

THE ROCK COMMUNITY CHURCH

Matthew 21:1-9

“Hosanna to the Son of David!”

3_24_2024

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Anaheim Hills, CA | RockCC.com

27:58

I want to invite you to grab your Bible make your way to Matthew chapter 21. Matthew 21. So we're actually gonna pause our study as we've been going through first Samuel but it's it's Holy Week right. We're coming into Holy Week as Palm Sunday today we've got, depending on how you celebrate this week, we've got Maundy Thursday or Good Friday we've got Easter coming up next Sunday.

28:23

And so I wanted us to just kind of take a pause from our regularly scheduled programming to kind of focus on the significant events that are gonna lead us to Easter next Sunday. So we're gonna be jumping into the middle of a story as we find Jesus and his disciples traveling to Jerusalem to celebrate the Passover together.

28:43

And by this point in Jesus's life Jesus has gathered quite the following right he has been going around and for the last three, three and a half years he's been going to different towns different areas in that region and he's been teaching massive crowds thousands and thousands of people have come to listen to Jesus teach.

29:02

He has healed the sick he has fixed blind eyes he has allowed people to get up who had been unable to walk he has healed people and caused them to be able to walk. He had even raised the dead a couple of different times. So we have all these things that Jesus has been acting in incredible ways supernaturally working and and at this point has gathered quite the following for himself.

29:26

But he's also created a bit of a stir. He's also created a bit of a conflict with the religious establishment and that the religious leaders have essentially decided at this point that Jesus has to go. That there's this challenge to their power.

29:41

Jesus is upsetting their hold on power and so this underlying power struggle that is taking place as Jesus is coming in and Jesus is teaching what the kingdom of God is like. But a few different times on multiple occasions Jesus will be teaching a crowd and he'll tell the crowd you know you've heard it said that it's this way but actually it's this way.

30:02

You know probably the people that are over here saying that the things that he's addressing you've heard it said probably weren't big fans of that right. And not a good way to win friends and influence people by telling him hey actually don't listen to anything that they're saying they're wrong it actually works like this.

30:18

So Jesus has has kind of upset the the Pharisees and their hold on power and so the Pharisees are now at this point engaged in this this battle to strip control back away from Jesus to do whatever they could to essentially get Jesus out of the picture.

30:35

So we come to this point in the story. You know throughout history there have been countless people who have sought ultimate power. They have done whatever it took

what it by whatever means necessary they were going to seek to control and to have as much power as they possibly could.

30:53

There are prominent empires and dynasties that have come throughout human history groups like the the Ming and the Qing dynasty in China. These massive empires that spanned a huge amounts of human population during that time. There were the Macedonians with Alexander the Great who conquered much of the known world at that point.

31:13

There were the Romans that are kind of in the middle of this picture as we look at the story of Jesus coming into Jerusalem and even, it seems to me, like even today and we have this war this conflict that's been going on between Russia and the Ukraine for what a year or two now at this point?

31:29

And to me the best I can tell from what I've read it seems like Russia's desire to expand its power to expand its territory has has driven them into this conflict as they're trying to seize power beyond where they're previously agreed upon borders were. We have these kings these leaders these dictators that have tried to achieve greatness throughout human history by use of force.

31:52

But in today's passage what we're gonna see is that Jesus is going to to come and he comes as a king but he does so in a very different way with a very different approach from what many of these other conquering heroes have come in.

32:07

Because rather than this overwhelming show of force rather than this hostile takeover that so many have come and and they've offered peace but they do it in a way or they

say you know I've got the biggest stick and anybody who would stand against me is gonna find the end of it.

32:21

And everybody says okay we'll live at peace right that's kind of the the strategy that has brought peace and sometimes in human history but Jesus doesn't come with a show of force. Jesus doesn't come with hostility but rather Jesus comes to Jerusalem as a king but he does it in peace in a way that the people have never really seen before.

32:39

So we're gonna look at Matthew chapter 21, we're gonna look at this passage of the triumphal entry of Jesus into Jerusalem so I'd invite you to to follow along as I read in your copy or perhaps on the screens as well I'm gonna read Matthew 21 I'm gonna start in verse 1 I'm gonna continue down through verse 9. It says starting in verse one.

33:01

Now when they drew near to Jerusalem, this being Jesus and the disciples, when they drew near to Jerusalem and they came to Bethphage, to the Mount of Olives, Jesus sent two disciples saying to them, go into the village in front of you and immediately you will find a donkey tied and a colt with her.

