



Sermon – April 5, 2020  
Wes Wilkinson

**Verses Covered This Week**

*Luke 19:28 – 44*

*Zechariah 9:9*

*Psalms 118:23 – 26*

*Philippians 2:5 – 8*

*Romans 5:1 - 5*

Well, good morning Central Family. This is the day that the Lord has made. The Bible says that we're to rejoice and to be glad in it. So glad that you joined with us this morning. My prayer is that you will make wherever you are this morning a place of worship, a place dedicated to the Lord. Where you come and draw aside from the things of our normal everyday life. And in that moment, in that place, you invite the Lord's presence to be with you. He is there. He is with you all across our city and our nation as we gather together this morning. So as we lift our voice in song, will you join me? Join us that are gathered here in this place this morning to lift our voices. I encourage you as we sing, turn up the volume, turn it up loud, sing loud, don't worry about your voice, sing to the Lord. Let God hear the praises of your heart, the cry of your heart, the song of your heart. Let's make a joyful noise to the Lord today.

Good morning, Central Family. We are so glad that you are joining us this morning via livestream. Happy Palm Sunday. We encourage you to share the livestream link with your friends, let us know that you're watching in the comment section. Maybe take a picture of your family during worship time and post it and tag us. We also encourage you to fill out the connect card that is attached to the link or you can find that on the Central App. And then we also have prayer requests that we want you to submit. We want to pray for you during this time. So we encourage you to submit those. We also want to remind you that this week you were emailed Easter at Home resources. We know that Easter's going to look different for us this year. But we still get to celebrate the resurrection of Jesus. And so this week and today, we encourage you to work through that as a family. There are activities and discussion questions that you can do as a family. And as we prepare for this holy week and what that means. I wanted to read Psalm 118:28 through 29. It says:

<sup>28</sup>You are my God, and I will give thanks to You; You are my God, I will extol You. <sup>29</sup>O Give thanks to the Lord, for He is good; for His steadfast love endures forever.

This is just the reminder that in the midst of everything going on with COVID-19 that God is still on His throne. He is still good and He still rose from the grave. And so our encouragement to you is that our eyes will be fixed on Him as we celebrate Him this week and His resurrection. And that we remember that He is our God, that He is still good, and we give thanks to Him. We give thanks for who He is and for what He's done in our lives. We want to enter into a time of prayer together. So we encourage you wherever you are, whether that's your living room or your kitchen table, that you would enter into this time together as a family with your community as we pray this morning. We pray for our nation, we pray for our church, and we pray for what's going on. So first I want us to give thanks for who God is, for what He's done. So I want you to take a minute and I want you to give thanks to God, but then also to pray that our hearts and our eyes would be fixed on God. Even in the midst of what's going on and that we would remember the weight of what today is and this week and this holy week. And that we would remember what Jesus did for us. So take a minute right now and pray with your family.

Ok. We also want to pray that during this time, people would come to know God. That He would draw the lost to Him and to Himself. And that He would use us as vessels to share His goodness and to share the good news. So take a few minutes and pray this with us.

We also want to pray for our government officials; locally, in Texas, and then around the United States. So pray that they would continue to have wisdom and that God would continue to lead them as they are making big decisions for our nation right now. So please take a few minutes and pray this.

Would you pray with me?

Father, You are good, You are sovereign, and You are still on Your throne. Lord, in the midst of all the chaos that is going on in our world right now and the anxiety and the fear that many of us are feeling, I pray that our eyes and our hearts would be fixed on You and that we would remember the weight of this holy week and that today what You did as You entered in. God I pray that we would remember that You still rose from the grave. And You are still on Your throne. And all of the things that we are facing does not change who You are or what You did for us on the cross. So I pray that we would remember that and that we would hold that true. I pray that during this time that lost people would come to know You. That You would draw hearts to You and to what You did for us on the cross. And so I pray that You use us as a Central body to make Your name known in whatever way that looks like, Lord. We continue to pray for our government officials. That You would just give them wisdom and guidance and direction as they are making hard decision. And that You would protect them, God, and we also ask for Your supernatural healing and power to heal our world and to heal COVID-19, God. We know that You, You have that power to do that. But ultimately, God, I pray that we would trust You even in the midst of fear and anxiety. That we would trust that You are in control. Nothing says that You are off your, that You are off Your throne. And nothing says that Your goodness and Your faithfulness has changed. And so as we enter into this holy week, I pray that we would be intentional with our families and that we would continue to celebrate who You are and what You've done. And that You died on the cross for our sins, but You rose from the grave. And

that You are still good and You are still faithful. So we love You, we thank You for how You love us. In Your precious and heavenly name. Amen.

