

At the close of chapter 9 in Luke's gospel, verse 51 we see Jesus set out for Jerusalem.

Here in chapter nineteen, after nine chapters of stories on the journey,

Many, many parables of the kingdom,

He finally arrives. **** Slide 1 ** view looking on old city – 2km**

The gospel writers know Jesus as the Son of David,
a royal title that refers to his lineage in David's line,

and his right to the earthly throne of his father.

In Matthew's telling of the story the first line he records from the crowd

Is this: "Save us, Son of David!"

But there is another layer to this identity

And it is given in the voices of the OT prophets.

The Davidic king is also *mashiach*. **** Slide - Messiah**

Messiah is one of those Hebrew words that made it into English.

And it translates as "anointed one."

To be anointed by God in Scripture is to receive a special blessing

For a special task.

Kings were anointed. And special people like priests and judges.

But the Messiah is a special case – a warrior priest and a deliverer.

And the king the Jews expected is also the "son of God."

David is given this title by the Lord, and we have this picture of kingship in Psalm 2.

we read this:

*The kings of the earth rise up
and the rulers band together
against the LORD and against his anointed, saying,*

*"Let us break their chains
and throw off their shackles."*

*The One enthroned in heaven -- laughs;
the Lord scoffs at them saying,
"I have installed my king on Zion,
my holy mountain."*

*I will proclaim the LORD's decree:
He said to me, "You are my son;
today I have become your father." //*

In the OT "Son of God" begins as a title for kings,

But it gradually takes on cosmic meaning.

and grows larger through the prophetic voices

Until it becomes something more than human, a divine deliverer.

God's anointed is a priest/warrior/prophet/king who delivers God's people.

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So here -- in ch 19 -- Jesus and the disciples have been making their way to Jerusalem,

And they arrive near Bethany, coming down out of the hills.

The crowds call out, "Save us, Son of David!"

Jesus is heir to the promises given to David,

And Jerusalem is the city where David, his distant grandfather, reigned as king.

// Any Star Trek fans here?

Back in the 70's I used to watch a sci-fi series on TV called "Star Trek."

And if you ever saw that series, you may remember the chess board that had three layers.

Mr. Spock was fond of this 3d chess.

So you would play, not only on the base layer,
but move pieces up and down to other layers.

And this picture of 3d chess is helpful, because Luke is fond of layers.

**** Slide – Layers**

The first layer - Jesus arrives as David's son

The second layer – Jesus arrives as the Son of God,

Heir to another kingdom, that is not of this world.

And here late in Luke's gospel
we are going to see two different entries to Jerusalem. //

In the first entry, Jesus comes as an earthly king. //

In the second entry, Jesus comes as sacrificial lamb – to suffer and die for the world.

And this can get confusing, because these layers mingle together.

In the first entry to the city we watch as Jesus claims his right
to rule on David's throne, and he is rejected.

He comes boldly, in fulfillment of a well known prophecy given to Zechariah (9:9)

But even before his entry, earlier in the chapter, we have a hint
that not all is well in this earthly kingdom.

Jesus will be rejected.

In chapter 20 he tells the parable of the tenants and the vineyard.

In the story the owner of the vineyard has gone away.

He sends some servants to collect some of the harvest.

The tenants beat them,

And so the owner sends his son.

The tenants kill him.

The son of the vineyard owner / is rejected and killed.

And this opens another layer for us- we use this five dollar word

Eschatology.

Think of it as the top layer.

When God looks down, it's the first layer he sees.

He sees all these events – carpenters and kings --

through an eternal purpose – his purpose to reconcile all things in Christ,

as Paul says in Eph 1:9-10

“things in heaven -- and things on earth.”

And this is the BIG STORY -- **** Slide BigStory**
the one that is transparent / to those on this dusty road near Jerusalem.

This story didn't start with the birth of Jesus.

It started with Adam and Eve,

And then came to Abraham, and Jacob.. through Moses and David

To a hot and dry land occupied by the Romans /
and now to us.

Looking back, we hear the whirl of angels wings.

Because we know -- what is really happening here
is not a sweaty carpenter riding on a colt

But our Creator -- and Redeemer –

working out a mystery that was planned in the heart of God
before all things were made.

Because -- as the Son of God, the messiah -- Jesus has this dual identity.

He is both the royal Son of David, and the suffering servant.

He is both lion – and lamb.

Both king – and Savior.

Creator and Lord.

//

SO back to the story. **** Slide - Layers**

There are two different entries into Jerusalem.

The second entry is in chapter 22:7-16.

As in the first entry, Jesus sends two disciples ahead of him. Peter and John -

Verse 10

“As you enter the city, a man carrying
a jar of water will meet you. Follow him to
the house that he enters, and say to the owner of the house,

‘The Teacher asks: Where is the guest room,
where I may eat the Passover with my disciples?’

He will show you a large room upstairs, all furnished.
Make preparations there.”

