

# מָשִׁיחַ - MESSIAH - Χριστός

## “The King of Israel” Palm Sunday — April 2, 2023

### Introduction: Longing for Justice

Life in a fallen world means that we will face times of tragedy and injustice. These things are always grievous, but they are particularly so when we they are intentionally inflicted upon Christians by unbelievers. How are we to process our emotions and respond properly to the evil that we face in the world?

Rev. 6:9-11—<sup>9</sup> *When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.* <sup>10</sup> *They cried out with a loud voice, “O Sovereign Lord, holy and true, how long before you will judge and **avenge** our blood on those who dwell on the earth?”* <sup>11</sup> *Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.*

“*avenge*”—ἐκδικέω (ekdikēō)—To procure or grant justice; to inflict the proper penalty for wrongdoing.

Rom. 12:18-20—<sup>18</sup> *If possible, so far as it depends on you, live peaceably with all.* <sup>19</sup> *Beloved, never **avenge** yourselves, but leave it to the wrath of God, for it is written, “**Vengeance** is mine, I will repay, says the Lord.”* <sup>20</sup> *To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”*

**Main Point:** In our longing for \_\_\_\_\_ to be done in the world, we do well to remember the Gospel and the plans and purposes of God that Jesus came to fulfill in His First Coming.

## The Triumphal Entry—Luke 19:28-44

### Wider Context

The triumphal entry of Jesus into Jerusalem marked the beginning of the last week of His earthly life. As He and His followers traveled to Jerusalem for the Passover, He performed numerous miracles and continued to teach them about what it meant to live as His followers. He also continued to prepare them for what lay ahead for Him, foretelling His death for the third time.

Luke 18:31-34—<sup>31</sup> *And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. <sup>32</sup> For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. <sup>33</sup> And after flogging him, they will kill him, and on the third day he will rise.”* <sup>34</sup> *But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.*

⇒ Their inability to grasp the saying was certainly influenced by their own \_\_\_\_\_ of the work they believed that Messiah had come to accomplish.

### The Events

- **The Lord sent two followers ahead of Him to prepare for how He intended to enter the city (19:28-35)**

#### OT Prophetic Background

Gen. 49:9-11—<sup>9</sup> *Judah is a young lion—my son, you return from the kill. He crouches; he lies down like a lion or a lioness—who dares to rouse him?* <sup>10</sup> *The scepter will not depart from Judah or the staff from between his feet until He whose right it is comes and the obedience of the peoples belongs to Him.* <sup>11</sup> *He ties his donkey to a vine, and the colt of his donkey to the choice vine. He washes his clothes in wine and his robes in the blood of grapes.*

⇒ This passage was understood by the Jews to be Messianic, anticipating that he would come from the Tribe of Judah and would rule both Israel and the nations. The imagery pictures his \_\_\_\_\_ as well as both the \_\_\_\_\_ and \_\_\_\_\_ that would be associated with his rule and reign.

Zech. 9:9-10—<sup>9</sup> *Rejoice greatly, Daughter Zion! Shout in triumph, Daughter Jerusalem! Look, your King is coming to you; He is righteous and victorious, humble and riding on a donkey, on a colt, the foal of a donkey.* <sup>10</sup> *I will cut off the chariot from Ephraim and the horse from Jerusalem. The bow of war will be removed, and He will proclaim peace to the nations. His dominion will extend from sea to sea...*

⇒ The prophecy of Zechariah anticipated that, after enacting judgment, Messiah would be \_\_\_\_\_ and would bring about an unprecedented time of peace and prosperity on the earth.

**Key Point:** Jesus clearly intended to portray Himself to the people as the promised \_\_\_\_\_.

- **His entry into the city recalled certain events in the OT and the praises of the crowd of pilgrims demonstrated that they associated Him with the promised Messianic Kingdom (19:36-40)**

1 Kings 1:38—*Then Zadok the priest, Nathan the prophet...had Solomon ride on King David’s mule, and took him to Gibeon.*

2 Kings 9:12b-13a—<sup>12b</sup>...*Jehu said, "He talked to me about this and that and said, 'This is what the Lord says: I anoint you king over Israel.'*"<sup>13a</sup> *Each man quickly took his garment and put it under Jehu on the bare steps.*

*"Blessed is the king who comes in the name of the Lord"*

### Kingship Envisioned in the OT

⇒ God's vision of kingship was laid out in detail in Moses' instructions in Deuteronomy 17

(1) The instructions include multiple \_\_\_\_\_ (17:16-17)

(2) The instructions include multiple \_\_\_\_\_:

Deut. 17:18-19—<sup>18</sup> *"And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests."* <sup>19</sup> *And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord his God by keeping all the words of this law and these statutes, and doing them*

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1 Sam. 8:19-20—<sup>19</sup> *But the people refused to obey the voice of Samuel. And they said, "No! But there shall be a king over us,"* <sup>20</sup> *that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."*

(1) They wished to have a king in the manner of the other \_\_\_\_\_ around them.

(2) They wished to have a king to \_\_\_\_\_ over them in order to provide both justice and protection.

\* *The people intended for the King to enable them to \_\_\_\_\_, ordering society while also defending and avenging them against their enemies.*

**Key Point:** The mixed response to Him revealed both the \_\_\_\_\_ and \_\_\_\_\_ that this event and others had evoked from the people based on their expectations of Messiah.

### • Upon drawing near to the city, Jesus wept over it (19:41-44)

Luke 19:41-42, 44b—<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>44</sup> *...because you did not know the time of your visitation."*

⇒ His grief revealed that the people's expectations of Him were \_\_\_\_\_ or, at best, \_\_\_\_\_.

Luke 19:43-44a—<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*

⇒ Although He had come as their Deliverer, their rejection of Him would mean judgement in both the \_\_\_\_\_ and \_\_\_\_\_ future.

**Key Point:** The people had failed to grasp the fullness of Messiah's work and Christ knew that most would not accept that the \_\_\_\_\_ must come before the establishing of the promised Kingdom.

### Concluding Thoughts

#### • The blood of those \_\_\_\_\_ for their faith has always called out to the Lord for justice.

Gen. 4:8-10—<sup>8</sup> *Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.* <sup>9</sup> *Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"* <sup>10</sup> *And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground.*

#### • The blood of the martyrs calls out to their fellow believers: "Remain \_\_\_\_\_! It is worth it in the \_\_\_\_\_!"

Heb. 11:4—*By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks.*

#### • The blood of \_\_\_\_\_ calls out, bidding all who are unworthy to come and receive \_\_\_\_\_!

Heb. 12:24—*and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*

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