Father, we're so thankful for the blood. I don't deserve it. I can't earn it. You paid it all just for us. So Father, I thank You. As we come on this Palm Sunday, I will remember the week that lay ahead for You. And God we remember and we're thankful. So Lord, tune our hearts. Help us to take our eyes off the chaos and the confusion that exists all over the world today. And help us to put our eyes on You in these moments. You're our hope. You're our peace. You're our comfort. You're our righteousness. Speak now through Your word. In Jesus name. Amen.

Amen and good morning church family. Happy Palm Sunday. It is good to see you again. The red dot just blinked on so I know that you are there even though I can't hear whether you laughed at that or not. But it's a joy to be with you this morning. It's a joy for us to be able to gather as we come together on Palm Sunday. The day where we celebrate the fact that Jesus rode in, rode into Jerusalem and that's where we're going to turn our attention to this, today, as we move into the passion week this year. So if you've got your Bibles, if you would, go to Luke chapter 19. Luke chapter 19. And as you turn there, let me just give you the context, both from Luke's gospel and just in the life of Christ. Luke's gospel builds up to this moment in Luke chapter 9, verse 51, where it says that Jesus from this point forward became determined, set, to go to Jerusalem. And there is this theme in the gospel of Luke that God is sovereignly in control of history. And that when it comes to Christ, there were things Christ had to do. He had to do this. He must suffer many things. He must go to the cross. And when it says that He became determined, it picks up this travel narrative from that point forward of Jesus coming from His ministry in Galilee to Jerusalem for what will take place during the Passion Week. And as He's coming, He has been on the road, He has come through Jericho. It's in Jericho that Zacchaeus has converted to Christ. He has laid out the parable of the minas, the parable of the money usage, your Bible may say. We know from John's gospel that somewhere in this immediate time, He has just shown up in Bethany and raised Lazarus from the dead. Causing some to believe and causing many, especially the Pharisees, to seek to kill Him and to end His life. These are the events that have transpired before this. And we pick up in Luke 19, verse 28, and it says this.

<sup>28</sup>After Jesus said these things, He was going on ahead, going up to Jerusalem. <sup>29</sup>when He approached Bethphage and Bethany, near the mount that is called Olivet, He sent to of the disciples, <sup>30</sup>saying, "Go into the village ahead of you; there, as you enter, you will find a colt (that is, a young donkey) tied to which no one yet has ever sat; untie it and bring it here. <sup>31</sup>If anyone asks you, 'Why are you untying it?' you shall say to them, 'The Lord has need of it.'" <sup>32</sup>So those who were sent went away and found it just as Jesus told them. <sup>33</sup>And as they were untying the donkey, its owners said to them, "Why are you untying the donkey?" <sup>34</sup>And then they said, "The Lord has need of it."

We watch in these first few verses as the stage is set, as the preparation is made, Jesus is moving from Jericho. He's going towards Jerusalem. As He approaches Bethphage and Bethany, which if you're in the landscape, and I'll just tell you. If you get the church e-mail today with the discussion questions, I've included a couple photos from Egypt, from Israel, from the holy land to help those of you who are visual, those of you with children, to help kind of picture what's going on here. But you have, you have in the holy land, you have the Mount of Olives over to

the East of Jerusalem. And on the east side of the Mount of Olives, you have two villages: Bethphage and Bethany. And it's in these villages they've come to. And before crossing the Mount of Olives, Jesus has said, "Go and you'll find a donkey. A donkey that no one has ever sat on." Which is significant because we find this theme in the Old Testament of certain beasts of burden that if they had never been used, no one had ever sat upon them, then it was signifying that they were reserved for a sacred use. We find that they are reserved for a sacred use for sacrifices. We find that they are reserved for sacred uses such as when the ark was being returned to Jerusalem, it was two animals who had never been ridden. There's this specification and so they go and they find a donkey that no one has ridden. A donkey that because it is sacred, is fit for a king. For a king would not ride an animal that someone had ridden on prior to that. And they go in and Jesus says, "You're going to find a donkey tied up. And when you find it, if they ask you, 'Why are you untying it?' Tell them this." And sure enough, we find the disciples, they enter into the village and they find things just as Jesus said. Now Scripture's quiet as to whether or not Jesus had made a prior arrangement with the owners of this donkey and so they knew. Or whether this is just the supernatural knowledge of Christ. But the reality is, either way you want to go, it shows His sovereignty. Things are exactly as He said. Things go exactly as He has said they will go. And so the stage is set. Verse 35.

