

The King Comes to Die

by Danny Bond

Jesus' life is coming to an end, and he weeps over the city and its people because they are rejecting him and missing the true reason for his coming.

Duration: 42:27

Topics: "Jesus Christ", "Redemptive Sacrifice"

Description

In this sermon titled 'The King Comes to Die,' the preacher focuses on the passage in John chapter 12. He highlights seven key elements in the passage: the final hour, the fickle multitude, the faithful confused, the fulfilled prophecy, the frustrated Pharisees, the foreign pilgrims, and the Father's witness. The preacher emphasizes the immense power and miracles performed by Jesus, such as healing the deaf and lame, calming storms, and raising the dead. The sermon also discusses the expectations of the multitude, who saw Jesus as an invincible king who could lead an army to free them from Roman oppression.

Transcript

This message is a Palm Sunday message titled, The King Comes to Die. Now, normally I read through the passage and then we go through it verse by verse, but there is so much here that I'm going to let the passage unfold as we go through it. And for those of you that are note takers, there's seven things in the passage we're going to see.

The passage is in John chapter 12. The seven things are the final hour, the fickle multitude, the faithful confused, the fulfilled prophecy, the frustrated Pharisees, the foreign pilgrims, and the Father's witness, which is the best thing we can ever have on our life. The touch of the Father to validate us for what we are in Christ.

There are around two million people crammed into the area of Jerusalem at this time. It's literally body to body to body to body. And by word of mouth, what has happened with Lazarus has gone out.

And that's why this crowd is so excited that Jesus has come right there to them. And they begin to shout these things. So let's pick up in verse 12.

And the first out of the seven thoughts I'm going to give you is this is the final hour in his life. This is the final hour. Verse 12.

The next day, a great multitude that had come up to the feast when they heard that Jesus was coming to Jerusalem, took palm branches and went out to meet him and cried out, Hosanna, Hosanna. What day is this? The next day, says verse 12. What day is this? This is the Sunday before Passover, the Sunday before Passover.

He spent the Saturday Sabbath in Bethany, two miles away from the Eastern Gate in Jerusalem. He spent the Sabbath in Bethany at the Sabbath when Judas complained about the oil and the waste and the money he could have gotten from it. His hatred for Jesus is beginning to boil because he's so frustrated that Jesus doesn't do what he wants Jesus to do.

His hatred is growing. The disciples love for him is growing and the Pharisees hatred for him is growing. It is in sort of a micro way, a picture of what is a mega thing going on on this day when they're shouting Hosanna.

And you're going to see that unfold growing love and growing hatred. It is a Sunday before Passover. It is, as I said, his hour, his hour.

When you read through the Gospel of John, one of the phrases you find repeated is Jesus will say, my hour has not yet come. When he turned the water into wine at Cana, he said to his mother, I'm doing a miracle, but my hour hasn't come. There's going to be a lot more things happening.

This isn't the time. And in John 7, it says, because his hour had not yet come. John 8, they sought to lay hands on him.

His hour had not yet come. Then you go to John 13, 1. Can you just look at John 13, 1 when it validates what I'm saying? This is his hour now before the feast of the Passover, when Jesus knew that his hour had come. What does that mean? That he would depart from this world to the father, having loved his own were in the world.

He loved him to the end. He knew it was time to go to the cross, die, rise from the dead, go back to the father and display the greatest possible demonstration of his love that has ever been given the cross. Now is the hour.

It's Sunday before Passover. It is his hour because it's his time on God's sovereign time clock. And it is at his hour, very practically speaking.

Listen to this, because he had raised Lazarus from the dead. You see, it's critical to see the connection here with what is going on with this crowd, the shouts of Hosanna. Save now you are the king.

It's critical to see the connection with raising Lazarus from the dead. In fact, let me back up and say it this way. It is impossible to understand the events of Palm Sunday apart from the raising of Lazarus from the dead.

Impossible. The text actually reveals this to us because in John chapter 12, John actually places this thought almost dead center in the passage. It's in verse 17.

It's like almost right in the middle. And it's by design in John 12, 17. Therefore, the people, therefore, the people who were with him when he called Lazarus out of his tomb and raised him from the dead bore witness.

