

# 25-0413a Transcript

## 25-0413a - *Jesus' Triumphal Entry, Jim Lokenbauer*

**Bible Readers:** Scott Reynolds and John Nousek

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## Jesus' Triumphal Entry

Transcript (0:04 - 25:29)

### Scripture Readings

#### 1<sup>st</sup> Reader: Scott Reynolds

**1 Timothy 1:15,**

(0:04) The scripture reading will be 1st Timothy chapter 1, verse 15. 1st Timothy 1, 15. (0:14)

It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. (0:26)

#### 2<sup>nd</sup> Reader: John Nousek

**Galatians 4:4-5,**

(0:31) Well, good morning. (0:33) So, this morning's 2nd scripture reading, the Lord's Word, comes to us from Galatians chapter 4, and it's two verses, verses 4 and 5, which reads,

(0:49) When the fullness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption of sons. (1:07) Praise God. (1:08)

## Transcript

**Preacher:** Jim Lokenbauer

(1:13) Well, good morning, everybody. I hope you can hear me in the back, and we'll try to project. (1:19) I thank the gentleman for reading the scripture readings, and today is a significant day in the life of a Christian.

(1:29) And nearly 2,000 years ago was a very significant period of time. (1:34) It was an important day that we all should reflect on. (1:38) And it's the day that the King of Kings, our Lord of Lords, Jesus Christ, rode into Jerusalem on a donkey, Colt.

(1:49) At that time, it was a sign to those who were waiting for the arrival of the Messiah. (1:57) That event started the countdown to Jesus' journey to the cross. (2:04) This event was so important that all four gospel writers included it in their gospel account.

(2:12) On that day, Jesus fulfilled both prophecy and type from the Old Testament. (2:20) Those are

the fulfillment of the foretellings and the foreshadows of the events of Jesus' life at that time. (2:30) And did you notice this morning's scripture readings? They were similar in meaning.

(2:36) Jesus came into the world, and God sent out His Son. (2:43) And why did He come? Why was He sent? (2:46) It's because He will save sinners, the text said. (2:50) He will redeem those under the law.

(2:54) So let's look at the prophecy that points to how the King would come to us. (3:02) The prophet Zechariah says in Zechariah 9, verses 9 through 11, (3:09) Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! (3:13) Behold, your King comes to you. He is righteous, and having salvation lowly, (3:21) And riding on a donkey, even on a colt, the foal of a donkey, (3:26) I will cut off the chariot from Ephraim, and the horse from Jerusalem.

(3:31) The battle bow I shall cut off. He shall speak peace to the nations. (3:37) His dominion shall be from sea to sea, and from river to the ends of the earth.

(3:44) As for you also, because of the blood of your covenant, (3:48) I will set your prisoners free from the waterless pit. (3:55) Before Paul gave the apostolic command to Christians, (3:59) To rejoice in the Lord always, I will say it again, rejoice. (4:06) Zechariah commanded Israel to rejoice at the coming of their Messiah King.

(4:12) It was a joyous and momentous occasion. (4:17) The prophet then lists some of our King's greatest attributes. (4:22) He was righteous, he offered salvation, and he was lowly.

(4:30) The King is first, righteous. (4:34) This great King always does what is right. (4:39) He himself was able to follow God's law perfectly.

(4:44) So he had no sin. He was righteous in the sight of the law. (4:51) His righteousness, his sinless life, (4:55) By it he was able to justify God the Father, (4:58) and that the law could indeed be followed perfectly by a human.

(5:05) By Jesus following the law perfectly took away any excuse that we may have (5:12) in regard to our breaking the law and being a sinner. (5:16) It takes away the excuses why we couldn't follow the law perfectly. (5:21) He is righteousness, and his righteousness, it would seem, (5:30) condemns all humans to death because all humans have sinned.

(5:38) We've come short of the glory of God. (5:43) Jesus glorified God, and Jesus proved that it could be done. (5:50) To be righteous automatically also implies that our King is wise.

(5:57) You cannot be righteous without being wise. (6:02) Scripture tells us that God doesn't want anyone to perish, (6:06) but everyone to come to repentance. (6:09) So in his wisdom and in his foreknowledge (6:13) that mankind would break his law and would need a savior, (6:17) he created the plan of salvation.

(6:20) It was designed before the creation of the world. (6:25) When the time, it said, was just right, (6:29) Jesus willingly came into the world. (6:32) By being born of a virgin, he became a human infant (6:35) and would have to go through the entire growth and learning process (6:41) that all humans go through.