33:16

Untie them and bring them to me. And if anyone says anything to you, you shall say the Lord needs them and he will send them at once. This took place to fulfill what was spoken by the prophet saying, say to the daughter of Zion, behold, your king is coming to you.

33:31

Humble and mounted on a donkey, on a colt, the foal of a beast of burden. And the disciples went and did just as Jesus had directed them. They brought the donkey and the colt and they put on them their cloaks and he sat on them.

33:45

Most of the crowd spread their cloaks on the road and others cut branches from the trees and spread them on the road. The crowds that went before him and that followed him were shouting, hosanna to the son of David.

33:57

Blessed is he who comes in the name of the Lord. Hosanna in the highest. These are the words of the Lord. Would you pray with me, church? God, we thank you for your word. God, we're so thankful for the opportunity to gather here together with your church.

34:11

God, this beautiful assembly of the body that you have brought us together for this opportunity to encourage one another, to be there for one another. God, to worship and to sing together. God, there are so many beautiful things that happen when your church gathers together.

34:28

And God, as we have this opportunity now to humble ourselves together before your word, we pray that you would speak to us. God, that you would teach us what you would have for us to receive this morning as we consider Jesus's triumphal entry into Jerusalem.

34:44

God, as he enters in as the king to bring peace, but not in the way that other conquering kings would come, but God, he comes to bring peace in a way that none of them expected, but all of them needed.

34:56

God, we give this time to you, we pray that you would speak. God, put me out of the way, use a broken vessel like me, but God, use me to accomplish and to say what you would have me to say this morning.

35:05

Use this time. It's in Jesus' beautiful name, we pray, amen. All right, well, as we jump into our passage, the first thing that we see in verses one through five is simply this preparation season of the fact that the Lord needs it.

35:18

So Jesus is making preparations to enter into Jerusalem. Jesus has been making his way towards Jerusalem with the disciples for months at this point, and so several elements of Jesus' entry into Jerusalem kind of points to the fact that Jesus is coming in in a way that most other kings would not enter into this city.

35:40

They point to the fact that Jesus is coming to bring peace, because Jesus is coming to bring about change, but he's going to bring peace, and he's gonna do it a little differently than other rulers who have tried to do so in the past, because he enters Jerusalem humbly.

35:56

He enters Jerusalem peacefully as we're gonna see this morning, but before he leaves Jerusalem, he comes in with a purpose. He comes in seeking to bring peace, but not in the way that the Jews that were there living in Jerusalem at that time thought.

36:12

He comes to bring peace not by overthrowing Rome and by giving them back their freedom or establishing God's kingdom in the way that they thought, but rather he comes to bring peace to the fractured relationship between men and God.

36:26

He comes to defeat a greater enemy than what even the Jews there understood at that time, and so this journey to Jerusalem has been coming for about nine months at this

point. That Jesus has been slowly working with his disciples, working his way towards Jerusalem, and as he's been traveling, he's been stopping in these different towns when people would approach him, he always took time.

36:50

He always took time to stop and to teach or to stop and to speak to someone, to heal a sick person, to do all these incredible things. He was performing miracles to show that he was more than just a man.

37:02

He was more than just a teacher, but he did teach. He was teaching people about the kingdom of God, and people are now identifying him as he's been performing these miracles, as he's been teaching and doing these things.

37:16

People are starting to put the pieces together. People are now identifying him as the promised one, the Messiah who is going to come and set the Jewish people free from their captivity, because there had been prophecy after prophecy after prophecy for hundreds and hundreds and hundreds of years that had led them to this point, that God had been speaking through his prophets, telling the people of Israel that help was on the way, that help was going to come one day, and when the people are now putting the pieces together, they look at Jesus and they said, help is here, which is true, but it wasn't quite in the way that they thought it was true.

37:53

Because everything about Jesus' entry into Jerusalem is pointing to the fact that he's coming to bring salvation and peace to these people, but certainly not in the way that they anticipated as they thought they were just looking for someone to set them free from Rome.

38:06

So we pick up the story here in verse one. We drop ourselves into the middle of the story, and in verse one it simply tells us that they drew near to Jerusalem and they came to Bethphage, to the Mount of Olives.

38:18

You know, we pick up the story here and Jesus and his disciples are about two miles out from Jerusalem at this point. Bethphage is this little hamlet, it's this little town between Bethany and Jerusalem.

