

# Where Two Ways Meet

by Paris Reidhead

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*Paris Reidhead's sermon emphasizes the critical decision point of encountering Christ, highlighting the choice between obedience to Him and self-rule.*

**Scripture:** Matthew 7:21, Mark 11:1, Luke 6:46, John 20:26, Romans 10:9, Revelation 19:16

**Topics:** "Surrender To God", "Victory Over Sin"

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## Description

Paris Reidhead preaches on the significance of encountering Jesus at the crossroads of life, using the story of Jesus' entry into Jerusalem as a powerful illustration. Jesus, fully aware of His impending suffering and death, fearlessly enters Jerusalem, symbolizing His victory over sin and death. Reidhead emphasizes the importance of recognizing Jesus as the King of kings and Lord of lords, surrendering all to Him, and obeying His commands without hesitation. He challenges listeners to choose the right path, the way of life, by acknowledging Jesus as their Lord and God, and submitting to His authority.

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## Transcript

Where Two Ways Meet By Paris Reidhead\* Will you turn, please, to the Book of Mark, and the 11th Chapter. This is the first time in some 26 years of ministry that I have ever used the same general portion of Scripture for both morning and evening, but the truth of God is like a diamond, and every facet has new color and rich beauty. This morning we saw from Matthew the account of our Lord's entry into Jerusalem. This evening I read beginning with verse 1 of Mark, Chapter 11, and conclude with the 11th verse: "And when they came night to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3And if any man say unto you, Why do ye this?

Say ye that the Lord hath need of him; and straightway he will send him hither. 4And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5And certain of them that stood there said unto them, What do ye, loosing the colt? 6And they said unto them even as Jesus had commanded: and they let them go. 7And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. 9And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11And Jesus entered into

Jerusalem, and into the temple: and when He had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve.

" Observe again that our Lord knows exactly where He is going. Repeatedly He said, Mine hour is not yet come. His hour now was coming, and He knew that as He left the home of His friends and went into Jerusalem it was to crystalize the growing sentiment against Him, and to cause His enemies to determine to destroy Him. His influence was too great with the common people. As the multitude rose, their voices joined crying Hosanna to Him that cometh in the Name of the Lord. The leaders, the religious leaders could not endure this.

He knew that there had been opposition, and He knew that this visit was to be the final straw that would cause men's hearts to be turned in fierce determination to destroy Him. But notice, He is unafraid: He goes into Jerusalem not heeding the threats that have been made in the past, knowing full well all the malice of those who hated Him, knowing the ability and the power of His enemies, calculating all that they were capable of doing, for He had lived His life under the shadow of the Cross.

He went into Jerusalem boldly, openly. He was not cast down by what He knew; He was not disquieted by what He knew. He was utterly unafraid of all the thoughts that He had concerning His approaching suffering, for He knew it was not only what men could do to Him, but He knew that the reason for His coming was to redeem a world of sinful men, and this meant that He had to be made sin for them. And so with all that men could do, because He was God, and all that God could do, because He had identified Himself with men who were under the sentence of death, our Lord Jesus came into Jerusalem.

He came publicly; He came cheerfully, because He knew in advance of all of men's plotting, He knew in advance of all of His suffering, that He would rise victorious, triumphantly, joyfully. He was fully assured of complete victory, and therefore He could ride into the gathering storm, knowing that whatever it meant, it meant that He would rise victorious, and triumphant, over all that was about to happen to Him. Triumphantly, therefore, He approached the city, but outwardly it was such a mean picture that was presented.

For here is One that has been berode, disregarded, accused of grossest crimes, ignored, hated, and yet in His own heart He knows that He is going in to that which is to be the ultimate defeat of all His enemies, and the glorious triumph of God in grace. But it does not look that way. What does He do? He sent His disciples into the nearby cluster of houses as you would find in some of our suburbs, not very imposing, and He said, You will go to a place where two ways meet, and there you will find two animals are tied.

I want you to bring the colt, the one that's hair is long, that has never been curried, or brushed, or trimmed, the one that is only half grown, and no man would think of riding upon it, the one that has never been broken, that does not know what it is to have a bit, or saddle, that has never been disciplined. You bring me that colt, for I must ride upon it. And then He said, Borrow it. Isn't it amazing that the King of Kings and the Lord of Lords had to preach from a borrowed boat, because He did not own one.

