

Hosanna! Blessed Is He Who Comes in the Name of the Lord!

031-034

Today is the day that we recognize and we celebrate this event in the life of Jesus, known as Palm Sunday or triumphant entrance Sunday. This is the day in which Jesus enters into the Holy city. To begin the events of what's known as the Passion Week leading up to, of course, his arrest and crucifixion on Friday of this week, and then his resurrection on Resurrection Sunday, which we will observe next Sunday.

So, today's a day for us to set, aside from our regular study in Paul's letter to the Ephesians, to turn our thoughts and our hearts towards Jesus' entrance into the city. This event of Jesus's life, I submit to you, is one of the most overlooked and underappreciated events and all of Jesus's life. I hope that by the end of our time this morning, you would agree with me that Jesus's triumphant entry into the city of Jerusalem stands as one of the greatest events of his.

Maybe second only to his resurrection and should be viewed as by his people as such that we should take great joy and great enthusiasm in celebrating Jesus's entrance into the city nearly as much so, as we do on Resurrection Day. So, I hope that you will see this as we open the scriptures this morning, and I prayed that through the scriptures this morning that God will give unto you the same kind of joy and enthusiasm that those who were accompanying Jesus into the city had on that holy day.

So, we could turn to any of the gospels to take a look at this because we can see from the fact that all four of the gospels include this, we can see something of the importance of the event. You may have noticed that up until this point in Jesus' life, there's only one other event that all four gospels record, and that would be the multiplying of the bread and fish.

After this event, during the passion week, all four gospels are going to record, of course, Jesus' institution of the Passover on Thursday of the supper, and then his arrest, trials and his, uh, crucifixion, death, burial, and resurrection. All four gospels will record, will record those. But up until this point in Jesus's life, only one other event has been recorded by all four gospels, the multiplying of the bread and fish.

So, that says something to us about the significance and the importance that all four gospel writers placed upon this event in Jesus' life. All four gospels don't record his baptism. Only two gospels record his birth. So, this stands as an event in Jesus' life and in his ministry of utmost importance for us this morning.

So,, Let's turn to, to look at, at the story of Jesus's entrance into the city. And again, we can look at any of the gospels, but I'm going to choose no big surprise here. Luke's Gospel, Luke chapter 19, and we'll look at Luke's account of Jesus' entrance into the city from Luke chapter 19. And Luke chapter 19 begins with the story of Zacchaeus.

Jesus enters into the city from Jericho. So, Jesus, prior to entering the city was in Jericho. In Jericho, he heals the two blind men, restores their sight. He also has that encounter with Zak HEAs. And then after that, Luke records the parable of the 10 Minas. The parable of the 10 Minas plays significantly into the meaning of the entrance into the holy city later in chapter 19.

So, immediately before this comes the parable of the 10 min. And right after this, beginning from verse 28, we see the recording of Jesus's entrance into the city. So, Jesus is going to enter into the city. To his coronation. This is a coronation like no other. As we will see. Let's begin by reading the passage together from verse 28.

And when he had said these things, these things being, being the parable of the 10 min, when he had said these things, he went on ahead going up to Jerusalem. When he drew near to Beth Phage and Bethany at the Mount that is called Olivet, he sent two of the disciples saying, go into into the village in front of you.

Where on entering you'll find a cult tied on which no one has ever yet sat, untie it and bring it here. If anyone asks you why are you untying it, you shall say this, the Lord has need of it. So, those who were sent went away and found it just as he had told them. And as they were untying the cult, its owners said to them, why are you untying the cult?

And they said, the Lord has need of it. And they brought it to Jesus and throwing their cloaks on the cult. They sat Jesus on it, and as he rode along, they spread their cloaks on the road. As he was drawing near already on the way down the Mount of Olives, the whole multitude of his disciples began to rejoice and to praise God with the loud voice for all the mighty works that they had seen saying, blessed is the king who comes in the name of the Lord.

Peace in heaven and glory in the highest. And some of the fairies, Pharisees, in the crowd said to him, teacher rebuke your disciples. He answered, I tell you, if these were silent, the very stones would cry out. And when he drew near and saw the city, he wept over it saying, would that you even, you had known on this day, the things that make for peace.

But now they are hidden from your eyes. For the days will come upon you when your enemies will set up a barricade around you and surround you, and hem you in on every side and tear you down 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.

So, Jesus is entering into the city now, and this will be his coronation. Now, this is a coronation like no other coronation ever in history because this is a coronation of contrasts. This is a coronation of contradictions. Jesus enters into the city to enthusiastic, joyful reception, but his response to that is grief.

He enters into praises and lauding on the part of the people, and his response is grief and weeping. He enters into the cries of the people ready to receive him as a conquering hero that will set them free. But what he says to them is he pronounces whoa and destruction upon them. That's worse than even the occupation that they hoped he would free them from.

He enters into the reception of a people that are ready to take him and make him king and put him on the throne, but instead he goes straight to the cross. He enters into a people ready to receive him with joy and acceptance, and the only words he has for them are words of condemnation. This is like no other coronation ever in history.

So, as Jesus enters into this coronation type event, This is, as we said earlier, one of the most significant events of Jesus's life. And if we understand this properly, this is one of the most

encouraging things that Jesus ever did in his ministry for us today. So, let's begin looking at this from verse 28.

And when he had said these things, these things, of course, being, once again, the parable of the 10 min, when he had said these things, he went on ahead going up to Jerusalem. So, Jerusalem is higher in elevation than everything around it. And So, whenever you go to Jerusalem, you're going up, he's going up to Jerusalem.

He's been on the way to Jerusalem now, and Mark's gospel for about 10 chapters ever since chapter 10, Mark's Gospel, he's had his face set upon Jerusalem. All the gospel writers record this journey to Jerusalem that is extended and very detailed in their recounting of it. This journey to Jerusalem is what Jesus has been on now for some weeks.

In fact, we really could say that this journey to Jerusalem is about to conclude a journey that began in Bethlehem. Jesus starts this journey to Jerusalem and Bethlehem goes to Egypt, comes back to Nazareth, back and forth to Jerusalem, a few times to Galilee, a few times Samaria, and now finally concluding in Jeru.

Really though this, this journey to Jerusalem began before eternity began, before time was created, before Jerusalem existed, Jesus was on the way to Jerusalem. Now, this journey is about to conclude as he's coming here to Jerusalem from Jericho. Now as he comes from Jericho, it's a 17-mile road from Jericho to Jeru.