What does that mean? They went around telling everybody word of mouth. And because everybody was so crammed in body to body moving around Jerusalem, it just spread like wildfire. What had happened with Lazarus, therefore, they bore witness.

Therefore, that follows the first few verses that we looked at 12 and 13 and so on, where they're shouting Hosanna, proclaiming him as king. Therefore, then reverse first back and it's saying because of what he did with Lazarus, the crowd was there and the people were shouting the way that they were. Therefore, if you don't see that, then verse 18 will help you because it is for this reason.

So it makes it crystal clear for this reason. The people also met him because they heard he had done this thing. So it is critical to see.

He had only done it a few days before. It's fresh. The miracle with Lazarus.

He had only done it two miles away, somewhere around the area of their home at Bethany was the tomb of Lazarus. It's very close. It was all done by design.

It was his hour because he had raised Lazarus from the dead and it was his life to give this Jesus Christ. Our Lord and Savior is no victim. He is almighty God who went to the cross and died to save us from our sins.

He is Victor. He's not a victim. He's not a man with a good cause that went wrong.

And so you must see he had timed the incident with Lazarus to set up this day and this scene. And the shouts you hear are because of the way he handled the sickness and the death of Lazarus and the raising him from the dead. It was his life to give.

I say that because he forced his own death by setting up the timing on the raising of Lazarus from the dead when he was four days in the tomb decomposing something beyond comprehension, which then had a way of eclipsing all the other times he raised people from the dead. In other words, when Jairus's daughter died and he raised her from the dead, you could be outside and argue, you know what? She was only sort of in a coma or something. He didn't really raise her from the dead.

The widow at Nain, when they were in the funeral procession and he raised her son from the dead because he had compassion on her, you could make up some kind of similar argument. He was probably just really wiped out and looking really bad, you know, so they thought he was dead. But he really wasn't.

And then Jesus, you know, had some kind of super energy he put into him and he got up, woke up, whatever. You can maybe explain those away. You cannot explain away a man dead in a tomb, wrapped up and decomposing physically.

You can't explain that away. Loose him, unwrap him, let the whole world see that there's fresh, brand new flesh underneath. And he is very much alive.

By the way, we'll be around for dinner later on this week. Drop by and say hello if you want, you know. So Jesus, it was his life to give in John 10, 18.

He said, no one takes my life from me. No one. I lay it down of myself.

John 10, 18. I have the power to lay it down. I have the power to take it again.

This command I have received from my father. It was his life to give and he forced his own death by what he did with Lazarus. And that is an amazing thing.

An amazing thing. He was also. In the timing of God's plan, the ultimate Passover lamb.

People are coming up to the Feast of Passover. They're bringing their lambs with them. And that is because they would sacrifice a lamb at Passover.

One lamb for 10 people. Then they have the Passover meal. Which Jesus at the Last Supper turned into communion.

We call it now the Lord's Supper. But when John the Baptist was preaching in John 1, 29, he saw Jesus coming toward him and he said. This is Passover lamb language.

He said, behold, the lamb of God who takes away the sin of your life for a year. No. Behold, the lamb of God who takes away the sins of the whole world.

Look, here he comes. The one who will fulfill the whole picture of Passover and all the lambs that have ever been sacrificed. Here comes the last one.

The lamb of God. He will take away the sins of the world when he is sacrificed. So it is his time for all of these reasons.

And I'll tell you something. When when you get into this. And you begin to understand it.

You start to realize the whole thing with Lazarus so much more clearly. So much more clearly. It is his time.

When Jesus delayed and didn't go to the tomb to Lazarus when he was sick. Remember, it's his best friend. He would have rushed to him unless there was something very significant.

He delayed on purpose to force the whole issue, as I've shown you. But you remember when the Bible says right before he raised Lazarus from the dead, he's standing outside the tomb. And it's the shortest verse in the whole Bible.

Jesus wept. Do you ever wonder why? A lot of discussion as to why. Why did Jesus weep there? The Greek language, the original language says he began from the deepest part of him to sob convulsively.

