

## Do You Really Want This King?

Matthew 21:1-11

*Jesus is the Messianic King who has come to save His people from their sins, but the crowds want a triumphant King. What do you want?*

## Matthew 21:1-11 Discussion Questions

1. What do you truly want in life?
2. Are your expectations of Jesus Christ accurate to His person and His mission as described in the Bible?
3. How do Zechariah 9/10 and Isaiah 62 inform our understanding of this text and Christ's mission?
4. Read the following verses and contemplate what they say about Jesus, His mission, and what His followers can expect if they follow Him:
  - a. Mathew 1:21
  - b. Matthew 20:17-19
  - c. Matthew 10:37
  - d. Matthew 10:39
  - e. Matthew 20:26-28
  - f. Galatians 6:14
5. Read Matthew 19:16-26. Why is seeing Jesus' true person and work impossible with man, but possible with God?
6. If you do believe Jesus is the Messiah, your King and Savior, then God has done the impossible. Do you regularly praise God for this gift? Is your life characterized by thanksgiving and praise for so great a salvation?
7. In preparation for Easter Sunday, read Isaiah 53 in its entirety.
8. What will your worship of Jesus look like this week?

### I. The Messiah Arrives (21:1-8)

- A. What We Learn of this King?
  1. He is the Authentic Messiah
  2. He is a real King (preparation)
  3. He is on a Mission
- B. Do You Want This King?
  1. Israel's expectations
  2. The heart of man: Proverbs 4:23
    - a) What people want
    - b) What Jesus brings:
      - (1) Suffering (Matthew 20:17-19)
      - (2) Loss of life (Matthew 10:39)
      - (3) Servitude (Matthew 20:26-28)
      - (4) His rule (Matthew 10:37)
      - (5) No Peace with the world, but peace with God (Galatians 6:14)
  3. What do you really want?

### II. The Messiah's Grand Reception (21:9-11)

- A. The King's Reception
- B. What do we learn of the King's Reception?
  1. Messianic Fervor Unleashed
  2. Excitement Expected Mosaic
  3. Salvation
- C. Do You Want this King?
  1. Israel's wrong expectations
  2. Israel didn't want this King – so they crucified Him!
- D. Impossible with Men (Matthew 19:26)

### III. If You Want this King, then respond with Worship

**Do You Really Want this King?**

Matthew 21:1-11

## Do You Really Want this King?

Matthew 21:1-11

- Our passage this morning is Matthew 21:1-11, and can be found on page: \_\_\_\_\_ of the bible in front of you.
  - While you are turning there, there are a few things we can be praying for.
- Pastor Dan has been out this week, so we can pray that it has been a restful time away.
- We can also be praying for:
- Let's read our passage and then pray.

Matthew 21:1-11 says, "When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." This took place to fulfill what was spoken through the prophet: "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.' " The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. The crowds going ahead of Him, and those who followed, 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 had entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

### Pray

#### Introduction

- **I ran across an interesting article a while back** – I found it on Oprah.com.
  - It's called, "What Would it Take to make you Happy."
- **The author writes**, "I'm great at articulating precisely what would make me miserable—a job as a sewage engineer, bungee jumping, ... but I'm not as glib on the subject of what would cause my heart to sing.
- The last time the issue came up, I went running to my bookshelf and discovered that Phillip C. McGraw, Ph.D., the O magazine columnist, had dealt with the happiness thing in his book *Life Strategies*. "Most people do not know how to describe what they want, because they don't have a clue what it really is," Dr. Phil writes. "How often, for example, have you heard someone else say, 'All I really want in this life is to be happy'? It sounds like a commonsense answer, but as a life goal, it is destined for failure."
- I called Dr. Phil to learn more. "How do you figure out specifically what you want in life?" I asked.
- "You must ask yourself a series of four questions," he told me. They are: What do I want? What must I do to have it? How would I feel when I have it? So, what I really want is to feel \_\_\_\_ (fill in the blank)?"
- "Once you've answered these questions, you circle back for round two (and maybe three and four) of the same questions. And—this is important—you can't give the same answer twice. The idea, Dr. Phil said, is to keep digging deeper, for root answers. "Most people start out with something pretty superficial," he said, "like wanting a new job, a new car, or a new husband—something external to themselves. But what they really want is pride in themselves, for example..." (M. Chesnut)
- **Now, that's really interesting to me.**
  - Dr. Phil doesn't know it, but what he's really talking about here is **Worship**.
  - He's asked some really good questions that do get to the core of a person.
  - He's finding out what really motivates them.
  - He's probing to discover what they really want.
  - And, of course, he affirms the wrong things, but the process is a good one to expose our own hearts.

