

The Triumphant Entry

Luke 19:28-40

Pastor Arlyn

Message transcript

[00:00:00] We want to get into the Word and we're going to be looking at Luke, Chapter 19, Lord willing, verses 28 through 48; or at least (we're) going to start at verse 28. I can guarantee that much. And hopefully we can get through the end of this chapter. Let's start with a backup. Luke 9:51. Luke told us that Jesus at this point had steadfastly set his face to go to Jerusalem and for the next nine chapters of Luke's Gospel, that we have been covering, we have read of the miracles, the parables, the teachings of Jesus, while he took that long route, zigzagging his way all the way down to Jerusalem. And by now, this fellowship knows, this is his final trip to Jerusalem. This is where the plan of God is going to culminate: in Jerusalem. He is going to be there in time for the Passover week. Remember, the Passover wasn't just one day. It was a week long celebration. And though he zigzagged his way down and there seemed to be no method to the madness, there, in fact, was a method to the madness. He arrives in Jerusalem right on point, right on time, here in Luke, 19:28. So. This incredibly long journey that took us nine chapters to read through and took us through thirty five different locations (not all in Luke's gospels, but with a harmony of the gospels), about thirty five locations that he visited on his way down to Jerusalem, has finally come to an end. And we finally arrive there in Jerusalem today in this study. The triumphal entry of Jesus into the city of Jerusalem. So Luke, 19:28-48. Where we're going to begin to study the last week of Jesus in his pre-resurrection ministry on Earth, the last week, the week of the Passover, it's the Passion Week. [00:02:33][153.5]

[00:02:34] We begin at Sunday on the Passion Week. We would celebrate that today as a church, as Palm Sunday, symbolizing the triumphal entry of Christ. That's where we are today in our study. It all begins with that, the triumphal entry. It is Christ's public proclamation that he is the messiah. He's been quiet about that. He's watched his words carefully when he answered that question, are you the Messiah? Today, there's no questions about it as he publicly, openly presents himself as the king of the Jews. It's his big day.

[00:03:19][44.5]

[00:03:21] It's his big day, let me read to you from a prophecy that David gave us concerning this very day, the triumphal entry in Psalm 118. It is the absolute best introduction you could have going into this study of the triumphal entry. Let me read to you from Psalm 118, versus 22 through 26, the Psalmist David writes this under the inspiration of the Holy Spirit: "the stone which the builders rejected has become the chief cornerstone.

[00:03:54][32.6]

[00:03:55] This was the Lord's doing. It is marvelous in our eyes. This is the day that the Lord has made. We will rejoice and be glad in it. Save now (or literally, the word Hosanna. Hosanna means save now. So David writes this. Hundreds of years before this event. Hosanna!) Save now I pray. Oh, Lord, oh Lord. I pray. Send now prosperity. Blessed is he who comes in the name of the Lord." So do you recognize the language of that Psalm? Do you recognize the expressions in that Psalm? The very expressions we're going to be reading today when we cover the triumphal entry of Jesus, the same expressions, the same language. What we're seeing in our study is the fulfillment of these words of David and many other Old Testament prophets. So let's begin reading Luke, chapter 19:28. "When he had said this (and we're speaking about the parable of the minas here. So when he had delivered that parable to teach them about Kingdom timing), he went on ahead going up to Jerusalem. And it came to pass when he drew near to Bethphage and Bethany at the mountain called Olivet." Mount Olivet probably sounds familiar to you, right? If not all of it, then at least some of it. [00:05:37][102.1]

[00:05:40] No, yeah, you're used to these. [00:05:43][2.8]

[00:05:45] You're probably familiar with that name, right? Mount Olivet or the Mount of Olives. It was an important landmark in all of Bible history, especially in the life of Jesus, because it was there on the Mount of Olives that the Garden of Gethsemane sat. That was a favorite prayer spot for Jesus, I believe it's the gospel of Mark that tells us, that concerning that prayer spot, the Garden of Gethsemane, that he often resorted to that spot to pray. It was a regular spot of prayer. It'll be in that garden, the Garden of Gethsemane, that Jesus will wrestle with the will of God on the night of his crucifixion. It will be in that garden on the Mount of Olives, where Jesus will be arrested and then ultimately tried, convicted and crucified. So it's an important spot. It's really a hill. We call it Mount Olivet or the Mount of Olives. It's not really a mountain. And maybe if you live in, you know, somewhere flat, like, I don't know, Indiana or something like that. But, you know, to us, it's more of a hill, not so much a mountain. It is a natural reveal point for the city of Jerusalem. Let me explain what I mean. [00:07:09][83.5]

