

Who Is This? | Matthew 2:11-11 | David Antwi

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[0 : 00] Thank you for tuning into this message by David Entry.! Every true revival is a product of the strong preaching of God's Word. May you receive a word from this message that will spark a revival in you.

Today I'll be preaching on the triumphant entry from Matthew chapter 21, reading from verse 1 to 11.

And when he drew near unto Jerusalem and were come to Bethphage, unto the mount of Olives, then sent Jesus to disciples, saying unto them, Go into the village over against you, and straightaway ye shall find an ass tied, and a court with her.

Loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord has need of them.

And straightaway he will send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughters of Zion, Behold, thy king cometh unto thee meek, and sitting upon an ass, and a court the full of an ass.

[1 : 26] And the disciples went and did as Jesus commanded, and brought the ass and the court, and put on them their clothes, and they sat him thereof.

And a very great multitude spread their garments on the way. Others cut down branches from the trees and strawed them in the way.

And the multitude that went before and that followed cried, saying, Hosanna to the son of David. Blessed is he who cometh in the name of the Lord. Hosanna in the highest. And when they had come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. Here ends the reading of God's word.

[2 : 29] Shall we pray? Father, thank you for Easter. Thank you for Palm Sunday. Thank you for giving us the exclusive privilege of gathering here just to hear your word.

We pray that as your word is done, give us illumination, give us understanding. Let the heavens open and Christ be revealed. Your purpose be made clear.

Your grace be released. And let lives never be the same again. Let there be radical transformation of lives through the teaching of your word.

I submit my faculties under your influence, O Holy Spirit. Speak through me. Let my speaking be your speaking. Use me. Let me not deviate from your word.

Let me stay faithful to that, says the Lord, and to the scriptures. So your name be glorified and your people be edified. We thank you in Jesus' name.

[3 : 28] Amen. Hallelujah. Hallelujah. Amen. Amen. If you have been familiar with Christianities, which I gather some of you have been from when you were young, your parents would take you to church usually on Easter Sunday.

Where I grew up and when I was growing up, Palm Sunday, people march on the streets with palm branches, and you see palm branches around cars.

People tied palm branches around their cars, their windows, their doors, their houses. That's where I grew up. And some churches go as far as bringing a donkey into their service.

Yeah. But where I grew up, Palm Sunday is part of it. And we keep hearing, Hosanna, Hosanna. Remember, we sing songs in church. Hosanna, Hosanna, Hosanna in the highest.

We sing several songs with the theme of Hosanna. I never knew what it meant, but I accepted it and flowed with it. But how long will you stay with the norm without understanding its place in scripture?

[4 : 46] Because the value of what we do in church is not how nice it is, but to the believer, what it means in scripture for you to do it.

That is what gives its value, not the tradition. So, the tradition is good, but the value, the understanding of what we practice is very important.

So, I am very pleased that today I'm just going to touch on this Hosanna thing and explain a little bit. But I want to title the message today, Who is this?

Christ the King. Christ the King.

So, these are the four Gospels. Out of them, three are called synoptic Gospels. The synoptic Gospels. Synoptics is sight, right?

[6 : 07] Syn together. Like synchronized. Synagogue. Together. So, syn is seen from the same angle. So, Matthew, Mark, Luke are called the synoptic Gospels, whilst John is a special Gospel on its own.

All right. But there are accounts that are recorded in Matthew that are not really recorded in some of the others. There are accounts that are recorded in Mark that are not recorded in some of the others.

There are accounts that are recorded in Luke the same way and then in John. John has got a lot that are recorded in John, but they are not recorded in the synoptic Gospels.

For instance, there is a great to talk about them. Seven, I am saints of Christ. You will find them in Matthew. You will find them in Mark. You will find them in Luke. But it's all in John.

Seven of them. I am the resurrection and the life. I am the bread of life. I am the light. I am the good shepherd. I am the door. I am the way, the truth, and the life. Before Abraham, I am.

[7 : 15] So, quite a seven I am's. And then there are seven miracles that are recorded in John that are not recorded in the others. And there are other miracles and signs that were recorded in the others that were not recorded because of the focus of the writing.

But everything recorded in all of them were true. However, every one of them, for instance, the birth of Christ was never recorded in Mark. That is, mother got pregnant and virgin birth.

It was not recorded in Mark. It wasn't recorded in John. It was recorded only in Matthew and Luke. Right? So, you see, there are things that, details that were not recorded in the other places.

John doesn't start, as you always know, doesn't start with the nativity. The mother was pregnant. He doesn't have time for it. He said, in the beginning was the Word. And the Word was with God. And the Word was God.

And I can't imagine how John starts. Whilst Mark starts with John the Baptist. If you record John the Baptist's birth, John the Baptist was there and then he was preaching and then came to introduce Jesus.

[8 : 19] That's it. Whilst Matthew talks about the beginning of the genealogy of Jesus, Luke also goes into the genealogy of Jesus, but he goes into John the Baptist's conception before.

And so, there are things that every one of them focus on. However, all of them spoke about his baptism. And the heavens was opened. The fact that he was baptized all, they all spoke about John.

They all spoke about his baptism. They all spoke about his death, his burial, and his resurrection.

That's the core of the gospel. So, they all spoke about his death, his burial, and his resurrection.

One of the things that they also all speak about is the triumphant entry into Jerusalem. So, what we call the Palm Sunday.

All of them recorded. That tells you how important and how significant it is. Now, it's that Palm, what is traditionally called Palm Sunday or the triumphant entry.

[9 : 24] It's the introduction to what is called traditionally the Holy Week. Okay. So, the week leading to Easter. So, it's called the Holy Week.