And over that 17 miles is an, is an increase in elevation of almost four miles. So, over 17 miles, an increase in four miles tells us that that's quite an arduous road. So, as he's traveling from JE Jericho, we remember the things that happened in Jericho; Zacchaeus, the blind men healed the teachings that he gave there, and he is traveling on this road up from Jericho as he's traveling.

There is a massive group of people with Jesus. Jesus's popularity has never been greater. He is loved by all the people that are, are nearly all the people we could say at this point. His following is greater than it's ever been in his entire ministry. Multitudes of people are with Jesus as he's traveling on the way to Jerusalem.

So, we picture Jesus with this huge entourage of people, people that include people of of all walks of life that have received from Jesus. Physical healing, spiritual healing, cleansing from, from leprosy, casting out of demons, restoring of sight. Zacchaeus is among them, this man who has a new life to live as well as So, many others who have a new life because of Jesus, and the mood is absolutely euphoric.

They're on the way to Jerusalem to observe Passover or what the Jews call the festival of Unleavened bread. This is one of three festivals that the Jews had to celebrate in Jerusalem, or at least the head of the household had to go to Jerusalem to celebrate this festival, along with the Festival of Tabernacles and the Feast of Weeks of all three of those festivals.

Over the years, this had become the most popular of all three festivals. This is the one that still retained the highest level of popularity, and So, along with Jesus as he travels along this road is not just he. And his apostles and all of his disciples following him, but also this massive group of people that are also on their way to Jerusalem to observe the Passover.

The Passover would bring untold tens of thousands of people into Jerusalem for the week. We don't know exactly how many tens of thousands, but it's multitudes of people that would swell into Jerusalem for the week of Passover. 10 years after Jesus's death, the Jewish historian Josephus writes that there were some 260,000 Passover lambs sacrificed that year, 260,000 lambs.

If we assume that each lamb represented about 10 people, we realize that Jerusalem is the place of at least 2 million people, an ancient city with no running water, no plumbing facilities. 2 million people have flooded into the city for the week. We can imagine the mass of humanity, but it's humanity that is joyful because Passover was a joyful time.

It was a time of remembering that the Lord passed over Israel and the Lord saved them from the death of the firstborn and from slavery. So, it's a joyful time. It's a euphoric time, it's a happy time. And So, here's Jesus at the height of his per popularity, followed by scores of people that he has collected, So, to speak, over all of Galilee.

Many of them healed physically. Many of them healed spiritually. Some of them curious, but all of them happy and joyful and mingled among all of them is this large group of people also making their way. Everybody's going the same direction. To Jerusalem. So, you can imagine a little bit of the scenario, a little bit of the context, a little bit of what's happening here, of what it would've been like to be traveling along this road from Jericho to Jerusalem.

Let's just take a moment and maybe turn on our imaginations, our sanctified imaginations, and imagine a little bit about what it would've been like to be traveling with Jesus on this road at this time. The road was arduous and difficult. So, as they're traveling along, we can think maybe what some of the conversations would've been like.

Certainly they would've talked about the difficulty of the road, of the difficulty of the climb. Maybe there's older people along with them and, and they're just talking about how they're not, can't walk like they used to walk, can't climb like they used to walk. These old knees are wearing out and they're, those kinds of conversations are going on.

They're talking about the weather, they're talking about the road. They're also talking about the, the conditions of the road itself, because this is the road. Remember, that was for So, long known to be such a dangerous place to travel. We remember the parable that Jesus told just back in Luke, chapter 10, the parable in which he used this road as the setting for the instance in which the Jewish man was mugged and beaten nearly to death on the road to Jericho, actually the same road just going the opposite direction.

Now, the road from Jericho to Jerusalem is no longer dangerous because the Romans have taken care of that. The Romans did not tolerate thievery and robbery in the kingdom, not because they cared about people, but because robbery took away the taxes that they wanted to collect because thieves don't usually pay taxes.

So, the Romans weren't really excited about everybody on the road from Jericho getting robbed, because that meant they couldn't pay the taxes when they got to Jerusalem or to Jericho, wherever they were going. So, for their own self-serving purpose, the Romans had made the road to be very much safe now, but it's So, recent in everybody's memory that this was a, such a dangerous road that again, Jesus used it as a parable for the setting of, of someone who's beaten and mugged just on this road.

Maybe it could have happened just a few years back. So, in everybody's memory is the fact that this road that's now very safe, not too long ago was very dangerous. And they're talking about that. I remember when this used to be a really dangerous place. Oh, I know So,-and-So,. Who got mugged and beaten on this road?

Oh yeah. Well, I, I know two people that had gotten mugged and beaten. I was nearly beaten to death on this road myself. So, you can hear the conversations taking place. Well, I'm glad the Romans are here because this road is safe now. Well, I'll take a dangerous road over these Romans any day you can, you can you just imagine how the people are talking but intermingled with all of that, they're.

And they're talking about Jesus. They're talking about all the things Jesus has done, and they're talking about this person over here that was blind, or this person over here that can now see this person that was on their deathbed, or they're talking about the new outlook on life that they now have. And, there's just so much excitement.

The, the two men that were blind are there and they're just still amazed that they can see. They are talking about Zacchaeus, you know, Zacchaeus is among them. And they would look over and somebody would say, that short guy over there, isn't that Zacchaeus? Yeah, that's Zacchaeus. Oh, I hate that guy. I can't stand that guy.

Oh, no, no, no. He's changed now. You'll like him now. And sure enough, Zacchaeus sees some, Hey, I remember you. I cheated you two years ago, didn't I? Well, let me make that right. Let me make that right now. Let me just imagine this, this scene that's going on, also on this trick up the road. This is the occasion in which the mother of James and John come to Jesus.

Jesus, when you come to your throne, can my two boys sit on your right and on your left? And Jesus, of course, as we know, answers, there's a cup for me to drink in Jerusalem, and it's my father's business who sits on my right and who sits on my left. And then the disciples get all sideways with, with, with them, and with their mother because she asked this inappropriate sort of thing.

Also, on the way Jesus is going to find an opportunity to take his apostles aside and tell them for the third time when we get to Jerusalem, I'm going to be killed. They're going to arrest me and I'm going to be. And the disciples are distraught, but that, that anxiety doesn't last long because the mood is So, high and everyone is So, excited because they're on their way to Jerusalem for the Passover with the one whom they believe to be the Messiah of their land.

