

(John) the Triumphal Entry Into Jerusalem

by Willie Mullan

The sermon explores the significance of Jesus' triumphal entry into Jerusalem, highlighting His courage, knowledge, and the profound implications of His actions and teachings.

Duration: 58:32

Scripture: Zechariah 9:9, Matthew 21:1-7, Luke 19:28-34, John 1:1-12, John 12:12-28, John 20:31

Topics: "Triumphal Entry"

Description

In this sermon, the preacher discusses the triumphant entry of Jesus into Jerusalem and the timid inquiry of the Greeks. He emphasizes the precious picture of the potentate that is revealed through these two scenes. The preacher highlights the chanting cry of the clouds and the graces gathering of the Greeks as significant moments during Jesus' entry. Additionally, the sermon explores Christ's conception of the cross and how it should impact the lives of believers. The preacher encourages the audience to work for the Lord with sincerity and not rely on others to fulfill their responsibilities.

Transcript

We got down the first eleven verses, thereabouts last week, and we're starting tonight at verse twelve, of chapter twelve, and we're going right down to the end of verse twenty, from verse twelve, right down to verse twenty. You can see that I'm embracing two different subjects this evening, and I'm doing this purposely. I'm touching, first of all, the triumphal entry of Jesus into Jerusalem again.

That's the first part of this portion. The triumphal entry of Jesus back into the city of Jerusalem. And then the second part deals with the Pembroke's inquiry of the Greeks.

The Greeks came to Philip and said, Sir, we would see Jesus. Now, these two themes, I'm embracing them for this purpose. They help us, first of all, to see a very precious picture of the potentate.

I believe that if we combine these two together, you'll get a very beautiful and a very precious picture of something of the glory of our Lord Jesus. For that reason, this is a very precious portion this evening. Then not only do we see a precious picture of the potentate, but we hear the chanting cry of a cloud.

As our Lord Jesus Christ rode into Jerusalem on that memorable morning long ago, the cloud began to chant, Haltanah. And the hills around were ringing with Haltanah. And then after listening to the chanting cry of the cloud, we want to watch just for a moment the gracious governing of the Greeks.

Then the important part, of course, of these portions is Christ's conception of the cross. Teachers, there's something about the cross here that should make a mark on every life in this meeting this evening as we leave the building. When we begin to learn something about Christ's conception of the cross.

So here are the four things that we're looking after this evening. A precious picture of the potentate, the chanting cry of the cloud, and then the gracious governing of the Greeks, and then Christ's conception of the cross. Now let's begin at the beginning.

We're looking now at this precious picture of the potentate. Verse 12. On the next day, much people that were come to the feast when they heard that Jesus was coming to Jerusalem.

I want you to stop at that phrase, Jesus coming to Jerusalem. And I think quite clearly here, without stretching anything, you're bound to see the courageousness of the Christ. Why, this was a very courageous thing to do.

You see, last week, or the week before, we were in John chapter 11. And we saw the Jewish council sitting in Jerusalem. And here's the conclusion of the council.

Do you see verse 53 of chapter 11? Then from that day forth, they, that is the council, they took counsel together for to put him to death. They'd sat down together. They'd put their heads together, they'd talked it over.

And now the Jewish son, he drew. I've come to this conclusion. We must put him to death.

But he's writing right into our midst. And mind you, I pointed out that he knew all about it. Because, you know, he knew everything.

Some people try to limit his knowledge, but not in this class. Did you notice, I pointed out when we were at chapter 11, verse 53 reads like this. Then, from that day forth, they took counsel together for to put him to death.

Jesus, therefore, walked no more openly among the Jews. Jesus, therefore, he knew what went on in the council chamber. He knew the decision that they had come to.

He knew what they were after. They were going to put him to death. And just because his hour had not come, he walked no more openly.

But the day has come. And he's writing into their midst. You're bound to see the courage of the Christ.

Oh, he knew where he was going. He knew that away yonder lay the cross, and the crucifixion, and the scourging, and the scorn, and the ignominy, and agony. He knew it all.

He knew that he was writing into Jerusalem, and wicked hands would take him and slay him. But from the track he turned not back. Can you see the courage of the Christ? You're bound to see that.