And it's also called the Passion Week. That is the week leading to the Good Friday. Right? So, the week leading to Jesus' crucifixion.

And he went into Jerusalem. But why should he go to Jerusalem? Jesus Christ was not born in Jerusalem.

I hope you know that. Where was he born? Long time ago. So, he was born in Bethlehem. As the prophet said.

That old little town of Bethlehem. Out of you shall come. I think Micah chapter 5 verse 2 or 2 verse 5 somewhere. So, Bethlehem, that's where Jesus was born. But he didn't grow up in Bethlehem.

[10:27] He was born in Bethlehem. Taken to Egypt according to Matthew chapter 2. Taken to Egypt. In his early days, he was in Egypt. And when Herod died, the angel asked Joseph to bring him back.

So, in Matthew chapter 2 verse 19, 20, 21. He was brought back. And they went to settle in a little town. Small town called Nazareth. So, Jesus actually.

That's why he's called Jesus of Nazareth. That's where he grew up. That's where he spent his life. In Nazareth in Galilee. And then, his ministry. Watch this. His ministry was focused and centered much.

The location. The geographic location for his ministry was much more primarily around Galilee.

Towns in Galilee. So, Galilee was in the north.

Whilst Jerusalem was in the south. So, Jesus really didn't spend too much time in Jerusalem. Even though, as a good Jew, he used to travel to Jerusalem for major festivities.

[11:28] So, for instance, in the book of Luke, chapter 2. We see how Jesus went to Jerusalem from verse 40 somewhere there. Mary and Joseph, they took the boy Jesus to Jerusalem.

When they left, he stayed in the temple. We saw him. When he went to Jerusalem, you know where his interest was? The temple. So, the parents traveled a long distance looking for him.

And couldn't find. Later on, he came back. They phoned him in the temple verse 40. He said, son, why did you do this to us? And he said, don't you know I have to be about my father's business?

And he went with them and submitted himself to them.

They went back to Nazareth. All right. So, Jesus Christ was a man of Galilee and a Nazarene. The Jesus of Nazareth. So, you always hear because there were a lot of other Jesuses.

That time he was around. And before he was around and after he left, there were still Jesuses. And even now, there are still Jesuses. Some are footballers. So, Jesus Christ didn't spend much of his time in the south.

[12:37] He spent much of his time where? In the north. Galilee. That's why it's called man of Galilee. And most of his disciples were Galileans. So, remember in Acts chapter 1 verse 11, when he went to, he was taken up to heaven, the angels who appeared, they addressed the guy.

He said, man of Galilee. They knew that. They were all Galileans. Primarily. Most of them were primarily Galileans. So, Jesus was a man of Galilee.

He grew up in Nazareth. He came to Jerusalem every now and then. But a time came when he set his face like a flint.

He said he was going to Jerusalem. And he said, the son of man must go to Jerusalem. Be arrested and be crucified. But on the third day, he will rise again.

So, he set his face to go to Jerusalem. Meanwhile, in the three years of his life, his ministry, after 30, he was doing a lot of miracles, signs, and wonders.

[13:39] He was doing so much until Mark chapter 10. The last miracle he did, really, was opening the eyes of blind Bartimaeus.

In Mark chapter 10 from verse 45. Let's look at Mark chapter 10. For the son of man did not come to be saved, but to serve. And to, you see his mindset?

To give himself as a ransom for many. Look at the next verse. That's when blind Bartimaeus. Now, they came to Jericho. As he went out of Jericho with his disciples and a great multitude, blind Bartimaeus, the son of Timaeus.

Sat by the roadside begging. And when he heard that it was Jesus of Nazareth. Did you see? Jesus of Nazareth. When he heard that it was Jesus of Nazareth, he began to cry out, saying, Jesus, son of David, have mercy of me.

And the people asked him to be quiet. But he cried out the more. Jesus, son of David, have mercy of me. Then, Jesus stood still and commanded him. They should bring him. Then, he called the blind man, saying, come.

[14:48] Be of which he called you. And they told him to come. Then, the blind man, and throwing aside, verse 50, and throwing aside his, let's all read our first line together.

Let's go. And throwing aside his heart. One more time, please. And throwing aside his heart. For the last time, louder. And throwing aside his heart. That was his last miracle. The one who received, we focus on the eye opening.

But there's something here about his garment, which symbolizes his identity, which symbolizes who he was, his ambition. That's how you identify the blind people and who he was.

In the scriptures, garments are important. Garment points to our ambition, our actions, our works, our identity. Your garment tells so much about who you are in the scriptures.

So, blind Bartimaeus, the last miracle was somebody casting off his garment and going to Jesus Christ. Then, when he got to Bethpage, he told his disciples, two of them, that go into the village ahead.

[15:53] You will find a colt tied on which no man has sat. Now, two points here. The colt, which is a donkey, was tied.

That tells you, it's not, these are not wild donkeys. Because these are domesticated ones. Wild donkeys are not tied. They are roaming around. Number two, he belonged to somebody. There was an owner. He says, go and you see a colt tied. And lose him. He said, no one has sat on the colt. No one has ever sat on.

He said, lose him and bring the colt. And he knew, you'll be asked. But the owner will say, but why are you doing this? Now, theologians believe two things. It's either there was a sovereign arrangement.

Maybe Jesus had made some arrangement or some supernatural arrangement. Maybe the guy had a dream that somebody is going to come for the colt. A master. Maybe there's some sovereign arrangement.

[16:55] Because if someone comes to take your car, why are you taking it? Somebody means, okay, you need it. Probably there's some sovereign arrangement. Just like in Matthew 26, 17 and 18, on the first day of the feast of unliving bread, the disciples came to Jesus saying, where do you want us to prepare for the Passover?

