

SERMON TRANSCRIPT

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SPEAKER

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SERIES

Good King, Bad King, The King

PART

10

TITLE

The Courageous King

SCRIPTURE

Matthew 20:17-19, 21:1-17



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Good to see you, Providence family. I hope you've had a great week. And if you're new with us this morning, we're really thrilled that you are here. You just saw that video on baptism. And for those of you who have already put your faith and trust in Christ, my question is, have you been baptized? You see, you open up the Bible and what you find is that there are a few things that God has offered to us as people that are more honorable than the privilege of being baptized. Because to be baptized is to publicly identify with Christ, is to say, I am willing and glad to associate with Jesus Christ. What you find in the Bible is that baptism is first an act of obedience. It's certainly honorable. And it's an amazing joy for those who know Christ, but it's an act of obedience, meaning when we put our faith and trust in Christ, we receive a new king. And therefore, baptism is not just a preference, it's a commandment, it's an instruction from God to be baptized.

And what baptism really is, is where we have the privilege to publicly tell other people outwards that we have put our faith and trust in Jesus Christ and our sins have been forgiven. And we gladly, willingly, and joyfully identify ourselves with Christ. What you find though, it's really interesting, is that for many people, as we live in a world and at a time to where the name of Jesus Christ is many times not admired. It's not celebrated. In fact, Christ and his church are sometimes mocked and scorned. And as a result of that, there's a lot of people who are pretty hesitant to identify publicly with Christ.

And let me just encourage you, if you have never been baptized, consider one thing, and it's not so much what it would mean for you to publicly associate with him, but how amazing it is that he chooses to publicly associate with us, that the creator of all of the universe looked upon us and our sin and he sent Christ to us and still, in our weakness and frailty, he comes to us and he says, I am proud to be with this person, for what I'm making in this person. Not everything that comes from him is admirable, but I am glad to associate with them, to give them my name, to allow them to bear witness of my name. It's such an amazing thing that God would say, I'm going to allow you the privilege of publicly associating with my son.

And so next weekend there's already, I've been told 20 people who have said, I want to be baptized next weekend on Saturday, Sunday, Monday. And you can join the ranks, we would love to celebrate with you. We would love to hear your story this week. If you would like to be baptized, you can either go to this link and you can just let us know you want to talk, or you can go outright at the end of our time, the big desk out there, it says welcome in front of it. We would love the opportunity to talk with you about your story of faith. And if you're ready to be baptized, I would ask you, this sermon is not about baptism, and by the way, this is all free. The sermon is not about baptism, but when we look at the courage, and by the way, you get in that water next weekend, it's going to take some courage here. It is, but not nearly as much as it took for him to save you. And we're going to look at his courage today.

And I want to just encourage you, whatever that application is for you when you think about a courageous king coming through all kinds of trouble in order to save you, all of us, there's some way that we respond. For some of us, we've already been baptized. For some of us, it's quick obedience to some other area of our life, but whatever it is, let me encourage you to take a step of faith. So let me pray.

Father in heaven, we bow before you, and as we open your word, we want to take that step of faith, but we need for you to reveal what it is. I pray, Father, for an outpouring of your spirit within our hearts even during this time, that you would help us to believe, that you would help us to see. You would help us to treasure. God, that you would make our hearts, a house of prayer, a house of relationship, a place of adoration, confession, Thanksgiving, relationship, dependence. God, we desire to be before you, to sit before you. And we confess that many of us, our heart is simply not that hot right now towards you.

And I pray on behalf of those in the room who are struggling to burst through a season of apathy, that you would use even this morning in these moments, as we look into your word and see just how admirable Jesus' courage was on our behalf. And in doing so, God, would you stoke the embers of our faith and would you fan into flame the gift of God that is in our hearts and the Holy Spirit? For the sake of your great name, would you forgive us of our sin? Would you forgive us of our apathy? Would you forgive us of our insensitivity towards spiritual things? For the sake of your great name, would you help help us to fall in love with more important things than the things that are trivial and sensual that currently our heart finds adorable? Would you open up our eyes and help us to see amazing things this morning, for the sake of your great name? We look to you in faith, give us courage to apply whatever it is that we need to. We pray this in Jesus' name. Amen.