So before he raises him from the dead, he stops and he's standing there. And all of a sudden he burst into tears and he begins to sob convulsively. And you're thinking, why? Well, I'll tell you one thing, because when he got that note, he knew his best friend was going to die and he knew there would come a moment when he's gasping for his last breath.

And it was probably with the name Jesus in it. You could have healed me, Lord. Why didn't you come and save me? Now I'm dying and he dies.

And just the pain of his friend having to suffer and die like that. But there's something else. As he's standing there.

Weeping. He knows exactly what he's doing. He's forcing his own death by this miracle.

He knows this is the final miracle that will trigger my death. Once I do this, when he comes out of that tomb, it's only going to be days before I am in one. I will bring him out of the tomb.

It will spread like wildfire. The miracle. It will gather such a fevered pitch in a zealous crowd of two million people or so.

And then they will want to make me king. And within a week, I'm going to be on the cross dying. I'll be in the tomb dead and I will face the whole thing of bearing the wrath of God and the sin of the world.

You know what it is when he weeps at the tomb? It's a preview of the garden of Gethsemane agony. This triggers the event which will lead to my death on the cross. The time has come.

My time has come. I'm going to die for the sin of the world. I'm going to bear the filth of the human race.

My holy soul. I'm going to go through the agony of separation from the father. And it's just all blended together in there.

But the Bible also says that for the joy that was set before him, he endured the cross. It's also sobbing convulsively with the pain of the cross and the joy that's beyond it. But oh God, what you're going to do for them forever in heaven.

It is the ultimate extreme of emotion that a human being could possibly experience. Jesus wept because he triggered the moment that set everything in motion that would take him to the cross. And it's all centered on Lazarus.

Suddenly, now you can never look at that the same. And you'll never question again why, when they hand him the note, your friend is sick. He didn't go.

He had to wait. He actually said to the person that had the note, Lazarus is sick. But Lazarus sickness is not on a death.

Lazarus is sleeping. This is for. Here comes the glory of God.

And then you connect that with the weeping, the glory of God, meaning the cross and salvation. It all connects. Our God is amazing.

The final hour. So we come to the fickle multitude. John 12, 12.

The next day, a great multitude that had come to the feast when they heard that Jesus was coming to Jerusalem. As they told, as I told you, there would have been multiplied thousands of Passover lambs because they would come on the 10th of the month of Nisan. They would come and arrive early in the city because they were to spend four days with their Passover lamb.

You would get close to that lamb before it died. So that it's death would really tear your heart out. And then you'd understand how sin tears up the heart of God, your sin.

So they're pouring into Jerusalem with the lambs and. Comment on the. You would begin to spend a time on the 10th of Nisan.

The lamb would be slain on the 14th of Nisan on Passover right before right at Passover. Then the Sabbath would come. Josephus right around this time did a census.

And in a census, he discovered that. He researched it and he discovered there were two hundred and fifty six thousand Passover lambs sacrificed. Right around this time.

Two hundred and fifty six thousand Passover lamb sacrifice. Ten people per lamb. That's two and a half million people.

Right. So possibly there's around two and a half million people in Jerusalem at this time. That's how I came up with that figure from Josephus, the historian.

It's accurate. So they're crowded in there and you have this sea of white Passover lambs. And here is Jesus.

He knows he's the lamb of God. And the number of the multitude is so huge. But the mindset of the multitude is what really arrests our attention.

It says in John 12, 13, they were shouting the king of Israel. The king of Israel. This crowd is.

How can I put it? They are supernaturally charged. Because of the miracle that he did with Lazarus. You say, how does it connect? Think about it.

The miracle of Lazarus occurred right at the center of Israel. It's a detonation. It occurs right at the center of Israel.

And it happens right at a time they were looking for their Messiah. They said to John the Baptist, are you the Messiah? It was a time in their history they were looking for the Messiah. But.

They were looking for a political revolutionary Messiah. So when they hear Lazarus is raised from the dead, it sets off a wholesale messianic fever. Across the whole city and through all these people.

Because this would have to be the Messiah. He's here. The mindset of the multitude is that their political revolutionary Messiah.

