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Beverly E.C.C., Chicago, IL

“KING FOR A DAY”
Luke 19:28-40, 45-46

■ {Mt 21:9; Lk 19:38} On Sunday the crowds receive Jesus with shouts of praise: **“Hosanna to the Son of David!”** **“Blessed is the king who comes in the name of the Lord!”** **“Peace in heaven and glory in the highest!”**

{Jn 19:15; Lk 23:18, 21} On Friday the crowds reject Jesus with shrieks of contempt: **“Take him away! Take him away! Crucify him! We have no king but Caesar!”** **“Away with this man! Crucify him! Crucify him!”**

The prevailing mood shifts from praise to denunciation in under a week. The adoring crowd degenerates into an ugly mob in five short days.

■ Hear the crowd shouting on Sunday: **“Blessed is the king who comes in the name of the Lord!”** (Luke 19:38). **“Hosanna to the Son of David”** (Matthew 21:9). **“Blessed is the coming kingdom of our father David!”** (Mk 11:10). **“Blessed is the king of Israel!”** (Jn 12:13).

? This Sunday crowd acclaims Jesus of Nazareth king of Israel, and they are right. *But what do they mean?*

There is compelling evidence that most of the crowd imagines that Jesus is the Warrior King *par excellence*. In their eyes he is a new and improved David who will crush Rome, cleanse Israel of Jewish sinners and foreign pagans, and reestablish their ancient kingdom on a grander scale, replete with invincible armies, unlimited wealth, and global prestige. But Jesus has never claimed to be *that* kind of king!

{1 Co 1:26-29; Lk 5:30-32} This crowd expects Messiah not so much to redeem sinners as to purify Israel of them; yet Christ’s kingdom is populated by **“the foolish... weak... [and] lowly,”** riff-raff who are saved in spite of their badness. Jesus frequently eats and drinks with tax-collectors and notorious sinners, for **“It is not the healthy who need a doctor, but the sick. [He has] not come to call the righteous, but sinners to repentance.”**

{Mt 5:19-21; Lk 18:22-24} This crowd expects Messiah to enrich Israel with gold and silver and jewels; yet Christ’s kingdom is not a place to accumulate material wealth. He commands everyone: **“Do not store up for yourselves treasures on earth... store [them] up... in heaven.”** When a rich young ruler declines to **“sell everything... give to the poor, and follow”** Jesus laments, **“How hard it is for the rich to enter the kingdom of God!”**

{Lk 6:27-28} This crowd expects Messiah to impose his iron will and reward them with coercive power; yet Christ’s kingdom does not accommodate those of us who would be ‘King of the Hill.’ When James and John petition for the highest honor and authority Jesus answers, **“Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve.”**

{Lk 6:27-28; Jn 18:36} This crowd expects Messiah to crush pagan armies; yet Christ’s kingdom is not built or defended by Holy War. It functions by his command to

“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.” As Jesus will tell Pilate, **“My kingdom is not of this world. If it were, my servants would fight to prevent my arrest... my kingdom is from another place.”**

{Lk 6:27-28; Jn 18:36; Lk 9:23-24} He has repeatedly said:

“Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.” He has plainly taught: **“whoever wants to save their life will lose it, whoever loses their life for me will save it.”** He has clearly announced: **“Blessed are you poor... you [hungry]... you who weep now...”; “woe to you rich... you well fed... you who laugh now.”**

Nevertheless, the Palm Sunday crowd fails to grasp the Good News of the Kingdom. **“Blessed is *the king*...!”** they shout. **“Hosanna to *the Son of David*!”** **“Blessed is the *coming kingdom* of our father David!”** **“Blessed is *the king of Israel*!”** Their words are spot-on; but what they *mean* by them could hardly be further off the mark.

After three years of being misunderstood, Christ Jesus is finally able to deflate their false expectations by what he does, and does not do, immediately following his Triumphal Entry.