I don't think I need to stress that. I think I should say this. When you're reading chapter 11 and verse 53, then, from that day forth, they took counsel together for to put him to death, you should always put the love with it, verse 57.

Now, Goose, the chief priest, and the Pharisees had given a commandment that if any man knew where he were, he should show it, that they might take him. You see, they were so determined to slay the Christ of God that they even gave a commandment. And the commandment from the Sanhedrin had to be paid attention to.

And if any man knew where he were, they must disclose where he was. That's where the betrayal came in some days later. But here he is.

He's not hiding, you know. Now, he's writing into Jerusalem. You're bound to see the courage of the Christ.

I think that's a lovely retouch. But let's go on. Verse 14 we're at now.

Just leave verse 13 for a moment. And Jesus, when he had found a young ox, the software on as it is written. Now, that's what we call a comprehensive statement.

You see, it does say when he had found a young ox, but it doesn't tell you exactly how he found a dove. Some of the other Gospels do that. Let's have a look at that.

Let's go over to Luke's Gospel, chapter 19. The Gospel by Luke, chapter 19. Look at verse 28.

Luke's Gospel, 19:28. And when he had thus spoken, he went out before ascending up to Jerusalem. And it came to pass when he was come nigh to Bethpage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you.

In the which that you are entering ye shall find a cold side, whereon yet never man shall loose him, and bring him hither. And if any man ask you, Why do you loose him? Thus shall you say unto him, Because the Lord hath need of him. You can see that in John's Gospel we just get the comprehensive statement when it says, I'm Jesus, when he had found a young ox.

But Luke and the other Gospels give off the details of how he found them. And again, we're at this wonderful knowledge of the Lord. Why, you are bound to see the knowledgeableness of the Lord.

As he's coming up the swamps into Jerusalem, he knows exactly the very spot where the ark is. And knows all about it, whereon never man search. And he hath prepared a way yonder to give it over to him.

As soon as the disciples say, The master hath need of him. It will be let loose, all the knowledge of the Lord. I've been trying to educate this class that right through John's Gospel, from John 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and every chapter without exception, we have gazed at the marvelous, unique, divine knowledge of the Lord.

I believe that with John's Gospel teaches, of course, the glory of the Son of God. These chapters were written, saith John, at the end of the book, that he might believe that Jesus is the Son of God. And there's nothing makes you believe more than gazing at the unique, wonderful knowledge of the Lord.

But I want you to notice this. Not only did he know where the Ark was, and not only did he know that he needed the Ark, but he knew the exact portion in the Old Testament that foretold it. I think that's wonderful, isn't it? You know, he knew the book.

Nobody knew the book better than the Lord. And remember, as a man, he had to sit down and learn. Don't ever forget this end of it, that remembering had a human mind.

And as a man, he had to learn. But he knew the book, didn't he? You see, here's what it says in verse 14, And Jesus, when he had found a young Ark, sat there on of it is written, Fear not, daughter of Zion, behold thy King cometh, sitting on an artist's coach. And he knew exactly where the passage was.

It's in the last book of the Old Testament, but one. Have a look at it. It's Zechariah.

Malachi is the last one. Zechariah is the one before the last. And if you want to memorize the passage, it's Zechariah 9 and 9. And you can never forget that, surely.

The one before the last of the Old Testament, Zechariah, and it's chapter 9, and the verse is verse 9. Now, I want you to notice exactly what it says here. Because it's not all quoted in the New Testament. It begins with, Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy King cometh unto thee, he is just, and having salvation, lowly and riding upon an ox, and upon a coach the full of an ox.

Now, when you compare the portions, you'll find that there are some words left out. You see, Jesus, when he had found a young ox, said, O daughter of Zion. You see, the words, greatly rejoice, are not quoted at all.

Oh, how wonderful is the book! Although the Lord knew the passage, and knew the necessity of getting the ox, that he might fulfill the scriptures, yet he didn't quote the full passage, because it would have been folly to try greatly rejoice when they're about to crucify the King. So that bit left out. And the bit, thy King cometh in justice, left out.

My, had he come down on the nation in justice, if we had got our just deserts, we would have been in hell. Mind you, it's by the grace of God, and the mercy of God, and the love of God, you're in that hate-saved evening. If you had got your just deserts, you would have been in the pit of hell.