38:30

And so as you're making your way up to Jerusalem, Bethphage was actually considered what would have been the outskirts of Jerusalem. It was separated by just this little distance, but it was about as far as you could get from Jerusalem in a Sabbath day's journey.

38:47

They had limitations on how far they were allowed to walk, and Bethphage was kinda right at the outer edge of it. It was right at the outer boundary of where they were able to do things like preparing bread for the sacrifices in the temple and it'd still be in the circle that they needed it to be in as far as their rules and their laws.

39:07

You know, this was an area that may sound familiar to you, Bethany or Bethphage, because this was an area where Jesus had some close friends that lived in this area. You may remember stories about people named Mary and Martha and their brother Lazarus.

39:22

Mary and Martha and Lazarus lived in Bethany in this area right here where Bethphage was at. And so Jesus was likely well -known in this area. He had friends in the area, he had spent time in this area regularly with those friends.

39:34

Jesus has certainly taught and done different things, performed a miracle where he raised a dead man, Lazarus, told him to get up and to come out of the tomb. Jesus was certainly well-known in this area by this point, but we continue on and in verse two, it tells us that he addresses two of his disciples and he says to them, go into the village in front of you and immediately you will find a donkey tied up and a colt with her.

40:00

Untie them and bring them to me. And if anyone says anything to you, you shall say the Lord needs them and he will send them at once. This took place to fulfill what was spoken by the prophet saying, say to the daughter of Zion, behold, your king is coming to you.

40:14

Humble and mounted on a donkey, on a colt, on the foal of a beast of burden. Jesus addresses these two disciples, whichever ones they were, he tells them go grab a donkey and go grab the colt. Go into that town and grab these two animals.

40:28

But why a donkey? What was significant about that? If you think about this whole narrative about Jesus being the king, the conquering hero who's coming into Jerusalem, doesn't make a lot of sense for him to look for a donkey, does it?

40:41

When kings come into cities, especially in times of war, especially when they're coming to make some changes to the status quo, they would come on mighty war horses, right? But we've got this picture, that looks like a pretty familiar picture to us, that or things like it.

40:58

When we picture a king coming into town, we picture him on a big noble steed, right? Probably a white horse or certainly a big powerful one as he's coming into town. But when a king comes in on a donkey, that's not quite the picture that we would anticipate.

41:13

In fact, there was symbolism during that day that when kings would come on a donkey, it would symbolize that they weren't coming with an approach of war, they were coming in peace. You know, the choice of a donkey also identified Jesus with the heroes of old because all the way back, if we go all the way back to the days of King David, all the way back to the days of first and second Samuel, first and second Kings, we would see that the royal line of David, they viewed the donkey as a royal beast.

41:43

The kings would ride a donkey during that time, that it was regarded as the royal animal during King David's reign. After David, we had other Hebrew kings, other world leaders that decided that a horse was more suited for a king, that a donkey wasn't worthy.

41:57

And so this change kind of happened between David and now when Jesus comes. But Jesus decides to ride into town on a donkey. What was special about the fact that in verse five, it tells us that it was this unwritten colt?

42:15

That there was this young colt that was coming that Jesus was going to ride on. So I know our Old Testament scholars in the room probably heard that and they made the connection, right? All of you that have the Old Testament memorized certainly recognize what was going on here, but Jesus is identifying himself as the Messiah.

42:33

You may notice it here in verses four and five. Verse four, it tells us if you were paying attention, right? It says, this, Jesus calling it and asking for this donkey to be brought, this took place to fulfill what was spoken by the prophet, saying, say to the daughter of

Zion, behold, your King is coming to you, humble and mounted on a donkey, on a colt, the foal of a beast of burden.

42:56

Yeah, that may have sounded familiar to you because if you are familiar with the prophet Zechariah from the Old Testament, the prophet Zechariah had prophesied of this moment almost word for word verbatim hundreds of years earlier.

43:09

In Zechariah nine, chapter nine, verse nine, Zechariah tells us, rejoice greatly, O daughter of Zion, shout aloud, O daughter of Jerusalem, behold, your King is coming to you, righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

43:30

Jesus is the Messiah. Jesus is the promised one that all these different things, I know we've talked about just how impossible it would be for Jesus to fulfill all of the prophecies that had been given about the Messiah.

