

## The Sovereignty of God Luke 19:28-44

### **Slide 1**

At times in scripture, God instructed His prophets to speak His instructions to God's people.

At other times God instructed His prophets to present to His people an object lesson or living example of the idea that God was trying to communicate. We find an example of this in Luke 19.

At the time of this story Jesus had been ministering to the people for almost three years. The time of His death was drawing near and most of the Jews were still choosing not to believe that He was the promised Messiah.

It was the time of year to celebrate the Jewish Passover and thousands upon thousands of Jewish pilgrims had gathered in Jerusalem.

In the midst of this religious celebration Jesus presented them with a picture, where His claims of being the Christ (the Messiah), would be unmistakable.

*Luke 19:28-40, After Jesus had said this, he went on ahead, going up to Jerusalem. As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.*

*If anyone asks you, 'Why are you untying it?' say, 'The Lord needs it.'" Those who were sent ahead went and found it just as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They replied, "The Lord needs it."*

*They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road. When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices 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!" Some of the Pharisees in the crowd said to Jesus, "Teacher, rebuke your disciples!" "I tell you," he replied, "if they keep quiet, the stones will cry out."*

This is the story of Jesus entering Jerusalem from the Mount of Olives riding a colt donkey.

As He draws near to Jerusalem His disciples begin laying their cloaks on the ground in front of him and waving palm branches. The crowds even praised Him as they would a king.

From our perspective, this seems to be a simple story of crowds of people cheering the arrival of Jesus. That's the basic truth of the story, but there's so much more when you look more closely.

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The Mount of Olives was just east of Jerusalem. It was a place with sacred importance.

In the book of Ezekiel, God had given Ezekiel a vision of God and His glory leaving and returning to Jerusalem at the Mount of Olives, the mountain to the east of Jerusalem.

The location of this story, the Mount of Olives, would have been significant to the people of Jesus' day.

As we continue to observe the culture of the day and the scriptures of the Old Testament we begin to understand more about this story.

An unused animal was often used for sacred purposes. One example is found in Numbers 19 where God gave instructions concerning an animal that was to be sacrificed.

Numbers 19:2, *“This is a requirement of the law that the LORD has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke.”*

Christ riding on an unused colt was another message to the people about the sacredness and importance of who He was.

A third important detail was the type of animal on which Jesus was riding. A conquering king would enter a city riding a horse. A king coming in peace would ride a donkey.

Jesus hadn't come to be an earthly, military king who would free the Jews from Rome. He came as an eternal king that would free many from the condemnation and slavery of sin.

He came in peace, the Prince of peace. Jesus was fulfilling the prophecy in Zechariah 9 that had been written 500 years before.

Zechariah 9:9, *“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.”*

In contrast to this in Revelation 19, Jesus comes riding on a white horse as a conquering King of kings and Lord of lords.

This was another message to the people who were there that day. Yes, Jesus was coming to be King of the Jews, but not in the way that they desired.

He was coming to deliver them from so much more than the Romans. He was coming to save them from themselves and the slavery of sin and eternal separation from God.

Verses 35–36 tells of how they spread their cloaks or outer robes on the road in front of the donkey that Jesus was riding. This was another way that kings were treated.

In 2 Kings 9 a prophet of God proclaimed a man named Jehu as king and this is what was said of the people's response:

*2 Kings 9:13, "They quickly took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, "Jehu is king!"*

This was another clear message in the story that Jesus wasn't coming as just a good teacher or a good man. He was claiming to be the promised King of kings.

In John 12:13 this same story of Jesus' Triumphal entry is told, and it tells how the people waved palm branches.

Palm branches were another way to prepare the way of the "King." In ancient history, palm branches symbolized goodness and victory.

Some Jewish coins from the first century had palm leaf engravings with the accompanying inscription, "the redemption of Zion."

We also find Palm Branches, described in Revelations 7, as a part of worship.

Revelations 7:9-10, *“After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.”*

God brought all of these indicators together in one place, at one time, to declare Christ as Messiah and King.

In response to all of these signs, the people began to praise Jesus, quoting a verse from Psalm 118 that had been written centuries before, which had a clear references to the coming Messiah.

Psalm 118:26, *“Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.”*

The donkey, the location, the cloaks on the road, the palm branches, and the praises of the people all declared Jesus as the promised Messiah and a king.

It was a dangerous statement to be making at that time in history since the Romans were in power, but that’s who Jesus was and why He had come.