The first entry was very public and triumphant.

“Blessed is the king who comes in the name of the Lord!”

The second entry is quiet and secretive.

In the first entry , he borrows a colt.
In the second, he borrows a room.

The parallels tell us that Luke wanted us to compare the stories.

Like waving a little flag – hey, over here!

And to make sense of the two stories, and this dual identity,

And its meaning for the Gospel, we have to go back to the OT.

Back to the stories
where Jesus identity is given to us / by the prophetic writers.

And the texts he uses in the NT to tell us about his ministry.

Starting with Isaiah 52 and Isaiah 61. **** Slide Isa52**

How beautiful on the mountains
are the feet of those who announce gospel,
who proclaim peace,
who bring good news,
who proclaim salvation,
saying to Zion, “Your God reigns!”
targum “the kingdom of God is revealed”

Listen! Your watchmen lift up their voices;
together they shout for joy.
When the LORD returns to Zion,
they will see it with their own eyes.

Burst into songs of joy together,
you ruins of Jerusalem,
for the LORD has comforted his people,
he has redeemed Jerusalem.

A few things we need to notice.

First, we ask “what is the gospel” according to this prophet?

And I think we would answer “peace and salvation”

And then we ask, how do peace and salvation come to us?

And a good answer would be “when God reigns.”

God's kingdom -- is about peace and salvation.

Or put another way,

When God rules, peace happens.

When God rules, salvation happens. Everything changes.

No wonder that in verse 8 and 9, there is great joy.

This squares very nicely with Jesus description of his mission in Luke 4.

Jesus quotes from a later Isaiah passage, Isaiah 61. **** Slide Isa 61**

“The Spirit of the Lord is on me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to set the oppressed free,
to proclaim the year of the Lord's favor.”

And there are those words again –

“anointing” // “gospel”

But this is a different picture of salvation than some of us know.

In our time we have often made the mistake

Of separating the spiritual, social and physical worlds.

As if salvation is only spiritual, and only for a time beyond this world.

And in that view, why worry about the poor anyway?

They will have their reward in heaven.

But the problem is – Jesus DOES worry about the poor.

And the sick.

And the lonely.

And the prisoners.

Our God CARES about the world and about justice in the world.

It's why he taught us to pray

Your kingdom come .. on earth

And the OT would never understand the way we break the gospel into pieces.

To the OT writers, there was no secular world on one hand,

And sacred on the other.

All the world is God's good creation, under God's care.

In the OT, as in the Gospels, the good news of God's reign

Is that people are healed and set free.

Saved and delivered from oppression, living in peace.

Too many of us get saved, and think that is where it stops.

How sad! There is so much more.

The Holy Spirit is our living teacher, comforter and healer.

If these words witness to a reality that is only history,
Then my time here and your time here is pointless.

But the witness of the Gospel writers is that Jesus lives.

And in our story,

the first thing Jesus does after speaking in the synagogue
Is he goes out to heal.

But if Jesus lives / and if Jesus heals,
why don't we experience it that way / all the time?

He defeated death, didn't he?

He now sits at the right hand of the Father, doesn't he?

There is more mystery to this story. SO let's continue. **** Slide Isa52**

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In Isaiah 52 we get this prophetic picture,

Isaiah gives us a beautiful picture of the Messiah

Coming down out of the mountains to deliver his people.

Not very different from Moses descending from the mountain with the law.

And not very different than Jesus coming out of the hills down to Jerusalem.

Except that Jesus brings a new covenant / to replace the old one.

And here in this story there is another / important difference.

And it must have seemed so strange to the Jewish readers of Jesus time.

Isaiah 52 doesn't end with a picture of triumph, like a king returning.

Instead of a powerful ruler, the story suddenly changes.

It's like we jump up from the ground layer on the chess board,

Isa. 52 ends like this:

“his appearance was so disfigured beyond that of any human being,

and his form marred beyond human likeness --

he will sprinkle many nations...” **** Slide - Layers**

How to make sense of this?

We not only have two returns in view / in the Gospel of Luke,

We have two different stories, united -- like two natures in a single human being. /

We have the story of a triumphant king /
And the story of a suffering servant.

But there is another story happening here, and if we step back a bit we can see it.

If the close in camera is on Jesus -- the wide angle lens is on God's kingdom.

We have a story about a kingdom of peace, healing and justice arriving in Jesus

Arriving now in the Person of Jesus
And in the presence of the Spirit.

But somehow - delayed.

This return to Jerusalem is the beginning of a kingdom
That arrives in a way no one expected.

In chapter 19 the people of Jerusalem welcome Jesus strongly.

They think -- *this is it – the end of Roman rule.*

v. 11 "they supposed the kingdom would appear at once"

And this is what we would expect also from Isa 52

The one who announces Gospel declares "Your God reigns."

So the kingdom has arrived -- in the Person of Jesus.

