

Welcome to

**CANYON  
BIBLE  
CHURCH**



*Palm Sunday*



**Please Silence**

**All**

**Cell Phones**

**for the**

**WORSHIP SERVICE**

# Worship in Song

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# King Of Kings

**King of kings and Lord of lords**

**Glory hallelujah (repeat)**

**Jesus, Prince of Peace,**

**Glory hallelujah (repeat)**

**(3 times)**



# Sing Hallelujah

© 1974 New Song Ministries ARR ICS UBP

Sing hallelujah to the Lord,

Sing hallelujah to the Lord.

Sing hallelujah, sing hallelujah,

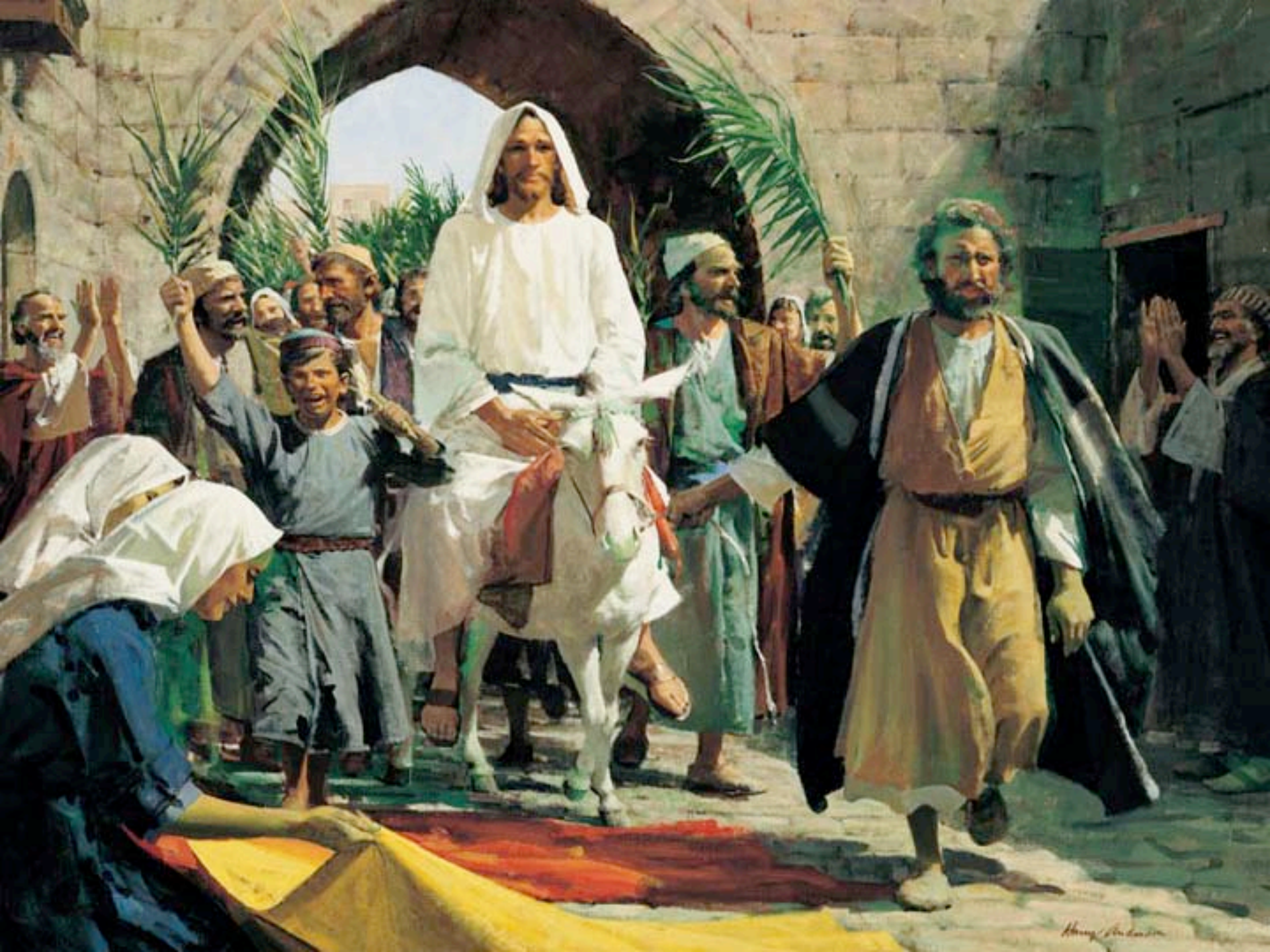
Sing hallelujah to the Lord.

Sing hallelujah to the Lord,

Sing hallelujah to the Lord.

Sing hallelujah, sing hallelujah,

Sing hallelujah to the Lord.



Henry Anderson



# Sing To The King

Sing to the King

Who is coming to reign

Glory to Jesus

the Lamb that was slain

Life and salvation

His empire shall bring

And joy to the nations

when Jesus is King

Come let us sing a song

A song declaring that

we belong to Jesus

He is all we need

Lift up a heart of praise

Sing now with voices raised to Jesus

Sing to the King

For His returning

we watch and we pray

We will be ready

the dawn of that day

We'll join in singing  
with all the redeemed  
'Cause Satan is vanquished  
and Jesus is King

Come let us sing a song

A song declaring that

we belong to Jesus

He is all we need

Lift up a heart of praise

Sing now with voices raised to Jesus

Sing to the King



# I AM

HOW JESUS ANSWERS LIFE'S DEEPEST LONGINGS

# That's Why We Praise Him

©1996 The Copyright Company Tommy Walker CCLI 1429991

He came to live,

Live a perfect life,

He came to be

The living Word, our Light,

He came to die

So we'd be re-con-ciled,

He came to rise

To show His pow'r and might.