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In the midst of these cheers were Pharisees, some of the most religious Jews, who were watching the event take place.

They rejected Jesus’ claims of being the Messiah and called for Him to rebuke the praises of the people and His disciples.

He responded with these words, *“I tell you,” he replied, “if they keep quiet, the stones will cry out.”*

Jesus was stating the truth that the praises of God in Jesus Christ cannot be silenced.

The disciples were giving glory to Jesus because He was the Promised One from God, but the Pharisees refused to recognize who Christ was.

In this brief encounter we see that it's possible to know a lot about God but not know Him personally. It's possible to be religious without having a relationship with Him.

Our world is familiar with the concept of glory. We give glory and praise to athletes, actors, musicians, authors, scientists, political officials, and many others.

Glory is an idea of greatness that we give much too easily. It's a distinction that someone is better than the rest because of their ability, their achievements, or because of who they are. It's the idea of unequalled greatness.

But we must remember that even the greatest football players of the world were created by God. Musicians perform well but God created music.

Politicians lead nations, but in the end every nation will bow to Jesus. Even scientists in their greatest discovery have only found what God had already put in place when the world began.

If we choose not to give God glory, *“even the stones will cry out!”* He's of infinite worth. There's no other name that'll ring throughout the halls of heaven for eternity except the name of Jesus.

The names that our world exalts will be forgotten and fade into the past, but the name of Jesus will resound forever. The praise of God cannot be silenced, and the Sovereignty of God won't be denied.

Psalm 19:1-4 tells us, *“The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech, they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.”*

Psalm 135:6, *“Whatever the Lord pleases, he does, in heaven and on earth, in the seas and all deeps.”*

Philippians 2:6-11, *“At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.”*

The praises to God can't be silenced by governments, by sword, by threats, or by fear.

The people of God proclaiming the name of Jesus will continue, unstoppable, until He returns, and that's only the beginning.

In heaven all other glories will be silenced, and Jesus will be exalted.

Persecution cannot silence it. Not in Myanmar, not in China, not in Northern Korea, or anywhere else violence and intimidation is brought against the followers of Jesus.

God's Word proclaims, and history confirms, that the worship of God will continue forever. Even apathy will not stop the Gospel of Jesus Christ and the glory of God. You can see this throughout church history.

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When the churches begin to drift away from God and His Word, God calls out to those who *“have ears to hear”* and uses them to carry the name of Christ to its desired goal.

We see this in Martin Luther and the Reformation, German Pietism, the Moravians, the Mennonite brethren, and the Methodists.

Even Baptists came about as a group of believers who clung to God's Word when the church-at-large had turned away from it. God will continue to raise up a people who'll give Him praise above all others.

God is sovereign. He reigns over all things. He stands completely independent of all others. Nothing will stop His will from taking place.

At times we use the word sovereign to describe a nation or a person, but in reality, none are truly sovereign.

A nation cannot ensure that its desires will be fulfilled. A person cannot guarantee that their will will be accomplished.

Only God is solely independent and can be hindered by no one. Only God is sovereign.

*Psalm 115:3, "Our God is in the heavens; He does whatever He pleases."*

*Psalm 135:6, "Whatever the Lord pleases, He does, in heaven and in earth, in the seas and in all deeps."*

*1 Corinthians 8:6, "Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live."*

God ordered the details of Jesus' triumphal entry centuries before it ever happened. This sovereignty of God is also at work in every area of our lives.



He's moving our world towards its conclusion and Christ's return. As Romans 8:28 tells us, *"He works all things for the good of those who love Him and are called to His purpose."*

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### Conclusion

God has the right to tell us how to live, how to spend our money, how to treat our spouses, how to think about our career, what university we'll attend, what event we'll go to, or how we'll relate to our friends.

Our personal sovereignty fights desperately against Biblical teachings that God's over all things and holds us accountable.

For most, it's an issue of trust and belief. Do we believe that God loves us and really knows what's best for us.

This doctrine of God's sovereignty is one of the most despised by the mind of fallen man. We abhor the idea that Someone could exist to Whom we must be ultimately accountable.

He knows all things. He's all-powerful. He's everlasting to everlasting. He's holy, He's just, and this is a huge problem for fallen man.

What should a holy God do with people like us? Our sin condemns us, but the beauty of the Gospel is that God demonstrated His love for us in that while we were yet sinners Christ died for us.

The sovereignty of God is a comfort for those who belong to Him and is a source of fear for those who oppose Him.