(6:43) Yet because he was the Father's only begotten son, (6:48) he was also called Emmanuel, which

means God with us, (6:53) or God in the flesh. (6:55) He was subject to the same laws as us (6:58) and was able to go through life without breaking any of them. (7:04) So as part of the plan, God was able to offer him (7:07) as an atoning sacrifice for the sins of all mankind.

(7:13) In his wisdom, he made it so that the very righteousness of his son (7:19) that condemns us can also be applied to us (7:23) as part of his gracious gift of salvation. (7:29) If we believe in Jesus as the one and only begotten son of God, (7:34) whom God raised from the dead three days after his death on the cross, (7:39) and show our faith in him that he is able to save us (7:43) by following his command to be baptized, (7:46) our faith is credited to us as righteousness, (7:51) and that righteousness comes from Jesus. (7:55) He grants it to us through his obedience to his son's teaching.

(8:03) This is the salvation the prophet Zechariah wrote about. (8:06) The king would first offer it to the Jews, then to the rest of the world. (8:12) The attribute of offering salvation means (8:15) that he is loving, merciful, gracious, and a forgiving God.

(8:23) The manner in which our great king was to come was without pomp and splendor. (8:29) He didn't ride a noble white steed. (8:32) In fact, it was in a lowly manner in which he came to his people.

(8:38) He came on a juvenile beast of burden, a donkey. (8:44) Not just a donkey, but a foal, a very young donkey. (8:52) And this was the most humble and peaceful entrance into the city.

(8:57) The kings of that time, especially the Pharaoh of Egypt, (9:03) where Israel had been enslaved for over 400 years, (9:07) collected, bred, and sold horses and chariots, (9:10) and had large standing armies. (9:15) Relying on the strength of their might, (9:18) God did not want that for Israel. (9:21) Though some of their kings did amass war horses and chariots, (9:25) those were the kings that were disobedient, by the way, (9:30) they were to rely on the strength of their holy God.

(9:34) Moses said to Israel in the wilderness, (9:37) in Deuteronomy 17, verses 14 through 16, (9:42) When you have come to the land which Yahweh your God gives you, (9:46) and possess it, and dwell in it, (9:49) and say, I will set a king over me, like all the nations around me, (9:53) you shall surely set a king over yourselves, (9:57) whom Yahweh your God chooses. (10:00) You shall set a king over you, one from among your brothers. (10:05) You may not put a foreigner over you, who is not your brother, (10:10) only he shall not multiply horses to himself, (10:13) nor cause the people to return to Egypt, (10:17) to the end that you may multiply horses, (10:19) because Yahweh has said to you, you shall not go back that way again.

(10:26) So they weren't to have anything to do with Egypt or their way of life. (10:33) Yahweh said to Isaiah in chapter 31, (10:38) Woe to those who go down to Egypt for help, (10:42) and rely on horses, and trust in chariots, because they are many, (10:47) and in horsemen, because they are very strong. (10:50) But they don't look to the Holy One of Israel.

(10:53) They don't seek Yahweh. (10:56) And Hosea says in chapter 1, verse 7, (10:59) But I will have mercy on the house of Judah, (11:02) and will save them by Yahweh their God, (11:06) and will not save them by bow, sword, battle, horses, or horsemen. (11:15) So lowly also alludes to this coming king would be a king of peace.

(11:23) Lowliness suggests not haughtiness, not power, (11:28) but humble, peaceful, (11:31) not relying on the weapons of war and bloodshed to establish, spread, and maintain his kingdom.

(11:39) His would be a kingdom of love and peace, (11:42) and would grow and spread across the whole world, (11:46) and it would last forever. (11:49) It would be done by his people spreading it mouth to mouth, (11:55) by teaching lovingly, being concerned about the souls of the lost.

(12:03) It would be a kingdom of peace established by the power of his holy word and spirit. (12:11) Zechariah also said that this coming king, who would ride into Jerusalem, (12:16) would establish a new covenant in his blood (12:19) to set free those who were enslaved in sin, (12:23) which he likens to being trapped in a waterless pit. (12:29) So this king would sacrifice his life to release those prisoners if they but believe.

(12:39) Now the type that our Lord fulfilled that Sunday is found in Exodus chapter 12. (12:47) This is when Israel was enslaved by Egypt for over 400 years, (12:53) and Moses was commissioned by God to lead them out of captivity (12:58) and to take them to the promised land. (13:05) God had just performed nine plagues, or judgments, upon Egypt and their false gods, (13:12) and was about to bring the final plague on them, (13:16) which was the slaughter of all the firstborn males in the land.

