

# What Can We Do About Jesus?

Thomas Robinson, Palm Sunday, April 17, 2011

## Luke 19:28-48

<sup>28</sup> [Jesus] went on ahead, going up to Jerusalem. <sup>29</sup> When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup> 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. <sup>31</sup> If anyone asks you, 'Why are you untying it?' you shall say this: '**The Lord has need of it.**'"

<sup>32</sup> So those who were sent went away and found it just as he had told them. <sup>33</sup> And as they were untying the colt, its owners (lords) said to them, "Why are you untying the colt?"

<sup>34</sup> And they said, "**The Lord has need of it.**" <sup>35</sup> And they brought it to Jesus, and **throwing their cloaks** on the colt, they set Jesus on it.

<sup>36</sup> And as he rode along, they **spread their cloaks** on the road. <sup>37</sup> 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, <sup>38</sup> saying,

**"Blessed is the King who comes in the name of the Lord!** [Psa 118:26, Zech 9:9; Mal 3:1]  
**Peace in heaven and glory in the highest!"** [Luke 2:14]

<sup>39</sup> And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."

<sup>40</sup> He answered, "I tell you, if these were silent, **the very stones** would cry out."

<sup>41</sup> And when he drew near and saw the city, he wept over it, <sup>42</sup> 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.**

<sup>43</sup> **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**

<sup>44</sup> **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."** [Luke 1:68; Gen 50:24]

<sup>45</sup> And he entered the temple and began to drive out those who sold, <sup>46</sup> saying to them,

**"It is written, 'My house shall be a house of prayer,'** [Isa 56:7]  
**but you have made it 'a den of robbers (insurrectionists).'**" [Jer 7:11]"

<sup>47</sup> 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, <sup>48</sup> but they did not find anything they could do, for all the people were hanging on his words.

## Luke 13:34-35 Jesus' First Lament over Jerusalem

<sup>34</sup> "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together **as a hen gathers her brood under her wings**, and you would not!

<sup>35</sup> Behold, your house is forsaken. And I tell you, you will not see me until you say, '**Blessed is he who comes in the name of the Lord!**'"

## Zechariah 9:9-10 God Foretells His Humble King who will Speak Peace to all Peoples.

<sup>9</sup> Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, **your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.**

<sup>10</sup> I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and **he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.**

## Malachi 3:1-2 *God Foretells the Coming of the Lord to His Temple like a Fire*

<sup>1</sup> *The Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.* <sup>2</sup> *But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire....*

## Isaiah 56:6-7 *The Prophet Foresees Many nations streaming to God's House of Prayer*

<sup>6</sup> *“And the foreigners who join themselves to the LORD, ... <sup>7</sup> these I will bring to my holy mountain, and make them joyful in my house of prayer; ... for my house shall be called a house of prayer for all peoples.”*

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## Jesus, The King at the Gates

It was a long uphill climb from Jericho, the lowest city on earth, to the top of the mount of Olives. Jesus walked all the way, but now he wants to ride. A powerful symbolic action, the time of confrontation begins. We watch actions of the disciples, the authorities, and Jesus to grasp the meaning of this final stage of Jesus' ministry, confronting the temple.

Jesus comes as Lord and King, enacting the prophecies of scripture. “*The Lord*” has claims on a donkey colt greater than its owners. He is “*the King who comes in the name of the Lord.*” The expectations in prophecy are coming to fulfillment – Zech. 9; Mal. 3; Psa. 118.

Events unfold on three levels. (1) Political-Historical – Temple authorities, Roman power, political leaders. Jesus confronts them all with a vision of Israel as a light to the nations. (2) Cosmic: God is visiting his people. In the Messiah he is bringing the great “exodus,” the great deliverance of humanity from the power of sin and death, great reconciliation. (3) Personal: Every individual is called. Only on the personal level can the love and reconciliation of God be enacted. No political form is broad enough for universal reach.

## Jesus' Challenge to Jerusalem – in Tears

Jesus comes as Lord and King – unstoppable – “*the very stones would cry out.*” God was doing his work: Heaven's peace and Glory were inviting the world into a new age of peace.

But Jesus stops and weeps over Jerusalem and its people. The temple was in the hands of corrupt priests, while other religious/political leaders moved toward violent rebellion against Rome, to deliver the Jews as God's special people and drive out the Gentiles.

Jesus brought a new vision: War was not needed for Israel to be the people of God. The time had come to welcome the Gentiles into Abraham's promises, be a true light to the nations, not battle the Gentiles. Jesus foretells destruction as the outcome of their course. Jesus desired to protect them like a hen covering her chicks, but he would not force them.

## Choosing a Future – Listening to Jesus

Jesus comes proclaiming and enacting that different future that God was bringing about through his Messiah – Lord and King, riding a donkey colt, warning through tears. He invites all to join him. But they know better: only violence can overcome violence. Israel's unique separation against the Gentiles must be maintained, that's deliverance.

Jesus will change everything! He comes as God's unique Lord and King claiming to show and embody God's will, purpose, and love. We can't imagine what he might do. As a king the Romans would kill him. How can there possibly be deliverance in such defeat?

## Jesus, The King at My Gate

The drama before Jerusalem becomes the drama of every life confronted by Jesus. He will not go away. God is visiting us in Him, there's no avoiding it. He comes as King and Lord offering life, peace, reconciliation, but in ways that are beyond our imagination. Believe him. Trust him. Let him be King. His future is the way of life now and eternally.