43:44

It's impossible, mathematically, it does not happen for Jesus to have accidentally fulfilled the 400 plus prophecies that are made about him in the Old Testament. Just simply doesn't happen. If you just take a small number of those, it's mathematically impossible.

44:00

But Jesus is proving and just reinforcing again to us that he is the promised one that had been spoken of all those years before. We saw in the first few verses that they were making preparations for Jesus to enter into Jerusalem, that they go and grab the donkey simply because the Lord needs it.

44:16

But now in verses six through nine, we're given the instruction, behold, your King. Verses six through nine, the story continues on and it tells us, the disciples went and did as Jesus had directed them.

44:30

They brought the donkey and the colt and they put on them their cloaks and Jesus, he sat on them. Most of the crowd spread their cloaks on the road, others cut branches from the trees and spread them on the road.

44:42

The crowds that went before him that followed him were shouting, Hosanna to the son of David. Blessed is he who comes in the name of the Lord, Hosanna in the highest. Now these disciples had been given instructions to go to find the animal.

44:56

If anybody comes out yelling at you for stealing their donkey, just tell them Jesus needs it, it's gonna be okay. But they obey Jesus's commands. They go, they get the donkey, they bring this colt, they bring the donkeys to Jesus, they throw their coats on top of it and Jesus climbs on.

45:12

And as Jesus proceeds, people, as they're approaching Jerusalem, this crowd starts to form. As Jesus is approaching Jerusalem, we see that there's this crowd that starts to grow and this incredible sight begins to take place because Jerusalem was a town that best scholars guess there were probably between 50 and 100 ,000 people that normally lived in Jerusalem during that time.

45:38

But this was Passover season. Passover was coming in a few days and so Jerusalem was the destination. It was where everybody wanted to go to celebrate Passover. They needed to be there in the Holy City and so Jerusalem's population would grow.

45:53

It would swell pretty extravagantly. Some even estimate between 10 and 20 times its original amount. We may have millions of people in Jerusalem at this point just fallen out of every room that had space in it, right?

46:05

There are these massive crowds that are developing there in Jerusalem. But as Jesus now begins to make his entrance into Jerusalem, the word of Jesus' arrival begins to spread. The word of Jesus, the promised one, the people have started to put the pieces together and they know Jesus is the one that all these things have pointed to.

46:26

Jesus is the Messiah. Jesus is the one who's going to come and set God's people free from the oppression that has been placed on them. And so the excitement starts to grow and the crowds start to grow.

46:40

People come running out from Jerusalem and as Jesus is making this journey up into Jerusalem, as he's climbing that hill where Jerusalem was located, people start gathering around. People start laying their coats down in front of Jesus as well, which would have been done as a gesture of reverence.

46:59

One person described it as indicating people's willingness to have him have everything. Whatever it was that belonged to them was available to them. Even if he wanted to trample on their property, whatever they had belonged to him.

47:12

You are the king and everything I have is yours. They're there throwing these coats and these tunics and clothes, these things in front of Jesus. Others would cut branches down from the trees and spread them on the road.

47:25

We're told in other gospels that these are palm fronds, they're palm branches that are being cut down and laid in front of Jesus. Palm branches were symbolic as well. Palm branches would symbolize peace.

47:38

They were known to symbolize times of peace during that time in human history. They also kind of pointed back a little bit because if you're not familiar with it, it's not in the Bible, but it's certainly a historical piece of information that's relevant to us as we look at this story.

47:56

There's a window of time between the Old Testament and the New Testament. There were about 400 years of silence between when the Old Testament finishes being written and the New Testament shows up. During that time, in between those two testaments, there was a group of people called the Maccabees.

48:12

The Maccabees did some incredible things. They kind of came in. There was some conflict between the Jews and these other oppressors that were there. The long story short, the Maccabees set the Jewish people free from these oppressors.

48:26

They overthrew this occupier that was there in Israel at that time and they brought Jewish success back and they brought a time of peace in before the Romans showed up on the scene. But during the Maccabean period, the palm frond became significant to them.

48:47

The palm frond actually symbolized that Maccabean revolt and it was one of the things that they would point to as the Maccabees have set us free. They would start stamping it on their, even like their money, on their coinage during that time.

49:00

They had palm fronds that was on there. We have all these things that kind of tie together as they see Jesus coming into town that the palm fronds are significant. They're looking to Jesus and thinking, well, the Maccabees came and they set us free from our captors.

