

**Glory in the Highest Heaven**  
**Luke 19:29-40**

**April 14, 2019**

29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, 30 saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" 32 So those who were sent departed and found it as he had told them. 33 As they were untying the colt, its owners asked them, "Why are you untying the colt?" 34 They said, "The Lord needs it." 35 Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. 36 As he rode along, people kept spreading their cloaks on the road. 37 As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, 38 saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" 39 Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." 40 He answered, "I tell you, if these were silent, the stones would shout out."

As a pastor I find it challenging to come up with a new sermon every Sunday. I have mentioned this before - what I find particularly challenging is those specific days that require a specific theme. Today is one of those days. Palm Sunday has to be about the triumphant entry into Jerusalem. The challenge for me is to deliver sermon without being redundant. It is located in all four of the gospels. So, for today we'll look at Luke's perspective.

I don't need to give you the background. We all know the story. Jesus had to go to the cross, for us, for our salvation, He did not make any effort to escape his divine fate. He resolutely set out to go to Jerusalem knowing all along what was going to happen. Jesus came to Bethphage and Bethany at the Mount of Olives. Bethphage and Bethany are villages on the east side of the Mount of Olives, about 2 miles outside of Jerusalem. From here he instructs two disciples to go into the village, find a colt there that is tied and has never been ridden, untie it and bring it him. If anyone wants to know what you are doing simply tell them "The Lord needs it." Jesus' words carry a authority. "The Lord needs it" is sufficient to obtain the colt. Luke does not quote **Zechariah 9:9** your king comes to you, triumphant, and victorious, humble and riding on a donkey. What is significant is the fact that it is a colt. According to Numbers 19:2 and Deuteronomy 21:3, an animal that is used for specific sacred purposes must be chosen from those that have never been used for ordinary labor. Jesus does not need it physically. He has walked all the way from Galilee. The coming king is mounted a new colt. They brought it to Jesus, put their cloaks on it and Jesus sat on it.

The entrance into Jerusalem is significant. Jesus didn't just ride into Jerusalem. When Jesus rode into Jerusalem, he is escorted into Jerusalem. When Jesus goes to Jerusalem it is a grand and magnificent entry. This entry is special. This shows honor to a leader. Jesus is hailed as a king. This type of entrance is a ceremony. A familiar ceremony for kings and generals like those who have entered Jerusalem over the years as conquerors and rulers. They are either escorted by the citizens or their army. Their procession is accompanied by hymns or acclamations. Triumphant entries symbolize the authority of rulers. Luke's account conforms to this pattern of ceremony for kings and rulers.

The people spread their cloaks on the road. This was done in the Old Testament. When a new king was proclaimed in 2<sup>nd</sup> Kings 9:13. This is done by a whole multitude of disciples.

These people were eye witnesses. They saw his deeds of power. The procession is accompanied by hymns of acclamation. There are various elements of the procession that depict the authority of Jesus. People shouted out praises. "Blessed is the king who comes in the name of the Lord. Peace in heaven, and glory in the highest heaven." The proclamation is very interesting. It is Psalm 118:26 that states "Blessed is the one who comes in the name of the Lord."

Then, of course, there's the opposition. Some of the Pharisees were agitated by this. They told Jesus to make them stop. It could be they were registering their own unbelief. Or it could be they were afraid that a parade for a king would bring political retaliation. This the first sign of opposition to Jesus in Jerusalem and the last reference to the Pharisees in Luke.

The events unfolded according to God's redemptive purposes. These events fulfill scriptures and point to Jesus messianic identity. The glory is in the action of the Lord for us. When life gets you down and it will. So, it is not if but when; when life gets you down, when you are faced with pain, suffering, unemployment, illness, even death. Whatever obstacle is in your path. We have a faithful God.

Jesus triumphant entry into Jerusalem and the manner of which it was conducted; the ceremonial grand entrance, the prophetic sign of being staged on a donkey, and the proclamation, confirms his kingship and sets him apart from earthly kings. Jesus is king for all people, the oppressed, and the suffering. Jesus gives us hope embedded in God's love. Of all things Jesus comes triumphant on a borrowed donkey. Here is the Messiah, a contrast to a ruler who is rich or high and mighty. Here he is willing to lay down his life and suffer for us, for those on the fringes of society, for those who suffer. This is the glory of God in action. This is glory in the Highest Heaven.