

WELCOME TO



BELL CREEK

Community Church



MARCH 29, 2026

BEHOLD YOUR KING IS COMING TO YOU!
JOHN 11:47–53; JOHN 12:12–19

SERMON BY: PASTOR FRED WRIGHT

CURRENT SERMON SERIES:
FOLLOW – OUR JOURNEY WITH JESUS

BEHOLD YOUR KING IS COMING TO YOU!

JOHN 11:47—53; JOHN 12:12—19

The King Feared by the Powerful

The King the People Expected

The King Who Arrived

The King and Savior We Need

FOR NEXT WEEK

Read Luke Chapter 24. Join us next Sunday for Easter as we hear of “The Living Christ and the Death of Death!”

DAILY CHRONOLOGICAL BIBLE READING

MARCH 29: JOSHUA 22-24

MARCH 30: JUDGES 1-2

MARCH 31: JUDGES 3-5

APRIL 1: JUDGES 6-7

APRIL 2: JUDGES 8-9

APRIL 3: JUDGES 10-12

APRIL 4: JUDGES 13-15

UPCOMING AT THE CREEK

ROAD TO CALVARY

Road to Calvary 2026, an open house interactive walk-through will be on Wednesday, April 1 from 12:00-9:00 PM. There will be various learning stations set up throughout the church to guide you through Jesus's final hours. It takes about 45 minutes to complete the walk, and the event is appropriate for adults and children. Please enter through the very back of the church at the end of the Kids' Creek hallway.

GOOD FRIDAY SERVICE

Our Good Friday Service will be on Friday, April 3 at 6:30 PM. No childcare available.

BETWEEN TWO TREES BOOK STUDY

Our Between Two Trees study will meet Sunday, April 12 at 9:15 AM in the Prayer Room. We will be reading the final installment of the Chronicles of Narnia: The Last Battle by C. S. Lewis. If you have any questions, please reach out to Pastor Dylan (dylan@bellcreek.org).

DAD-CO

A new community just for Dads is starting! DadCo is an opportunity for dads to build real friendships, share honest advice on parenting life, and find encouragement through monthly meetups and events. Whether you are a new dad or your kids are grown, DadCo equips you to thrive as a father, husband, and man-together in community. Join us at our launch on Monday, April 6 at 6:30 PM in the Prayer Room. Moving forward, meetings will be the first Monday of each month. Please contact Alex Quint or email info@bellcreek.org to learn more.

MOMCO RUMMAGE SALE

MomCo's semi-annual Rummage Sale will take place on Saturday, April 18 from 9:00 AM-3:00 PM. If you would like to donate items, you can do so at the following dates and times:

Sunday, April 12 at 12:30 PM

Monday, April 13 & Tuesday, April 14 by appointment (Email Rachel@bellcreek.org to schedule)

Wednesday, April 15 from 5:30 PM-8:00 PM

Thursday, April 16 from 9:00 AM-2:00 PM and 4:00-8:00 PM

Friday, April 17 from 9:00 AM-2:00 PM

We will also do a presale for Bell Creek Attendees only on Friday, April 17 from 6:00-7:30 PM. If you would like to volunteer or donate food for the volunteers, please reach out to Rachel Nash (rachel@bellcreek.org).

MINISTRY OPPORTUNITIES

PRAYER MEETINGS

WEDNESDAYS 6:30 - 7:30 PM

FRIDAYS 12 NOON

PRE-TEEN & MIDDLE SCHOOL BIBLE STUDY

WEDNESDAYS 6:30 - 7:45 PM

SUNDAYS AFTER WORSHIP

2ND SERVICE

AWANA

WEDNESDAYS 6:30 - 7:45 PM

SEPTEMBER-MAY

HIGH SCHOOL BIBLE STUDY

SUNDAYS 11:00 AM

FIND OUT MORE ABOUT MINISTRY OPPORTUNITIES
AND EVENTS AT BELLCREEK.ORG

OUR MISSION

MATTHEW 22:37-40

He said to him, "Love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest commandment. The second is like it: Love your neighbor as yourself. All the law and prophets depend on these two commandments."

