

Triumphal entry.

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[0:00] going up to Jerusalem. When he drew near to Bethphage and Bethany at the mount that is called Olivet, he sent two of the disciples saying, Go on into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat.

Untie it and bring it here. If anyone asks you why are you untying it, you shall say this, the Lord has need of it. So those who were sent went away and found it just as he told them.

And as they were untying the colt, its owner said to them, why are you untying the colt? And he said, the Lord has need of it. And they brought it to Jesus.

Throwing their cloaks on the colt, they set Jesus on it. And as he rode along, they spread their cloaks on the road. And as he was drawing near, already on the way down the Mount of Olives, the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.

Saying, blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest. And some of the Pharisees in the crowd said to him, teacher, rebuke your disciples.

[1:30] He answered, I tell you, if these were silent, the very stones would cry out. And when he drew near, he saw the city and wept over it, saying, would that you, even you had known on this day the things that make for peace.

Now they are hidden from your eyes. For the days will come upon you when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you.

And they will not leave one stone upon another in you because you did not know the time of your visitation. Father, bless the reading of your word today.

Prepare our hearts, even as we think of this Passion Week, as we think of Easter Sunday, Good Friday, your death, your burial, your resurrection, your last week of ministry on this earth in physical form.

God, I pray that you'd prepare us to receive you. Not only the receiving of you in faith, in salvation for those who have not received you.

[2:49] I pray their heart would be prepared to receive you. But I pray also for those that believe that you would prepare our heart to receive you when you come again. And so, Lord, just be with us.

Make us strong. Help us to follow you with all the strength that you provide. We pray this all in Jesus' name. Amen. Amen. One writer set the stage for these events and he said it this way.

He said, It's early in the final week. The props and players for Friday's drama are in position.

Six-inch spikes are in the bin.

A cross beam leans against a shed wall. Thorn limbs are wrapped around a trellis awaiting the weaving of a soldier's fingers. The participants are nearing the stage.

Pilate is concerned at the number of Passover pilgrims. Annas and Caiaphas are restless over a volatile Nazarene. Judas views his master with evasive eyes.

[3:57] A centurion is available awaiting the next crucifixions. Players and props. Only this is no play. It's a divine plan.

A plan begun before Adam felt heaven's breath. And now all heaven waits and watches. All eyes are on one figure, the Nazarene.

Commonly clad, uncommonly focused. Leaving Jericho, walking toward Jerusalem. He doesn't chatter. He doesn't pause. He's on a journey.

And this will be his final journey. Even the angels are silent. They know this is no ordinary walk. They know this is no ordinary week.

For hinged on this week is the door of eternity. That is the reality of this passage.

[4:51] And it's the reality of where our hearts really need to be as we contemplate the gravity of this week. It is not an ordinary week.

Ordinarily, we're going to worship the King of Kings, the resurrected Christ. That is true. There should be a great sense of awareness of that.

Every week, we get lulled into a sleep sometimes. We sing sometimes half-heartedly and sometimes we don't know the words. Amen? But the reality is our hearts ought to be aware of the gravity of all this.

But then when we come to a week like this, when we actually focus on this last week of Jesus' life, which is so covered with intensity in the New Testament, we really need to think of it with even greater intensity and greater gravity.

It ought to be that we appreciate it with freshness. Right? In our context, this is kind of the travelogue of the triumphal entry, as we're calling it.

[6:06] As Jesus is going to enter into Jerusalem, the triumphal entry. He's coming as king. Right? This is the moment where he should be crowned. He should be accepted by the Jews.

This ought to be his shining moment. And as we know, because we know the story, he's not going to be accepted. He's going to be rejected. But this is intended to be the triumphal entry.

And in between, this travelogue is actually in between two really strong parables. You know what a parable is, right?

A parable is two cows. No. That's a dad joke. It's like a paradox. Doctors.

Anyway, it's a story that has a particular meaning that's trying to be conveyed through the story. It's a parable. The whole parable is trying to convey a truth.

[7:07] And in this, Jesus gives two really strong parables around the travelogue and he's showing really the intensity with which we should think about this. Because you've got to keep in mind, this is Luke's account as he's writing this.