So we're in a series on The Kings. If you have a Bible, I want to ask you to turn with me to Matthew chapter 20. If you don't have one, there's Bibles in the chairs near you, and we would love for you to actually take that home if you don't have a Bible at the house. We're in a series called The Kings. As I said, there's 43 Kings in the Old Testament. We've looked at several of them. Some of them were really, really bad. And actually most of them were really, really bad. There's a few of them that had some good days, but all of them, the good and the bad ones, they all pointed our attention to the king who would be coming.

And one of the things that was true of all of the Kings is true of us. And that is, it takes a whole lot of courage to do what is right when we're afraid. Many of us today were afraid of something. There's some fear. There's something in front of us, our children, there's something that causes us to look and we just think, man, it's just scary to walk forward into that. And when you get into that moment, what we find in the Kings and we find in our own history is it's really hard to do what is right and what it's noble when we're afraid. The Kings, every one of them, faced a crisis of fear. And every one of them fell short in some way that led them to a compromise, rebellion, deceit, passivity, even being cruel to their people.

And what's interesting is long before the Kings, when humanity first sinned against God, God made this remarkable promise that we've, well, I shouldn't say we talked about it for two months. We talk about it every Sunday. Every Sunday that God said, one day, I'm going to send a savior to the world. He's going to be born of a woman. He's going to be a son who's going to become a king. And one day he's going to do something, he's going to crush the head of evil and everyone who puts their faith and trust in this king, in this son, will be forgiven of all of their sin. And so every single king, we're supposed read their story, asking the question, is this the one? Is this the one that I should worship? Is this the one who's going to rescue me? Is this the one

that I'm supposed to adore?

And in every single king, stumbled over their fear. And in stumbling over their fear, they made the world a more fearful place to live. And yet God continued to love them because he was determined to send us through this royal line, the king, the perfect king. The king we're going to see today was marked by courage. And so starting in chapter 20 of Matthew, verse 17, it says, "And Jesus, as he was going up to Jerusalem, he took the 12 disciples aside. And on the way he said to them, see, we are going up to Jerusalem and the son of man will be delivered over to the chief priest and the scribes and will be condemned. And they will condemn him to death and they will deliver him over to the Gentiles to be mocked and flogged and crucified. And he will be raised on the third day."

We get to chapter 21 and it says, "And now when they drew near to Jerusalem and came to Bethphage to the Mount of Olives, then 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, untie them and bring them to me. 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 humble and mounted on a donkey, on a colt, the foal of a beast of burden.' The disciples went and did as Jesus had directed them, they brought the donkey and the colt and put on them their own cloaks. And he sat on them. Most of the crowds spread their cloaks on the ground and others cut branches from the trees and spread them on the road. And the crowds that went before him and 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.

When he entered Jerusalem, the whole city was stirred up saying, 'Who is this?' And the crowd said, this is the prophet Jesus from Nazareth of Galilee. And Jesus entered the temple and drove out all who sold and bought in the temple. And he overturned the tables of those exchanging money and the seats of those who sold pigeons. And he said to them, 'It is written, my house shall be called a house of prayer, but you make it a den of robbers.' And the blind and the lame came to him in the temple and he healed them. But when the chief priest and the scribe saw the wonderful things that he did and the children crying out in the temple, Hosanna to the Son of David, they were indignant. They said to him, 'Do you hear what these are saying?' And Jesus said to them, 'Yes. Have you never read out of the mouth of infants and nursing babies? You have prepared praise?'"

The first thing I want you to see here in this text about our king. We know now who came, what he did, but the true king entered Jerusalem to save us from our sin. The true king entered Jerusalem. We see this in the first 11 verses and he did so in order to save us from our sin. And for three years, Jesus had been teaching about his kingdom. In the gospel of Matthew alone, there's 50 different references where Jesus seeks to describe the kingdom, the virtues of the kingdom, the values of the kingdom, the citizens of the kingdom, the king who rules over the kingdom. Matthew is all about this kingdom. Jesus was all about this kingdom and now it came time for him to make a way so that those of us who would trust in him could enter the kingdom.