Wonderful knowledge, this. He knew where the ox was, he knew this was the moment for the fulfillment of the debt, and he knew the wording to use on this memorable occasion. My, what knowledge, you see it.

Can't you see the knowledgeableness of the Lord? And then I think that without stressing it, you're bound to see the humility of the man. Think of the Lord of glory. Think of the one who threw the world into space.

The one who spake and it was done, the one who commanded and it stood fast. Think of him rising into Jerusalem on an arch. I want you to see the humility of the Lord of glory, with his feet dangling down, rising into Jerusalem, the King of kings and Lord of lords.

You know, we are followers of the Christ of God. The one who made himself of no reputation took upon him the form of a devil and humbled himself. He roared into Jerusalem as the King of kings of the earth.

You're bound to see the humility of the man. I think you can see that. And I think you see the knowledgeableness of the Lord and I think you see the humbleness of the man.

But I want you to get the hold of this. I want you to notice that this donkey was a donkey whereon never man sat. There's never been a leg over its back before.

And if you knew anything about animals at all, you'll know this. That the man who dares to put his leg over the animal for the first time is taking a risk. I had a brother.

He used to break in half. And I used to go to see him. And it was his delight to just get thrown onto the back of an animal that never had anybody on before and then you would read he could cling on like a leech.

I would never have dared to do any such thing. But I want you to get this. That the very moment the master threw his leg over the donkey, from that moment it was absolutely under control.

All the wildness, all the stubbornness, all the crookedness was gone. The majesty of the Lord was saved. Victory.

For he could take control of wildness. I think you can see the majesty. He's able to handle the thing all right.

It's a beautiful picture, this, isn't it? You can see the courageousness of the Christ. You're bound to see the knowledgeableness of the Lord. You can't miss the humbleness of the man, can you? And you're bound to see the majesticness of the king.

But you know, after a very moment when the leaders in Jerusalem, the old religious, dead, pharisaical, sadistic leaders, and there's a whole crowd of them around us yet, you know, when they were opposing and planning to put him to death, why, the crowd gathered to his feet and even the Greeks came and tried to see him. Can't you see the effect of that? Of the Savior. Like the Pharisees said here on one occasion, look at verse 19, the Pharisees therefore said among themselves, perceive ye how ye prevail nothing, behold the world is gone after him.

My, he was attractive and blessed. God, he still is. My dear friends, I believe this.

The man that can take this brooch and preach Christ and uplift him and show the glory and the beauty and grandeur and grace, for the Lord, he'll never lack an audience. Whether it rains or snows, he'll have a crowd because Christ. You see, if you can preach Christ, you'll get the crowd.

Now, you're bound to see the attractiveness. Here's another lovely little touch here. When Philip came, verse 21, the same came therefore to Philip which was of Bethsaida of Galilee and desired him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. Jesus answered them, saying, The hour is come. Remember right through John's Gospel up to this very chapter he has said, The hour is not yet come.

But now he is saying the hour is come that the Son of Man should be glorified verily, verily, I say unto you, except the corn of wheat fall into the ground and die to bite us alone. But if it die, bring it forth. My, I think that you can see the frankness of the Son.

He was absolutely frank about this and I don't want to take much out of it now because I'll come back to it. He realized that he's going forth to die on the cross of Calvary. But there's a deep teaching here that I'll have to get out when we come to it.

I'm only trying to draw the picture now. You see the courageousness of the Christ and the knowledgeableness of the Lord and the humbleness of the man and the majesticness of the King and the attractiveness of the Savior and the frankness of the Son. And now he turns to his disciples and here is the honesty of the Master.

Verse 25 He that loveth his wife shall lose her. He that hateth his wife in this world shall keep it unto life eternal. If any man serve me, let him follow me and where I am there shall also my servant be.

If any man serve me, him will my Father love me. You know, when he was starting out for Jerusalem some of the disciples in chapter 11 said Master, do you go back into Judea again? They seek to kill me. Now he's putting a weathered eye on them saying, are you fellows afraid to follow me? Are you afraid to lose something for Christ? You fellows that are stuck in this bad mechanism.

Are you afraid to lose something for Christ? That's why you're there. To the priest. Where are your mustard men? Come with him.

