

Hosanna: What kind of King is this?

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[0 : 0 0] Hallelujah! We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God. May God's hand align you further into your destiny through this Word.

John chapter 12, reading from verse number 12 to verse 19. On the next day, much people that were come to their feet, when they heard that Jesus was coming to Jerusalem, took branches of palm tree and went forth to meet him and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord.

And Jesus, when he had found a young ass, sat thereof as it is written, Fear not, daughters of Sion. Behold, thy King cometh, sitting on an ass's court.

These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him and that they had done these things unto him.

The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bear record.

[1 : 2 5] For this cause, the people also met him, for that they had heard that he had done this miracle. Verse 19, the Pharisees, therefore, said among themselves, Perceive ye how he prevailed nothing.

Behold, the world is gone after him. Here ends the reading of God's holy word. Glory to Jesus. Today is traditionally known as Palm Sunday.

And I think it is just appropriate that we have a bit of... Next Sunday is Easter Sunday. So Palm Sunday is always the Sunday before Easter Sunday.

This coming week is usually called the Passion Week. That's the Easter week. So the Palm Sunday ushers us into the Easter week or the Passion Week.

So it's the beginning of the Passion Week. A few things that I would love for you to notice or appreciate. That the Gospels. Matthew, Mark, Luke, and Job.

[2 : 4 0] One more time. Matthew, Mark, Luke, and Job. What are the Gospels about? The biography of Jesus. The Gospels, they tell us about the human life of Jesus.

So it doesn't capture everything Jesus did. Because as you well know, that between the age of 12 and the age of 18, nothing was ever recorded in Scripture about Jesus.

Does that mean he wasn't living? He wasn't doing things? He was. He was living. He was doing things. But the record of those things are not necessary for salvation. Are not necessary for God's economy.

So, in fact, John puts it this way in John chapter 20, verse 30, 29, 30. There are so many things that Jesus did that were not recorded. You know, so many signs in the presence of his disciples, actually, that were not recorded in this book.

But these are written that you will believe. So even the signs and the miracles that were written, there's so many of them he did that were not recorded. How much more? It's just normal lifestyle and action.

[3 : 47] Because before he started the signs and miracles, the Holy Ghost had not been poured on him. And before the Holy Ghost was poured on him, he didn't do any miracle signs and wonders.

So really, nothing was recorded about the life of Jesus before the Holy Spirit. And even after the Holy Spirit came and he started his ministry, there's so many things he did which were not recorded.

Right? Right? So, the Gospels are not a comprehensive record of everything Jesus did or Jesus' human life. But these are recorded comprehensive record of what is necessary for our salvation, for our belief.

Believing that he is the Messiah, the Son of God, which produces salvation. Does that make sense? Now, when you look at Matthew, Mark, Luke, and John, as I've been saying for the past three weeks, there are things that Matthew records which the others might not mention.

Particularly John. John records a lot of things which Matthew, Mark, and Luke didn't mention. They didn't talk about. Matthew, Mark, Luke are the synoptic. Do you remember? Synoptic.

[4 : 52] They synchronize in their sight. They are looking at it from kind of the same angle. But John looks at it from a bit of a different angle. So, Matthew, Mark, Luke, and John. Matthew and Luke records his birth.

The Annunciation and his birth. Whilst Mark and John didn't record his birth. Was it not necessary? It was. But it wasn't critical. So, you won't find Christmas in Mark.

You won't go to Christmas service or Christmas Eve service or the carol service and they are reading Mark. Really, they won't read Mark because Mark doesn't really talk about Christmas.

And John really spoke about Christmas, but not from a human perspective. He spoke about Christmas from the heavenly perspective and the word became flesh. John 1.14. That is the Christmas for John.

So, if you want to celebrate Christmas, John's way is only one verse. And the word became flesh. The becoming of that's Christmas. So, John really didn't record it.

[5 : 54] But as I taught you in previous Sundays about how all of them recorded his passion. When you hear the passion of the Christ, it's not a movie. Okay.

It's a movie title, but it's suffering. The suffering that led to his crucifixion. So, Luke puts it this way. When Jesus met the disciples on the road after resurrection, Luke chapter 24.

He says that foolish and slow of heart to believe all that the prophets have written. From verse 24, Luke 24, 24 and 25. Foolish and slow of heart to believe.

Then verse 26 said, ought not. Is it not necessary that the Christ should suffer this? That's the passion of the Christ. It was actually part of the assignment of the Christ. But the disciples didn't know that.

His disciples, before he died or before the resurrection, they didn't know that the passion of the Christ was a necessary aspect of the assignment of the Christ.

[6 : 49] You know? So, he said, look at the prophets. The prophets already said it was necessary. And then in the verse, verse 45, he opened the understanding that they will understand the scriptures.

Then verse 46 talks about how that it is written that it was necessary for the Christ to do or suffer. The Christ they were expecting was not a suffering Christ.