Then he told them that, verse 18. Then he told them and said, go into the city to a certain man and say unto him, the teacher says, my time is at hand.

I will keep the Passover at your house. It looks like he has made arrangements already. So some theologians believe that this is sovereign arrangement when he said, go and get the colt.

Go and bring the colt. Others also believe that it is his supernatural insight. He said he can do whatever he wanted to. You know. So whether it was arranged, it wasn't arranged.

He said, go and bring me a colt. Bring me the colt. So when they ask you, tell the person, let's look at the text again. Verse 2. Say unto them, go into the village over against you, and straight away you find an haste tied, and a colt with her.

[18:02] Lose them and bring them to me. Verse 3 says that, if any man say ought unto you, you shall say, the Lord has need of them. Shall we say that together there? The Lord has need of them.

Let's say it out loud, please. The Lord has need of them. So if anyone says ought to you, somebody asks you, why are you untying them? Tell them the same in Mark chapter 12, verse 3.

Say, and if any man say ought to you, why are you doing this? Say, the Lord has need of it. And immediately, he will send it here. If any man ask you, why do you, what should you say?

Lord has need of them. What should you say? Lord has need of them. Now, that word Lord there is not just like the landlord. It is a sovereign title. It's a sovereign Adonai.

It's the ruler, the one in charge, the omnipotent God, the omniscient God. He's the one in charge. When you use the word Lord, it seems to mean the one who owns everything.

[19:04] It's like a landlord or landowner. The one who owns doesn't need it. So, that phrase itself is kind of an oxymoron in itself because the Lord shouldn't have a need.

The Lord. The Lord is coming for it. We said the Lord has a need. That is very interesting that he being the Lord of everything can still humble himself and say, Can I have your life?

Can I have your wife? Can I have your husband? Can I have your job? Can I have your money? Can I have your ego? He being the Lord.

He doesn't need your permission. But he said the Lord, when they ask you, tell the Lord needs. The Lord has need of it. And immediately, they will send.

Now, the verse 4 is very prophetic. Before I probably go to the verse 4, may I say this? Why? This is very important.

[20:10] If you look at the text very carefully, you see Jesus entered Jerusalem with like pomp and pageantry. He entered all along.

He used to tell people, don't tell anyone. He will heal the sick. And he was kind of hiding and concealing his identity. His messianic identity. His kingly identity.

He never wanted to make it public. He was always so. Theologians call it the messianic secret. He was keeping the messianic secret. Never made it clear.

Suddenly, he comes to the final entry in Jerusalem. And he says, this time, I want to enter and make a statement. He entered like a king.

Look at the next verse, verse 4. Verse 4 says that, And all this was done that it might be fulfilled, which was spoken by the prophet, saying, Tell the daughters of Zion, behold, your king is coming to you, lowly and sitting on a donkey.

[21 : 18] A goat, a foal of a donkey. Your king is coming. So, Jesus Christ, his intention was to enter as a king.

He was entering Jerusalem as a king. He was, and it's obvious. Now, quickly, when you look at verse 3 again, Bible says that, verse 3 says that, And if anyone has, and the Lord has to tell them immediately, they will let you bring it.

Now, when you look at the Luke version which we read, the Luke version in Luke chapter 19, verse 33. Look at Luke 19, 33. As they were losing their coats, the owner said to them, Why are you losing their coats?

Verse 34. They said, the Lord has need of him. The next verse. And they brought him to Jesus, and they threw their clothes on the coat, and Jesus sat on the coat.

Now, in Matthew, it said Jesus sat on it. One of the places, it said that, and they set Jesus on it. So, three of the versions, or three of the accounts said Jesus sat on it.

[22 : 28] One of the accounts said, they set him. They set Jesus on him. And they brought him to Jesus, and they cast their garments upon him, and they set Jesus on it.

The reason why, when you look at Matthew, Mark, and John, Jesus sat on it. But in Luke, it said, they set him. Why? Because it was symbolic of enthronement.

So, you know, you don't enthrone yourself. You are set on a throne. Because he was going to come as a king. So, they set him on the donkey, even though he sat on it.

However you look at it, he sat on the donkey. He was on the donkey. And he came as a king. Now, another thing I want you to realize that, in the verse 4, it said, this was done, that it might be fulfilled. Verse 4, Matthew chapter 21, verse 4. All this was done, that it might be fulfilled, which was spoken by the prophet, saying, tell the daughters of Zion, behold, your king is coming to you.

[23 : 36] Now, first of all, the phrase, daughters of Zion, who is he talking about? What does he mean? Isaiah chapter 62, verse 11, points to daughters of Zion.

It's another phrase for Jerusalem and the people. So, sometimes they use Jerusalem, daughters of Zion, to a symbolic of Jerusalem. Indeed, the Lord has proclaimed to the end of the world, say to the daughters of Zion, surely your salvation is coming.

And behold, his reward is with him. And his work before him, talking about Jesus Christ coming. So, Isaiah prophesied, using that phrase, the daughters of Zion.

And this particular quotation, which Matthew quoted, let me just say this. Matthew chapter, back to Matthew account. Verse 4, please. Let's all read it out loud.

Let's go. All the things of God and the heart of His faith, Matthew said, all this was done. Why?

[24 : 38] That it might be fulfilled. So, Matthew, as he was writing, he kept his eye and attention on a prophecy. Now, Matthew's gospel was to prove that Jesus is the Messiah who has been prophesied in the Old Testament.

So, the Messiah of the Old Testament, Matthew's focus was to write his gospel, to let his audience know that Jesus is the prophesied Messiah.

