

The Triumphal Entry

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[0 : 00] Before we hear the preaching of God's Word, take your copy of the Word of God again and turn to the book of Mark.! Mark chapter 11, verses 1 through to 11. This is the Word of God.

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, saying to them, Go to the village ahead of you, and just 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 doing this? Tell him, the Lord needs it and will send it back here shortly.

They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, What are you doing, untying that colt? They answered as Jesus had told them to, and the people let them go.

When they brought the colt to Jesus and threw their cloaks over it, he sat on it. Many people spread their cloaks on the road, while others spread branches they had cut in the fields.

[1 : 19] Those who went ahead and those who followed shouted, Hosanna! Blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father David.

Hosanna in the highest! Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the twelve.

Amen. Amen. Well, it's good to be back from three weeks of vacation. It's good to be on the mend from the surgery, and especially good to be with you.

I love you and thank God for you. Thank you for your prayers and your love for me. We come in our study of Mark's account of the Lord Jesus Christ to the last week, sometimes called the Passion Week, with Christ's triumphal entry into Jerusalem amid the crowd's loud praises for their Messiah King.

And it may be hard for us to believe that just five days later, these loud hosannas of praise will sour into the cry, away from him, away with him, crucify him.

[2 : 43] And despised and rejected by his nation, our Lord will then be turned over to the Romans, who will nail him to that vertical torture act called the cross, to suffer and die.

And then three days later would rise again, victorious over sin and death and Satan. Now, all four gospel writers do the same thing when they come to this final week.

They all go into slow motion. They all spill gobs of ink on this last week of our Lord's life. Now, Mark has spent 11 or 10 chapters, is it 10?

11, sorry, 10 chapters to cover three years of our Lord's life. He's going to spend six chapters now to cover just one week.

And that's the way all the four gospel writers record it. Almost a third of their gospel account is given to this one week. Now, what is the Holy Spirit saying to us by that fact?

[3 : 53] Well, he's saying, sit up, pay attention. This is what it's all about. This is why the Son of God became man and 2,000 years ago visited our planet.

This is why he's come. This is what the Old Testament was pointing toward and preparing us for. This event, the events that are going to unfold in this last week of our Savior's life.

It will be the greatest victory ever won, even though it looked like total defeat. But in fact, this death of our Savior won the eternal salvation of a multitude of sinners that no man can count.

Many of you are sitting here this morning saved because of what we're going to read happened in this last week of our Lord's life.

Our Lord has now reached his destination. Remember how up in Galilee he had set his face like flint to go to Jerusalem. He's here now.

[4 : 58] He's told the disciples plainly and repeatedly, when I get there, I'm going to be rejected. I'm going to be betrayed. I'm going to be crucified. And three days later, I'm going to rise again, even though they did not understand what he was talking about.

This final week, starting off with a triumphal entry amid the shouts of the people, receiving Jesus as their king, did not help the disciples to prepare them for his death.

Not when they're seeing his popularity go through the roof as he rides into Jerusalem. But all this attention going Christ's way will only stir the jealousy and hatred of his enemies, the religious leaders, and will cause them to hasten his death, just as it had been planned from before the creation of the world.

For Jesus Christ is the stone that the builders rejected. So Mark sets out to tell us how it all happened in this week.

Just two points today. First, we'll see a double prophecy and a double fulfillment of those prophecies. And secondly, a double reception given to Jesus.

[6 : 23] So first, the double prophecy and double fulfillment, verses 1 to 6. And the first prophecy we have is that found in Zechariah 9, verse 9.

It's the second to the last book of the Old Testament, if you want to turn to it, just before Malachi. Where the prophet Zechariah writing over 500 years before our Savior and his birth.

Now, this verse is not quoted by Mark in his account, but it is quoted by Matthew and John in their accounts. And so it does fit this scene.

And here in Zechariah, because Old Testament Israel had turned away from God to worship other gods, they were sent out of the promised land and into Babylonian captivity.

But God's prophets were given a word of pure mercy to these rebellious Israelites. That God is going to redeem a remnant from them and gather them back into the promised land and once again prosper them under the reign of their Messiah King.

