

Behold, Your King!

Luke 19:28-48; Matthew 21:1-11; Mark 11:1-11

Palm Sunday: Context

Hymn of Meditation & Preparation: "Were You There When They Crucified My Lord?" (136)

Other hymns & spiritual songs: 145, O Sacred Head, Now Wounded; 87 Out of the Ivory Palaces; Beneath the Cross of Jesus; 36 All Hail the Power of Jesus' Name

Readings: Isaiah 55:3-4; Psalm 45

Introduction: This morning, Isaiah 55:3-4 reminded us of the promises of the Davidic Covenant. The "love song" of Psalm 45 spoke of the beauty, majesty, strength, righteousness, and reign of our Savior and Bridegroom Jesus Christ (vv. 1-9). We also saw in Korah's love song a mirror image of ourselves as the Bride of Jesus Christ who will be honored throughout eternity (vv. 10-17).

These Scriptures cause us to remember that Jesus Christ is our Lord to whom we (and the universe) owe obedience. As we ponder the entrance into Jerusalem in Luke 19:28-48, contemplate our Savior's example as He prepared to pay the price for our eternal security as His Bride and His people.

Today as we look at the Triumphal Entry of the Lord Jesus Christ in to the city of Jerusalem, I want us to meditate on our Lord's preparation, His praise, and His prayer and purification. Let's read the Scriptural account in **Luke 19:28-48**.

1. The Preparation of the Messianic King (Luke 19:28-35; Matthew 21:1-6; Mark 11:1-7)
2. The Praise of the Messianic King (Luke 19:36-40; Matthew 21:7-11; Mark 11:8-10)
3. The Prayer and Purification by the Messianic King (Luke 19:41-48; Matthew 21:12-13; Mark 11:11)

1. The Preparation of the Messianic King (Luke 19:28-35; Matthew 21:1-6; Mark 11:1-7).

It should come as no surprise to us that for the Lord Jesus Christ as well as for us as Christians, *suffering precedes glorification*. The

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cross comes before the crown; the trial comes before the vindication; the difficulty is before the deliverance. David spent his youth evading King Saul and enduring the hatred of his father-in-law (Saul). The Greater David, like David, experienced a period of popularity in His earthly life, but (also like David) is waiting for His final crowning day from His Heavenly Father (Psalm 2; Isaiah 55; Acts 1:9-11).

Jesus did all things with preparation and planning. The very route He took was significant. Notice, Jesus neared Olivet (29), the very place He had spoken of the Great Tribulation and His Second Coming in Matthew 24-25, the Olivet Discourse. Jesus had His eyes set on Jerusalem for some time, knowing that this would be the place for His betrayal, suffering, and death. His entrance came in the location where He warned His disciples that they must follow Him in the path of the cross, enduring tribulations for His name sake, being faithful in His service until He returns.

Jesus Christ ensured that He would enter Jerusalem on the back of a donkey (Luke 19:30-35) to fulfill Zechariah 9:9. He had come to earth to earn our salvation; the time of His final triumph is later; first, He must defeat the foes of Satan, sin, death, the curse itself with the surprising (to us!) sacrifice of His own life, laying it down willingly in love for His enemies shouting “crucify Him!”

He would bid His Father forgive those shouters, mockers, insubordinate rebels and make them citizens, praising saints, Hosanna proclaimers in truth!

2. The Praise of the Messianic King (Luke 19:36-40; Matthew 21:7-11; Mark 11:8-10).

Crowds came to behold Christ’s entrance into Jerusalem on the colt’s back. Strewing palms and petticoats, they paved Jesus’ way with clothes and leaves, filling the air with praise and hosannas (36-37)!

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These were witnesses of mighty works; they could no longer silently marvel, but must give **LOUD** VOICE to their joy and praise of God. They saw, now was time to testify in songs, shouts, and allelujahs!

Who was this donkey rider? They readily identified Him with Davidic promises of David's heir to reign: "**Blessed is the King who comes in the name of the Lord!**" (38). Judah's scepter had not fallen ignored by God (Genesis 49). Nor had God forgotten that the Davidic line would have David's throne forever (2 Samuel 7). None of God's promises ever fall to the ground; these people did well to expect God to keep His Word, to expect the full blessing of the King coming in the name of the Lord!

Who was this commotion-causer? One who brought the Shalom of God, the very Prince of Peace (**Isaiah 9:6-7**)! The crowd calls in delight "Peace in Heaven!" (38b). In Bethlehem, angels proclaimed "peace on earth, good will toward man! (**Luke 2:10-14, KJV**; "on earth peace among those with whom He is pleased, others). Was God's peace and presence nigh? Was it now? It is coming; we experience God's peace now *but in the midst of trouble, not in the absence of trouble. The time for God's Shalom with peace without trouble awaits the Millennial reign of the Lord Jesus Christ in Jerusalem to come.*

Who was this praise-receiver? "Glory in the highest!" (38c). Praising the Son is praising the Father who sent Him, for "I and my Father are One!" Jesus told Philip "if you have seen Me, you have seen the Father." God is glorified in the glorification of His Son, the Lord Jesus Christ!

What about propriety? Dignity! Solemnity! David was damned by his wife for dancing; Jesus was condemned by His contemporaries for the praise He received from His disciples (39).

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Sorry, Not sorry– not going to quit or hush these hallelujahs, Pharisees! All nature would burst into song were the children and disciples hushed in this hour of praise! Stones would sing, the mountains burst forth into singing, the trees of the field clap their hands in protest to muffling the songs of the saving King! **(40)**.

3. The Prayer and Purification by the Messianic King (Luke 19:41-48; Matthew 21:12-13; Mark 11:11)

As at the beginning, so at the end of His ministry, Jesus Christ the King well knew the hearts of the people (John 2:23-25). Early in His ministry during the Passover Feast, Jesus declined to trust those who saw signs and said they believed. Now people again saw signs and sang, praised. Again, still, Jesus knows. So Jesus' response to this praise is not triumphal. Jesus knows this is a people who reject Him.

The Messianic King Jesus knows the fall of Jerusalem is imminent in judgment for this people's decisions **this** Passover (41-44). This is a people that proclaimed peace, but there is no peace for the wicked. Those who finally reject the Son of God will receive no mercy. Their just judgment is terrible and final. Jesus wept over Jerusalem (41). So heaven mourns as hell's populace swells. Today is a day of our "visitation." Today, sinner, if you are alienated from God, believe on the Lord Jesus Christ and you will receive mercy. Hebrews says today is the day of salvation. It can be your day of salvation, enemy of God!

The Messianic Prophet and Priest declares the temple unfit for worship. He cleanses the Den of Thieves and proclaims the purpose of the House of Prayer must be restored (45-46). He continued to proclaim God's Word daily in the temple (47). **Conclusion:** Respond with Praise, Prayer, Confession, Adoration.