

## **My Song Is Love Unknown**

By Samuel Crossman (words) & John N. Ireland (music)

## **Old Orchard Church**

Sixth Sunday in Lent ★ Palm Sunday

April 17, 2011 — 10:15 to 11:50 a.m.

Pontius Pilate: "So you are a king?"

Jesus: "You are right in saying I am a king.

In fact, for this reason I was born,  
and for this I came into the world,  
to testify to the truth.

Everyone on the side of truth  
listens to me!"

-John 18:37-

## Descent to the Cross:

### Celebrating Jesus, Divine Son of Man: Alone

The crowds that went ahead of Jesus and those that followed shouted,

“Hosanna to the Son of David!”

“Blessed is he who comes in the name of the Lord!”

“Hosanna in the highest!”

When Jesus entered Jerusalem, the whole city was stirred and asked, “Who is this?”

(Matthew 21:9-10)



### Scripture Readings

**Old Testament Lesson:** Zechariah 9:9-13

**New Testament Reading:** Matthew 21:1-11

### Sermon

“The Triumphal Entry”

Luke 19:28-44

*Ron Lutjens, senior pastor, preaching*

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

## The King Comes—To Me

This dark background of hate in the hearts of the Jewish leaders makes the whole situation on Palm Sunday highly dramatic. All the more when we realize that all this bloody hate was known to our Lord and that He followed His sure course in the face of it. What does this story mean to us who are assembled here on Palm Sunday? We sing Hosanna to Him. We say: “Blessed is He who brings salvation!” This was the cry that resounded nineteen hundred years ago. But the crowd missed the central meaning of the occasion. They thought He came to declare Himself the King of Israel and expected to share in an earthly triumph. When they learned that His destination was not the throne on Mount Zion but the Cross on Golgotha, their enthusiasm evaporated. Knowing their hearts, knowing that they would reject Him, our Lord paused at sight of the city from the opposite Mount of Olives and wept. **“O Jerusalem, how often I would have gathered you! I would, but you would not!”** He came to His own home, and His own people received Him not. They did not know the things that belonged to their peace.

So He comes today. His purpose is to bring salvation and blessedness, to heal men and to make them whole and healthy, to set up a spiritual kingdom that will last forever. He looks as little like a King as ever. In His Church are many who shout Hosanna on Sunday and run from the Garden on Thursday night. Many spread tender devotional statements before Him and call Him Savior, Prince of Peace, King of Kings, and Lord of Lords, but refuse to do His will in family or business or international relationships. Many vow allegiance like Peter and then deny. Many dispute who is the greatest and think it extravagant to wash men's weary feet.

The Christ who comes today is the same who sat with a shabby, dirty soldier's coat on His bleeding back and a crown of thorns set sideways on His head; with a mock scepter in His hand and the spit of drunken soldiers running down His face. He's just the same Christ, and because He is the same, we accord Him the same treatment as Jerusalem. He is not like other kings or powerful men, or even parents, who, when they are balked at the door of the human heart, batter it down to gain their will. Only the Son of God has the patience and the humility to stand at the door and knock. We hesitate to open and to receive Him as the King of our lives. We are just a little afraid of Him. He saps self-confidence and kills pride. His very presence at the door, His silent persistence, His patient knocking disturbs and unnerves. When He comes in, He will not let us do what we want to do. He will make us leave the everlasting chase after the things of this world and the greedy grabbing for what we want. He will get in our way.

He stands at the door of our heart and life and knocks. We say from within the closed door: “O Man of the Cross, let me live a little longer for myself. I'll be respectable and civilized. But go away, go away, and leave me. What have You to give for what I must give up when You enter? Go away.” But He will not go away! He will not leave us alone.

—Fred Lindemann (1958)