I just want you to try to imagine as best as you can. Sometimes we just read these stories and it just seems so long ago, and it seems so different from what we have to do after this or this next week. And everything else sometimes seems so much more important, but just for a moment, try to stretch your heart to imagine the amount of courage that must have filled Jesus' heart as he did this. Five days after this moment that we read about, he would feel the betrayal of his friend. Five days after this moment, he would feel the ropes bound around his own arms as he was arrested in the garden. Five days after this moment, he would feel the scorn of being falsely accused. In just five days after this moment, he would feel the injustice of being condemned for blasphemy, claiming to be gone.

Just five days after this moment, he would endure and feel the brutality of Roman flogging. Shortly thereafter, he would feel the agony of crucifixion. Five days after this moment, he would be hanging on a cross and feeling the humiliation of being there in front of all these people, including his own mom, as an adult, completely naked. Five days later from this moment, Jesus Christ would feel for the first time in eternity being forsaken by his father. And the most amazing thing is Jesus knew what awaited him when he came to Jerusalem. That's what we read in chapter two, 20 versus 18 and 19. Notice what he says. He says, "We are going to Jerusalem." And he uses this term, the son of man. Now, the son of man was a title. Throughout the whole Bible, there's all kinds of different titles seeking to describe who Christ is. And each one of the titles represents a different facet of his glory.

In this case, Daniel chapter nine in the Old Testament talks about the coming king, the Messiah, the promised son to come. One of his titles will be the son of man, meaning he's able to identify with us, that God is going to take on flesh and therefore he will be able to mediate between God and man. He's the son of man. And so he's talking about himself and he's saying that the son of man, and just notice how emphatic he is that these things are not, they may happen. Three times he says, "This will happen." The son of man is going to be delivered over first to the Jewish people. And the Jews, those leaders, are going to condemn him. After they condemn him to death, they are going to hand him over to the Gentiles, that's the Romans. And the Romans are going to mock him, flog him, and crucify him. And as sure as day on the third day, I'm going to rise from the dead.

He says, all of this is going to happen. He knew what awaited him. It's amazing to me that in fact Luke talks about how amazing it is. And this is why he says of this moment in Luke nine, he says that Jesus set his face to go to Jerusalem. In other words, he could not be deterred. He was resolute to get to Jerusalem. What that means is there were distractions, there were other places to go. There were other people to heal. There were other things to do. And yet Jesus kept saying to all the other possibilities, we are going to Jerusalem. This is where we're going and this is what's going to happen when we get there. What I hope that you can see is that he was undeterred to enter Jerusalem for us, for you and for me.

And the Bible goes on to explain what he was seeking to accomplish. In fact, Peter says it this way. He says that Christ also suffered once for sins, the righteous for the unrighteous, in order to bring us to God. This is

why he went. He says, I must get to Jerusalem because they have a sin problem. I'm going to suffer for that sin problem in order to bring them, Brian Frost, to God, to bring you to God. This is why he did this. Can you imagine how much courage it took? Well, when the crowds, I'm sorry, as he drew near. So he draws near to the city. And it's amazing what it says is that he stops his journey and he sends two disciples to go get a donkey and a colt. Just notice how clear everything is to Jesus in this moment. Everything's been appointed.

Notice what it says, go into the village in front of you and immediately you will find a donkey. This has been appointed. This is not, hey, try to find one. I know there's not many of them, but just go try how to find one, because I really need one. No, there is one sitting there waiting for you to come and get it because it's been appointed before the foundation of the earth that this day was going to happen. That's what he says. And we know that because the reason that he even stopped, if you notice where he stopped, he says that he stops at the Mount of Olives. Do you know how far the Mount of Olives is from the Mount to the Temple Mount where he is about to go?

