

"He Didn't Come to Fix You. He Came to Replace You."

Matthew 21:1–11 | John 12:12–19 (ESV)

BIG IDEA

Everyone in that Palm Sunday crowd was hoping Jesus would improve their situation. He rode in to do something infinitely more disruptive — and infinitely more merciful — than that.

Key Word to Watch: *Hosanna* — from the Hebrew *hoshia na* (Psalm 118:25), the traditional cry of someone in desperate straits appealing to a king for rescue. The crowd wasn't celebrating — they were petitioning.

POINT I — What the Crowd Wanted: The Renovation Plan

The Palm Sunday crowd welcomed Jesus as a political renovator — someone to fix their existing situation. But proximity to Jesus is not the same as comprehension of Jesus.

A. Two Processions — Two Completely Different Ideas of 'Better' (*Matthew 21:1–9*)

On the same morning Jesus rode from the east on a donkey, Pilate rode from the west on a warhorse. Two parades. Two kings. The crowd's cry of "Hosanna" wasn't a cheer — it was a desperate prayer for rescue.

B. The Crowd Got the Title Right and the Job Description Wrong (*Matthew 21:9; Zechariah 9:9*)

They shouted the right messianic title — "Son of David" — but expected a military commander. Zechariah 9:9 described the coming king as *anav* (Hebrew: afflicted, brought low). They got the name right and the nature completely wrong.

— Personal Reflection:

Most of us come to Jesus with a renovation plan. What is yours? What have you been asking God to fix or improve?

POINT II — What Jesus Did Instead: He Went for the Load-Bearing Wall

The crowd expected Jesus to march to Pilate's house. Instead He went straight to the Temple — the load-bearing wall of their entire religious and economic world — and overturned it.

A. He Overturned the Tables, Not the Tax Code (*Matthew 21:12–13*)

You wanted new countertops. He pulled up the foundation. Jesus always targets the structural issue — not the symptoms you're aware of, but the load-bearing wall your life is resting on.

B. He Wept Before He Acted — This Was Grief, Not Anger (*Luke 19:41–44*)

The Greek *eklaio* — loud, unrestrained weeping. Before Jesus overturned the tables, He wept over the city. The demolition always comes with grief on His side, not just yours.

— Personal Reflection:

What is the load-bearing wall in your life right now — the thing everything else rests on that isn't Jesus?

POINT III — What He Builds Instead: The New Foundation

The triumphal entry begins Holy Week, which ends in a death that looks like defeat and a resurrection that reveals it was actually a foundation being poured.

A. The Entry Was the Announcement; the Cross Was the Foundation (*John 12:27; 1 Corinthians 3:11*)

"No one can lay a foundation other than that which is laid, which is Jesus Christ." Palm Sunday is the announcement that the demolition is beginning.

B. He Rode In Humble Because the Demolition Requires Your Consent (*Matthew 21:5; Revelation 3:20*)

The Greek *praus* — a warhorse trained under control. He rode in humble not because He was weak, but because He was restraining Himself. An invitation requires restraint. He will never demolish what you won't hand Him.

"He does not come to make bad people good. He comes to make dead people alive."

— Adrian Rogers

— **Personal Reflection:**

What room in your life have you been managing yourself? What would it look like to hand Jesus the keys to the whole house?

CLOSING THOUGHT

The thematic tension we opened with — *why does it feel like no matter how hard we try to change, we always end up back in the same place* — has a structural answer: because cosmetic work doesn't fix structural problems. New paint on a cracked wall doesn't fix the crack.

He's knocking on the door. The only question Palm Sunday leaves us with is: are you going to hand Him the keys to the whole house?