

“All Hail”
By Brother Parrish Lee
Sunday, April 5th, 2015

Giving honor to God, our Savior, our Master, our Comforter, our King, our present help in time of need, our bridge over our troubled waters, our way when there is no way. He who knows how to do all things and then comes to do that for us. Giving honor to Him. Giving honor to our founding pastor, he and his family, who birthed this ministry, to our pastor, on whose shoulders the ministry now resides, giving honor to he and his family. Giving honor to all those who have taken up the mantle and have stood in the gap to make up the hedge for the ministry as God would call them. And giving honor to all of y'all, who—man, y'all are looking kind of good. Wow. Sometimes, you've just got to represent, you know? And giving honor to all of y'all, who prepare your heart, and come and say, “Hey, today is the Lord's day.” Amen.

Our theme for the month, for the month, is from:

1 John 4:8 *He that loveth not knoweth not God; for God is love.*

That's our theme for the month, but our theme for today is simply, “He is risen.”(Matthew 28:6) And, with that:

Matthew 28:9 *And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.*

If you could bow your heads with us for just a moment. Lord, we thank You as we come into Your presence, and, truly, Lord, there is none like You. Look at this beautiful day that You've blessed us with today, that we might be in remembrance, for it was a day like this. And look at the blessings that You would pour down on those who would worship You, for truly they join the angels as they say, “There is none likened unto the Lamb of God.” And, truly, Lord, as we come into Your presence, we ask—You have poured out bountiful blessings this day, and not just this day, but our entire lives, Lord—we ask that You bless the reading of Your Word that we might be nurtured thereby, that it would not return unto You void, but, as it says in Your word, but that it would accomplish that to which You sent it. And, Lord, we present ourselves to You. I pray that I might be out of the way, and that Your spirit take its liberty and that we might say that it has been good to be in the House of the Lord, and everyone said, amen.

Well, Happy Easter, everyone! Happy Easter! Easter's really a great—I was kind of looking forward to this time of the year, and we hope that everybody is having a great Easter Season. We had a great lead up to this Easter. We had a wonderful Palm Sunday, and a great Good Friday, being able to remember things in the path that the Lord has given for us. I really like this time of year because you get to see the movies on TV, you know? They put movie on TV they don't put on any other time, you know? They always have “The Ten Commandments,” where Charlton Heston gets out there, “**Let my people go!**” That's kind of neat. You know, I remember that from when I was a kid, but they have a lot of other movies going around. You know, you get a little excited, and, I don't know if you know this or not, but they've got a bunch of movies out about Noah. Yeah. But, one thing is for sure, and that is you've got to be careful about some of the things that they put out. Because, according to some of the movies that are out, eh, if you believe them, you might start not believing so much of the Bible, because they really don't follow the Bible. According to the movies, at least, the ones I watched, Noah had a whole bunch of sons, but only three of them believed him to make it onto the ark. Wow, I didn't know that; the Bible doesn't

say that. Then you kind of see, they had a bunch of stories about Mary, but you would think that she was standing right beside Jesus, and sometimes she told the Lord Jesus to sit down, that she was going to take over, in some of her movies. And then they have one, believe it or not, about Judas. If you were to watch that movie,—I was shocked, SHOCKED! If you were to watch that movie, Judas didn't want to betray the Lord, but the Lord had to go over to him special, and had to convince him time and time again that he was really going to be the special one, because he was going to make the sacrifice that was going to enable everybody to be able to come to the Lord and be saved. So, Judas' sacrifice actually rivalled that of the Lord. Yeah, you have to really be careful about what's on TV. You get the feeling that Hollywood is not a friend of God.

So, I just wanted to say that little piece, and, now, on with the message. We would like to go over this, and have a few points on Easter Sunday.

Isaiah 53:1-6 *Who hath believed our report? and to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.*

If we could take a thought for just a few moments here, we would like to go back, we'd like to go all the way back to a time when Israel was in captivity. At the time that the Lord was going around, Israel had been in captivity for somewhere around 750 years. 750 years that they had been waiting for their deliverance. They had been in captivity to the Persians, to the Assyrians, and the Medians, but this time they were in captivity to the Romans. And the Romans were a hard people, to say the least. They were a hard people. Now, the Romans, they would do things like, they would come in and they would completely decimate a lot of the things that you held dear. They would assimilate you into their culture; they would show up with a force of strength and there really was no resistance. But the Romans were interested in you being able to do things for them. So, what would happen with the Romans is that they would come and take your resources, so, now, what was strong for you was now strong for them. But, they knew that if they completely wiped you out, took away all that you had, that you would fight for that which was gone. So the Romans would leave you enough of your culture, they would leave you enough of your semblance that you would say, "Well, I'm having a bad time, but I'm still me." That's what the Romans did to you. This is the time where Israel is, they were in captivity to the Romans. One of the things that the Romans always aspired was that you would be productive for them. They desired that you would be able to be productive in whatever capacity, whether you were slaves or whatever. You, and whatever you had, would be able to produce for the Roman Empire.