And so, most of the time, Matthew was always quick to say, as it was prophesied. As it was prophesied. So, the first one, he threw it in. Matthew opens his account by talking about Jesus Christ, the son of David.

That must be the Messiah. The son of Abraham. Oh, yes, that must be the Messiah. Then he goes on to who gave birth to who? Who gave birth to who? It gets to Joseph, who was married to Mary. Then verse 18 talks about the birth of Jesus was on this wife.

Then, when Joseph decided to put Mary away, an angel appeared to him in a dream and told him, don't do it because what is happening to the lady is of the Holy Spirit.

[25 : 49] Now, the verse 22 says that, look at verse 22, Matthew 1 to 22. Now, all these things were done that it might be, you see Matthew, right there, it might be, and he quotes from Isaiah that a virgin shall be with child and it's Isaiah chapter 7 verse 14.

Right there, Matthew was, so Matthew made references to about 10 scriptures in the Old Testament which Jesus fulfilled.

This one in Matthew chapter 21, the triumphant entry, was the ninth of the prophecies that he said Jesus fulfilled. So, he said it clearly that it might be fulfilled.

So, watch this, this is so good. They didn't stage it. The probability that Jesus is the one to fulfill all these things, the probability is, in fact, in those days, that Jesus of Nazareth was the one, at the time he came to Jerusalem, is the one the prophets were talking about.

If any other person entered Jerusalem on a donkey, would they have been that same person? The probability that it was going to be Jesus is 10 to the 17th, 17th degree.

[27 : 01] That's, it's minuscule, it's very difficult. It's just like, let me try and give an analogy. It's like a grain of sugar, right, or a grain of salt.

I drop it here. In this building. And you are blindfolded. And they bring you to the plate. They said, watch this. They said, just walk around in the dark.

Where, where your finger would touch will be where the sugar is. The probability that you, you, you, just your finger once, the first time, you go, and the probability that you will, how many of you know that is very minuscule?

Excuse me, very, very difficult. In the whole big room. And that is even a higher probability for a person like you or me to get that sugar done for Jesus to be the Messiah that you're talking about. For it to happen like that, it, or for someone to try to stage it. People may think that, some people think, it's the disciples, they knew the prophecy would be fulfilled. So they put him together. They said, okay, let's get a donkey and sit him on the donkey so that, no.

[28 : 08] It, it, it wasn't that the disciples, because as he was sitting on the donkey, in, according to John's version, John chapter 12, I think the 16. Look at the disciples there.

John 12. The disciples did not understand these things at first. And when Jesus was resurrected, that's when they began to understand. So this is talking about the same, the same story.

Look at the verse before, just for you to know, that is the same story. Fear not of that. Did you see that? It's starting from verse 12. So, John chapter 12 from verse 12.

The next day, the multi-asset went to the fish, the verse 13. They took the palm branches. John clearly says it was palm branches, okay. They took palm branches and they cried out, Hosanna, Hosanna.

Blessed is he who comes in there. The next verse, verse 14. Then Jesus found that a young donkey sat on it. So it's the same thing. They did it and the disciples did not know. They didn't even understand what was going on.

[29 : 04] They didn't know it was fulfilling prophecy. They didn't know it. So they couldn't have taken it. Am I communicating something to somebody? So now, so Jesus entered as a king.

And then when he entered, can you be surprised because of time? He went straight. You should have the celebrity. Hey, Jesus. Hey, Jesus. I think I should tell you why he entered.

Why did Jesus enter Jerusalem? I think it will help. Let's look at it. Number one, he entered to make a messianic statement that I am he.

I am the king of the Jews. I am the messiah who has been spoken about. Because he sat on the donkey. How many of you know that if the king is coming here, how many of you know he's going to come with an Uber?

Will he come with an Uber? It will never come. Oh, we are called the Uber. He's coming.

[30 : 01] So the king will be here very soon. The Uber. In those days, kings come when they have conquered the city and they are entering it. They enter the city with pageantry and pomp.

And no king travels on a donkey. King travels on what? Horses. And they even travel on war horses. Horses that fight.

Special horses. And sometimes, sometimes they come with chariots. So just in case. Now, this is the only time in the scripture. In the accounts of the gospel where Jesus was set to be writing.

All the time. It was always what he never wrote. And the first time he wrote, he wrote a donkey. He should have entered like a king.

He actually was a king. But he chose not to enter like the natural kings who enter. He came, Bible says that your king comes lowly, sitting on the donkey, humble.

[31 : 00] He came to, he didn't, he wasn't trying to show authority. But he came to show humility. So the king was riding on a donkey.

Why would a king ride on a donkey? Why would a king travel in a Uber? Because somebody of significance is coming. Jesus Christ was a man of significance.

He was entering Jerusalem as a king. All the time he always entered, sneaked in and went out. And this time he was coming for the last time to Jerusalem. And he entered to fulfill a prophecy.

So number one, why did he enter that way? Because he wanted to make a statement that this is the Messiah. In 1 Kings chapter 1 verse 33. 1 Kings chapter 1 verse 33.

And the king said to them, take with you the servants of your Lord and have Solomon, my son, ride on my own meal. And take him down to Jerusalem.

[32 : 01] When Solomon was going to be enthroned, he said, take him. Let my king. So the son of David, who was going to come in the victory of David, he said he's going to ride on his meal.

Jesus Christ came riding. Came to Jerusalem riding. And the Bible says that they threw their clothes or their garments.

Look at the text again. And they brought a donkey and a coat. Lay their clothes on the donkey for Jesus and set him on the donkey.