- **And so, what do you want?**
  - What do you really want?
  - Not, what *should* you want?
  - Or, what does the Bible tell you, you should want? We all know what we are “*supposed*” to say.
  - But what do you *really* want...?
- **I believe the main point of our passage is this: *Jesus is the Suffering Servant Messiah who has come to save His people from their sins, but the crowds want a Triumphant King.***
  - Our passage leads us to consider Jesus’ messianic identity and forces us to contemplate our response to Him.
  - It brings us *face-to-face* with the question: *Do I really want this King? What do I really want...?*
- **Our passage this morning can basically be broken down into two parts.**
  - Part 1 is verses 1-8 and addresses *the preparation for the Messiah’s arrival*.
  - Part 2 is verses 9-11 and describes *the Messiah’s reception*.
  - And so that will be the general framework we will use as we work our way through this text, and underlining this entire study is the question, “*What do you really want?*”

### **The Messiah Arrives (21:1-8)**

- **And so, here is the scene before us.**
  - Jesus, along with His disciples and crowds who were more loosely connected to Him, are at the end of their roughly *70 mile journey/hike* from Galilee to Jerusalem.
  - Many other pilgrims are traveling this same route in order to celebrate the Passover in Jerusalem.
  - *Excitement* is in the air.
  - *National zeal and fervor* are exceptionally high.
- **And Jesus reaches the Mount of Olives.**
  - This is a significant *spiritual place* for the Jews.
  - Rabbinic tradition, from the Midrash taught that the *olive branch* brought to Noah *was from this mount*.
  - It was a fruitful place *especially capable* for growing olives.
  - One particular area of the Mount of Olives was called *Gethsemane*, which in Hebrew means, “*oil press*” and is where Jesus often *prayed*.
  - Many Jews believed this to be the “*gospel proclamation*” mount from Isaiah 40:9, “Get you up to a high mountain, O Zion, herald of good news.”
  - It is also a significant location because of Zechariah 14:4.
  - Zechariah 14 is an apocalyptic portion of scripture describing *the Day of the Lord – the final Day of Judgment*.
  - *Deliverance and Judgment* would come on this day and verses 3 and 4 say, “Then the LORD will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the mount shall move northward, and the other half southward.”
  - Zechariah was written after the exile to Babylon and is this hopeful book of repentance and covenant renewal...
- **It’s also interesting that it is here that Jesus ascends to the Father as we learn in Acts 1:13, from which He is also expected to return.**
  - This is a place mentioned as the path King David took when he fled from Absalom his son in 2 Samuel 15:30, “But David went up the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered.”
  - Then in 2 Samuel 16:2 we learn that David is given donkeys.
  - And so it is likely, after Absalom’s defeat, that king David road *back into Jerusalem* along this same path – *now the humble king of Israel riding on a donkey*.

- **All of this to say that, although the Mount of Olives is along a normal route to Jerusalem, its reference here seems to hint or allude to Jesus as the *Day of the Lord Judge* and *Deliverer of Israel* who is also *the Son of David* – and so of course He pauses at this significant spiritual place of the Jews – *the Mount of Olives...***
- **And after He arrives there, He sends two disciples into the next village, most likely Bethany, where they will find a donkey and a colt.**
  - They are to untie them and bring them to Jesus.
  - As verse 4 says, “This took place to fulfill what was spoken through the prophet: “Say to the daughter of Zion, ‘Behold your King is coming to you, Gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.’ ”
- **And this is what is important.**
  - Matthew divinely interprets this event for us and explains to us its *significance*.
  - He says that it is *the fulfillment* of what the prophets proclaimed.
  - This is an *allusion or summary statement* from Isaiah 62:11 and Zechariah 9:9.
  - Isaiah 62:11b says, “Say to the daughter of Zion, ‘Behold, your salvation comes; behold, his reward is with him, and his recompense before him.’ ”
  - Zechariah 9:9 says, “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, *on a colt, the foal of a donkey...*”
- **So, Jesus plans His arrival to specifically link His mission and His person to these texts.**
  - This is not *random*.
  - This is very *intentional*.
- **In Luke 4:18 Jesus stood up in the synagogue and read a portion of Scripture from Isaiah 61 and said, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.”**
  - Then Jesus said, “Today this Scripture has been fulfilled in your hearing.”
- **I mention this because Jesus boldly connects Himself with Isaiah 61; Isaiah 62 comes next.**
  - Both are *messianic* passages.
  - And so, Matthew connects Jesus to the *mission and purpose of the Messiah* in Isaiah 61 and 62.
  - In *Jesus* is salvation.
  - He comes to judge and *redeem*.
  - Isaiah 62:12 continues and says, “And they shall be called The Holy People, The Redeemed of the LORD; and you shall be called Sought Out, A City Not Forsaken.”
  - Jesus is the *saving redeemer* of God’s people who is bringing about a new and ultimate exodus.
- **But the majority of Matthew’s reference seems to focus on Zechariah 9 (turn there if you like).**
  - Matthew isn’t randomly proof texting.
  - He isn’t taking OT quotes out of context and using them as predictions per se – it’s all about *connections* for Matthew.
  - Jesus rides a colt, because *Jerusalem’s king in Zechariah 9* rides a colt.
  - This is a crystal clear proclamation that Jesus is the Long-Awaited Messiah.
  - And so, let’s read parts of Zechariah 9 and 10.
- **Starting with verse 9 again, “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, *humble and mounted on a donkey, on a colt, the foal of a donkey.*”**
  - And so He is the king and He is humble, which could also be translated as “gentle.”
  - It’s the same word used in Matthew 11:29 when Jesus said “Take my yoke upon you, and learn from me, for I am *gentle* and lowly in heart, and you will find rest for your souls.”
  - Jesus is the Long-awaited “*gentle*” Messiah.
  - An antonym for “gentle” is “brutal” – Kings in Jesus’ day were *brutal*.