[7 : 33] When Zechariah prophesied, the first wave of exiles had come from Babylon into Jerusalem. But there was no Messiah King on the throne.

The throne was empty for that Davidic line of kings had been cut off to their great shame and discouragement. But to keep hope alive here in Zechariah 9, 9, the prophet encourages them with a clear prophecy, a vision of their coming king.

He says, Rejoice greatly, O daughter of Zion. Shout, daughter of Jerusalem. See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Notice what all is prophesied. Great rejoicing and shouting for the people of Jerusalem. What's the cause for their joy? See, your king comes to you.

What king? Well, it's their long expected Messiah King of David's line. And though the throne was empty with no king in sight, the mere promise of that king's coming was meant to stir the rejoicing in hope of his coming.

- [8 : 59] Now, they had had many kings. What kind of a king will he be? Many of their kings had been caused for grief rather than for joy.
- What kind of king will this be? Well, the cause for joyful shouting is that this king is coming to you in righteousness. He is righteous.
- Proverbs says righteousness exalts a nation, lifts up a nation, but sin is a disgrace to any people. This king is worth shouting about because he is righteous.
- Both in his person and his reign and rule. He will do only that which aligns with God's standard of what is right. As Isaiah prophesied, the increase of his government and peace, there will be no end.
- He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. However, this coming king will lead you in paths of righteousness for his own namesake.
- [10 : 10] He's righteous king. And he has salvation. This king is coming with salvation in his hands to give. It's a rescue mission that he's on to deliver you from your enemies.
- No reason, no wonder they are called to rejoice. Like World War II prisoners in concentration camps rejoice when their deliverers, the allies, came to save them from the Nazis.
- Here is cause for great shouting. He's coming to save his people. Hold on. But this king bringing salvation does not come proudly riding on some stallion war horse.
- No, he's gentle and riding on a donkey, on a colt, the foal of a donkey. Indeed, he will describe himself in Matthew 11 as being gentle and humble in heart.
- Such that you will find rest for your soul as you follow this king. So this is why Jesus rode into Jerusalem on a donkey, if you ever wondered.
- [11 : 21] It wasn't because he was tired. He had come all the way from Galilee, 15 miles. He walked all the way. He's just got two miles left, and it's all downhill from the Mount of Olives.
- But if he walked the rest of the way, how then would the scriptures be fulfilled that said their king would come to them, gentle and riding on a donkey? So on this first Palm Sunday, the righteous king Jesus comes humbly riding into Jerusalem on a young male donkey to the joyful shouts of the people, bringing salvation.
- Yes, it all happens just like the prophet Zechariah by the Spirit of God had prophesied over 500 years earlier. As I said, Mark doesn't mention the prophecy, but Matthew does.
- He quotes the prophecy saying, this took place to fulfill what was written through the prophet, spoken by the prophet. Say to the daughter of Zion, see your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.
- John also quotes Zechariah's prophecy and says at first his disciples did not understand all this. Only after Jesus was glorified did they realize that they did these things that had been written about him.
- [12 : 42] The disciples evidently had forgotten this old prophecy, this old promise of Zechariah 9.9. But God never forgot it.
- And he said, now's the time for its fulfillment. I wonder if we know the value of a single promise of God.
- One word spoken from his mouth. How to keep hope alive in the darkest circumstances of life, in the face of suffering and loss, in the face of long and hard trials.
- If you would not have your hopes dashed, fix them on the promises of God. What he says he will do. You've got trials in your life.

I know you do. Do you know how to lay hold of a promise of God and not to let it go in such a way that inspires you with the joy of hope?

- [13 : 43] To be filled with the joy and peace that comes from believing and so overflow with hope by the power of the Holy Spirit. God is faithful to his word.

Isaiah 46.11. What I have said, that will I bring about. What I have planned, that I will do. Numbers 23.19. God is not a man that he should lie, neither a son of man that he should change his mind.

Does he speak and not act? Does he promise and not fulfill? He says in Psalm 89, I will not suffer my faithfulness to fail. Do you realize that from the beginning of human history, not one promise of God has failed?