49:19

Now, Jesus is coming in. Jesus is the Messiah and the promised one who's going to come and set God's people free. He's going to establish God's kingdom. He's going to do the same thing that we've heard the stories about from a few hundred years ago.

49:33

Jesus is coming into Jerusalem and the crowd is being whipped up into a frenzy. I found this picture certainly not a real picture, right? We don't have pictures from Jesus' triumphal entry, but this illustration, I like this one because you can kind of imagine the vastness of the crowd as Jerusalem has swelled to abnormal sizes as we have these people that are just everywhere in Jerusalem.

49:58

And as Jesus is coming into town, as the one who's going to come and save them is arriving on the scene, everybody wants to come out and see what's going on. Everybody wants to come out and celebrate that this Messiah has come.

50:12

I imagine it being something along the lines of a presidential motorcade coming through. Maybe you've seen the president drive through and, you know, people will just crowd in around the place that they think he's going to drive because they just want to get a glimpse of the car.

50:27

They just want to get a taste of, you know, he was here. Well, that's what's happening, I have to imagine, during this scene as Jesus is entering into Jerusalem, this procession is coming into town and Matthew tells us that the crowd is growing in this frenzy as they begin to chant a couple of different things.

50:48

Tells us that they're chanting Hosanna to the son of David. Now I know that we just sang that a few minutes ago. I know that we just sang those words, Hosanna, Hosanna, probably have heard that word many times if you've ever been in church before, but anybody know what it actually means?

51:05

I always love talking with teenagers or with kids when I was teaching with the younger crowds. They would always have answers to whatever question and, you know what, sometimes they weren't right, right?

51:15

And if I were to ask you, anybody know what, raise your hand and stand up and answer me and just, I'm sure you know, right? And I start looking around the room for volunteers, you know what's going to happen?

51:27

Everybody's going to go [hides face]... I just saw it happen a few times, like everybody's going to make sure your shoes are tied and you start like, I'm not going to make eye contact because I don't want them to call on me, right?

51:36

We sing these words though. Why is it that we're okay saying, Hosanna, Hosanna, but I don't know what it means. Hosanna is a simple term that simply would say, save us,

rescue us, that they were calling out to this Messiah that they thought was the hero that was coming in to save the day, was going to overthrow Rome, was going to set them free from the captivity that they were in.

52:00

And so they're chanting Hosanna to the son of David, save us, rescue us, King Jesus. They also continue, the crowd is also, it tells us, chanting, blessed is he who comes in the name of the Lord. And this was a familiar line.

52:17

It's actually a specific line from Psalm 118, one of the Psalms that they would so often recite at this time of the year during Passover. Psalm 118, verses 25 and 26, they say, save us, we pray, O Lord.

52:32

O Lord, we pray, give us success. Blessed is he who comes in the name of the Lord. We bless you from the house of the Lord. You know, the crowd is chanting these words as they point to the promised Messiah that was going to come.

52:47

These words, as they're pointing to the son of David, as they're pointing to this prophetic psalm that would reference the day that the Messiah was going to come, the crowd at this point is fully aware of the fact that Jesus is the king who is coming to save them.

53:04

Unfortunately though, that crowd was celebrating Jesus coming in on Sunday by the time we make it to Thursday and Friday, that same crowd has turned on Jesus. That same crowd that was chanting, save us, son of David is then the one a few days later that's shouting, crucify him, kill him, give us the criminal.

53:26

We'd rather have Barabbas than Jesus. Get rid of him, kill him. The crowd was right in this moment. Jesus was the king. Jesus was the one who was coming to save. He was the Messiah as they're referencing and pointing to.

53:41

The crowd is fully aware of the fact that Jesus is the king coming to save them. They just didn't understand all the details. They didn't understand how it worked. They didn't have the privilege that we have of being able to look back in hindsight and put all the pieces together.

53:55

Because for us, we have that privilege of being able to go, whoa, wait a minute. Jesus was actually talking about his body when he said that he was gonna tear down the temple and rebuild it. Jesus has been telling them over and over and over again, but now we know that because we're able to look backwards and see it.

54:13

They didn't see it. They didn't have all the pieces that we have. If we're talking about this whole picture as a hundred piece puzzle, maybe we gave them 10 or 20 or 30 pieces and they're, okay, maybe they can see little bits and pieces of it, but if I gave you 20 pieces of a hundred piece puzzle, there's a good chance you don't have a clue what that picture is, right?