He had to stay in the homes of his friends and borrow a room, for He had no place to lay His head. When it came to the time of His Supper, the Paschal Supper, He had to go into a borrowed Upper Room to meet with His disciples. Isn't it

strange that the Cross on which He died had not even been made for Him, but Barabbas. In a sense we could say, It was a borrowed cross. And furthermore the place where He was laid was a borrowed tomb.

And now He has to ride into the city on a borrowed burro, a little donkey that belonged to someone else. Owned everything, possessed nothing, always His. And this is how He came, meek, lowly; but inside, in His heart, the triumph was immense, for He knew that even on the donkey He was fulfilling prophecy.

And the very cries of the people were going to be the fulfillment of prophecy, and the very rejection, the very question asked by those who saw the procession would fulfill prophecy. He knew that the voices lifted against Him would fulfill prophecy would be the fulfillment of prophecy. He knew that the very cries that would arise from the hearts of His enemies were the fulfillment of prophecy. He knew that the One that would betray Him was the One of whom the prophets had spoken.

He knew that the words that He would speak on the Cross had first been spoken by the Psalmist, My God, My God, why hast Thou forsaken Me. And He knew that David's son would not see corruption, but should rise triumphantly again from the grave. And so He knew; others did not. He went in triumph; others saw it as a spectacle that elicited contempt or shame. But He gave a little inkling of what He knew; for He knew what would be ahead. His disciples should have seen this. He said, You go into that village, and where two ways meet you will find a donkey tied.

Now customarily donkeys would not be tied there. They would be in barn or field. They were there, tied at the gate or the door. He said, You go and loose one of them and someone will probably accost you and say, Why are you taking so and so's animal. And then all you need to say is, The Lord hath need of him. And he gave to these who heard Him that day the truth of His foreknowledge which ought to have been enough to reassure their hearts who He was. But it was not. And then He gave proof of His authority He said, I want you to bring me a little animal that no one has ever ridden, that would be unruly, disobedient, and would make a spectacle.

I want you to bring this that no one would ever dare to ride in the presence of others, bring Me this animal that you do not trust, but I do; for I will show you that My authority extends to the creation that I have made. You do not need to be afraid that the animal has never been broken or trained. It is all right. He will know who rides Him. He will know who sits upon Him. It ought to have been enough to have said, Here is God. He knows what is ahead, and all things are subject to Him.

But often times we have eyes and do not see, and ears and do not hear, and thus it was with those who were with Him. But what does it mean to you? He said, Go to the place where two ways meet. I think when He singled this out and specified that this would be the place, He said, I want you to know that everything that has to do with Me is going to mean a crossroads, a choice of direction, that there is always a right way and a wrong way, and as long as men do not meet Me, and they do not encounter Me, then there is no problem of choice.

But just as soon as I am introduced into the scene, then that is the place where two ways meet. And it is my desire to direct them into the right way, and in the pressure and inclination of their own fallen hearts to go into the wrong way. This is the purpose for His coming, for He said, I am the way, I am the truth, I am the life. The first way is the way of death the way of the people that saw the multitude scoffing, Who is this? It is, the way of unbelief. Whose Son is He?

It is the way of rejection. We will not have this man to rule over us. It is the way of crucifixion. Crucify Him. Release unto us Barabbas. It is the way of self-rule, and self-will. There is a second way, and it is the way of life, and these two cross wherever Christ is present, and always meet there. But one does not discover the depth and nature of his rebellion until he meets Jesus Christ. For the Lord Jesus Christ cannot

compromise, nor bargain with anyone ever, about anything.

In the first place, He had disciples, and the evidence that they are disciples is that He commanded them to do something that apparently was foolish, and they did. God into the village and you will come to a way, where two ways meet, and there you will see a donkey tied. Loose it. Loose it. Now they knew the laws of property, in Judea as well as elsewhere, and were particular. Anyone who took another man's property was a thief. And so He was saying, I want you to do something that apparently contradicts your own judgment and experience; but I have knowledge you do not possess: And therefore the evidence that you are my disciples is that you will implicitly obey when I command you.