You know how far it is? It's between like here and Walmart right there, that Walmart right over there. If you've ever been there, it's a fascinating thing. You stand on the Mount of Olives and you can see it. It's right in front of you. And in between, there is this deep mountain, deep mountain. You're on a mountain. It goes down and there's a brook down at the bottom. It's called Kidron. You remember two of the Kings, they did absolutely vile things down in that brook. Jesus, he looks over and he goes, all right, let's stop. Now, why would he do this? Was he tired? No. He tells us why in verse four. He says it was to fulfill. It was to fulfill what was spoken by the prophet.

There was a prophet in the Old Testament named Zachariah. In chapter nine, verse nine, this is what he says. He says, say to the daughter of Zion, behold, your king is coming to you, humble and mounted on a donkey. In other words, this is such a beautiful thing. Jesus was absolutely aware of every single promise that he and God had made about him as the Messiah. And he was not going to allow even a single one to fall to the ground. This should give us all great confidence that none of his promises to us today in this age will fall to the ground. Jesus is faithful to every single one of them. And when the crowd saw Jesus is coming, they said we need to make a carpet. And so they laid down their own garments and they laid down palm branches and they shouted. And they shouted two things that are so important. They said Hosanna to the son of David. And then they say, blessed is he who comes in the name of the Lord.

Now, sometimes we just read these things and they go, oh, this sounds like a praise. Actually, it's two different sides of a very important coin. The first side, Hosanna to the son of David, it comes from Psalm 118. He's actually fulfilling another prophecy about him, of what people would even say about him. And what Hosanna actually means is, save us, we pray. Hosanna is actually not a praise word, it's a dependent word. It's a, I'm in danger word. I'm going to die kind of word. I need help kind of word. And then they look at who this son of David is. And of course, they said, Hosanna to the son of David. In other words, these people are on the edge of where he is moving and they're looking and they're saying, save us. You are the son of David, the promised

one. We've been waiting for you all this time.

We have a sin problem. We have a shame problem. We have a guilt problem and you're the one who can save us. And then when they see him, the cry of desperation becomes the cry of adoration. They say, blessed is he who comes in the name of the Lord. In other words, the first statement, Hosanna to the son of David, is what you cry when you're caught in a burning building. And the second statement is what you cry when you are in the arms of your rescuer. And what you'll find, and this is the application, is nobody can feel blessed be the name of the Lord until they can contemplate and know for certain, I'm in peril. And they first have to cry, Hosanna, which is, save me.

And so let me encourage you to consider your need and to do so so that you can admire your savior. It's always been context that changes and turns news into good news. For example, if there's the news of a cease fire or the weary soldiers who have been fighting that war, they feel the news of cease fire very differently from somebody who didn't know anybody was fighting. When you turn to Romans and you get to chapter eight verse one, and he says there, is therefore now no condemnation for those who are in Christ Jesus. You notice he spends seven chapters before that verse telling us about the holiness of God and our own sin and our own peril. And the reason is this, is that people who understand their own spiritual bankruptcy, their own need for grace, when they see their own guilt, they accept and adore the sentence, there is now no condemnation for those who are in Christ, so much more intensely than someone who doesn't know they have a sin problem because they've feel like they're self-righteous.

And so it is here, nobody exclaims blessed be the name of the Lord without first saying, God save me, I pray. At the end of our time here, we're going to sing two songs in response, two different songs. We sing two at the beginning and I pray to God that the last two, that God is going to work in your heart during this moment to help you take even a few moments while I'm talking to consider the place from which Christ has saved you, to recognize that you needed God, save me before you see Christ and says, there's my savior. What I've found in my life, and what I have found as a pastor is this, I that churches and Christians can say the right things with tremendous apathy. They can sing the right things with tremendous apathy until they see the pit from which Christ has picked them up and saved them. Do you know where you were before Christ? Some of you say, well, I don't remember. Well, you should simply ask him because he tells you what he remembers about when you were before Christ.

He calls you an enemy. Me too. He calls us objects of his wrath. He calls us rebels and sinners because that's where our heart was, that leaned away from him instead of towards him. And so when he, he comes to us in Christ and he does this, he sets his face to go to Jerusalem in order to bring you to God. And when you come to God, it takes over and over and over, even for those of us who have trusted Christ and are trusting Christ to literally become worshipers in the rest of our life. And the reason it's because life has a way of just introducing a tremendous amount of apathy the longer you go before or since you've considered where you were. Do you know what you were? Do you remember what you were? For some of us? Do you know where

you are at today? You got to say, Hosanna before you can say, blessed be the name of the Lord.