54:34

You can sit there and work on it all you want to, but there's a good chance, I don't know. You have all the pieces and you put it all together, you go, oh, I see the picture now, right? That's where we're at.

54:47

We get to look back on it and see the picture. This crowd has pieces of the puzzle, but they're not able to put it all together yet. They don't fully understand what it means that Jesus is the Messiah who's coming to save them.

55:02

But what we see in this crowd, what we see in this crowd is that they're trying to answer the question, who is Jesus? They're trying to figure this out for themselves. We think Jesus is the Messiah, but they don't fully know the answer to this question, right?

55:17

Because they're looking to him today on Palm Sunday as the son of David, the hero who was coming in to save them, but they misunderstood what that meant. That same crowd a few days later turns on Jesus and wants to get rid of him.

55:32

But as they're chanting now today, save us son of David, these references pointing back to King David are profoundly important. They're profoundly important because this group has not put all the pieces together yet, but they are figuring out that Jesus is the promised one that God speaks of in the Old Testament, that Jesus is the promised one who God speaks of in his covenant with King David in 2 Samuel chapter seven.

55:58

I know we're still in 1 Samuel. We're gonna get to this in a few months, but we see that in 2 Samuel chapter seven, God makes a covenant with King David. In 2 Samuel seven verses 12 through 13, God is speaking of his Messiah, his promised one.

56:21

He says in verse 12, when your days are fulfilled, David, when you lie down with your fathers, when you die, I will raise up your offspring after you, who will come from your body, and I will establish his kingdom.

56:35

And he shall build a house for my name, and I will establish the throne of his kingdom forever. This is what the Jews were pointing towards. This is what they were looking

forward to, that the promise that King David was going to have an heir, he was going to have a son or a grandson or a great grandson or however far down the line we have to go, that a son of David was going to come and that son of David was going to establish not just an earthly kingdom.

57:02

He was going to establish an eternal kingdom. He was going to establish an eternal kingdom of God's people that was fulfilled in what Jesus was going to do this week as he enters into Jerusalem. During this week as he comes, and Jesus a few days later goes to the cross as he's wrongly convicted, as he is wrongly put to death, as he's wrongly executed for crimes that he didn't commit.

57:28

He goes and his work on the cross is going to establish this kingdom that King David was promised all those years before. But the crowd didn't realize it. The crowd hadn't put all of the pieces of the puzzle together.

57:44

They knew that Jesus was the Messiah, but they didn't know what that meant. The son of David was going to come and establish an eternal kingdom of God's people. But the Bible speaks of far more than just the sons of David being Jewish people.

58:03

Because these sons of David, this kingdom, this eternal kingdom that the son of David was going to establish, that the Jewish people understood it to mean that they were going to have the earthly kingdom that they thought they needed.

58:16

That they were going to have land, that they were going to have boundaries, they were going to have walls, they were going to have this autonomy as a people group, that they were going to have a kingdom who would never lose a war.

58:27

They were going to never face another captor like Rome, who was currently occupying their territory. But the Bible speaks of far more than just land. The Bible speaks of this kingdom of the son of David as far more than just territory, just the absence of Roman oppressors.

58:49

First Peter chapter two tells us that God is building a people unto himself. That God is gathering a kingdom of people unto himself. First Peter two nine says, calls us a people for his own possession.

59:05

You know, Romans chapter 11, written after Jesus came, but I think it informs where we're at in this whole story. Romans 11 talks about how God has created one people in Christ. They're not two different groups of people.

59:19

Romans 11 kind of builds this out with these pictures of trees, right? And he says that there's not the Jewish tree over here where the people of Israel, the physical sons and daughters of Abraham are one group over here, and then there's us over here being the other group that believe in Jesus.

59:37

Romans 11 tells us, no, no, no, there's not two different groups. There's not two different trees. There is one people. There is one people of God that is built, that is put together in Christ. And that those who are in Christ are a part of his promised kingdom that was given to King David all the way back in 2 Samuel chapter seven.

59:55

God is throughout history has been building a people for himself that Abraham was a part of, that David was a part of. Jesus was the ultimate fulfillment of, but you know what, that I'm a part of and you're a part of as well.

01:00:12

That's whether you're a Jew or a Gentile, whether your family lineage traces back to Abraham or whether it traces back to some other random person. I'm not gonna go down that road because I'm gonna start naming names.

01:00:24

It's gonna get real weird, right? Red, yellow, black, and white, we're all precious in his sight. God's building a people, that those who are in Christ are the people that are promised to King David all those years before.

