



# HICKORY GROVE

BAPTIST CHURCH

A New Kind of Kingdom

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Luke 19:28-40

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*<sup>28</sup> And when he had said these things, he went on ahead, going up to Jerusalem. <sup>29</sup> When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup> saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. <sup>31</sup> If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" <sup>32</sup> So those who were sent went away and found it just as he had told them. <sup>33</sup> And as they were untying the colt, its owners said to them, "Why are you untying the colt?" <sup>34</sup> And they said, "The Lord has need of it." <sup>35</sup> And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup> And as he rode along, they spread their cloaks on the road. <sup>37</sup> As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, <sup>38</sup> saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" <sup>39</sup> And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." <sup>40</sup> He answered, "I tell you, if these were silent, the very stones would cry out." (Pastor prays)*

## **We Live on Earth, But Jesus is Our King**

In 410 AD the unthinkable happened. The eternal city Rome, which had been thriving for 800 years, in 410 AD, Rome fell. The Visigoths came through for the third time and ransacked Rome. Panic ensued; people went in all kinds of directions to get away from those Visigoths. Some of them got in boats and crossed the Mediterranean just a few 100 miles. They dropped into the Roman city of Hippo right there in North Africa. There in the protected city of Hippo was a man 50 years old serving as the Bishop and he was in his prime. Pause and remember that 50 is

prime. (I'm 53 so "over prime" but 53 is a prime number. Somebody told me that this morning after church.) There at Hippo in North Africa was the Bishop named Augustine. In his prime, society started to fall, Rome was gone and it would never be the same. Hippo would be next 20 years later. People flooded into his city in an absolute panic and in the middle of that turmoil, Augustine started writing his *magnum opus*, *The City of God*. And as he penned *The City of God*, it would take 12 years and 22 volumes, it would take him the rest of his life writing *The City of God*. There he would work out all of the intricacies of his theology. What he did was put before his people the understanding that you are living in the kingdom of man but you have been purchased and you are a part of the Kingdom of God. Now, brothers and sisters, laid out before us is the clear decision in our conscience of where we will be loyal.

This passage begins the arrow pointing toward Jerusalem, and pointing toward Jesus—not just as Messiah and not just as Savior but Jesus as King.

Now in our present moment in 2022 we sit in the midst of a moral decay that is going with such velocity, what we thought would be impossible 10 years ago has come upon us. And it would be easy to feel like the people in Rome felt when Rome fell. You throw yourself into panic and wonder what we're going to do, but it's good for us to remember Jesus is King. The writer of Hebrews had a church that was in the midst of a culture that was being persecuted. And he stood before his people, character after character, 17 of them in Chapter 11, and he pointed at Abraham. And he said about Abraham: like Abraham we might need to remember that we live in a city or a Kingdom whose builder is God. Today marks Holy Week, the beginning of Holy Week. Holy Week starts today with Palm Sunday, then Good Friday and finally the celebration Sunday that gives rise to every other Sunday, Resurrection Sunday. And I'm just sent to call your attention today, to strengthen your heart in God's word to remember that –

**We live on earth, but Jesus is our King.**

This passage right here points to us and gives us some things to think about. Let's get into it very quickly. Let's talk about this Kingdom. What kind of Kingdom is this? Well the first thing is, this Kingdom is...

**A True Kingdom**

You might even say, this is THE true Kingdom. Join me there in the story. In verse 28 Luke tells us that *after all these things*. What things? Things were told to them in parables; they've been healing people along the road, even Zacchaeus, you know the "wee little man," he's been changed completely. And Luke says, "OK we're putting all of that behind us." He starts going up to Jerusalem. <sup>28</sup> *And when he had said these things, he went on ahead, going up to Jerusalem.* No matter what direction you are coming from, you are always going *up* to Jerusalem. Jerusalem became the centerpiece of the Jewish faith and became the centerpiece of this one true God. Ever since David founded it and Solomon his son built the temple that would represent the Tabernacle where God met with His people, that's where you went.

Once in Jerusalem, inside that temple was something beautiful that went on, something scary that went on, something even spiritual there in the temple. The animals would be sacrificed to remind the sacrificer, the human, that sin cost something; that your sin deserves death. God had set up the Tabernacle, then the temple, as a means by which a holy God could actually meet with sinful people. And if they were going to meet, there must be a sacrifice. Jesus is going up to Jerusalem to make the last and final and full sacrifice on the cross.

