

Jesus Triumphant Entry

Today we'll be looking at the events surrounding Jesus' entry to Jerusalem and how they come together to show Jesus' heart for people, his focus on the mission given by his father and his humility as a servant of all.

Later on Roni and Eddie will take you through events later in the week, including the Last Supper, the Garden of Gethsemane and the court trials of Jesus.

Before that first Easter, and after Jesus had performed the miracle (or sign) that Jesus raised Lazarus from the dead, he travelled with his disciples, through Samaria to Galilee, then to Jericho and back to Bethany, where there was a banquet held in his honour. All these events happened in the lead up to the approaching feast of Passover. Firstly we'll start with some of the events in the gospel of Luke and then we'll switch over to Matthew's gospel.

Luke 13:22-30 (ESV)

22 He went on his way through towns and villages, teaching and journeying toward Jerusalem. 23 And someone said to him, "Lord, will those who are saved be few?" And he said to them, 24 "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. 25 When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' 26 Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' 27 But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' 28 In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.

29 And people will come from east and west, and from north and south, and recline at table in the kingdom of God. 30 And behold, some are last who will be first, and some are first who will be last."

Luke 13:31-35 (ESV)

31 At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you." 32 And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. 33 Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.' 34 O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! 35 Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

Here Jesus prophesies both his entry to Jerusalem and coming death. We will now move to Matthew where Jesus and the disciples are on the way to Jerusalem, where Jesus gives them a warning, and tells his disciples plainly of the events that were about to happen.

Matthew 20:17-19 (ESV)

17 And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, 18 "See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death 19 and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day."

When we read through the gospels we see that Jesus talked to his disciples about his coming death a number of times. But before Jesus' week leading up to the crucifixion the disciples don't seem to know what Jesus is talking about.

To me, the very next few verses really show how the disciples had a block on hearing what Jesus was saying. Though he said he was going to Jerusalem, would be condemned to death and crucified, it is as though he said he was going to the city to buy an ice-cream. The next thing that happens, to me anyway, emphasises this block in the disciples' understanding.

Matthew 20:20-28 (ESV)

20 Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. 21 And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." 22 Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." 23 He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." 24 And when the ten heard it, they were indignant at the two brothers. 25 But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you. But whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave, 28 even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

While pointing out that the kingdom of God is all about service, Jesus again warns of his coming death.

Jesus continues on the way to Jerusalem and we will move to Matthew 21. It is the Sunday before the Jewish feast of Passover, in April about the year AD 30, and Jesus and the disciples are just outside Jerusalem, and about to enter. These next events are commonly called Jesus' "Triumphal Entry."

Matthew 21:1-11 (ESV)

21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. 3 If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." 4 This took place to fulfill what was spoken by the prophet, saying, 5 "Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.'" 6 The disciples went and did as Jesus had directed them. 7 They brought the donkey and the colt and put on them their cloaks, and he sat on them. 8 Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. 9 And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" 10 And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" 11 And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

Jesus' Entry to Jerusalem was riding on a donkey to the cheers and adulation of the crowd.

While relating this event in his gospel, Matthew points out a number of Scriptures from the Old Testament that get there full meaning through what Jesus did and the events around him that Day.

Many things, like the specific instructions that Jesus gives to the disciples about the Donkey were in his control, whereas, other events like how the crowd reacted, were outside his control. All this came together to show that the plan which God the Father had from ages past, even from the foundation of the world, was in motion and would soon come to a climax.

- Show the Media -

The crowd was fickle, because just a few days later they were yelling to release the criminal Barabbas and demanding Jesus be crucified.

Far from the crowds cheering going to his head, Jesus knew who he was because he knew his father. Jesus also knew the mission His Father had given him to complete.

A few days after he entered Jerusalem, Jesus washed the disciples' feet (Roni will cover that soon), then just the next day, Jesus he was being jeered by the crowds.

So Jesus enters Jerusalem, not as a conquering warrior but as a humble servant, riding on a donkey. Jesus is our example of a servant leader. That even though he is King of Kings, he still is willing to serve all, and later to serve by surrendering his life. His example of servanthood challenges us, will we lay down our life for

a friend?

Then in Matthew chapters 22 and 23 Jesus disputes with the scribes and pharisees who were trying to trap him with his words, and we have Jesus teaching and a record of some parables. Then in Matthew 24 Jesus answers the question from the disciples of the signs of the end of the age. Now, I'll hand over to Roni who will take us through the next amazing events of that first Easter week.

The Jesus Series: The 7 Trials of Jesus

Later the same night of - The Last Supper and the washing of the feet, Jesus was arrested in the garden of Gethsemane.

It is very important to know and remember that the life of Jesus Christ (God The Son) was not taken but that He gave His life.

When He was arrested, He said:

Matthew 26:53-54

53 Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? 54 But how then would the Scriptures be fulfilled that say it must happen in this way?"

First Trial on Friday 2:00am

Type: Jewish Preliminary examination

Authority: Annas (ex-high priest of Jews)

Scripture: John 18:13-23

Accusations: Pre-trial trumped up charges

Legality: Illegal

Results: Purpose was to gain evidence for the trial. Found Guilty of irreverence

Second Trial on Friday 3:30am

Type: Jewish second Jewish Preliminary examination

Authority: Caiaphas, current high priest, and members of Sanhedrin

Scripture: Matthew: 25:56-68; Mark: 14:53-65; John 18:24

Accusation: Blasphemy

Legality: Illegal. Perjured witnesses could not agree.