Now, Jesus has to get to Jerusalem on the exact day that he gets there. He has to get to Jerusalem on Monday. Now, you've heard me allude to the fact previously that Jesus' entry into the city almost certainly I, I believe, occurred on a Monday instead of Sunday. When we think of Palm Sunday. Really it was on a Monday.

I think that is, is fairly certain from the scriptures, but I want to just kind of draw our attention to that right now for a couple of reasons that have to do directly with what the meaning of the passage is. One. Take a look at the back of your worship guide here. I took the time to kind of outline what's a, what I think is a pretty good chronology of this last week of Jesus' life, and just to kind of go through it quickly.

On Saturday, which was the Sabbath is the day, the day that Jesus is going to arrive in the village known as Bethany. Bethany is the village where Jesus' close friends Mary, Martha, and Lazarus, whom he raised from the dead. They live in Bethany. Jesus is going to come to Bethany and he's going to stay in Bethany at the home of his friends every night of this week leading up to Thursday.

He's going to go back and forth to Jerusalem every day. Now, he's going to arrive in Bethany on Saturday or the Sabbath because John tells us in John chapter 12 that Jesus came to the house of Mary, Mar Mary, Martha, and Lazarus six days before the Passover. The Passover occurs on Naan. The 14th Naan is the first month of the Jewish calendar, and the Passover is always on the 14th day of Naan in the year 30 ad.

The 14th day of Naan or Passover occurred on a Friday. We know that the Passover occurred on a Friday, the year that Jesus died. Because he dies the day before the Passover. They've have to rush him into the grave to beat the sun down of the Passover. So, Passover is on this Friday, six days before that.

John tells us in John 12 that Jesus arrives in Bethany. He arrives in Bethany on on Saturday to fellowship and to be with his good friends. You remember just how much Jesus loved Mary, Martha, and Ia. You remember Jesus crying at Lazarus's tomb. He wants to spend a little time with them. He wants to see them.

So, he comes and they said it's at the, the village of Bethany that a feast is given for Jesus at the home of Simon, the leper at the home of Simon. The leper is where Mary anoint Jesus' feet with the expensive oil. And remember the interchange with, with Judas that occurs over that. So, all that happens on Saturday prior, one week before the Sabbath that Jesus has did on the following day Sunday.

John records for us in John chapter 12 that a great crowd of people came from Jerusalem to Bethany because they had heard that Jesus was there and they wanted to see Lazarus. So, there's a great amount of curiosity. Jesus is now near the city. A great number of people have heard about him, but they've not seen him yet.

So, they want to see Jesus, but they also want to see Lazarus because everybody's heard that he was dead and now he's alive again. Intermingled in with that crowd are both. Admirers believers, those who are curious, but also there are also conspirators because John tells us that not only were they plotting to kill Jesus, but they were also plotting to kill Lazarus as well.

So, that happens on Sunday. Everybody convenes into this little village of Bethany on the Sunday. They come there and that, that takes up most of the events of that day. The following day is Monday, and that's the day that we're told that Jesus then enters into the city, the events that we'll look at today.

He enters into the city, March chapter 13 tells us that as he, I'm sorry, mark 11 tells us he comes into the city and after coming into the city, he goes to the temple and looks around and because it's late, he goes back to Bethany the next morning, Tuesday he comes back into the city, cleanses the temple, curses the fig.

And then goes back into Bethany for that night. Now, Tuesday, Wednesday, and Thursday, there's going to be a flurry of teaching and parables and confrontations by Jesus with the religious leaders. He's going to go to the temple and observe the widow putting in her last penny. He's going to tell the parables, some of the parables like the 10 Virgins, the Parable of the Wedding Feast, the Parable of the Wicked Son.

All those parables get told during that course of time between Tuesday and Thursday. In addition to that, there's also the teachings, like when Jesus asks, whose son is the Messiah? Or the question about the greatest commandment or the question about the resurrection, all those will occur during that.

Also, on that Wednesday, Jesus will go into the temple for the last time, the last time his feet ever go into the temple of Herod. He goes in there on Wednesday. That's when he observes the widow giving the offering. That's when he proclaims that this temple will be destroyed. They leave the disciples, say, look at all these stones.

Jesus says, all these stones are going to be torn down. And then Jesus leaves and he goes out to a place called the Mount of Olives, where he gives what's known as the Olivet discourse. Then the next day Thursday, he comes back into town and on Thursday, this is the day before the sacrifice of the Passover lamb, he comes back in on Thursday.

That's the day that they set up the upper room. They observe the Passover there. Jesus gives the upper room discourse. He washes the disciples' feet. Afterwards, they go out to the garden of Gethsemane. Jesus is arrested either late Thursday night or in the early hours of Friday morning. He then has those six phases of a trial or six different trials.

There's a mistake in your chronology. It, it should be six trials between Pilate Herod and the Sanhedrin. So, Jesus has two trials before the Sanhedrin, two before Pilate, two before Herod, all of that occurring in the, in the hours of the night and the early morning, So, that by mid-morning on Friday, Jesus is convicted, beaten, and put on the cross.

He's dead by mid-afternoon in the grave before sundown, and then the following day, Saturday, which is the Sabbath. He rests in the grave and then the following day, Sunday, he rises early in the morning and appears to multiple people throughout the day and different places. So, that is what I feel is the best chronology for the week.

Now that's important to see for this reason, and that is the two reasons that Jesus had to be there in Jerusalem on this day. Jesus had to make it to the Passover on this day because he had to enter the city on the Monday before the Passover on Friday. Here's why God had declared in Exodus chapter 12.

Exodus 12 is where God gives all the regulations of the Passover. And we may not have been aware of this, but when you observe the Passover as a Jewish family, you didn't just eat any old lamb. You didn't just go to the flock and pick a lamb and slaughter it, and that was your Passover lamb. You put the blood on the door and ate it.

God instituted an Exodus chapter 12 that the Passover lamb was to be selected on the 10th day of the month, five days before the Passover. The Passover is always the 14th day of the month. The Passover lamb had to be, had to be chosen on the 10th day of the month, removed from the flock,

brought inside and lived with the family inside for five days So, that when that lamb did get sacrificed, it wasn't just any old lamb out of the flock, it was a lamb that they knew that had lived with them.

It had kind of become something like a pet. This was all intentional. All of this, of course, is pointing to Jesus who would not only live among us for three decades, but for three years would minister. And So, when he is offered up as a sacrifice, sacrificial Passover lamb, it's not just somebody that nobody knew.