Their clothes, blind by two miles. You remember? The last miracle Jesus did before this was somebody taking away his clothes. Now, when he was entering Jerusalem as a king, his disciples took off their clothes, put it on the donkey for him to ride.

2 Kings chapter 9. 2 Kings chapter 9 verse 13. Jehu. When he was. He said, each man cast a haste to take his garment and put it under him on top of the stairs.

[33 : 07] And they blew the trumpet saying, Jehu is king. Are you seeing the similarities? In the culture, there are things you do when a king is coming. So they put their clothes, their garments on.

The disciples put their garments on their donkey. And then the Bible says that the people also put their clothes and branches on the floor for the king. It's like red carpet. But it was coming on a meal or on a donkey.

A coat. Red carpet treatment. You see, somebody was once asked, the way God is usually around the world and you are so prominent. How does it feel?

How do you feel about yourself? Doesn't it make you feel proud? And the person said, you should ask the donkey Jesus. What did you think? Did you think it ever entered the head of the donkey that they are putting their clothes on the floor because of the donkey?

They are not putting their garments there because of the donkey. They are putting their garments there because of who is... Why don't you let him sit on you?

[34 : 10] When he sits on you, he will walk on the red carpet. You will walk on the carpet. Jesus never walked on it. It's the donkey that was walking on the red carpet. I see somebody about to have red carpet treatment.

So, number one, he went in to make a statement as a king. Number two, to fulfill prophecies. Because, I think this is going to get interesting.

I have just four points here. This is going to get interesting. You need to know this. The prophecy, there was a prophecy as we saw that it might be fulfilled. Did you see that? That it might be fulfilled. But that's not the only prophecy. He was going to Jerusalem to fulfill a prophecy. So, it's not just that donkey sitting on a donkey does the prophecy. The main thing was, he was going to Jerusalem because it's time for a certain prophecy to be fulfilled.

What was that prophecy? The prophecy that the Messiah is going to come. Daniel, interestingly, in Daniel chapter 9, verse 24 and 25, Daniel prophesied and he said, 70 weeks are determined for your people and for your holy city to finish that transgression, to make an end of sins, to make reconciliation for iniquities, to bring everlasting righteousness, to seal up vision and prophecy, and to anoint the most high.

[35 : 38] 70. Daniel prophesied.

That same timing. That Daniel prophesied about the Messiah coming to die for sins and take away iniquity. It was that same timing that Daniel prophesied. How about Abraham?

Abraham was going to kill his son, Isaac. God told Abraham in Genesis chapter 22 from verse 1, take your only son and take him to the mountain, which I will show you.

He said, take your only son, Isaac, whom you love, and to the land of Moriah and offer him there as a bench offering on one of the mountains.

Then before Abraham could offer the Lord, verse 15, spoke from heaven, said, Abraham, don't do any harm to the son.

[36 : 51] Don't do any harm to him. Don't do any harm. And Abraham looked and there was a ram. He says, but before he took the son, the son said to Abraham, father, we have the wood, we have the fire, we have the nap.

Where is the lamb? And Abraham prophesied, God will provide for himself a lamb. God. Church, may I submit to you, the mountain that Abraham was instructed to go and crucify or kill and sacrifice his only son is the same place where Jesus was killed.

And he had to be executed in the mountain of Jerusalem in Golgotha, that same mountain. Many years, centuries later, Jesus was coming to present himself as the lamb of God.

So he needed to enter Jerusalem. That's the only, that's the only place, the only place Jesus could die. He couldn't have died anywhere else.

Because Abraham was depicting or was mimicking what God wanted to do. Abraham and Moses. Moses gave the Passover. He says that, eat this Passover.

[37 : 58] Because the lamb, the blood of that lamb, put it on the post of your house. And when I see the blood, God shall not have I out. When I see the blood, I will Passover.

And God told Moses, put this in a book and observe it throughout your generation. It's a memorial between me and you. And then let your children, teach your children to keep this throughout generations.

And so Jesus Christ, who was the lamb of God? Paul says that Jesus, our Passover. 1 Corinthians 5, verse 7, I think so. Jesus Christ, our Passover.

Watch this. This is important. The Passover lamb, this is very, okay, let me just, see, the reason why it's called the Holy Week is that Jesus Christ by entering on the triumphant Sunday or on that first day of the week.

As he entered, he presented himself and he was examined by the authorities. That's why the question, who is this? Who is this?

[38 : 59] Permit me to go ahead of myself to say this. That Good Friday, his crucifixion. Easter Sunday, his resurrection.

Those activities that happened in Jerusalem were the works of Christ. They didn't ever point it to who he was. But the Palm Sunday, the triumphant entry, was pointing to who he was.

Not just what he's about to do. Because it was who he was that gave credit to what he did. The gospel is the message about Jesus Christ, who he is and his works.

So the Palm Sunday was pointing to who this man is. That's why they asked the question, who that is? Who that is?

Who is this? Who is this? He had to draw attention to himself. The messianic secret was over. He had to draw attention to himself. And by drawing attention to himself, he brought examination.

[40 : 06] They started looking at him, observing him, examining him. And they were infuriated to kill him. So he came to set them up to kill him. Let them know of the work.

He brought so much attention. It was a setup. He brought so much attention to himself. They didn't have an option. Bible says, and they said, no, let's plan and get rid of this guy. He was doing it on purpose.

Who is this man? So Abraham was pointing to that time. And it was only in Jerusalem on that mountain the Messiah should die. So Daniel's prophecy was showing that that's the timing.

Moses, the lamb, was showing that. Watch this. And that season was a special Passover. That season when Jesus was that Holy Week. It wasn't because of Jesus, but it was part of the Jewish festivities.

