

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

Good morning. [APPLAUSE] Thank you. Good morning, good morning up there [LOOKS UP AT BALCONY]. Good morning, online, thanks for getting up to be with us this morning. I'm going to open up this morning with two really big words, maybe they're not that big but I just want to say this phrase and I'll explain it: Theology leads to doxology. And if you want to know why we only sang one song so far this morning it's because theology leads to doxology. What do I mean? What we know about God, what we study about God, the truth about God leads to our praise of God. The truth of God, the knowledge of God is theology; praise of God is our doxology. Theology leads to doxology. So we're going to right now study the Word of God, we're going to understand Him more, we're going to come more in love with Him, and then we're going to – when I'm done – we're going to respond with just a huge lifting up of our praise to Him.

So here's what I'd like to start out with is I'd like to start out with the Word of God, Matthew Chapter 21. If you have your Bibles, I'd love for you to turn there; if you don't, look at it on the screen. If you're not the one to even follow along, you just want to allow it to settle in, the Bible says faith comes from hearing, and hearing of the Word of God,¹ so allow the Word of God, God's Word to soak into you. I might say this to you, the absolutely most important couple minutes of this message will be right now as we read the Word of God. So let me say a word of prayer before we read it.

Lord God,

I pray that as we open up your Book that the power of your truth that You promised, that your Word would get to the very places inside of us that need and would change us, I pray that that very thing would happen this morning. That your Spirit would fall on this place, that You would take away all distractions, and that You would move in our heart in a way that we just didn't see coming. We ask in Jesus' Name. Amen.



Matthew 21, verse 1, it's a great story, listen:

¹ Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." ⁴ This took place to fulfill what was spoken by the prophet, saying,

⁵ "Say to the daughter of Zion,
'Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.'"

⁶ The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ And the crowds that went before him and that followed him were shouting,

The Doxology

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.

Traditional

¹ Romans 10:17 (ESV): So faith comes from hearing, and hearing through the word of Christ.

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

*"Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!
Hosanna in the highest!"¹⁰ And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?"¹¹ And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."*

- MATTHEW 21:1-11 (ESV)

We'll stop there. What we're reading here begins the very last week of the life of Jesus. For 33 years of His life Jesus has been coming into Jerusalem, and now after a one- to maybe two-week trip coming south from the north, from Galilee, Jesus is coming into Jerusalem. The roads are packed with everyone coming into Jerusalem for the Passover feast. It was a huge celebration the Jewish people celebrated every year, has huge implications for what is about to happen, and Jesus is coming into Jerusalem with His disciples. Jerusalem will have swelled in size during this week probably by about two million or more people coming into Jerusalem than what are normally there, so the roads that Jesus is coming into are really busy. And He comes here at this time, this is what everything in His life was headed towards, this was the climax of why Jesus came to earth—to go to the cross to die for us.

Now He had stopped, we talked about this last week, He had stopped along this highway that the Romans had paved beautifully, He pulled off to the side and spent some time, we talked about this last week, with His disciples where He said to them, "We are going into Jerusalem. When we get there I am going to be handed over to the chief priests and scribes of the people. And as a result of that I'm then going to be handed it off again and they're going to beat Me and they're going to mock Me and they're going to whip Me and scourge Me, and then I'm going to be crucified. I'm going to die and then I'm going to be raised from the dead." And wow, that was the third time Jesus had explained to them, which by the way is the heart of the Gospel. It's the reason that Jesus came—to take on Himself the sins of all mankind, of all people, to be our substitute on a cross. But for them that just went over their head.

Each one of us has a lifetime bias of the things that we've heard, the things that we have learned, the things that we've learned in education, from our parents, from our friends, from schools that we've gone to, from books that we've read. And for these guys their bias was that there was a Messiah coming but that that Messiah's role was to come and fix all the bad stuff here on the earth and set up a kingdom right now and that would be His purpose. And so they struggled to understand why He would come to die, to purchase, to be the substitute so that we could have peace with God. They couldn't grasp that, it went over their head, and they chose for it to go over their head. That's why Jesus kept on telling it to them again. And sometimes you gotta, "Can I tell you one more time?" And it's as if they don't hear and that's, remember, when the mother shows up with the two guys and says hey, can my boys sit at your right and left, and you're just going, "Are you kidding me? You still don't get it."