We are now experiencing the height of Jesus' admiration and adoration because he's the Passover lamb that had to be chosen and the people had to know, and the people had to love. And So, on. The day that the Passover lamb is chosen, which is Monday of that week, Israel chooses her Passover lamb, which is Jesus only.

They didn't know it. They choose their Passover lamb in the hosannas. Blessed as he who comes in the name of the Lord. That's their choosing of Jesus as their Passover lamb. They just didn't know that that's what they were doing. So, he has to enter the city on Monday. But in addition to that, Jesus fulfills prophecy way back in Daniel chapter nine.

There's this prophecy about 62 weeks of years. We won't go into the de into detail of the prophecy, but Daniel prophesied that 62 weeks of years after the proclamation by Artaxerxes, that the temple could be rebuilt 62 weeks of years, or 62 times seven, which is 483 years. To the day was when Daniel prophesied that the Messiah would come and be cut off.

Now that proclamation came in 445 BC to the day. This is the day; this Monday is the day that fulfills Daniel's prophecy and this Monday is the day that Israel selects their lamb. And this Monday is the day that Israel selects Jesus. So, as he's traveling, all this is on his mind. All this is weighing heavily on his mind as he's traveling up and everybody around him is just as joyful and happy and as excited as they could be.

You ever been, you ever been really sad when everybody around you is happy? Take that to the extreme. That's like Jesus' journey here, his journey up to Jerusalem. So, and when he had said these things, he went on ahead going up to Jerusalem. Verse 29, and when he drew near to Beth Phage and Bethany at the Mount, that is called Olivet.

So, he's coming near these two villages. Bethany is two miles east of Jerusalem. Beth Phage, we don't know where it is that's lost it. It was apparently such a tiny village, So, small that it hasn't survived. We don't even know where it was, but we know it was near Bethany. And we know Bethany because Bethany still exists.

Bethany actually now goes by an uh, an Arabic name called El Aria. I say that only because El Aria and Arabic means Lazarus. So, the town of Bethany now goes by an Arabic. That's named after its most famous citizen of all times, the citizen who was brought back to life, Lazarus. So, Bethany is two miles east of Jerusalem, but it's two miles on the other side of the crest of Mount of the Mount of Olives.

So, Bethany is on the eastern slope of the Mount of Olives. Jerusalem is on the other side of the peak. So, you can't see Jerusalem from Bethany or Bethphage. So, Jesus is coming up to these two

villages, Bethany Bethphage, all of them on the Mount of Olives. Bethany, by the way, means house of dates. You know that word, Beth House?

House of dates, Bethphage or Beth-Fogge, means house of figs, Beth, fogge: house of figs, and then of course Mount of Olive. So, we can kind of get a, get a sense of just how agrarian this society. So, he is coming up to these two villages. Bethany is the place where his friends are, and then there's this other VI village called Beth Phage.

And as he comes up on the Mount of Olives, he sent two of the disciples ahead. We don't know which two, but perhaps Peter and John, because those two were also the two that are sent later on to set up the upper room. So, he sent these two ahead, saying, verse 30, go into the village in front of you, where on entering, you'll find a cult tide.

So, this village is now Beth Phage. The village that they go into is the village of Beth Phage. So, Luke kind of skips over from Saturday afternoon. He skips over to Monday morning. He skips over the events of Sunday. So, Jesus says to these two disciples, go over into this other village, Beth Fage, and he gives them these instructions.

Upon entering, you'll find this cult tide in which no one's ever sat, untie it, bring it here. Somebody asks you, you shall say that the Lord has need of it. So, he gives him these instructions. Go un tie. By the way, five times, five times, Luke references the untying of the cult. Maybe something there. So, go into this other village and get this cult that's tied with its mother.

It's a cult that's never been ridden. And bring in here, and if anybody says anything, tell them the Lord has need of it. So, Jesus' popularity is So, great. Remember, there are a multitude of people traveling with Jesus. They have overwhelmed the village of Bethany, and they have overwhelmed the village of Bethphage.

So, everybody in this tiny little village, you know, maybe there was 20 people that lived here, and now there's 2000 people here, all of them following Jesus and on their way to the Passover. So, the village of Beth age, they, they know about this man Jesus. And So, Jesus says if anybody says anything to you, then, then tell them.

Jesus needs it. Oh, we will be most honored for Jesus to use our donkey's cult. So, it gives them these instructions to go and get the donkey. And this is where all the gospel writers are going to focus a little bit of their attention upon the donkey that's, or the, the donkey that's tied and the cult with them, and how neither of them have been ridden before.

Or I'm sorry, the, the cult has not been ridden before. So, what's the significance of the donkey's cult? We actually don't have to guess at that because Matthew makes it clear for us, because Matthew references back to the prophecy of Zacharia chapter nine in verse nine, where Zacharia says, rejoice greatly, daughter of Zion, shout out, or 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 full of a donkey. So, Matthew makes it clear, actually, Zacharia makes it clear. Matthew makes it clear by quoting Zacharia. This is the reason for the donkey. The reason for the donkey is Jesus's humility.

Jesus gives the instructions to ride the donkey in order to enter the city in a humble fashion instead of an exalted fashion. Jesus wasn't tired. It's not like he almost makes it to Jerusalem. I just can't make any more guys. I'm just warn, can you give me something to ride? He's not tight. He's, he's walked everywhere his whole life.

He's never anywhere in the gospels ever shown mounted on anything except now. And So, he is not doing this in order to relax a little bit or because he's tired, nor is he doing it to exalt himself as though it's beneath him to walk into the. He's doing it for the opposite reason, to humble himself. Why would this be a humbling thing for Jesus?

It will be humbling for Jesus, because historians tell us that it was not exactly a popular thing for Jewish men to ride on donkeys. Donkeys were considered to be beasts of burden, and a Jewish man was not a burden, and So, they didn't ride animals of burdens. So, it's kind of a humbling thing. And furthermore, not just a donkey, but Jesus insists on the cult, the full of the donkey.

So, this is clearly, the scripture tells us clearly this is Jesus's self-humiliating. Jesus does not want to enter the city on a horse. He doesn't even want to enter the city on foot. He wants to enter the city making the most appropriate arrangements to humble himself as he can, to be seen by the people as they humble, one who enters into the city.