To be king and throw off the Roman yoke is finally here. And so the mindset issues forth with shouts that come out of the heart, out of the mind, out through the mouth. The shouts of the multitude.

You hear them crying out, Hosanna. Hosanna. Blessed be he who comes in the name of the Lord.

The king of Israel, Hosanna, Hosanna, Hosanna. What does Hosanna mean? Save now. Save now.

You know what they wanted. You know what they're saying. If you think two million people are shouting out, save us from our sins today.

You're absolutely wrong. They're shouting, save us right now today from the Roman conquerors. Take that power that you have and throw off the yoke of Rome.

Save us today. You're our king. Do it now.

That's what they're shouting. There may be a few in the crowd. They're saying, save us from our sins.

But there's not many. There's not many. As the praises flow from their lips, tears begin to flow from the eyes of Jesus.

Hold your place and turn to Luke. Let me show you. Luke chapter 19.

They're all excited. They're waving palm branches. They're laying their coats on the path before him so he can ride on this nice royal carpet.

They're laying out with their coats and their palm branches as their king. And as they're shouting his praises, and as the praises escape their lips, the tears flow from his eyes. Luke 19.41. Luke 19.41. Now as he drew near, he saw the city and wept over it.

So he's coming down the Mount of Olives, which faces directly the city. Coming from the east, facing to the west. He looks over the city, sees all these people, and they're already there shouting.

And he saw the city and he wept over it. He saw the people, he wept over them. He's not just weeping over a bunch of buildings and walls.

It's the people. And he was weeping, verse 42, saying, if you had known, even you, especially in this your day, the things that make for your peace. The only way a human being, a human heart has peace is when it's forgiven of its sin.

The only time your mind and your conscience has peace is when it's cleansed from sin. The book of Hebrews says the blood of bulls and goats could not cleanse a man's conscience, but the blood of Christ cleanses the conscience and brings you peace. Jesus said, if you would have only known the things that make for your peace, but now they're hidden from your eyes and you're rejecting me.

So he says, verse 43, for the days will come when upon come upon you, when your enemies will build an embankment around you, surround you and close you in on every side. Level you, your children with you to the ground. They will not leave in you one stone upon another because you did not know the time of your visitation.

Here I come. And you miss the entire reason for which I'm coming. And he's speaking of the time when Titus Vespasian would come and conquer this city in 70 A.D. The number of the multitude is huge in the millions.

The mindset of the multitude is a revolutionary messiah to save them from the Roman yoke. The shout is do it today. The ultimate plan was of the multitude was simply this.

They wanted a king and they saw in Jesus this an invincible king who could raise up an invincible army. An invincible king. This man walked on the water.

This man enabled another man to walk on water. This man calmed the storm. This man opened the eyes of the blind.

This man gave new ears to the deaf. This man healed the lame. This man has power to be an invincible king.

This man could raise up an invincible army. Listen, if he can calm storms, walk on water, have power over demons, recreate parts of bodies, have power of disease and raise people from the dead, he can lead an army no one could ever stop. And if he could feed multitudes with a boy's lunch, which is what he did.

He was there preaching to the multitudes. Philip came to Jesus and he said, what are we going to do? I've calculated it out on my calculator, Lord. We're out here.

There's so many people. There's no way we can feed the people because all we have is resources, a boy's lunch. And Jesus said, oh, really? He said, pray over it.

Give it to me. He prayed over it. He broke it.

He blessed. He gave and he fed the whole multitude. And when he did that, do you remember what the people did? John 16, 15 says that they wanted to take him by force and make him their what? King.

Here is the man that has the power to feed an endless army. Here is the man that has all the power we need. This is the man we want for our king.

This must be our Messiah. This must be the one to throw us off, throw off the Roman yoke and lead us to freedom. This is our king.

They were going to take him by force and make him king. So he slipped away by himself alone and he sent the disciples away in the boat to safeguard them from the mindset of the misguided multitude because he was not a military king. He was not a military Messiah.

He came to save us from our sins, to be king of kings and our Lord of Lords forever and ever in heaven in a new kingdom, his kingdom. You see, very often you have so many, so deceived. And so few that see clearly.