[00:07:10] The city of Jerusalem was in a very unique spot. It was uniquely set into the landscape there. Jerusalem is an elevated spot. [00:07:20][9.6]

[00:07:22] But the weird thing about it is that Jerusalem, though it's elevated, it's completely surrounded by hills and mountains, if you will, of higher elevation. So no matter which direction you come from, no matter which route you take into Jerusalem, you don't see the city of Jerusalem at all until you crest one of those mountains. And then you crest that mountain wherever it is, that hill, whichever route you take, and as soon as you crest that mountain, boom, the whole city of Jerusalem below you is in view. And if you were taking the route that Jesus did, which would be the route from Jericho through Bethpage, through Bethany, this is where that route would lead you: up to the crest of the Mount of Olives. You'd have no visible sight of Jerusalem until you top the Mount of Olives and then, boom, the whole city of Jerusalem would come into view. Kind of like topping the summit and looking down and seeing the city of Uniontown below. But way better, because instead of looking down below and seeing the unholy city of Uniontown, you're looking down below and seeing the holy city of Jerusalem. [00:08:37][74.3]

[00:08:37] So it's a spot of reveal. Reading [00:08:39][1.8]

[00:08:40] on in verse twenty nine, "he sent two of his disciples (verse 30), saying, go into the village opposite you, where as you enter, you will find a colt tied on which no one has ever sat. Loose it and bring it here." Now, a colt that no one has sat on is a colt that has not been trained to accept the control of a rider. You know how this works. This was not a meek animal. This was not an animal with its power restrained. This is not an animal that had its will or its temperament broken. You don't just jump on a horse for the first time, an untrained horse, and expect that horse to go where you want it to go. And much more so with a donkey, because donkeys are, what? Stubborn. And that's why, you know, when we're mad at people that are stubborn, we use that expression that person is as stubborn as a donkey. [00:09:48][67.9]

[00:09:48] By the way, you probably shouldn't say that about people. But so much more so, a donkey that has not been broken to accept the control of a rider. [00:09:58][10.3]

[00:09:59] You wouldn't just hop on that thing and expect it to respond favorably to you. You're probably going to expect it to just stop, be stubborn, and not budge. If you try with a horse, you're likely going to get bucked off. Animals have to be trained. They have to be made meek. You don't just do that, unless you're the Lord. And that's the point that we're taking a look at here. [00:10:27][27.6]

[00:10:27] That's the whole point. The Lord's going to have no trouble controlling this animal. Because one thing we see as we move through the Gospels, is that Jesus never had any trouble controlling the elements of nature or the animals of nature. All of creation readily, quickly, willingly stands up to accept his control with just; one caveat in that statement. [00:10:55][27.9]

[00:10:55] And we'll talk about that in just a little bit here. [00:10:58][3.1]

[00:11:00] So the disciples would know this is a supernatural display of the authority of Christ, to pick an animal that has not been trained for this sort of thing, and then to flawlessly control that animal. At the very least, they would find this choice curious. [00:11:18][17.9]

[00:11:18] Lord, are you sure that's what you want to do? Are you sure you want to pick a little green donkey for your big day, for your big entrance into the holy city? And the Lord would say, that's my pick and it's not going to be a problem. Verse 31. "And if anyone asks you, why are you losing it, (of course, this is going to come up, right? Excuse me, guys, that's my, I don't, why are you stealing my donkey? Of course, that's going to come up), if anyone asks you, why are you losing it (why are you stealing my donkey?), thus you shall say to him: because the Lord has need of it." Now, this may seem like a minuscule point, but I assure you it's not. When you let the reality of that play out in your mind, you understand this isn't a minuscule point at all. This is actually a pretty big miracle. A donkey was transportation. [00:12:21][62.8]

