

**Palm Sunday – 2026
Hail King Jesus!
Luke 19:28-40**

This is my message written prior to being preached. Please excuse the bullet point format and any grammatical mistakes. This is meant to be spoken.

28 And when he had said these things, he went on ahead, going up to Jerusalem. 29 When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. 31 If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" 32 So those who were sent went away and found it just as he had told them. 33 And as they were untying the colt, its owners said to them, "Why are you untying the colt?" 34 And they said, "The Lord has need of it." 35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. 36 And as he rode along, they spread their cloaks on the road. 37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, 38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" 39 And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." 40 He answered, "I tell you, if these were silent, the very stones would cry out." (Luke 19:28-40)

Introduction

- The **very stones would cry out** because all everything God created was for his glory.
- Including you and I, the Lord speaking through the prophet Isaiah declares...

6 ...bring my sons from afar and my daughters from the end of the earth, 7 everyone who is called by my name, whom I created for my glory, whom I formed and made." (Isaiah 43:6-7)

- We were created to glorify, to worship, honor and bow before the Holy God **who is far above us**.
- And this might explain why we have such a fascination with people who seem to be far above us.
- People like **celebrities, the super-rich and especially royalty**.
- When someone of **royal blood** comes out from behind **their palace walls**,
- the world (or at least their subjects) **stop to watch and admire/honor** their **regal presence**.
- Now as Americans, **we don't totally get this**, fascination with royalty.
- But I got a small taste of it **when I lived in Thailand**.
- Christina and I were out at a **Bangkok shopping mall**.
- We were on the second floor and noticed that people were looking over the rail to the first floor.
- **And so, we looked as well**.
- And what we saw were **Thai people** with their heads bowed, **backed up against the walls**,
- as an entourage of **men in dark suits** surrounding a **teenage girl** walked through the mall.
- We saw them go into a **small store** and clear everyone out so the girl could shop.
- I had no idea what was going on but in my **limited Thai**, I asked someone nearby,
- and they said that the girl was a **princess**, At the time she was **the granddaughter of the King**.
- **Currently she is the daughter of the King**.

Here she is with her Father the King of Thailand.

- And yes, those are their names and no I cannot pronounce them.
- But on that day, I saw how people **responded to the presence of their royalty**.
- And this is just a **small example** of the response to the **granddaughter of the King**.
- Imagine if **the King of Thailand Himself** had come to the mall.
- Or better still imagine what it was like being in Jerusalem on the day **when the King of all kings rode into the holy city of God**, with everyone shouting his praises!
- That's what we see in our passage for today, **Luke begins by telling his readers...**

28 And when [Jesus] had said these things, he went on ahead, going up to Jerusalem.
(Luke 19:28)

- Now if you read all of **chapter 19**, you'll find that earlier...

11 ...[Jesus] proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately... (Luke 19:1)

- The people supposed that the kingdom of God was going to appear immediately.
- So, Jesus then told **a parable that's been called the Parable of the Ten Minas** (a lot of money).
- **Which** begins with a nobleman leaving to a far country, giving his servants **10 minas each** to invest while he is gone.
- And it ends with the nobleman's return,
- rewarding those his invested wisely and punishing those who invested poorly.
- And at least one of points Jesus is making in this parable is that there would be a delay in the coming of the kingdom of God.
- **The nobleman had to leave for a time before he returned and dealt with is servants.**
- So right before the **Triumphal Entry**,
- Jesus wanted people to know that it was not the time for him to **establish his Kingdom on Earth**.
- And as we know, He wasn't going to Jerusalem **to be coronated as King**.
- **He was going up to the city to die on a cross for the sins of humanity**.
- In just 5 short days Jesus **would suffer the humiliation of his crucifixion**.
- But before **the cross**, God in his sovereignty gives a glimpse of **the crown** by showing what **kingly honor Jesus deserved**.
- His royal entrance into Jerusalem was a **momentary triumph**,
- before what would be seen as a great **tragedy**.
- But it was this triumph, **this triumphal entry into Jerusalem** that revealed Jesus' true identity,
- **and invited people to acknowledge and worship him as their King**.
- **And that's what I want us to do today**. As we examine Jesus' triumphal entry into Jerusalem.
- As we watch the **regal procession** that Christians **usually call Palm Sunday**.
- We're given insight into, not only his Kingliness,
- but we are also shown how we must respond to **King Jesus**.