MATTHEW 28:19-20

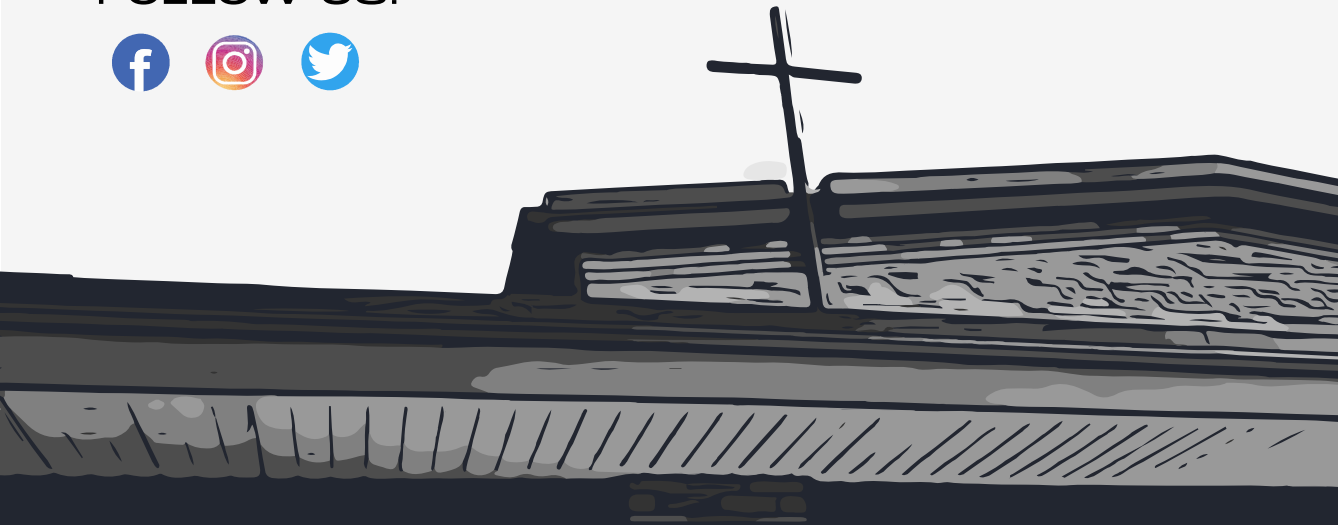
Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember that I am with you always to the end of the age.

STAY CONNECTED

WE HOPE TO SEE YOU HERE!

WWW.BELLCREEK.ORG/CONTACT-US

FOLLOW US!



BELL CREEK
Community Church

30000 FIVE MILE RD.
LIVONIA, MI 48154

Palm Sunday 03.26.2026

“Behold, Your King is Coming to You!”

John 11:47–53; John 12:12–19

Scripture Reading:

“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.” (Zechariah 9:9, ESV)

The King Feared by the Powerful

“So the chief priests and the Pharisees gathered the council and said, “What are we to do? For this man performs many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.”” (John 11:47–48, ESV)

“The Pharisees and chief priests call together literally a “Sanhedrin,” probably referring here to the supreme court of Israel or those of its representatives who are available.

Their concern is a legitimate one validated by history: those perceived as political messiahs threatened their own power and Judea’s stability, inviting Roman intervention; the Romans accepted only one king, Caesar. Josephus testified to this concern of the priestly aristocracy, and one reason Joseph Caiaphas maintained his office longer than any other high priest of the first century (A.D. 18–36) was that he kept the peace for the Romans. But this is another touch of John’s irony (a common ancient literary device): this was their view, not that of the Romans (18:38; 19:12); and although they killed Jesus, the Romans ultimately did take away their temple and nation, in A.D. 70, anyway. See Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Jn 11:47–48.”