That's why we praise Him,

That's why we sing,

That's why we offer Him

Our everything,

That's why we bow down

And worship this King,

'Cause He gave His everything,

'Cause He gave His everything.

He came to live,

Live again in us,

He came to be

Our conqu'ring King and Friend,

He came to heal

And show the lost ones His love,

He came to go

Prepare a place for us...

That's why we praise Him,

That's why we sing,

That's why we offer Him

Our everything,



That's why we bow down

And worship this King,

'Cause He gave His everything,

'Cause He gave His everything.

Hall-e, hallelujah,

Hall-e, hallelujah,

Hall-e, hallelujah,

Hall-e, hallelujah!

That's why we praise Him,

That's why we sing,

That's why we offer Him

Our everything,

That's why we bow down

And worship this King,

'Cause He gave His everything,

'Cause He gave His everything.

# I AM

HOW JESUS ANSWERS LIFE'S DEEPEST LONGINGS

The background of the slide is a tropical scene. On the right side, there are several palm fronds in shades of green and yellow, partially obscuring a bright sun. The sun is positioned in the upper right quadrant, creating a lens flare and casting a warm, golden glow across the sky. The sky is filled with soft, white clouds, and the overall color palette is dominated by warm yellows, greens, and oranges.

ANNOUNCEMENTS

and

GREETING

A tropical scene with a bright sun, palm fronds, and the word "Prayer" written in a cursive font. The background is a soft, hazy sky with a large, bright sun on the left side, creating a warm, golden glow. On the right side, there are several palm fronds, some in shadow and some catching the light. The word "Prayer" is written in a black, cursive font, centered in the middle of the image.

Prayer



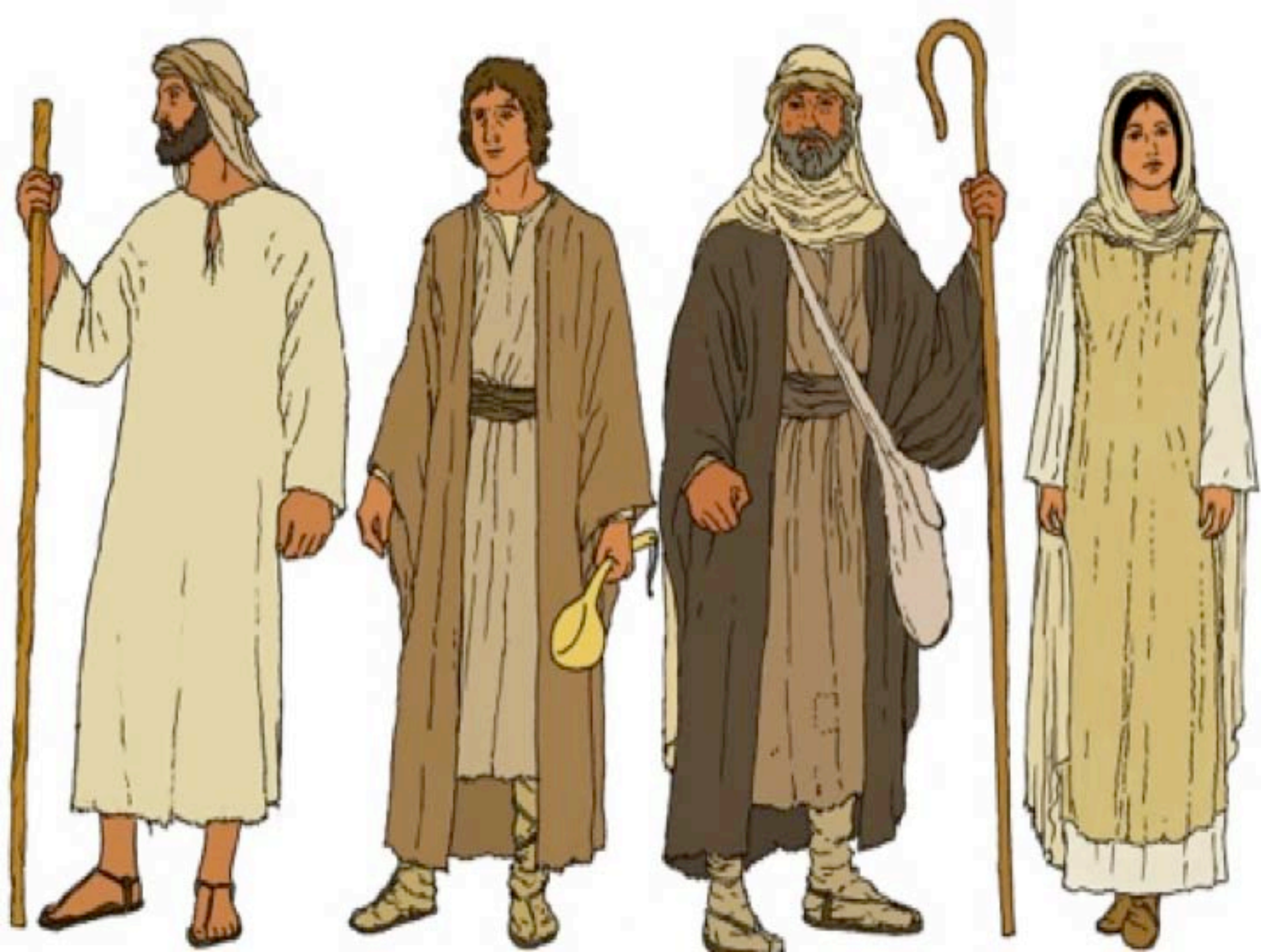
# CHILDREN'S MESSAGE





Matthew 21:8









# **WORSHIP THE LORD WITH TITHES & OFFERINGS**

**2 Corinthians 9:7 "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver."**

## **Doxology**

**Praise God, from whom**

**all blessings flow:**

**Praise Him, all creatures here below.**

**Praise Him above, ye heav' nly host;**

**Praise Father, Son and Holy Ghost.**

**A-men**

# Worship in Song



# You Are My King

Billy James Foote ©1997 [Worshiptogether.com](http://Worshiptogether.com), ARR, ICS, UBP