[00:12:24] A donkey was a load-bearing animal for your work in the field. Modern day equivalent is, what? A pickup truck? [00:12:34][9.5]

[00:12:36] That's what we're looking at here. So take your modern mind, and keep the modern in mind, and think about the equivalent of this in our day. Let me just give you a hypothetical. Let's say hypothetically, I ask Rob Steinbrecher back there, and let's say my dad, he's named Rob too, I ask the two Rob's. Rob's, Rob and Rob, would you go down to Tri-Star? Do me a favor, go down to Tri-Star, if you will, and get that brand new blue Dodge Ram, whereupon no one has ever sat before, and bring that brand new blue Dodge Ram to me. [00:13:23][46.8]

[00:13:23] And if anyone asks you why you're losing it, [00:13:25][2.2]

[00:13:27] why are you losing that ram? You just tell them, Anchored has need of it. Now you know that's not going to work. [00:13:36][9.2]

[00:13:39] We don't have that kind of reputation here at Anchored Fellowship. At least not yet. [00:13:43][4.4]

[00:13:44] You know what's going to happen. Rob and Rob are going to jail for robbery. That's what's going to happen. [00:13:48][4.8]

[00:13:50] They thieved that ram. So you're starting to see a little bit of the picture of just the magnitude of what is taking place here. [00:14:00][9.8]

[00:14:01] Our reputation isn't good enough to pull something like that off. This depends upon the reputation of the name of Jesus. I think that's what this is all about. This is the representatives of Jesus being sent out as representatives, with his reputation behind them, so that when they start to take that donkey and the question is asked, why are you stealing my donkey? They can just say, Jesus told us to. [00:14:37][36.2]

[00:14:39] Everything is riding on the name of Jesus here. Everything is riding on the reputation and the character of the Lord. And our Lord Jesus, knowing all things, perceiving the thoughts of people, [00:14:51][11.9]

[00:14:52] He knows the way that this guy feels about him. [00:14:56][3.9]

[00:14:57] He knows the reputation of his name in the mind of this man. And he knows that when they drop the name, they're getting the donkey. [00:15:06][8.7]

[00:15:07] You can drop my name at Tri-Star. You're going to jail. [00:15:10][3.4]

[00:15:13] I don't have that kind of reputation. Proverbs 22:1 tells us, "a good name is better to be chosen than great riches." That doesn't just mean pick a popular name, pick a good name. It means the reputation and the character behind the name. That's what Jesus is showing us here. [00:15:34][21.3]

[00:15:37] Verse 32. [00:15:37][0.3]

[00:15:41] "So those who were sent went." Oh boy, I could preach a sermon series on that. Those that were sent actually went. That's the way it's supposed to work. The Lord sends us. We're supposed to go. But oftentimes the Lord sends us... well that's a sermon series for another day. "Those who were sent went their way and found it just as he had said to them. Verse 33. "But as they were losing the colt, the owners of it said to them, Why are you losing the colt?" Of course Jesus was right. That's going to beg the question, why are you stealing my donkey? Verse 34. "And they said, the Lord has need of him." Jesus told us to do this. Verse 35. "Then they brought him (that would be the colt) to Jesus, and they threw their own clothes on the colt (sort of a makeshift saddle) and they sat Jesus on him." They sat Jesus on the donkey. And this will be his mode of transportation down the Mount of Olives and into the city of Jerusalem. And the amazing thing is, this very day, this very scene, this very king, this very Christ, on this very donkey, had been predicted by the prophet Zechariah somewhere around five hundred years prior to this day. Zechariah 9:9. Zechariah writes, "Rejoice greatly. O Daughter of Zion (Zion is an ancient name for Jerusalem). Rejoice greatly oh daughter of Zion. Shout oh daughter of Jerusalem. Behold your king is coming to you. He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey." And Matthew, who writes predominantly to the Jewish reader, he would include a quote from this Zechariah 9:9 prophecy directly in his narrative about the triumphal entry; just to be able to say to the Jews, this isn't just Jesus out on a joyride. [00:18:06][144.3]