<sup>35</sup>The disciples bring the donkey to Jesus, and when they bring it, they threw their coats with excitement, with gusto, they throw their coats onto the donkey and they put Jesus on it. <sup>36</sup>And as Jesus was going, they were spreading their coats on the road. <sup>37</sup>And as soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of disciples began to praise God joyfully with a loud voice for the miracles they had seen, <sup>38</sup>shouting: "Blessed is the King who comes in the name of the Lord; peace and heaven and glory in the highest!"

They find the donkey. They bring it to Christ. It says that with energy they throw their coats upon the donkey. And they don't, Jesus doesn't mount up, but they sit Jesus on the donkey. It's a picture of David in 1 Kings 1 sitting Solomon upon his donkey to proclaim Solomon as king. It's a picture not of Jesus taking the spot, but of a picture of enthronement. Of the king being set upon his animal. So they set Him on it. But it's not just there. As He was going, they were spreading their coats down on the ground. They were taking their tunics and laying them down reminiscent of the scene in 2 Kings when King Jehu is coming in and the people lay their coats down forming, if you will, a red carpet. The people, they're laying it down, the disciples begin shouting out in loud praise as they're recognizing this scene. Jesus has come to the top of the Mount of Olives and when you get to the top of the Mount of Olives just east of Jerusalem, and you look down, you look down and you see the mount dip beneath you then the Kidron Valley as it raises up to the city of Jerusalem spread out in front of you. And the first thing you see would be the Temple Mount and the temple high on that plateau. And it's in this scene as Jesus begins the descent of the mountain. Reversing the fortunes who had to flee up the mountain in sorrow. Now Jesus comes down the mountain, descending the mountain, in joy and rapture. Because undoubtedly His disciples recognized, recognized the overtones that are here for Zechariah 9:9 says,

<sup>9</sup>Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your King is coming to you; He is just and endowed with salvation, He is humble, mounted on a donkey, even on a colt, the foal of a donkey.

The recognized that all of the scenes that are going on, the one who is greater than David, greater than Solomon, the One who is greater than the kings of old, the One who is the King, the One who is the fulfillment of the prophecy, He is coming and the people are crying out in praise. The crowd of disciples are crying out in praise. They recognize this. They recognize the miracles which they have, which they have seen. They've just watched on the road to Jericho, Jesus gives sight to blind Bartimaeus. They've just seen Jesus call dead Lazarus out of the grave. They have literally watched and observed what Jesus said: the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up. They see these miracles and it leads them to this cry of praise as they are loud and the cry of praise that comes from Psalm 118. Annalee beat me to the punch this morning and didn't even know it. Psalm 118, verse 26, if you turn to that passage, it's a cry of praise that the people would offer during certain feasts as they were coming up to the temple. There's some who even say it's the cry of the people as the king would come up during the festival of tabernacles and Passover to the temple to worship. It says this. It says,

<sup>23</sup>This is the Lord's doing; it is marvelous in our eyes. <sup>24</sup>This is the day which the Lord has made; let us rejoice and be glad in it. <sup>25</sup>O, Lord, do save, we beseech You, literally, Hosanna, Hosanna, O Lord, we beseech You, do send prosperity. <sup>26</sup>Blessed is the One who comes in the name of the Lord;

This is what they are quoting. This is what they are praising. There the scene as the crowd of disciples who have come from Galilea, who have picked up undoubtedly as people have walked from Jerusalem, as they're coming to Jerusalem, for the Passover with Christ. This cry breaks out. It would have been an enthusiastic, a joyous scene, where they are proclaiming the King is coming. The King is approaching His city. And as this happens, you have some who are not so excited. Verse 39.

<sup>39</sup>So the Pharisees in the crowd said to Jesus, "Teacher, rebuke Your disciples.

They give Him a strong word. They give Him a passionate command. Jesus, shut Your disciples down. Quiet them. They should not be speaking these things. These are the same Pharisees that we know are against Christ, that are plotting His death.

<sup>40</sup>But Jesus answered (verse 40) and said, "I tell you, if these voluntarily choose to quiet their mouths, if these become silent, the stones will cry out!"