So, as the Romans are here, they are under a person, at the place of Jerusalem, they are under the auspices of a person named Pontius Pilate. He is a prefect, if we could. He is a leader, but he's not a major leader—he wants to be a major leader—but, right now, he is what you would call a prefect. Not a super leader, but a leader, nonetheless. He is a leader. But, under his command is, maybe, three-thousand soldiers. This is for a point; this is for a point. Pontius Pilate was a politician and he had some real concerns. There were some ways that you had to do things. So, he didn't want to have a heavy uprising. He didn't want to have a whole lot of people disgruntled, and, if he couldn't handle the land... So, his main objective was to be able to be promoted to a higher location, because then the benefits would be better. So, Pontius Pilate was real careful in how he was dealing with all the situations of Jerusalem.

Yeah, he had his finger on it and he knew what was going on, and he was real careful trying to make sure that he navigated properly. So, it is important to realize that when the Lord had come before him, and he said, "Art thou..." He had to bring Him simply, "Art Thou king of the Jews?" Not so much because he was wondering about His power and command of the Jews on a religious level, he wanted to know, "Are you going to be a threat to my powerbase? Sooner or later, am I going to have to take care of a problem that You are going to create for me?" But, at this time, Pontius Pilate also had many other things going on. He knew the whole thing about the Sanhedrin, and that when they delivered the Lord over to him, their motives were not exactly pure. He knew that. And, speaking of the Sanhedrin, to give a little background on the Sanhedrin—and all this is going on at the same time—to give a little background on the Sanhedrin, they were the religious hierarchy at the time, but that was how Jerusalem was being governed. You were always going to have the threat that the religious hierarchy, the priests, would say what you're doing is not right. You need to conform to what the priests say, because, oh, somewhere along the line the priests had the commandment.

So, the Sanhedrin had a long history of being those that were supported by the people. You see, if a religious person gives you a blessing, you kind of say, "Okay, I'm in good right now." But the Sanhedrin, they had heard about this Lord, this Lord Jesus. They had heard about Him, and they had heard about a couple of His miracles here and there; they had heard all this stuff, but they still had it under control. He wasn't a real threat to them; their power base was still in effect. That's how they felt. "Yeah, we're keeping tabs on everything; this isn't the only little religious uprising going on. You know, there was that guy that was out there eating locusts and wild honey, and he was out there baptizing people in the Jordan; there was that guy." But, it wasn't a threat to them, that they could see, up until, up until something happened. You see, they lived off of the money that people donated, and they lived off of the food that people would donate. Something has happened recently. There's this guy, and He went out there in the desert, and you know what He did? He fed five thousand people with a lunch basket. Five thousand men. 5000! No commercials, no stores, no vendors, no farmers bringing up the barrels, none of that. He fed five thousand men—not mentioning women and children—five thousand of them at once, with a lunch basket, in front of all of them. And they heard about this, and they're thinking, "Hmmm! Five-thousand... You know what? If that guy continues, then we're not going to be getting any sacrifices from those five-thousand men, and the women, and the children. And we won't be getting any money! In fact, this guy could start His own thing." That's what the Sanhedrin is thinking, "This guy is a threat! And then, if that wasn't enough, about two and a half weeks ago, He went over there in Bethany! This guy, He went over there in Bethany, and you know what He did? He raised Lazarus. Lazarus! We knew Lazarus. We went to his funeral! It was a big deal! And He raised him up from the dead! Oh, good gracious! And if that wasn't bad enough, on His way up to Jerusalem, He kept healing people, and He kept healing people *after* He got into the gates. Oh, this is just too much! Do you know how many people of the city came out to be with this guy when he came in? All of them! All of them have come to see *this guy!*" So much so, that the Sanhedrin, the Pharisees, said, "See how you prevail nothing? The whole world has come after his man." (John 12:19) So, there was an agreement reached, "He's got to go! He's got to go! He's a threat to everything we have built! He can tear us down. And not just Him, you know what? that man that He raised, Lazarus, let's get him, too. We've got all these people believing on this guy, and they're believing on Lazarus, too. Something's got to be done!"

So, you see, to some, the Lord Jesus was a threat. He threatened everything that was going on with them. He was many things to many people. When Isaiah saw Him—and Isaiah saw Him some 600+ years before—when Isaiah saw Him, he said, "To whom is the Arm of the Lord revealed?" (Isaiah 53:1) Who knows that this is actually God's arm extended to us?