I also understand that this issue of death is a hard issue. I've walked with many families through death as a pastor and there are some families, even as they're looking ahead towards it and they understand that it is coming, absolutely deny the fact or the possibility that their loved one could die. And so what happens when they die they are just torn apart and they don't know how to deal with it. Jesus was trying to prepare them for His death to let them understand what was about to happen so that they would know how to respond when these difficult times would come.

Okay. So Jesus gets back on the road after that experience, after they don't get it, and He heads to a place called Bethany. Bethany was the hometown of Mary, Martha, and Lazarus. The last time He was in Bethany Lazarus was raised from the dead by Jesus. He comes there, these are some of His best friends on all the earth, and He spends some time with them, He has a meal with them. Isn't that what you do when... you have a meal with them? It's there that He is anointed, you remember that with the

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

pricy, pricy anointing oil. It's there that Judas has a canary about this because man, you spent all that money on that? That could have been put into the bank for something else. Isn't that a really religious thing to say when they were pouring it out all on Jesus? It was also there that all sorts of crowds started accumulating, all these Jewish people started coming because, again, the last time Jesus was here Lazarus was raised, might it be again that this happens? And so there's lots and lots of people gathering around.

It was actually a time that I believe Jesus stepped aside to try to just take a moment, a quiet moment, a deep breath before this week that is just about ready to come that He knows, that He has planned out, that He is fully aware, that He has come for, to take a moment with His closest friends, but now the time has come. He turns to two of His disciples and He says hey listen, I want you to go ahead to the town of Bethphage.

By the way, this doesn't matter in this sermon. It... probably some good reason it should, but I'll just tell it to you, that means "the house of figs." So evidently I'm guessing figs were grown in Bethphage and probably they did all sorts of stuff with figs in Bethphage. He says I want you to go out there, you two guys, I want you to go there and I want you to untie a donkey and its colt and bring them to Me. If when you're doing that someone comes up to you and says what are you doing with those, um, the donkey and colt, those are mine or that's his over there, why are you taking them? Which you could imagine was crossing their minds, you don't just walk into another city, untie something and take it away. Jesus says if that gets asked, it probably will and it did, I want you to tell them this, "The Lord has need of them."



I believe in that simple statement there is something powerful that we need to hear. Jesus lets these who He sending them on assignment know that they are on assignment by the Lord. He wants to be Lord of our life. He wants the things that control us to be the fact that He is Lord *meaning this*: There is no one greater, there is no equal, there is nothing that could ever go above and beyond Jesus. He is Lord. He wants it, He gets it. And all of a sudden it begins to speak into language that we should use that fixes our mindset—He is Lord, He is my Lord. I do what I do because the Lord wants it. I now find myself in a spot saying, "What does the Lord want of me? How do I respond to everything going on around me as a person trying to hear what the Lord wants and responding going, "I'm doing this for the Lord"?

In other words, my belongings are the Lord's. My time is the Lord's. My gifts are the Lord's. My family belongs to the Lord. My work is done as unto the Lord. One who has no equal, One who is there is no one above. When everything is done in our life for the Lord, when He is first, when we're trying to please the One of which no one will ever eclipse—it changes our mindset. We go before Him as our Lord, we say, "Whatever you want, Lord."

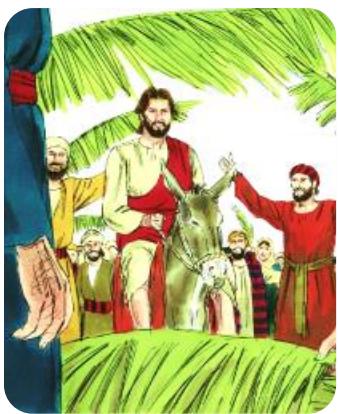
So the disciples they go, they succeed – yes? They get asked about it and they take this colt and this donkey and they take their coats off and they place them on both of them because they didn't know at this point which one Jesus was going to ride. Is He going to ride the donkey or the baby donkey, the colt? And so they take their coats off and for them it was probably a little different than our time today. Our time today is, um, if you're like me, you've got more than one coat; you got a winter coat, you have a spring coat, you got one for working, you have one for looking nice, you've got many different coats. In that time they would have had probably one coat and that coat would have been very personal to them. So when you take off your coat and you lay it onto a dirty animal, um, that says something. They didn't want Jesus to sit on that dirty animal. Here's a colt that had never been ridden before that was set

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

aside, set apart "for the Lord," that was there for the Lord, and they take their coats off because there is nothing too wonderful, too important, more important than for our Lord. And not even our identity, and their coats were a lot to do with our identity, and they placed them on those colts.