The second thing I want you to see is that the true king cleansed the temple to protect us from religion. When I say religion here, I know that word can be used in different context. What I mean by it is an empty ritualism that is void of a relationship with God. You see, it was Passover time. I know there's a lot of people here and some of you're like what, what, what is Passover again? Passover was a celebration that took place annually in Israel. It still does. Where people look back at this moment when God saved the people. They were in Egypt and they were about to be set free. And the Passover was this, is that God came to the people of Israel and he says, wrath is going to visit the whole land tonight, but if you'll trust me at my word and you'll take a lamb and you'll sacrifice that lamb, and you'll take that blood and you'll put it over the doorpost of your house, then the wrath is going to pass over. You won't experience it because of my grace.

In year after year after year, it became a feast and a festival prescribed by God himself where he says, I want you to come back. I want you to do this. And so when we get to the first century, there's literally Jewish people living all over the world, but they would still come. Still today, there are pilgrims that go back to Israel for Passover today. What that means is that when Jesus went into this temple, it was overpopulated. I like to think of it like can day at the state fair. There's people everywhere. They're all passionate and excited about being there.

But in the midst of this time, the temple leaders saw this as an opportunity for personal gain. They could justify, they see all these people, they have to come such a great distance and they're all going to need animals. Those with money, they're going to need a lamb. And those without, those of the poorest among them, will need a pigeon, because those are prescribed by God to make sacrifice for their sin. And so what we can do is this. We will make a little profit off of it, but it's for your convenience. And not only that, when you come and you come from other places, you have to exchange currency so that you can pay the tax to the temple. So everything was justified on the basis of, let's serve the people out of convenience. And yet it was a den of robbery.

Jesus entered the temple. In verse 12, it says, and he drove out all those who sold and bought on the temple and he overturned the tables and the money changers and the seats of those who sold pigeons. You got to know something, spiritual reform, wherever it is requires buckets of courage. And the reason is because people who love religion and ritualism and legalism more than God himself, what you'll find is they can be absolutely stubborn and critical and cruel and they can do so in the name of the Lord.

The meanest people I have ever met are religious people. And it was not the irreligious people who killed the Lord. It was the religious people. What you'll find is this, if you're a leader of a nation or a church, of a family, or even over one individual heart, it takes buckets of courage to find the strength to lead spiritual reform, because there will always be people that say, just keep doing it like we've always done it, like I like it done.

And so Jesus needs to explain himself. So how does he explain himself? Well, he quotes two more prophets in one sentence. In verse 13 he says, it is written. He goes, let me interpret my behavior by what the prophecy said I would do. In Isaiah chapter 56, he says, my house shall be called a house of prayer. And in Jeremiah chapter seven, it actually refers to a den of robbers. What Jesus did is he takes two and he combines them and he makes one sentence out of them. He goes, this is why I'm doing what I'm doing. He's saying my house is the everlasting king, was designed for relationship. It was designed for adoration, confession, Thanksgiving, petition, love, and prayer. It was meant for relationship. And yet the spiritual leaders were bringing a defilement upon the house and they were doing so under the banner of atonement, using the sacrificial system that was intended to bring us to the Lord until the Lord came to us in the person of Christ. And they were using that very system to exploit the people.

Well, the very next day Jesus said, they probably didn't get it so let me reinforce it for eternity. Verse 19, it says seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, may no fruit ever come from you again. And it says the fig tree withered at once. Now fig trees, they bear fruit before they bear leaves. And so when he looked and he saw a tree and there was leaves all over it, there was the assumption of fruit. Now, this is really important. This is a spiritual metaphor. You see, anytime there's something that's unusual in the Bible, you're not supposed to just read over and go, who knows? You're supposed to stop and go, something's important here. This is the only destructive miracle and the entire New Testament.