So, that's the significance of the donkey, but what, what's the significance about the, the cult that's never been ridden before? Where's the significance there? The significance of the cult that's never been ridden to see that all we need to do is think about all the times in the Old Testament when God wanted to use an animal for a sacred purpose.

Think about all these times in the Old Testament scriptures where God wanted to use an animal to perform a sacred purpose every time the animal must be one that a yolk has never been put on. Think about numbers chapter 19. That was the instructions for the Red Heifer sacrifice. And God specifically says, no yolk can be put on it.

Or think about Deuteronomy 21. That was the details for a sacrifice that was to be made if someone was found murdered out in the countryside and nobody really knew who did it. God says, here's what you do. The first thing is you get a heifer with no yolk ever put on it and sacrifice it. Or think about First Samuel six verse Samuel six is when the arc of the covenant had been captured by the Philistines, and now David's going to bring the arc of the covenant back into the land of God's people.

And he, he takes two milk cows, which no yolk had ever been put on. And he get this, he separates the milk cows from their young, makes the young go away, brings the milk cows in bringing the arc. So, the arc comes back into the land by two cows that have never had a yolk put on them. So, when God wants to use an animal for a sacred purpose, his first rule is I'm the first one to use it.

It hadn't been used for any other purpose. It hasn't pulled a yoke for anybody. I'm the first one to use it. The first use is mine. Another thing I would say in all those instances that we talked about where there's an animal that no yolk has been put every single time after the animal is used by God, it's sacrificed.

So, now follow the parallel. Jesus insists on this humble animal of a donkey, not just a donkey, but the fold, the cult of a donkey that no one's ever sat on. First time it's used, first time it's served.

Brings Jesus into the city. All the other animals, the first time they're yoked, they're sacrificed. Afterwards, this animal brings Jesus into the city and the animals not sacrificed.

But now Jesus goes on to be sacrificed. So, you see the parallels there. But in addition to that, this also shows us something about Jesus's absolute sovereign control over nature, doesn't it? I mean, here's an animal that's never had anyone sit on it, and now Jesus is going to ride it in a parade. That's, that would say something to us about the man who has total complete control over all of nature.

So, that's the significance of the donkey. That's also the significance of the fact that the donkey has not been ridden. Jesus says, untie it. Bring in here. If anyone asks you why you're untying it, you shall say this, the Lord has need of it. And they go verse 32 and find it just as. Just as Jesus said, they find the donkey just there.

They find the cult just there. Sure enough, somebody asked them just like Jesus said, and they tell them and they respond. Just like Jesus said, they would respond. All this happens just like Jesus knew it would happen and said it would happen. I think by this point though, in Jesus' ministry, I think this is kind of commonplace.

I don't think the disciples saw this and said, wow, Jesus said this would happen just like this. Jesus said there'd be a cult. I think that they're used to this by now because Jesus is the one who just knows things. He just knows things that people couldn't know. He knows about a shackle in a fish's mouth.

He just knows what people couldn't and he knows the thoughts of people. That's the real thing. It's one thing for Jesus to know things that will happen like this. It's another thing for Jesus to know the thoughts and the hearts of people. Think of the times that Jesus has known the thoughts of people.

He knew the thoughts of the Pharisees when the woman was anointing his feet and wiping her feet with her hair. He knew the thoughts of the disciples when they forgot the bread. And Jesus said, beware the leaven of the Pharisees. And they're thinking, is he mad because we didn't bring bread? Jesus knew their thoughts.

He knew their thoughts when he declared the paralytic sins to be forgiven. So, Jesus just knows the thoughts and the hearts of people, and they're accustomed to this by now. He is the Messiah that knows all things. He is the God that knows the thoughts of man's hearts. He knows our intention. He was four 12.

He knows the thoughts and the intentions of the heart. Now, is that a scary thing that Jesus knows all of your thoughts?

That that can be kind of a disturbing sort of thing. And you sometimes you hear people say, you know, I, I tried to do this. It didn't quite work out, but God knows my heart as though that's supposed to be comforting. No, God knows your heart. And that's not necessarily comforting. We mean that to say, well, I had good intentions, but God does know the heart, doesn't he?

So, sometimes we think of this God that knows our thoughts and he knows our very intentions of our heart, and it can be unsettling to us. But let me just take this occasion in the scripture to help

us to see it's not unsettling. Well, I guess it is unsettling, but it's not disturbingly unsettling. It is comfortingly unsettling.

Why? Because praise God that he knows our thoughts.

Because if God knew 99% of all of your thoughts, and there was just 1% that he didn't know when he saved you, oh Lord, what a nightmare. What a nightmare it would be to face the Lord who is just learning 1% about you, or a 10th of 1% about you. The nightmare of facing the Lord when he's learning one thought that you had, but praise God.

Romans eight, five, in verse eight tells us that while we were yet sinners, he saved us. He chose us and called us knowing every single thing about us. We will not stand before him and he learn anything about us. And that is the only way that we can find comfort in our salvation is knowing that the God who saved us did so, knowing all things about us.

This is why the Apostle John will say in one John three, verse 19 and 20, by this, we know that we are the truth and reassure our hearts before him, for whenever our heart condemns us, God is greater than our heart, and he knows everything John says. You know, when you start searching your heart and remembering all the black thoughts that you have and remembering all the bad intentions that you have, don't get discouraged because God knows those thoughts, but he gives these instructions and the instructions include, you know, telling Luke's not specific here, but the other gospel writers are, are more specific to say.

Tell them that I'll, the, the cult will be brought back. So, the owners come and they say, what are you doing? Taking our animal? They say, the Lord Jesus has needed this. Oh, please take it. Please take it. Well, we'll bring it back. So, it's important here that the sin bearer still remains sinless. He's not stealing anything.

He's not going to steal the animal. It'll, it'll be brought back after it's used. So, they go along. Now let's skip to verse 36. And as he rode along, they spread their cloaks on the road. So, they're spreading the cloaks before this donkey that's carrying Jesus. And remember, this is a very small donkey. Jesus.

Jesus is a full-grown man. This must have looked a little. A full grown, Jesus is probably having to hold his legs off the ground from dragging the ground. Okay? This is a small animal, but as he's walking along, they're spreading their cloaks on the ground, and the donkey is then walking on top of their cloaks or their, their coats, their outer garments.

What's the significance there? The significance there is, is that was just a symbolic way for the people to say, I put myself under your feet. They, of course, didn't want to literally put themselves under the donkey's feet, trip up the donkey and throw Jesus off and everything. But symbolically, they lay their cloaks down as if to say, I, I put myself under, kind of for the same reason that Ancient thrones were, are up high.