They come back to where Jesus is and Jesus gets on the baby colt, not the adult donkey. And here's,



King coming in – on a colt

yeah, I mean, that kind of stuff may not make a lot of sense to us, I mean, it's like riding a trike. I mean, it's like why would you do that? Why not ride the one that's more comfortable? But for the people in that time they would totally get it. A conquering king would ride into the city, a military leader would ride into the city, a leader going to war would ride into the city on a horse at that time; but a leader, a king riding in in peace would go into the city on a donkey. And Jesus, the humble servant who would humble Himself even to death on the cross, rides in – King coming in – on a colt.

He did not come to conquer. He did not come to be a military ruler. And here, once again, just like He presented three other times, He's wanting to present to all that will listen why He came. He came for a people who needed Him.

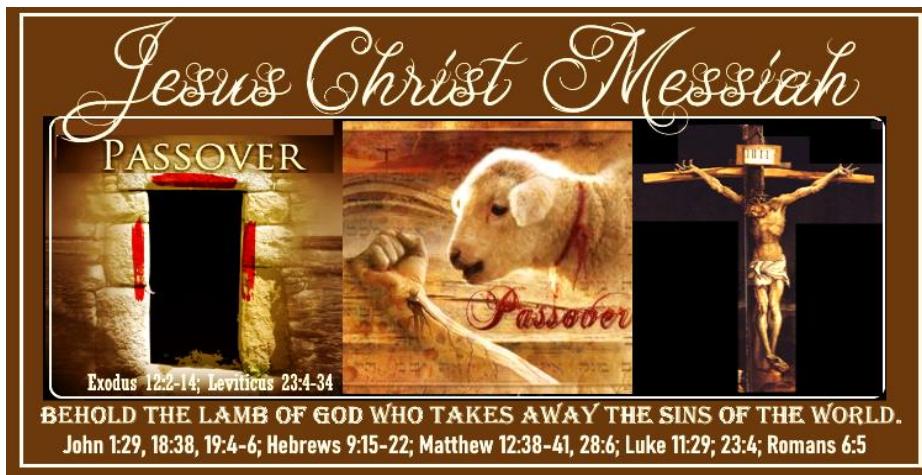
Now let's think what's going on right now and put a little context to it. So He's coming to bring them peace. Here's where this thing in their mind is very complicated—this is Passover week. In fact, when He rides in on this colt it is Monday, that's important because Monday for the Jewish people was the day that they would pick the perfect lamb that would be slain as the substitute, as a sacrifice for their sins that they would sacrifice on Passover later on that week. What they did not fully understand was this is Monday and God had sent His Son who would be the perfect Lamb and He has been chosen. So as He is riding in He is the perfect Lamb, the substitute for their sins.

And I said all that, we talk about Passover, rewind the clock for a minute, let's get the bigger context. Let's go back a long way from there, let's go back to when the children of Israel were in Egypt. They're there as slaves, they're under forced labor, over 400 years, it's a horrific time. And they're groaning under the weight of that slavery and the amount of work that they had to do and they're longing for, desire for freedom, to be freed from that bondage in slavery that they were under. And then the time comes when God says it's time, pick a sacrificial lamb, a lamb that will be the substitute for your sins. If you have faith to believe that that's case, take that lamb, sacrifice that lamb, paint the blood on the doorpost, and when the angel of death comes, the angel of death will—hear, listen to the word—"pass over" you.

Imagine thinking in that time *Uh, that doesn't make sense*. But God said it and those who did it the angel of death passed over. And the next day God's people were released from slavery, from the bondage that they had been under so long, and they lived and they were free. And God set it up as a festival, as a reminder for all time to remember how God through the shed blood of a perfect lamb that substituted for them, and the blood painted over the door post, how that moment and their faith in the blood painted over the doorpost, how that faith saved them from certain death. And from there on out every year they celebrated Passover, and they waited for and they longed for that sacrifice that would take place once and for all to take their place. They waited for the promised Messiah who would come and be that perfect Lamb that would be substituted on their behalf, a perfect sacrifice. So that when Jesus died on the cross His blood would cover us if we would believe enough to trust on that so that the condemnation of death would pass over us, and so Jesus becomes that perfect Lamb. His bloodshed is what comes to save us from our sins and to give us that perfect peace that we were longing for.