(13:21) Firstborn humans, firstborn animals. (13:26) Israel was commanded to mark three sides of their door frames (13:30) with the blood of their Passover lamb that they were to take. (13:35) So when the angel of death saw the blood, he would pass over that house, (13:42) sparing the firstborn occupants from death.

(13:45) They were saved by the blood of the lamb. (13:49) Does that sound familiar? (13:51) There's a type right there. (13:53) We read in verses 3 to 6 in Exodus chapter 12.

(14:00) Tell all the congregation of Israel that on the tenth day of this month (14:05) they shall take every man a lamb according to their father's house, (14:10) a lamb for a household. (14:13) He was to slaughter, excuse me, (14:20) and if that household is too small for a lamb, (14:24) then a man and his neighbor next to his house (14:27) shall take according to the number of persons, according to what each can eat, (14:33) you shall make your count for the lamb. (14:36) Your lamb shall be without blemish.

(14:38) A male, a year old, you shall take it from the sheep or from the goats, (14:43) and you shall keep it until the fourteenth day of this month, (14:48) when the whole assembly of the congregation of Israel (14:51) shall kill their lambs in the evening. (14:56) So this became a ritual for Israel, (15:00) an annual national festival that they were commanded to remember and do (15:06) until after the true lamb of God would be slaughtered for the sins of the whole world. (15:13) Israel was to keep their perfect one year old lamb (15:16) from the tenth of the month of Abib to the fourteenth day of that month, (15:22) four days on display, (15:25) and they would normally pin that little animal up on their property (15:30) where all could see that they were maintaining a perfect lamb, (15:35) one year old, without blemish.

(15:39) Their posterity were to keep the Passover, (15:43) remembering Israel being saved from their bondage (15:47) by the blood of the lamb on their doorposts, (15:51) and they were to eat the body of the Passover lamb with unleavened bread. (15:58) Does these things sound familiar? (16:01) Our Lord replaced that memorial with a new memorial, (16:06) the Lord's Supper, for Christians to do weekly, (16:11) remembering the sacrifice of his body and blood on the cross (16:16) to free us from the bondage of our slavery to sin. (16:22) Jesus is the true subject of the type in Exodus chapter 12.

(16:27) He's the anti-type. (16:29) He's the object of what this past event depicted. (16:34) Jesus the king rode into Jerusalem on the donkey colt (16:40) and would be God's perfect, spotless Passover lamb (16:45) to be observed publicly for four days (16:49) so that all could see his perfection (16:53) and to see that he was Messiah.

(16:58) Then after being observed as being perfect, (17:01) God the Father offered him as an atoning sacrifice for sin. (17:08) He was slaughtered on the cross at the same time (17:13) all Israel was slaughtering their Passover lambs at evening. (17:20) Jesus rode into Jerusalem on Sunday (17:24) and went into the temple and cleansed it from those who were profaning it (17:29) and spent the remainder of the day teaching the people (17:32) and healing them of their diseases (17:36) and contending with the leaders of Israel.

(17:40) From Sunday until Wednesday, that last week of his life, (17:48) Jesus was on display for all to see, (17:53) teaching in the temples, and he was the anti-type of the lamb (17:58) that Israel was to display for those four days. (18:05) Now that we've established some context (18:08) about how this event satisfied types and prophecy, (18:17) let me read for you the attitude of our Lord, (18:22) knowing what faced him in a few short days. (18:27) And Isaiah talks about this, or prophesied about this, (18:32) in Isaiah 50, verses 5 through 7. (18:36) He said, (18:37) The Lord has opened my ear, and I was not rebellious, nor did I turn away.

(18:43) I gave my back to those who struck me, (18:47) and my cheeks to those who plucked out my beard. (18:51) I did not hide my face from shame and spitting, (18:55) for the Lord God will help me. (18:58) Therefore, I will not be disgraced.

(19:00) Therefore, I have set my face like flint, (19:04) and I know that I will not be ashamed. (19:09) Jesus came to save the lost, (19:12) and nothing would dissuade him from that purpose. (19:17) Knowing what God would suffer, or knowing what he would suffer, (19:21) same thing, I guess, (19:24) he, what we call, put on his game face.

(19:29) He set his face like flint. (19:33) In his mind, he pushed aside any fear, (19:37) any concern for his personal safety. (19:39) He knew he had to fulfill his mission, (19:44) no matter the cost.