So that season coincided with that special Passover. And on Friday and on Saturday, you see that Jesus died on the same time the lamb was supposed to be executed.

[41 : 14] The same, the 3 p.m., the same time. So that was supposed to be Passover. And Jesus came to be the God's lamb for the Passover. Right? According to what Moses said.

So Daniel said, Moses said, Abraham said, and Isaiah prophesied. But Isaiah prophesied that the Spirit of the Lord is upon me. He has anointed me to preach the gospel.

And Isaiah prophesied that there shall be a year and to proclaim the year of Jubilee. So Jesus Christ by entering to fulfill this prophecy and to give himself as a sacrifice.

He was fully fulfilling a prophecy which was showing that the year of Jubilee is now. The year of Jubilee. The year of Jubilee. The year when God will be reconciled with his people.

And so I don't forget this. He had to die there to depict the kind of death he was supposed to die. Because he was supposed to be executed by hanging on a tree.

[42 : 18] Being lifted up. Not being stoned down. You see? No matter when you are throwing them, they must be down. Like Stephen. But Jesus shouldn't be executed with stones.

He's supposed to die on a tree. Galatians chapter 3 verse 13. He's supposed to be. Now, what's the point in that? The main point is not even in Galatians.

Galatians explains it. But the main point, the prophetic point, is in Numbers chapter 21. When the snakes were biting the people. And verse 8.

God told Moses. Do a replica snake. He doesn't have a venom. He's not a proper snake. But he looks like a snake in every sense of the word. Jesus looked like us in every sense of the word.

He wasn't a proper snake. He didn't have the venom of a snake. He said, and put the snake on the pole. Lift that snake on the pole. So anyone who is bitten by a snake.

[43 : 15] If you can look. And so in John 3 verse 14. As Moses lifted. I feel like preaching now. And as Moses lifted the serpent in the wilderness.

Even so, must the Son of Man be lifted up. Hallelujah. So you couldn't die anyway.

You have to die that style. To fulfill the prophetic demands and prophetic indications. Number one. He entered that way to reveal his kingly identity.

Because he's a king. Number two. To fulfill prophecies. Number three. To bring in the jubilee. To bring in the jubilee. Okay.

What does that mean to bring in the jubilee? I actually said it. The people who kill him must be provoked to kill him. Because the jubilee was going to come. Based on his sacrifice.

[44 : 13] So. Watch this. He came. Thank you Jesus. He came to Jerusalem. In Exodus chapter 12. I told you the lamb must be examined.

On the 10th day. It says that. Bring a lamb with her. A male of the first year. You may take it from your sheep. The next verse says that. Now the sheep. On the 14th.

Okay. And keep it on the 14th day. But when you look at it. Earlier. He said take it on the 10th day. And keep it. So it will be examined. The priest must examine the lamb. On the 10th day of that month.

Take the lamb. By anointing on that same day. Bring it to the priest. The priest will examine it. The priest will look at it. And make sure. This lamb is without blaming. This just came in for examination. But not just examination. Oh goodness. This is the best bit. He came to present himself. He presented himself. As the lamb of God. He came to Jerusalem.

[45 : 15] Because now the time has come. To present himself. As the sacrificial. Offer. Sacrificial lamb. For the taking away. Of the sins of the world. Not just that.

He didn't just come. To present himself. He was also the high priest. So it's the high priest. That will take the lamb. And present. He is the high priest.

To present a lamb. But in Hebrews. It says that. Our high priest. Presented. Not. The blood of another. Our high priest. Presented. He went to the.

Holies of old. With. His. Own. Hallelujah. He was the. Sacrifice. And he presented. He was the priest. And the sacrifice.

So the priest himself. Was the sacrifice himself. He went to the. Holies of holies. With. His. Own. Blood. The priest can never go. With his own blood. Why? Because he has to die.

[46 : 12] To get his blood. Hebrews chapter 9. Not. With the blood. Let's look at verse 10. Look at verse 10. Hebrews 19. Concerned only with food and drink.

Talking about the old. Various washing. Talking about the old. The old system. And fleshly ordinances. Ordinances. Imposed until. The time of reformation. Now.

Verse 11. But Christ came as. A. High priest. Of the good things to come. With the greater. And the more perfect. Tabernacle. Not made with hands. That is. Not of this creation.

Not with the. Blood of. Goats and cows. But with. His own blood. He entered. The most. Holy place. Once for all. Having obtained.

Eternal. Redemption. He went. With his own blood. He went. I like this. I like this. He went. With his own blood. We will go on to that. Friday. But.

[47 : 08] He. Presented. Himself. So when he came to Jerusalem. He was coming to present himself. He did that day. All the. Noise. All the celebrations.

And it was a big celebration. You know. People were jumping. Hosanna. Hosanna. And. It's like the king is coming. Everybody. What happened there suddenly. And it wasn't because of just the miracles he was doing.

The time has come. Attention was given to him. Because remember. There was a time they wanted to make him king. He left him. He didn't. He said. In John chapter 6. From verse 25. He didn't want them to make him king because of the food.

He didn't want them to. But this time. He came to present himself. As the king. He came as a king. To present himself. Not just as a king. But as a priest. And as a lamb. Of God.

That's why he entered. Jerusalem. And then the last. Point. Why he. Entered Jerusalem. Let's go back to the text. Let's read it again. Verse 4. And all this was done.

[48 : 04] That it might be fulfilled. Which was spoken by the prophets. Saying. Tell the daughters of Zion. Behold. Thy king cometh unto thee. Meek.

And sitting upon. An ass. And the cold. The foe of an ass. And this is from. Zechariah chapter 9. Verse 9. And then. Verse 6. And the disciples went.