So, that you were under the king's. Or under the Queen's feet. Similar in, in a way, I guess to some days, gone past some more shish days, gone past when you used to hear maybe the old movies, you'd see the guy take his coat off and put it over the puddle for the, for the lady to walk over. Legend has it saying that, uh, sir Walter Riley did that for the Queen and the queen walked over his coat So, that she didn't step in the puddle.

Similar kind of thing. I put myself under your feet, So, it's a sign of submission. We put ourselves under your feet. John tells us that there's the palm branches as well. Palm branches were a symbol of joy. And So, they're doing this all to just as this outward show of, of joy and exaltation and submission to you.

Now, we, we can't possibly forget that the majority of this crowd that's shouting, Hosanna, putting down their cloaks, saying, we put ourselves under your feet. The majority of this crowd will be the same crowd that cries crucify him. On Friday. And So, those who are expressing submission to Jesus now will express hatred for Jesus.

Many of them will, will express hatred for Jesus in just a few days. Reminds us of a truth that is So, very true for us today as well. So, often we can claim submission to Jesus and that submission to Jesus lasts just as long until it stops. We can be submissive to Jesus until we're not, until Jesus asks something of us unpleasant or Jesus asks us to give up a favorite sin.

Or Jesus says something to us from His word that we don't particularly like and then we're submissive to him until we're not, which is why Jesus in the same gospel earlier says, why do you say, Lord, Lord to me and do not do what I say? So, this is a sign of Submiss. The spreading of the cloaks. And then as he was, I'm sorry, verse 37, as he was drawing near already on the way down the Mount of Olives.

So, Jesus has now crested the mound of olives, and as he crests the Mount of Olives, we're told that he's starting down the other side, down the western slope into the holy city. Now, what's impossible for us to really understand, I think, as 21st century western people, is the degree of pride that the ancient Jew had over the holy city.

The holy city of Jerusalem was the source of greatest pride for the Jew. Now the holy city, as you came over the Mount of Olives, remember you couldn't see it until you crested the mountain and you look down, you're looking down about 330 feet down to the Holy city. As you look down the sight of the ancient city of Jerusalem must have been spectacular.

Mainly because of the temple. Because the temple was covered, the exterior was covered with gold and silver. Now Jesus is coming from the east, and this is probably in the morning hours, So, the sun is probably behind him and the sun maybe reflects off of the gold of the temple and the silver of the temple and just illumines it, and it was just brilliant.

It's hard to describe what the Jew felt coming over the Mount of Olives and seeing the holy city. So, here's this crowd that's already on cloud nine, just joyful and exuberant and euphoric, and now they crest the hill and they see the city. Jesus also sees the city, but now we notice just starkly contrast contrasting reactions.

Already on the way down the Mount of Olives, the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. So, Luke tells us that it's Jesus' disciples who begin this chanting. Hosanna blesses the one who comes in the name of the Lord, et cetera, et cetera.

They see the city, and they're So, moved by what they see, that they just begin this loud. Luke says this very loud praise, and it gets louder, and it gets louder, and they're praising God. There's the

holy city. We've made it. This is Passover week. This is the holy time of the year. Here is the man that we believe to be our Messiah, and we're now entering into the city.

This is probably the greatest day of their life. They're thinking, this is the greatest day of my life. Verse 38, peace in heaven and glory in the highest. Verse 39. And some of the Pharisees in the crowd said to him, teach your rebuke your disciples. He answered. I tell you, if these were silent, the very stones would cry out.

And when he drew near and saw the city, he wept over it. So, picture the scene. The disciples are just louder and louder and louder. Hosanna. Blessed is the name of the Lord. And then here's Jesus weeping. There's several words in the Greek that can mean cry. Luke uses the strongest one he can use. So, what Luke is saying is Jesus isn't shedding a tear.

Jesus didn't get teary-eyed. He's sobbing. This word could mean be wailing or moaning with lamentation. This is a stronger word than John uses to describe Jesus at the tomb of Lazarus. Jesus is wail. So, the crowd is So, loud and shouting and just praising God, and here's Jesus sobbing. Maybe they saw Jesus and thought he was crying for joy.

Maybe they can't hear him. The crowd is just louder and louder, and Jesus is weeping over his city. He's a Jerusalem. Jerusalem, my people.

If you just knew that this is the day that brings peace,

but you don't see it, and So, you're now blind to it, and he's just. Emotionally drained and tears flowing down his face as he's looking down at the city of his people. And the people meanwhile are still thinking, this is the best day of their life.

Now, let's go back up to verse 39, and some of the Pharisees of the crowd said to him, teacher rebuke your disciples. They've gone too far. They are saying things now that necessarily equate you with God. They've gone too far. Teacher rebuke your disciples and look at Jesus's response. I tell you, if these were silent, the very stones would cry out.

What does Jesus mean? For decades, I thought, this is what Jesus meant. God's Messiah will be. And if they stop praising, then the stones will have to praise because God's Messiah will be praised for decades. I thought that's what that meant. That's not what Jesus means to get at what Jesus means. Let's think for just a minute about some of the other times that Jesus talked about stones.

When did Jesus talk about stones? He talked about stones like, uh, stone. The builders rejected. We know that. He talked about, uh, those who lead little ones astray. It's better that a millstone tied around your neck and thrown into the sea. He talked about, he talked about stones on other occasions. The enemy came to him during his time of temptation and says, make these stones into bread.

Right? But all those times are separated by a totally different context. When did Jesus talk about stones in a context close to this one? Actually, it's going to happen in just a couple chapters in Luke CH 23. In Luke 23, Jesus goes into the temple for the last time and he pronounces woe upon the Pharisees, woe upon the temple, and he's leaving the temple in disgust.

Cause what did he just see in the temple? He just saw a poor widow put her very last penny, all that she had to live on because she had been told, if she does that God will bless her. And he's disgusted by that. And he leaves the temple in disgust. And while he does So, the disciples say, Lord, look at this magnificent place.

And Jesus says, I tell you, not one stone will be left upon another. And then he goes to the Mount of Olives and declares the Olivet discourse. So, in that context, Jesus talks about the stones of the temple being torn down as though it's a testimony against something. So, this teaches us of a Hebrew saying, it was a very common saying that went kind of like this injustice and unrighteousness committed against innocent people.