**I'm forgiven**

**Because You were forsaken.**

**I'm accepted;**

**You were condemned.**

**I'm alive and well,**

**Your Spirit is within me**

**Because You died**

**And rose again.**

**I'm forgiven**

**Because You were forsaken.**

**I'm accepted;**

**You were condemned.**

**I'm alive and well,**

**Your Spirit is within me**

**Because You died**

**And rose again.**

**Amazing love, how can it be**

**That You, my King,**

**Would die for me?**

**Amazing love, I know it's true,**

**It's my joy to honor You.**

**In all I do, I honor You.**

**I'm forgiven**

**Because You were forsaken.**

**I'm accepted;**

**You were condemned.**

**I'm alive and well,**

**Your Spirit is within me**

**Because You died**

**And rose again.**



**Amazing love, how can it be**

**That You, my King,**

**Would die for me?**

**Amazing love, I know it's true,**

**It's my joy to honor You.**

**In all I do, I honor You.**

**You are my King,**

**You are my King.**

**Jesus, You are my King.**

**Jesus, You are my King.**

**Amazing love, how can it be**

**That You, my King,**

**Would die for me?**

**Amazing love, I know it's true,**

**It's my joy to honor You.**

**In all I do, I honor You.**

**In all I do, let me honor You.**

# I AM

HOW JESUS ANSWERS LIFE'S DEEPEST LONGINGS

# Oh The Wonderful Cross

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.

See, from His head,

His hands, His feet,

Sorrow and love flow mingled down

Did e'er such love and sorrow meet,

Or thorns compose so rich a crown.



Oh the wonderful cross,

Oh the wonderful cross

Bids me come and die

And find that I may truly live.

Oh the wonderful cross,

Oh the wonderful cross

All who gather here

By grace draw near

And bless Your Name.

Were the whole realm

Of nature mine,

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, my all.

Oh the wonderful cross,

Oh the wonderful cross

Bids me come and die

And find that I may truly live.

Oh the wonderful cross,

Oh the wonderful cross

All who gather here

By grace draw near

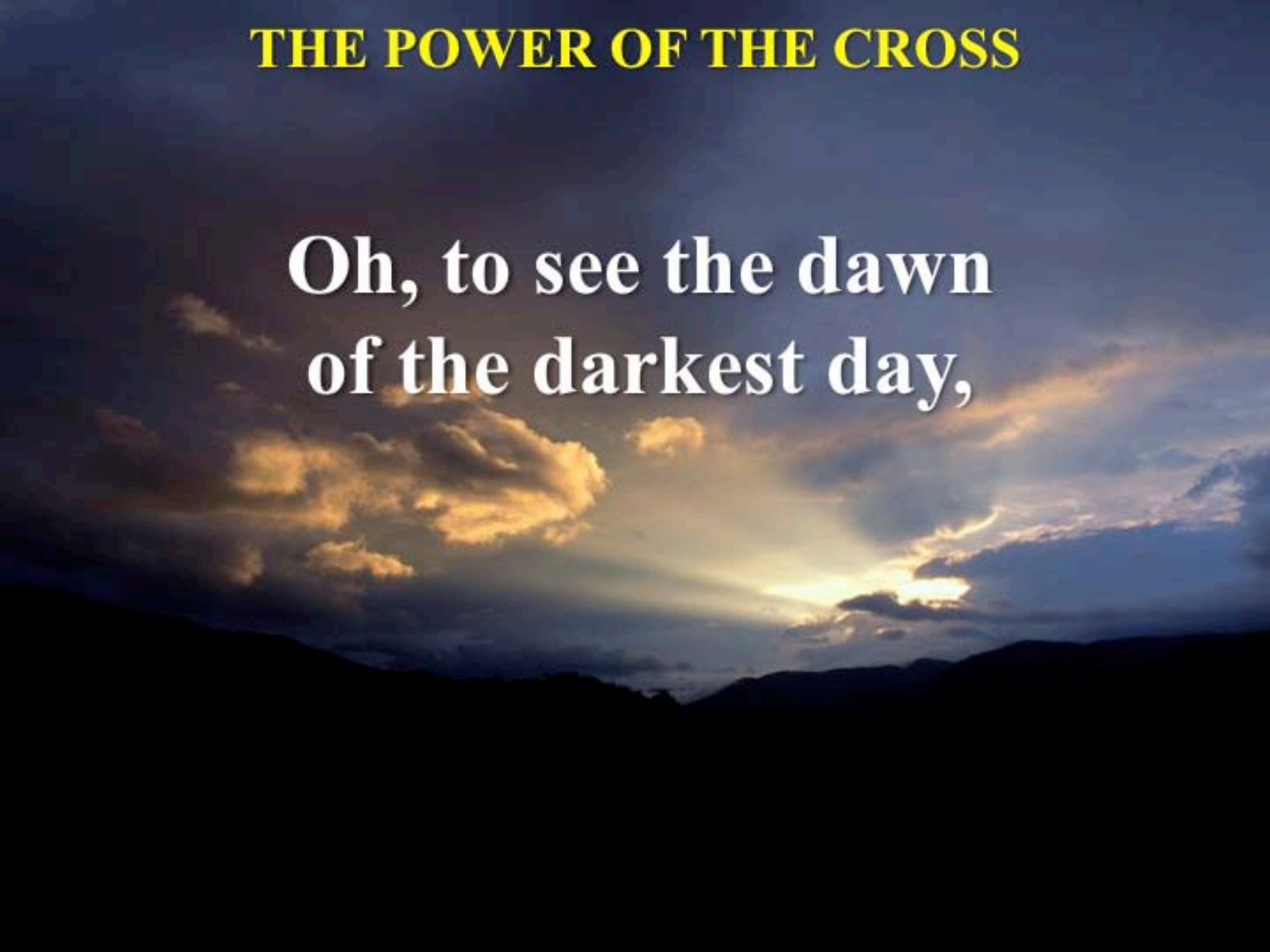
And bless Your Name.