Every miracle Jesus did, except for this one, it took things that were broken and made them whole, whether it was eyes, whether it was legs, whether it was a tongue. Whatever it was, something's broken, it's not working and suddenly he touches it and suddenly it's regenerated. And yet the tree, he degenerated it. Why would he do this? Because the fig tree reflected the people in the temple who had leaves, but no fruit. They had religion, but no relationship. Jesus looks at this kind of temple and he says, no, not where I live. It's not where I buy. He says, no.

And so let me encourage you to do something, all of us this week, is to examine our heart and repent of every pretense, every falsehood, every hypocrisy, everything in us that says, you know what, I love ritual even more than I love him. I love that we do those things even more than I love him. Don't settle for leaves without fruit. Don't settle for movement without meaning. Don't settle for lamps without oil. There's this amazing parable, it's in Matthew 25. And Jesus, he talks about it and he puts all of us, all of us will be in this parable.

This is what he says. He goes, there was 10 virgins and they were waiting for a bridegroom to come. And their specific task when they came was to light a lamp in order to give light when he came. And it says though, that of five of these people who gave every external impression, they had a lamp. They were virgins. There was some morality. They were trying to keep themselves because they knew that the one who was coming was distinct and unique and holy. And so there was even behavior that was changed because of the anticipation of this bridegroom that was going to come. And yet they had a lamp, but they had no oil. And five had oil.

Five of them had a lamp they carried around. Five had a lamp they carried around. Five had oil and five didn't. This is why it's so important. This is why I get so emotional when I look at Providence, it's because we're represented in the story.

You couldn't distinguish one from another until the day. Before that time, everyone just walked around with their religious lamp. They had the language, they had the song, they had their life group. They had everything. They had their seat where they were normally at in the worship center. Everybody was just doing what they always did. And what it says is that when the bridegroom came, one of the most crazy things written in the New Testament is it says this, it says the five, knowing they had no oil, went to trim their lamp. Now, it's time to do the very thing that we're called to do when we see him face to face and we have nothing within us, no resource to carry it out.

Within the parable, the oil represents the Holy Spirit. When we trust Christ with our life, repent of our sin, we're born again. The Holy Spirit comes and lives within our heart. What he saying is this, there are literally a lot of people living in churches, and maybe even in this one, who give every impression from everybody else that they are keeping themselves for the Lord. They are pure for the Lord. They're waiting for the Lord. They carry around a lamp in order to light up the world for the Lord. And yet when it comes time, they have no oil.

They're lost. And religious lost people, it's the most perilous place to be. This is why. Irreligious lost people, they know they're lost. They know they're far from the Lord, but religious lost people who carry around a lamp and have other people who pat them on the back and say, man, I love your lamp. It looks so good. They don't take the time to examine their heart and look for pretense. And look, am I filled with the Holy Spirit? It's too important to just go through another Easter season, carrying out a lamp that has no oil. Do you have oil? Are you born again? Jesus says truly, truly. I say to you, unless you are born again, you will not see the kingdom of heaven.

You say, well, how do I know? How do I know if I'm born again? Well, how do you know if you're born? You don't look at a birth certificate. You breathe, right? You show signs of life. How do you know if you're born again? You don't look at a Bible that your mom wrote a date, and this is when you trusted Christ. No, you look today. Are there active signs of spiritual life in my life today that I am trusting in Christ today, that I love Christ today, that I love his people today, that I'm hungry for truth today, that I'm repentant of my sin today. That I'm quickly obedient today, that I want to come and pray today. You see, some of us. I know, I'm totally getting way off right now. I'm so sorry. Worship team.

Listen, I just lost my train of thought. There it is. Okay. Some of us, we imagine when we come to this place, we're like, oh, so this is kind of like paramount to the temple. It's big. No. First Corinthians six says this. It says, do you not know that your own body is the temple of the Holy Spirit? See, Jesus has no passion to reform this building. He has the passion to reform every single temple in this building. In other words, his passion is not that the building becomes a house of prayer, but your heart becomes a house of prayer, that

your heart is renovated, that your heart is filled with the Holy Spirit and you become a lamp that has the oil.