Results: Guilty of blasphemy by common consent

Key Scriptures to understanding these examinations

John 11: 49-53

49 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all! 50 You do not realize that it is better for you that one man die for the people than that the whole nation perish."

*51 He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, 52 and not only for that nation but also for the scattered children of God, to bring them together and make them one. 53 So from that day on **they plotted** to take his life.*

Plotted means: (Secretly make plans to carry out an illegal or harmful action)

Third Trial on Friday 6:00am

Type: Jewish

Authority: Sanhedrin (Jewish ruling authority)

Scripture: Luke 22:66-71

Accusation: Charged with blasphemy.

Rome not interested in blasphemy

Legality: Formal trial to confirm capital sentence of the illegal night trial

Results: Declared guilty of blasphemy by Sanhedrin. Sent to Roman Governor Pilate, for legal sentence of death.

Forth Trial on Friday 6:30am

Type: Roman Civil Trial

Authority: Pilate, Roman Governor of Judea, at official residence
(First time)

Scripture: John 18:28-38; Luke 23:1-7

Accusation: Accused Him of *treason* which was worthy of capital punishment in Rome

Legality: Illegal, yet held even though found innocent by Pilate. No defense attorney.

Results: Innocent. Should have ended trial, but sent to Herod Antipas. Mob overruled Pilate.

Fifth Trial on Friday 7:00am

Type: Roman Civil Trial

Authority: Herod Antipas, Roman Governor of Galilee

Scripture: Luke 23: 8-12

Accusation: No accusation. Mock trial. Mob violence

Legality: Illegal because no grounds. Mockery in courtroom. Violence. No defense attorney.

Results: Mistreated and mocked, returned to Pilate without decision by Herod.

Sixth Trial on Friday 7:30am

Type: Roman Civil Trial

Authority: Pilate (second time)

Scripture: John 18:39-19:16

Accusation: Treason. Bargain with mob, put on trial with Barabbas

Legality: Illegal because Pilate had no proof of guilt, allowed innocent man be condemned

Results: Found innocent, but Pilate bowed to political pressure of Jews.

The Trials of Jesus: Key Scriptures

John 19:6-7

6. *As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"*

7. *But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."*

The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

Matthew 27:24

When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"

The Seventh Trial: Today

Type: Universal

Authority: You are the judge

Scripture: The Whole Bible

Accusation: Jesus Christ is Lord and Savior

Legality: This decision is legal and eternally binding

Results: What did you do with Jesus?

There is too much evidence in historical writings to say that Jesus did not exist. So the options we have are that:

1. He is who He said He was – God the Son
2. He was a blasphemer as the Jews said

He cannot be only a man and be good

On every chair I have left some notes to help you decide what to do with Jesus. A copy of the notes for this message will be available on our website

It's your choice and it's your responsibility.

Close in Prayer

What did you/I do with Jesus?

The seventh trial of Jesus:

When? Today

Who does it apply to? All of us

So what did you do with Jesus?

This challenge comes in a few different forms, but they are all extremely common. The crux of it is that while some may admit there was a man named Jesus who taught some nice things, they are unwilling to believe he was in any way divine or miraculous. The best response to this challenge is to use the classic Lord Liar Lunatic trilemma that C.S. Lewis coined. If what we read in the Bible is what Jesus actually said, there are only three options on the table.

The 3 Options

1. Lord: He could have been telling the truth. If that's the case, he was God, and we probably better pay attention to him.
2. Liar: It's possible he was a regular man claiming to be God. That would make him a liar, and not a very good man.
3. Lunatic: Or, he could have been a delusional man who thought he was God. But do we really want to call a raving madman a good teacher?

This is how C.S Lewis put it and it sounds good to me.

"I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I'm ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on the level with the man who says he is a poached egg — or else he would be the Devil of Hell. **You must make your choice.** Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to." -C.S. Lewis, Mere Christianity

Increasingly people respond to this with a 4th option: Legend. They contend that Jesus may have existed but was exaggerated overtime into something he never claimed to be. This assumes that the gospel accounts are wrong, making the whole trilemma irrelevant. However, this takes us into a completely different topic. If they claim that Jesus was a legend, you are not talking about Jesus, but the reliability of the gospels. That is a good challenge to address, but ultimately separate from the one posed today.

More often than not, this issue is simply a matter of education. The person presenting this view probably has very little understanding of what Jesus actually said. Sometimes the best way to answer a challenge is to simply point them in the direction of Jesus.

Here are some Scriptures of what Jesus actually said:

John 5:18

Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

John 8:58-59

58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

Luke 22:70-71

70 Then they all said, "Are You then the Son of God?"

So He said to them, "You rightly say that I am."

71 And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

What is your judgement?

Do you believe that He is The Son of God?

Then read on:

How do we see the kingdom of God?

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3:3)

How can someone be saved?....

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9-10)

We need to have Jesus in our heart. We need to truly believe that He is Lord, that He is God, that He is alive forevermore. And since He has conquered death and hell we shall live with Him eternally in Heaven. What glorious Good News! Have you received Jesus Christ as your Lord and Savior? **A walk with Jesus can begin with this simple prayer....**

Ask Jesus Into Your Heart

Lord Jesus, I am a sinner. But I believe that you died upon the cross for me. That you shed your precious blood, for the forgiveness of my sin. And I believe that you rose into heaven to prepare a place for me. I accept you now as my Savior, my Lord, my God, my friend. Come into my heart, lord Jesus, set me free from my sin, and be my Savior. Thank you Jesus!

Finally tell someone about the choice you made