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021



Let's continue with the story, let's go back to Palm Sunday and picture the crowd. Jesus is now mounted on this colt, the coats are laying on the colt, He begins to move on that road southeast on the Mount of Olives towards Jerusalem and the people are beginning to gather. Those people that were over at Lazarus' house and His friends and His disciples are now all around them and Jesus knowing exactly what He's doing, no one is taking Him down this path. He is purposely going towards what He knows will ultimately lead towards the cross.

There were other times that Jesus says don't go tell anyone, let's keep this quiet, because He didn't want that to move towards the cross at that point; but now He knows this is go time, the time is right for Him to go to the cross. And they're praising Him and they're worshiping Him, they're laying these coats that we talked about that they're so very personal to them, they're laying them down in the road in front of Him. They're cutting off as John 12² says branches off of palm trees and laying them down on the ground in front of Him, which is why we call this Palm Sunday, and they're shouting out their praises to God. Can you imagine the raise of praise as they began to shout, "**Hosanna to the Son of David!**" **Blessed is he who comes in the name of the Lord!"?** [MATT. 21:9] They knew who He was. Oh, they'd been seeing His ministry, they had been watching His miracles, they had been seeing His works, they had been hearing His teachings, and now it is all coming to a culmination in their mind.

By the way, I wonder how many people in that crowd were caught up with the moment. I wonder how many people in that crowd are seeing a winner, seeing something exciting, seeing a coronation taking place thinking, *Oh wow! This could be the moment that the bad things get fixed.* And they hear the people shouting out Hosanna! Hosanna! and they begin to join along with them because, you see, in that word "hosanna" was a little thing that is missed by us in our time. That word Hosanna literally means "save now." Save now, and they say Son of David, which was a Messianic title. That was their favorite king – save now, come on, it's go time, it's time to come up against Rome. And yet Jesus is not coming as a military ruler for a military takeover, but that's the salvation that they're crying for.³

Think about this for a minute, Passover celebrated their release from Egypt, from the physical bondage that they felt, and as they cross over they are free and they get to worship their God. And in their mind they're thinking to themselves, *Oh, wow! It's Passover!* Put two and two together—the first Passover they get freed from their slavery and their bondage and their political dictators and there's freedom from

² See John 12:12-15

³ Hosanna: The Hebrew words *yasha* ("deliver, save") and *anna* ("beg, beseech") combine to form the word that, in English, is "hosanna." Literally, hosanna means "I beg you to save!" or "please deliver us!" Source: <https://www.gotquestions.org/hosanna.html>

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

the political dictators—and now, is that not what's about ready to happen in this time? They wanted physical, material, earthly deliverance. Don't we?

You see, it's a very easy message to preach that if you come to Jesus, He's going to fix you, He's going to make you happy, He's going to provide all sorts of cool things for you. You're gonna have a great group of friends and *WOO!* [FIST PUMP GESTURE] this is the life. And these people coming around Jesus at this point are hearing that and they're saying save now, save now. They want to come in. And as Jesus enters into the city you can picture Him riding in on this colt. The text tells us the whole city was shook and that word shook there is the same word as we use for earthquake.⁴



Now, I scratch my head a bit at this moment because I get it that there was a bunch of people that had come around Jesus. The text tells us that they were loud, that they were lifting up praises loud because that's what you would do for the Son of God, Jesus Himself, you would shout out loud. But remember, there's over 2 million people, maybe 2.5 million people in that city. Try somehow going in, I don't know, what do you have – 50 people? 100 people? 5,000 people? I mean, what if He had a 100,000 people? I just find that hard to believe, but what if He had a 100,000 people because those roads were full and He's coming in? He's coming into a city of two million, are you going to grab any attention? And something happened there that when they enter into that city the city shakes, it's as if there's an earthquake. I just, I just am convinced it's not because a bunch of people are coming into that city, it's because Jesus Himself, God Himself, has entered in.