That's why you're there. You can't name Christ there. You may name God, but you can't name Christ.

The Jews among you wouldn't have it. Are you afraid of losing something? Why are you stuck there? Man, it's a great pity of your intelligence. Because the man that tries to save his wife will lose it.

You can't serve Christ there, boy. But the man that you follow him no matter what the cost will save it. And don't you mistake it either.

Well, the Master was perfectly honest. You don't go around corners to say things that you mean do you? Well, the Master didn't anyway. And I wouldn't like to go around neither.

You can see the honesty, can't you? And I think when we come to this portion, you see verse 27, Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. And then he lifts his heart and soul and everything within him, and decries one mighty cry, Father, glorify thy name.

You can see the sincerity of the suppliant. Say, what a picture we have of the Lord here. You see, that's why I had to put those two portions together, because you would have to get the whole picture.

I tell you, it's one of the most beautiful pictures in John's Gospel. You can see the courageousness of Christ. Set his face like a flint to go to Jerusalem.

You can see the knowledgeableness of the Lord. He knew where the hour was. He knew the hour had come.

He knew the very text. Yes, you can see the humbleness of the mouth. Yes, you can see the majesticness of the King.

You can see the attractiveness of the Savior. You can see the frankness of the Son. You can see the honesty of the Master.

You can see the sincerity of the Suppliant. What a beautiful picture. Surely I was right in saying, a precious picture of the potency.

But let's get one or two other factors in. Let's go back up where we missed the verse or two. Let's go to chapter, verse twelve again.

On the next day, much of the people that were come to the feast when they heard that Jesus was coming to Jerusalem, there has been just a little bit of argument about this verse. You see, some people say that when the Pharisees gave this commandment in John, chapter eleven, that if any man should know where he were, that they should disclose it. And they say, here's a whole crowd, and they know where he is, and they're not obeying the policy.

I want you to pay attention to what Scripture says. Watch this. On the next day, much people, watch it, that were come to the feast.

These are not Jews, you know, from Jerusalem. These are Jews that have come down from Galilee. They hadn't heard about the commandment.

They'd never reached Jerusalem yet. They're coming in big caravans down to Jerusalem. They're coming to the feast.

And while on the road there, they hear that Jesus is coming behind them. And so they'd never heard the commandment. There isn't any problem there at all.

These are only people that were coming to the feast. And Martha, these Galileans were ready to crown Christ long before this. It was the Jews from Judea that had been prejudiced and who had started out against them.

Let's go back to John chapter 6. I wonder if you remember this when we were at it. John 6. Do you remember? Verse 1, just to get the connection. After these things, Jesus went over the Sea of Galilee, which is the Sea of Tiberias.

And a great multitude followed him because they saw his miracles, which he did on them that were diseased. Jesus went up into a mountain and there he sat with his disciples and the Passover feast of the Jews was nigh. When Jesus then lifted up his eyes and saw a great company come unto him, he saith unto Philip, When shall we buy bread that these may eat? And this he said, to prove him for he himself knew what he would do.

There's the knowledge again. And this is the story of how he said the five thousand. Now watch this.

Verse 14. Then those men, when they had seen the miracle that Jesus had said, this is of a truth, not prophet, that should come into the world. When Jesus therefore perceived that they would come and teach him by force to make him a king.

They were going to crown him long before this, you know. These are Galilean Jews. And when he was up in Galilee and performed the mighty miracle of feeding the five thousand, they came.

And now they hear that he's coming to Jerusalem. And so they turn round and meet him. And watch what they did.

Verse 12 again. We're at John 12. When they heard that Jesus was coming to Jerusalem, two branches of palm trees.

And you know the palm is the tree that speaks of victory, especially to the Jews. Palm stands for victory. Actually the tree itself is a symbol of victory.

It is triumph over the dust. It is triumph over the drought. It has been tested in these dreadful circumstances in the far east.

And it has thrown them fast forward. It's a symbol of victory. And you know these Galilean Jews, they thought the hour has come.

We'll crown him. We'll crown him in Jerusalem. So they took the palm tree to sing of victory.

And then they began to cry this. Hosanna! And the word actually means leave us now! That's what the word means. And the whole hills and valleys were ringing with the chanting of countless thousands crying Hosanna! Hosanna! Hosanna! Hosanna! It must have went on for hours.