01:00:44

Jesus was entering into Jerusalem that day as the promised son of David who was coming to save us. That's what they were chanting. Save us, Jesus, come, save us, son of David. And I don't wanna be the guy that spoils the whole story.

01:00:58

You gotta come back on Friday for our Good Friday service at seven. This story kinda continues on a little bit. Next Sunday, on Easter Sunday, this story really gets good. You certainly need to come back and join us as we celebrate how Jesus rescued us from the ultimate enemy, but I do wanna give you just a little spoiler, right?

01:01:19

Just a little piece of the puzzle. So in the Old Testament, another prophet that kinda spoke of this Messiah, this promised one, Jesus, who was coming to save God's people. Isaiah talks about this in Isaiah 53.

01:01:35

Isaiah 53 is this messianic prophecy that talks about what Jesus was going to do, how he was going to be broken on our behalf. And let me just read a couple of verses for you. Isaiah 53, I'm gonna read verse five and then I'm gonna jump down a little bit.

01:01:50

Isaiah 53:5 says that Jesus, speaking of the Messiah, that he was pierced for our transgressions. He was crushed for our iniquity. Upon him was the chastisement, the punishment that brought us peace.

01:02:03

And with his wounds, we are healed. Just a few verses down, now in verse 10, tells us it was the will of the Lord to crush him. God has put him, Jesus, to grief. When his soul makes an offering for guilt, he shall see his offspring.

01:02:20

He shall prolong his days, and the will of the Lord shall prosper in his hands. And out of the anguish of his, Jesus' soul, he shall see and be satisfied. By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.

01:02:38

Some big words in there. Did you pick up what that's putting down? It's telling us that Jesus is the promised one, that Jesus was going to be punished, that Jesus was going to be broken, that his body was going to be filleted and laid out in just a few days.

01:02:55

That he was going to be pierced and crushed for our sin. That it was his punishment that he was going to bear that was going to bring us peace with God. It was through his wounds that we are healed. It was through his work on the cross that it tells us he's building a people for himself.

01:03:16

When his soul makes an offering for guilt, he shall see his offspring. That's us. That we are the ones that now look back to the work of Jesus on that cross that day all those years ago. And Jesus' body was broken so that sinners could be forgiven.

01:03:32

So that Jesus absorbed the sin and the wrath of God that I deserve, that you deserve, that all of us deserve, all dirty rotten sinners in here, right? We deserve punishment, but you know what? Jesus took it so that he could build a people for himself.

01:03:49

So that he could save us like that crowd was chanting there that day. Jesus was the perfect offering for your sin and for mine. And Isaiah 53 says that it's through his punishment that we're forgiven and that we have peace with God.

01:04:06

Verse 10 says that he shall see his offspring. That he shall bear their iniquities. That he shall make many to be counted as righteous. That's the invitation that's available to me and to you today. That Jesus will save us.

01:04:24

Just like the crowd was chanting, you remember they were chanting Hosanna. Hosanna save us, rescue us. They were asking Jesus to save them that day as he entered into Jerusalem. The Bible's clear that he will save us if we place our faith in him and in him alone to save us.

01:04:46

He can't be one of the options. He can't be something that we just, yeah, yeah, yeah, Jesus is cool. I'm cool with Jesus. The Bible tells us to place our faith in Jesus. To place our faith in something requires action.

01:04:58

We just talked about this a couple of weeks ago. I can stand up here and I can say I believe that that chair is strong enough to hold me. That's an intellectual act. I believe something with my mind.

01:05:10

I can look at it and say, all right, it's made of wood. It's probably pretty strong. Yeah, I didn't put it together, so I'm sure it's put together right. But that doesn't require any action of me. But for me to say that I placed my faith in it, faith requires action.

01:05:25

I have to go and sit down in the chair in order for me to prove that I have placed my faith in that chair to hold me. The Bible tells us to place our faith in Jesus and in Jesus alone to save us. And if we do that, Jesus will save us as he's being referred to here as the promised one who's coming to save.

01:05:48

So as we come to the end of this triumphal entry, as we come to the end of this first chapter of Holy Week, same thing that the crowd was chanting that day is the same thing that you and I need to have at the forefront of our mind as we leave here together this morning.

01:06:07

Let's leave here this morning with the same desire in our hearts that the crowd had in their hearts that day. Because as Jesus was coming into Jerusalem all those years before, the crowd was chanting, save us, save us, King Jesus.