- So, as we see him enter Jerusalem, **we should ask ourselves this question:**
- Is Jesus my King, and if so, am I ready to give him everything he deserves.
- Am I ready to give him everything he requires of me? **And that takes us to our first point...**

1. King Jesus Requires His Property

- Luke begins his account of the **triumphal entry** by first, relating what took place a couple of miles before Jesus came to Jerusalem. **Verse 29...**

29 When he/Jesus drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, ³⁰ saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here.

- Now Jesus had been to Jerusalem before, but this time was different.
- This time, he needed an animal to ride on.
- Luke simply calls the animal a “**colt,**” but **Matthew specifies** the disciples will find...

2 ...a donkey tied, and a colt with her. (Matthew 21:2)

- So, these unnamed disciples are assigned to bring a **colt of a donkey,** back to Jesus.
- Now Jesus knew they would “**find a colt**” tied up.
- **How he knew this, we are not told.**
- He may have been very familiar with the people and donkeys in that area,
- **but more likely, the Father had revealed this to him.**
- Now, like all honest men, the disciples certainly wondered, **what about the colt’s owner?**
- Are you telling us to rustle a donkey for you?
- But Jesus answers their unspoken concern, **verse 31...**

31 If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” ³² So those who were sent went away and found it just as he had told them.

- So, just as Jesus had said, they find what they are looking for...

33 And as they were untying the colt, its owners said to them, “Why are you untying the colt?”

34 And they said, “The Lord has need of it.” (Luke 19:29-34)

- Sure enough, the colt’s owners wanted to know what was going on.
- So, they asked the obvious question: **Why are you untying the colt.**
- The answer they were given almost sounds like a password; **The Lord has need of it.**
- Now it’s possible that Jesus had previously arranged to borrow this donkey colt.
- But I don’t think so, I think the owners, knew Jesus and recognized the disciples **as his followers.**
- I say this because they certainly responded to **the Lord’s need.**
- **And The disciples didn’t say, “Our Lord Needs Him” but “The Lord needs Him.”**
- Which further implies that Jesus was **the Lord of these donkey’s owners as well.**
- And as such, they were **ready and willing to serve** him by giving up their colt.

- And what struck me most about this was not **their willingness to serve, to give to their Lord,**
- But that in that moment **Jesus's need to be served,** he needed to receive from them.
- He required their colt, **even though, until now, he had required so little.**
- In the Gospels we hardly ever see Jesus **claiming anything for himself.**
- He was always serving others, he was always giving to them, **never getting from them.**
- He **fed the 4,000 and the 5,000.**
- He **filled Simon Peter's boat with fish.**
- **From water,** He gave **wine** to a wedding party.
- He gave **sight to the blind, hearing to the deaf,** walking to the lame,
- **freedom to the demon possessed.**
- He gave **compassion to the needy, love to all who would receive it,**
- **and truth to all, even if you didn't want it.**
- In fact, his mission, the reason he came, was to give his very life for the sins of Humanity.
- Jesus said...

28 "...the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Matthew 20:28)

- Jesus was ever the giver and seldom the receiver.
- Yet on this first Palm Sunday, **as he makes his final preparations to enter Jerusalem,**
- Jesus says that he **requires a donkey's colt.**
- And we should note that nowhere in the text do we find the LORD requesting the use of this donkey.
- There is no request, just a requirement.
- **The LORD NEEDS HIM!**
- And we might think that strange, **wouldn't it have been nice to ask first.**
- But what we need to see is that **this colt rightfully belonged to KING JESUS.**
- Because of the **simple fact that he made it in the first place.**
- Jesus Christ is the Creator God, the Scripture says,

16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. (Colossians 1:16)

- So, when the disciples untied the colt and brought it to the Lord of Lords,
- they were bringing a creature that was made by Jesus and for Jesus.
- It was his donkey to begin with, **to be used for his glory.**
- Therefore, from the very beginning of this famous day,
- we get a taste of what it means for Jesus to be the **King of all kings.**
- It means that he has the right to require, **to claim** personal ownership of everything he has made.
- **Through the psalmist God says...**