They were wanting him to be the king. And then they even put this bit to it. Hosanna! Blessed is the king of Israel! The commas in the name of the Lord.

You know all that is very inspiring, isn't it? To see thousands with the palm trees. And hear the valleys ringing. And hear them announcing him as the king of Israel.

But don't get moved too much, you know, when the crowd begins to get emotional. Let me tell you this. These people are honoring him with their neck.

But their heart is far from them. Don't be bluffing now. In that crowd, do you hear them? I wish you could hear the cry in the valleys.

I wish you could hear the cry in the hillsides. I wish you could see the moving crowd. I wish you could see the palm tree moving.

Who dares let them? They stand there and say, We will not have this palm tree in our house. We have no king but Jesus. They are our beloved.

You are both of the same sort of stuff, you know. You are. My dear friend, many a time I pray this prayer.

God save us from the mutinism that has our whole movement in touch. They were looking for national blessing. They weren't particular about spiritual blessing, you know.

No, they would murder the son of God if it suited them. Don't let your emotions, you know, run away with you. Always make sure that the heart is right with God.

I wouldn't like to come onto this platform and punch every word the way I do and try to make the message over with all the power within me if I hadn't settled down on the road for hours with the Lord before I came. There's no emotionalism out there, you know, for yet and I know. It's not the sponsor to someone, you young fellow.

There's no glamour out there. You get tired and your eyes get sore and you get weary and you're going through the creepiest question time you ever went. But you've got to hold on if you want to get this thing straightened out for God.

My dear young fellow, make sure that your heart is right with God. God will pay them a thousand times and they should honour Him with our lives. When our heart is far gone, that's exactly what they were doing.

But they didn't bluff Him, you know. They didn't bluff Him. They may have bluffed the Pharisees, but they didn't bluff Him.

There's a tremendous lesson as you listen to the chanting cry of the clouds. But let's leave that and let's get over to this gracious gathering of the Gentiles, or Greeks, that's what I'm saying. And there were certain Greeks among them.

And the word that's used for Greeks here is the old Greek word that really makes it Grecian. They're not Greeks, this is Jews. As some people try to point out, no, they're not Greek-speaking Jews, they're actually Grecian.

And they come to worship at the feast. You see, they have to stay in the outer courts at Jerusalem, they weren't allowed into the inner courts. They have to stay in the Gentiles' courts, but they come there to worship just the same.

The same came, therefore, to Philip. I think there's a lovely little touch there. Why did they select Philip out of the twelve? Well, he's the only one of the twelve with a Greek name.

It's all the rest are really Jewish names. My, this is Philip, this is actually a Greek name. The man we adhere to today is a Greek, he's got a Greek name.

This is a Gentile name, and so they selected him out. Came to him, and this is the desire of the heart, so we would see Jesus. And I don't think for a moment that they just wanted to see him physically, they could have done that if they stood on the roadside.

No, it wasn't that, you know, they didn't just want to clasp their eyes upon the person as he went past. That's not the idea here at all. They actually wanted an interview and a talk with him, something intimate.

We want to get caught up and have a chat with him. Sir, we would see Jesus. And the way they came, they came very timid, they came to Philip.

But you'll notice this, that Philip cometh and telleth Andrew. You know, I think there's a great touch there, the Holy Ghost will touch him. No matter where you see Philip in this book, you'll find him always doing something wrong.

Do you remember all the times? Have a look at them if you haven't remembered them. Let's go back to John chapter 1. We're only looking at Philip in John, remember? I haven't time to do it anywhere else. Now, here's Philip in John chapter 1, verse 43.

The day following, Jesus would go forth into Galilee and find us Philip. And said unto him, Follow me. Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael. Now, he wasn't a bit sure about that, was he? And said unto him, We have found him, of whom Moses in the law and the prophets did write. Jesus of Nazareth, what's this we get? The son of Joseph.

Who told them that? My, I can tell you from the very depth of the heart of the book this evening that he wasn't the son of Joseph. It's just a slip of the picture, that's what that was. So, as a picture he wasn't perfect.

Now, we need a myth here. And the best of pictures make a myth. Very easy to sit there and criticize, you know, you want to have a go at it for an hour and a half.