And furthermore to the owner He gave no explanation. I do not believe there was any previous arrangement. I think there was previous knowledge of the Lord Jesus Christ. Perhaps this man was one whose family, ill and sick, had been brought to the Lord

in one of His teaching ministries, perhaps he had eaten of the bread that our Lord had multiplied. I do not know. I am sure the disciples did not know who it was, but I am sure the Lord did. And He knew what was in the Heart, and the Lord always knows the hearts of His Own, because His Own are those who hear His voice. He that heareth My words, and doeth them, he it is that loveth Me. And the only explanation He gave to the man who owned the donkey was, You tell him, The Lord hath need of him.

And thus the Lord always identifies His Own. No other explanation is needed, whether it be your possessions, whether it be your time, whether it be your life or talent. If you belong to Jesus Christ, the only explanation that need be given is this, The Lord hath need of him. Your willingness to obey, even if you do not understand, but simply because He has commanded. This is the way of life, a recognition that Jesus Christ is King of kings, and Lord of lords, and Sovereign of your heart.

Therefore, because you have seen Him to be God, God come in the flesh, worthy of an utter abandonment of all you have to Him, and all you are to Him, you have crowned Him King. Thus the Word declares, "Confess with your mouth Jesus to be Lord, and believe in your heart that God has raised Him from the dead." (Rom. 10:9) Thus you identify yourself with Him. O yes, by saying He is Lord, but also when He says, Go, you go without argument; when He says, Give, you give without challenge.

This is where two ways meet, my way and His, the right way and the wrong way, the way of submission and obedience, the way of argument and debate. And when Jesus Christ is King, He has in your life the use of all that He requires. There is nothing you withhold from Him, because of who He is, and anything He demands of you gladly give, because of the fact you know that He is King of kings, and Lord of lords. All that you possess is His, and you hold it in custody for Him, ready for His call, and when He says loose, and let go, whether it be to houses and lands, to goods and time and strength, to you own life, you need no other argument, you need no other proof.

That is enough. He is Lord, you see. And if the Lord has need it is settled. We have settled it before. That was the battle that we fought on the battlefield at the foot of the cross. We need not fight it again. And so it is that He can tell His own, He could tell His own disciples when He said, Go, and they went. He could tell His Own follower; when He said, Loose, he let go and gave. And He can tell you because if you have seen Him to be King of kings, and Lord of Lords, then you have committed yourself to absolute obedience to His will.

And this is the rule and the government of your life. Where is the place where two ways meet? I think you see it in Matthew the 7th Chapter, when our Lord Jesus Christ says, "Many will say unto Me in that day, Lord, have we not prophesied in Your Name and cast out devils in your Name, and done miracles in your Name? And I will say unto them from within, Away with you. I never even knew you." (Matt. 7:22,23) "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." (Matt. 7:21) This is where two ways meet.

The one way is the way of open rejection, or tacit verbal approval, without a heart commitment to Him. This is the way of death. The other is the way of recognizing that He is indeed King of kings and Lord of lords. You remember to His generation, He said, "Why do you call Me Lord, Lord, and do not the things that I command you. He that heareth My words and doeth them, he it is that loveth Me." (Luke 6:46-47) The place where two ways meet, my way; His way; my rule, His rule; my will, His will; me, Christ.

This is where they meet. And this is where we are coming again, as we are always being forced, by every consideration of the life and ministry and death and resurrection of Christ. Always being pressed to the place where two ways meet. And again it behooves us to remember that Thomas represented those two ways. Failing to realize that Jesus Christ was raised from the dead, he figured that he had better get employment, and there were at least eleven, ten others that were coming, so he would be first registering.

So he went down to somehow secure work, I feel, and while he was away the Lord Jesus came. And when he came back to that company, they said, O Thomas, you should not have gone. You know everything is not lost. The Lord Jesus came, and He is alive. And Thomas now had misgivings, because if Christ was alive then everything he had said of Himself was so, everything He had promised and prophesied would be kept, everything He demanded was worth giving; but he was one that was skeptical.