Now what does Jesus mean, the stones will cry out? Is He saying that the stones will supernaturally gain mouths and cry, "No!" What He is saying to the Pharisees is, "It doesn't matter if you choose to oppress the truth that I am the King, even if you get everyone to be quiet, it doesn't change the fact that I am the King. Your opposition does not change reality. All of creation testifies to the fact that I am the Creator. I am the King. So even if these become quiet, the stones will cry out." And they will cry out in judgement against you who has blinded in blindness has missed your King. It says in verse 41, though,

<sup>41</sup>That as Jesus approached Jerusalem, that He saw the city and He wept over it,

He cried freely. He cried greatly. He cried. Deep sorrow filled His heart and it overflowed in tears as He saw the city there laid out in front of Him.

<sup>42</sup>Saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. <sup>43</sup>For the days will come when your enemies will throw up a barricade against you, and surround you and hem you in on every side, <sup>44</sup>they will level you to the ground and your children within you, they will not leave you one stone upon the other, because you did not recognize, you did not understand, the time of your visitation.

The time, that word visitation, the time when God showed up among you to reveal truth. We find as Jesus approaches the city, as the people are crying out in praise, as the Pharisees are standing in opposition, we find Christ’s response to be one of sorrow. Because He knows that there are people praising, calling Him the King, they do not understand the kind of king that He and the work that He rides into Jerusalem to do. He understands that in a matter of days, those very disciples will flee at the mention of being connected to Christ, He understands that some of those in the crowd will begin crying, “Crucify!” He understands that that opposition will stand against who He is. He understands that the people, His people, have rejected Him. And because they have rejected Him, He clearly speaks prophecy knowing that it will only be forty years later that the Romans come and surround Jerusalem level it to the ground. They have rejected their Savior. This is the approach of Christ. This is what happened 2,000 years ago as Jesus approaches Jerusalem to enter into the holy week. This is what Luke records. And he records it with clarity because he wants to make sure the readers of his gospel understand that as he enters into the Passion Week narrative, Jesus is the King. He is the King as He enters the city. He is the King even while He is arrested. He is the King while He is tried. He is still the King when He is beaten and mocked. He is the King while He hangs dying on the cross. So when He rises from the grave He proves to the fact that He is the King. Luke wants his readers to be sure that Jesus is the King, the true King, the right King. And church family, as you and I enter into an unprecedented Passion Week this week, where we are separated by space, where we are being warned of things will become worse before they are better. You and I need to be absolutely sure that today Jesus is the King. He is the true King. Look back at the passage. I mentioned the passage is a fulfillment of Zechariah 9:9.

<sup>9</sup>Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your King is coming to you; He is just and endowed with salvation, He is humble, mounted on a donkey, even on a colt, the foal of a donkey.

Jesus is the true King. He is the King that fulfills the prophecies of the Old Testament, the hundreds of prophecies that are there. He fulfills every last one of them. He is the true King. He is the King that when Ezekiel sees the vision, the glory of God leaves the temple and goes to the Mount of Olives, he is the King that rode down the Mount of Olives. He is the embodiment of the glory of God. He is the true King. He fulfills the prophecies of the Old Testament. We find in the text that He is the Lord over all creation. Did you catch that? Go back and look. He says to the disciples, “If anyone asks you why are you untying it,” verse 31, he says, “The Lord has need of it.” The Lord has need of it. And sure enough, the text, the text says, when the owners come out, your Bible may say, when the owners come out. But literally, it’s when the lords of the donkey came out, “Why are you untying this?” The disciples said to the lords, “The Lord has

