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Dangerous Praise

Matthew 21.1-11

Series: Holy Week 2024

The Village Church

March 24, 2024

I. Be Careful What You Praise!

- A. I like to read
 - 1. And one of my favorite reading pastimes is historical fiction
 - a. Especially if it has to do with espionage
- B. In one recent novel, set in WWII, the protagonist is a young man who is just beginning his time as a naval officer
 - 1. He is well educated in the area of geographical studies
 - a. Loves maps and charts and the kinds of things that might make most of our eyes glaze over
 - 2. But is also something of a Francophile – loves all things French
 - a. Think of a young David Pavey in a sailor’s uniform!
 - 3. His studies have taken him to France, and he is fluent in French
- C. As the novel begins, France has fallen to Germany
 - 1. The disaster, or near-disaster, at Dunkirk has taken place
 - a. In which the dramatic rescue of thousands of British military personnel, trapped on the shores of France, were rescued – many by other Brits in their own boats
- D. But our protagonist finds himself visiting his grandfather, whom he adores
 - 1. Unfortunately, his grandfather is in failing health
 - a. Bedridden, and clearly not long for this earth
 - 2. At one point in the conversation, his grandfather asks him, “What do you think you want to do when you get older?”
 - 3. He makes some silly comment, like, “Play for the national cricket squad,” at which they both laugh
 - 4. But then he says, “I’d really like to do something with my geography...”
 - a. “And I’d like to marry a beautiful french woman.”
 - 5. His grandfather looks at him with a newfound seriousness and says, “Be careful what you wish for...”
- E. Those were the last words the protagonist heard from his grandfather
 - 1. And they haunted him throughout his experiences, indeed, throughout his life
- F. He was on a ship in the Mediterranean, off the Island of Crete, which was attacked, and sank
 - 1. He was badly injured, drifting on a plank for some hours, as fellow crew members succumbed to exhaustion and slipped under the water, and he said to himself, “I just wish I could have one drink of water.”

- a. And just then he heard someone shout, “There’s another one!”
 - b. And a lifeboat appeared, and rescued him
 - c. And gave him a drink of water
 - 2. And yet, his grandfather’s words came back to him: “Be careful what you wish for.”
- G. He was taken to a British rehabilitation hospital for the care of his wounds
 - 1. And wouldn’t you know it – one of the nurses who attended him was French!
 - a. And, of course, beautiful!
 - 2. And one thing led to another
 - a. And without really knowing much about her background, they married and seemed to be enjoying a relatively idyllic life
 - b. As idyllic as it could be as war raged around them
 - 3. But again, he remembered: “Be careful what you wish for.”
- H. But in those days, things are never what they seemed
 - 1. For the woman was actually a German spy
 - a. She had managed to infiltrate those escaping from Dunkirk, landing in Britain
 - b. And as a nurse was immediately employable
 - 2. But mainly she was passing logistical information to another German spy who would radio that information back to Germany
 - 3. She was outed; the radio operator was discovered
 - a. But instead of arresting her, the Brits turned her
 - b. And she became a double agent
 - 4. All of which was unknown to our protagonist
 - a. “Be careful what you wish for.”
- I. And then, as it turns out, our protagonist had skills that British military intelligence thought to be useful
 - 1. And he was assigned, when he was ambulatory, to a military intelligence unit
 - a. And in fact, the woman had been placed by British intelligence in the hospital to connect with him
 - b. And he fell for it, as they say, hook, line and sinker!
 - 2. “Be careful what you wish for”
- J. And then, the military intelligence unit he was assigned to was to support Operation Fortitude
 - 1. Operation Fortitude was the deception strategy used to convince Germany that the Allied invasion was to take place in the Pas de Calais region of France
 - a. When the Allies were actually planning to land in Normandy
 - 2. The idea was to keep as many of the German forces occupied in the north of France for as long as possible
 - a. Even to the extent of convincing that what was actually taking place in Normandy was a decoy