(19:46) He knew what he was up against. (19:49) And what was the cost? (19:51) He would willingly give his life. (19:56) Those Roman soldiers, those chief priests, (20:01) the Sanhedrin who condemned him, (20:03) they didn't take his life.

(20:06) He gave his life. (20:10) He said in John chapter 10, (20:13) no one takes my life from me, (20:15) but I lay it down of my own accord. (20:19) I have authority to lay it down, (20:22) and authority to take it up again.

(20:26) Now I'll read the gospel account (20:28) from Matthew of Jesus' triumphal entry into Jerusalem, (20:34) and coming to his temple on Sunday. (20:37) In Matthew 21, verses 1-17, (20:44) this is our great king, our humble and peaceful Jesus. (20:50) As they approached Jerusalem (20:52) and came to Bethphage on the Mount of Olives, (20:55) Jesus sent two disciples, saying to them, (20:58) Go to the village ahead of you, (21:00) and at once you will find a donkey tied there (21:03) with her colt by her.

(21:06) Untie them and bring them to me. (21:09) If anyone says anything to you, (21:11) tell him that the Lord has needs of them, (21:14) and he will send them right away. (21:17) This took place to fulfill (21:19) what was spoken through the prophet.

(21:23) Say to the daughter of Zion, (21:25) See, your king rides to you, (21:27) gentle and riding on a donkey, (21:29) on a colt, the foal of a donkey. (21:32) The disciples went and did (21:34) as Jesus had instructed them. (21:37) They brought the donkey and the colt, (21:39) placed their cloaks on them, (21:41) and Jesus sat on them.

(21:44) A very large crowd spread their cloaks on the road, (21:47) while others cut branches from the trees (21:50) and spread them on the road. (21:53) The crowds that went ahead of them (21:55) and those that followed shouted, (21:57) Hosanna to the Son of David! (21:59) Blessed is he who comes in the name of the Lord! (22:03) Hosanna in the highest! (22:06) When Jesus entered Jerusalem, (22:08) the whole city was stirred and asked, (22:10) Who is this? (22:12) The crowds answered, (22:14) This is Jesus, the prophet from Nazareth in Galilee. (22:18) Jesus entered the temple area (22:20) and drove out all who were buying and selling there.

(22:24) He overturned their tables of the money changers (22:27) and the benches of those selling doves. (22:30) It is written, he said to them, (22:32) My house will be called a house of prayer, (22:36) but you are making it a den of robbers. (22:40) A blind man in the lane came to him at the temple (22:43) and he healed them.

(22:48) But when the chief priests and the teachers of the law (22:51) saw the wonderful things he did (22:53) and the children in the temple area, (22:57) Hosanna, saying Hosanna to the Son of David, (23:00) they were indignant. (23:02) Do you hear what these children are saying? (23:04) They asked him. (23:06) Yes, replied Jesus.

(23:08) Have you never read from the lips of children and infants (23:11) you have ordained praise? (23:14) He left them and went out of the city to Bethany (23:17) where he spent the night. (23:20) God bless those children (23:22) and all those who believe that Jesus is the Messiah. (23:26) What a grand welcome they gave him.

(23:30) From the lips of children and infants (23:32) you have ordained praise. (23:35) Those evil religious leaders (23:38) could have protested all they wanted, (23:41) but their objections were overruled (23:44) because by God's holy decree, (23:48) those innocent ones were divinely stirred (23:52) in their young spirits to shout for joy. (23:56) But rather than join in the celebration, (24:00) shouting Hosanna to the Son of David, (24:03) which means save us now, Jesus our Messiah, (24:07) they were full of bitterness and gall.

(24:10) Could you imagine? (24:13) They were the antithesis of what God wants from his people. (24:19) They were the complete opposite. (24:28) Those signs that God provided for the Jews, (24:31) Jesus riding in on a donkey call (24:34) and being on public display for those four days in the temple (24:38) as God's Passover lamb, (24:41) were recognized by most of the people (24:44) and they appropriately shouted for joy (24:47) with their Hosannas and Hallelujahs.

(24:50) Scott picked a good song right before the lesson. (24:54) So we got to sing those Hallelujah praises. (24:58) So what about you? (24:59) Would you have cheered or would you have jeered? (25:03) If you would have cheered, (25:05) let's stand and sing the invitation song, (25:07) a cheer for our Savior with praises in song.

(25:12) If you would have jeered, (25:13) we offer you an opportunity to repent and come forward (25:18) so that you can believe that Jesus was the Son of God. (25:23) So won't you confess his name? (25:25) So come as we stand and sing the invitation song.