

## Christ: The Transcendental Interferer

Our Gospel Lesson portrays Jesus as our humble king, weeping prophet, and authoritative priest. Hear the Word of God, from Luke 19:28-48.

### Luke 19:28-48

28 And when he had said these things, he went on ahead, going up to Jerusalem.  
 29 When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. 31 If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’”  
 32 So those who were sent went away and found it just as he had told them.  
 33 And as they were untying the colt, its owners said to them, “Why are you untying the colt?”  
 34 And they said, “The Lord has need of it.”  
 35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.  
 36 And as he rode along, they spread their cloaks on the road.  
 37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, 38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”  
 39 And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”  
 40 He answered, “I tell you, if these were silent, the very stones would cry out.”  
 41 And when he drew near and saw the city, he wept over it,  
 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.  
 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you.  
 And they will not leave one stone upon another in you, because you did not know the time of your visitation.”  
 45 And he entered the temple and began to drive out those who sold,  
 46 saying to them, “It is written, ‘My house shall be a house of prayer,’ but you have made it a den of robbers.”  
 47 And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him,  
 48 but they did not find anything they could do, for all the people were hanging on his words.

### Introduction

“No word in my vocabulary expressed deeper hatred than the word ‘interference.’ And the Bible placed at the center what seemed to me a Transcendental Interferer.” (p. 172) So said C.S. Lewis before coming to faith in Jesus. In this he speaks for all of us, because we have

a natural bent to distrust anyone who wants to rule over us.

On Palm Sunday, Jesus shatters all our assumptions and expectations by riding humbly, weeping sorrowfully, and driving out violently. He rides into the city. He weeps over the city. He cleanses the city of its commercialized worship.

These three events portray Jesus very differently. He is the humble king, the weeping prophet, and the authoritative priest. In each incident, He challenges the conventional images that people have of him and the God he came to reveal.

### **I. Jesus comes as the humble king who saves.**

A. Who would ever believe that God the Son would humble Himself to ride a little donkey to present Himself as the Messianic King? Why does He do this?

B. There are two reasons for coming as a humble king:

1. He comes in this manner in order to fulfill prophecy and present Himself as the long-awaited Messiah (19:38a). Corollary passages: Zechariah 9:9 and Psalm 118:26.

2. He comes in humility to set forth the wonder of His kingship. The wonder of His kingship is that it saves sinners. How was this to happen? Psalm 118:27 speaks of binding the sacrifice to the horns of the altar. The horns were ultimately the arms of the cross of Calvary. The festal sacrifice was none other than Jesus Christ — the passover lamb.

3. Thirdly, we will experience the grace of unending joy and exquisite delight and pleasure in God's presence forever.

### **C. The results of coming as a humble King.**

"Peace in heaven and glory in the highest!" (19:38), which naturally reminds us of another song of another multitude, the great host of angels who announced Christ's birth in 2:14. They sang, "Glory to God in the highest, and on earth peace among those with whom he is pleased!" The heavenly chorus sang of peace on earth, while the earthly throng now sang of peace in Heaven. These disciples sang more than they knew, for peace on earth is dependent on peace in Heaven. In fact, it comes down from above. It is only when we find peace with God that there is peace on earth.

### **D. The responses to His coming as a humble king.**

1. The disciples rejoice and worship God (19:36-38).
2. The Pharisees ridicule and rebuke such exuberant praise. (39-40).

### **E. What difference should this make in our lives?**

1. This weekend is the first Masters golf tournament without Arnold Palmer. Augusta National conducted a moving ceremony to honor the memory of Arnold with his wife in attendance. Earlier this week, the commentators at ESPN challenged the 2017 Master competitors to honor Arnold Palmer in a way befitting the king. Make eye contact with fans. Give a thumbs-up to a kid in the crowd.

2. How are you to live in a way that befits this humble King?

a. Have you taken Christ as your King? Have you laid all that you have and are at His feet? Will you offer Him enthusiastic worship even when He doesn't come through for you in a way that you had hoped?

b. Let us confess our own lack of humility and gentleness. If you admit the humble King of glory into your heart and life, He will kill your bad temper, conquer your malice, and cast out your pride. Come and be the willing subject of a King who comes in humility.