need of it.” It’s a small but interesting little interplay. It’s something easy to gloss over, but the picture Luke is painting is clear. It’s that the Lord, the King, Jesus, He is Lord over all creation. Yes, that donkey has human owners, but it belongs to its Creator. He is the true King. The King over all creation. We see He is sovereign over the affairs of man. We find that just as Jesus said things would be, that is exactly how things were. And that is exactly how things played out. It’s not that it was blind fatalism, but it is that Jesus is the One who sits in charge of the ship. He is the One who helms where the ship is going. He is in control and sovereign over the course of human affairs. And He is sovereign because He is the true King. He is the true King because Creation testifies that He’s the true King. He says, “If these become quiet, the rocks will cry out.” Rocks will cry out. Church family, the greatest indictment against sinful humanity, the greatest indictment when you and I as followers of Christ walk in unbelief, the greatest indictment to the opposition that Christ, that to Christ in our culture and in our world, the greatest indictment is the fact that it doesn’t matter whether you or I believe or whether you or I doubt, it doesn’t matter whether there is opposition. Objectively, Jesus is the King. He is the one true King. He is the King that all of creation testifies. He’s the King that it says in Romans 1, the wrath of God is revealed from heaven. Against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. Because that which is known about God is evident within them. For God made it evident to them. Literally, there is written on the human heart a knowledge that there is a creator. But not just on the human heart as we are objects of creation, it says. For sense the creation of the world, God’s invisible attributes, His eternal power, His divine nature, have been clearly seen being understood through what has been made so we are without excuse. It says in Psalm 19:1, the heavens are telling of the glory of God and their expanse is declaring the work of His hands. It says in Isaiah chapter, chapter 40, that every star is let out by God as He calls them name by name. Church family, when you and I look at the world around us, it testifies to the fact creation testifies Jesus is the King. There have been many times in the last few days where I have set early in the morning and I’ve listened as the birds have chirped and played outside, as they have gone after food, Jesus says, the Father gives them. I have listened in the afternoon as the rain has fallen gently upon the windows and the roof. Rain which, Jesus says, God sends both to the just and the unjust. I have gone outside at night and looked up and I have seen the stars in the sky knowing that God is the one who leads them out one-by-one, name-by-name. And there they declare the handiwork of God. Church family, it does not matter who is in power. It has not mattered when wicked men have taken over. It has not mattered when righteous people have risen up. It has not mattered when viruses come or when health is there. It has not mattered, has not changed the fact that all creation tells Jesus is the King. He is in control. He is the true King.

He's not just the true King; He is the humble King. It says from Zechariah, it says, He comes riding on a donkey. What is this imagery? A king riding on a donkey. It says, humble. We find in Philippians 2, chapter 2, verses 5 through 8. We find it says this,

<sup>5</sup>Have this attitude in yourselves which is also in Christ Jesus, <sup>6</sup>who, although He existed in the form of God, did not regard His equality with God a thing to be Lorded over us. <sup>7</sup>But He emptied Himself taking on the form of a bondservant and being made in the likeness of men. <sup>8</sup>Being found in appearance of man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

What we find here is a picture of the King, the true King, who is the humble King. Jesus rode in an animal, a donkey, that demonstrated His humility because He was approaching Jerusalem for the purpose of peace. He was not approaching to make war, to conquer Rome, but He came to make the final payment to atone for sin and conquer death. A plight far worse than Roman occupation. He did not come to begin a revolution, but He came to bring, to make a sacrifice to bring reconciliation between God and sinful man. He went to the cross out of humility. He is the humble King who brings salvation. He is the King of peace, salvation, and righteousness. He is Hosanna. And now in this text, it does not, Luke has omitted the words Hosanna, but they're there in the Psalm that the people are quoting from. Hosanna which means, "Save us. We beseech thee." We find throughout Luke's gospel that peace, peace is a theme running throughout the gospel. His gospel begins with the angels declaring peace on earth at the birth of Christ. And here we find the people declaring as the King approaches, peace and heaven, glory in the highest. We find that Jesus is the King of peace. And the peace that He brings is peace between God and hostile sinners. Romans chapter 5, verse 1,

<sup>1</sup>Therefore, having been justified by faith, having been made right with God by faith, we have peace with God through our Lord, Jesus Christ, <sup>2</sup>through whom we have obtained our introduction by faith into this grace in which we stand and we exult in hope of the glory of God. <sup>3</sup>Not only in this, but we exult in our tribulations, because we have peace with God, we exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup>and, church family, perseverance, proven character; and proven character, hope; <sup>5</sup>and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

He is the King of peace and the peace that He brings, the peace that He came as He came into the city humble, He came into the city to go to the cross, to get on that cross to become our sin. To take the payment that is rightfully ours. To rise from the grave to offer salvation, to offer us peace where we can have peace with God. This is the peace that Jesus brings. There can only be peace between you and I and God in Christ. If we are in Christ, there can only be peace for life, both in the days of calmness and warmth and in the days of cold, dark-filled, with storms of trials and tribulations. There is only peace in Christ. Church family, peace does not come from government treaties. It does not come from stimulus packages or medical breakthroughs. It is not coming from a having a great 401K, getting your dream job, marrying the perfect person, having the highest GPA, or achieving athletic and artistic greatness. Church family, it will not come from gaining world renown or social fame. Yet these are the things often we seek. These are the things that we have often trusted in. These are the things which have now been broken from underneath us and an unbelieving world. These are not the things that bring peace. Peace comes because Christ has restored me and reconciled me to the Father. Because of Christ, I have the ability to walk in fellowship with God and I am seated at the table of God as a son. Able to look at Him in fellowship and joy. Because of Christ, you and I are sealed and filled with the Spirit who produces His joy and peace within us. A peace which is beyond all comprehension. He is the King of peace.

