

***That You May  
Know...(Luke)***

**His Kingdom, His Throne, His Death**

*Luke 19:35-38, 31-44*

His Kingdom (19:35-44)

His Throne (22:69)

His Death (23:40)

# That you may know... (A Series in Luke) [His Kingdom, His Throne, His Death ]

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## Introduction

⇒ Today we celebrate Palm Sunday: also called Passion, Willow or Flower Sunday.

- This day commemorates the triumphal entry of Jesus into Jerusalem

⇒ This morning we will look at three specific Truth's about the Jesus Christ in three specific passages of scripture (The Kingdom, the Throne, and His Death).

⇒ I pray that if the story of Jesus Christ is new to you today that you will believe, it put your faith in Jesus for your salvation and trust in him today.

- If this story is old to you, I pray that His Spirit refreshes these truths and that your heart will overflow with the Joy of His salvation.
- Finally, I pray as we meet face to face our King, that our lives will be touched and we will respond to our Savior.

**Read [ Luke 19:35-38// 31-44]**

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## Body

### His Kingdom (19:35-44)

⇒ **Jesus Christ is the True King**

- By entering in this manner (cloaks, colt, cloaks on the ground, and Matthew includes palm branches) Jesus was entering the city, and the people recognized, He is the promised Messiah.
- Born of Davidic lineage, he entered Jerusalem as Israel's True King. He would die as King of the Jews but would also be raised and return as their King.
- Not only is He King he is in control. Where did they find the colt? Jesus told them.
  - Jesus does not need your help being King.

⇒ **King Jesus is a threat to your kingdom.**

- When the True King comes to town the false kings quake.
- We all have little empires we are trying to construct
- We are Phony Kings!
  - He sits alone on a giant throne Pretendin' he's the king  
A little tyke who's rather like A puppet on a string  
And he throws an angry tantrum If he cannot have his way  
And then he calls for Mum While he's suckin' his thumb  
You see, he doesn't want to play

Too late to be known as John the First He's sure to be known as John the worst A  
pox on that phony king of England!

⇒ **The True King was destined to be Rejected (19:39)**

- It is in the midst of this conflict, sin, pride, arrogance that leads us to reject the authority and kingship of Jesus in our lives. But we are not alone...
- The king is entering the city to the people's cries of joy, cries that within a week will become wails of pain and disappointment (Bock).

⇒ **The King loves you so much... He weeps at your rejection**

- Here we get a glimpse at the abundant love our Savior has for us. He is king, victorious, yet has the deep love of a Father and Shepherd.
- Only here and in John 11:35 do we read of Jesus weeping in the Gospels. He weeps never for himself but others (Stein).
  - These are tears of one who knows that the people have already turned their backs on God's messenger. Jesus mourns a city sealing his fate (Bock).

⇒ **This is why we need the cross. Because we have rejected the king and have set up our own temporary kingdoms in its place. We need the rightful king sit on the throne**

- **Are you willing to get off of your throne today?**

That you may know... He is King

## **His Throne (22:69)**

⇒ Jesus answer to those who questioned his kingship was: I will be seated at the right hand of the mighty God (22:69). This was a seat and position of power and strength. This is the rightful seat of the rightful King!

⇒ **People often struggle to see Jesus as King because they cannot see His throne (22:3)**

- Cor 5:7 For we walk by faith, not by sight,
- **What do you do with a King who has no throne? You can hear the venom and contempt in the voice of the doubters:**
  - This man—
    - i. **A derogatory (touton) this one instead of his name (Bock)**
  - Subvert
    - i. Means to “seduce from true faith; here in context it means “to seduce from loyalty to the empire” (Stein).
- We live in a world where we want to see. Jesus could have easily answer Pilate's question if he could have pointed to His throne. Are you King? Look at Pilate's response:
  - He is innocent. Isn't this a way of saying: I don't see his throne.
- **Do you struggle to see the King because you can't see the Throne?**
  - **Are you looking for the plan instead of trusting the Master Builder?**

⇒ **Here is the irony:**

- Ironic because even though the question assesses Jesus' identity correctly, it is an identity not granted by those who ask it.
- Pilate, and I have no power to make or take away from His Kingly authority
- ⇒ **Jesus is King and his unexpected throne was made of wood (23:21)**
  - Our heavenly King's throne was made of wood. And above his throne hung these words: This is king of the Jews
  - Before He sat in his heavenly throne, he endured the wooden cross.
  - Why?
    - Gal 3:13 Christ has redeemed us from the curse of the law by becoming a curse for us, because it is written: **Everyone who is hung on a tree is cursed.**
    - **2 Cor 5:21** He made the One who did not know sin to be sin for us, so that we might become the righteousness of God in Him.