You can sort of see what happens and it's not much different than what happens in our time when someone hears you say the name of Jesus, when someone hears you pray in the name of Jesus, when someone hears you say Jesus is my Lord, Jesus is my king, Jesus is first in my life, and they sort of discount you. As Jesus is coming in on this little colt, humble, the people, the city, the crowds are saying, "Who is this?" And the response comes back, "This is the prophet Jesus from Nazareth."

Hey, here is the question that all of us have to answer: Who is Jesus? For them this is a prophet. I mean, I meet a lot of people who like Jesus a lot, He was a good prophet, He was a good teacher, He was a good man, um, He was someone to look up to. I even hear people [say], "The big guy in the sky," and, um, "Yeah, He did good things while here on earth. He's one to follow. He's one to emulate." But Jesus is God. A city doesn't shake like an earthquake over a good man or even a prophet, this city shakes because Jesus is God. And as He enters in and their response is this is a prophet, this is that guy from Nazareth. And when they say He's from Nazareth you remember the phrase about Nazareth that was always said in those days was, "What good comes from Nazareth?"⁵ "Who is this?" "This is a guy from Nazareth." [GESTURES A WAVE OFF, SAYS IN A DISDAINFUL TONE] "So what."

And thus begins a very natural and normal response that we hear so much: "Just another religious leader." "Oh, well." "Who cares." And yet they were so loud Dr. Luke reports that the religious leaders were shook up by it. Again, how is it that this group shakes them up so much? And they go up to the disciples and it says tell your master keep it down. Jesus, tell your disciples *shh*, we don't need this in here. It feels like a mob, it feels like there's something happening here, stop it. And Jesus says no. If these were quiet even the stones would cry out, would shout out.⁶ And as Jesus goes a little bit further

⁴ Matthew 21:10 (ESV) "was stirred" – Strong's Concordance #4579 – "seiō: to shake." Source: <https://biblehub.com/greek/4579.htm>

⁵ John 1:45-46 (ESV): *Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph."* "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip.

⁶ Luke 19:39-40 (ESV): *And some of the 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.**"

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

on the back of the colt, you see the tears well up in [His] eyes, you see Him beginning to shake and to weep, and His words are that He speaks out – if only you would know what would bring you peace.

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."

– LUKE 19:41-42 (ESV)

Now there were people there for religious reasons but they didn't know God, they didn't recognize Him when they saw Him. There were people trying to get to God through all the wrong things. There were people going about their lives as if none of it mattered because they were just there to sell and make money because this was a big economic boom when you have 2.5 million people in town. There were those who were there thinking *Man, this is the moment Rome's going to be taken over*. And yet Jesus never messes with that. In fact, Jesus goes straight to the temple. And Jesus cries and Jesus weeps because these people don't get it.

I want you to know today that Jesus came to this world to die on that cross because He loves me, because He loves you, because He loves our cities that we live in, He loves our county, He loves our state. John 3:16: **For God so loved the world** – and when we reject Him, when we get sucked in even to a crowd that is saying the right things, "**Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!**" but we're there for all the wrong reasons, when we're shouting out those words for all the wrong reasons. I wonder how many times we've gotten involved and engaged in the worship here but really all we've been doing is being caught up in a crowd, or we're worshiping worship or we're worshiping the feeling and the energy that we find in this room only to find that within a few hours our mindset starts to change.

One of the things that most disturbed me about this story from the very first time I learned of it as a child was that within hours, within days, these same people shouting out, "**Hosanna to the Son of David! Blessed is He who comes in the name of the Lord!**" – these same people would mock Him, would stone Him, would whip Him, would say crucify Him. We find that hard to grasp how you move from one saying, "**Hosanna to the Son of David!**" to someone crucifying Him, to someone running away, to someone saying, "I [SHRUGS] – this Jesus thing I don't know what that's all about." And yet the truth of the matter is we struggle with the same thing.

We come in here, we worship the Name of Jesus, we lift up our praise, we let it come out, and yet we barely get into our car in the parking lot and, um, you know, something happens that [SNAPS HIS FINGERS] just upsets us and this praise of Jesus goes away. The phone rings and a problem is presented to us and we in our own power try to go out and fix it, and the praise of the Lord who is over all, who has control of all goes away. The covering, the peace of the cross slips away and we live our lives just churning. And we feel and we realize how quickly we turn away from Him. How quickly we even sit in this room this morning and we look back over our last week and we're so thankful to be in this room because for us this is a reset moment; this is a moment where we put it all back together again and try to get enough energy to get up through another week.