- K. But those who were in the unit of our protagonist were operating under the assumption that Pas de Calais was the real invasion
 - 1. So our hero poured over maps and charts to help plan the invasion
 - a. Which was never going to take place
- L. So he was deceived by his wife, and he was deceived by his British superiors
 - 1. “Be careful what you wish for.”
- M. But even his wife was deceived
 - 1. Her role was to extract information from her husband, pass it to the Germans
 - 2. And as far as she could tell, Pas de Calais was the real thing
- N. Eventually, as the invasion was about to take place, the Brits sent her back to France to connect with resistance forces
 - 1. Mainly to convince her German handlers that the northern location was legit
 - 2. And so our protagonist was left wondering what to make of these turn of events
 - a. As his nurse-wife turned out to be a British agent
 - b. Still unaware that she was playing both ends against the middle!
- O. Our protagonist ended up doing everything he desired – working in geography for the war effort, and marrying a beautiful French woman
 - 1. But in the end, having no clue that he was a mere pawn in a global chess match
 - a. “Be careful what you wish for.”
- P. I thought of this set of events as I began to explore Palm Sunday
 - 1. For, in a similar way I thought, “Be careful whom you praise!”
- Q. Text
 - 1. **Matthew 21:1–11** (ESV) —
 - a. 1 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,
 - b. 2 saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.
 - c. 3 If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.”
 - d. 4 This took place to fulfill what was spoken by the prophet, saying,
 - e. 5 “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’ ”
 - f. 6 The disciples went and did as Jesus had directed them.
 - g. 7 They brought the donkey and the colt and put on them their cloaks, and he sat on them.
 - h. 8 Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.

- i. 9 And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”
- j. 10 And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?”
- k. 11 And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

II. **Triumphant Praise**

- A. So Holy Week opens with triumphant praise
 - 1. “Hosanna to the Son of David!”
 - a. “Blessed is he who comes in the name of the Lord!”
 - b. “Hosanna in the highest!”
- B. **Hosanna – “Save us, we pray!” (Heb)**
 - 1. This Jesus, this prophet from Nazareth of Galilee, is recognized by the people as the Savior!
 - a. And so the Hebrew prayer – which comes from the Hallel Psalms, has been turned into praise!
 - b. In which the long-awaited Savior has finally come!
- C. **Blessed is he who comes in the name of the Lord!**
 - 1. This is Messiah!
 - a. This is the Son of God incarnate!
 - b. The blessed One!
 - 2. **Blessed – eulogeo (Gk)**
 - a. Same root for our word “eulogy” – to speak well of
 - 3. In this case, they cry out words of admiration and praise
 - a. The highest words of admiration and praise
 - b. In anticipation of a glorious salvific event
- D. The people’s recognition is rooted in scripture
 - 1. As Jesus comes fulfilling – Zechariah 9.9
 - 2. **Matthew 21:5 (ESV)** —
 - a. 5 “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’ ”
 - 3. This is it! This is the long-awaited Messiah!
 - a. Praise God from whom all blessings flow!
 - b. Hosanna to the Son of David!
 - c. Blessed is He who comes in the name of the Lord!
 - d. Hosanna in the highest!
- E. What triumphant praise!
 - 1. What exuberant worship!
 - a. What glorious expressions of adulation!
- F. And yet, these same people, just days later, would cry out
 - 1. With equal vehemence
 - a. “Crucify Him!”

G. Be careful whom you praise

III. The Divisive King

A. Now what's so problematic about praising the coming of Messiah?

1. Well, as we'll see, things are not what they seem
 - a. The people's expectations for Messiah were not rooted in reality
 - b. But more rooted in wishful thinking
2. That this Messiah would come to relieve them of their oppression of the Romans

B. It didn't take long for their misperceptions to be exposed

1. The events of the Passion Week would quickly reveal how their legitimate praise belied their own ignorance
 - a. Let review this morning the events of Passion Week and see how Jesus shatters expectations
2. The first indication we see of this exposure is what happened when Jesus entered Jerusalem on Palm Sunday

C. And this grand celebration immediately caused division

1. It all outraged the religious leaders

D. They came to Him incensed, indignant

1. **Matthew 21:15** (ESV) —
 - a. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant...
2. They were really outraged that He was receiving all this praise
3. **Matthew 21:16** (ESV) —
 - a. 16 and they said to him, "Do you hear what these are saying?"
 - b. And Jesus said to them, "Yes; have you never read, " "Out of the mouth of infants and nursing babies you have prepared praise'?"

E. "Do you hear what these are saying?"

1. Jesus, of course, heard just fine
2. He affirmed their praise

F. **Luke 19:39-40** (ESV) —

1. 39 And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."
2. 40 He answered, "I tell you, if these were silent, the very stones would cry out."