⇒ "The cross is a one time, visual representation of God's grief over sin." – John Stott

***You may not be able to see His throne... but He is King***

## **His Death (23:40)**

### ⇒ **He was mocked**

- This mistake of the 1<sup>st</sup> criminal is threefold
  - Rather than fearing he insults God's instrument of salvation
  - He assumes Jesus is guilty
  - In his sarcasm, he fails to recognize that this Suffering Rightouess One will be delivered not from but through death and he will continue to exercise his role as Savior (NICNT)
- How are you mocking?
  - Mocking= to make something seem laughable
  - Do you live in a way that makes your faith laughable?
  - Do you live in a way that makes the Word of God seem laughable?

### ⇒ **He was Innocent**

- Along with Pilates 3-fold witness to innocence (23:4, 14, 22) and Herod's witness (23:15) we now have the witness of this criminal. Shortly we will have the witness of a centurion (23:47).
- **There was nothing about Christ that deserved death.**
  - **2 Cor 5:21** He made the One who did not know sin to be sin for us, so that we might become the righteousness of God in Him.

### ⇒ **His death brings you life**

- **The second criminal is the first to recognize that Jesus' death is not a contradiction of his messiahship, his role as Savior; he is the first to recognize that Jesus' crucifixion is a precursor to his enthronement (NICNT).**
- The second criminal gets it: I am guilty, he is innocent, He can save, Lord remember ME!

# Conclusion

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- Will the Lord remember you when he enters His Kingdom?
- I grant you, one penitent thief was converted in his last hours, that no man might despair; but I warn you, only one was converted, that no man might presume. – J.C. Ryle
- **God's Word reminds us that Jesus was not killed or murdered. His life was freely given. In fact, every event that led to the cross was under the control of the King until he committed his spirit into the Father's hand.**
- How do we respond?
  - God's Design
  - Brokenness
  - Good News
    - **Believe, Confess, Faith, Baptism**
- **You can put your faith in Jesus right were you sit**
- Opportunity to respond publically
  - Come forward
  - Connection card.. we will follow up and encourage you

# Notes

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**37** Now He came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen:

**Luke 19:38** The King who comes  
in the name of the Lord  
is the blessed One.  
Peace in heaven  
and glory in the highest heaven!

⇒ Psalm 118 was used in times of festal celebrations as a hymn of royal entry on the occasion of an annual ritual of reenthronement (NICNT)

**Luke 19:39** Some of the Pharisees from the crowd told Him, “Teacher, rebuke Your disciples.”

**Luke 19:40** He answered, “I tell you, if they were to keep silent, the stones would cry out!”

- ⇒ Jesus is the promised Messiah. Born of Davidic lineage, he entered Jerusalem as Israel’s true King. He would die as King of the Jews but he would also be raised and return as their King (Stein).
- ⇒ The triumphal entry from human perspective was not triumphant. What had been true from the very beginning continues even now. The Son of God is rejected (Stein).
- ⇒ Riding in a colt: the most obvious interpretation is provided by Zech 9:9 as the triumphant, victorious, yet humble king, Jesus comes riding on a colt (NICNT)
- ⇒ Peace in heaven then refers to the divine intention, the reality of God’s reconciling presence, its full manifestation on earth interrupted by opposition to Jesus (NICNT).
- ⇒ One thing is clear, Jesus controls the events tied to his death (Bock)
- ⇒ The greeting of Psalm 118:26 recognizes that the king and his entourage came with the Lord’s approval (Bock).
- ⇒ The king is entering the city to the people’s cries of joy, cries that within a week will become wails of pain and disappointment (Bock).

**Luke 19:41** As He approached and saw the city, He wept over it, **42** saying, “If you knew this day what would bring peace—but now it is hidden from your eyes. **43** For the days will come on you when your enemies will build an embankment against you, surround you, and hem you in on every side. **44** They will crush you and your children within you to the ground, and they will not leave one stone on another in you, because you did not recognize the time of your visitation.”

- ⇒ Only here and in John 11:35 do we read of Jesus weeping in the Gospels. He weeps never for himself but others (Stein).
- ⇒ This day: refers to “the time of God’s coming to you” which refers broadly to the coming of

- God's kingdom and more narrowly to the coming of Israel's King (Stein).
- ⇒ Jesus indictment against Jerusalem boils down to one charge: its failure to recognize God's purposeful, salvific activity on its behalf (NICNT).
  - ⇒ Peace—shalom, peace and justice, the gift of God that embraces salvation for all in all of its social, material, and spiritual realities (NICNT).
  - ⇒ The lament over Jerusalem shows Jesus' pain at Israel's failure to respond with faith (Bock)
  - ⇒ These are tears of one who knows that the people have already turned their backs on God's messenger. Jesus mourns a city sealing his fate (Bock).
  - ⇒ The term for tears (klaio) is strong, referring to full sobbing or wailing (Bock).
  - ⇒ Hidden from your eyes—
    - Blindness results from failure to respond, and darkness remains (Bock).