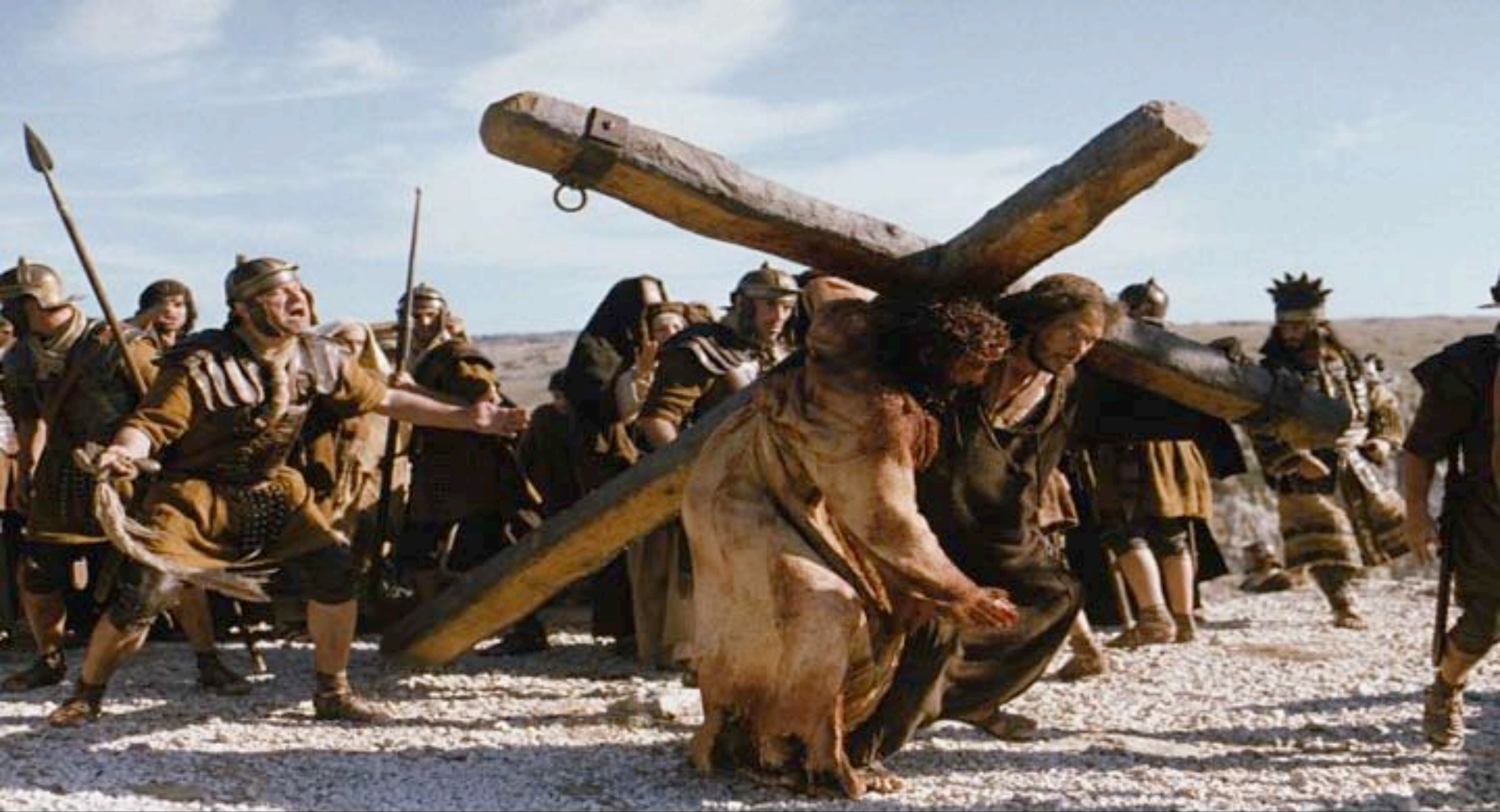
# I AM

HOW JESUS ANSWERS LIFE'S DEEPEST LONGINGS

# **THE POWER OF THE CROSS**

**Oh, to see the dawn  
of the darkest day,**





**Christ on the road to Calvary.  
Tried by sinful men, torn and beaten then  
nailed to a cross of wood.**





**This the power of the cross:  
Christ became sin for us.  
Took the blame, bore the wrath.**



**We stand forgiven  
at the cross.**



**Oh, to see the pain written on Your face,  
bearing the awesome weight of sin.  
Every bitter thought, every evil deed,  
crowning Your blood-stained brow.**