G. So Jesus, Messiah, immediately presents Himself as the Divisive King

H. We love to have leaders who will bring us together

1. In fact, even today, that's what our politicians love to promise
 - a. "I'll bring us together... I'll unify the nation... I'll heal the divisions!"
 - b. But they never seem to do it
 - c. More often than not – they make us more divided
2. But the people in Jesus' day fully expected the Messiah to unite the Jewish people

- a. So they would rise up and as one, and purge the land of Roman oppression
 - b. But Jesus Himself had warned them
 - 3. **Matthew 10:34–36** (ESV) —
 - a. 34 “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.
 - b. 35 For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.
 - c. 36 And a person’s enemies will be those of his own household.
- I. Be careful whom you praise!
 - 1. The very One in whom you put such high hopes for unity and peace, may bring the opposite
 - 2. And Jesus did exactly that!
- J. Can you praise this King for His division?

IV. **The Heartbroken King**

- A. Little remembered event on Palm Sunday
- B. **Luke 19:41–44** (ESV) —
 - 1. 41 And when he drew near and saw the city, he wept over it,
 - 2. 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.
 - 3. 43 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
 - 4. 44 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.”
- C. Recognition of the devastation in store for the nation that had rejected the reign and rule of God
 - 1. In the midst of the celebration – He’s weeping over the city
 - 2. Ironic display of emotion
 - a. The crowd is lauding Him – yet He is overcome with sadness, grief
 - b. Not only over the destruction to come, but over the cause of the destruction – the faithless, hypocritical religion of 1st Century Judaism
- D. This is an incongruous response on the part of Jesus
 - 1. “Why aren’t you smiling, laughing, enjoying the adulation that is being propelled in your honor?”
 - 2. “Why, Jesus, are you so sad?”
- E. We like positive, triumphant leaders
 - 1. And yet Jesus is positively weepy!
 - 2. He’s heartbroken
- F. Because, unlike our hypocritical political pretenders, he really does feel our pain!
 - 1. And He knew what was in store for this community
 - a. And it would not be a glorious triumph over Roman legions

- b. Just the opposite
 - 2. And it left Him heartbroken
- G. Your King, whom you praise today, was a heartbroken King
 - 1. Can you praise Him for that?

V. **The Judgmental King**

- A. That evening, Jesus left Jerusalem, went to Bethany, and spent the night
 - 1. And Monday He returned to Jerusalem
 - a. And we have the curse of the Fig Tree
- B. **Mark 11:12–14** (ESV) —
 - 1. 12 On the following day, when they came from Bethany, he was hungry.
 - 2. 13 And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.
 - 3. 14 And he said to it, “May no one ever eat fruit from you again.” And his disciples heard it.
- C. About fig trees
 - 1. Fig trees produce figs before leafing out; then the leaves are produced
 - a. Those figs, however, are not ripe, not ready to eat
 - b. They ripen in the fall and are most edible then
 - c. If the leaves are retained through the winter, there are likely mature figs on the tree ready to be eaten
 - d. Jesus saw a tree with leaves in the springtime; assumed there were figs on it
 - 2. Fig tree – symbol for the nation of Israel
 - a. Fig trees with leaves advertise that they have fruit; this tree had none; it becomes an object lesson of hypocrisy
 - b. Nation that had much promise; extraordinary blessings compared to other nations; chosen by God
 - c. But had produced no fruit
 - d. Consistent with Jesus’ assessment as He entered Jerusalem on Palm Sunday (weeping)
- D. Then next day, Tuesday of Passion Week, they return again to Jerusalem by the same route
 - 1. And they find that the fig tree that Jesus cursed was withered
 - 2. **Mark 11:20–25** (ESV) —
 - a. 20 As they passed by in the morning, they saw the fig tree withered away to its roots.
 - b. 21 And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.”
- E. This is the Judgmental King
 - 1. The One who holds Israel accountable for its covenant unfaithfulness
- F. But interestingly, Jesus uses this as an opportunity to teach them a lesson on prayer!
 - 1. 22 And Jesus answered them, “Have faith in God.

2. 23 Truly, I say to you, whoever says to this mountain, ‘Be taken up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him.
 3. 24 Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.
 4. 25 And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”
- G. Disciples were often slow to understand object lessons of Jesus
1. But Jesus takes the opportunity to contrast genuine religion with the hypocritical, fruitless religion of 1st Century Judaism
 2. Believing prayer, founded in forgiveness and reconciliation, is the essence of religion that is not hypocritical
 3. So the disciples shouldn’t be surprised that the Messiah would destroy a fig tree before their eyes
 - a. So they would see what the judgment of God would produce at the appointed time
- H. Can you praise a King like that?
1. A King who holds His covenant people accountable for faithfulness, or lack thereof?
 2. A King who commands trees and they wither?