10 For every beast of the forest is mine, the cattle on a thousand hills. (Psalms 50:10)

- And the same principle applies to everything else in the entire universe,
- from the donkeys tied to a **thousand fence posts** to the **stars in a thousand galaxies**.
- It's all the **personal property of King Jesus**.
- **And the earthly owners (the stewards) of this colt** show us how we ought to respond to **his claim of ownership over anything we have**.
- When they heard the words,

The Lord has need of it

- When they understood that **Jesus needed their/his beast of burden**,
- they immediately let him have.
- They didn't claim it as their own, **what do you mean, I bought this donkey, it's mine!**
- Instead, they willingly released **it for the service of their King**.
- Knowing that their **Lord had need of it** was **all they needed to know**.
- We should take the same attitude toward everything in life that we like to call our own,
- our money, our time, our talents, our possessions.
- If the Lord needs them, **then they are his to use as he pleases**.
- As we saw in our **final study of 1 Timothy**, it is God...

17 ...who richly provides us with everything to enjoy. (1 Timothy 6:17)

- And if **He requires us to give back** what he provides we better release it to him.
- These words in Luke 19 can help us evaluate how we use our resources.
- As we think about how we're going to spend our money, we should ask ourselves:
- "Does the Lord have need of this?"
- "Does he need it more for the kingdom of God than I do for my own enjoyment?"
- Or put it another way, would I get more enjoyment out of giving the Lord what he requires
- or using it for my own personal pleasures.
- The question is whether we are willing to **let the King stake his claim to what we possess**,
- which is really his **property** to begin with.
- So we have this lesson taught to us by the earthly owners of a donkey's colt.
- **Now we come to the reason Jesus required the colt, second point...**

2. King Jesus Reveals His Humility

- Again, this was not the first time Jesus entered Jerusalem.
- But it was the first time he specifically entered on a borrowed **donkey**.
- And why did he do this? Because he was making a public statement.
- Ordinarily, you would expect a king to come with great pomp and circumstance,
- with a large entourage accompanying him.
- Riding a stallion of war at the head of a mighty army, **displaying his wealth and power**.

- **But that is not the way King Jesus came.**
- He came gentle, riding on a donkey, **for he knew the words of the prophecy in Zechariah...**

⁹ Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. (Zechariah 9:9)

- This prophecy explains exactly why Jesus sent his disciples to get a donkey,
- specifically, a colt...

on which no one has ever yet sat

- The words **colt and foal** in Zechariah imply that this animal was too young to have been ridden before.
- Jesus knew the ancient prophecy, **which foretold that the king** would come bringing salvation and riding on the **foal of a donkey**.
- And as he rode down the Mount of Olives, directly opposite the city of Jerusalem,
- he was purposefully presenting himself as **this prophesized King**.
- Earlier Luke had recorded **these words spoken by the angel Gabriel to Mary**.

³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end. (Luke 1:32-33)

- These words prophecy the **Kingship of the Messiah**.
- But now, at **the triumphal entry**, his royalty was **in full display**.
- He was riding the young **donkey of Israel Prophesized King**.
- And the people of Jerusalem immediately **recognized this royal symbol**,
- as is clear from their shouts of acclamation:

³⁸ saying "Blessed is the King who comes in the name of the Lord! (Luke 19:38)

- When the people saw Jesus riding towards Jerusalem, **they knew he was coming as their King**.
- What they didn't understand was what kind of king he had come to be,
- **even though the donkey should have given them a clue**.
- Jesus was not **making a political statement**, as most of them thought.
- **He was making a spiritual statement**.
- Jesus had not come to take control of the government.
- He had not come to overthrow **the Romans with the sword**.
- No, Jesus was a **new kind of king**.
- He had come **in humility and gentleness to be the Messiah–King of peace**.
- If people accepted him as such, **he would receive them into his kingdom**.
- But if they rejected him, **he would do nothing to defend himself**, even to the very point of death.