Do you think for a moment you're going to be the first one to find a promise that doesn't come true for you? Or are you holding on to that promise by faith because you know the faithfulness of the one who made it?

If he fails to keep his promise, he would cease to be God because faithful is what he is. And he cannot deny himself.

- [14 : 51] He can't deny his own attribute. As long as God is, God will be faithful. You might have to wait a long time for that promise to be fulfilled, but you'll never wait in vain.

And God has filled his word with many great and precious promises. So in all your trials, find the promise that suits your situation and cling to your faithful God, expecting to see everything happen exactly like he said it would.

So that's the first prophecy made and fulfilled, a prophecy of Zechariah 9.9. The second prophecy is made by our Lord Jesus himself. He is the great prophet of his church.

He's come to teach us the will of God. And Mark records his prophecy in verses 1 to 3 of our text. It says, as they approached Jerusalem, we're back in Mark 11, as they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples saying to them, go to the village ahead of you and just 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's asked you, why are you doing this? Tell him, the Lord needs it and will send it back shortly. I want you to notice the specific details of Jesus' prophecy.

- [16 : 21] He doesn't just say, fellas, go see if you can find a donkey for me to ride somewhere. No. What does he say? He tells them which village to find it in.

It's the village right ahead of you here. Whereabouts in the village ahead of you? Well, it's not in the middle of the village or the other side of the village. No, it's just as you are entering it.

And he tells them of the gender of the donkey. It will be a colt and not a filly. It will be a young male donkey. And not just any colt. It will be an unbroken colt, one that no one has ever ridden before.

And then he says it will be tied there. Not roaming free, grazing. He even anticipates someone asking, why are you doing this?

And tells them how to answer so that they will let the donkey go with them. Now, what's the odds of all those details happening? Anika, I'm sure with your mathematics skills, you could probably tell us what those odds are.

- [17 : 27] I haven't a clue, but it's very small odds that all those details will be fulfilled to perfection. We don't know which of the two disciples went, but we do know that when they went, they found it all happened just as Jesus said it would.

Verses four to six. They went. They found a colt outside in the street, tied at a doorway. As they untied it, some people standing there, and Luke tells us it was the owners, the owners asked, what are you doing untying that colt?

And they answered as Jesus had told them to, and the people let them go. So what lessons are there here for us? Well, there's first a lesson from the faith of these two disciples.

This was a difficult command to obey. Wouldn't you agree? What if I told you to go up around the corner to the Ford dealership, and as you're just coming into the lot, you'll see a Mustang there that no one has ever ridden or driven.

And you're to jumpstart it and bring it here. And if anybody asks you, what are you doing? Just say, John needs it, and it'll be right back. Can you imagine the faith, the trial of these disciples' faith when Jesus sent them on this mission?

[18 : 46] And yet they took him at his word. Now we've seen these disciples blunder over and over, haven't we? We've seen their slowness to believe everything that the prophets had spoken.

We've seen them fighting over who's the greatest. But let's not miss the grace of God in these disciples. That they heard the word, the command of Jesus, and they went.

When they had no idea what might happen, other than what Jesus said might happen to them. And when they went, the Lord Jesus was glorified.

And when you go at his word, he's glorified to see you take him at his word and do it. But then there's a lesson here as well from Jesus the King.

A lesson about his glory. Don't miss it. His supernatural knowledge of the future and of all things everywhere. What's going on in the next village? What's going on in this town and every town, in every heart, in every home.

[19 : 57] What a Savior. What a King. And why are all these prophecies recorded for us? Why such detailed prophecies?

And then to see it fulfilled exactly like Jesus said it would. It's that you and I might have our faith in Jesus Christ grow. That we might embrace the promises of God with a simple childlike faith.

Has he said it? I believe it. And I'm going to act like everything will happen just like he said it would. Do you know in Matthew chapter 17, the last verse of the chapter, verse 27, some collectors of the temple tax came to Capernaum to Peter's house.

And Peter meets them outside and they're saying, you know, does your master pay taxes to the temple? And so when Peter comes in, the Lord tells him what they were talking about. He knows everything.