**This the power, of the cross:  
Christ became sin for us.  
Took the blame, bore the wrath.**



**We stand forgiven at the cross.**



**Now the daylight flees,  
now the ground beneath  
Quakes as its Maker bows His head.**



**Curtain torn in two,  
dead are raised to life,  
“Finished!” the victory cry.**



**This the power, of the cross:  
Christ became sin for us.  
Took the blame, bore the wrath.**

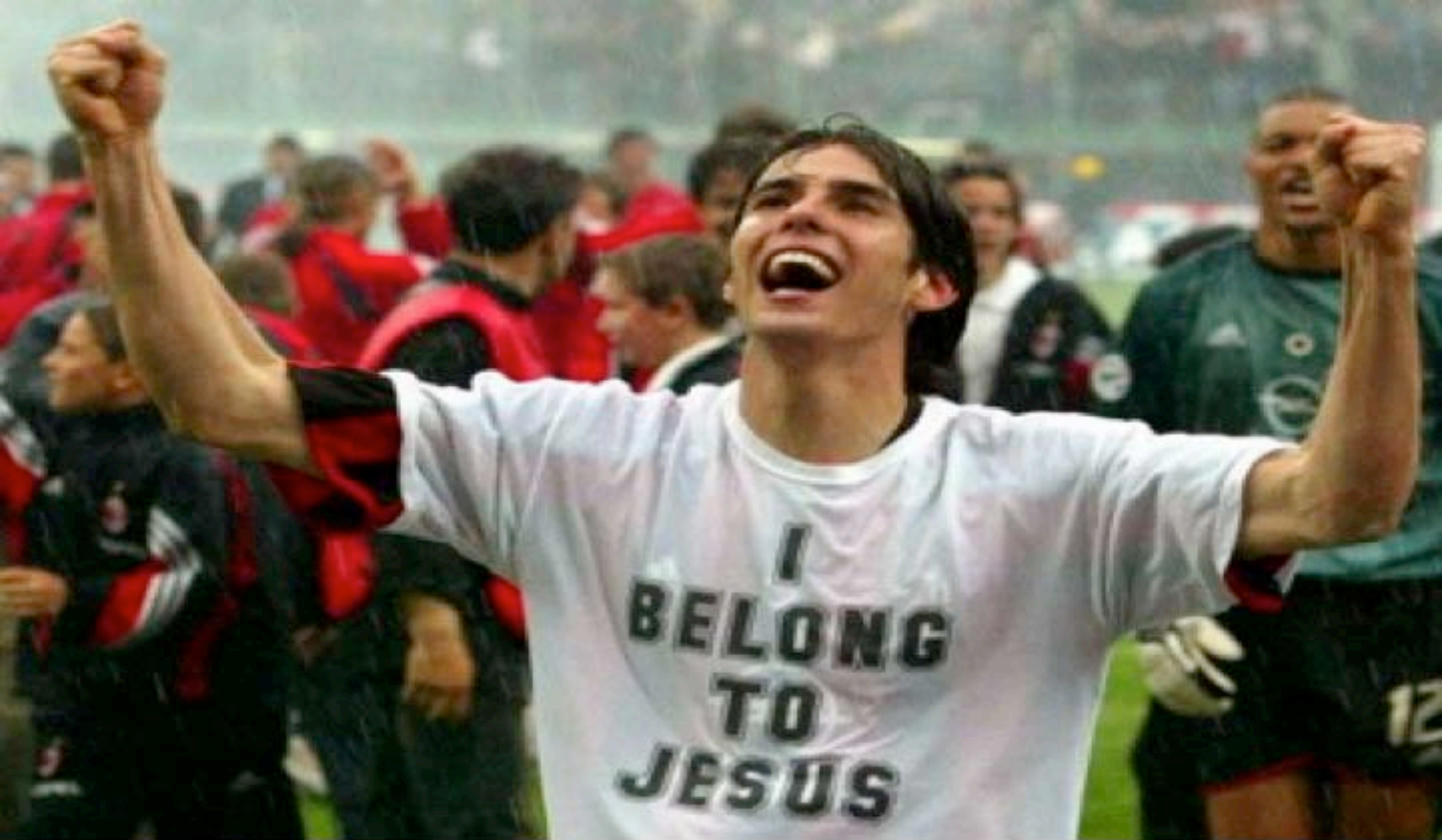




**We stand forgiven at the cross.**



**Oh to see my name  
written in the wounds,  
For through Your suffering I am free.**



**Death is crushed to death,  
life is mine to live,  
Won through your selfless love.**



**This the power of the cross:  
Son of God slain for us.  
What a love, what a cost.**



**We stand forgiven at the cross.**



**We stand forgiven at the cross.**

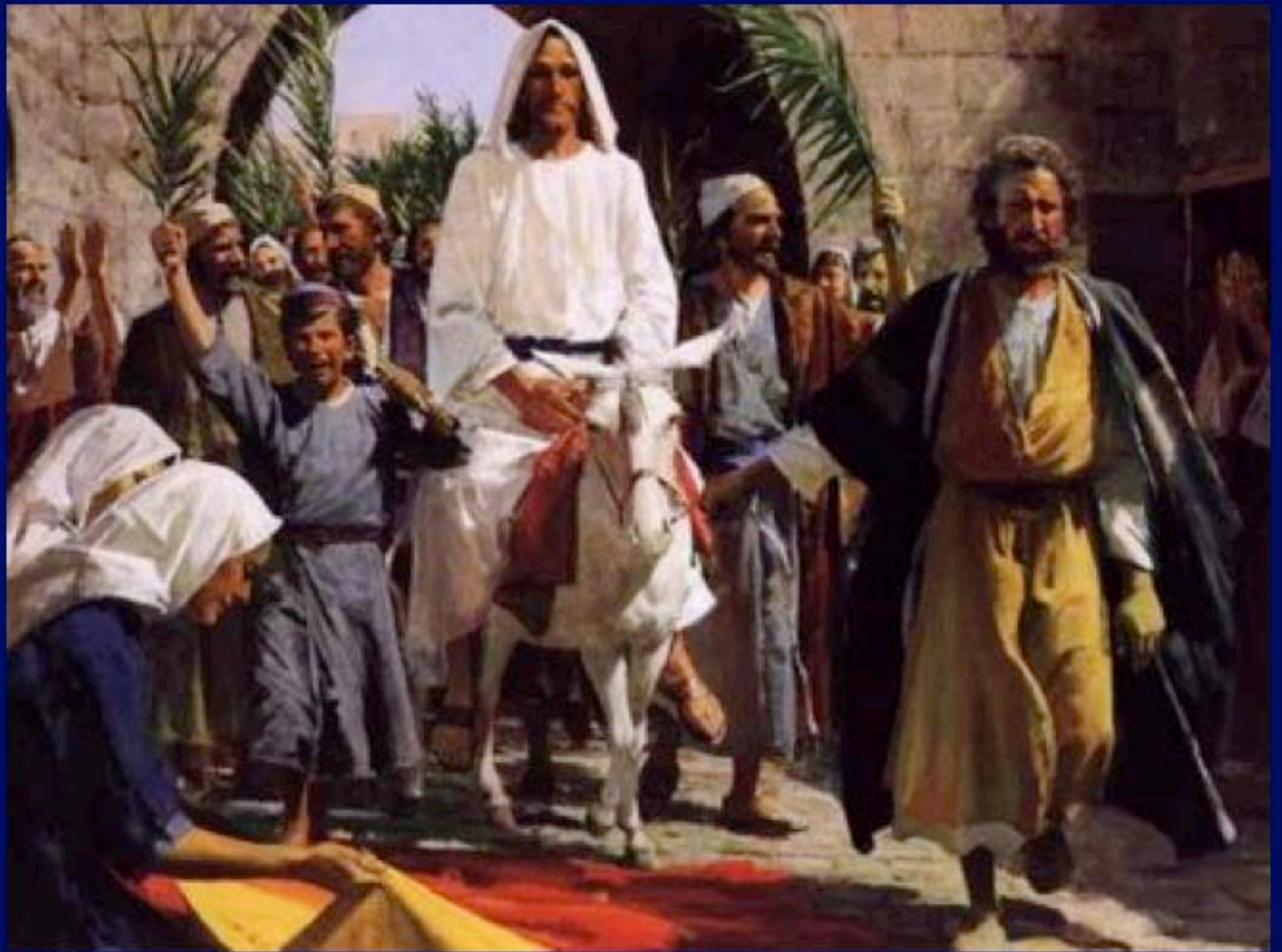
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# Worship in Reading & Prayer

**Luke 19:41-44; "When he drew near and saw the city, he wept over it, saying, "O that you knew today the terms of peace! But now they are hid from your eyes. For the days shall come upon you when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you because you did not know the time of your visitation."**



**Matthew 23:37 “O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”**



Worship in Teaching

**The First PALM  
SUNDAY**

## Introduction:

**Jesus chose to enter Jerusalem from the holy hill, the Mt. of Olives, riding upon an ass, the donkey as it is known, in broad daylight. This could only be interpreted as a dramatic act showing two things. First that He saw Himself as a King of the Jews, only kings back then rode into a city riding upon a colt. Also, that He was a King of peace. If His animal of choice were to have been a**

horse, then His message would have been one of war. Every eye was certainly transfixed upon Him, and Jesus knew the intensity of anger His behavior would stir within those already planning to kill Him. Thus, we learn of the profound courage living in the Lord's heart telling His naysayers that He would bring His message of Divine love and peace into the hotbed of the red-hot anger against Him.