- AND Jesus rides into our lives the same way today: **with all gentleness and humility.**
- He does not **crush us with his superior might**, but says things like,

28 Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.” (Matthew 11:28-30)

- **And** if this is the kind of gentle humble king we serve,
- **Then** we should serve him with the **same kind of gentle humility.**
- **Bible Scholar Thomas McComiskey comment** that Jesus could just as well have ridden into the city on a high horse. **But...**

The donkey stands out as a deliberate rejection of this symbol of arrogant trust in human might, expressing subservience to the sovereignty of God. Jerusalem’s king is of humble appearance, yet victorious, and so it has always been that the church does not effectively spread the gospel by sword or by arrogance, but by mirroring the humble spirit of its king and savior. (Thomas McComiskey)

- **So as the subjects of this kind of Humble King,**
- **As we seek to represent him in this world.**
- Rather than riding in to set everyone straight,
- we **are more like Jesus** when we come to people with HIS gentleness, peace and humility.
- As Jesus revealed his as a humble king, we ought to reveal ourselves as humble subjects.
- **But even though Jesus is the epidemic of humility...**
- **He is still God incarnate, and therefore...**after requiring his property and revealing his humility...

3. King Jesus Receives His Glory (or at least some of it).

- **Luke’s gospel** emphasizes the **royal reception** Jesus was given as he rode towards Jerusalem.
- The first people to give him the glory he deserved were his disciples.
- This detail is sometimes overlooked, **but it sets the stage for everything that follows.**
- They untied the donkey,

35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. (Luke 19:35)

- Here was the first acknowledgment **that Jesus was the King.**
- Kings do not ride bareback; **they sit in a royal saddle.**
- If Jesus was the King, then he was too exalted to sit directly on the donkey.
- The dignity of **his royal person demanded** special honor; **he needed a saddle fit for a king.**
- But Jesus was also humble, and his disciples didn’t have access to **royal donkey/horse gear** (tack).
- So, they stripped off their cloaks and covered the donkey’s back.
- Like the widow with her two mites, **they gave everything they could to their King!**

- Then, in a display of affection and honor, they lifted Jesus up and set him on the donkey.
- The disciples above everyone else in the crowd wanted Jesus to receive the honor that he alone deserved.
- And so, like athletes who lift their coach up on their shoulders after winning a championship,
- they took Jesus and put him in the place of a king, **setting him on the back of his royal mount.**
- The disciples were the first to give the King his glory,
- **but soon others started to follow their lead, verse 36...**

36 And as he rode along, they spread their cloaks on the road. (Luke 19:36)

- This shows what happens when we (his disciples) lift Jesus up and worship him as our King,
- other people start to join us in acknowledging his royal majesty.
- In this case, they honored him by throwing their outer garments down on the road in front of him.
- **The other three gospels tell us that they also laid palm branches before him (Palm Sunday)**
- Now why did they lay their garments and palm branches on the ground?
- Because, this was the ancient way to welcome a king.
- It was a way of saying that Jesus was too worthy to ride on an ordinary road.
- **He deserved a royal carpet.**
- When people threw down their cloaks, they were saying,
- “King Jesus, you are so much greater than I am, so much more worthy of honor,
- that when your donkey walks all over my clothes it is not an insult to me, but my privilege.”
- Suddenly and spontaneously, the crowds began to swell.
- First one person cast his coat before Jesus, then another person, and then another.
- The closer Jesus came to Jerusalem, **the more people joined the crowd.**
- Luke tells us,

37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, (Luke 19:37)

- Luke makes it clear that this crowd was filled with Jesus’ disciple.
- Not just the 12 but many others.
- Apparently Jerusalem was filled with people who were following Jesus.
- People who were (at least for a time) overjoyed by his entry into Jerusalem as KING!
- **And where did all these disciples come from?**
- **They came from throughout Judea, Galilee, Samaria and even beyond.**
- Because it was the **start of the Passover feast**, and Jewish pilgrims were coming to the holy city.
- So as Jesus rode down the Mount of Olives into the Kidron Valley, and then up to Jerusalem,
- great crowds of worshipers were pressing towards the city gates.
- **Many of which were followers of Jesus.**
- And for them this was **the culmination of everything they had been hoping for.**
- This was the **proof that Jesus was the Christ.**

- They'd seen him **heal the sick, cure the blind, and even raise the dead.**
- They'd heard him preach the good news of the kingdom of God,
- **offering forgiveness through repentance.**
- They'd come to know him as **the Messiah (the Christ)** the anointed one of God.
- Now, as Jesus rode **his royal mile** into the holy city,
- They could see even more clearly **that he was the long waited for King.**
- Matthew, writing to a **more Jewish audience**, gives a detail that Luke doesn't...