And so let me encourage you to examine your heart this Easter season, repent to every pretense. The last thing, the true king healed the sick to demonstrate his authority. One might think that after wrecking the temple, that everybody that was weak and vulnerable would be like, all right, this isn't a good day. I think I'll just come back tomorrow. He's clearly not in the mood to heal people today. But that's not what happened. It says in verse 14 that the blind and lame came to him in the temple and he healed them. This is such a beautiful thing. Jesus was never a danger to meek and weak and vulnerable people, and those people knew it. And so these same people could literally watch Jesus wreck a temple and go, I think I want to be near him right now. That's an amazing feature. The compassion and meekness of Christ.

Now, what's the significance that he would heal at this moment in time? Well, the significance comes because the prophet Isaiah, he describes a day that when the true king will come, what would take place on that day? Behold, your God will come and the eyes of the blind shall be open and the ears of the deaf unstopped. Then shall the lame man leap like a deer. He was fulfilling more prophecies. What's amazing is the priest saw the miracles and heard the kid shouting Hosanna. And instead of being happy, they were indignant. They said, do you hear, Jesus, what these people are saying? And Jesus answered with one courageous word. Yes. Oh, I hear it because I appointed it. And then he says, have you not read? Of course, you've read. He pulls Psalm chapter eight, verse two.

He says, have you not read out of the mouths of infants and nursing babies you have prepared praise? And don't miss what Jesus did here. Jesus first receives praise from children. And then he quotes a Psalm where the children are praising God. He's saying, I'm God. And so I come to you today in meekness.

Let me tell you something, I don't know anybody in this room that was in more spiritual peril than me. But I remember when I was 16 years old and I trusted Christ and he utterly changed my world. And so I appeal to you today, a sinner to a sinner, to put your trust in Christ. He came to Jerusalem on a donkey to show how humble he is as a king. He purified the temple in order to show how holy he is as a king. He healed people in order to show how compassionate he is as a king. He extended terms of peace in order to show that he wants to save us as a king. Those terms of peace are clear. He says, you must admit, you're a little king over your little kingdom. I'm the king. He comes to us and I said, I don't bow the knee, I'm in trouble. He comes and goes, these are my terms of peace. Admit you have a spiritual problem, a sin problem that you cannot pay for. Put your faith and trust in me and what I accomplished by dying on a cross and rising from the dead. Confess me as Lord of your life and I will forgive you of all of your sin and you will know peace.

And let me encourage you not to delay, for a day approaches each one of us when Jesus Christ will come again and he will not come to die on a cross, he'll come to judge those who refuse his terms of peace. The very end of the Bible, John tells us this. He looks into the future and God allows him to see this revelation of what will come. And he says, I saw heaven open and behold, a white horse, and the one sitting on it, it's called

faithful and true. And in righteousness, he judges and makes war. On his robe and on his thigh, he has a name written, King of Kings and Lord of Lords. I urge you to trust him today. For the good of your own soul, trust him today. For your everlasting joy, trust him today. Put your faith in Christ today.

And for those of you who have already put your faith in Christ, let me encourage you to pursue his honor with the same vigor that the priests pursued his shame. How can you honor him today? Who can you forgive today to honor him? What can you say to a neighbor that would honor him? Well, how can you serve one another in order to honor him? Tonight, we're going to regather at 6:00 to sing to this king, to remember what he did on the cross specifically to take the Lord's supper. We're going to do it all to honor the king. I hope you'll join us.

We pray. Father in heaven, we bow before you. And I pray for those in the room, whether religious or irreligious who are far from you, that you would open up their eyes even now and cause a sense of desperation in their heart that they would cry out, Hosanna save me, I pray. And according to your grace and your mercy and your love that you would wrap around them all of your garments of righteousness, that you would forgive them of their sin and then suddenly their heart would be motivated to sing and to say blessed be the name of the Lord. Would you please turn our desperation into praise? Would you please help people to see the glory of Christ this morning? And for those of us who have already trusted you, God, would you please help us now to respond? We respond in celebration as we sing to you now out of faith. We love you when we pray this in Christ's name. Amen.



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