■ As Luke 19:45-46 describes it, Jesus enters the temple area with the crowd in tow, begins **“driving out those who [are] selling,”** and thunders, **“It is written, ‘My house will be a house of prayer’; but you have made it ‘a den of robbers.’”**

The people are exhilarated! From where they stand, the Messiah has mustered his forces and taken back the Temple from the morally compromised establishment for Holy God.

All he has to do now is capitalize on this momentum. Surely, he will command his miraculous power and the crowd’s fury to kill the pagan Roman usurpers and slaughter their ungodly Herodian lapdogs!

Instead, he just... leaves the city, squandering this golden opportunity which they assume has been given by God Almighty! Israel’s glorious prosperity, security and power crumbles before their eyes.

The crowd’s excitement and enthusiasm fizzle. Over the next few days it becomes obvious to them that Jesus of Nazareth will *not* meet their highest expectations, will *not* fulfill their fondest dreams, will *not* make their deepest hopes come true.

Most (though of not all) of them conclude that Jesus is either a madman, or – or a liar. By Friday, it is a simple matter for the Lord’s enemies to stir them up to scream, **“Crucify him!”** and to demand Barabbas’ release.

Barabbas has taken part in a violent rebellion against Rome. Barabbas has fought and killed for their freedom. Barabbas will do for them what Jesus will not.

They do not want a Savior who will die for them. They want one who will kill for them!

On Sunday the crowd makes Jesus king for a day.
On Friday they demand his death.

Thank God we could never be so blind, so stupid!

☑ Fast forward to 1880 AD, the year Dostoevsky published his novel The Brothers Karamazov. In chapter 5 one of his characters tells a story:

Jesus appears in Seville, Spain in the 1500s, during the time of the Inquisition. He walks among the crowds, healing the sick and raising the dead.

The people instantly recognize him. Children shout “Hosanna!” and throw flowers before him.

The Grand Inquisitor recognizes Christ, too, and orders his arrest. Face-to-face with the Lord, this worldly-wise churchman denounces Jesus for resisting Satan’s temptations in the desert.

You offer the bread of heaven, the Grand Inquisitor lectures, but people want the bread of earth. They will gladly follow anyone who fills their bellies. You should have turned the stones to bread.

You offer humility, he scolds, but people want signs and wonders. They will gladly believe anyone who dazzles them. You should have jumped from the temple.

You offer freedom, he accuses, but people want someone to rule them with a firm hand. They will gladly receive salvation from anyone who compels it. You should have taken possession of the kingdoms.

The Grand Inquisitor orders Christ to leave. His presence will disrupt the Church’s efforts to satisfy the crowds, who will surely turn on him as they did before.

It is only a parable, and it’s not even from the Bible. Yet it becomes real among us when we try to remake Jesus to fit our false images. It is acted out among us when we try to redefine God’s kingdom to look and operate like the kingdom of the world. It is repeated among us when we opt for earthly wealth instead of heavenly treasure, for control over others instead of service to them, for violence instead of peace, for comfort instead of obedience, and for pride instead of humility.

Perhaps the apparent disconnect between Palm Sunday and Good Friday is not so hard to understand.

Maybe we are not so different from those people, after all.

Thank God, Palm Sunday and Good Friday are not about the crowds; they are about Jesus. Palm Sunday and Good Friday are not about the crowds; they are about Jesus! Amen!

{Php 2:6-8} Palm Sunday and Good Friday are about God the Son,

**Who, being in very nature God,
did not consider equality with God
something to be used to his own
advantage;
rather, he made himself nothing
by taking the very nature of a servant,
being made found in human likeness.**

**And being found in appearance as a human
being,
he humbled himself
by becoming obedient to death –
even death on a cross!**

{1 Co 1:18} This is sheer folly to the Palm Sunday crowd and the Good Friday mob in the first century, to the Grand Inquisitor in the nineteenth century, and indeed to all people in every time and place **“who are perishing, but to [those] who are being saved it is the power of God”!**

? The question is: *will we shout “Hosanna!” and crown Jesus king for a day*, only to reject him when he does not live up to our false expectations?

? Or *will we crown Jesus king for life* and cling to him whatever the outcome, even when our expectations prove false, and follow him wherever he leads?