The text says *He sent*, in verse 28, 29 and 30, He sent two of His disciples into a town and He says, I want you to get a colt. You will find it there tied to a tree. Untie it and bring it to me. It's a colt that no one has ever ridden on. It's a symbol of the purity, that colt. You see pictures of it in the Old Testament; in Deuteronomy, Numbers and even over in 1 Samuel. You would take a bull that had never had a yoke put on it for sacrifice. We're reminded of the purity of the sacrifice of Jesus. But here Jesus is purchasing people for a Kingdom. My brothers and sisters in Christ, I just want to talk to those people that are in Christ: If you are in Christ and you are in this church, you are not just a member of church, you are not just part of an organization, you are not just in a club. You are sons and daughters of God, purchased by the blood of Jesus, and we belong to one another. This is a Kingdom that actually happens to be a family. That family is based on the Gospel. Now when I say Gospel, look, I listen to a bunch of other preaching. It's a love/hate relationship. When you are a preacher, that's what you do. And I am so tired of watching preachers preach and talk about the Gospel and never actually get to the Gospel . I'm tired of hearing preachers talk about how much they love the Bible but never actually open it up and study that Bible. Brother, tell me what the Book says. I want to know what the Bible says. If you're not going to use the Bible to preach the Gospel, get out of the pulpit. Let

somebody come in who's going to open it up. The Kingdom we're building is not politics, it's not culture. The Kingdom we're building is built on the Gospel of Jesus Christ.

What I mean when I say the Gospel of Jesus Christ, what I mean by the Gospel of Jesus is the perfect life Jesus lived in our place. And then Jesus going to the cross because God is holy and we are sinners and God in His Holiness will punish sin. Either you as a sinner are punished for it or Jesus as a substitute takes it for you. And the Gospel is that Jesus goes to the cross, takes the punishment of God, gives us His righteousness and on Sunday, we celebrate next Sunday, when God raised Him from the dead, that is the announcement. The victory was at the cross, the announcement is on Sunday, Jesus wins! And that Gospel is presented in free grace so that anybody here, anyone who hears this and the spirit convicts your heart and opens your eyes to see, any one of you who turned from sin and believed is saved. The Kingdom we are building is built on that. On the Gospel. The true kingdom.

There's something else about this Kingdom that you'll notice in the text. It is also...

### **A Sovereign Kingdom**

Join me there at verse 30 and 31. <sup>30</sup> saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. <sup>31</sup> If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" Keep reading and that's exactly what happens. Here is a picture of Jesus owning it all. I don't know if He knew the people in that little village and He had told them He was coming. If when the disciple said *the Lord has need of it* the owners are just like, "OK." Did they set it up earlier? It doesn't seem like it. It seems like He sends them in with the full knowledge that He has full and rightful ownership of it all. He is sovereign. Remember how amazing this is. Can you imagine somebody coming up to you after church and saying: Look I need the keys to your car, the Lord has need of them. That is just as bizarre as what's going on here. These two guys come into the village and say, *that little fresh donkey you got there, the Lord has need of it*. That's one way to appropriate something right there; saying the Lord has need of it. And what you have here is a reminder of the full ownership; that it all belongs to God. That when Jesus redeemed you by grace through faith in Christ, you become His son or His daughter. And in Christ you belong to Him and everything that you have is His. It frees you up to live in such a way that you don't hold tightly to anything but the Gospel; you hold loosely to everything else including people you

love. Here is a picture of this sovereign Kingdom where He has full ownership, full lordship, full rulership. What does it mean for Him to be Lord? That would be a wonderful thing to talk about, the kingdom. Sovereign kingdom.

There is something else in the text. I will try to go quickly since I have so many points. I want you to see that this is...

### **A Protected Kingdom**

That when you are adopted by God through the blood of Jesus dying on the cross and He adopted you as a son or a daughter; He's raised you from being dead in sin to being alive in Christ. You are no longer a slave; you are a child. That means that you are protected. Go with me to verse 31 and 32 and I will show you what I mean. <sup>31</sup> *If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'* <sup>32</sup> *So those who were sent went away and found it just as he had told them.* Luke is quickly pointing out to us that Jesus knows. You might want to use the word "omniscience." All knowledge. Jesus knows everything. If you're comfortable with the idea and you should be, you could put it in the word "foreknowledge." That Jesus knew before it happened. He knew what Judas would do. He knew what Peter would do. He knew what Pilate would say. He knew what Nathaniel said when He wasn't even there. Here is a picture of Jesus telling the disciples to *go in there and it'll be just like I told you.* And it was.

Now the knowledge of God can be something that is a little discomfoting; it should be alarming. If you are a sinner running from God or if you are a sinner hiding something from people, if you are a sinner and you're hiding some sin from somebody you love, you are covering that up. You might think you have all of us fooled; and you must so far. This ought to be alarming to you because God sees it. You might say to yourself, when people insult you, *if they only knew me better, they wouldn't say that about me.* The truth of the matter is, if people actually knew what we were really like, they would insult us more. The beauty of grace is that He knows us in ways nobody else ever will and yet, isn't this the beauty of the Gospel? That He

loved us while we were still in our sin? Here's a picture of it. It's alarming if you are running from God; it's comforting if you're not. It's comforting if you're suffering, if you're struggling, if you're hurting, if you're lonely, you feel like nobody knows. This is a good reminder in this Kingdom, your Father who purchased you in Jesus knows.

