

March 25, 2018 -

Luke 19: 29- 40 -

“The Colt, Crowd, and Concrete”

Introduction:

There was a saying in the Old West that if you stole a man's horse, you had condemned him to death, which is why horse thieves were hung. There were many lynchings for horse thievery by vigilantes but legal execution for the offense was never a capital offense in the United States. The death penalty for horse theft wasn't outlawed because it didn't exist. A lot of men, including Butch Cassidy and the Sundance Kid, and at least one woman, Belle Starr, did spend time behind bars for horse stealing.

Just over two hundred years ago, the last man hanged for stealing a horse was in Scotland and was sent to the gallows. Horse theft was a well-known crime in medieval and early modern times and was severely prosecuted in many areas. According to one 18th century treatise, the use of death as a punishment for horse theft stretches back as far as the first century AD. The disciples were sent by Jesus to take a colt and our text talks about their confrontation with the owner (vv. 33) of this donkey. They were putting as they say their necks out there by faith in Jesus trusting his every command.

There are a lot of great lessons in the story of the Triumphal Entry. This morning I want to call your attention to three things from this event that teach us much about proper worship of our Lord: We'll look at the colt, the crowd & the concrete. First there was ...

I. The Colt vv. 19-35

1. Perhaps they who owned the donkey had encountered Jesus in the past, we don't know for sure. The language lends itself more to the fact that he foreknew these events before they happen and they unfolded exactly as he describes them to the two disciples. But it is safe to say that the fame of Jesus was spread abroad... So, many had come to know this great rabbi. For example look at **Luke. 5:15.**

2. Some suggest that this would have been an honor to let a distinguished rabbi ride your beast. They knew Jesus well from the miracles and especially Lazarus who he raised from the dead. In other words, they allowed them to take the donkey as a matter of pride. I think this man loaned his donkey to Jesus because he saw Him as the Master. What the master needed was an honor to give Him. He was “the” *kyrios*.

3. I want you to see that this is no "little" contribution. The giving up of one donkey would be like you giving up your truck or tractor for the day. These beasts were burden-bearing animals, which meant they could transport things. They were doing what trucks and tractors do today. The Lord called upon them and they answered and the disciples obeyed and went even though they had concerns about walking away with someone's mule.

Application: God does not always ask for big things. God will not ask us to give what we don't have. We may not feel we have anything significant to give, but God sometimes takes simple things and uses them in great ways. Each of us has something to lend the Lord. Remember Moses--- And the LORD said unto him, What [is] that in thine hand? And he said, A rod. - Exodus 4:2

What is in your hand that you could lend the Lord. Whichever, that's your donkey and your donkey really belongs to him.

4. In verse 34 they finally bring the colt (the foal of the donkey it was the mother's baby) to Jesus and they put a coat upon the donkey for a saddle and Jesus sat upon it. Note that this wasn't even his donkey but a borrowed one at that. This reflects that His life was one of humility. He was riding upon a baby donkey whereas the scripture say, "**whereon yet never man sat: ...**The donkey does not buck him or kick about, he is a humble obedient beast of burden.

Illustration: I am sure you have seen a horse that needed to be broke; let me tell you it bucks a great deal. What about you when Jesus needs you to serve him, what is your worship like to Him? Do you buck and complain and make excuses? It is interesting that in a survey of 47,386 teenagers done by the Boy Scouts of America, researchers found that attorney was the most wanted career and that a minister was the least wanted career.

II The Crowd vv. 36-38

1. There were 2 groups of people in the crowd that Sunday. There were the enthusiastic. These people screamed "Hosanna" on Sunday and at the end of the week, said nothing, or even still, "Crucify Him". The crowd followed Him into Jerusalem yelled out, 'Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna is the Aramaic form of the Hebrew word "cry for help" which means "Save." They cried out "Save us, save us." Many were there that had heard Him teach, seen Him heal the sick, give sight to the blind, cause the lame to walk, and raise the dead and they followed Him wherever He went.

2. And then there were the Committed. These are the folks who trust Christ as Savior and as Lord. He is the Master of their lives. Jesus declares Himself to be the long awaited King that will redeem those who trust Him. To worship Him is to be like him and Jesus was a humble servant.

3. Jesus descends from the Mt. of Olives to Jerusalem to offer himself as King of Israel. And as Jesus rode into town I am sure that some thought, "Here is the one who will free us from Rome! Here is the one who will run these filthy Romans right out of town and set up the kingdom of David, with all its glory. These folks were there for selfish reasons. But He does not come riding into town on white stallion, but on the back of the colt of a donkey. Most Kings rode a high white horse. And when we think of the King of Kings and Lord of lords, making an entry we would think that there would be all the pomp and pageantry that would be befitting for such a king.

People begin stripping palm branches off the trees and then started laying them in the pathway as Jesus rode by. Palm branches were a symbol of victory (Olympics). The winner of the race carried a palm branch as a flag.

Application: Like many people today, they were following Jesus for all the wrong reasons. They wanted a National hero someone to restore the glory days of prosperity. People today look to Christ as a rabbit foot a good luck charm. He is their "prosperity king" to give them what they want. These are the people who follow the crowd. Today they are the people who

sing the hymns, clap their hands, serve on boards and committees but never make a commitment to Jesus. They are going to go whichever way is popular, whichever way is the most fun or which "ministers to them most". Their chief concern is not following Christ; it is being "where the action is." Christ however said, **"he that taketh not his cross, and followeth after me, is not worthy of me."** I think sometimes we love and desire the blessings of God, but do we really want to follow Jesus on this road of humility. To follow Jesus means going down that road, the road of the cross. It means giving up our selfish desires, it means denying ourselves, it means putting not only God first in our lives, but putting others first as well. Our family, our friends, even our enemies. Last, there is the...

III The Concrete (a reference to the stones) vv. 39-40

1. The religious leaders were complaining to Jesus saying, "tell your disciples to quiet down". Jesus said, if they don't praise Me the very stones will cry out in praise. Some have believed these are the stones on the roadside but the Greek word is not "petra" which mean rock nor is it "petros" which mean little stones but rather the Greek word is "lē'-thos" which is related to building stones thereby my use of the word "concrete" which is what we use today for constructing buildings. Jesus was telling them the very buildings would praise him.

2. First he says, "sē-ō-pä'-ō" in Greek this one word conveys the thought, "if these should hold their peace". Meaning if these people become silent or have a voluntary refusal or indisposition to speak then he said, "krazo" the phrase "would immediately cry out" in the original is one word where we get our English word crazy ...so maybe it would be better said, "they would go crazy. It possible He meant the very building would praise Him, but...

3. Notice verse 44, the middle of the verse, "They will not leave in you one stone ("lē'-thos") upon another." Those are the stones that some Bible scholars believe that Jesus was speaking of that would cry out. When the Jewish nation goes silent, the stones will cry out. Forty years later, the stones that made up that glorious city will lie on the ground as rubble, mute, screaming of the judgment on Israel's unbelief. This occurred in 70 A.D., forty years after Jesus gave this prophecy.

Jesus for his last time would enter the city and if not offered His just praise by the vast multitude, it would come by way of judgment from these very stones. **(Hab 2:11)**

Conclusion:

His coronation was indeed a humble coronation. It was very much like His birth. His birth was in a stable. His coronation was riding on a donkey. His birth was attended by shepherds who in social terms were the lowest people on the social ladder. His coronation was all the lowly people and rejected by the religious nobility. Don't miss your opportunity to praise the lord. Let everything that has breath praise the Lord. God deserves our worship and praise and we would do well to give it. Every day we have the opportunity to praise the King.