And he says, so we don't offend them. I want you to, well, let me read it. He said to Peter, go to the sea, cast out a hook, and take the first fish that comes up.

[21 : 08] And when you open its mouth, you'll find a shekel. Take that and give it to them for me and yourself. It was exactly the amount of tax for two people.

Now, do you realize that never does Matthew tell us whether or not that happened? He doesn't need to. Matthew figures by then, if you don't know that what Jesus says will happen, well, you need to go back to first things.

It's a certainty. He never even needs to tell us. No, when Jesus speaks, you'll find it all happens just as he said it would.

So that's meant to grow our faith. The word of the Lord is right and true. He's faithful in all he does, Psalm 33, 4. Believer, he said that he's going to work all things together for your good.

Do you believe that? That you will see one day, if not in this life, the next, that everything that happened in your life happened for a purpose that is for your good and for the glory of God.

[22 : 19] Jesus said that he's coming back to take his disciples to be with him where he is. And he has said that a day is coming when you will reap in eternity what you have sown here in time.

Do you believe that? That everything you do here has roots that will flower in heaven? Are you taking him at his word? He said he would never leave you or forsake you.

He said he would be with you to strengthen you and to help you and to uphold you with that righteous right hand. Are you believing that? Are you expecting to see it in your trial, in your trouble?

And dear sinner friend, he said that whoever believes in him shall not perish but have everlasting life. I don't care what kind of sinner, how long you've been sinning, if you will trust in Jesus today, you will not perish, but you will look upon the Savior face to face one day and hear from him.

Welcome, you who are blessed by my Father, inherit the kingdom prepared for you since the beginning of the world. We can safely venture our eternal souls on whatever Jesus has said.

[23 : 34] And then there's the lesson to learn from the submission of the owners of the cult. When they heard the Lord needs it, that was it.

Jesus is Lord. He's already here in Mark 11 known as Lord, Master. The earth is the Lord's and everything in it.

This donkey is his and we only hold it for the master. And all they needed to hear, the Lord needs it. Take it.

Take it. Is everything that you have available for service to this king? What do you have in your hands? You got some time?

Some money? A house? A car? Influence? What are you doing with it? To serve the king of kings? Is it laid out?

[24 : 35] Lord, it's all yours. And help me to invest it in that which will last forever. Tell them the Lord needs it.

That's it. That's all I need. I want to pursue that which will further his kingdom and glory. So there's the double prophecy. The first one by Zechariah.

The second one by Jesus. And the double fulfillment. It all happened just as the prophecy said. Now let's notice secondly this morning the double reception of the Lord Jesus in Jerusalem.

As the Messiah King comes riding on a donkey colt into Jerusalem, how is he received? We're told verses 7 to 10. When they brought the colt to Jesus and threw their cloaks over it, he sat on it.

Many people spread their cloaks on the road while others spread branches that they had cut in the fields. Those who went ahead and those who followed shouted, Hosanna!

[25 : 37] Blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father David. Hosanna! In the highest! Hosanna! Blessed. So, get the picture.

Jesus is riding on an unbroken colt and the crowd both in front and behind are shouting Hosannas and praises to the king. I don't have a horse, but I think that's enough to spook any colt, especially an unbroken one.

All this activity annoys. And Jesus is riding on that colt the first time it's ever been ridden. But King Jesus is Lord of wind and waves.

It's nothing for him to tame the wildest storm, the wildest sinner, or any unbroken colt.

He is king. So what kind of reception does the king receive? Well, it's a double reception, a two-fold reception. As for the crowd, they received Jesus as their king with wild enthusiasm and praise.

[26 : 47] As for the religious leaders of the Jews, they were only provoked with jealousy to greater hostility and plans to kill Jesus.

Let's look first at the reception from the crowd. They gave him a king's welcome, throwing their cloaks and olive branches on the ground. Others waved palm branches, which were symbols of victory, John tells us.

In 2 Kings 9, when Jehu was pronounced king over Israel, it says, they hurried and spread their cloaks under him on the bare steps, blew the trumpet and shouted, Jehu is king.