VI. **The Jealous King**

- A. And then early that week – most likely on Tuesday – we have the temple cleansing
1. This is the second time Jesus has cleansed the temple of the moneychangers
 - a. He had done it early in His ministry as well – recorded in John 2
- B. **Mark 11:15–17** (ESV) —
1. 15 And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons.
 2. 16 And he would not allow anyone to carry anything through the temple.
 3. 17 And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.”
- C. Worshipers coming to Passover from a distance found it easier to purchase sacrificial animals than bring them
1. Needed money changers to change currency; needed merchants who would sell them sacrificial animals – sheep and doves
 2. No guarantee the Jewish leaders would accept the sacrifices that they brought (imperfections)
 3. Commercial enterprises in the temple area included purchase animals
 4. This is a legitimate activity

- a. Providing a service for the people of God
 - b. A timely service, which if done properly is an assist for worship
 - 5. But in the way in which it was done, it was a distraction – an impediment to genuine worship
- D. It's location was the first problem
 - 1. Right there in the entrance to the temple
 - a. At the time in which the heart of the worshiper should be focusing on God
 - b. You have to fight your way through the lines at Walmart!
- E. Expensive – like buying a soda at a stadium or movie theater for \$4 when it only costs \$1 across the street; no competition; financial wind fall
 - 1. All of which defeats the sacred religious purpose of the Passover celebration
 - a. Which was a house of prayer for all nations
- F. Yet another voice of judgment on a nation that had rejected God's reign and rule
 - 1. Wept over Jerusalem for their covenant unfaithfulness, disobedience
 - 2. Cursed the fig tree – symbol of fruitless religion
 - 3. Cleansed the temple – turning genuine religion into a commercial enterprise
- G. This is the Jealous King
 - 1. The King who insists that worship of the King of kings would have no rival
 - 2. That no idol of any kind
 - a. Commercialization, greed, opportunism
 - b. Would detract from the worshipers need and opportunity to encounter God
- H. Can you praise a Jealous King like that?
 - 1. Be careful whom you praise!

VII. **The Apocalyptic King**

- A. Then on Tuesday on the way back to Bethany, Jesus stops on the Mount of Olives and gives what we have come to know as the Olivet Discourse
- B. **Mark 13:1–8** (ESV) —
 - 1. 1 And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!”
 - 2. 2 And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”
 - 3. 3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,
 - 4. 4 “Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?”
 - 5. 5 And Jesus began to say to them, “See that no one leads you astray.
 - 6. 6 Many will come in my name, saying, ‘I am he!’ and they will lead many astray.

7. 7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet.
 8. 8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains....
- C. Prophecy of destruction of temple in the present generation
1. Likely points ahead as well to a future ends-time scenario
 - a. Clearly it had in view the destruction of the temple which would take place in 70 AD
 - b. Too many time markers in the passage to avoid concluding that these disciples would see these things take place in their lifetimes
 2. Once again, this entails the judgment of a faithless, disobedient Israel
 - a. And this celebrated King is bringing a word of prophecy
 - b. Not that Rome will be cast off from Judea
 - c. Just the opposite – that Judea, Jerusalem, will be destroyed
 3. There will be real catastrophic consequences for covenant unfaithfulness
- D. Consistent with so many other dimensions of Jesus' final week
1. What constitutes dry, formal, fruitless religion without genuine faith and spiritual life
 - a. That's what is driving Him to the cross
- E. Can you praise an Apocalyptic King like that?
1. One who foretells cataclysmic events which are to unfold in the lives of His people in the present?
 2. Be careful whom you praise

VIII. **The Condemned King**

- A. Then Jesus goes back to Bethany on Tuesday evening and retires to the home of Simon the Leper
- B. **Mark 14:3–9** (ESV) —
1. 3 And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head.
 2. 4 There were some who said to themselves indignantly, "Why was the ointment wasted like that?"
 3. 5 For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her.
 4. 6 But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me.
 5. 7 For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me.
 6. 8 She has done what she could; she has anointed my body beforehand for burial.
 7. 9 And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."
- C. Clear purpose that His goal is the cross – death and burial