**Secondly, Christ riding openly, in broad daylight, into Jerusalem was following in the history of many prophets who also wound up resorting to extreme acts of symbolism, again hoping to open the eyes of the blind who seriously needed to see. Christ's message to all back then, as well as to all today, is simply that He must be allowed to be King of Love and Truth in your own mind, or turn another direction for enlightenment.**

**You and I have our own interior Jerusalem the mind which God has given us. If Jesus is your Savior, then you also must allow Him to be King, and let His truth rule triumphantly within your thoughts.**

**It is extremely important that we too welcome the Lord with joy and celebration as He rides courageously and intently within your heart and mind, symbolized by the city of Jerusalem.**

Our text has **three** major statements.

I. Number one is Jerusalem's **ignorance**:(42)

II. Number two, based on the first, is that terrible **judgment** is coming upon Jerusalem: (43)

III. Number three is Jesus' response to all this: (41)



**Let's look and learn  
from these  
statements and their  
application to our  
situation.**

# I. The Ignorance of Jerusalem

**Judgment is coming upon Jerusalem**  
(verse 44) "because you did not  
know the time of your **visitation.**"

**What is this visitation?**

**In the Old Testament the term "visitation" was used for God's coming to his people, either to judge them or to save them.**

**For example, in Isaiah 29:5f. the prophet says to the rebellious people, "The multitude of your foes shall be like small dust . . . and in an instant suddenly, you will be *visited* by the Lord of hosts with thunder and with earthquake and with a great noise."**

That is a visitation for judgment.