⁹ And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David!... (Matthew 21:9)

- Calling him the Son of David, meant they believed that Jesus was the fulfillment of the prophecy that a descendent of David (The Messiah) would establish a kingdom that would last forever.
- **And along with that both Matthew and Luke** record the shouts of praise that came to the lips of the crowd...

³⁸ ..."Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" (Luke 19:38)

- **Clearly, they were declaring that Jesus was the King they had been waiting for.**
- They were echoing the words of the psalmist, who said,

²⁶ Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD. (Psalms 118:26)

- These words come from one of the "**Psalms of Ascent**",
- that the pilgrims sang every year on their way up to Jerusalem.
- **Except on this occasion** the disciples took those ancient words and made them more specific.
- They **knew that Psalm 118 was a promise of the Messiah** and that the Messiah **was royalty.**
- So, they took what was **implicit in the psalm and made it explicit.**
- Rather than saying, "Blessed is he who comes," they said, "**Blessed is the King who comes.**"
- **Jesus was Christ the King!**
- Then the disciples lifted their "Hail to King Jesus!" all the way to the courts of heaven.

Peace in heaven, and glory in the highest!

- These familiar words were also spoken at Jesus birth.
- At the beginning of Luke's Gospel, we read that angels said,

¹⁴ "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (Luke 2:14)

- The King had arrived, and at his coming **people gave glory to God.**

- This should be our response to **King Jesus...**
- In fact, as we saw earlier, this is the very reason we were made.
- God says we are part of...

7 everyone who is called by my name, whom I created for my glory, whom I formed and made.
(Isaiah 43:6-7)

- **Along with those who welcomed Jesus into Jerusalem.**
- **We were created** to give glory to the Most High God in the name of Jesus Christ, our King.
- **Oh that everyone would acknowledge Christ as King and Give Him the Glory He deserves.**
- But that is not the case, even in the midst of this glorious and **right reception of King Jesus...**
- **We see that...**

4. King Jesus is Rejected by Some

- Some of the people in Jerusalem refused to join the celebration.
- **Verse 39...**

39 And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”
(Luke 19:39)

- As usual **the Pharisee**, were not on board with **anything to do with Jesus**.
- They didn't believe that He was the Christ or that He deserved to be lifted up as the King.
- And so, they try to **rain on His Palm Sunday parade** by silencing those who are praising Him.
- **Jesus, “don't let the people call you king or give you glory.**
- They were **ever jealous** of Jesus' popularity and influence over **“their”** people.
- So, not only did they refuse to acknowledge or worship Jesus as King,
- **but they didn't want anyone else to worship him either.**
- And it was these same men, along with the Sadducees, chief priests and other Jewish leaders,
- That then plotted and carried out what, they thought, would bring a permanent end to all this Jesus nonsense.
- In less than a week, on Good Friday, they would be front and center leading many to reject King Jesus by killing him.
- On that dreadful day, they would lead the crowd who...

21 ...kept shouting, “Crucify, crucify him!” ***(Luke 23:21)***

- **And what we need to see is that there will always be people like this.**
- People who are not satisfied with **their own rejection of Christ**.
- But they **will do whatever they can** to cause others to reject him as well.
- These men and women are those who openly oppose the gospel, Christianity and Christ himself.
- **Instead of seeing Christianity as a solution to their problem, they see it as the problem.**

- But because of God's grace and mercy, there is even hope for these,
- Don't forget that scripture tells us that a number of Pharisees did eventually come to Christ.
- And the number one example of this is the Apostle Paul Himself.
- He was once a great persecutor and hater of the gospel, Christianity and Christ himself.
- But by God's grace, Jesus met him on the Road to Damascus.
- And Christ hater Saul of Tarsus was transformed into Christ lover the Apostle Paul.
- And the gospel he hated became the message he loved to proclaim.
- And the same thing can happen to those who oppose Christianity today.
- So, know that some will always reject Christ,
- but that doesn't always mean they will reject him forever.
- **Now back to the Triumphal Entry.**
- When the Pharisees **sought to silence the crowd.**
- Jesus makes it **very clear** that even if the people were silent, **his worship would continue.**
- **This is our fifth point...**

5. King Jesus Claims the Right to Receive all Worship

- Verse 40...