And if you don't make a myth sometime, you'll never make anything. As a picture he makes a myth. As a performer he makes a myth.

When he's got a job to do to go to Christ for the Greeks, he has to go to Andrew to get him to help them out. That's the way a whole lot of people work for Christ. When they get a job to do for the Lord, that's the good they get somebody to do it for them.

There's no way to work for the Lord. The Lord merely wants you to do it, not Andrew. Won't you? You know, Philip went for Andrew.

Why, Andrew was a great worker. Do you remember how Andrew went and brought his own brothers and his brothers to the Lord? Do you remember how he got the lad with the five loaves and the fishes, brought them to the Lord? Here he is again, bringing this message to the Lord. While he was on the stove, Philip was lagging behind.

And do you remember once when Philip made this supplication before the Lord? He said, Show us the Father, and it suffices us, that John 14. And Jesus said, Have I been so long time with you, Philip? And you don't even know yet? You see, as a preacher, as a performer, as a suppliant, he fell down each time. It's put in there for our learning.

But I want you to know the rest. Here's a lovely little thing, very punchy too. Philip cometh and telleth Andrew, and Andrew and Philip, you see these two words, tell Jesus.

My dear brother, when you've got a problem and you're not very sure of the answer, tell Jesus. You know, it may be wise to say this, that when the Lord sent them out two by two, and they were told to go into not any village of the Samaritans, enter ye not, and go not into the way of the Gentiles, it may have been that Philip was a bit timid about the whole thing, now that the Gentiles were come. He forgot to say that on his behalf.

But if you've got a problem in your mind, and you don't really know the answer, tell Jesus. Oh my, there's a thousand things we could put behind that. Tell Jesus.

Now here's how the Lord answered them. Verse 23. And Jesus answered them, saying, The hour is come that the Son of Man should be glorified, verily, verily, I say unto you, except the corn of wheat fall into the ground and die.

Let our bitters alone. He begins to talk to them about his death. I want you to see that.

Because I think there's a tremendous debt here, and we'll have to go easy with it for the burns. I want you to see this. I want you to see these Gentiles just waiting here.

And they're really desirous to meet Christ and talk with him. I really believe in their hearts Lezavi was one of the greatest personalities in the country. I believe Lezavi was one of the great examples of the hour.

They wanted to meet him. But here's what Christ will say. My dear young men, it's not an example you need.

It's my death that will bring you life. Well, I'll give you something to think about as you are. Are you? The teaching of Edward Cuny was and is that you get life by following Christ.

I'm as fool to say this. No man will get life by making Christ an example. Christ said, if the corn of wheat fall not in and die, let our bitters alone.

Man, I was there when old Cuny ruled out the cross of Christ. I tell you, friend, don't you ever dare to. If you think you can get life by example, you'll make the biggest mistake in your history.

Here's the plain teaching of Jesus Christ. Accept the corn of wheat, fall into the ground, and die, let our bitters alone. Begin at the cross, sir.

You begin at the cross. It's not an example from the life of Christ that you need. It's life from the death of Christ.

And you get life at the cross. And of course when you get life, you follow Jesus. But don't betray him to do it until you get life.

If you rule out the cross, you haven't got life. And until you've got life, you will never be able to follow. It was good teaching.

It was just putting the Gentiles here. You fellas don't need to clap your eyes on the example. You fellas need to come and see the Lamb.

It's wonderful. I tell you there's a gap in that. Oh, don't let us miss that.

That's the teaching of the Master. But look, let's get the hold of this. Jesus answering them saying, The hour has come that the Son of Man should be glorified.

Verily, verily, I say unto you, except the corn of wheat fall into the ground and die, it survives it alone. Ah, here's a lovely thing. But if it dies, it brings forth much fruit.

Do you see the end of your notes, Christ's conception? Do you see what I attend today? The clarity about the necessity. He was quite clear about what we needed. He knew he must go to the cross and die.

For apart from his death and blood shedding and sacrifice, he would abide alone for all eternity. And although he was clear about the necessity, he was absolutely sure about the victory, wasn't he? Ah, if it dies, it brings forth much fruit. He was absolutely sure about the victory.