The results of that injustice cries out as a testimony against you. For example, if the Jews might say something like this, that, that if an unrighteous person comes and destroys your house, then the wreckage of your house cries out as a testimony. We see a similar thing in Habakkuk chapter two. Habakkuk is talking about the Babylonians and how the Babylonians are such an unrighteous, unjust people.

And he says, whoa, to these Babylonians who come and they tear down these houses. He says, the stones of the houses and the beams of the houses will cry out against you. And that was a common Hebrew saying that when injustice and unrighteousness produce destruction, the destroyed things cry out as testimony against your unrighteousness.

Not unlike what God said in Genesis chapter four. When he comes to Kane and says, Kain, the blood of your brother, Abel is crying out to me from the ground. Not unlike what Jesus will say later about the blood of the prophets crying out from the ground or what the martyrs, those who have lost their life for Jesus will say in the revelation.

And when they say, Lord, our blood cries out to you, when will you avenged? So, there was this common saying. That if out of unrighteousness stones were torn down, then those stones would cry out as testimony against your unrighteous acts. That's what Jesus is saying.

He is saying, if they stop proclaiming me as Messiah, then the consequence is going to be, this will be torn down and the very stones will be the testimony of your unrighteous. He says this explicitly in just a few sentences. Look down at verse 43 For the days will come upon you when your enemies will set up a barricade around you and surround you, and hem you in on every side and tear you down 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.

Jesus makes it explicit there. The Messiah of God's people is entering the holy city, and for the moment they are expressing recognition of him. The Pharisees say, rebuke these people for recognizing you as Messiah. Jesus says, if they stop recognizing me as Messiah, this place will be torn down as a testimony to their silence.

That's exactly what happened. They are proclaiming him as the king, the son of David now. But those proclamations will soon stop and they will turn into the proclamations of Crucify him. Crucify him, give us instead the robber, the murderer, and crucify him away with him. And Jerusalem will never again to this day proclaim Jesus as Messiah.

Oh, there's Pentecost and there will be a church in Jerusalem. Yes. But Jerusalem as a city will not ever again proclaim Jesus as Messiah up to this day. And as Jesus said, 70 years later, and or I'm sorry, 40 years later and 70 AD, the Romans come and they tear everything down. And Jesus says That's a testimony.

A testimony to their silence. Their silence that I am the Messiah. God has come to his people and you did not recognize that this was the day that God came, and as a result, the destruction that will result from your unrighteous failure to recognize your Messiah will be a testimony now hundreds and hundreds of years later, that's Jesus' meaning about the stones.

Now, what was the whole thing about today? What was the whole message of Jesus' entering into the city? Because we began by saying that this day should, for all believers be a most important time of celebration, this should be at the top of our list of Christian holidays of the year. Why? What's the meaning behind this?

What? What is this teaching us? I think to answer that question, we simply need to ask ourself, or at least start with this one question, Jesus on this day receives worship. In fact, Jesus not only receives worship Jesus engineers the worship. I mean, didn't he? He didn't just let people worship him. Jesus brought this about the whole donkey thing.

I mean, he, he's the one that put that idea in the disciple's head. Without that, he would've walked into the city. Certainly, they made the connection between an animal that's never been used before, and the humility of a donkey. Certainly, they made that connection. Now, Jesus says, go and get that for me, all of Jesus' life.

He has refused. People would recognize him. I know who you are. Quiet. Don't tell anybody. Demons would recognize him. Quiet. Don't tell anybody. Now, for some reason, Jesus not only receives worship and allows it, he facilitates it. Why this day? Why has Jesus spent three years refusing worship and now brings it about himself?

Because on this day, Jesus is showing us, he's giving us a picture. He's giving us a demonstration. He's giving us a real-life metaphor for his return. That's what the entry into the holy city is. It's an acting out of Jesus'. Second return.

Let's just see some of the ways. Some of the parallels about Jesus' entry into the holy city that teach us this is really about Jesus' next entry into the city. I already mentioned that it follows immediately after the parable of the 10 miners. We won't go through that parable, but just suffice to say the point of that parable is about Jesus' return, but then looking at Jesus' entry in itself, let's just take a look at some of the significant parallels.

Number one, Jesus, as we just said, allowed himself to be worshiped. He never allowed himself to be worshiped before. Now he allows it. He brings it about He facilitates. In other words, he asks for it. Jesus will be worshiped on this day because the next time Jesus is worshiped is on his co, you know, is on his return.

The next time Jesus is publicly worshiped will be on his second return. In addition to this, the entire people present are showing Jesus submission. Everyone there is showing, remember the cloaks that they're laying down before the donkey. They're showing their submission when Jesus returns. We are told Philippians two, verse 10 and 11, that not only will he receive worship from

all people, every tongue will confess, every knee will bow, but all people will submit to him on that day.

This is pointing us to that day. Secondly, Jesus arrives mounted. Jesus has not been mounted his entire life as far as we know. He's walked everywhere He went, with the exception of riding on a boat a couple of times. Now Jesus goes to pains to be mounted. Why? Because the next time we see him, he'll be mounted.

He's mounted on this donkey. Now this symbol of humility. Next time we see him, he'll be mounted on a white horse from Revelation 19 and verse 11, behold a white horse. You know, it was tradition in these days that when a king visited another king, you know, you didn't have phones and text messages and everything.

So, when a king wanted to visit another king, they had to kind of do it carefully. And So, the tradition was if a king came to visit another king while riding a donkey, they could see from a far, a far distance that that king was coming in peace. But if a king came to another kingdom riding a horse, it was a sign that they were coming in war.

Jesus came riding a donkey the first time. The second time he comes riding a horse. So, this is the, as far as we know, the first time he is ever been mounted, but he's mounted to show the next time I come, I will come mounted on a horse. Also, Jesus arrives, coming at or from the Mount of Olives. Now we won't take the time to, to explore all the significance of the Mount of Olives because the Mount of Olives is one of the most significant pieces of real estate in the Bible.

The Mount of Olives we see in the Old Testament places like, uh, for example in the, in the Kingdom of David. Remember when David was overthrown and his son temporarily took the throne? And David, who was the rightful king, flees the city and he flees across the Mount of Olives here, the rightful king, a son of David.

Also, the people are rebelling against him, but he comes to the city over the Mount of Olives. There's So, many parallels that we could see in the Old Testament, but we'll skip ahead to the new. In the New Testament, the Mount of Olives holds great significance for us because first of all, as we said, Jesus will leave the temple for the last time and he'll go to the Mount of Olives and from the Mount of Olives, he will declare this Olivet discourse that's all about his coming again.