He is the weeping King. We find that Jesus weeps. And notice that His weeping in this passage, His weeping is not over the suffering that He has to face. His weeping is over the suffering that will come as a result of His people having rejected Him. We find a King who weeps because we find a King who longs for every heart and soul, every precious man and woman He has created,



to know Him in salvation and peace. We find a King who weeps because He is a King who is missed. Church family, it's interesting as you look in this text, every character in this text misses who Jesus really is. The disciples proclaim a correct cry of praise, blessed is the King who comes in the name of the Lord, five days later, they will flee when He is arrested and deny Him vehemently. We find the crowd's getting caught up in the excitement, but five days later they will shout, crucify. We find the Pharisees who know the law, who studied the law, who know the prophecies, blind to the Savior in front of them and opposed to His very work. Every character in this story misses the King.

It's interesting to me that they cry out a cry of praise from Psalm 118. Because that section, Psalm 118:26 when it begins in verse 23, it says that Jesus is the stone who is rejected by the builders, but is now the cornerstone. Even their own cry of praise acknowledges that people would miss the King and so the people here in the text miss the King. And church family, as we look at this today, as we enter into the holy week this week, because we enter into a time that is unprecedented. As we move into the Easter season, we can be at danger of missing the King. We can miss the King when we choose not to know Him. Undoubtedly, there is someone watching today, maybe you've joined for the first time watching online. Maybe you are a long time attender of Central. Maybe you have, prior to this, been opposed to Christ and now maybe you're open. Or maybe you have come to church for a long time, but your faith is only ever been in your own works. Either way, you lack the peace that comes from knowing Christ. It does not matter if you are against Him or if your faith is just misplaced. The reality is, He is the King. And in humility He has gone to the cross on your behalf to pay the price for your sins. He has risen and today offers you the gift of salvation. Today when you come to Him in repentance, recognizing, "Jesus, I have been trapped and enslaved in my sin. But I am turning to acknowledge You are the King and I need You to bring peace and restoration in my life and I believe that You are who You say You are. I confess with my mouth that You are Lord and I believe in my heart that God has raised You from the dead." It says You will be saved. It says, today is the day of salvation. In 2 Corinthians it says, we beseech you. Be reconciled to God. If that is you today, right now you can respond. In a moment during the invitation you can respond. You can call me or another staff member on the phone. We'd be happy to walk with you through. The question is; are you in danger of missing the King? Have you trusted in the real living Jesus for the salvation of your soul and your reconciliation to God? Church family, we miss Him as believers when our worship is lesser than it should. When our worship is lesser because we have failed to understand Him correctly. We miss Him when the object of our worship is anyone or anything other than Him. But we miss Him when we have a lesser understanding in our minds. Has there been a temptation in this season of uncertainty to take a picture, to think, "Well, maybe Jesus isn't aware of what I'm going through. Or maybe God's not really in control. Or have those doubts begun to creep in? When we allow those doubts to sit, it diminishes our worship. We miss Him when we sing and we declare the right things about Him. But we allow our own false expectations to rule us. It's what the disciples do here. They sing and declare the right things about Him. Blessed is the King! They clearly don't understand the King that Jesus is. And so when the going gets tough, when the trial and tribulation comes, when the world stands at their doorstep in opposition, they flee. We miss Him when our worship is lesser. We miss Him when our life fails to reflect Him. Do we follow Him faithfully? We see the King who is humble. This is the King. The Almighty King. The One who has the rights to say and do all things. Yet we watch Him come in the humility riding on a donkey. Has humility marked your life and mine? In humility are we seeking to love our neighbor? Counting them as