So, when Jesus asked them, who do men say I am? And Matthew chapter 16, verse 16, Peter said that you are the Christ, the son of the living God. Jesus said, flesh and blood has not revealed this to them.

When he said you are the Christ, they are expecting this, a Christ after the order of King David. You cannot be the Christ if you are not the son of David from history.

So, Jesus asked them, who is the Christ? You remember Matthew chapter 22, the Christ, verse 41, the Christ, whose son is he?

[7 : 47] He asked them the question. And they said, why do we know this? This is not a tricky question. He said, he's the son of David. Because every Jew was supposed to know that. So, that means that Christ could not come from the tribe of Levi.

That Christ could not come from the tribe of Naphtali. That Christ could not come from the tribe of Benjamin. That Christ must only come from the tribe of Judah. Because when Jacob, the blessed Jacob, this guy is a great guy.

He prophesied in Genesis and the rest of scripture was manifestation of his prophecy. Jacob, that's what God calls himself. The God of Abraham, Isaac and not Israel.

Of Jacob. Jacob, when he was about to die, he said, gather my sons to me. And he prophesied over his sons in Genesis chapter 49. He prophesied over his sons and every one of them, what was going to come out of them.

And then when he got to the verse 8 concerning Judah. He said, Judah, you are he whom your brothers shall praise. Your hand shall be on the neck of your enemies.

[8 : 54] You say amen. That's good news for you. May your hand be on the neck of your enemies. Your hand shall be on the neck of your enemies.

Your father's children shall bow down before you. You don't like that one? Your father's children shall bow down before you.

Judah is a lion's wealth. That's where we get the lion of the tribe of Judah. Judah is a lion's wealth. From the prey, my son, you have gone up.

He bows down. He lies down as a lion. And as a lion, who shall rouse him? Look at the next verse. We are going to verse 11. The scepter shall not depart from scepter.

You know what a scepter is? For ruling. So when they're king, they have to give you a scepter. Ruling, that's what you use. When you have the scepter, it's the authority to rule.

[9 : 51] And he says that the scepter shall not depart from. Do you know what that means? The Messiah, this is the tribe the Messiah is going to come from. The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes.

And to him shall the obedience of the people be. So Jesus or the Messiah could not come from any tribe but Judah.

And David was from the tribe of Judah. So Judah signifies ruling authority. So what they knew was how Jews, good Jews, were taught.

They knew and they expected that the Messiah should be a son of David. It was necessary. Do you remember some two blind men? They came to you and said, Jesus, son of David. They ascribed the Messiah, blind people.

They ascribed the Messiah title to Jesus. Blind Bartimaeus. In Mark chapter 10, from verse 46. He heard that Jesus was passing. Then he started to, Jesus, son of David.

[10 : 58] This blind guy. The Pharisees would be upset with you, you know. The blind guy. They ascribed the Messiah title to Jesus. Because they knew that to be the Messiah, you had to be the son of David.

And so his disciples knew that the Messiah would be the son of David. And watch this. This is very important. Because it's very important to our text today. They also knew that the Messiah, to be the son of David, or to be, the Messiah is supposed to be a ruling Messiah.

A ruling deliverer. A ruling conqueror. Who is after the order of David and even higher. So at that time, the Romans were oppressing the Jews so bad, they were tired.

They were looking for the arrival of a Messiah. Somebody who just set us free from this oppression. Set us free. So even after his resurrection, they were bringing the question, When are you going to restore the kingdom to Israel?

Can you imagine? Acts chapter 1, verse 6. After he told them that John truly baptized with water, but you shall. Can you imagine? Acts 1, verse 4. He told them, wait in Jerusalem. Verse 5.

[12 : 12] For John baptized with water, but you shall be baptized with the Holy Spirit. After he has resurrected. He said, not many days from now. It's really around the corner, so wait.

They should have been very excited. You know, they asked me a political question. Okay, thank you, sir. But now that you have conquered, you are the Messiah, you have conquered even the grave. You've conquered the death.

You've conquered death. Now we are going to show people that we are in charge. So they ask, but now you are talking about this Holy Ghost thing. They ask him, say, Lord, will you at this time restore the kingdom to Israel?

Jesus didn't say the kingdom will not be restored to Israel. There's a time. It corresponds to prophecy. But it's not at this time. He says that it is not for you to know the times and the seasons that God has put in authority.

But you know what? You focus on the most. You shall receive power. After the Holy Ghost. Someone say power. Power. So they were expecting it was the highest expectation of the Messiah to bring victory to the Jews.

[13 : 16] And it's going to be a world conqueror. And the Jews are going to now be the superpower in the world because they have the Messiah. So up to now, the Jews are still waiting for the Messiah.

Because there's not this suffering one who couldn't delete. Even the Romans killed him. The Romans killed him. We are expecting, we don't want a crucified conqueror. We don't want a suffering Messiah.

A Messiah who can deliver us. What? But the disciples believe he was a Messiah. Does that make sense? Why Peter? After he said you are the son of God. In fact, let's see what Peter said.