So what they're doing is they're rolling out the red carpet to give him a king's welcome. They're recognizing Jesus as their king, their Messiah king.

Now some of these cries that we find in their mouths are written down in Psalm 118. Can you imagine that? Hundreds and hundreds of years earlier.

[27 : 51] Psalm 118, 25 to 26. Oh Lord, save us. You know what the word save us is in Hebrew? It's Hosanna. Oh Lord, Hosanna.

Blessed is he who comes in the name of the Lord. Psalm 118, 25 to 26. That's exactly what they cried. Hosanna. Blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father, David.

They recognize him as the long promised king of David, whose kingdom will go on forever and ever. So the crowd is correct.

John has them shouting, blessed is the king of Israel. And they're absolutely correct. Jesus is the king. The Messiah king promised throughout the Old Testament.

Now we've noticed something in Mark's gospel, how often Jesus kept his identity as the Messiah under wraps, in secrecy.

[28 : 47] Remember how we've seen him say to people, don't tell anyone. Well, that plan is scrapped now. That's over with. Now here is Jesus receiving the praises as being the king of Israel, the Messiah king.

And he's not saying hush. He is welcoming and receiving their praises as being the king that he is. Now why did he tell them hush before?

Because it wasn't time for him to die yet. And if they kept praising him, he knew it would stir his enemies up to kill him before his time. So he says, hush. But now he knows that their praises will hasten his death.

And it will only cause his enemies to hate him all the more. And that is why he's come to Jerusalem this last time. He's come to die. It is time now.

And so he receives their praises, their public praises. And though the crowd is correct in identifying him as the Messiah king, Jesus is not at all the kind of king and Messiah that they are envisioning.

[29 : 58] They're expecting this great political conqueror to save them from the oppressive Roman government, to restore Israel to its world dominance like it was in the days of King David and Solomon.

Or as Jesus had come to save his people from their sins by dying on a cross in weakness. The people's messianic expectations of glory days for Israel had ripened now to a fever pitch.

And that fed this triumphant reception of Jesus as their Messiah king. Do you know what Luke says just before he records the triumphal entry of Jesus? He says this.

He, Jesus, went on to tell them a parable because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once.

Luke 19, 11. They thought it's going to happen. All that the old prophet said about Israel being exalted above the nations, no longer the tail, now the head, ruling over the nations.

[31 : 08] It's going to happen now. And Jesus is our king. They were expecting it all to come to fruition at this time. Now, there's several reasons for this nationalistic fervor that recognized Jesus as a king.

First of all, think of his miracles. Remember right after Jesus fed the 5,000 men only, maybe 10,000 with women and children, just from five loaves and two fishes.

They wanted to make him a king by force. We read in John 6, 14 and 15, after the people saw the miraculous sign that Jesus did, they began to say, surely this is the prophet who is to come into the world.

And Jesus, knowing that they intended to come and make him a king by force, withdrew again into the mountain by himself. So there had already been this groundswell movement of Jesus for king.

And this was just the kind of Messiah king they wanted with supernatural powers to feed them, to heal them, to crush the Romans, and to free them. So his miracles fed into this nationalistic fervor.

[32 : 22] Passover. And then there was Passover. Remember, that's why everyone's going to Jerusalem. That's why Jesus is going there. I mean, yes, he's going to die there, but it was Passover. And that's when they all went down to Jerusalem.

And that's why as he came those 15 miles, the further they came on that journey, the more the crowd swelled as everyone's going to Jerusalem for the Passover feast. And do you remember what the Passover feast celebrated?

It celebrated the liberation of the nation of Israel from the oppressive government of Egypt and the death of the firstborn and all the plagues upon the Egyptians and the drowning of their chariots and their army in the Red Sea to free the people of God as Moses led them out.

And they celebrate that during Passover. And now they're ready for another king to lead them out of an oppressive government of Rome. And so you understand why there was this freedom frenzy at this time of the year and at this point in Jesus' life.

