

SERMON FOCUS: I am never right to withhold my praise from the Lord.

SERMON FUNCTION: The listener will see the need to praise Jesus because of who He is.

BACKGROUND: Today, we are going to look at Luke's account of the Triumphal Entry. Luke wrote his account about thirty years after the death, burial, and resurrection of Christ. He was concerned about writing an orderly account of events for the Gentile reader Theophilus. The Triumphal Entry is covered in all four gospels and is the day that we now refer to as Palm Sunday.

SCRIPTURE READING: Luke 19:28-40

INTRODUCTION:

Mention palm branches if Ann has passed them out. Have any of you ever watched a presidential inauguration? Or a coronation ceremony of a monarch? These events are big, public spectacles that have the attention of the watching world. Everyone sees and hears the events. The parade stretches for miles. Today, we celebrate such a parade, the Triumphal Entry.

Keep in mind that the chief priests and the Pharisees had a price on Jesus' head. They wanted Him arrested and killed. So, Jesus enters town in the most spectacularly public way possible. He would be dead in less than a week, which hardly seems like a triumph until we consider the resurrection, which we will celebrate next week.

Theologian Adam Clarke said it this way, "This entry into Jerusalem has been termed the *triumph* of Christ. It was indeed the triumph of *humility* over *pride* and worldly grandeur; of *poverty* over *affluence*; and of *meekness* and *gentleness* over *rage* and *malice*."

Today, we will see how to apply the truth of Christ's triumph to our lives.

MESSAGE:

1. OUR OBEDIENCE ANNOUNCES CHRIST'S KINGDOM

- a. Jesus gave clear instructions to these two disciples
- b. Where to go
- c. They would find the donkey
- d. What to say if they were asked
- e. They found the donkey just as Jesus said they would.
 - i. Prearranged?
 - ii. Divine knowledge?
- f. What if these two disciples had not obeyed?
 - i. Are you sure, Lord?
 - ii. This doesn't seem right?
 - iii. It seems weird to tell a stranger that you need his donkey for the day.
- g. They did obey, however.
 - i. They trusted Christ and found the donkey
 - ii. They told the owner what Jesus had commanded them.

- iii. FUN FACT: Greek word play in vv. 33-34. Owners is Kyrion; Lord is Kyrios.
 - iv. They brought the donkey back to Jesus.
- h. Why ride in on the donkey?
 - i. In 1 Kings 1, David commands that his son Solomon ride in on a donkey to be anointed king.
 - ii. (Zechariah 9:9) 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.
 - iii. The donkey is not an animal of war. Jesus' entry into Jerusalem on a donkey's colt stated that the battle is already won!
- i. His disciples, by their obedience, helped to announce the presence of Christ's kingdom. We, by our obedience, continue to do the same thing today.
- j. Along with our obedience, we can use our possessions to announce Christ's kingdom.

2. OUR POSSESSIONS ANNOUNCE CHRIST'S KINGDOM

- a. The owner of the donkey allowed his donkey to be used by the Lord.
- b. It seems very reasonable to assume that the owner was a disciple.
- c. Luke never mentions palm branches, but he mentions the cloaks.
 - i. Most people didn't own multiple cloaks.
 - ii. [36](#)As he was going along, they were spreading their clothes on the road.
 - iii. The verb implies the constantly repeated act of casting down the garments as the Lord rode on." (Ellicott 1979)
 - iv. As on another occasion Israelites paved the path of the newly anointed Jehu with their own garments and hailed him as king (2 Kings 9:13), so also do these Israelites pave the path of their King whom they now acclaim." (Tolbert 1970)
 - v. The disciples were using their garments to demonstrate visually their acceptance of Jesus as King.
- d. These disciples did not have many possessions, but what little they had they counted as worthy to be walked on by the donkey carrying the Lord.
- e. Christ's disciples weren't just using their obedience and their possessions to proclaim the Kingdom. They were also using their voices.

3. OUR VOICES ANNOUNCE CHRIST'S KINGDOM

- a. (19:37) Now he came near the path down the Mount of Olives, and the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles they had seen: Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest heaven!
- b. Note *how* they praised God. Joyfully and with a loud voice! This should be the way that we proclaim Him!
 - i. "Joyful, joyful, we adore thee"
 - ii. Some of us sing as if we're scared other people will hear us.

- iii. These were gladly singing, praising the Lord.
 - c. These disciples were singing from Psalm 118, but instead of singing “Blessed is he who comes in the name of the Lord,” they sing “Blessed is the King who comes in the name of the Lord!”
 - d. There are a couple of instances when it’s really appropriate to use our voices to declare Christ’s Kingdom.
 - i. When we sing in church.
 - ii. When we tell others about Him.
 - e. There is a quote often falsely attributed to St. Francis of Assisi that goes, “Preach the gospel at all times. If necessary, use words.”
 - i. It’s not in any of his writings.
 - ii. It’s bad theology. We cannot proclaim the gospel without using our words.
 - iii. Of course, our actions are a witness. But our actions must be backed up with words.
 - f. We are not here to be undercover Christians. We are here to announce His Kingdom.
 - g. The time to announce His Kingdom is now!
4. NOW IS THE TIME TO ANNOUNCE CHRIST’S KINGDOM
- a. Christ’s Kingdom is not new.
 - b. This victory ride into Jerusalem was almost 2000 years ago.
 - c. The world does not know or acknowledge the “King of kings and Lord of lords.”
 - d. There is none who seek Him.
 - e. We must point them to Him. Jesus himself stated, “All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Mt. 28:19-20)
 - f. Jesus is with us now, ruling us now, commanding us now to announce the Kingdom. Now is the time. We do not know that we have tomorrow. We do not know that others have tomorrow.
 - g. Jesus said that if the people didn’t proclaim Him that the stones would cry out! As the 1997 Mercy Me song says, “Ain’t no rock gonna cry in my place; as long as I’m alive I’ll glorify His holy name.”
5. THE GOSPEL IN SIMPLE FORM (adapted from Dr. James Merritt).
- a. Bad News: We are all sinners separated from God.
 - b. Worst News: There is nothing we can do about our sin problem.
 - c. Good News: Christ did for us what we cannot do for ourselves.
 - d. Best News: Salvation and eternal life are a free gift, but you must receive it.