[00:18:07] This is Jesus fulfilling prophecy, down to the very donkey that he picked to ride into the city on. [00:18:14][7.0]

[00:18:16] And it's a great snapshot [00:18:16][0.8]

[00:18:20] of the foreknowledge of God, [00:18:21][1.3]

[00:18:24] the omniscience of God. God foreknew this day. Even long before the prophet Zechariah wrote about it. The Lord foreknew this day. He foreknew every detail of this day, from macro to micro. [00:18:41][17.9]

[00:18:43] He even knew that, on this given day, this guy, would be in this location, with this donkey. [00:18:51][7.6]

[00:18:52] So. When we make statements like this, Anchored, when we say: God knows where you are in life. When we say God knows all about your situation, when we say God knows what you're facing, what you're up against, what you're struggling with right now. When we say God knows what you have need of. When we say God is in control and he's working everything out. We are not just taking you on a joyride through the make-believe. We are sharing with you deep and true words of scripture that teach us about the incredible and complete foreknowledge of God. All of those statements are true. More than you can even fathom. [00:19:45][53.0]

[00:19:48] He knows how many hairs are going to fall off your head tomorrow. Verse 36. "And as he went, [00:19:57][9.2]

[00:20:00] many spread their clothes on the road." That's because this is a kingly processional. [00:20:05][5.5]

[00:20:07] This is a king entering a city and they don't have the red carpet. This is impromptu. This is spontaneous. This has built over the past six to nine months, as Jesus has made his way to Jerusalem. It was him and his disciples. And as they went, they collected crowds. [00:20:27][19.6]

[00:20:29] And on this day, it's impromptu. They don't have the red carpet to lay out. So it's an impromptu laying out of red carpet, if you will. [00:20:36][7.1]

[00:20:36] They're laying their clothes down for him to ride over, as a way to announce him as king. In this kingly processional, John, the gospel writer, the apostle John, in Chapter 12 tells us that they also took palm branches and waved them on this day. We know, historically, that is a sign of deliverance. [00:21:00][23.8]

[00:21:02] That is a sign of salvation. It all came from one event where they spontaneously grabbed whatever they could to thank the Lord for their deliverance, and it ended up being palm leaves. [00:21:13][10.8]

[00:21:14] And so that became a thing in Israel from that time forth, a way to symbolize their deliverance and salvation. Verse 37. "Then, as he was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen." Oh man, did they see some stuff. I mean, just to see Jesus deliver a message, I'd be there taking notes furiously. [00:21:54][39.7]

[00:21:56] Just to see that. But they've seen people healed. They've seen people delivered. They've seen hearts changed. They've seen the dead raised. They've seen Christ control the elements of nature and the animals of nature. [00:22:12][16.7]

[00:22:13] They cannot contain their exuberance because of what they've seen him do. They are bursting with praise on this day. They are not using their indoor voice. They're not using their inside the sanctuary Anchored fellowship voices. This is no, you know, it's not one of these: (quietly) I shout for joy [00:22:35][22.4]

[00:22:37] at the work of your... No. [00:22:39][1.9]

[00:22:41] This is exuberant, [00:22:44][2.3]

[00:22:47] boisterous, unrestrained praise. Because they just can't keep themselves from doing so. And the major thrust of their praise is given to us in verse 38. Here's what they were saying in their praise. "Blessed is the king who comes in the name of the Lord." Does that sound familiar? [00:23:11][23.3]

[00:23:11] I hope so, because we just read that in our introduction. That is a direct quote from Psalm 118:26. And then they go on to say, "Peace in heaven and glory in the highest." [00:23:25][13.9]

[00:23:28] OK, you say, hold on a second. [00:23:29][1.7]

[00:23:33] This is an epic event, this is wonderful worship, this is messianic magnification of major magnitude. Does that sound like you? Sound like stuff you'd say? All right, well, maybe you wouldn't say that. But something like that. [00:23:53][20.1]

[00:23:53] And maybe you're thinking to yourself, isn't the whole scene kind of ruined by the fact that Jesus comes in on a young baby donkey? [00:24:05][11.7]

[00:24:07] Shouldn't he be riding a white horse or a black stallion? Shouldn't he look like a king when he came into the city? Shouldn't it be on some sort of majestic beast, instead of this humble [00:24:19][12.0]