Mark 15:9-21 *But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he*

should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, And began to salute Him, Hail, King of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

The path, the instance, the life of our Lord and Saviour. And, if this were all the verses, then we would be wasting our time here this morning. But the truth is, why would God send His Arm down here in the first place? Surely there was a reason. And then why would He allow that Arm to suffer, to be beaten by these people? Why would He not have His Arm, as He said, to be able to call down twelve legions of angels, and just wipe out everybody that's oppressing Him? They wouldn't have stood a chance against the angels. Why wouldn't that Arm, Who commanded such power that the wind and the seas obeyed Him, why not call on them, and do like they did in Egypt, and have that wall of water that would protect Him and just drown out all the enemy, and all those that were oppressing Him? Why not? Why not do that? And why, why anyway, if this was of God, if this was an actual part of God that had come down, why would He have come down and not have a place to lay His head? He should have been king! Why would He come down and have the lowest estate for Him? Why would allow Himself to be beaten; a crown of thorns put on Him? This Arm of the Lord that's so magnificent, why would He allow Himself to be put in a place that He would have to suffer when he deserved none of it? There's an answer for that. Why? Because He loves us. Because, in that fathomless love of God, he opened His arms and He went and grabbed everybody. Why would He suffer? For all those that have suffered. Why would he allow Himself to be in the position where he was between the heaven and the earth? Why would He allow Himself to be suspended there? And why on a tree, on a cross? They say that's very painful. They say that's one of the most painful deaths you can have, because you're suffocating, and your bleeding all at the same time, and the crown of thorns, and they spit on You, and You're suffering, and, of course, it went for hours and hours. Why? For every one of us here, and for those that are out there, and for those that are in our towns and in our houses, for those that are on TV, for those that make movies, for those all over the world.

Mark 15:22-34 *And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh: but He received it not. And when they had crucified Him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And He was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken Me?*

For everybody who's ever been mocked, for everybody who's ever been accused of something you didn't do, for everybody who's ever gotten the short end of the stick, for everybody who's ever been unfairly treated through no fault of your own, for all of us who have ever been in that case, the Lord can identify. For anyone who's ever been put in the situation where you didn't even have the words to defend yourself, the Lord, He can identify; not because He didn't have the words, but because He chose to be the Lamb of God to take away the sins of the world and be led, as a sheep, dumb before the slaughter. For everyone who's ever felt that, "You know, I've been suffering for a long period of time here, and the pain is so great!" For everyone who's found themselves going through something, the Lord can identify; He hung there, the Bible says, from the third hour to the ninth hour. He knows that feeling of pain and suffering. Why would He do that? for us. To be able to minister when we need ministering to.

For everyone who has been mocked, cheated, and made fun of, and maybe something was taken away that was rightfully yours, the Lord, He can identify. For everyone that, whatever your achievement was, it's been despised, and spat on, the Lord can identify, for even with His crown of thorns they mocked His call.

We live in such an imperfect world, Saints. We live in a world where, sometimes, you can find yourself in the wrong place. They say don't go down dark alleys at night; that what they say in the wrong neighborhood; that's what they say. They say, "Be careful who you're with and where they're going to lead you to." We live in a world where you're afraid for your children. We live in a world where, you know, when a woman's going a certain place, whoever the man is, he's thinking, "Man, I hope she's safe." We live in a world where we want to turn and have protection, and we don't want to suffer, and we don't want to be put into unfortunate circumstances, and want to be given liberty, and mercy, some of the folks out there that we know who do not know the Lord. All you have to do is turn on the TV and see a world of hurt and pain; a world where people get abused, children get abused, people get abused. We live in a world where people get hurt, and sometimes they get killed. That's the world we live in. For everyone in all those situations, the Lord of Glory knows how you feel. He knows how you feel. The Bible says that His visage, His body, was beat, the Bible says, more than any other man. So bad, that they couldn't even recognize Him as He was beat. His visage was marred more than any man, and more than the sons of men, and, yes, He was numbered among, the Bible says He was numbered with the transgressors, but it pleased the Lord to bruise Him for us. For us; that He might take away all that we feel, all that we have and have our answer where to go to. That's our Lord. He came and did this for you.

And, our last Scripture. What our Lord did for us.