Luke is writing this under the inspiration of the Holy Spirit. And his stated purpose in this is to give strength to those who believe so that they know what they believe.

That you'll think and contemplate on these things so that you'll be edified and grow in strength because of this. So that as you look at the week of Jesus' life and realize the teaching that's surrounding it and the teaching that's embodied in this moment, that you'll come away as a believer going, man, I'm so thankful that I follow the King of Kings and the Lord of Lords.

And if you're not a believer, it's intended to show you with just a word of warning that you really need to contemplate this with more gravity than you realize.

because this story is indicating in the first parable, which is the parable of the ten minas, which is really three months wages.

[8:26] It's a parable where some are given these wages and it's really a picture of Christ and his authority, but it's an issue of accountability. Jesus has the authority to give and Jesus has the authority to hold you accountable with what he has given.

And one day, according to that text, he's going to do just that. It's the same in the second one because it's also, again, a parable about Jesus' authority and accountability for us.

for us to see in accountability how have I treated those things that God has given me, all of the time that he's given me, the talents that he's given me, the treasures that he's given me, my, not just my wallet, but my walk.

Everything that Jesus has given me in this life is for his glory. It's so that I, as a steward, can take these things and serve him and make him known and one day, I'll stand before him to give an account.

That's the picture of both parables. And so, when you hear the travelogue in between, then it kind of makes sense as he, as he unveils the reality, Luke does, that Jesus is the king.

[9:52] He's the vine dresser. He's the vineyard owner. He's the, the, uh, master who gives out the responsibility to his servants.

And the thing for us to keep in mind in this is it's because this goes up against the kind of Christianity that is popular. The, I think somebody said it one time, biblical Christianity isn't popular and popular Christianity isn't biblical.

biblical. And it's true. And the reason is, is, is because of the emphasis of this passage. And that is that many, many people want a savior, but few people want a Lord.

You hear me this morning? Many people want a savior, but few people want a Lord. We want the benefits, but we don't want the benefactor.

Uh, it's, I read just in a, uh, uh, just a little excerpt from a book that was written by John Cooper who is, uh, musician, plays with skillet.

[11:09] I don't really listen to that music. I, you know, it's a little heavy for my taste, you know, uh, but I'm sure if I was working out or something, which I do often, uh, I'd probably listen to it, but, but he wrote, he actually wrote a book and, uh, and this was a quote from his book, but the title of the book just grabbed me, uh, because it's, it's called wimpy, weak, and woke.

How truth can save America from utopian destruction. Whoa, what a loaded title, right? And he said, he said, Christians today have embraced progressivism as a counterfeit way of expanding what they believe the gospel is of the kingdom.

Progressives are attempting to build their own perfect world, a utopia. When Christians cannot discern the difference between the kingdom of God and the utopia of this world, they get duped into building a secular utopia which often makes them the tip of the spear against utopia's number one enemy, traditional Christianity.

Whoa, isn't that true? I gotta read the book now. I don't know the guy, he could be a heretic, he could be way off in the rest of the book. When I read that, I was like, that is exactly what this verse is addressing in us to help protect us from that kind of Christianity.

And for us, it really is a truth that is gonna encourage us, not just make demands that are gonna make us feel like robot slaves, but the reality is it's gonna show us the relationship that we have with the king who loves us, a king who has interceded in our life and given us life.

[13:09] You follow through these parables and the parable of the wicked tenants. One translation has the heading, it's parable of the wicked tenants, and it describes them, the master coming, expecting fruit, and instead it says he goes away empty-handed.

He expected something, there was expected fruit, and they didn't have any fruit, and Jesus is saying, I've given, I'm going to give literally my life, and I expect some things to come of this. I actually expect some fruit in your life to demonstrate to others and at the judgment seat what has happened in your life. So when I read through this, what I am seeing is the expectation of God in what our response is supposed to be as disciples of Jesus.

How should we be responding to the expectations of God? And I see three lessons, and so if you're kind of taking notes, you want to follow along, for some that really helps you to have some notes to follow along, and you also kind of get a clue of when I should be wrapping up, right?