[00:24:22] little young donkey? Well, we actually know the answer to this. We know why he chose a donkey and not a horse; or any other creature. Or a blue Dodge Ram, for that matter. We know why he picked the donkey, the Bible teaches us why all throughout Old Testament history, all the way up to the present in our study, the first century A.D. You knew, based on the animal that a visiting king rode into your city on, you instantly knew--or at least suspected--his intentions, just based on that choice. If he rode into your city on a horse, he was representing himself as a warrior, a conquerer. He was in a warlike posture. You can fight from a horse. So when you see the king ride in on a horse, you're at very least suspicious. Is he here to fight? But if he rode in on a donkey, you know, he had no plans on fighting that day. You can't fight from a donkey, folks. You don't bring a donkey to a sword fight, just like you don't bring a knife to a gunfight. A donkey is an animal of peace. [00:25:56][94.0]

[00:25:56] So this became a normal thing. Not just in Jewish culture, but in all the cultures surrounding. [00:26:03][6.4]

[00:26:05] That, if a king was to come into your city in a peaceful way, he would ride in on a donkey. [00:26:12][6.5]

[00:26:13] We see that from King David, during his inauguration as king. He rode into the city on a donkey as a way of saying, I have come here to humbly serve the nation. [00:26:25][12.3]

[00:26:27] Same thing with his son, Solomon. 1 Kings 1:38. He borrows his father David's donkey. It says mule there, actually. And with that mule, he rides into the city for his inauguration as king. [00:26:46][19.6]

[00:26:48] So Jesus, the statement is this, he has come in peace. [00:26:51][3.6]

[00:26:52] I would imagine the people are trying not to think about this too hard. Because what do they want Jesus to do as king? [00:26:57][5.8]

[00:26:59] They want him to come in warlike posture, riding the white horse, leading the Jews to a victory to overthrow the Romans. They're wanting military conquest. And maybe they're just trying not to think about it. [00:27:17][18.0]

[00:27:17] But Jesus made a big statement here. He didn't come into the city of Jerusalem on this final Passover to overthrow the Romans. [00:27:24][7.0]

[00:27:26] He didn't come into the city of Jerusalem to overthrow people. He came as the prince of peace in peace, to offer peace to the people. [00:27:36][10.6]

[00:27:43] Now, spiritually, he was declaring war this week. Spiritually, we're told that, Jesus made a spectacle of the forces of darkness. [00:27:57][14.0]

[00:28:00] In Colossians, chapter 2, verse 15, Paul tells us this concerning Jesus: "having disarmed principalities and powers (that would be in the spirit realm), he made a public spectacle of them, triumphing over them in it (through the cross and through the resurrection)." [00:28:22][22.1]

[00:28:23] He made a public spectacle of his enemies. But as far as people are concerned, [00:28:28][4.8]

[00:28:30] he didn't come to conquer people. He came to offer people his peace. And that is depicted by this ride in on a donkey, and amplified by the fact that it's a young donkey. Now, look at the last verse, pardon me, the last sentence of verse 38 again. [00:28:50][20.6]

[00:28:54] It says, [00:28:54][0.2]

[00:28:59] "peace in heaven and glory in the highest." Now I want to compare that to another statement that was given to us by Luke as well. Luke, Chapter 2 verse 14. It's a section we covered a very long time ago here at Anchored Fellowship. Luke, chapter 2, verse 14. All right, let's just do this again. Verse 38, last sentence. Bet I'm causing the control booth a bunch of work here. "Peace in heaven and glory in the highest." Now let's read Luke 2:14. This is where the angels sang to the shepherds as they were announcing the birth of Jesus. To the shepherds, it reads like this, "glory to God in the highest, and on earth, peace, goodwill toward men." Did you find the differences between those two? It's like one of those little pictures. You have two pictures and there's slight differences in them. And you have to go through and find the slight differences. Sometimes it's just a little line. [00:30:09][69.9]

[00:30:09] Those drive me crazy. But I like to do that with scripture. Look at the differences there in Luke 2, at the birth of Christ, it's this: it's glory to God in the highest and peace on earth. But in Luke 19, it's glory to God in the highest, [00:30:28][19.0]