Note the irony here, the Pharisees are the spiritual leaders, the experts in the Law of Moses. They ought to be the guardians stewards of Israel’s hope, expectantly looking for the Messiah, but they are the first to reject Him

What do the Pharisees fear? They certainly don’t fear Jesus or stand in awe of Him. They fear what Jesus could cost them: their place (the temple), their power, their system, and their nation. “The Romans will come and take away both our place and our nation.”

They don’t bother to ask “Is He the Messiah?” Remember who did ask that question? The Samaritan woman in John 4! The woman at the well sordid past! They are more concerned about losing what they have, than considering that He may indeed be the Son of God, the promised Messiah and honoring, worshiping, serving, surrendering to Him (as they should have).

“But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation

should perish.” He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad. So from that day on they made plans to put him to death.” (John 11:49–53, ESV)

One reason Joseph Caiaphas maintained his office longer than any other high priest of the first century (A.D. 18–36) was that he kept the peace for the Romans. But this is another touch of John’s irony (a common ancient literary device): this was their view, not that of the Romans (18:38; 19:12); and although they killed Jesus, the Romans ultimately did take away their temple and nation, in A.D. 70, anyway. See Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Jn 11:47–48.”

Joseph Caiaphas was not a High Priest who had the fear of God, God’s Word, or the best interests of God’s people in his mind. Yet, even so, in God’s providence, this deeply flawed man held the office of shepherd to God’s people, and when he spoke these words, even he did not realize that he was prophesying that the One would die to save many! God’s good purposes will not be hindered or delayed by the failings of sinful men.

The King the People Expected

“So the chief priests made plans to put Lazarus to death as well, because on account of him many of the Jews were going away and believing in Jesus.” (John 12:10–11, ESV)

“The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”” (John 12:12–13, ESV)

What kind of King or Messiah did the people want? The Messiah would be recognizable by his deeds. He would accomplish visible, political, national deliverance. He would rebuild or purify the Temple. He would gather the scattered tribes of Israel (the ingathering of exiles). He would defeat the enemies of Israel (that would be Rome, in the first century). He would establish Torah (the Law of God expressed in the Old Testament) observance universally. He would bring an era of universal peace (shalom), and all the nations would acknowledge Israel’s God. In fact, Orthodox Jews, who are still waiting for the Messiah would share these expectations.

Have you ever wondered why the Jewish people have rejected Jesus as the Messiah? What the Messiah was NOT expected to do: They did not expect the Messiah to die and rise again as part of his mission (crucifixion was a decisive disconfirmation for most Jews. Deuteronomy 21:23 made a crucified messiah scandalous). Remember when Peter confessed that Jesus was the Messiah, the Son of the Living God, and then Jesus told the disciples that He “must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.” (Matthew 16:21, ESV). What was Peter’s reaction to that? “And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you.”” (Matthew 16:22, ESV). They didn’t expect the Messiah was not expected to inaugurate the Kingdom of God in a spiritual sense while leaving Rome in power. They didn’t expect the Messiah to be the Son of God, and God Himself in the flesh.

Should they have expected all these things from the Messiah? Yes! All of them were predicted hundreds of years before Jesus was born. Isaiah 52 and 53, written 700 years before Christ, predicts that the Messiah will die for our sins and then triumph over death. That is why Jesus, after His resurrection, said to the disciples, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself." (Luke 24:25–27, ESV).

The problem was not (and is not) the absence of prophecy, but the failure to believe all that the prophets spoke. Both the suffering and the glory have always been plain to see.

But the crowd just wanted the glory of the Messiah without the suffering. The people are singing Psalm 118, a psalm about the Lord's salvation, and they're applying it to political liberation

So, the Pharisees reject Jesus as King because they don't want the Romans to destroy them. The crowd wants to enlist Jesus to give them political deliverance. Both miss who this King truly is.

So who is this King? Jesus answers the question Himself, not with words, but with a donkey!