Matthew chapter 16 verse 16. He said you are the Christ. All right? He said that you are the, let's all say that together. You are the Christ. Okay, let's read it all. Let's read it the whole verse.

Let's go. I will be to answer the second. You are the Christ, the son of the living God. One more time, please. You are the Christ, the son of the living God. Two things.

[14 : 13] The Christ, not the son of David. He takes it higher. Because for you to be saved, you have to acknowledge him as the son of God. Yeah. That's what makes Christianity unique.

From all the other religions. That's why all the other religions, their guns against Christianity is not our behavior. So it's not your behavior that makes you shine for Christ.

It's your belief. Believing. And then behavior that is born out of that belief. So then there is a reason behind your behavior.

It's not just because you are a nice person, but because you believe that Christ is the son of the living God. It's so important. You are not a Christian if you don't believe Christ is the son of the living God.

That's the foundation of Christianity. So Peter said, you are not just the son of David. You are the Christ, which everybody knew that the Christ is a son of David. That one is common knowledge.

[15 : 09] But only those who are saved know that the Christ is the son of the living God. So Peter said, you are the Messiah. The same word. Messiah means Christ.

Christos is the Greek version. And Mashiach is the Hebrew version. So Mashiach, some will translate it Messiah. In fact, I'm sure the amplifier will use Messiah or some amplifier.

Amplifier uses you are the Christ, the Messiah. So Christ is the same as Messiah. Okay. It's important. So Peter said, you are the Messiah, the son of the living God. Then Jesus tells them how flesh and blood has not built my church.

Verse 18. I built my church in the gates of hell. Then I think from verse 20, he began to start it. I will say from then he began to tell his disciples. I teach them how he is a verse, verse 21.

From that time, Jesus began to show his disciples that he must go to Jerusalem. Watch this. Go to Jerusalem and what? What kind of Messiah is this?

[16 : 12] What kind of Messiah is this? We've just discovered that you have agreed. You have ascended to it. And we all know you are the Messiah. So now they were expecting to say, I'm about to go to Jerusalem and I'll start ruling from there.

Take authority. Take over. And drive out all the Romans. Because 100 years before then, there was a gentleman called Judas Maccabees. He attacked the Romans and brought some kind of freedom for the Jews.

But it didn't last. The Romans are very brutal people. So they came again. So the Jews have been waiting for the one who will deliver them from these occupiers. Call the Romans.

So now the disciples are following Jesus. That whoa. Now, you guys, you see how important we are. When he sits on the throne, I'm going to be the minister of finance.

This was going to be the minister of rose and housing. This was going to be. So everybody, that's why they sent, the sons of Zebedee said, can you let this was in? It's power.

[17 : 15] Now. Then Jesus tells them from that. That's what's interesting. Sometimes when you read the scriptures, take your time and take notice of a few things. Because when you read the scriptures for the first time, you might not notice some things.

Later, when you read again, you'll notice some things you didn't notice. When you read it again, you'll notice other things you didn't notice. When you read it, because how unsatchable are they to understand it? Hallelujah. So he says that from that time, that what time?

The time he had this discourse with them. From that time, after Peter said, you are the son of God. From that time, he began to actually show his disciples that he must go.

It's a must. It's a necessary requirement for the Messiah. He must go to Jerusalem and suffer many things. And not just suffer, you know.

And be killed. But look at what he said. And raise. Be raised. They are not interested in raising. Because nobody dies and comes back. We will not take that gamble.

[18 : 16] For you to go and die and come back. You won't die anyway. You are not dying. Peter said, excuse me, sir. Can you come back? That's what. Peter took him aside from the disciples. Took him to the corner.

He said, come, come. Say, with all respects. Can I ask you to. Can I have a word? Why was he saying? Because he was the one who had the revelation about you are the Christ. So he thought his revelation is progressive.

Jesus Christ has missed it a little bit. At that moment, he was the one receiving fresh revelations. I think, let me update Jesus' information. Because Jesus is getting it wrong.

He believed Jesus has missed it. And he wanted to remind him about the role of a Messiah. And this is the perfect time the Messiah should manifest. When all Jews, all the Jews are under the occupation of the Romans.

Then he took him aside. And he started rebuking him. He said, far be from you. Far be from you, Lord. Can you imagine? He said, Lord, sir. Without due respect.

[19 : 17] Without due respect, sir. He rebuked you. Far be from you. That this will happen to you. You will not die. You will not suffer. We are not following a conquered conqueror.

A crucified conqueror. A suffering Messiah. But he spoke about his suffering. So now, with that understanding. You can understand what happened here. It's called the triumphant entry.

This is the only time Jesus organizes his public show. You will see that he organized it. It was incidental. He organized it. He introduced himself as the Messiah.

Normally, he always tells, don't tell anybody. Don't tell anybody. But here, he organizes it. To display it. Now, before then, as I said, when you read Matthew, Mark, Luke, and John.

