

## **Sermon Draft**

**Text: Luke 19:28–40**

**Sermon: “The King of kings”**

The season of Advent proclaims the various comings of the Christ.

The central focus of all aspects of these comings is the coming of Jesus to that destiny in which the salvation of the world is effected. The cross is the culmination to which all other comings point. This final coming elicits faith, and so this final coming has distinct importance for the life of the Church. The Church is that people who receive and praise him who *“comes in the name of the Lord”* (Luke 19:38). Our Lord and Savior Jesus Christ the King of kings.

The triumph of a king both establishes and manifests his kingship. Defeat makes a king into no king at all! Similarly, a king without a following is no king. Unless a king is recognized as king, he is no king. A king, therefore, implies a kingdom, that is, a people who acknowledge him as king and willingly live under his rule and according to his laws.

When a king triumphs, another is defeated. When a triumphant king is not acknowledged by those defeated, judgment ensues.

The account of Jesus' triumphant procession as he approaches Jerusalem stands between two strong judgment texts, that of the parable of the minas (Luke 19:11–27) and Jesus' foretelling of the destruction of the temple and his "cleansing" of it (Luke 19:41–46).

The coming of the king demands the acclamation and acknowledgment of him. The alternative is rebellion and judgment. Thus, in the appearance of the king there is always a potential for the separation and sifting of loyalties.

Kings can be troublesome people: they demand by their laws; they insist on obedience; they reward the friend and punish the enemy; they are a blessing to a people, or they are a curse to a people. The rule of a king is like the hands of a potter: it molds and shapes a people for the good or for the worse. The power of kings gives shape to the lives of their subjects.

With such possibilities, for good or evil, What kind of king do we want? What kind of rule do we wish to live under? God's people have seen two kinds: The ancient Israelites wanted a king to judge them ***“like all the nations”*** (1 Samuel 8:5).

The Israelites wanted to be like the other nations, having a king who would judge them and fight their battles (1 Samuel 8:4–22). God instructed the prophet Samuel to warn the people ***“and show them the ways of the king who shall reign over them”*** (1 Samuel 8:9). He will use your sons to protect himself in battle. He will take your daughters to be his bakers and cooks. He will take your property to enrich his friends. He will tax you to advance the wealth of his servants.

In summary, you will be your king's slaves. Israel's desire for an earthly king was their rejection of God as their king (1 Samuel 8:8). It did not matter that God had saved Israel from Egypt. The Israelites rejected God to be ruled by other gods.

Yet God purposed to give Israel a different kind of king: a king who would rule them with God's own mercy and grace. God raised up David and said to him: ***“You shall be shepherd of my people Israel, and you shall be prince over Israel”*** (2 Samuel 5:2).

So, God raised up a shepherd boy and made him to be king. God acts in such a manner: he exalts the humble. The kingdom of David would be blessed by ***“the steadfast love”*** of God, which would never depart from it. God acts in such a manner: he blesses the humble. The temple in Jerusalem would be the sign of this king and the place of God's everlasting blessing.

Solomon ***“shall build a house for my name, and I will establish the throne of his king-dom forever”*** (2 Samuel 7:13). God himself would be King over Israel and would dwell with Israel through the earthly Davidic king and in the temple. Even with all that, as in the days of Samuel, Israel repeatedly defiled the house of the Lord and God's holy name through idolatry and wickedness.

And so, God gave Israel wicked and idolatrous kings of the earth, kings of that first kind, the kind they'd requested. He gave them over to be conquered by the kings of Assyria and Babylon and later on Rome. The defiled house of God would be cause for mockery. The enslaved people of Israel would surely seem to prove God's powerless humility. Still, from his people's slavery to earthly kings, God promised to act once more to give them a king of the second kind. From the humility of divine mercy, God would raise up a humble king.

The humble king would come from a humble town: ***“But you, O Bethlehem Ephra-thah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel”*** (Micah 5:2).

This humble king would be the true Davidic king: ***“And he shall stand and shepherd [God's] flock in the strength of the Lord, in the majesty of the name of the Lord his God”*** (Micah 5:4).

This humble king would bring peace, for he would himself be Israel's peace: ***“And [Israel] shall dwell secure, for now he shall be great to the ends of the earth. And he shall be their peace”*** (Micah 5:4–5). He would come into his temple to purify his priests and his people (Malachi 3:1–3). Through this humble king, God would again be the God of a humble people.

Here, then, is God's King of the second kind for us: Jesus is the new and humble Davidic King. Born in Bethlehem, the city of David: ***“For unto you is born this day in the city of David a Savior, who is Christ the Lord”*** (Luke 2:11). The sign of this King would be a ***“baby wrapped in swaddling cloths and lying in a manger”*** (Luke 2:12).

Yet this humble child is the reality of heavenly peace on earth. The angels of heaven announce this: ***“Glory to God in the highest, and on earth peace among those with whom he is pleased”*** (Luke 2:13–14).

The Davidic King comes to his royal city and to his house as a humble King, riding upon the foal of a donkey (v 35).

Yes, he is King, he will judge his temple and weep over the city's rejection (Luke 19:41–46) but he is that kind of king who will also be the sacrifice to save it. The true sacrifice will be ***“a broken and con-trite heart”*** that implores God for his for-giveness: ***“Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my trans-gressions”*** (Palms 51:1, 17).

Jesus, the true Davidic King, will give himself into death as that true sacrifice: ***“Father, into your hands I commit my spirit”*** (Luke 23:46).

In his humble sacrifice of a contrite heart, Jesus established a new Jerusalem and a new temple.

In this new temple, we are invited to worship God as a humble people. Washed thoroughly through the blood of the true King, we are made ready to cry to him and invite him to come into the temple of our own hearts: ***“Wash me thoroughly from my iniquity, and cleanse me from my sin”*** (Palms 51:2).

In faith, and by the voice of a humble spirit, we join the Jerusalem throng of old in “*Blessed is He that com-eth in the name of the Lord*” when we rejoice in the King’s coming in his body and blood.

Which kind of king do we want? What kind of rule do we wish to live under? By faith, we know. Joined to the humble King by faith, we share in his humility and so become the throne of his majesty.

Amen