And then remember Barabbas? That man that was let go free and Jesus was crucified? Who was he? Mark will tell us in chapter 15, verse 7, a man called Barabbas was in prison.

[33 : 40] Why? With the insurrectionists who had committed murder in the uprising. You see, these freedom fighters demonstrate this longing within Israel to overthrow the yoke of Rome.

And it was ready to break out at any moment. And the heel of the Roman government and army would just crush them. Many such insurrectionists. And here he is, Barabbas, the very week of Jesus' death.

And so you can see this fervor for freedom was building. And Jesus, yes, he's the one to be our king. And then there was Lazarus.

It wasn't that long before that Lazarus had died. And many people were told, came from Jerusalem to mourn with Martha and Mary.

That's just two miles from Jerusalem to Bethany, where Lazarus lived. And they came and they wept with Mary and Martha.

[34 : 48] And they went to the tomb and they saw this Jesus say, come forth, Lazarus. And the man dead for four days in the grave came forth.

And this crowd was amazed. And the Bible says that they went and they told everyone about it. The whole city of Jerusalem was stirred.

And many of them who had come to visit Mary and had seen what Jesus did, put their faith in him, John 11, 45. But some went to the Pharisees and told them what Jesus had done. And the Sanhedrin, the high courts, met and said, here is this man performing many miraculous signs.

If we let him go on like this, everyone will believe on him. So from that day on, they plotted to take his life. Well, here they are now, just six days before Passover.

And Jesus arrives at Bethany, where Lazarus lived. He's on his way to Jerusalem, pauses at Bethany. And a large crowd of Jews found out that Jesus was there and came, not only because of him, but also to see Lazarus, whom he had raised from the dead.

[36 : 03] So the chief priest made plans to kill Lazarus as well, because on account of him, many of the Jews were going over to Jesus and putting their faith in him. And so the crowd that was with him when he called Lazarus from the tomb and raised him from the dead, continued to spread the word.

And many people, because they had heard that he had given this miraculous sign, went out to meet him. So not only did you have all the Galileans making their way down from the north to Jerusalem, now you had a whole new wave of people coming out of Jerusalem to meet him and to welcome him as their king.

So not only, so we see then something of the reason for this hype, this readiness to receive Jesus as the king, though they didn't understand the kind of king that he was.

So that's the reception of the crowds. But the reception of the religious leaders was quite a different matter. We'll see more of it next week. But when the Pharisees heard the crowd shouting Hosanna to Jesus as king, they said to Jesus with indignation, teacher, rebuke your disciples.

It's blasphemous. Rebuke them. You remember Jesus' answer. If they do not cry out, the stones will cry out. He is the king.

[37 : 34] He's deserving of praise. And so though the crowds were shouting his praises as king, the religious leaders are out to kill him.

Two different receptions that poem Sunday. And yet before the week was out, the crowds Hosanna will have rotted into the cry, crucify him.

As they come to be persuaded by the religious rulers that Jesus is a false Messiah and no true king of Israel at all.

Now, you know, some commentators say, now that couldn't have happened. You can't have the public opinion shift that quickly from Palm Sunday to Friday at Golgotha in the trial of Jesus from hail king of the Jews to crucify him.

Oh, it can't happen? Public opinion, as our presidents know, is a fickle thing.

[38 : 42] It changes like the weather. Do you know, Luke records in chapter 4 when Jesus came to his hometown Nazareth where he grew up. He went into the synagogue on the Sabbath as was his custom, and they handed him the scroll of Isaiah and he read a passage that was a messianic passage.

He gave the scroll back, sat down, and said to them, today this scripture is fulfilled in your ears. And Luke records, all spoke well of him and were amazed at the gracious words that came from his lips.

His popularity soared off the charts that day in his hometown. at the beginning of his sermon. But by the end of his sermon, we read all the people in the synagogue were furious when they heard this.

They got up, drove him out of the town, took him to the brow of the hill on which the town was built in order to throw him down the cliff. But he walked right through the crowd and went on his way.

It wasn't time yet. But you see how quickly public opinion shifted from everyone speaking well and singing his praises ready to make him the favored son of Nazareth to now ready to murder him in a matter of minutes.