Matthew talks about his birth. And then his baptism. His temptation. His ministry starts. From chapter 1 of Matthew. All the way.

[20 : 19] Matthew has 28 chapters. All the way to chapter 21. Then from chapter 21 to the end of Matthew. Captured three and a half years of his life.

So from chapter 1 to chapter 20 was the 30 years of his life. So if you divide the 28 into 4. Right? It's like 3 was about his life.

And a third was about the last week. Last week. I don't mean the last week. The final week. In fact, as I was preparing. I found out that Matthew, Mark, Luke, and John have, I think, 89 chapters.

Matthew, you can do your mathematics now. Matthew has 28 chapters. Mark has 16. Luke has 24 chapters. And then John has 21 chapters. Add it all up.

You realize that there are 89 chapters in all the Gospels. Out of the 89 chapters, 4 of those chapters are just about his life before his ministry.

[21 : 23] 85 of the chapters were about the 3 and a half years of his life. Does that make sense? 89. And out of the 89 chapters of the 3 and a half years of his life, you have...

Sorry. Out of the 84... Right. Let me just check my... If I'm trying. Yeah, out of the... So there are 85 chapters covered the last 3 and a half years of his life.

And out of that 85 chapters that covered the last 3 and a half years of his life, 29 of the 85 chapters covered the last week. One week. The last week. Passion week.

The Passion... And every Matthew, Mark, Luke, and John, they all spent significant time covering the Passion week. Because it was the climax of the natural and the human life of Jesus Christ.

The Passion week. One week. One week. John takes... So from John chapter 12. John has 21 chapters.

[22 : 24] From John chapter 12, it's all about to the end. Just the last week of his life. Can you imagine? Half. Practically half of the Gospel of John is about the last one week of Jesus' life.

That's a serious one. That's a very serious one. When it comes to Matthew, it's practically a quarter of it. All theologians believe three-fifths of it. When it comes to Mark, two-fifths of it.

When it comes to Luke, a quarter of it. It's about the last one week. That tells you that one week is so important and significant. And that is what is called the Passion week.

And the Passion week was initiated or started by the Palm Sunday. So that is why in Christendom, the Easter week is so important.

That's why we celebrate Palm Sunday leading to the Passion week. And that Passion week has got so much recorded about the Passion week. So now, that brings us to the Palm Sunday.

[23 : 21] What happened? The Bible says, the text I read. It comes to Bethany and all of them recalls it anyway. John chapter 12, verse 12. On the next day, before then, you know what Jesus did?

Lazarus was resurrected from the dead in John chapter 11, leading to the Passion week. And you know what happened. Lazarus was sick unto death.

And they called him to come. He didn't go. He waited for him to die. That was not the first resurrection Jesus had done. But this one, the guy was four days dead. It was a spectacular one.

And Jesus goes and resurrects them. But Jews have three major feasts. The Feast of Passover, Feast of Tabernacle, and the Feast of Pentecost. Three major feasts.

And those major feasts, almost everybody, if you can, you have to come to Jerusalem. So around the Passover, this was the feast leading to Passover. People have traveled from all over the world and have come to Jerusalem.

[24 : 18] And so there was, Jerusalem was heavily crowded. One theologian and historian believed that normally, the lamps that were slaughtered for Passover, that's the instruction that God gave them.

At Passover, 3 p.m., every family will have a lamp. So sometimes, one lamp for 10 people. And the historian said that there were 200, and usually there will be about 250,000 lamps slaughtered at Passover.

So if you do the math, you are talking about 2.5 million people in Jerusalem. They crowded. And Jesus waited for that time. Uh-huh.

And it was just before then, he went in to raise Lazarus from the dead. And from the text we read, in John chapter 12, verse 17, look at verse 17. It talks about people were already following him, who were witnesses of when Lazarus was raised.

Therefore, the people who were with him when he called Lazarus out of the tomb and raised him from the dead, bore witness. They were also present.

[25 : 24] So now, Bethany is out of Jerusalem. Bethany, I don't want to go too much into it. It's a place of suffering. It means that house of affliction. He gets to Bethany, and they throw party for him by one man called Simon.

Simon and he organizes party after, and Lazarus was there. Mary was there. The lover was there. And Martha, the servant, was also there.

And the Bible said many people have also come because they've heard about the resurrection of Lazarus. So there was already momentum built. He hasn't gone into Jerusalem yet.

And then what happened was that the people in Jerusalem had heard that this guy who is doing miracles is coming to town. And then there was already, it's in your Bible, it's your Bible, many people met him because they've heard about the things he has done.

And then there were people already with him, a crowd with him because of the resurrection of Lazarus, coming from Bethany, entering into Jerusalem. And there were thousands of people in Jerusalem who have heard who was coming and were also coming to meet him.

[26 : 30] So he staged it, and he looks, he orchestrated it, and it looks like he had had a meeting with the owner of the ass, with the owner of the donkeys. Because in Matthew's account, as I said, I found out, I've always thought it was one donkey, but it was two.