And did as Jesus commanded. And brought the ass. And the cold. And put. On them their clothes. And sat him thereon. And. And. A very great.

Multitude. Spread their garments. In the way. Others. Cut. Down. Branches. From a tree. And straw. Them. In the way. I've explained all this already.

In fact. The branches of a tree. Leviticus chapter 23. Verse 40. Look at it. Because I just left that. Let me just. Leviticus chapter 20. He said that. And he shall take. You on the first day.

[48 : 59] The balls of. Goodly tree. The branches of palm tree. And balls of thick trees. And willows of the brook. And ye shall rejoice. Before the Lord your God.

Even seven days. God showed them that. When the victory is coming. This is how you celebrate before me. So. When the people did that. It was very symbolic. Because they know it's a time of victory. Time. The Messiah.

When a Jewish man tells you. We are waiting for Messiah. Messiah. And at that time. They were under Roman occupation. So expectation. For the Messiah. Was so high. That's why they asked. Jesus. Are you the one to come? They asked John the Baptist. Are you the one? Because we know. The Messiah is coming. Expectation was so high. And. Why were they so desperate. For the Messiah? The disciples. Of Jesus Christ.

Who even entered it. After resurrection. They said. Now are you going to. Ask chapter 1. Verse 5. Now are you going to restore the kingdom. To the 6. Restore the kingdom to.

[49 : 55] Because they know. The Romans were in. Governance. They're in rule. They wanted to be free. From the Roman oppression. And they knew. That the Messiah. Is going to be like David. He's a son of David.

Who is able to crush. Roman rule. And any foreign rule. Over them. So. Jesus is the Messiah. Yippee. The time has come. That's why. When he told Peter. I'm going to die.

He said. No. God forbid. You are not going to die. How are you going to die? The Messiah. The Messiah. The Messiah. The Messiah. Because they didn't understand. That his death. Was the real introduction. Of Jubilee. Not just for the Jews.

For all humanity. Hallelujah. So. When he came in. They were shouting. Hosanna. Hosanna. What's the meaning of Hosanna? Hosanna.

The original Greek is. Hosanna. Okay. Original Hebrew. Which means. God save us Lord. According to Psalm 118. Verse 25. And 26.

[50 : 48] Psalm 118. Save now. That's Hosanna. Save now. Save now. Oh Lord. Oh Lord. I pray. Send. Prospect. Look at the next verse. The blessed is he. Who comes in there.

This is what they were quoting. So. That Hosanna. Hosanna. Hosanna. Hosanna. Which the original Greek. Hosanna. Hosanna. It means. Save us Lord.

Do you see the cry. To the Messiah. The cry to the king. Save us from the Roman rule. And when you enter Jerusalem. There is this Roman garrison. Which was controlling everything.

On your right. And then the temple. Was. Opposite. To the other side. Jesus enters. And they were all celebrating. Hey. The king has gone. The king.

They know. We are going to the Roman garrison. We are going to finish them today. We are going to finish them. And then he. Instead of going. To the garrison. He went rather. Opposite. To the temple. And when he went to the temple.

[51 : 45] The first time he went to Jerusalem. Where did he go? The temple. When he was a boy. Twelve years old. Then. When he's about to. When he was about to start his ministry. He also went to the temple.

According to John chapter two. When he did the first miracle. Turning water into wine. Right afterwards. He went to the temple. Took a whip. And whipped all those who were selling. Buying and selling.

In the temple. Jesus was a temple man. Now. When he had finally entered. The last entrance into Jerusalem. As a king. When he entered. Instead of going to the garrison of the Romans.

To finish them. To overpower them. To get them out of the place. He rather goes. Instead of them expecting to go to their enemies. He went to their leaders.

He went into the temple. To go and pray. No. To go and purify the temple. Is someone learning something? Let's look at the text.

[52 : 43] This is very interesting. And the multitude. Verse nine. Verse nine says. And the multitude that went before him. And that followed. Cried. Saying.

Hosanna. To the son of David. Blessed is he who comes in the name of the Lord. Hosanna. In the highest. Remember. When Jesus was born. Luke chapter two. Verse fourteen. Hosanna in the highest.

Or glory to the highest. On earth. Glory to God in the highest. Hosanna. In the highest. Hosanna. Matthew chapter twenty one. Verse ten. And when he had come into Jerusalem.

All the city was moved. Do you know what that means? Now that word. All the city was moved.

That. The Greek word translated move. It was the same Greek word translated.

When Jesus died on the cross. Matthew chapter twenty seven. Verse fifty one. And there was an earthquake. Yes. The temple was shaking dead. There was an earthquake.

[53 : 40] The earth. The earth. Did quake. That quake. Is the same move. And when he resurrected in Matthew chapter twenty eight. Verse four. There was also a quake.

The same word. That God shook. Yeah. There was a great earthquake. Verse two. Great. That same word. Is the word was translated. The whole city was shaking.

What's going on? Wow. The whole city was moved. When Jesus was born. Remember. In Matthew chapter two. Wise men went to Herod. And they asked that.

Where is he? Who is born? Matthew chapter two. From verse two. Where is he? Who is born? King of the Jews. For we have seen his star. And verse five says that. And the whole Jerusalem. And the. I think verse four.

Verse four. What was the first thing? It says that. And the whole Jerusalem was moved. What's the meaning of this today? The whole city was shaking when he arrived.

[54 : 38] This time. When he was going. Best three rather. And when Herod. He was troubled. Yeah. He was troubled. And all Jerusalem with him. Now. When Jesus entered Jerusalem for the last time.

Bible says that the whole city. The whole city quaked. The place. What's going on? What's going on? What's going on? No wonder they asked. You see the way he announced himself. There's no way you miss it.