**Luke 23:1** Then their whole assembly rose up and brought Him before Pilate. <sup>2</sup> They began to accuse Him, saying, "We found this man subverting our nation, opposing payment of taxes to Caesar, and saying that He Himself is the Messiah, a King."

**Luke 23:3** So Pilate asked Him, "Are You the King of the Jews?"

He answered him, "You have said it."

**Luke 23:4** Pilate then told the chief priests and the crowds, "I find no grounds for charging this man."

**Luke 23:5** But they kept insisting, "He stirs up the people, teaching throughout all Judea, from Galilee where He started even to here."

- ⇒ The charges brought by the Sanhedrin against Jesus were transferred from the religious grounds, for which Jesus was condemned, to political ones, for which Pilate might condemn him (Stein).
- ⇒ Subvert
  - Means to "seduce from true faith; here in context it means "to seduce from loyalty to the empire" (Stein).
  - Subverting constitutes a formal allegation against Jesus as a false prophet (NICNT)
- ⇒ Here, as in 22:70, Jesus turns the question posed to him into an ironic affirmation about him—ironic because even though the question assesses Jesus' identity correctly, it is an identity not granted by those who ask it (NICNT).
- ⇒ This man—
  - **A derogatory (touton) this one instead of his name (Bock)**
- ⇒ **Messiah, King**
  - Lukes gives us the gloss because the term would not have been appreciated by the Roman authorities as a significant Jewish title (Bock).
- ⇒ No grounds
  - The reference to Pilate's finding nothing is emphatic, since (ouden) leads off his affirmation of Jesus innocence before the chief priests and the crowd (Bock).

**Luke 23:40** But the other answered, rebuking him: "Don't you even fear God, since you are undergoing the same punishment? <sup>41</sup> We are punished justly, because we're getting back what we deserve for the things we did, but this man has done nothing wrong." <sup>42</sup> Then he said, "Jesus, remember me when You come into Your kingdom!"

- ⇒ This is the 3<sup>rd</sup> phase of the scene of mockery.
- ⇒ This mistake of the 1<sup>st</sup> criminal is threefold
  - Rather than fearing he insults God's instrument of salvation
  - He assumes Jesus is guilty
  - In his sarcasm, he fails to recognize that this Suffering Righteous One will be delivered not from but through death and he will continue to exercise his role as Savior (NICNT)
- ⇒ In the Acts of Pilate 10:2 this criminal is given the name 'Dysmas' (Stein).
- ⇒ Fearing God is the right attitude toward God in Luke Acts (Stein).
- ⇒ This criminal confessed his sins and acknowledged that he deserved to be punished. Such a confession is an integral part of repentance (Stein).
- ⇒ The criminal recognizes that Jesus' death is not a refutation of messianic claims to a prelude to messianic power (Stein).
- ⇒ Along with Pilate's 3-fold witness to innocence (23:4, 14, 22) and Herod's witness (23:15) we now have the witness of this criminal. Shortly we will have the witness of a centurion (23:47).
- ⇒ **The second criminal is the first to recognize that Jesus' death is not a contradiction of his messiahship, his role as Savior; he is the first to recognize that Jesus' crucifixion is a precursor to his enthronement (NICNT).**
- ⇒ **The criminal makes a double confession of guilt**
  - **They suffer justly**
  - **And they receive things worthy of their crimes (Bock)**
- ⇒

**Luke 23:44** It was now about noon, and darkness came over the whole land until three, <sup>45</sup> because the sun's light failed. The curtain of the sanctuary was split down the middle. <sup>46</sup> And Jesus called out with a loud voice, "Father, **into Your hands I entrust My spirit.**" Saying this, He breathed His last.

- ⇒ Jesus dies with a cry of faith (Bock)
- ⇒ Jesus final words in Luke come from Ps 31:5.
- ⇒ As He faces death, he expresses his trust that God will care for him. In fact this is a call to resurrect him (Bock)
- ⇒ Jesus is a model of the dying righteous one who can rest in God. Such hope is also expressed by Stephen in Acts 7:59, whose death mirrors that of Jesus (Bock).



# Illustrations

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⇒ Songs about Jesus

# Application

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