

Day 1 - The Triumphant Entry

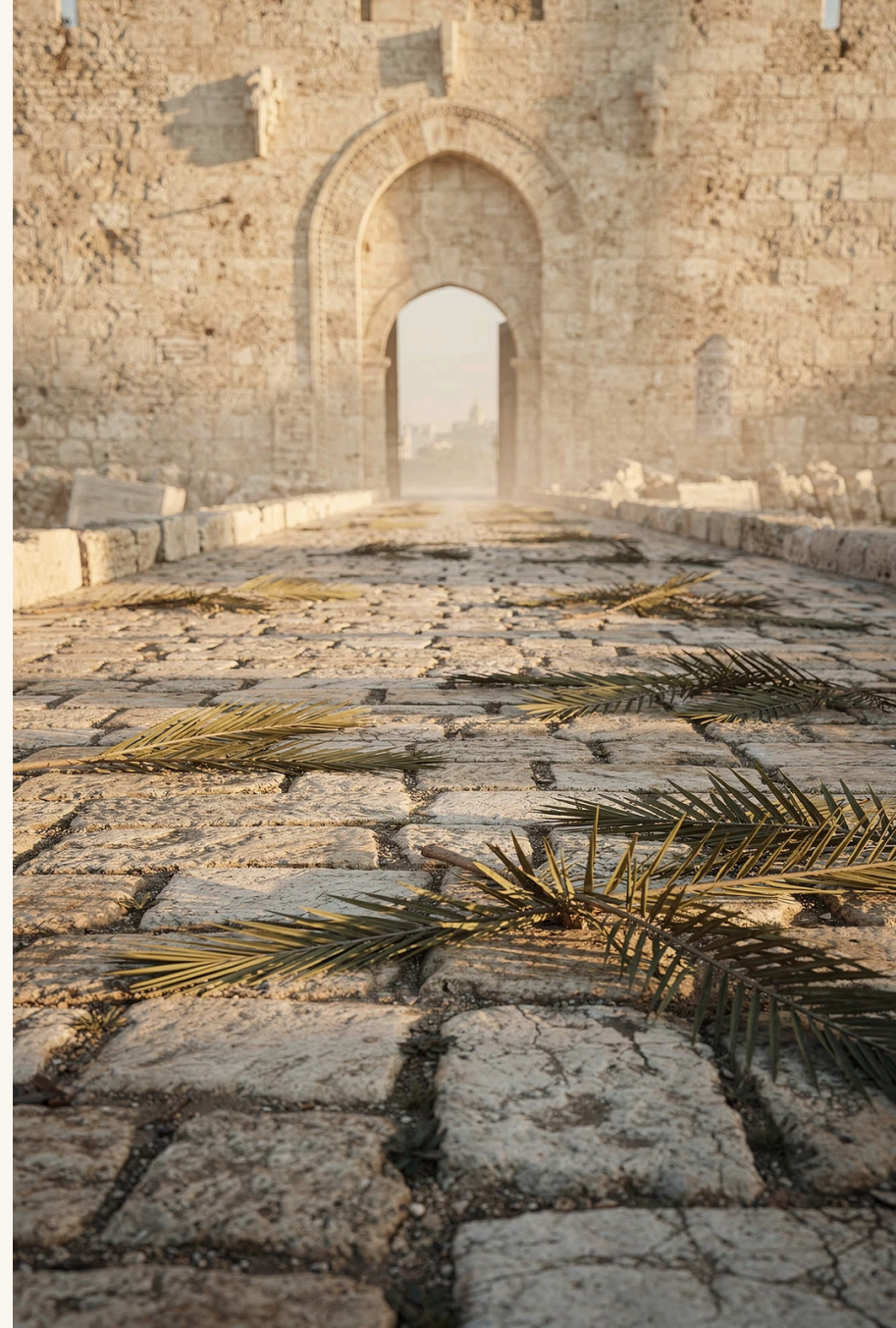
Sunday

Pesach/Passover & Holy Week

5786/2026

K.L.Moore

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Session Agenda: The Triumphal Entry

Today, we will delve into the profound events surrounding Jesus' triumphal entry into Jerusalem, examining its historical, prophetic, and spiritual significance through these key topics:

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The Prophetic Preparation

02

A King Foretold

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The Royal Reception

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The Four Gospel Perspectives

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"If Only You Had Known"

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The Spiritual Paradox

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Same crowd. Different week.