If you're a student, you're walking the halls of the school and everybody in there hates what you believe, it's comforting, it's strengthening. There is great confidence that God knows. He's taking you here on this path of sanctification. He's teaching things. It's a reminder that you've been adopted into a Kingdom that is protected by an all knowing, seeing God. Nothing you're facing is a surprise to God. There's nothing that you go through that God is not using to sharpen you, to strengthen you and to use you for His glory. This is a protected Kingdom we are a part of.

You'll notice that this story is written in such a way that you're hearing themes over and over. It's written in such a way that we're reminded this is...

### **A Biblical Kingdom**

If you follow the story, you start over at verse 32 and read it all the way to verse 36, you're going to see something strange here. Let's read it and then we'll talk about it. <sup>33</sup> *And as they were untying the colt, its owners said to them, "Why are you untying the colt?"* <sup>34</sup> *And they said, "The Lord has need of it."* <sup>35</sup> *And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.* Now pause. Read the gospels – Matthew, Mark, Luke and John. Look, they walk everywhere. In all the travel narratives, not one time do you ever see Jesus ride any kind of animal. Every bit of His ministry is spent walking. He's getting ready to go into Jerusalem. For the very first time He gets on a donkey. Why does He do that? Because everything about His earthly ministry fulfills scripture. He knew what Zachariah 9:9 says. Zachariah 9:9 says, *Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.* Jesus, He wouldn't ever ride an animal but He did it in fulfillment of what a preacher said 600 years before. Here is a reminder that everything about Jesus is Him building this Kingdom that is proven in the Bible. Every page of the Bible points us to the life death and resurrection of Jesus. It's why I can't understand why a preacher won't do the study and come in and preach the Bible for you people. Nobody wants to hear your opinion or

anything. We want to hear what the Bible says. I want to hear somebody open this book up and after studying it, use it to feed my soul with the word of God. This is a Kingdom that is not built on politics. It's not built on wealth; it's not built on family relations. It is built on what does the Bible say. There was a time when, even in western culture, even if you weren't Christian, you knew what the Bible said. You knew something. For instance World War One, it comes to an end. The Ottoman Empire fell. The English army approached Palestine going into Jerusalem. A bull of a man, Allen Edmond, rode his horse up to the gate in Jerusalem. He knew this story so he got off his horse and walked into Jerusalem. Only Jesus rides. And he wasn't even a Christian. Brothers and Sisters, we live in a time when it must be that the Bible's got to be drilled into our hearts, and souls must be fed with the Bible so that you and I might know the Kingdom we're looking for, the Kingdom we live in, and the Kingdom we belong to, is a Biblical kingdom.

There's something else I want you to notice in this passage as we see Jesus going up toward Jerusalem. Let's not forget that it's...

### **A Joyful Kingdom**

Let's just use verse 37 for lots of things. <sup>37</sup>*As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice.* Pause there. Not just the 12 but multiple people are with Him and they are rejoicing. Let us not forget how good it is to have our sins forgiven. Let's not forget how good it is to confess our sins to God and have them nailed to the cross of Jesus. Let's not forget how wonderful grace is that any sinner, regardless of the sin, when we come by faith to Jesus, God adopts us by grace into His family. This is why we sing the songs we do. This is why our services are filled with the Bible. This is why you when you walk out of here today and you think you might be depressed, I want you for a moment to think on your adoption in Christ. Think on the love that God the father has for you in Christ the son. Think of how God the Father loves His son Jesus and since you now are covered in the righteousness of Christ He loves you like that. That you are loved and forgiven and supported, be encouraged! Let the joy of Lord become your strength.

There's something else, keep looking at verse 37. Not only is it a joyful kingdom. It is...

### **A Flourishing Kingdom**

Listen to the people as He was drawing nearer. <sup>37</sup>*As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God.* Here is a Kingdom that's not afraid to lift up their voices and praise God. This Kingdom is not one that is oppressive and legalistic. Here is a Kingdom that is so filled with joy the people are saying, *I'm with that king riding on the donkey. I'm so glad to be here and a part of that Kingdom.* It's not legalistic. Look, I think we ought to have doctrine that is so sharp and squared away that it might cut you. I think you ought to be very clear on what you believe, why, and where do you get it from in the Biblical text. My brothers and sisters, let's not make it so that we are so cold with our doctrine we forget that that doctrine frees us. That doctrine is one of grace that frees us to worship. I'm so thankful we gather and sing songs that evoke a sense of praise to God in you; when you are so filled with thanksgiving at what God has done, you can't help but sing with great joy to the Lord. Why? Because this is a flourishing kingdom.