- King Herod, the king first century Jews knew best, *was brutal*.
- *Jesus is saying he is not this kind of King.*
- He is a different kind of King, and His Kingdom is also *quite different*.
- And so instead of riding into Jerusalem as *a warrior/brutal king* on a white Stallion ready to make war, He comes *gently on a donkey*.
- **Zechariah 9:10 says, “I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and *he shall speak peace* to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.”**
  - So this King’s rule is *absolute* – it is total – or will be total.
  - And His reign is characterized by *peace*.
- **Zechariah 9:16 says, “On that day of the LORD their God will save them, as the flock of his people; for like the jewels of a crown they shall shine on his land. For how great is his goodness, and how great his beauty!”**
  - This King’s arrival brings about a *renewed relationship* with the LORD and His people will be saved...

### *Preparation*

- **And so now let’s go back to Matthew 21 verse 6, “The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.”**
- The crowds and the disciples all recognize Jesus as the King.
  - *They make the appropriate connections.*
  - These preparations prove they believed (or hoped) He was the Messiah at this point – *the Son of David*.
- **We know the disciples recognize Him as the Messiah because at the end of chapter 20 the two brothers ask to sit at his left and at his right in Jesus’ Kingdom.**
  - And so, it’s no surprise the disciples treat him as a king here by spreading their cloaks for Him to sit on.
- **And the crowds apparently think the same thing as they spread their garments and throw down branches to pave His way.**
  - We learn in 2 Kings 9:13, “Then in haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, “Jehu is king.”
  - And so to lay down garments for Jesus to ride on was an act of homage paid to the *Kings of Israel*.
- **The branches, which John tells us were *palm branches*, seem to parallel the entrance of Simon Maccabaeus into Jerusalem years earlier.**
  - The Maccabees were zealous heroes of the Jews that lived after the close of the Old Testament canon and stories of their exploits were well known and written in the apocryphal books of *1<sup>st</sup> and 2<sup>nd</sup> Maccabees*.
  - So we have First Maccabees 13:51 for example, which says of Simon, “And (he) entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and *branches of palm trees*, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.”
- **Now, we don’t believe these writings are *Scripture*, but we do treat them as any other *uninspired* historical book.**
  - And so we can see that the idea for branches probably came from stories such as this.
  - My point is that the crowds clearly saw Jesus as the Messiah.
- **Jesus chose to come *gently* and without the pomp surrounding victorious conquerors, but the crowds had other ideas.**
  - They gave him a *warrior-king’s* reception.

### *What Do We Learn of this King?*

- **But let’s pause here for a moment and consider what we have learned of this King so far in our narrative.**
  - For starters, we learn that Jesus is the *real Messiah*.
  - The allusions to Zechariah 9-10 and Isaiah 62 highlight this.