That doesn't mean the few are wrong. It means there's many deceived. And that is, goes on all the time.

So they were wanting, you know what they wanted? They wanted what they wanted. Save us now because what we see in you is what we want. We want freedom from the Romans.

And not only that, we want to raise up the most invincible, incredible army where you kill one of them and you come along and raise them from the dead. They want to starve us out in our city. We start out with a boy's lunch, a couple of pieces of pita bread, a few little fish, and we could be in that city for years.

All you'd have to do is just pray over and keep passing it around. We could take up baskets with fragments full and we could go on and on. And you could.

Oh, my gosh. No one could defeat us. We could conquer the world.

We could have our kingdom. You are the one. You can bring us what we want.

You're the one to give me what I want. But, you know, he didn't come to give them what they wanted. He came and the kingdom they wanted.

He came to give them what they needed, which was forgiveness for their sins and the kingdom of heaven. The kingdom of heaven. I don't know if you're one of those people that always wants to use Jesus.

There's so many. They want to use Jesus to get their following. They want to use Jesus to get their thing.

They want to use Jesus. The word of faith people tell you, use Jesus, you know, to get your wealth and health and prosperity and everything else. And they're the only ones getting it, the leaders of the

movement, the false prophets.

Want to use Jesus. Listen, and we all have something of that in us. He doesn't ever let us use him.

He wants to save you, forgive you, transform you. And guess what? Live in you. Then he wants to use you for his glory, filled with his love.

So here they are, the fickle crowd. We're going to really shift gears now and haul through the rest of this. The final hour, the fickle crowd.

But now you understand what's really going on. And in the middle of this, you have in the middle of all this and he's in control of all of it. You have this very detailed prophecy from Zechariah nine, nine.

It says, Rejoice greatly, O daughter of Zion, shout daughter of Jerusalem. See, your king comes to you righteous, having salvation. Gentle, gentle, gentle, gentle, not military, gentle, gentle and writing.

Not on a white stallion, which is what kings wrote on to conquest. Writing on a donkey's colt, the foal of a donkey. You want to know why he sat on that donkey to fulfill that prophecy? And he did in the midst of all this.

Can you imagine? So detailed. Go get me a donkey. Go down and see this certain disciple.

Tell him I need his donkey's colt and bring him back. And he fulfills that prophecy. But not only did he sit on the donkey's colt to fulfill prophecy.

He sat on the donkey's colt to send a message. You know what the message was? Kings came to conquer on white stallions. Kings came forth on white donkeys to say I come for peace only.

There will be no fight. It's a white flag. He comes waving the white flag.

If you think I'm coming to lead an army, behold the white flag. And so as they were shouting Hosanna, save now, save now, somebody would have said, hey, wait, wait, wait, wait, wait, wait. He's not on a white stallion.

He's on a white donkey. He's got the white flag, man. Don't you see the white flag? Hey, you see the white? Goes through the whole crowd.

He's coming for peace. Don't you get it? And he makes sure they do get it. In verse 16, you have the final hour.

Here he is on the donkey and the fickle crowd fulfilling prophecy. And you come to the faithful confused. His own disciples were 16.

His disciples did not understand these things at first. So right there, they don't understand what's going on. They're just all caught up in the enthusiasm of it.

Oh, yeah, sure. Shout it out, man. Get a palm branch.

They didn't understand what was going on. But when Jesus was glorified after the death on the cross and the resurrection, they remembered, they looked back and went, oh, wow. Man, we had it all wrong.

The disciples are really slow learners. And they're confused here. They're faithful, they love him, but they're confused.

I thank God he just didn't give up on them right there. He didn't because having loved his own, he loved them to the end. That means literally he loved them to the uttermost.

And so he will do with you and me. And so they are confused, but they are faithful. Then we come to the frustrated Pharisees.

Can you imagine their frustration by this time? They have had three years of this guy casting out demons, healing deaf people. Lame people can walk. I mean, you name it.

He's done it. They can't stop him. They've tried everything.

They are so frustrated. They were so mad that at the dinner with Lazarus the night before, they put a contract on his head. Read it for yourself.