40 He answered, "I tell you, if these were silent, the very stones would cry out." (Luke 19:40)

- By saying this, **Jesus was claiming the right to be worshiped by all creation.**
- Even if **human beings stop singing his praises**, he will still have the glory that he deserves.
- King Jesus was riding down the Mount of Olives when he said this.
- And so, the picture is that if necessary, **every stone on that mountainside** would join his choir.
- They would **open their mouths to declare their Maker's praise and glory.**
- **Now do you understand** what Jesus is claiming here.
- That he is so great, that he is so awesome, that the creation,
- that stones on the ground would cry out, giving Him the worship, honor and glory he rightly deserves.
- **What a Claim!!!**
- **And what I find amazing, is that** there are still some who, read such claims...
- **And** say that Jesus **never claimed to be divine.**
- But how else can we make of this passage?
- Here people were praising **Jesus as their King.**

38 saying, "Blessed is the King who comes in the name of the Lord!... (Luke 19:38)

- That word blessed means to **bless or to praise.**
- **And they are associating his Kingship with...**

Peace in heaven and glory in the highest!" (Luke 19:38)

- **And as we've seen the Pharisees tried to stop this tribute to King Jesus.**
- And what happened? Jesus did not say,
- **"You know, you're right: people really shouldn't worship me."**
- On the contrary, Jesus refused to be acknowledged as anything **except the King!**
- In fact, **he said in effect** that if people stopped lifting him up, giving him glory,
- **then the whole universe would fill the silence with praise.**
- Jesus could not and would not deny that he deserved **the praise of all people and all creation.**
- Therefore, Palm Sunday is one of the clearest proofs of who Jesus truly claimed to be.
- **it shows us for sure that he is both our King and our God.**
- And as glorious as it must have been to see his triumphant entry into Jerusalem,
- Jesus has even more glory now.
- After he was crucified for our sins,
- he was raised from the dead and then exalted to the right hand of God,
- **where he sits on his royal throne.**
- **As Peter writes...**

22 [Jesus Christ] has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him. (1 Peter 3:22)

- The King may not be visibly on display today, but he is ruling from heaven.
- And he is being worshiped **by a much larger crowd of disciples** than on Palm Sunday.
- **Throughout the world he is** receiving the worship and honor he deserves from men and women and children who he has saved by his grace.
- **And I pray that we are part of that crowd of worshippers.**
- That we give Jesus the honor he deserves:
- acknowledge his sovereign kingship not by throwing cloaks or waving palm branches...
- But by throwing our very lives down before him,
- asking him to rule over every aspect of who we are, **what we say and what we do.**
- **And that brings us to the end of King Jesus' Triumphal Entry.**
- But I'd like to add one final thing that should inspire us to give our lives to King Jesus....
- That is...

6. King Jesus will Return in Victory

- Palm Sunday, Jesus triumphal entry into Jerusalem points forward to another Triumphal entry.
- **Which isn't found in the gospel of Luke, but in John's Revelation...**

- In chapter 19 He writes...

¹¹ Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. ¹² His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. ¹³ He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. ¹⁴ And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. ¹⁵ From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶ On his robe and on his thigh he has a name written, King of kings and Lord of lords. (Revelation 19:11-16)

- **At the end of days, Jesus will lead another Totally Triumphant Entry...**
- **He will not sit on a donkey, but on a white horse.**
- He will not come in humility and peace, he will come in judgment, fury and wrath.
- He will not come to die; **he will come to set all things right by waging war and destroying all who oppose him.**
- And this time the crowd of disciples (the armies of heaven) will join with him and share in this victory.
- What joy it will be, for those who in this life, bowed their knee to King Jesus.
- We will not only see but take part His final victory, **as he Triumphs over all.**
- **What an amazing hope we have.**
- As glorious as it was to **see Jesus enter Jerusalem on the first Palm Sunday,**
- It will be **infinitely more glorious** to be with him on that final day,
- As he conquers his enemies and takes his eternal throne in **the new Jerusalem!**
- **And so, we return the question I posed at the beginning of this message...**
- Is Jesus your King, and if so, are you ready to give him everything he requires of you?
- **Not only your property which is his anyway.**
- Will you give King Jesus the worship, honor and glory that he deserves?
- **Will you bow your knee to him, giving your life in service to the King of Kings and Lord of Lords.**

Would you join me in prayer!