My Jesus knew. Dear friends, don't ever let us forget that verse that St. John dwells. Let the corn of wheat die not.

There is no salvation for a soul amid that. All his wonderful examples, all his wonderful teachings, all the wonders that he performed up to that moment, if he died not, he'd go to hell. That's all there is to it.

Don't ever forget that. You need the death of Christ to give life. And you need life to follow Christ.

But watch this last bit. I think this is wonderful. Verse 27.

Now is my soul troubled. Not often you hear the Master saying that, is it? You know, he had just viewed this thing. He had stepped into the enemy's camp, his eye was on the cross, and he was absolutely clear in his own soul about the necessity of dying as a sacrifice for sin.

And you know, as he faced it, as he faced what Calvary really meant, as he faced standing alone in the depths where there was no standing, and God his Father forsaking him, and all the tendent corruption of a multitude of believers being laid upon him, and sinking down into the deep depths, crushed and crushed and battered and broken. He was really moved. He was still a man, you know.

You just can't face that sort of thing without being moved. And he was moved. Watch this.

And what shall I say? It's a question, isn't it? It seems that he's soliloquizing here. What shall I say? And you've got to go on and fill it in. Shall I say, Father, save me from this all? And you've got to go on and fill it in again.

Nay, but for this cause, I came onto this earth. You see, I think he's pitching up something. You know, as he's moved with a burden from the curse and the crushing of Calvary, and he's about to lift his soul to God to pray.

Here's the tipsy. He was very careful about what he would say. I think that's what it was put in for.

In his prayerfulness, there was ever a carefulness. Do you see him? What shall I say? Shall I say, Father, save me from this hour? Nay, for this cause came I onto this hour. So here's what he did say.

I think that little bit's put in to show us the carefulness of the prayerfulness and the carefulness of even the Son of God. Oh, how careful we should be with our offerings. My, when you get a burden on your soul, would you take your time a wee minute when you come into the presence of the Lord about what you're going to say? Would you? Because if you do, you'll be following the example of your Lord.

And you know, when he came into the presence of the Lord, he just said this, Father, glorify my name. I think it means this. Father, glorify thy name.

Take of my suffering. Father, glorify thy name. No matter what the cost.

Father, glorify thy name. No matter about the cost. Father, glorify thy name.

No matter about the debt. Tell me, he ever pray like this? I'll tell you that with a meaning. You can see the sincereness now of the supplicant.

That was a system. Some wonderful things to learn here tonight. Just before I close the book, let me say this.

To you men who are sitting in this meeting on stage, I want you to get this. That Christ left the heights of yonder glory. To go to yonder cross.

Into the deep dead. Willingly to die amidst the sacrifice that he might rise from the dead to be your savior. And some of you have no time for it.

God take sleep from your eyes tonight. Oh, good God! What have you done? Jesus Christ, the son of God, who died for your wretched soul and calvary. No time.

And remember this before you leave. If you die, I don't think until the depth of the pit of hell you'll go. And I have to say this.

Listen. If you're in this meeting without the savior tonight, you're only a sinful wretch on your way to hell. Stop and see him dying.

See him going down into death that he might by grace and accept as a gift from his nail. I will not sing anymore. It's the moment of truth.

The meeting's over. Let's turn our eyes upon Jesus. Let's have a look again at the glory and wonder and beauty and majesty that eternally belongs to him.

Let's remember that this wonderful, unique, divine, pure, majestic person went to the cruel cross and died that we might have a savior. Let those who have accepted him worship him. I'll just put up a wee word tonight and say thank you, Lord, for saving my soul.

And let those who are without him, those who may honor him at times within it, but their hearts are far from him, take your time and seek where you are, dear, and before you rise, turn your back on him again. Remember, there's but a step and death and damnation. The town has been shot.

Where would you be? O God, our Father, we thank you for such a wonderful savior. We thank you for the sacrifice. We thank you for the salvation.

We thank you for everything that Jesus has brought us because of the cruel cross work of Calvary. Lord, bless thy word tonight to the believers and for those who are unsaved, Lord, halt them, halt them, Lord, on their mad careers and turn their eyes to the Lord who can give them life eternal and no part of it. In thy fear and with thy blessing, through Jesus Christ, our Lord.

Amen.

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