[40 : 05] You can read Luke 4 to see what it was that upset them so. But the point is, yes, this shift does happen in the crowds, and it especially happens in a crowd that has a wrong view of Jesus as the Messiah King.

And sees all their expectations, faulty expectations of Messiah shattered on Friday when Jesus is standing there in chains, not conquering the Romans, but being conquered by them.

Crucify him. Crucify him. He's no Messiah King for us. And yet the reality is, folks, he was king.

He is king. And the Father has a way of declaring that kingship, even there amid the cries of crucify him. Because Pilate had prepared a notice board to be placed upon the cross.

And it said, Jesus of Nazareth, King of the Jews. And it was written in three different languages. This was at a crossways where many would be passing by.

[41 : 16] And Almighty God, the Father said, this is what this world needs to know more than anything else, that Jesus is the king. He's that righteous king who's come with salvation to give to all who seek him.

Well, the religious leaders were upset. And they came to Pilate and they said, Pilate, you can't write King of the Jews. You rather must write that he claimed to be King of the Jews.

Remember Pilate's response? What I have written, I have written. Now, Pilate is mad at these Jews.

He hates the Jews. And he's mad that he's allowed himself to be controlled by them. He knew Jesus was innocent. The only reason he gave them over was to satisfy the crowd.

And so he's got a wounded ego. He doesn't like the fact that they got the better of me on this Jesus guy. And now they're wanting me to change the sign.

[42 : 23] No, he says. He puts his foot down. He shows he's boss, though he's really a wimp that caved into their desires. What I have written, I have written.

But you see, behind the scenes, you see, is a God of providence who says of his son, this is my beloved son. This is the king. We just read of it coming to Jerusalem, the city of the great king.

This is the great king. And he would have the world know that he is king. And that they must come to terms with this king.

Salvation from sin and hell is found in that man alone that hangs bleeding and dying on a cross. Well, it didn't look like victory, did it?

Looked more like a shameful defeat, dying in weakness. Yet not everything is as it appears because this king's death did secure the salvation of a number, a multitude of sinners that no man can number because he was suffering God's wrath for all who put their trust in him.

[43 : 39] What a king. Where have you ever read of a king who stepped in and said, I will take the damnation that my citizens deserve. Do to me what they deserve.

That loves them so much that he would lay down his life. He would suffer the essence of hell poured out upon him that his people, sinful people, yet casting ourselves upon his mercy might be forgiven and reign with him forever.

You see, it's in coming to this king that you enter the kingdom of God that endures forever and ever. I wonder if you've surrendered your life to this king.

Have you surrendered your life to him in repentant faith or are you still saying with the crowds that day, we will not have this man to rule over us. We do not want him to be our king.

I will be my own king. I will call the shots for my life. You must know he's a holy and a righteous king and he's warned you that the lake of fire is the eternal destiny of all who reject him.

[44 : 55] But he's also told you that he is the salvation for all who will receive him. To them, he gave the power to become children of God. There's no king so good and great as Jesus.

What more could you want in a king than what we find in our savior? None more gracious, none more loving, none more full of mercy. Don't live without him.

Don't die without him. Don't show up in the day of judgment without him. You're going to need him in that day to own you as his own. Come to him today. Surrender to the king.

It's a privilege to have him as our king. His laws, they're all righteous, holy, and good. It's a wonderful thing to live under the protection of the king from our real enemies.

The world, the flesh inside of us, and the devil. What a wonderful thing to belong to this king. I urge you to do business with this king.

[46 : 04] He welcomes all who come to him. I trust you're looking forward to that day when we'll sing with all the redeemed.

But even now, we're to rejoice in hope our king is coming again. And we are so happy that he is exalted. But you know, there's one that is far more happy than we are, and that is the father of our Lord Jesus.

And he was so pleased at his son humbling himself and giving his life up for his own. That the father has highly exalted him to the highest place and given him a name that's above every name that at the name of Jesus every knee will bow, every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Oh, don't miss that. be there with me and let us glory in anticipation until he comes. Go and serve your king this week. Amen. Amen.