01:06:20

You are the promised one who is going to come, who has come. And it's come to set us free. They didn't fully get it. But we have the privilege of knowing what that means. We have the privilege of knowing that Jesus has come and has made a way for us to be a part of his people, that we can be adopted as his son or his daughter.

01:06:49

That if we would call out to Jesus in the same way that this crowd was calling out to him all those years before, save us, Jesus. You know what? That offer is made available to any and every one of us that's here this morning.

01:07:02

I guarantee you, if you call out to Jesus, Jesus saved me, the offer is there. If you're gonna call out to Jesus, Jesus has made a way for you to be forgiven. Jesus has died on a cross to pay your penalty, and Jesus has made a way for you to be a part of his people that he's building unto himself.

01:07:24

So this morning, if you've done that, well, you get to leave here celebrating in the same way that the crowds were. You get to leave here knowing that there's joy to be had because Jesus has come and Jesus has saved us, and that seems like a good reason to celebrate and to maybe go find some Easter eggs in a field and hang out in a few minutes as we go to the picnic together, right?

01:07:44

We'll go have a good day. It's a good day. If you haven't made that decision yet, but you need to, look at me, listen. There is no better way for you to spend a Sunday. There is no better time for you to do it than today.

01:07:59

There is no better offer that could possibly be extended to you than to know that the God of the universe would make a way for you to be forgiven so that you don't have to pay your own penalty, that you don't have to pay your own debt, that the wrath and the judgment that is deserved, rightly, by sinful people like me and you, we've broken God's law.

01:08:23

If you disagree with me, come find me. We'll sort it out. It won't take us long, right? But if that's you, God has made a way for you to be forgiven, that if you would place your faith in Jesus to save you, if you would call out to him, if you would say, King Jesus saved me, like those crowds were chanting all those years ago, you know what?

01:08:44

King Jesus will save you. There's no better way for you to spend this morning. So come find me after the service is over. I would love to share a little bit more. I'll wait for the Easter eggs. I'll hang out with you and we'll get that sorted out.

01:08:57

That's a better way for me to spend my day than going and sitting in the trees and eating my lunch, right? Our prayer team is gonna be down here after the service is over. They would love to pray with you about whatever it is that you've got going on.

01:09:09

I'm gonna be out in the back hallway. I would love to talk with you about whatever it is that you've got going on. Maybe you're a little shy. You don't wanna come talk to somebody. We have our prayer wall out in the back hallway as well.

01:09:19

You go out the doors, turn right. You're gonna see our big prayer wall with some slips of paper that you can write down your prayer requests. Say, prayer team, would you pray for me? Even without coming and talking to them.

01:09:29

They would love to pray about whatever it is that you've got going on in life. So at this point, I just wanna ask you church, would you pray with me now? God, we thank you for, God, for what a blessing this morning is.

01:09:43

God, this beautiful reminder that Jesus, King Jesus, came to save. And God, as he entered triumphantly into Jerusalem on that Palm Sunday. God, it so clearly paints a picture for us that we so desperately need to be reminded of.

01:10:03

God, whether it's the first opportunity for a person to make a decision, whether it's the day that they make the decision that they follow you, that they come to life in the way that you breathe life into us.

01:10:15

God, whether it's someone who has, who has walked that path years ago and is just being reminded of how wonderful you are this morning. God, we pray that wherever each individual is in this room, God, I don't know their story, but you do.

01:10:32

I don't know where they're at, but you do. God, I pray that whatever it is that people need this morning, God, that you would provide it in the way that you are fully capable of providing. God, if they need salvation, God, waken their spirit, open their eyes to their need.

01:10:50

God, call them to repentance and to placing faith in Jesus to save them. And God, if they have already made that decision, if they have already taken that step, God, I pray that you would breathe joy and life and meaning and purpose into them.

01:11:07

God, that they would realize just how incredible the news is that Jesus came into the world to save sinners. God, I pray that you would help us to, God, to be filled today with the great, the great news that you've made available to us.

01:11:27

God, help us to not walk out of here with a "cool." God, this incredible news is something that we cannot take lightly, and it's not something that we can just stash away in our pocket and leave here with apathy.

01:11:44

God, you are good, your mercy is great, and God, your salvation... God, it changes everything. God, open our eyes to the greatness of who you are this morning. It's in Jesus' name we pray. Amen.