Amen? And so I said should be. I always take it as a suggestion, but not a mandate. Anyway, but the outline would be like this, three lessons.

[14:37] First, we learned how we should respond to Christ. Second, we learned who should respond to Christ, and then we learned why we should respond to Christ.

How we should respond to Christ, and it's going to be in praise and in honor. who should respond to Christ, and it's going to be all people and all creation, and why we should respond to Christ.

If you're not writing fast enough, don't worry, I'll get to it. Why we should respond to Christ, and it's because we're going to give an account where if we don't, we can expect rebuke, a loss of reward, or ultimate rejection.

why we should respond to Christ. Notice with me in verse 28.

And when he had said these things, he went on ahead, and he went up to Jerusalem. What we have here is a description of Jesus as he travels along, but Luke clues us in on a few things.

[15:54] And some of the reason why we should respond to Christ. Namely, first, because this is a fulfillment of prophecy. Zechariah 9.9 said, Rejoice greatly, O daughter of Zion.

Shout aloud, O daughter of Jerusalem. Behold, your king is coming. 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. And in this quotation in Zechariah, this was written 500 years before this moment.

500 years. And not only was that written 500 years before, even 500 years before that, the psalmist wrote what the response of God's people was going to be in Psalm 118, 18 through 24.

This is the day which the Lord has made. We will rejoice and be glad in it. Save now, I beseech you, O Lord, O Lord, I beseech you, send now prosperity.

[17:09] Blessed is he that comes in the name of the Lord. We have blessed you out of the house of the Lord, the psalmist said. And in this you see the prophecy that's going to be fulfilled and the expected response of God's people.

What is the expected response to the coming Messiah? Praise. That is what God expects of you and me to the reality of Christ.

Your expected response to him is to praise him. This is what they're doing. You see it in the multitude as they're recognizing Jesus as he's going into the city.

They draw near. They're going into the village. As they get the colt, he gets this colt, namely because he's entering the city not as a conquering king, but as a king coming to offer peace.

If he was going to be a conquering king, he would come on a horse. But if he's a king coming to offer peace, he's going to ride in on a donkey and so what he's coming to do as king is offering peace with all those who have rejected him through their sin.

[18:25] And so this is the king. He's coming in to be inaugurated and he's coming to offer peace. When he talks about the rejection afterwards, you'll notice that he said, you missed the day of your visitation when I came to offer you peace.

I came as the king. I was offering you salvation. That's what Zachariah said. I was coming to offer you forgiveness. I was coming to offer you new life.

It's a public acknowledgement of Jesus' position and the crowd's action and words are laying down cloaks before him so that he can enter in on their coats that are valuable to them.

They count their life and their self as not valuable. They lay these things down so that he can ride on them. I want to acknowledge him and praise him for who he is and for the position that he has. And he introduces himself as the son of man in this section. It's a reference to his divine authority, his messianic identity, he's the Messiah, his sacrificial role, and the end times judgment that's coming along with that.

[19:40] Why? Because he has authority and we are accountable. He has authority and we're accountable. And as he comes as Messiah, he's coming to be praised.

Our response is to praise him. When scripture uses this word Messiah, it's even as we see blessed is he who comes in the name of the Lord in Psalm 118, it's referring to the Messiah that's coming. And Messiah is literally in the Hebrew, an anointed one, the chosen one. Jesus is the chosen one. When you translate it from Hebrew to Greek, the Greek word for Messiah is going to become Christos, the Christ.

Christ in Greek means anointed one. When we call him Jesus the Christ, we're saying he's Jesus the Messiah or the anointed one. So it's all working together.

This is who he is and this is why he is to be praised. He deserves the response of praise from us, doesn't he?

[20:51] He deserves to be worshiped. And when we sing and when we praise his name, even when we do it, you know, and our music doesn't work or the screen doesn't work or our instruments don't work or if we forget the words and we're trying to it's an issue of us offering our praise to God and God, according to the scripture, inhabits the praises of his people.

He loves it. When we praise him and our hearts engaged in the praise of him, we're fulfilling everything that we are to do in response to who he is.