more important than ourselves. In humility are we seeking to serve our spouse? In humility are we seeking to cherish our children? In humility are we seeking to disciple our family? In humility are we relating with one another? In humility are we keeping in mind who are people who may be isolated and alone we can reach out to? Are we following the example of Christ? Is the manner in which we seek Christ, they cry out, "Hosanna! Hosanna in the highest! We beseech You! Lord save us!" Is that our cry in the midst of the time, have we been driven by this to recognize that the only true deliverance from the crisis you and I are facing is ultimately a movement of God? Do we have His heart? Jesus weeps over the lostness of the city. He weeps over what is coming. Do we carry that heart? Does His weeping heart cry out for the lost find expression in ours? Are we broken over the lostness of the world? Are we praying for salvation? Are we praying for open doors to share? Are we sharing the gospel? Church family, we miss Him when we declare the right things, but our life fails to reflect Him. And church family, we miss Him when our security is set upon anything else other than Him. Is Jesus the true King, the humble King, the King of peace? Is He our security? Or are we looking for other things to give us calm? Are we looking for other things to give us hope? We find in Scripture there is no certainty in life that comes outside of Christ. We find in Scripture this idea of hope. And hope is not, "Well I really am thinking positively that this could happen." No. Hope is this. Hope is something that is coming in the future that is absolutely guaranteed and certain there is no chance of it not happening. And because it is mine and it belongs to me, here I am in the present. This certainty of what is coming in the future dictates and drives every aspect of how I live, move, breathe, think, pray, worship, and follow. This is biblical hope. It's a choice you and I have to make to center our minds, to center, to bring our thoughts captive to the One who is the King as Luke has done in this text. And when we make that choice, we experience His hope. Because we have a living hope. Church family, every day something new seems to come out. The CDC has new findings. Our government leaders have new recommendations. We are told clearly that things are going to get much worse before they get better. There is unbelievable uncertainty in all corners of our world and aspects of our society. But this I know, church family, that 2,000 years ago Jesus rode a donkey signaling the humility in which He would go to the cross to bring peace between us and God. On that day He was rightfully called King. But His kingdom was wrongfully understood. In a week we will celebrate His death and His resurrection and Easter. We will celebrate that He has died, that He has risen, that He is alive, and He is reigning. And this is what I know. That there is another time when Jesus will ride an animal and approach Jerusalem. There is a day coming where Jesus will stand again on the Mount of Olives and it will split wide. There is a day coming when Jesus will ride, not a donkey, but a white horse. Where He will descend out of the heavens, not to make peace, but to wage the final war against evil. There is a day coming when He will enter in through that eastern gate and He will sit on His eternal glorious throne. And on that day, church family, all of creation will cry out in praise. Free from the pain of its groaning under sin. And on that day, we will watch and see and take part as every knee will bow and every tongue will confess that Jesus Christ is the Lord to the glory of God the Father. And because we have been bought with His blood and saved by His grace, those of us in Christ, we will see it and we will see Him face to face. Church family, this is our hope. This is our King. And He reigns today.

Pray with me.

Jesus, You are the King. You have not been shaken from Your throne. You are the King. You are highly exalted. You are the King who came down in humility. Who did not count Your

equality with God as something to be Lorded over us. But in humility went to a death on the cross. A death that You did not deserve. A death that I rightfully deserve. A death in which You bore the punishment, the wrath that my sin rightfully deserves. And You were put in tomb but death could not hold You down. You rose three days later. You sit on Your throne. You reign as king. You have sought each and every one of us. Those of us are in You, You have called us by name. Father, may we not lose sight as we enter into what You know in our lives is an unprecedented time, is a frightening time, as we enter into a holy week, a passion week, that is different than any we have ever experienced. God, may we be certain that You are king.

As you are there with your heads bowed and your eyes closed, we're just going to give you a minute to just as we've done the last several weeks, to be quiet before the Lord. To open your hands and say, "Lord, here am I. Speak." I don't know how God is speaking to you. What I do know is this. The Holy Spirit is there where you are. He is moving. He is active. What I do know is this. That if we will quiet and put ourselves before the Lord, He will speak. So if today you find yourself saying, "I don't know this King. I do not have peace beyond comprehension that comes from a relationship with Christ." Today, Scripture says, is the day of salvation. It's as simple as you right now just simply praying, confessing that you're a sinner to Christ. Telling Jesus that you believe who He is and what He's done is enough. Trusting Him to save you. If you have questions about that, you can call and talk to I or one of the other staff this afternoon. We would love to hear from you. Maybe God is doing something else, brothers and sisters, in your lives. I don't know what He is doing. But as He is moving, you allow Him to speak to you in this minute.