**But in Genesis 50:24; Joseph says to his brothers in Egypt, "I am about to die, but God will *visit* you and bring you up out of this land to the land which he swore to Abraham."**

**So the great deliverance at the Exodus from Egypt was a visitation not for judgment but for salvation. (Freedom From Slavery)**

**When we look at the two places where this term "visitation" occurs in the rest of Luke we can see that the visitation meant here in 19:44 is clearly a visitation of God to save his**

**people, specifically to save them through the Messiah, Jesus Christ.**

**(1). In Luke 1:68, Zechariah, John the Baptist's father, prophesies about Jesus and says, "Blessed be the Lord God of Israel, for he has *visited* and redeemed his people; he has raised up a horn of salvation for us in the house of his servant David."**

**(2).** And in Luke 7:16, after Jesus had just raised up a widow's son from the dead, the people in the village of Nain "were seized with fear, and they glorified God saying, 'A great prophet has arisen among us!' and 'God has *visited* his people!'"

**Therefore, when Jesus says to Jerusalem, "You did not know the time of your *visitation*," he means,**

**"You did not know that my coming to you is the coming of God for your redemption, your salvation."**

**The people of Jerusalem were ignorant that the time in which they lived was absolutely unique.**

**God, in Jesus Christ, had come into the world to announce his kingship and to gather his subjects into a new community.**



**Never before had JESUS come to man in this way, and never again would JESUS approach the world like this.**

**The time was unique, and the nation of Israel were by and large oblivious of how ominous the days were.**

**In Luke 12:54-56, Jesus said to the crowds,** “When you see a cloud rising in the west, you say at once, “A shower is coming,” and so it happens. And when you see the south wind blowing, you say, “There will be scorching heat,” and it happens. You **hypocrites!** You **know** how to interpret the appearance of earth and sky; but why do you **not know** how to interpret the present time?”

The time of the ministry of John the Baptist, of Christ, and his apostles in Judea, was the time of Jerusalem's visitation in a way of mercy; which not being taken notice of, and observed, brought another kind of visitation upon them, even in a way of wrath and vengeance. The Jews pretend to assign other causes of Jerusalem's destruction; but the true cause was their rejection of Jesus, as the Messiah. (JOHN GILL)

## II. Why Were They Ignorant?

That's an important question for us to answer: Why does Jerusalem not know the time of its visitation?

It is important to answer because someone might say, "How can they be destroyed for not knowing something? How can you be held responsible for what you are ignorant of?"

**And it's important to answer, too, because there are many people today who think they **know** what they need to, but in fact do not have true **knowledge**.**

**Why did Jerusalem not **know** the king had come?**

**There is a clue in verse 42, Jesus said, "Would that even today you **knew** the things that make for **peace!**"**

**There is one other place in Luke where these terms translated "things that make for peace" occur, namely, in the parable of...**

**Luke 13:41-42 “What king going to encounter another king in war will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace.”**

**"Terms of peace" is the same phrase translated "things that make for peace" in Luke 19:42.**

**So the picture we should have in our minds as Jesus approaches Jerusalem for the last time is that a king is coming to a rebellious city, a hotbed of resistance against his rightful authority.**

**The king is willing to make peace, but only on his own terms.**

**When JESUS says Jerusalem does not know these terms of peace, he does not mean he never told them what they were.**

**Jesus had already cried out in Luke 13:34, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often**



would I have gathered your children together as a hen gathers her brood under her wings but you would not!"

There's the answer: the terms of peace had been spelled out again and again, as affectionately and as firmly as a hen goes after her chicks to protect them.

**Jerusalem knew the terms of peace but rejected them!!!!**

**The same is true about the time of their visitation; Had they not been told and shown that the king had come?**

**Indeed they had. In Luke 17:20f. it says, "Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The**

kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold..."

*"...the kingdom of God is in the midst of you."*

**Jesus went a long way to clarify that the current expectations for a political, warrior Messiah were misguided.**

**The king and his kingdom had already arrived.**

**It was manifest in the power of Jesus' words and deeds.**

**For example, he said in Luke 11:20,**  
"If it is by the finger of God that I  
cast out demons, then the kingdom of  
God has come upon you."

**Do they then not know the time of  
their visitation? Yes, they do know it.  
They know they have been visited,  
and they know the terms of peace.**

**Therefore, when Jesus says, "O that today you knew the terms of peace," he uses the word "*know*" in a different sense, very common in the Bible.**

**For example in Matthew 7:22f. Jesus says, "On *that day* many will say to me, "Lord, Lord, did we not prophesy in your name . . . and do many mighty works in your name?" And then I will declare to them, "*I never knew you*; depart from me, you evildoers."**

Now Jesus *knows* all the facts there are to know about every man. What he means here is: *"I never approved of you; I never acknowledged your rightness; I never accepted your work."*

That's the sense in which "know" is used in Luke 19:42 & 44. *"O that you knew the terms of peace"* means, *"O that you approved these terms, that you acknowledged their rightness and accepted them into your life as what governs your conduct."*

**So the reason Jerusalem is guilty and liable to judgment is not because it never heard of God's visitation or his terms of peace, but because, to use Paul's words, the people "suppressed the truth in unrighteousness" (Romans 1:18).**