The King Who Arrived

"And Jesus found a young donkey and sat on it, just as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" (John 12:14–15, ESV)

John quotes the Book of Zechariah to show that this event is a fulfillment of the prophecy, "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey." (Zechariah 9:9, ESV)

Instead of arriving on a warhorse, Jesus rides into Jerusalem on a donkey. Instead of arriving with conquest by force of arms, He comes to bring peace between God and man. Instead of tyrannically demanding service, He comes to serve to the point of sacrificing His life.

Jesus answered their "Hosanna" (Save!) just not the way they meant it. He came to save, but from something far worse than deeper Roman oppression. He came to overcome sin, not Caesar.

This king delivers salvation because He is the only One able to do so. He is both God and man. He is completely divine and fully human. He is entirely righteous and without sin, holding power and healing in His hands so that no sickness, disease, demon, or even death itself can stand against Him. Yet, He is loving and humble, seeking not the righteous but sinners, for He did not come to condemn the world but to save it.

Even his disciples didn't get it until afterwards: "His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him." (John 12:16, ESV)

We are not so different from these folks. Because the issue is not whether we want a Messiah, a Savior. We all want a savior, and we all say “Hosanna” to something or someone. But the question is, what kind of savior do we want? Will we receive the true King and Savior as He truly is, and not as we want Him to be?

The King and Savior We Need

“Was it not necessary that the Christ should suffer these things and enter into his glory?”

Here’s a question: “What are you actually trusting to deliver you?”

The Pharisees believed in a Messiah. The crowd believed in a Messiah. But neither were willing to receive Him when He arrived because He wasn’t what they wanted in a savior.

We have many “messiahs” that promise “salvation” but cannot deliver: money, politicians, ideologies, celebrities, technologies, medicine, psychology, diet and exercise plans, and productivity gurus. We want to feel in control of our lives. We seek comfort, prosperity, health, approval, good relationships, peace, happiness, escape from turmoil, and look to these modern “messiahs” to provide them for us.

All of this leads to one conclusion: there is a messianic hunger within us that is impossible to remove because it is divinely implanted. It’s like Augustine said, “our hearts are restless until they find their rest in Thee oh God.” Every failed messianic substitute confirms this truth. The fact that we keep creating “messiahs” and end up disappointed by them strongly suggests that the real one does exist! Every counterfeit messiah, by its failure, points toward the genuine article.

Now, there’s nothing wrong with desiring peace, and health, and happiness, and freedom from turmoil. But first, we must recognize that the greatest need of our lives is not these things. The greatest need of our lives is a right relationship with God. For without that, we have nothing. And to have that, we must look to the True and Only Savior, Jesus.

Every political messiah fails because the problem goes deeper than politics. Every technological savior fails because the issue isn’t technological; it’s a broken relationship with God. Ideologies fall short because they can’t decisively address human sin; they can only attempt to manage it. Every medical breakthrough merely delays the inevitable approach of death. Every cult messiah fails because they exploit their followers and replace what they’ve stolen with lies.

Only Jesus can provide what we truly need: forgiveness of sins, deliverance from the wrath, a restored relationship with God, transformation of our hearts, defeat of death (rather than its delay), , and a Kingdom ruled by an all-powerful, all-knowing, ever-present, righteous, loving King.

So what’s the proper way to respond to Jesus, the King of Kings and the Lord of Lords? We accept Him as He truly is! He is the humble, sacrificial King who saves from sin, not just suffering. We approach Him in our own humility and say, “You’re right. I’ve sinned. I’m a sinner.” We ask Him to forgive us, restore the broken relationship, and begin shaping us into the people He has made us to be.

Behold your King. Will you receive the one who truly came to save you? Where might you still be tempted to trust a “false messiah?” Something other than Christ, to give you what only He can truly provide?

For those of us who are suffering: In the midst of what you're walking through right now, will you entrust yourself and what you're going through to King Jesus? Because He is good, and kind, gentle, and humble in heart. And He is strong. He's powerful. Even when His ways are hard to understand, He is with you in your present struggle, and He is working for your good because He loves you.

Benediction:

We look to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God." (Hebrews 12:2, ESV)