[00:30:30] and peace in heaven. [00:30:31][0.9]

[00:30:33] So they're bookends. They're bookends to the gospel of Luke, if you will. You have peace on Earth announced that the birth of Christ and you have peace on Earth. Pardon me, Peace in Heaven announced as he nears the cross. This is showing reconciliation, reconciliation that involves both earth and heaven. Earth needed reconciled to heaven, didn't it? Earth had a great big wedge placed between it and heaven, because of the fall to sin. So this speaks to me. [00:31:14][40.6]

[00:31:16] First of all, this: glory to God in the highest in every situation. Whether you're at the beginning of God's plan for your life, or you're at the end of God's plan for your life, or anywhere in the middle. Wherever you find yourself, glory to God in the highest, because he is in control. [00:31:34][18.3]

[00:31:36] He's got the whole thing handled. But then secondly, [00:31:38][2.7]

[00:31:43] this shows me the reality of the fact that there could be no peace on Earth if there is not first peace in heaven. When Christ dies on the cross, there's now peace on earth because there's peace in heaven. [00:32:04][21.2]

[00:32:05] We could have no peace on earth, if we are not at peace with heaven. The scriptures teach us that we have to be reconciled to God. [00:32:17][11.9]

[00:32:18] We are separated from God. We have to be reconciled to God. And that is a two-way road. It's not just you being reconciled to God and him having a problem with your sin, but letting you into the kingdom begrudgingly. [00:32:35][17.0]

[00:32:37] No, we have to be fully reconciled in heaven as well. Romans Chapter 5, verse 1 (a verse that we have quoted quite regularly here), Paul says, "therefore, having been justified by faith, we have peace with God." We have peace with heaven. Verse 39. And some of the Pharisees called to him from the crowd, teacher rebuke the disciples." Are you letting them give you messianic acclaim? [00:33:13][36.3]

[00:33:15] Are you letting them ascribe to you prophetic praise that is reserved for the Messiah only? You can't let this go on, Jesus, because you're not the Messiah. [00:33:28][12.8]

[00:33:30] Or so they think. Verse 40. "But he answered and said to them, I tell you, that if these should keep silent, the Stones would immediately cry out." Let me explain to you why that is. Jesus truly was the Messiah. [00:33:54][23.9]

[00:33:56] This was his big day. And it was prophesied that on this day there would be messianic praise. And that meant there would be messianic praise. To the extent, that, if people refuse to give it, nature itself would rise up and give it. [00:34:18][22.3]

[00:34:20] Would you go back with me to to Psalm Chapter 118 again? I want to read this to you, verse 24, specifically, a prophecy of this day, the triumphal entry of Christ. David writes this, "This is the day that the Lord has made." Let me just stop us right here and get us on the right track with this verse. [00:34:46][26.1]

[00:34:47] This verse is a prophecy about the day of Jesus, riding into Jerusalem, presenting himself to the nation. It has a very specific, prophetic meaning. This is the day that the Lord has made. In other words, God put this important day on the prophetic calendar. [00:35:09][21.8]

[00:35:10] Now, I know we use that all the time. We get up front and we say, you know, welcome on this specific date at this specific time, this is the day that the Lord has made, we will rejoice and be glad in it. That is technically a prophecy literally fulfilled in the triumphal entry. But I do want to add this. I don't think we're wrong to use it in the way that we use it sometimes. Because when we when we use that verse the way that we do, here's all that we're saying: that prophecy is that this was Jesus' day. And when we say it to you as a church corporately, here's all we're saying: God put you here today. This is your moment. This is your day. Make use of it. Do whatever the Lord calls for you to do. Be obedient to him and don't withhold. It's your day. But notice the end of that verse. Verse 24. "This is the day that the Lord has made. We will rejoice and be glad in it." This is not the only prophecy of praise on this day. So Jesus says, look, if people are going to refuse to worship and praise on this day. Then all of nature is going to rise up and offer that praise. There can't be silence on this day. And the Bible is replete with instances of nature's eagerness to rejoice over the Lord. In Isaiah, chapter 55, verse 12, we read that the mountains and the hills are ready to break forth into singing. We read that the trees are ready to clap their hands. I'm not sure what that looks like, but nature's ready to do it. [00:37:15][124.9]