And skepticism that was honest would receive from the Lord an honest answer. And thus he said, No, I do not believe it. I am willing to be shown. If I can just take my finger and put it into the nail hole in His hand, and I can take my hand, and put it into the sword wound of His side, then I will believe. The next time the Lord waited until Thomas was home and He came. And after He had come into the group saying, "Peace be unto you," He approached this one, and now here is the place where two ways meet. (John 20:26) Thomas, stretch forth thy finger, and put it into My hand. Stretch forth thy hand, and put it into My side. The answer is settled, as it is settled for

everyone who realizes who Jesus Christ is, his doubts, his misgivings, and his uncertainty vanished. He fell upon his knees, and I see him with tears already streaming down his cheek, as he made his way on hands and knees across the floor to wrap his hands around the heels of our Lord, and lay his face down on those torn feet. Oh, he had said, face to face, touch His hand, His side; no those were not the wounds he saw. The nails wounds in His feet, wounds which he bathed with his tears as he cried, My Lord and my God.

This is the place where you turn to the right. Where two ways meet. And everyone that has met Jesus Christ has had to meet Him here. My Lord, and my God. And should it be that you have had doubt, or question, or uncertainty, you are at the place where two ways meet tonight, oh how wise, how right, how absolutely necessary it is that you bow at the feet of the risen Christ, kiss those nail wounds, if you please, and cry from the depth of a broken, captured heart, My Lord, and my God.

Then all you possess is His, all you are is His; for Him to command is for you to obey; for Him to demand is for you to give. You met Him at the only place of meeting. Will you do that if you have not. Will you

rejoice and obey if you have. We come again to that place where two ways meet, and we can say again, "King of kings and Lord of lords." (Rev. 19:16) Let us pray. With our heads bowed, and our eyes closed, ask your own heart again, Who is Jesus Christ to me? God? God come in the flesh?

God who was born of a virgin, lived a sinless life, died in my place and stead, sealed as my substitute by being raised from the dead, living, waiting for me to open my heart to Him. Is that your word? I wonder tonight if there is someone who has never met the Lord at this place? You have been following the way of death, but tonight by song and testimony the Lord Jesus Christ stands right at the place where two ways meet. Are you prepared tonight to throw down the arms of your warfare against the Son of God, sue for peace on His terms, embrace Him as He is, King of kings and Lord of lords.

Nothing would give me greater joy than to be able to pray with you, and talk with you at the conclusion of this service. But before we go in this closing moment, having felt the truth, having meditated upon the truth, now to come to grips with it in its demands and implications upon your heart, to by your upraised hand to say, Yes, I do want Jesus Christ to come into my heart, I see the issue, I face His claims, I want Christ to come into my heart. Would you raise your hand? that you might be remembered in closing prayer.

If you have not raised your hand, and yet God has been speaking to your heart, I invite you to stay to make known your need in this closing moment before others leave that we might talk with you and pray with you. To every Christian comes again the challenge to make absolutely sure that as the disciples obeyed, so do you obey; as the owner released, so you release; that all is His because He is yours. Our Heavenly Father, we ask Thee to press to our hearts that which we have heard in song, that which we with our whole beings have felt and sense for the truth of our faith, and the joy of the Lord made real to us by Thy Spirit, quickening again that truth to our hearts.

Bless these that have ministered to us in song. Bless each of us as we carry with us the song we have heard, the message of triumph, the message of victory. Bless as constantly we are being confronted with the claims of Christ to Sovereignty, and the appeals to our minds and hearts to take that sovereignty in our own hands. May it be that we have come to the place that two ways meet, and have turned into the will and purpose Thou hast for us in Christ. May He have renewed commitment, and renewed obedience, and renewed faith, and that our lives will count in new, and richer, more meaningful way than ever before for the glory of Jesus Christ.

For those who ought to stay, we pray, our Father, that they may sense this and remain, and seek the help from Thee that Thou art so ready to give. Seal to our hearts Thy Word in Truth, for Jesus sake. Amen. Let us stand for the benediction. Now may the grace of our Lord Jesus Christ, the love of God the Father, and the communion and the fellowship of the Holy Spirit be and abide with each of us now and until Jesus comes again. Amen. \* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Evening, April 7, 1963 by Paris W. Reidhead, Pastor. ©PRBTMI 1963

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