Let me show something else about this kingdom. This is...

### **A Bold Kingdom**

I told you we get a lot out of verse 37. <sup>37</sup>*As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice.* Loud voice. I don't mean volume. I think they're being loud, but the application we want to make is not necessarily in volume or you being an extrovert. I mean in the *bold* voice.

My point is there should be an obvious something about you that says you are not only unashamed and stand with strength in what you believe, but you joyfully embrace what the Bible says about being a man or being a woman. You joyfully embrace what the Bible gives us for the flourishing of mankind when it comes to sexuality. That you stand there with joy and say this, this is what's good for people, and do so with boldness. I don't believe like Amish people do but have you ever been in Pennsylvania where you see that they are riding in horse-drawn buggies? I don't want to have to ride in a horse-drawn buggy or wear a black hat or have a strange beard. I don't want to make furniture or raise a barn; whatever Amish people do. But do you know what I do respect? If I see one coming 100 feet away, I know that guy's Amish. I'm not saying we should dress a certain way to make it obvious. I'm saying our faith in this culture that is going down so far needs to be joyfully embraced so that you and I live in a way that is



bold for the Kingdom. We are willing to stand here and joyfully suffer for Christ. This kingdom is not only bold but it is also...

### **A Fruitful Kingdom**

Let's get one more thing out of verse 37. Notice why the people are praising. It's at the end of verse 37. <sup>37</sup>*As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,* Let's go back to the travel narrative. You find Jesus walking and healing people, doing wonderful miracles. The eyes are open, ears are unstopped. Even little Zacchaeus in the tree. Jesus didn't make him any taller but He did save him. If they would celebrate the wonderful miracles of physical healing shouldn't you and I be able to celebrate being raised from being dead in sin to being alive in Christ? Shouldn't you be thankful that you are no longer a slave but a child of God because of what Jesus has done for you? Don't you want to be a part of a Kingdom that bears fruit; that your life has been so radically changed, that you live in such a way that all people know that you are a son or daughter of God. It's a fruitful kingdom. I'll just give you a 9<sup>th</sup> and a 10<sup>th</sup> point.

It is...

### **A Peaceful Kingdom**

It sounds familiar in verse 38. I just kept looking at it. Where did that come from. What they're saying, they are praising and blessing the king who comes in the name of the Lord. That messianic song is not what caught me. I can see that at the bottom of the page. I can read the editor's notes in the Bible. There's something else in verse 38. <sup>38</sup>*saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"* Here we are at the end of His life and people are saying *peace in heaven*. Let's go all the way back to the Christmas story. You remember the Christmas story and the angels in Heaven and they said "glory to God in the highest and peace" where? On earth. Jesus lived 33 years on earth but as He heads to the cross, it's not an angelic choir singing "peace on earth" - it is an earthly choir singing, now, "peace in heaven." Because that's where the problem is. Our holy God will not let sinners into His heaven without the one going up to Jerusalem to the cross. Now the people didn't know that but the people are seeing peace. Brothers and sisters, if you want peace here

on earth, it doesn't happen till you have peace in Heaven. And the only way you have peace is through the perfect son of God, who lived perfectly, died on the cross, and was raised from the dead. And by you believing and trusting, you will be saved.

I'll just give you one more thing about this kingdom. This is...

### **An Unstoppable Kingdom**

Do you hear what Jesus says in verse 39-40? <sup>39</sup> *And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."* <sup>40</sup> *He answered, "I tell you, if these were silent, the very stones would cry out."* The Pharisees notice what they are singing in verse 39 and some of the Pharisees in the crowd said to Jesus, "teacher rebuke your disciples for saying all these things." And Jesus said, I'm telling you that if they didn't speak, then the rocks would. Do you hear the absolute undiluted tract of the King of Kings? That nothing can be detracted from Jesus? Nothing can take away from the Kingdom. What did Paul say in Romans? That all creation groans. What does the Psalmist say? That the heavens declare the glory of God. What did Jesus say to Peter about this confession? And on it I will build my church and even Hell can't prevent it. Here you have an unstoppable kingdom.

Brothers and sisters, we live on earth but our king is Jesus. His Kingdom is established in grace and it is given to us in the person of Jesus. It's shown in this passage. The Kingdom of God is seen at the cross, celebrated at the resurrection, and believed in your heart. It's His perfect life, substitutionary death on the cross, His victorious resurrection and the offer of free grace to any person who believes. My prayer, my hope, my desire is that you are strengthened as you join this Kingdom. We live on earth but Jesus is our king.

*(Pastor prays)*