- Jesus' treatment by the *disciples and the crowds* confirm they recognize His significance.
- Jesus is the long-awaited Messiah and does not tell them otherwise...
- **We also learn that He is a true king.**
  - The disciples and the crowds prepare for his entry with royal honors.
  - The allusions to Jehu and Simon's receptions affirm this truth: *Jesus is a royal king*.
  - And His kingdom is from sea to sea, which is to say He rules over all.
  - He has *absolute power and authority* over the entire earth.
- **But we also learn, perhaps most importantly, something about His mission.**
  - From the Zechariah and Isaiah connections we learn that He has come *to save*.
  - He has come to save His people *from their sins*, as Matthew 1:21 proclaimed.
  - And, as He has been saying, He has come *to serve*, which references the serving and suffering Messiah of Isaiah 52 and 53.
- **Jesus is the suffering servant, who comes to give His life as a ransom for all.**
  - He has come to *restore*.
  - He has come to *reconcile* His people to their Creator God.
  - He has come as a *sacrifice* for all of mankind.
  - *He has come to bring peace, but peace with whom?*
  - Not peace with the Romans; not peace with the Herodians.
  - He has come to bring peace between *God and man...*
- **And although He is gentle and not brutal, He is Lord. He is master. He is ruler.**
  - Every knee will bow to this king as Philippians 2:10 proclaims.
  - He is Lord and He will be worshipped and He will be obeyed.
- **He is the King who has predicted His death and resurrection three times in detail.**
  - In Matthew 16:21; 17:9-11; 20:17-19 he said things like this, "We are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day..."
- **He is the king who redefines greatness.**
  - Greatness isn't found in being served, *but in serving*.
  - It is this King, this Messiah, who rides into Jerusalem on a colt.
- **And so, to summarize, He is the true King of Israel, the one who will save people from their sins, He is *gentle* and brings *peace with God*, but not political or militaristic victory, He is one who will *suffer* and His reign is characterized by *servitude*.**
  - *He is the true king, however, and all will bow allegiance to Him...*

#### *Do You Want this King?*

- **And so my question to you this morning is, "Do you want this King?"**
  - *Do you really want a suffering servant king whose focus is to redeem a people to worship and serve Him?"*
  - *Is this King what you really want...?*
- **I asked AI what Americans want in 2026, and this is what it said based on various polls, articles, etc:**
  - "In 2026, Americans are primarily focused on improving their personal financial stability, reducing the high cost of living, and accessing affordable healthcare. Amidst high anxiety over inflation and political division, they are seeking relief from debt, better housing affordability, and, for many, weight loss solutions through advancements in pharmaceuticals."
- **And so, this would suggest that people really don't want this kind of King.**
  - What Americans *really* want is financial security...and to lose weight.
  - What they really want is *physical well-being*; they really want protection from terrorists.
  - They want *pleasure and comfort*.

- *They don't want spiritual purity and reconciliation with God...*

#### *Israel's expectations*

- **You see, people don't want a King who will deal with their sin.**
  - They don't *want* reconciled to God, and Israel didn't want this King either.
  - They wanted and expected a *Jehu*, that's why they laid their garments on Jesus' path.
  - They wanted a *Simon Maccabee*, that's why they laid their branches down...
- **Israel wanted what most people want today.**
  - Israel wanted financial security and the autonomy and the comfort this affords.
  - They wanted peace from their enemies, *but not peace with God*.
  - They wanted the peace they thought would come when their King defeated the Roman Empire.
- **But Jesus is a King that brings suffering.**
  - In Matthew 10:17-19 Jesus announces how he will be *mocked and flogged and crucified*.
  - He is one who brings *loss of life*.
  - Jesus proclaimed in Matthew 10:39, "Whoever finds his life will lose it, and whoever loses his life for my sake will find it."
  - He is one who *champions servitude* as we see in Matthew 20:26-28 – the great ones in His Kingdom serve and give their lives *as He will give His life*.
  - He is one who will rule and will be obeyed.
  - In Matthew 10:37 Jesus said, "Whoever loves father or mother more than me is not worthy of me."
  - He said in Matthew 7:24 that the wise are those who *obey* His words.
  - And He did not come to bring peace with the world, *but war*.
  - Paul reflects on this teaching and says in Galatians 6:14b, "The world has been crucified to me, and I to the world."
- **The world will not love you...if you want this King.**
- **And so what do you really want?**

#### **The Messiah's Grand Reception (21:9-11)**

- **Well, the crowds want a warrior king and they receive Him as such as we learn in verse 9, "The crowds going ahead of Him, and those who followed, 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 had entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