Matthew 28:1-9 *In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him.*

And they came and held Him by the feet and worshipped Him. I was in the service many years ago, and I had the privilege to visit Israel. This was *amazing*. I had the privilege to visit many countries; twenty-six countries while I was in the service. Great tour, great tour; I learned a lot. But, as we visited

Israel—for those of you who don't know me, my name is Parrish Lee, and Andy Giebler and myself, we are the fellowship leaders here, but, me, I wasn't a Christian always. In fact, I was, not just a Muslim, but a Black Muslim. If that's a little bit foreign to you, you have to look a little bit at Louis Farrakhan and the rhetoric that he speaks; I would have been there in that crowd. That's what I came from when God saved me. So, in the Navy, here I am—and God had told me that I was praying to a God that couldn't save—in the Navy, while we were visiting these other countries, you could get a tour to Israel. So, I thought, "Hey! That would be kind of neat, get a tour to Israel; I had a tour to Egypt. That was kind of nice. Went around and saw the pyramids, the sphinx and all that; King Tut's tomb." It was nice. And I got a chance to go to Greece; I saw the Acropolis and the Parthenon; that's nice. And I got a chance to go to Italy and walk around the Tower of Pisa; that was nice. Here's Israel. I don't know much about Israel, being raised Black Muslim, but I might like to have a tour. Who knows? So, I went on a tour; we went on a tour to Israel. In the tour, I think it was the Church of the Holy Sepulcher. If you ever get a chance to go there, it's a big church with a little, like a room inside it, and the room is all decked out with ornaments, and jewels, and it's really precious-looking. There's a line to get inside that room. And, if you go inside that room, they have a really, really elaborate tomb, or casket, you could say. And it's transparent, and there's all kinds of fresh flowers, and it's really decked out, and there's jewels all on it. I'm in line like everybody else, but I've got to qualify it; as I said, I wasn't raised a Christian, so there's a lot to the story that I didn't even know at the time. And I'm with my friends from the Navy, and we're walking in there, and I am looking in the tomb, in this casket—and it's transparent—because I want to see who this is in this tomb that they're all talking about. And we're all lined up and I'm looking in there, and I don't see anybody. So, I say, "Hey! Where's the body at? Hey," and I turned to my friends, "this is a rip-off; there's no body in there!" They promptly pretended that they didn't know me, and they just walked away, like they didn't know me, like, "Who's that fool over there talking about 'There's no body in there?'"

I said that because the Lord, He's many things to many people. Well, very early in the morning, in fact, it says just at the hint of dawn, the women went down to pour a blessing on the body, the body of the Lord Jesus. And, as they went down to do that, they didn't go down there to do that because of what He was going to do; they went down there because of what He had done for them already. You see, they remembered the miracles, they remembered the sacrifices, they remembered the way that He would speak, and the voice that they would hear. They remembered the presence of everybody; they remembered that when he's on the scene, that things happened. So, they came in homage and honor to anoint that body, and to pay respect to who was their Lord. And, as they came down—as the brothers have read—as they came down, there was, of course, the angel there, but they didn't realize that all those miracles that He had done before, from the feeding of the many to the walking on the water, from commanding he seas to shut it up and to shut it down, from the raising of Lazarus from the dead, from all the miracles that He had done, what he was about to do was going to surpass *all* of that. They didn't realize that, truly, He was about to be what Isaiah had prophesied: that Mighty God, that Wonderful, Counselor, that Everlasting Father, that straight up Wonderful, just Wonderful; what he was about to do. The Bible says that, here, there was a great earthquake, a great earthquake; now, keep in mind, this is the second in three days. This is the second great earthquake in three days, the first one was when He gave up the ghost. The Bible says that the rocks were rent and there was a great tumult, and a great earthquake, as if the earth was trying to do what it had never done before, and that was to hold a completely sinless man. Well, three days later, there was another earthquake. This earthquake was, as it was said by Peter, when he spoke in the Book of Acts, that the pains of death couldn't hold Him, because it was not possible that it could keep Him. It was as if the earth just broke forth as he rose. I know he wasn't buried, but He resurrected in such a way that even the angels gave subject to; something that the whole earth, the whole creation had been waiting for. So, this time, so many of the other graves have opened and people, they went and testified of this marvelous thing that the Lord was doing. Because this is setting everything else apart. This time, it's not just somebody who was sick and rose, this time He rose,

and now He has power over death, the grave, and the power to deliver from sin. He actually is giving power to be saved; something that's never been done before. And what he said to the women, who, incidentally, make great evangelists. You can't say women don't make great evangelists; the angel told *them* to go and start the spread of the story. So, the women went to begin to tell the story, and there it was: they met Lord, or the Lord met them on the way, and He said to them, "All Hail." "All Hail."

That message wasn't just to the women; that message is to all. That message is to the sick. That message is to the powerless. That message is to the hungry. "All hail." Got some trouble in your life? "All hail." "You know, I got more money than I know what to do with." "All hail." "You know, I think I'm about to go and make a decision on a car." "All hail." "I got some problems in my family." "All hail." "I need You to work something out, Lord." "All hail." "You know, Lord, I don't even know how to feel; I don't even know what to do." "All hail." All Hail to the Lamb of God that takes away the sins of the world.

Amen.