They set about to make a plot to kill him. They put a contract on his head. They did put a contract on his head.

It gave them money. To who? You know his name. Judas.

They're so frustrated here because all the people are shouting for him. And in verse 17, they become absolutely vicious. Therefore, the people who were with him when he called Lazarus out of his tomb and raised him from the dead bore witness.

For this reason, the people also met him because they heard he had done this sign. The Pharisees therefore said among themselves, among themselves, to each other. They are just all frustrated and angry.

Look, you see, you are accomplishing nothing. They're pointing at each other, blaming it on each other. You know what, you're doing nothing for the cause, buddy.

Well, how about you? You know, back and forth and back and forth. They're just fighting among themselves. And so they become absolutely vicious.

And you know what they do? They stand back and they study the crowd. They go, huh, donkey, no stallion, white flag, no conquer. You know what, guys? I think we may have a loophole here.

I think we can turn this crowd, just turn their hearts toward him wholesale, millions of them. I do believe if we show them what he's all about, that he is not going to fulfill their dreams. I do believe we can make them hate him as much as we do.

If we just convince them he will not fulfill their dreams, they'll hate him because they know he has the power to do it. And if he refuses to do it, they will hate him more than they've ever hated anything in their whole life. And they will be with us to kill him.

This will work. And they hatched that plan right there. And it worked.

So you have the frustrated Pharisees hatching their plan. We're almost done. But in the middle of all this, you always have so many that are deceived about Jesus.

They just want to use him for their thing. But here come these foreign pilgrims. They're Greeks.

And there's always a few sincere ones that just want to know him. And he is always very sensitive to them. So here they come.

John 12, 20. There were certain Greeks among them who came up to worship at the feast. They would have been called God fearers at that time.

Greeks. So they came to Philip. Why? It's a Greek name.

They found the guy with the Greek name. Came to Philip, who was from Bethsaida of Galilee. And they asked him, saying, Sir, this should be the prayer of every person that knows Jesus Christ and claims to be a Christian.

Sir, we would see Jesus. And I see how through all of this, God allowed them to work their way through the crowd and then meet a man who could actually get them to Jesus. Sir, we would see Jesus.

I love what Philip does. Philip goes, it says, and Philip came and told who? Andrew. Andrew.

We haven't heard about him since he went to Peter, his brother, and said, Peter, listen, come. I found the Messiah. Andrew was a one on one man.

Andrew wasn't the guy with all the flash and the limelight and everything else. Andrew was a one on one, very warm, very personal, very effective one on one. So Philip says, I know just the guy who get me into Jesus.

Where's Andrew? We've got to keep it quiet, smooth and direct. We tell Peter he's going to be an uproar. We got Greeks here.

You know, so he goes and he tells Andrew. And. Andrew, in turn, Andrew and Philip then went and told Jesus.

And now look what Jesus says. Here's all this expectation, all this energy. And verse twenty three.

God uses this to bring out the truth. He uses these sincere pilgrims. Most assuredly, I say to you, he's no, he says in verse twenty three.

Jesus answered, saying the hour has come. The son of man should be glorified. Lazarus is.

Sleeping, I go to wake him. The sickness has come that I might be glorified. He now says to the people around him, the hour has come, the son of man should be glorified.

Most assuredly, I say to you, unless a grain of wheat falls to the ground and dies, it remains alone. But if it dies, it produces much grain. He who loves his life will lose it.

He who hates his life in this world will keep it for eternal life. If anyone serves me, let him follow me. And where I am, my servant will be also.

If anyone serves me, him, my father will honor. We would see Jesus. Jesus says, you want to see me? I'll tell you what you need to see about me.

I'm not coming and conquer. I'm coming to die. You want to follow me, then follow me.

I'm going to go to the cross. I'm going to die. I'm going to raise from the dead.

And if you follow me, you will have your cross. You'll have to pick it up daily and follow after me. Deny yourself.

Be the light of the world. If you want to follow me, this is what I'm all about. To an agrarian society, he uses an agrarian example.

Unless a corn of wheat falls to the ground and die and is buried, it abides alone. It doesn't grow and sprout and bring forth all the fruit. I'm coming here.