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The King Who Invites Surrender

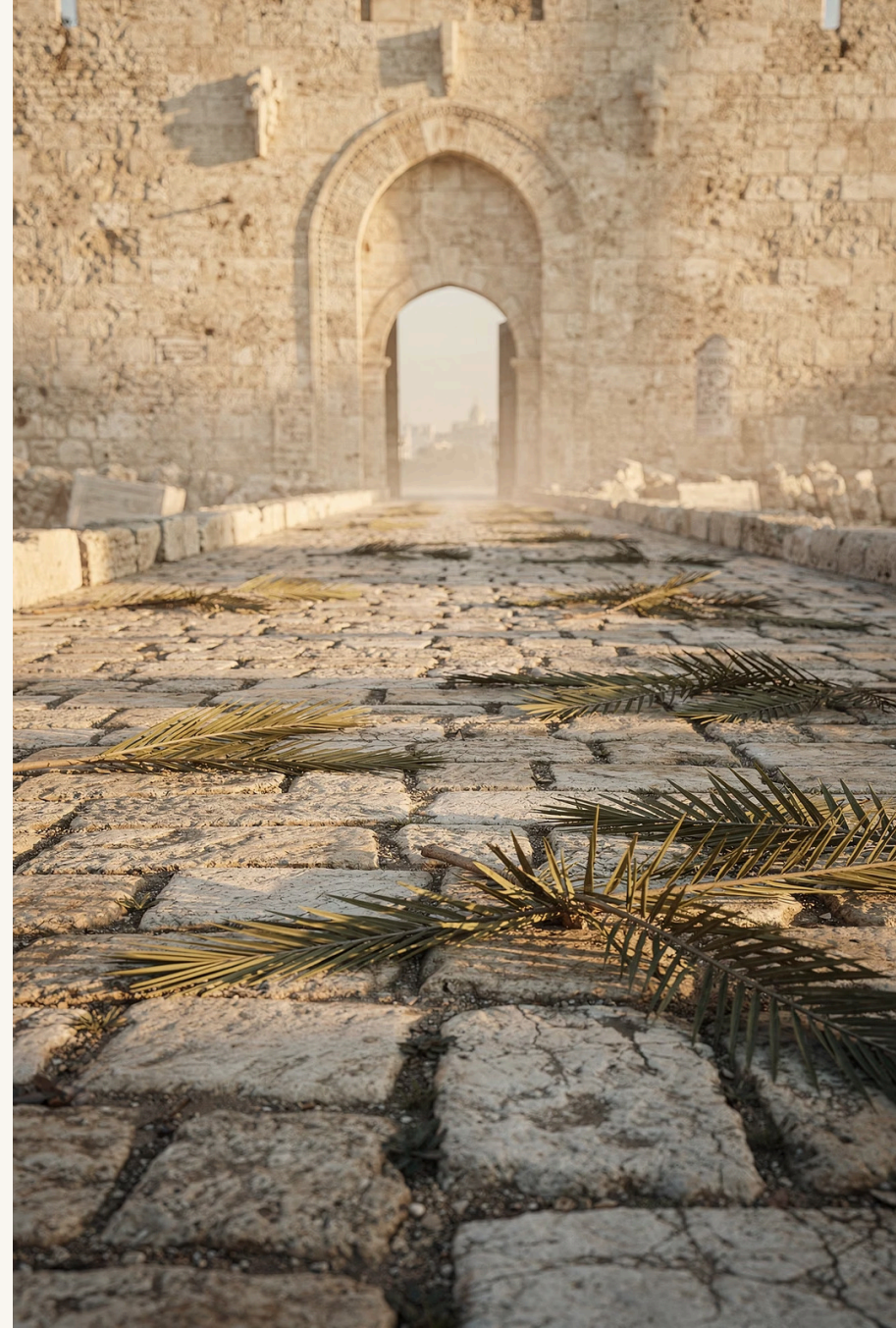
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Key Takeaways

The Triumphal Entry

One of the few events recorded in all four Gospels, the Triumphal Entry marks the transition from Jesus' private ministry to His public passion — occurring just days before Pesach (Passover). This was a profound "acted parable": Jesus was not just entering a city. He was claiming a throne, but in a way that subverted every earthly expectation.

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The Prophetic Preparation

Jesus' entry was not a spontaneous parade — it was a meticulously timed fulfillment of ancient Hebrew prophecy. By choosing a donkey, Jesus signaled His identity.