And when you come into a time of worship and you stand there and you don't sing praises to him, you're rejecting the appropriate response that you should have to the king of kings and the

Messiah.

So you can't stand there and be passive and say, well, I'm a tough guy, I just don't sing much. Well, guess what, tough guy? He's the Messiah.

He deserves your praise. And it doesn't matter how tough you think you are, you are to humble yourself under the mighty hand of God so that he will exalt you.

[22:06] The exalting comes through Christ. One day he's going to raise up those who have praised his name. Isaiah said it, so for unto us a child is born, for unto us a son is given, the government shall be upon his shoulders and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

And of the increase of his government and of peace there will be no end. And on the throne of David and over his kingdom to establish it and uphold it with justice and with righteousness from this time forth and forevermore and the zeal of the Lord of hosts will do this.

This is the Messiah. He deserves your praise. People recognize him for who he is. It's the appropriate response we see all through the gospel of Luke.

This is what people do when they recognize Jesus for who he is. The angels in Luke chapter 2.13 said glory to God in the highest. Glory to God.

Glory meaning the shining of God, the radiance of God. We sing the doxology. We're radiating the glory of God. The shepherds in Luke 2.20, the shepherds return glorifying God and praising God for all they had heard and seen and that had been told to them.

[23:24] When Simeon hears about Jesus coming in Luke 2.28, it says he took him up in his arms and he blessed God. Can you bless God?

Or does God bless you? Well, God does bless you, but you bless God by praising him. Anna did the same thing in Luke 2.38 and coming up at that very hour, she began to give thanks to God and speak of him to all who were waiting for the redemption of Jerusalem.

When the paralytic is healed and healed in Luke chapter 5, verse 25, it said, and immediately he rose up before them and picked up what he had been laying on and went home glorifying God because he came into an encounter with Jesus and recognized what had happened to him, not just for his healing, but because of the healer.

The leper in Luke 17.15 comes back to give thanks, says, and when he saw that he was healed, he turned back, praising God with a loud voice.

What is your response when you encounter Jesus? What is your response when you open the book? What is your response when you hear the word of God proclaimed?

[24:36] What is your response? You ought to be a person who is bent toward, bent toward praising God for who he is because of what Christ has done.

The disciples in Luke 24, verse 52, it says, and they worshiped him and returned to Jerusalem with great joy and were continually in the temple blessing God.

The response that's expected. And then they honor him as king, not only praising him as Messiah, but honoring him as king.

We see the, you know, the entry of the king into Jerusalem as he rides the colt, as the branches are thrown down.

And in verse 38, they were saying, blessed is the king who comes in the name of the Lord.

[25:33] Peace in heaven and glory in the highest. What a praise for who he is as Messiah and as king. And you've got to keep in mind that Luke has been establishing this point from the beginning of the letter.

And in all the gospels, you see the same thing. Jesus is Messiah and king. Jesus is coming to sit on David's throne.

This kingdom is never going to end, Isaiah said. And when Jesus comes, he is the reigning king who will reign from this time forth and forevermore.

And this is how you see it in the beginning of like the entire New Testament, like in Matthew 2, 2, as the wise men are looking for him saying, where is he who has been born king of the Jews?

We saw the star when it arose and we've come to worship him because the wise men understood the proper response to the king and Messiah, its praise and its honor.

[26:38] You see it not only at the beginning of Matthew's gospel, you see it at the end of Matthew's gospel at the crucifixion when Jesus is asked, are you the king of the Jews?

And in these gospels, you're getting this point established, but not even in the beginning of the gospels, but even at the end of the book in Revelation in Revelation 19, 16, John told us as he sees the vision of heaven on his robe and on his thigh, he has a name written King of Kings, Lord of Lords.

I don't know what that looks like on his thigh. I don't know if it's on the garment. I don't know. I don't think it's a tattoo. Okay. I'm just saying. But this is, this is the mentality that we have to maintain when we talk about Jesus, not in contemporary terms.

In contemporary terms, Jesus is my drinking buddy. In biblical terms, Jesus is my king.

Now that doesn't mean he doesn't love me and that there's not a, a fatherly relationship with Christ. There is, but there is a, there is an element of reverence here because I recognize in my life who he is.