If you all want to know, he's shouting, Hosanna, save now. I'm coming here to die. I'm not coming to throw off the Roman yoke and the Pharisees are on the side going, yes! Now we got him.

Now we got him. And the disciples right around looking at these Greek guys are going, huh? What? Hmm. We thought, huh? Ford.

Don't forget the garden. They forsook him and they fled. They didn't understand till after.

Now he makes a statement. It begins then to sweep through the crowd. And everybody's going, wait a minute.

Did you hear what he said? He said he's come to die. He's come to die. He's come to die.

And he goes through the whole crowd of millions all around the city. And you can hear the shouts of Hosanna begin to quiet down and quiet down. And it starts in the middle and works its way out until it's silent.

He's not our king. He's not going to throw off the Roman yoke. He's coming to die.

And now they're beginning to just stare at him. Phew. He goes in.

He looks around the temple. He leaves. That's all he did that day.

By the end of the day, they hated him. And the Pharisees began to talk to him all and really stirred them up until within a few days, the same crowd that shouted Hosanna is shouting what? Crucify him. We hate this man.

He did not give us what we wanted. But you know what? The disciples are confused. The multitudes are deceived.

And Jesus is right. He's right. And he's doing the right thing.

And he's crystal clear. And the father validates it. You let the father validate you in your life.

That's enough. So here's what happens. He says that.

And then the father gets in. Here's the last thing. Verses 27 to 33.

The purpose as king was to die, conquer sin and Satan, not the soldiers of Rome. So verse 27. Now my soul is troubled.

And what shall I say? Father, save me from this hour. But for this purpose, I came to this hour. His purpose is a dying king was validated right there by his father.

Verse 28. He says, Father, glorify your name. Look at this.

Then a voice came from heaven saying, I have both glorified it and will glorify it again. And listen how loud it was. Therefore, the people, verse 29, who stood by heard it and said that it had thundered.

Others said an angel spoke to him. You know, you know, when you have a thunderstorm around here, you see the lightning. And if it's really close.

And there's a lot of it. But you're gone. Hold on.

Here it comes. And it's like. One thousand one.

One thousand two. And you're in your house and go home. I've had a lot of experience with this, but that one really kind of shook me up.

I hope it isn't any closer than that. So I got those lightning rods last year. I'm going to die.

I came to die. You're missing the whole thing. I came to die.

And that's the right thing. And the father thunders. Yes, it is.

Yes, it is. I have glorified. Your name.

He says. I will glorify it again. Oh, God.

And Jesus answered and said, then the voice that you just heard did not come because of me. It came for you. You needed this.

I didn't. Because now is the judgment of the world. Now is the ruler of this world cast out.

And if I am lifted up from the earth, I will draw all people to myself my way from my kingdom. John adds this looking back this, he said, signifying the death he would die. Jesus Christ is not a victim.

Jesus Christ was in control of his life, his whole life. He forced his own death. He died on the cross because you are a sinner and you need forgiveness for your sins.

He rose again from the dead for your justification so that you have a new standing in him. Just as if you'd never committed one sin justified. By the blood of Christ.

Well, he didn't give the crowd what they wanted. The disciples were that day confused. He was doing the right thing.

Cross is always the right way. Cross of Jesus Christ. If you come to the cross, do you know him? If you come to the place where you've said, Lord, not my way, but your way.

I don't want to use you for what I want. I want you to give me what I need. Forgiveness.

Eternal life. And give me your will. May it be done and not mine.

Your power fill me because I don't have any. And may you be glorified in my life. Turn your heart to Christ now.

Let's do it together now. Make it fresh and new. Lord, we give our hearts to you.

Forgive us, Lord Jesus, of our sin. Save us. Save me, Lord, to the uttermost.

Fill me with the power of your Holy Spirit. Lead me. Guide me.

Take me to heaven when I die. Bring heaven to my heart here while I live. May I live for your glory all the days of my life.

And then dwell in the house of the Lord forever when it's over. Lord, we love you. We praise you.

Fill us now with your life. And we ask it in the name of your Son and by his blood which alone saves. In Jesus' name we pray.

Amen.

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