The Specific Command

In Matthew 21:1-3 and Mark 11:1-6, Jesus sends two disciples to find a colt that has never been ridden. In Jewish tradition, an animal used for sacred purposes had to be previously unused.

The Fulfillment of Zechariah 9:9

"Rejoice greatly, Daughter Zion! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey."

In the ancient Near East, a king arriving on a horse signaled war; a king arriving on a donkey signaled peace. Jesus was declaring Himself the Prince of Peace — not the military insurgent many expected.



A King Foretold

"Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey."

– **Zechariah 9:9**

Written centuries before the event, this prophecy was fulfilled with precision. The Gospel writers explicitly connect Jesus' choice of an unridden colt to this ancient text — leaving no ambiguity about the claim being made.

The Royal Reception

As Jesus descended the Mount of Olives toward the Eastern Gate, the crowd's reaction mirrored the coronation of Israelite kings like Solomon and Jehu.



Cloaks and Branches

Matthew 21:8 and John 12:13 describe people spreading cloaks and palm branches on the road — an act of total submission, placing one's garments under the feet of a superior.



The Liturgy of the Hallel

The crowd chanted Psalm 118:25-26, traditionally sung by pilgrims entering Jerusalem for Passover: *"Hosanna! Blessed is he who comes in the name of the Lord."*

The Four Gospel Perspectives

Each Gospel writer adds a unique lens to this event, deepening our understanding of who Jesus is and what this moment meant.



Matthew 21 — The Prophet-King

Emphasizes that the whole city was "stirred" (shaken), asking, "*Who is this?*"



Mark 11 — The Temple Watchman

Notes that Jesus entered the Temple, looked around at everything, and left — scouting for the next day's cleansing.



Luke 19 — The Weeping King

Records Jesus weeping over Jerusalem (19:41-44), foreseeing its destruction because it "did not recognize the time of God's coming."



John 12 — The Raising of Lazarus

Connects the crowd's fervor to the recent miracle of Lazarus being raised from the dead (John 12:17-18).

"If Only You Had Known"

"As he approached Jerusalem and saw the city, he wept over it and said, 'If you, even you, had only known on this day what would bring you peace — but now it is hidden from your eyes.'"

— Luke 19:41-42

Luke's account uniquely captures a King who weeps — not in defeat, but in grief for those who could not recognize the moment of their visitation. This is the heart of the Triumphant Entry: sovereign authority wrapped in compassion.



The Spiritual Paradox

The Triumphal Entry is layered with irony. The crowd shouted "Hosanna" — literally, "*Save us, now!*" — but their definition of salvation was political (freedom from Rome), while Jesus' mission was spiritual (freedom from sin).

The Pharisees' Fear

In John 12:19, the Pharisees say in despair: "*Look how the whole world has gone after him!*" They feared losing their grip on the people.

The Silence of the Stones

When told to rebuke His disciples, Jesus replied in Luke 19:40: "*If they keep quiet, the stones will cry out.*" The praise He received was not just appropriate — it was cosmically necessary.

Hosanna to Crucify

Same crowd. Different week.

The same crowd that shouted "Hosanna" (Save us) on Sunday would shout "Crucify him" on Friday. This sobering reversal is not just a historical footnote — it is a mirror held up to every generation of followers.

- ❑ **Keys for us today: Do we follow Him for the miracles He performs, or for the Sovereign King He is?**





HOLY WEEK REFLECTION

The King Who Invites Surrender

As we reflect on Pesach and Holy Week, the Triumphant Entry teaches us that Jesus is the King who invites us to surrender.

Not Our Terms

He did not come to meet our demands for a better life on our terms.

His Terms

He came to offer a better life through humility, sacrifice, and the victory of the Cross.

The Invitation

To lay down our cloaks — our pride, our agenda — and receive the King as He truly is.



Key Takeaways

→ Prophecy Fulfilled with Precision

Jesus' entry was a deliberate, prophetically orchestrated act — fulfilling Zechariah 9:9 in every detail.

→ A King Unlike Any Other

He chose a donkey over a warhorse — declaring peace, not conquest, as the nature of His kingdom.

→ Salvation Redefined

"Hosanna" means "Save us" — but Jesus came to save from sin, not from Rome. True salvation is always on His terms.

→ Examine Your Allegiance

Follow Him not for what He can give, but for who He is — the Sovereign King of all creation.

We have covered: The Triumphal Entry

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