**II. Jesus comes as the weeping prophet who grieves over the city (41-44).**

**A. The inconsolable tears of a weeping prophet (19:41-42).**

Who has ever heard of a God in tears? There in the middle of the road, with the great city in full view, the stunned multitude hears our Savior wail over Jerusalem! The tears of Jesus are the tears of God when He sees the needless pain and suffering in which we involve ourselves through foolishly rebelling against His will. Jesus wept over the city of Jerusalem because they rejected God's grace for themselves. They did not know two things: "the things that make for peace"—namely, repentance toward God and faith in the Lord Jesus Christ nor "the time of your visitation."

**B. The frightening prediction of a weeping prophet (19:43-44).**

This prediction was literally fulfilled in AD 70 when the Roman general Titus besieged the city of peace, destroying the temple and the city. Jesus warned Jerusalem that its willful blindness would lead to its destruction.

C. Jesus Christ proves here His twofold nature. He sheds tears as man for what He foretells as God. At the very moment that Jesus is warning them of judgment, He was weeping over them in love.

D. Let the weeping eyes of Jesus over your own willful, spiritual blindness awaken you to repentance and faith.

**III. Jesus comes as an authoritative priest who cleanses His house (45-48).**

A. Technically, the cleansing of the temple does not happen on Palm Sunday but on Monday of Holy Week.

**B. The Need for cleansing.** The commercialization of temple worship sickened Jesus because the temple was His house that was intended to function as a house of prayer. He acted as Lord and God over His own house by casting out those who sought to commercialize that which had been dedicated as a house of prayer.

1. Jesus quotes two OT passages: Isaiah 56:7 "My house shall be called a house of prayer for all nations" and Jeremiah 7:11: "Has this house, which is called by My name, become a den of thieves in your eyes?"

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2. Jesus begins to deconstruct the temple. What happens next to the temple after Jesus dies on the cross? The veil is torn from top to bottom. Everything in the physical temple points and speaks of Jesus, the true temple. The substance had come. It was now time for the shadows to disappear.

**C. The appeal for cleansing.** How about you personally? Jesus will not ignore sin in our lives. What sin are you tolerating that is hindering your relationship with our Lord? If Jesus came into the temple of your life, what tables would He overturn? Would you ask Him today to cleanse your own heart?

### Discussion Questions

1. What surprises you the most about how Jesus presents Himself as the Messianic King? What challenges you the most?
2. What expectations do you have of Jesus that He has not met? How is this affecting your relationship with God right now?
3. Those who take Christ for their King must lay their all underneath His feet. In what ways are you being called to honor Jesus Christ in a way that befits the King that He is? Are there any areas of your life where you are resisting His kingship?
4. From Luke 19:41-44, what is it that breaks Jesus' heart? How should this affect the way that we deal with our sin? The way that we relate to others who are living in unrepentant sin?
5. The temple is the place where God chose to dwell with His people based upon sacrifice. The one and final sacrifice of Jesus has now been made. The temple of Jesus' body was destroyed and was raised up again. We now are the temple of God in whom the Spirit of God dwells (e.g. 1 Corinthians 3:16-17; 6:18-20). How should the continual presence of God in you transform the way that you live?
6. How might the Lord be calling you to make your church more of a house of prayer?

### Going Deeper

1. Dr. Luke reports that this original band of disciples use Psalm 118:26 to affirm Jesus as THE Messianic King: “Blessed is the King who comes in the name of the Lord.” Why not read through Psalm 118:21-27 and ask the Lord to show you how this Hallel Psalm is fulfilled in the person and work of Jesus Christ?
2. Humility and gentleness are the only two attributes that Jesus calls attention to in His own life (e.g. Matthew 11:28-29). What are humility and gentleness? How do you think the Lord wants to weave humility and gentleness into your own life?
3. Reflection: “Glorious as Jesus is in Himself, as a conqueror over death, and hell, and the grave, the Son of God is still ‘meek and humble of heart.’ How can we who are too much devoted to wealth and splendor derive any advantage from this narrative of the triumphal entry? Consider the prophecy from Zechariah: “Rejoice greatly, O daughter of Zion!” The Prophet shows that the coming of Christ yields to believers a full and complete ground of joy... What can there be, apart from Him, that is fitted to cheer men and women ruined by their sins and oppressed by troubles?” -J. C. Ryle