But we realize in this room that this week we haven't been a people who have been worshiping the Lord, but we have been worshipping ourselves. Our theology is I am God. Our doxology and our praise is I am to be praised. But we are not in a physical study this morning. You and I want to know what's going

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

to happen to us spiritually because we cannot control things beyond what we can touch, and what we can feel, and what we can manage. And so when we step into the spiritual we realize I am not God. We realize yes, I am a sinner, and God who loved me loved me so much that in my desperation, in my slavery and in my bondage, He purchased me out of the slave market of sin and called me to Himself.

All of a sudden the tide has changed, they realize that Jesus wasn't going to overturn Rome. They knew who He was, they had seen Him, they'd seen all that He had, but now everything has changed and everything is pointed towards the cross. The Scripture says fix your eyes, Hebrews Chapter 12, fix your eyes on Jesus, who for the joy set before Him endured the cross, bearing the pain, the shame, and the agony of the cross, fix your eyes on Jesus.

HEBREWS 12:2 (NASB1995):

fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

PHILIPPIANS 2:5-11 (ESV):

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians Chapter 2 says this: Jesus became obedient, obedient even to death on a cross, and as a result God highly exalted Him and gave Him a name that is above all other names, that at the name of Jesus every knee will bow and every tongue would confess that Jesus Christ is Lord, every knee will bow. That's the word that's used in the New Testament [INAUDIBLE 0:03:31.6] over and over; 58 times in the New Testament, some 98 times in the Old Testament that speaks to we bow down before Him, prone before Him. That's worship when we subject everything to Him, when we become nothing, when it's not about me, when there is no *I* left in it. It's the all-consuming response to an all-deserving, worthy Almighty God who loved us and gave Himself for us. It's when we come into awe of that Holy God that we find ourselves saying none of me, all of You, it's all You, God. And we praise Him with our words and our deeds and our prayers and our thanksgiving and our reverence and our adoration, which is what worship is all about. It's what we come to this place to do. [MAN IN AUDIENCE YELLS OUT, "YEAH!"] [APPLAUSE]

And so that's why I start out by saying our understanding who God is – theology – leads to doxology – our worship and our praise. That's why we come into this place and say, "I'm yours, Lord. I'm going to give it all over to You." It's why we open up our Books and we read them and we study them and we get to know them because when we understand who God is, when we understand who Jesus is, we respond: We're here to present to You, Jesus, the King of kings, the Lord of lords, the Holy One, the One who gave His life for us, who died for us, who came up out of that grave three days later victorious over death, who ascended to the right hand of the throne of God, and who is there interceding on our behalf right now. Now that is the Gospel and those words should cause us to respond with praise of the name of Jesus.



every night online and join us back here Friday night

That's why this Easter week matters so much. That's why I'm just gonna say to you join us every night at 7 o'clock online, join us back here Friday night at 7 o'clock as we remember what He did for us there on the cross. Because as we remember what He did on the cross it's at that moment we go, "Okay, God, all of this stuff that I've got, I'm gonna put on the side, I'm gonna put it behind me." And I get it, there's so many of us that came in here today, we're part of like that crowd that was surrounding Jesus. We knew we came here to worship Jesus today, but

THE TRIUMPHAL ENTRY

SERIES: EASTER | WEEK 1 | 3.28.2021

there was something in us that's saying, *Hosanna, I'm saved now, God release this pain, release this thing.*

I mean, I get it, you left in the car this morning and the kids were a mess trying to get them into their class because you heard, "Be here early today." You didn't know if I was going to preach early. If you'd done that, you would have waited until the end for the good stuff right now. But the reality is this—the weights and the burdens of this week and this moment have burdened you down, and you come into this place today and you hear, "Jesus is Lord" and you want to respond to that. And that's why we're here today.

He is our Savior. He is the Messiah. He is alone worthy. There is nothing greater, there is nothing better than our precious Lord and Savior Jesus. If you don't know Him, ask Him to come into your life right now. Ask Him to forgive you of your sins. Ask Him to save you. Tell Him you believe in Him. Worship Him right now. O church, let's respond. Let me hear from you. Stand up, let's worship our Lord and Savior Jesus Christ in spirit and in truth today because of what we've heard.

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