### **III. The Present and Coming Judgment**



**But why? Why did Jerusalem reject the king's terms of peace?**

**The answer verse 42 gives is: "O that you knew the terms of peace, but now they are hidden from your eyes."**

**It's all over for Jerusalem, God has already passed sentence upon them.**

**In Matthew 23:38, Jesus says to Jerusalem in this last week: "How often would I have gathered your children together . . . but you would **not**. Behold your house is *forsaken* and desolate."**

**God has forsaken Jerusalem and given them up to their own **sin**. And so they are irreparably blind, and all the terms of **peace** are hidden from their eyes (cf. Matthew 11:25)**

**Matthew 11:25** “At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children;” (ESV)

**Jesus reveals to us here something very deep about his heart.**

**On the one hand (human) he expresses his grief that Jerusalem rejected his peace proposal. He weeps and cries out, "O that you knew the terms of peace!"**

**But in the same breath he bows (divine) before the sovereign decree of his Father in heaven: God has hidden these things from their eyes.**

**The divine mind is not simple; it is very complex.**

**With Jesus we get a glimpse into the heart of God.**

**Viewing reality in one set of relationships, God does not delight in the death of the wicked. He is grieved at sin and destruction.**

**But viewing reality in another set of relationships and from a larger, all-encompassing perspective, he deems it right and praiseworthy sometimes to hide the terms of peace and to shut man up to his own sin and bring him into judgment.**

**For Jerusalem this time, the historical form of that judgment came in 70 AD.**

**It is described in verses 43 and 44:**

**“For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side, and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you.”**

**Just Thirty + years later the prophecy came true and the Roman army besieged Jerusalem, conquered it, and leveled the temple to the ground.**

**I say this is the historical form of God's judgment upon Jerusalem because the destruction of a city and even the loss of life in physical death is not the end but only the beginning of judgment.**



**No one in the Bible warned of hell as often or as vividly as Jesus did.**

**And one of those warnings came to Jerusalem a few days after the triumphal entry.**

**Jesus says to the Pharisees in Matthew 23:31-36: “You witness against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers. You serpents, you brood**

of vipers, how are you to escape being sentenced to *hell*? Therefore, I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town, that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all this will come upon this generation.”

**The hen with outspread and beckoning wings has become a roaring lion.**

**There is a "*too late*" in dealing with God.**

**He may stretch out his wings to you and beckon you again and again to take refuge in his mercy, but there will come a point when the beckoning ceases, and the sentence is passed, and it is too late.**

"How oft would I have gathered you . . . but you would **not**. Your house is *forsaken* and desolate."

**IV. Accept God's Terms of Peace!**

**Now all of that is very bleak and sober and fearful.**

**But now we come to the third major statement in our text and conclude with words of hope.**

**The main reason we speak of hell is to motivate people to hope in God and cherish his mercy more intensely.**

**Luke did not record this text for us just to inform us about Jerusalem's doom, but more importantly to encourage us that Jesus Christ is**

always eager and willing to make peace with anyone who will accept the terms of peace he offers.

"He wept saying, 'O that today you knew the terms of peace!'"

**O that today you would approve and accept as the charter of your life Jesus' terms of **peace**.**

**After Jesus had died and risen from the dead and returned to his father in heaven, he continued his **peace** offer to the world through his ambassadors.**

**Paul describes his ministry in 2 Corinthians 5:19-21 like this:**

**“God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.”**



**That is just another way of saying, "O that you would accept God's terms of peace!"**

**That's the main message of Palm Sunday today: The king has come to his rebel subjects and offered peace terms while the time lasts.**

**The terms of peace are simple:**

**1. Lay down your arms, especially the weapons of self-righteousness and self-sufficiency;” Romans 3:23;**

**2. Admit your defeat; accept your full and free pardon (total amnesty), Romans 6:23;**

**3. And swear your allegiance to the new king in your life. Romans 10:9,10;**

**1. Romans 3:23 “for all have sinned and fall short of the glory of God,”**

**2. Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”**

**3. Romans 10:9,10 “because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved.”**

**There is nothing more satisfying in all the world than to be the believing subject of a king like Jesus.**

**Picture him riding toward Jerusalem, the rebel city.**

**A multitude praises him: "Hosanna, blessed is the king who comes in the name of the Lord."**

**He knows the praise is shallow.**

**In a few days it will vanish away. But does he rebuke them? No.**

**He actually defends them against the criticism of the Pharisees:**

**" 'Teacher, rebuke your disciples!' . . . 'I tell you, if these were silent, the very stones would cry out.'"**

**He knew his days were numbered.**

**There was not a trace of self-pity in him.**

**Isn't that the kind  
of king you want  
for your ruler and  
defender?**

**O that today you would take  
his terms of peace! I beseech  
you on behalf of Christ: Be  
reconciled to God!**

# Worship in Song



# **I Will Glory In The Cross**

**I boast not of works  
Nor tell of good deeds  
For naught have I done  
To merit His grace  
All glory and praise  
Shall rest upon Him  
So willing to die in my place**

**I will glory in the cross**

**In the cross**

**Lest His suff'ring**

**All be in vain**

**I will weep no more**

**For the cross that He bore**

**I will glory in the cross**

**My trophies and crowns  
My robe stained with sin**

**'Twas all that I had**

**To lay at His feet**

**Unworthy to eat**

**From the table of life**

**'Til love made provision for me**

**I will glory in the cross**

**In the cross**

**Lest His suff'ring**

**All be in vain**

**I will weep no more**

**For the cross that He bore**

**I will glory in the cross**

**I will glory in the cross**

# Benediction & Fellowship