Yeah, it was two. Two, it was an ass and a colt. Yeah. Matthew chapter 7. They brought the donkey and the colt.

But all the accounts said, they brought the ass, they brought the donkey. But I found out in Matthew, a colt is a baby donkey. Okay. It's a baby under four years old.

Normally, donkeys live between 30 and 40 years. The older ones that live long, 60 years. So the lifespan of an average donkey is 30 to 40 years.

And a baby donkey is a colt who is under four years old. And so Jesus sat on the colt. But he said, go and bring the donkey and the colt. Why?

[27 : 30] Because he said, babies follow their mom. So it looks like wherever the mom will go, just bring the mom, the colt to follow. And if I was Jesus, normally, when kings triumphantly are entering the city, in those days, that's why Revelation said, you come on a white horse.

When you have conquered your enemies and you are coming as a king, you come on a white horse. But Jesus said, get me a colt. Get me a donkey. And then he called two of his disciples and he told them, go into the city.

Before he got into the city, he said, go into the city. You'll find a donkey tied there. He said, untie the donkey and bring him. And if anyone asks you, why are you taking this donkey that no one has sat on?

Tell them that the master has need of it and they'll let you go. You might think, I've always thought it's maybe something very spiritual. Or Jesus Christ, his power work on the owner. But I think he has arranged already.

He has spoken to them. They know he sends them to go and bring this donkey. And then he said, when they ask you, tell them that the master has need of it. So they went and then they were asked, why are you untying this donkey?

[28 : 38] And they said, the master has need of it. He said, okay, let them go. And then they brought the donkey to Jesus Christ. And he staged everything. And Bible says that they put their coats.

In the morning, I'm sure it's a bit cold, but now it's getting daylight. So they took their coats, put it on the donkey. And Jesus sat on the coat. And when he sat on the coat, he entered Jerusalem.

That's the way he entered. He entered in grand style. With a crowd, thousands of people. It was projected that there were about over 200,000 people there. Because many were following him.

And then those in the city to add, he was coming. They also came out of the city to come and meet him. And when they came, they started singing the Messianic Psalm. Because at Passover, this psalm was every time recited.

Psalm 118. It was always recited at Passover. Verse 25 and verse 26. And when they came, they started singing Psalm 118, verse 25. Save now.

[29 : 39] That's the meaning of Hosanna. Hosanna means save now. That means the Messiah is coming to deliver and bring salvation. Hope. There's hope. He's bringing hope. He's bringing joy. He's bringing peace.

He's bringing restoration. So they shouted, save now, I pray you, O Lord. I pray. Save now. Send now prosperity. Verse 26. Blessed is he who comes in the name of the Lord.

We have blessed you from the house of the Lord. So Jesus enters Jerusalem. And the people were singing this song. They were chanting it. Blessed is he who comes in the name of the Lord. Hosanna to the highest.

Hosanna to the son of David. The son of David. You call him Messiah? The son of David. And Jesus didn't stop them.

In fact, in the Luke accounts, the Pharisees in Matthew actually as well. Pharisees said, stop your disciples. You see what they are saying? Jesus said for the first time.

[30 : 33] He said, even if they stop, the stones will cry out. Trying to tell them. Luke chapter 9 verse 14. He said, but he answered and said, I tell you that if these should keep silent, the stones would immediately cry out.

Now, that was very significant. In what sense? Because when you read Isaiah chapter 55 verse 12. It talks about how the inanimate objects shall begin to praise God.

They will be clapping their hands. So when you study the scriptures very carefully, you'll notice that even inanimate objects sometimes were commanded to praise God. He said that let everything that has breath praise God.

But then there are times you also saw. He says the seas declare your glory. The mountains declare your glory. And so Jesus said, even if you stop human beings, the stones, he's trying to tell them, I am God.

The stones, the inanimate objects will rise up and worship me and praise me. Stop your disciples. He said it's too late now. So he allowed them to sing his praises. And normally, the conundrum is he should have come on a white horse.

[31 : 39] But he didn't come to come and reign. He was coming to come and suffer. This Messiah is a very complicated type of Messiah. What kind of conqueror is this that is coming to suffer?

So he, and he could have sat on the donkey, but he decided to sit on the colt. A smaller one, a baby colt. That no one sat on. That's even, that's telling you the humility with which he entered Jerusalem.

Even though he, for the first time, he staged his grand entry as a king. He entered Jerusalem as a king. He didn't enter as a sufferer. He didn't enter as a pauper.

He didn't enter as a beggar. He entered as a king. And he's going to come back as a king. John the Baptist. John the Baptist says, behold the Lamb of God who takes away the sins of the world.

But when he was about to introduce himself as he entered Jerusalem, he does it as a king, the conquering king. The great king. The eternal king. The everlasting king. Who still remains king?

[32 : 40] Because that was a miniature version was what the original thing was about to happen. I'm about to mention the palm branches in a minute. Bible says that in John, they took palm branches. Why palm?