He announced himself so much. The whole city. That will bring the attention of the authorities on you. Both Roman authorities and Jewish authorities. Bible says that. Let's look at the text again. Hello.

Is somebody learning something? Yes. All right. It says that. Verse 10 says that. When he was come to Jerusalem. All the city was moved. Saying. Who is. Let's all read it.

I like this. Let's read it from the New King James. New King James. Let's all read it from the screen. Let's go. One more time.

[55 : 37] Jerusalem. All the city was moved. Say. For the very last time. Louder. And when he had come into Jerusalem. All the city was moved.

Saying. Who is this? Who is this? Because this guy seems to be better. He was better than Noah. Better than Abraham.

Better than Isaac. Better than Moses. Better than David. Better than Solomon. And the prophet. Better than Isaiah. Better than Jeremiah.

Better than Ezekiel. Better than the priest. He was better than Angel. This guy is better. You can't compare him to anybody. Who is this? He's not just a prophet.

And he wasn't just a king. But he was a king. He was a prophet. He was a priest. He was a prophet. To reveal God. To us. He was a priest.

[56 : 31] To give us access to God. He was a king. To advance the agenda of God on earth. Who that is? Who is this? Jesus. Who is he? Who that is?

Who is this? He came to announce. Who he was. Before he went to the cross. He wanted to. Let them know. Who he was. Better than the angels.

Better than Moses. Better than anything you have ever seen. Because. No one ever was born the way he was born. No one was.

Ever. No one ever said some of the things he said. No one could speak the way he spoke. No one could command authority over nature. The way he did. No one could command demons and devils. The way he. No one could raise the dead. The way he did. No one could teach the way he taught. No one could die the way he died. And no one could resurrect the way he resurrected.

[57 : 28] And no one could ascend the way he ascended. And no one is coming back the way he is coming back. Shout hallelujah. Who that is.

Who is this. Moses told them. In Deuteronomy 18. 15. That God. Himself. He said.

The Lord himself. Will raise. Unto thee. A prophet. From your midst. Is going to be like me. They were expecting. They asked him. Are you the prophet? This is the prophet.

The prophet of prophets. Is greater than John the Baptist. John the Baptist. The one who comes after me. Is greater than me. And he said.

He. He is before me. He is before me. Even though he is coming after me. John chapter 1. Verse. If he is before me. He that comes after me. Who is after me. He is before me. He is before me.

[58 : 26] Who is after me. Verse 15. John chapter 1. Verse 15. Go on. The boy witness. That this is he whom I said. He who comes after me. Is prepared before me. Because.

He is better than me. Jesus. So they asked. Who is this? Who is this? Before. You celebrate. The resurrection. And the crucifixion. You better know who he is. Died on the cross. That's the significance of. Palm Sunday.

It's more about. Who that is. Who is this? He entered like no one ever entered. Who that is? Who that is?

And then finally. When he entered. He went. So he entered. Number one. Why did he enter that way? Declare his king's chief status. Fulfill prophecy. Right? And then.

[59 : 21] To usher in the jubilee. Because that was the time. And then finally. To purify the temple. He didn't go to the garrison. He went to the temple. And took a whip. And drove out. He said.

My father's house. Don't make it a den of teeth. And Bible say. In the Luke version. We read. And then when he kept them out. The elder said. Can you stop the people.

From crying. Hosanna. He said. You don't want that. Luke. He says that. They said. The Pharisee said. To him. Teacher. Rebuke your disciples.

Because of their crime. But Jesus said. You don't want that. You don't want that. Because if I tried. Stones would rise up. And do it. He said.

The stones would cry out. You don't want that. Allow them to go. And then he entered the city. And looked at Jerusalem. Bible said. And he wept. When the people were rejoicing.

[60 : 15] He could see the future of Jerusalem. He wept. He says that. You did not know your day of visitation. I've entered the day of jubilee. But you don't know it. If you had known your day of visitation.

He came. When the people were rejoicing. Oceania. Oceania. He was weeping. Because you could see what they could not see. They didn't know. Jerusalem. They didn't know.

So he went straight into the temple. Watch this. In conclusion. God's focus has always been his temple. When God comes into your life. It's not your skin. He's more concerned about.

Not your hair. It's more concerned. Not your job. It's more your heart. Which is the temple of God. It starts with your heart. He wants to purify your heart. He wants to cleanse the system.

So he can enjoy you. And you can enjoy him. The religious systems cannot help. Some say that Jesus Christ is a good teacher. He's a good teacher.

[61 : 13] He's a very nice person. Nice people don't like the way he lied. If that's all he did. He said he was a king. He said he was the Lord. He was God. If he was just a nice person.

Why would he lie? If he was just a good prophet. A good prophet wouldn't say he's God. He was better than all of that. Who is Jesus? Who is this?

He's my Lord. He's my king. He's the God. God of the universe. Walking among us. And he came to purify our hearts. To fulfill what God has said he would do.

To introduce the year of Jubilee. I announce to you. Once you discover who he is. You are entering into your season of freedom. You are entering into your season of discovery of God.

And that becomes the ground. The basis of your freedom. Of your blessing. Of your promotion. Of your greatness. Not just somebody's prayer. Your discovery of Jesus. Is a platform for your Jubilee.

[62 : 11] So shall we be. Did you receive anything? Who that is? Thank you for listening to this message by David Entry.

We pray you have been revived to all's God. You can connect with David Entry. On all relevant social media platforms. Including Instagram and LinkedIn. You can also hear more messages from David Entry.

On all relevant streaming platforms. And the Karis Church app. Don't forget to like and share the message. Be blessed.