Then we're told that Jesus who came to the city by way of the Mount of Olives, will go back to heaven by the Mount of Olives. Acts chapter one, the disciples go and they watch Jesus be carried up and they leave and they come back to Jerusalem. Specifically, we're told from the Mount, that's called Olivet.

So, Jesus ascends from the Mount of Olives and we're told in Zacharias prophecy in Zacharia chapter 14, that he will come back via the Mount of Olives on that day, his feet shall stand on the mount of olives that lies before Jerusalem, and in case there was any doubt on the East, And the Lord will be king over all the earth on that day.

The Lord will be one and His name one. So, Jesus comes to the whole holy city by way of the Mount of Olives, goes back to heaven, by the way of Mount Olives and will come back to the holy city by the way of Mount Olives. Also, Jesus enters the city by the Eastern gate. We're told from the prophecy of Ezekiel.

Ezekiel chapter 44 we're told that God says, then he brought me back to the outer gate of the sanctuary, which faces East and this gate shall remain shut. It shall now be opened and no one shall enter by it for the Lord, the God of Israel has entered by it. Now, Christian tradition strongly holds that Ezekiel there is talking about the return of the son of man and how the son of man will enter into the holy city by means of the Eastern Gate, which only makes sense because he will come by way of the Mount of Olives, which is east of the city.

So, Jesus enters the Eastern gate. He will enter the Eastern gate again when he returns. Jesus also comes down to the city. The Mount of Olives, as we said, is some 330 feet above the city, So, it's like Jesus is symbolically coming down as he will come down from the clouds again when he returns. So, he is coming down into the city.

When he returns, he will come down into the city as well. This is also Jesus' second coronation. We're told that when we see him again, he will be wearing a crown of gold. This is his first coronation. This next time will be his second coronation. Jesus's arrival is immediately followed by judgment. Think about this.

Jesus enters into the city and entering into the city. He immediately goes to the temple, and the next morning he comes back and the first thing that he does is he cleanses the temple. This is an act of judgment. In fact, the whole week is about condemnation and judgment. So, Jesus comes into the city and the first thing he does in the city is judgment.

When Jesus returns, we're told, the first thing he will do is judgment. We will stand before him. In judgment, we are told Revelation 20, in verse 12, I saw the dead great and small standing before the throne books were open. Then another book was open, which is the Book of Life and the dead were judged by what is was written in the books according to what they had done.

So, these are ways in which the Jesus' entrance into the city parallel or point us to, or they're an acting out of Jesus' return. Now let me be careful to say this. Most of you probably know that I believe the scriptures teach that Jesus will return again one more time, and that is at the end of the period that the Bible calls the great tribulation.

Not everybody in the room believes that, and that's fine if you believe the scriptures teach that Jesus will return, first of all in this sort of a secret coming, and the church will be secretly taken away and then Jesus will return again. That's fine. My point is not to change your mind. My point though is to say that if you are open to seeing as, as I see the, the scriptures teach that Jesus comes one more time at the end of the tribulation, then the picture of Jesus's entrance into the city becomes more vivid.

It becomes even more living color, and here's why. When Jesus returns again, his return will be supremely public. We're told every eye will see him. Do you know this is the most public day of Jesus's entire life?

even more public than the day of his crucifixion. This is the most public day of his entire life. When he returns, he will return in a way that's visible to every eye. But here is the real Jim. Here is what makes the this such an, an analogy or an acting out of, of such living vivid color for me, and it's this, when Jesus returns, he will be escorted into the city.

So, Matthew tells us very specifically that Jesus is. Entering into the city with two different crowds of people. One is the crowd that's following him, and the other is the crowd that comes out of the city to meet him. So, Jesus is approaching the city, and behind him is a great entourage of followers, and from the city comes another crowd to meet him.

And then together, these two crowds of people escort Jesus into the city. That is a precise, in my view, precise picture of Jesus' return

when Jesus returns on the clouds, I believe the scriptures teach that. He brings with them the souls of those who are already with him, and he is met by those who are still alive, who believe in him and meeting him, they then escort him into his kingdom. This is a picture that the Bible shows to us on at least three, three occasions.

First, IANS four we're familiar with that. When the passage about meeting Jesus in the air, that same word that Paul used is used two other times in the scripture. It's used at the end of the story of Acts, and it's used in the parable of the, of the 10 widows I, not the 10 widows, the 10 virgins. That's kind of the polar opposite, wasn't it?

The parable of the 10 virgins. Now, both of those times, all three of those times, it means the same thing. It means that there is an important person approaching a city or a town and an a delegation from the town comes and meets them and escorts them in. Paul, near the end of the story of the acts, Paul approaches Rome and a group of believers from Rome come out and meet him.

And together with those who are with Paul, escort him into the city in the parable of the 10 Virgins. The faithful virgins go out and meet the bride groom and escort him into the bride feast, and I believe that what Paul saying in First Thessalonians four is that when Jesus returns, he has with him the souls of those who are departed in Christ and those who are in Christ and still alive, meet him and escort him into his kingdom.

That is a precise picture of what Matthew shows us here. Now, again, let me be quick to say if the scriptures don't lead you to believe it's fine. I think it makes the picture more vivid. But in any case, it's undeniable that this entire event is a picture of his glorious, victorious return.

That is why this is aside from Resurrection Day, this is the greatest Christian holiday we can observe. It because this is the holiday that's about our king coming back for us. Jesus is coming back. He's coming back in great victory and in great glory, and he goes to the trouble to show us this picture of what it will be So, that we can look to this.

And on this day, one week before resurrection day, we can say That's the day. That's the day. That's my hope. That's the day that he's coming back for me. He's coming back to every eye will see him. He's coming back to judgment. He's coming back to submission. He's coming back to worship. He's coming back, mounted his coming back victorious, and he's coming back to be escorted in what a day.

That's what this story is all about, and that's why we as believers, oh, we should take such great joy in Jesus's entrance into the city because this is the greatest reminder. If you wanted to preach about the return of Jesus Christ. There's no greater text to go to then his entrance into the city.

This is why all four gospel writers wanted to include it. This is why Luke So, carefully puts it together with the parable of the 10 miners. This is why each one of the gospel writers is So, careful to say, not only is Jesus fulfilling prophecy, he is showing us what he will do when he returns.