Palm branches. Palm was a sign of fertility. Or something that thrives even in harsh terrain. Also palm branches was used as a sign of victory.

Triumphant. To celebrate and rejoice victory. So the people came with palm branches saying that Hosanna. Waving the palm branches. Hosanna to the son of David.

Blessed is he who comes in the name of the Lord. Hosanna. They were waving these palm branches. Showing that victory has come. Celebration time has come. Liberation has come. It's time of joy.

It's time of enjoyment. It's time of peace. Hosanna. And when you look at Revelation chapter 7. The original one is going to happen.

- [33 : 35] The grand one. It says that. Revelation chapter 7 verse 9. It says. After these. After these things. I looked. And behold. A great multitude. Say great multitude. This one.
- Not only Jews. Great multitudes. Which no man could number. Of all nations. Not only Jews. Of all tribes. Of all people. Of all. This is a depiction of the church.
- Of all nations. Of all tribes. Of all people. Of all tongues. Standing before the throne. And before the Lamb. Clothed with white robe. With palm branches.
- In their hands. Someone shout Hosanna. Hosanna. That's when the second coming. Of the king. When he's entering. When he comes. He will be before the throne.
- And those who have been saved. Those of us his people. We shall be singing his praise. We shall be singing his worship. We shall be singing. Hallelujah. And so Jesus entered.
- [34 : 30] In such grand style. And something happens. This is a very interesting thing. Because when you look at the.
- The map of Jerusalem. There was this garrison. Of the Roman authority. In Jerusalem. So when you enter. You can either go straight. Left right. And I think right.
- Is towards where the garrison is. And then left. Is where the temple is. Or vice versa. I've forgotten the. Where the temple is. And when he entered. The king has come in.
- Thousands of people. They were rejoicing. Expecting that. Go towards the Roman authorities. And clear them out. And guess what. He rather goes to the temple. And goes to whip people out.
- What kind of king is this? What kind of messiah is this? Instead of bringing your salvation. You are rather attacking the people. You are supposed to save.
- [35 : 27] Very interesting. So he. But. Look. The Luke version. Let's look at the Luke account. In Luke chapter. 19. It's very interesting.
- Luke chapter 19. When I was. I was. Studying. I saw something that really got my attention. And only Luke recorded that. Chapter 19. I think. Let's pick it. From verse 35.
- Verse 34. And they said. The Lord has need of it. 35. And they brought the donkey. To Jesus. And. They cast their garments. Upon the colt. And. They set Jesus on it.
- And. As he went. They spread their clothes. In the way. That's. Red carpet treatment. And when. He was come near. Even now.
- At the descent. Of the mount of olives. The whole multitude. Of the disciples. Began to rejoice. And to praise. With a loud voice. For all the mighty works. That they had seen.
- [36 : 24] Saying. Blessed. Be the king. That cometh. In the name of the Lord. That's Psalm 18. As I told you earlier. Now. Peace. In heaven. And glory. In the highest. That.
- That. That. That. That. Doesn't. This sound like. When Jesus was born. When the king was born. They brought gold. To come and. Gold. Francis. Incense. And Mary. To come and worship him. Now.
- This time. When he was. He also entered. The first entry into the world. He entered as a king. Now. He's entering into Jerusalem. As a king as well. And they were singing his praises. And saying glory in the highest.
- Verse 39. Some of the Pharisees. From amongst. The multitude said unto him. Interesting. They were also in the crowd. Yeah. They always. They will always be in the crowd. Yeah. They are always in the crowd.
- In the church crowd. Amongst. The multitude said. Master. Rebuke thy disciples. And he answered and said unto them. I tell you that. If.

[37 : 20] These. Should. Hold their peace. The stones will cry out immediately. Watch this. And when he was coming near. He beheld the city. And wept over the city. Excuse me. Do you think this looks like rejoicing?

He said celebrate three times. But Jesus comes in. Everybody's rejoicing. And he looks at the city of Jerusalem. And he wept. He wept over the city.

Two times Jesus wept in scripture. The first one was. At Lazarus 2. And both weeping. The Bible uses. Two different Greek words.

The first one. And Jesus wept. The shortest verse in the Bible. For your information. John 11.35. So when someone asked. What's the shortest verse in the Bible? John 11.35. Two words.

Jesus wept. When he wept. The Greek word used for this weeping. Was like. He shed tears. He shed tears. It was. So when you are verified.

[38 : 17] You might not notice that he wept. But this one. In Luke chapter 19. And he looked. The city. And wept over the city of Jerusalem. That weeping there.

Is a different Greek word. This one man. He saw. He saw. Sobbed over the city. That tells you how much heart. He had for the. For the lost.

Charles Pergian said. If you can't weep. For souls. You won't be able to win souls. One of the things. That drive. A church. To sow winning. Is the sorrow you feel.