[28:06] He's Messiah and King that causes me to take a step back and not only praise him, but to honor him in practical ways.

The laying down of the cloaks, the, the, the covering of the donkey, the laying down of the branches, all practical steps. The praise that associates the works.

Philippians 2 10. We're reminded that at the name of Jesus, every knee will bow in heaven and on earth and under the earth.

Every tongue will confess that Jesus is Lord. We want a savior, but it's sometimes uncomfortable to have a Lord, isn't it? Jesus said, whoever is great among you must be your servant and whoever would be first among you must be your slave.

Even as the son of man came not to be served, but to serve and give his life a ransom for many.

Am I honoring God with my treasures? Am I honoring God with my time?

[29:17] And I, am I honoring God with my talents? Is he first in my heart above all things? Am I fulfilling God's expected response?

Somebody put it like this. Many want a savior, but few want a Lord. Some want his mercy, but don't want his mandate.

They crave his pardon, but not his precepts. They love a handout, but not holiness. They long for the cure, but not for the Christ.

They seek a listener, not a Lord. They want an ear, but not an edict. They crave the gifts, but not the giver.

They want the loaves without the love. They desire calm, but not a crown. They seek solace without surrender. Comfort without a cross.

[30:20] Peace without a prince. They long for light, but not a lawgiver. They crave illumination, but not an instructor. They want rescue, but not a ruler.

They want deliverance, but not a director. They desire a companion, not a king. They seek a friend, but not a father. They want Jesus by their side, but not before them.

Longing for fellowship without fidelity. They want an advocate, but not authority. They want a savior, but not a Lord.

How do we respond? Who should respond? Well, as you look at the text here, you see a couple of things. One, as it addresses this in verse 38, they are at verse 30.

There's verse 37. As he was drawing near already on the way to the Mount of Olives, the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen.

[31:33] And they saw a lot. They saw the raising of Lazarus. They saw feeding of 5,000. They saw all kinds of incredible works. They're praising God because all of these are verification that Jesus is who he said he was.

He is Messiah and King. And if he's Messiah and King, then he deserves my praise and he deserves my honor. I'm to honor him with my life. And who is to honor him?

Well, in the context, we see that all of the disciples were honoring him. Everybody that followed him, even as we described last week, what does it even mean to be a disciple? Luke 9, 23.

And then he said to them all, who is to respond to him as Messiah and King? Who is to respond with praise and with honor?

All are to respond to him this way. And we say to ourselves, now, we should expect lost people to act lost, right? I mean, we can't expect lost people in the world to act like Christians.

[32:34] I mean, that's just not fair to them, is it? Well, it's not fair for us to expect that. But I'll tell you this, it is absolutely fair for the creator of the universe to expect it. And it's exactly what he has said in his word, that he actually does expect it from all creation.

It's not something where there are exceptions where we can say, well, God's standards are for you, but not for you. I mean, our government works that way, right?

I mean, the law seems to work that way these days. The, you know, immigration seems to work that way these days. Can I get an amen? I mean, but the reality is, all creation is subject to the king. Jesus said when he ascended, all authority has been given to me. Where? In heaven and on earth and even beneath the earth.

Which is why Paul said in Philippians 2, that one day there's coming a day when every knee will bow of those on the earth, on those above the earth, and those beneath the earth.

[33:48] That Jesus Christ is Lord of all. I mean, he's king. So, to me, this is just the all-encompassing encouragement wedged between two parables that are telling us that every part of creation is accountable because he has authority.

The whole multitude.

Revelation 5, 13. John saw it this way in the end times. He said, and I heard every creature in heaven and on earth and under the earth and in the sea and all that was in them saying to him who sits on the throne.

And to the Lamb be blessing and to the Lamb be blessing and honor and glory and might forever and ever. Every. Revelation 7, 9.

After this, I looked and behold a great multitude so that no one could number from every nation, from all tribes and people and languages, standing before the throne, before the Lamb, clothed in white robes with palm branches in their hands.

[35:06] And saying out with a loud voice, salvation belongs to our God who sits on the throne and to the Lamb, saying this is the fulfillment of what the Old Testament was saying all along.