And Jerusalem will be comforted

But then later at the Passover, Jesus tells his disciples that he won't drink again

Until the kingdom of God comes. *Until the kingdom of God comes.*

So we have these two stories:

A King who is rejected, and a kingdom delayed --
And a Savior who must suffer -- Instead of a glorious rule.

So what is happening? // ** **Slide kingdom_now**

The kingdom is now – but not yet.

Like Jesus himself,

The kingdom comes in small and hidden ways --

And we look forward to another return, to a glorious city we have not seen.

And to a final triumph when the king returns to rule.

And the Lamb proclaims his victory. (Rev. 19-21)

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Again and again in the Gospels we hear these two views of the kingdom

The kingdom of God is here -- among you..

And the kingdom of God is delayed – *it's still future.*

And which one is true? //

Both.

And so we live under God's rule – the kingdom has come in Jesus

But it is also -- yet to come.

Jesus is exalted as Lord and Christ,

But the final victory / is still in the future.

And it's like the world is in travail –

all creation groans

Waiting for the revealing of the sons and daughters of God. /

And we too groan.

We pray for healing and for deliverance.

And sometimes we see incredible victory.

And sometimes -- nothing changes.

And so in chapter 22 it comes down to this.

Jesus enters Jerusalem a second time,

Quietly --

Probably in the evening.

And shares a meal with his disciples.

And he gives them the symbols that will declare the meaning of his death

The victory -- of his death.

And help us to remember it.

And not just a memory, but an enactment -- A sacrament.

“This my body, given for you.”

“This cup -- is the new covenant in my blood, poured out for you.”

The one who will rule on earth

First rules in our hearts.

And the peace that is meant to become *shalom* –

To become the way we live with one another.

To become peace on earth..

Is first something that changes within us -- and between us.

And we work out this victory – and this death – in our daily living.

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The Jesus that the Jews of the first century were waiting for
Is not the Jesus they got.

They wanted Jesus for national purposes –
to throw out the Romans and restore the glory of Jerusalem.

To restore David’s throne and David’s kingdom.

They got more – and less – than they bargained for.

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*Which Jesus are we waiting for? ** Slide – Worthy is the Lamb*

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It’s not news to us any more that we tend to make God in our image.

Or more exactly, we tend to see God / through the lenses of our own time
And our own needs. /

We have two different entries in the Gospel of Luke

And two ways to welcome Jesus –

As Savior and sacrificed lamb

And as Lord and King.

It's easy to accept a savior, not so easy / to make him our Lord.

But here's the thing.

Jesus says to us in Luke 12,

“Fear not, little flock, for the Father delights to give you the kingdom.”

He comes as Lord and King, and is rejected.

He makes himself vulnerable / as Savior and servant / and dies for the world.

Dies – even for those of us who are still stumbling.

Even for those who still have doubts.

As one Canadian sings.

“Come – all you stumblers who believe love rules.”

Because Paul reminds us,

It's not to the worthy that Jesus comes.

He doesn't arrive in a palace, wearing royal robes.

He arrives – among shepherds, hidden in a manger. //

He alone is worthy – that's what the elders sing in Revelations.

In the fifth chapter, in John's vision --

No one is found worthy to open the scroll.

And John is heartbroken.

But then John sees -- the Lion of the tribe of Judah..

And a Lamb, as if it had been slain.. **** Slide - lamb Rev 5**

The Lamb takes the scroll, and we hear a new song -- (with praise!)

*“Worthy is the Lamb, who was slain,
to receive / power and wealth and wisdom /
and strength and honor / and glory and praise!” Rev. 5*

*“To him who sits on the throne
and to the Lamb
be praise and honor and glory and power,
for ever and ever!” //*

What is the good news?

Jesus wins! Hallelujah!

And more than this, even we, with our broken images of God

So ready to receive him as Savior /
So slow to make him Lord.

Even for us! *Jesus wins.*

Worthy is the Lamb.

Paul writes,

*For he chose us in him / before the creation of the world
to be holy and blameless in his sight.*

*In love he predestined us / for adoption to sonship
through Jesus Christ,
in accordance with his pleasure and will—*

In him we / were also chosen.. //

We – are adopted as children of God

We – are anointed with the Spirit.

We -- are chosen and loved.

Bow your heads with me as I pray.

Jesus comes to Jerusalem – only now its your city.

How does he come to you?

As Savior ? As King?

What do you need from him?

How will you receive him?

Take a moment and talk to him about that.

Lord, you were broken to make us whole.

But in this life so much of our experience is brokenness.

We are not what we should be, and not what we will be.

But none of this limits your love for us,

And you invite us to care for one another

And to grow together.

You are remaking us in your own image.

Lord, heal us.

We invite you to complete the good work in us that you have begun.

In the Name of the Father, Creator of all things.

In the Name of the Son, Redeemer.

And in the Name of the Holy Spirit, our teacher, comforter and healer.