[00:37:15] In Luke 19, we've read that the donkey was ready to triumphantly ride him in. And Jesus would even say, if people won't cry out to praise in this day, even the rocks are ready to do so. [00:37:30][14.6]

[00:37:32] They are ready to rock out for the Lord. It's not a Rolling Stone joke. These are sitting stones. They're just sitting there. First rock group: The Sitting Stones. Unfortunately, there is that caveat that I mentioned earlier. There's one part of God's creation that is prone, susceptible, and has the tendency and the propensity to refuse to worship the Lord. And you know what part of creation that is? It's us. Well, not Anchored fellowship, specifically. I mean, it's people. We are the only part of nature, we are the only part of creation, that gives the Lord problems in this regard. He speaks and the waters support him. Or go back to Exodus. He speaks and the waters part for him. [00:38:39][66.9]

[00:38:42] He speaks and the Sea of Galilee coughs up its fish. He's in complete control without question, without resistance, until it comes to people. [00:38:53][11.6]

[00:38:55] And because of this fallen flesh, for some reason, we just have it in us, that the last thing we want to do is bow down to our will and submit it to his. [00:39:07][11.5]

[00:39:08] The last thing we want to do is worship something other than ourselves. And so people come in to church during the worship session, and they see hands raised, as people are worshiping, and they think to their self, "man, this is a weird group. [00:39:29][20.5]

[00:39:31] This is a weird group. Why are they raising their hands as they sing these songs to the Lord? Why are they worshiping like that? What's with the hand raising?" They find that weird. [00:39:41][10.0]

[00:39:43] But they don't find it weird when they're sitting in the stadium, and there's 40 thousand fans around them, worshipping a guy in tights that just ran across a white line. And every hand goes up. Touchdown, that guy scored. *[00:39:58][15.1]*

[00:39:58] Woohoo, what a great guy. What an awesome guy. What a great play. *[00:40:03][4.4]*

[00:40:05] People may find it weird, I don't know if you've ever noticed this about me, when people give me good news about the Lord, when people give me praise reports, I do one of these things: a fist pump for the Lord. *[00:40:16][11.1]*

[00:40:18] And people may find that weird that I do that, a fist pump for the Lord. But they don't find it weird when another guy in tights hits a ball that goes flying over a fence and the fist pumps begin to fly. Not a problem then, but man, it's weird when Christians do it. Why is that? See, there's no problem with inmate worship within human beings. We are just innately and intuitively worshipers. That's not the problem. So let's not kid ourselves. Let's not say, well, you know, I'm quiet in church because I'm just really not the type. I'm just not expressive. Well, I'd like to call you on that. I'd like to see you watch one of your sporting events, or watch one of your favorite shows, so I can watch how many fist pumps you give, or how many times you get up and dance, or how many times you throw your hands up in the air in worship. I'm not saying those things are necessarily bad. We're not worshipping them as idols. All I'm saying is this. If we can do that stuff for worldly entertainment, why would we dare to come into this place and think it weird that the person next to you won't put their hands down, or won't stop their clapping, or won't stop the fist pumping, or God forbid, they sway a little bit to the music. I mean, come on, you're in your car, your song comes on, your worldly song on the radio, and then you've got your eyes closed, probably while you're driving, head swaying, tapping to the music. But it's weird when Christians do it. No, that's the only time it's right. That's the only time it's truly right. Because he's the only one that is truly worthy of our worship. *[00:42:14][116.2]*

[00:42:14] So we need to get past it, don't we? We need to stop looking at expressive worship as an oddball kind of thing. We were designed for this. We were made for this. It's in us and we do it. And the question is, can we retrain ourselves to steer our worship away from the things that aren't worthy of our worship and give it entirely to him? *[00:42:38][23.7]*

[00:42:39] My Bibles upside down. Well, Verse 41. *[00:42:48][8.9]*

[00:42:52] We're going to save that for next week. *[00:42:52][0.0]*

[2397.6]