#### *The King's Reception*

- **This is clearly a "Hale to the King."**
  - "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"
  - Hosanna is a transliteration of a Hebrew word meaning "*God saves*."
  - It later became used as an *invocation of blessing*.
  - And so, the crowd is *praising the son of David* and perhaps asking for salvation...
- **This praise to Jesus is taken from Psalm 118.**
  - Psalm 118 is the last of a section of "Hallel" Psalms, or *psalms of "praise"*.
  - It is likely *the pilgrims* were singing these songs on their trek up to Jerusalem for the Passover.
  - Verse 25 says, "Save us, we pray, O LORD! O LORD, we pray, give us success! Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD."
  - They want deliverance; they want salvation, *but not salvation from spiritual destruction*.
  - And so, they "*hale*" the King.
- **And verse 10 says, "And when he entered Jerusalem, the whole city was stirred up..."**
  - The word for "stirred up" is the same word translated as "*earth quake*" – the city was *excited*.

- John's gospel explains that Jesus was **out and in** from Jerusalem just prior to this formal entry and so it seems that people were talking about this miracle worker from Galilee.
- This is big news; this is huge.
- The whole city was "buzzing" with Messianic fervor...

#### *What do we learn of the King's Reception?*

- **But what do we learn from the King's reception?**
  - Well, it would seem, that a **messianic fervor** is unleashed.
  - RT France references the allusion to Psalm 118 and says the psalm was "chanted antiphonally (in groups) at all the great festivals of Israel, these two verses forming a climax in the performance. As an expression of religious enthusiasm these exclamations would come naturally to a crowd of Passover pilgrims."
- **And so excitement was in the air.**
  - The atmosphere was **electric**.
  - Maybe it was something like what one might experience awaiting a president's victory speech on the night of an election (when your candidate wins).
  - This is earth shaking. **Revolution. Change!**
  - A "Yes We Can" or "**Make Israel Great Again**" sort of zeal.
  - *What is going to happen next? What is this King going to do?*
- **The prophet like Moses has arrived.**
  - The miracles, the authoritative speeches – they all add up.
  - Our **deliverer** has arrived.
  - **Make way for the King!** "Hosanna in the highest!" "The Son of David...!"
- **...But...to peek into the next passage, this is all very anti-climatic.**
  - *Jesus doesn't come into Jerusalem and challenge Rome.*
  - *He doesn't take on King Herod or say He is going to make Israel Great Again.*
  - *He doesn't give a grand speech outlining His agenda.*
  - **He goes straight to the Jewish temple...and deals with their sin...**

#### *Do You Want this King?*

- **Do you really want this King?**
  - Israel didn't want this king.
  - They were **unconcerned** regarding their sins.
  - They had no categories for a **suffering, righteous, Servant Messiah** King.
  - Israel didn't want this king, and so their "Hail to the King" quickly turn to cries of "**Crucify Him...!**"
- **Now, I'm not saying all of the crowds turned, but it would appear that a majority recanted their praise.**
  - Matthew 27 records how the **Chief Priests and the elders**, the powers to be, those whom the people knew had power and authority, persuaded the people and so verse 20 says they asked Pilate to "destroy Jesus."
  - And the city, now **stirred up** once again, will cry out "Crucify Him!"
  - They didn't want a **suffering servant king**.
  - They wanted a **victorious conqueror** who would give them the desires of their heart...

#### *To Want this King Requires an act of God or eyes to see (Matthew 19:16-26)*

- **You see, to truly want this king, as we learn in Matthew 19:26, is impossible with man, "But with God all things are possible."**
  - To want this king requires **eyes to see**.
  - It requires a **new heart** that desires **true reconciliation** with the Creator God.
  - It requires the heart of flesh from **Ezekiel 36**.
  - It requires the **Holy Spirit**.
- **To want this king requires an act of God.**

- It requires a new inner man that *wants* the King *and His Mission*.
- *The two cannot be separated...*

### **~~If You Want this King, then respond with worship~~**

- **And so, if you do truly want this King, then respond with WORSHIP!**
  - In John MacArthur's excellent book entitled *Worship* he defines the word this way, "Worship is *honor and adoration* directed toward God" (43).
  - He goes on to say, "Worship is ascribing to God His worth, or stating and affirming *His supreme value.*"
  - And this is not done with the lips only, *but with the life.*
  - Bob Kauflin in his book *Worship Matters* concludes the first chapter this way, "...I want to make it clear from the start that worship isn't primarily about music, techniques, liturgies, songs, methodologies. *It's about our hearts. It's about what and who we love more than anything*" (25).
  - And then he says this, "How do I know what I love the most? By looking at my life outside of Sunday morning. *What do I enjoy the most? What do I spend the most time doing? Where does my mind drift to when I don't have anything to do? What am I passionate about? What do I spend my money on? What makes me angry when I don't get it? What do I feel depressed without? What do I fear losing the most?*" (26).