1. This event served to prompt Judas to betray Jesus
 2. **Mark 14:10–11** (ESV) — 10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. 11 And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.
- D. Yet another event, moving Jesus toward the cross
1. But note the symbolism in it all
 - a. This woman was preparing Jesus for His death and burial
 - b. What a contrast to the events of just two days prior – the triumphal entry of the King into Jerusalem!
 2. She was anointing the man condemned to die
 - a. Condemned to die for the sins of all those who would ever believe in Him!
- E. This King, whom we praise, is on death row!
1. He is a condemned man
 - a. He is dead man walking – which is what they say when they lead a man out of his cell on death row on the way to the execution!
 2. But she is doing it in preparation for the climactic event which Jesus – and only Jesus – appears to be focused on!
- F. And then on Wednesday, they celebrate the Passover together
1. **Mark 14:17–21** (ESV) —
 - a. 17 And when it was evening, he came with the twelve.
 - b. 18 And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.”
 - c. 19 They began to be sorrowful and to say to him one after another, “Is it I?”
 - d. 20 He said to them, “It is one of the twelve, one who is dipping bread into the dish with me.
 - e. 21 For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”
 2. Here Jesus prophesies His betrayal by Judas; yet another event moving toward the cross
 3. **Mark 14:22–25** (ESV) —
 - a. 22 And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.”
 - b. 23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.
 - c. 24 And he said to them, “This is my blood of the covenant, which is poured out for many.
 - d. 25 Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”
 4. So they celebrate the Passover
 - a. Sort of...

- b. There is no mention of the lamb; they eat everything but the lamb
 - c. Or is there? “This is my body... This is my blood of the covenant...”
 - 5. Jesus is the Lamb – the Lamb of God who takes away the sin of the world
 - a. The condemned Man – who gives His life as a ransom for many
- G. Be careful whom you praise!
 - 1. Can you praise this Condemned King?

IX. **The Agonizing King**

- A. It’s now Wednesday night, early Thursday morning
 - 1. They find themselves in Gethsemane on the Mount of Olives
- B. **Mark 14:32–42** (ESV) —
 - 1. 32 And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.”
 - 2. 33 And he took with him Peter and James and John, and began to be greatly distressed and troubled.
 - 3. 34 And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.”
 - 4. 35 And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.
 - 5. 36 And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”
 - 6. 37 And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour?”
 - 7. 38 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”
 - 8. 39 And again he went away and prayed, saying the same words.
 - 9. 40 And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him.
 - 10. 41 And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners.
 - 11. 42 Rise, let us be going; see, my betrayer is at hand.”
- C. Jesus looks into the cup of the wrath of God; wonders if there is any other way
 - 1. Submits entirely to the will of God; all the while the weak disciples sleep through the very threshold of history
 - 2. And this is no pro-forma exercise in prayer
 - a. This is agonizing prayer
 - 3. Luke puts it this way:
 - a. **Luke 22:44** (ESV) — 44 And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.
- D. This is the agonizing King
 - 1. The King who looks into the cup of God’s wrath
 - a. And is, in His human nature, terrified by its prospects

- b. Separation from His beloved heavenly Father!
 - 2. And He sweats, as it were, great drops like blood!
- E. Is this the King you praise?
 - 1. Can you praise the Agonizing King?
 - 2. Be careful whom you praise!

X. **The Consummate King**

- A. Can you praise this King, still?
 - 1. The Divisive King?
 - 2. The Heartbroken King?
 - 3. The Judgmental King?
 - 4. The Jealous King?
 - 5. The Apocalyptic King?
 - 6. The Condemned King?
 - 7. The Agonizing King?
- B. Dear friends, we not only can, we must praise this King!
 - 1. For He is the Consummate King!
 - a. He is the King who alone is everything
- C. He is Divisive because **He is Holy**
 - 1. And in the presence of the truly Holy One, as Isaiah was, we are undone, taken apart, disintegrated so that we might be made holy
- D. He is Heartbroken because **He is Love**
 - 1. His love for His people is not just some matter-of-fact theological concept
 - a. The welfare of His people generates real tears
- E. He is Judgmental because **He is Just**
 - 1. He is the essence of righteousness
 - a. Against which all human pretensions of righteousness must be seen as filthy rags
- F. He is Jealous because **He alone is God and Worthy of Worship**
 - 1. He is the only Being in the universe for whom genuine worship must be reserved
- G. He is Apocalyptic because **History is His Story**
 - 1. He will lead history to its appointed conclusion
- H. He is Condemned and Agonizing because **His Sacrifice alone Saves Us**
 - 1. Hosanna in the highest!
- I. In other words, **Jesus is the Consummate King**
 - 1. He is everything
 - a. He is All in All
 - b. He is the beginning and the end
 - c. He is the Alpha and Omega
- J. The triumphal entry was right and good and true
 - 1. But in ways that far exceeded the meager expectations of the people