And you'll notice here in verse 39, the response of the Pharisees acting in a way that is not how we should respond to the Christ.

Some of the Pharisees in the crowd said to him, teacher, rebuke your disciples. And Jesus responds and said, and he answered, I tell you, if these were silent, the very stones would cry out. Not only is there the expectation that all people will respond to Christ as King and Messiah, but the scripture says that all creation will respond to him as Messiah.

The creation groans, according to scripture, awaiting the return of Christ, the creation, the world, the universe, the earth itself, the the forest, the animals.

[36:25] Every part of creation is groaning in anticipation of the coming Christ because he's King. The only thing that does not praise Christ is man.

The reality is man's going to praise him. Rebuke your disciples. I tell you, if these were silent, the very stones would cry out.

Psalms 96, verse 11. Let the heavens be glad and let the earth rejoice. Let the sea roar and all that fills it. Let the field exult and everything in it.

Then shall all the trees of the forest sing for joy. Talking about the Messiah and his coming. Psalm 148, verse 3. Praise him, sun and moon. Praise him, all you shining stars.

Praise him, you highest heavens and you waters above the heavens. Praise the Lord from the earth, you great sea creatures and all the deeps. Let them praise the name of the Lord, for his name alone is exalted.

[37:30] His majesty is above the earth and above the heavens. He is King. He is Lord. All people are to praise him. All people are to honor him. All creation is going to praise him.

All creation is going to honor him. Isaiah 55, for you shall go out in joy and be led forth in peace. The mountains and the hills before you shall break into singing and all the trees of the field shall clap their hands.

He has authority. He has authority. And we are accountable. Funny how we don't recognize authority sometimes or we don't recognize position.

I told a story before about how I went to Bedlam with a friend. He had tickets. Mike Keybone. Some of you know Mike. He always gets tickets to those kinds of things.

I don't know how. But you got to love a guy like that, right? But he invited me to Bedlam. And so we went. And I was going to pick him up, take him to the game. But I had to meet him at a hotel because he was speaking to a group before the game.

[38:39] And as I was going, he told me, well, I'm doing a devotional for the Sooner team before the game. And I was like, oh, OK.

Well, that's cool. Man, he's doing a devotion for like the Sooners. He's done it for other college teams, too. But he was doing it for the Sooners. And so he's going in. And I was going to meet him at the hotel. So I go in.

And I'm like, man, this is running late. And I'm thinking, boy, we're going to Bedlam. I don't want to miss the kickoff. And we've got to get there. Well, he's meeting with the team.

I don't think we're going to miss it, right? But for some reason in my head, I'm thinking, we've got to get there. We've got to go. And so finally, I'm getting antsy. And I go inside. And I'm like, hey, I see Mike in the hallway. He's talking to a few people.

And I'm like, he's just gabbing, you know, like preachers do. I've got to get him out of there. So I went up. And I'm like, hey, Mike, I'm sorry to interrupt. But hey, and Mike, he's like, hey, let me introduce you to these guys.

[39:37] And I'm like, yeah, yeah, hey, good to meet you guys. Hey, Mike, we've got to run. Man, we're going to be late. We need to get there so that we don't miss the kickoff. And as I'm talking, it's kind of dawning on me who I just brushed off.

As Bob Stoops is standing there, and I just said, yeah, yeah, hey, Mike, we've got to go. And just the feeling as it was dawning on me, and I'm still trying to make sense of it as I'm walking off, you know.

But then as it hits me, I'm feeling like such a fool, you know. I'm like, oh, my goodness, you moron. You just brushed off Bob Stoops. Now, if you're an OSU fan, you're going, yes.

The feeling that you have in that moment is really how we should feel all the time that we're not giving God the respect that he's due.

Bob Stoops doesn't deserve my honor personally. I respect him for what he's done. I respect him as a person, all of those kinds of things.

[40:55] But Jesus forgave my sin. Jesus went to the cross for me. Jesus died and rose again.

And I'm going to praise him. The Proverbs tell us, in Proverbs 9, the fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is understanding.

The fear of God. The respect of God. And then we finally look at not only who should respond, all of creation and all people, but why we should respond.