For people who are lost. Everyone will die. But you don't have to die unsaved. You don't have to die unsaved. Because if you die unsaved. You won't like it. When you wake up on the other side.

That's why. The songwriter said. Who's gonna tell them. That Jesus loves them. Who's gonna tell them. There is. A better way.

[39 : 14] It is the work of the church. In the time of. That most triumphant moment of his life. He wept. Over Jerusalem. He said because. He said.

He said. And he approached Jerusalem. He saw the city. And wept over it. And. The spiritual ignorance. Of. Its people. Give me that name. In James. He wept over it.

Let's go to the next verse. Wept over it. Saying. If you had known. Even. Even you. Especially. In this. Your day. The things.

That make for your peace. But now. It's hidden from your eyes. He wept. Your visitation has come. Your day of turn around has come. But you. You don't know it. You miss it. You. There are times you go.

And you are witnessing to somebody. And they rather attack you. Sometimes. When you are born again. You know a cousin. You know a brother. Their lives are messed up. And you know that. If they can just come to church.

[40 : 08] Because they think church is a religion. If they can just come to church. And meet Jesus. Or if they can just do this Jesus thing. It will help them. There are people you meet. They say. I don't do this Jesus thing. But you can tell.

Their lives are in shatters. You need Jesus. To sort out this mess in your life. And turn that mess into a message. You need Jesus.

You need Jesus. You need. It's not a preacher's language. It's the reality of life. The message is Christ. And if this Christ comes into your heart.

He will change your story. Oh yes. Hallelujah. One great man. He uttered a song. He said. He penned a song. He says that. If you want a brand new world.

You got to get a brand new people. If you want a brand new people. You got to get a brand new person. If you want a brand new person. You got to get a brand new heart. If you want a brand new heart.

[41 : 05] You got to come to Jesus Christ. It's only Jesus. That can give you a change of heart. It's only Jesus. That can change your story. It's only Jesus. Someone shout Jesus. The Bible says that, so Jesus Christ, they were shouting Hosanna.

Listen, the people who shouted Hosanna, it was those same people who said crucify him. They were shouting Hosanna on Monday, Friday, they said crucify him.

They said crucify him. So that explains how in the midst of celebrations he could still weep. Because his heart was not connected to the happenings.

He knew the heart of men. He wept over Jerusalem. Chunk of you are celebrating me today as the Messiah, but you will kill me in five days time.

And you will request a medra to be given to you for a life giver to be taken away. He looked at Jerusalem and wept. And wept.

[42 : 11] That's why don't let us be distracted by religious facade. This thing is a heart for God. A walk with God.

Genuine hearts for God. We can all be here and be shouting and laughing. But if your heart is not for God, you are the one the devil will use against the work of God. They sang, they were rejoicing.

In fact, and the Bible says that the disciples didn't, in John, the version we read it, I think verse 6 in John 12. The disciples didn't understand these things.

The disciples did not understand these things at first. But when Jesus was glorified, that means when he resurrected from the dead, was glorified. Then they remembered that these things were written about him and that they had done these things to him.

They knew the scriptures, but they couldn't relate, connect it until the resurrection. Jesus said to them, I have so much things to tell you, but you cannot bear them. How be it, John chapter 16.

[43 : 11] How be it when the spirit of truth comes, he will reveal all things to you. Things that you are supposed to know. So when they gathered in the book of Acts, Acts chapter 1, they were making connections with scripture. Even before the Holy Spirit came, they were making connections with scripture and the happenings in their days.

And then when the Holy Spirit came, it was taken to another level. Jesus Christ, a lot was happening, but the disciples didn't understand. Listen, you don't have to understand everything God is doing to trust him.

Sometimes God says, I'm going to bless you, then you lose your job. After God says, I'm going to bless you. Please trust him. You don't have to understand how everything is going. You have saved. Your father has saved.

Or your mother has saved. Or your sister has always been in church. Seven. Seven. And the way the outcome of their life has turned, it sometimes discourages you. You can imagine. If God is with us, it's a common thing human beings ask.

If God is with me, why are things like this? Why are things like this? It's natural to ask that question or those kind of questions. But it's better to trust God. Put your faith in the trustworthiness of God.

[44 : 16] Put your confidence in the trustworthiness of God. Paul said that I know in whom I have believed. I know in whom I have believed. And so when things are not going the way you expect or you won't, let your heart still stay connected and trust in God.

They were rejoicing over Jesus. And they remembered how it was written. The Bible says that his disciples didn't understand everything. When he told them, out of your belly shall flow a verse of living waters.

The Holy Spirit had not given yet. They didn't know what was going to happen. When he said, I'm going to die. I'm going to Jerusalem. Let's just suffer. They didn't understand what they were saying. That Jesus said, you can't go. When he told them Lazarus was there.

Was asleep. I'm going to wake you up. They didn't understand it. There were a lot of things he said. His disciples didn't understand. But after he resurrected and after the Holy Spirit was given, it all began to make sense.