### *Worship—praise.*

- **This kind of worship, this adoration and honor directed toward Jesus, attributing to Him His supreme value, living for Him – requires an act of God.**
  - Man is not naturally bent this direction.
  - And so, if you do want this king, then worship Him, first and foremost, *for the fact that you do want this King!*
  - *Amen!*
  - You didn't conjure up this desire out of the goodness of your own sinful heart – *it is a gift from God...*
- ***Which means, you have been blessed by God with desires for this King!***
  - Your *desire* for Him is proof of your salvation – proof that you are His! *Forgiven!* Alive!
  - *And so, praise Him for this.*
  - *Worship Him...!*
- **Our passage this morning is full of irony because the crowds say the right things.**
  - They cry out Psalm 118:25 and 26, "Hosanna to the Son of David."
  - "Save us Son of David." "Blessed is he who comes in the name of the Lord."
  - And so, we can see that our worship of this King must be *more than a proclamation.*
  - It's *right* to sing His praises.
  - It is *right* for us to attribute to Him glory.
  - *But our words are to be an overflow of our hearts.*
  - Our words are to reflect what we truly desire and what we truly want.
  - And so *how we live* and what we live for *is more telling than our words...*

### *Worship—obedience.*

- **Our worship, then, what we truly want, is reflected by obedience to King Jesus.**
  - *If* you are spirit filled, *then* you will obey the King.
  - Kings are to be obeyed, *and Jesus is the true King.*
  - Tom Schreiner in his excellent book *The King in His Beauty* writes regarding Jesus' description in Hebrews 1, "It was always God's intention that the world be ruled by human beings."
  - He goes on and says, "...even though the world is not where it should be and where it will be, *the rule over the world under human beings has begun in Jesus Christ* (2:9). He is now crowned as king (in

fulfillment of Ps. 110:1), and yet the pathway to his kingship is quite astonishing, for he was exalted to lordship through his suffering.”

- So much is written and spoken of regarding Jesus as the shepherd who *kindly* cares for His sheep.
  - And this is true, but often times we get a *lopsided* view of King Jesus.
  - The picture many people have of Him is of a really *super sweet guy*, with a *very nice beard* who holds *lambs in his arms*, and is *great with children*.
- But the predominant picture of Him in Scripture is of a **Supreme King** – one who is to be obeyed.
  - Jesus isn't my free and loving psychotherapist who exists to make sure I feel good about myself.
  - He is the **Sovereign King**.
  - Three times in John 14 Jesus says, “If you love me, you will keep my commandments.”
  - And we've already connected worship with love.
  - If you “worship” me, if you “value” me, *then you will obey me*.
  - It's easy to say, “Hosanna to the Son of David” *but it takes an act of God to follow Him*.
  - It's easy to say all the right things and fill up a Facebook page with “Christianeze,”
  - but it takes an act of God *to love my enemies, die to selfish ambitions, to value Jesus as I should, to pursue holiness, and to give my life for the sake of the gospel.*

### Conclusion

- *And so, what do you REALLY want?*
  - *Do you really want this King?*
- *When you answer Dr. Phill's questions, what answers do you give?*
  - *What will truly make you happy?*
  - *What do you believe will really satisfy you?*
  - *Do you really want the King who enters Jerusalem on a colt who has come to reconcile man with God?*
  - *Or do you really want what the rest of America wants: financial security, freedom from terrorists, early retirement, and good health care...?*
- **You see, Revelation 19:11-16 tells of a day in the near future when this gentle King will come again**, but this time he won't be riding a colt, but *a white war horse*.
  - And he is going to “tread the winepress of the fury of the wrath of God the Almighty.”
  - In that day, all that will matter is whether or not you wanted this King.
- **And so, if you don't truly want this King.**
  - then my prayer for you is that God would grant you *repentance* and *give you eyes to see...*
- **And if you do want this King, then my prayer is that you excel still more.**
  - My prayer for you/for us is that *our desire* for this King would grow *red hot and steady*.
  - *May we worship Him with lives full of joyful and glad obedience?*
  - *May we “Serve the Lord with Gladness!” as the psalmist says...*
  - And may we *faithfully* and *truly* and *rightly* desire Him to the end – *He is worthy!*

### Pray