And he covers this beginning in verse 41. And when he drew near and saw the city, he wept over it. He's a loving king.

He's not just bringing judgment. He's bringing peace. It's actually good news. Which is why you have to recognize the reality that.

[41:57] I think Ansley was telling us about hearing a preacher talk about. Being accepted by God. And how he could believe in predestination and all those things.

And yet see the compassion of Jesus. Anyone he calls. Comes and is forgiven. Anyone.

Doesn't matter who you are. You're compelled to come to Jesus. You're compelled to rise from the dead. You're being summoned to the king of kings. The Messiah. He's raising you up.

And it doesn't matter where you come from. It doesn't matter what your sin is. It doesn't matter how far away you've strayed from God. It doesn't matter what your upbringing was. And now you find yourself in a, you know, just some kind of terrible, destructive lifestyle.

And you're like, I could never come to Jesus. You can't say that. Because he's king. And whoever he calls can come. And if you come, he's the God who loves you and gives you life.

[43:03] And he raises you up. So all you've got to do is respond to his call. And know that it's the king of kings summoning you to come to him. And you can be born again. What a glorious thing.

That's why we celebrate. That's why when we come to the Lord's Supper. And we talk about his death and burial. It's not a funeral we're at. We're coming to celebrate. Yes, we're contemplating what he's done for us.

But we're celebrating because he's not still dead. He's risen from the dead because he's raised. I've been raised. Why he weeps over Jerusalem.

They're not responding. They're not recognizing. They're not honoring him. They're not praising him. They're rejecting him. How do you know on this day the things that made for peace?

Did you not know the time of your visitation? There's coming a time when there will not.

[44:05] It will not leave one stone upon another stone. No, the stones are going to cry out. The rocks and the trees. There's rebuke.

If we don't praise him. If you look at chapter 19 verse 22. In the parable there. The servant did nothing with what he was given.

Verse 22. He said to him, I will condemn you with your own words. You wicked servant. You knew that I was a severe man taking what I did not deposit and reaping what I did not.

So why then did you not put my money in the bank? And at my coming I might have collected interest. Rebuke. You don't praise him. You don't honor him with your life.

You can expect rebuke. You can expect loss of reward. Verse 26. I tell you to everyone who has more will be given. But from the one who has not even what he has will be taken away.

[45:04] It's loss. First Corinthians 3.14 reminds us that we're going to stand before the judgment seat of Christ.

And receive for all that's been done in the body. Good and evil. There's even the possibility of rejection. Ultimate rejection. 19 verse 27.

But as for these enemies of mine who did not want me to reign over them. Bring them here and slaughter them before me. In the parable he's showing.

In that story. The severity of this. Now remember. This is a message of compassion. It's a message of warning. That doesn't have to be you.

Before I came to Christ. Man. Man. I contemplated that decision. I thought you know. What's God going to do with me? I'm a messed up kid.

[46:08] From a messed up family. I'm a high school dropout. I've got nothing going for me. What's God going to do with me? I'm reminded.

And I say it often. And it's just a reminder. Because I need to hear it myself. That if God will use a donkey in the Old Testament. Then he'll use me. Praise God. Ain't that right? Spurgeon said.

The best game keepers are those who used to be poachers. The best poachers. Or the best preachers to great sinners. Are those who were once just as they themselves.

They know the ins and outs of a sinner's heart. And they can talk from experience instead of theory.

When a man has been on fire. And has the smell of it still upon him. He is the one to warn others.

Not to meddle with fire. And by means of such sinners saved by grace. God shakes Satan's kingdom to its very center. And translates sinners from it into the kingdom of his dear son.

[47:11] Such conversions as these like all true conversions. Can only be wrought by a holy spirit of God. Come here this morning.

And. I think it's difficult for us sometimes. Because we want a savior. But we don't want a Lord. It keeps some people from coming to faith in Christ to begin with.

And it keeps some people from experiencing the fruitfulness in Christ. That they should have. This morning as we prepare our hearts for the Lord's Supper.

Really that is what we should be contemplating. What is my response. To the coming Christ. What is my response to the king.