Listen, you may not understand everything now. But it will begin to make sense. If you can continue to trust God. Let me tell you, sometimes the pain can be hard. Sometimes the moments can be so confusing.

[45 : 19] Can be so frustrating. But listen, if you can trust God in the darkness, when the light comes, it doesn't even make any difference. Because you saw light when you were still in darkness. The Bible says that the people who sat in great darkness, a light has shone.

A light has appeared. Matthew chapter 4 verse 16. The people who sat in there. Don't be afraid of your darkness. Be afraid of your lack of connection to the light. If you are not, David, the psalmist said, yeah, though I walked through the valley of the shadow of death.

The valley of the shadow of death is not my problem. For thou art with me, so I fear no evil. Is that thou art with me. Jesus, the disciples didn't understand everything. But they kept walking with him and trusting him.

And guess what? In Zechariah chapter 9 verse 9, Bible says that it was written that Jerusalem, your king comes to you. Rejoice ye, O daughters of Zion. Shout, O daughters of Jerusalem.

Behold, your king is coming to you. He is just and having salvation. Lowly and riding on a donkey. He doesn't have to come and riding on a donkey.

[46 : 23] A goat, the foal of a donkey. It doesn't have to be in a grand way. Even though there's a grand celebration. In the grandness of the celebration, it started from a place of Bethany.

Bethany is a place of affliction. Don't be afraid of affliction. When Christ is with you, it matters the most. Can you imagine? In Bethany, there was affliction. And yet, there was Simon the leper who has been cleansed.

Sinners who have been cleansed. It looks like Bethany is a miniature of the church. A place that sometimes you feel ostracized. You feel rejected because you are part of the church. Society looks down, especially in our modern-day United Kingdom society.

When you are a genuine Christian and a true Christian, it looks like they also be against you in your organization, in the institution. If you're a business owner, if you are an entertainer, even if you are in sports or in academia, whatever field you are, if you take a stand as a very strong Christian, the tides are likely to turn against you.

But even though they were in Bethany, in John chapter 12 from verse 1, they were still having a feast in Bethany. They were enjoying the presence of the Lord. Get your heart connected to the presence of the Lord.

[47 : 29] And there were different, it's like the church. There are different types of people in the church. There was Lazarus who had been raised and had a testimony. There was Mary who loved the Lord and just listened to the word of God.

And there was Martha who was serving. Different types of people, but all in Bethany. There was Simon who has been cleansed from his leprosy. There are all kinds of people. And then there were critics.

Judas who was busy picking on people who were pouring alabaster oil on the feet of Jesus Christ or washing his feet with a precious ointment. Even within the church, there were still Pharisees who were criticizing.

So you should understand that Bethany is like the church. And Hosanna started from the place of Bethany. Not everything will be rosy. Not everything will be the way you want it. But there's one thing you can't miss.

Your trust in the Lord. Your trust in the Lord. He is the king. He is really a king. In spite of the suffering. He is the king who came to suffer so that we will suffer because of the wrath of God.

[48 : 25] They didn't understand it. That's why he said it's not for you to know the times and the seasons God has set in his power. Acts chapter 1 verse 6 and verse 7. It's not for you to know.

Just follow. Trust God. I want to tell somebody. Listen to others. I finish this. There are a lot of people on the streets of... Today I'm on London and UK. A lot of people on the streets of UK telling you, oh, this Bible is contradicting.

You can't believe it. You can't believe it. And truth, there are things you saw that, hmm, it doesn't make sense. It doesn't mean there's no explanation to it. You have... When you give a mathematical equation to a year one child or year six child, and you give university mathematical equation to all, they will tell you it's wrong.

The question is wrong. No, the question is not wrong. It's just you don't understand it. People who say the Bible contradicts itself, the Bible never contradicts itself. The Bible speaks with one language. Analogia scriptura. Total scriptura.

The whole scripture speaks with one voice. It doesn't contradict itself. What is our message? We talk about Jesus. We talk about Jesus. We talk about Jesus. We talk about Jesus.

[49 : 32] We talk about Jesus. So Jesus entered, but went to sofa, which the Jews missed. Because if he was the Messiah, he should have gone to the Romans and overcome them.

But he went to the temple and sanitized the temple. And he said, my house shall be. It is written, my house. Now he's using the temple as his own. He said, this temple is mine. I'm God. My house.

He said, it is written. My house shall be a house of prayer. But you have made it a den of the. He said, I am God. He went to the temple. That's where the salvation is going to. It's going to be repository.

Salvation is in the church. Salvation is the church. Don't join people to attack the church. The Messiah, his work started from the church. Later on, we shall reign. But now, do church.

Come to church. Serve in church. Be faithful in church. The church is the pillar and the ground of the truth. We are the only group of people who have the word of God. Then don't run away from the church.

[50 : 30] Did you receive something? Somebody, say Hosanna. Say Hosanna. Thank you for listening to this message by David Entry. We pray you have been strengthened and enlightened.

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