

## **THE ROAD TO THE CROSS BEGINS** ( The Trumphal Entry)

### **1. The Promised King (Zechariah 9:9)**

This moment was not spontaneous—it was foretold. Centuries before, the prophet declared, “*Behold, your King is coming to you... lowly and riding on a donkey.*” The Lord Jesus enters Jerusalem in exact fulfillment of that word.

He does not come unexpectedly; He comes as the long-promised King. Every step toward the city is in harmony with divine prophecy. What God had spoken is now being displayed before the eyes of the nation.

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### **2. The Peaceful King (Luke 19:35–36)**

He comes riding on a donkey—not a horse. In Scripture, the horse is often associated with war, but the donkey speaks of peace. The King comes gently, humbly, without outward display.

There is no army, no weapon, no force—only meekness. Yet this humility is not weakness; it is deliberate. He comes not to conquer nations at this time, but to win hearts and to accomplish a far greater victory at Calvary .

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### **3. The Praised King (Luke 19:37–38; Psalm 118:25–26)**

As He descends the Mount of Olives, the multitude erupts in praise: “*Hosanna! Blessed is He who comes in the name of the Lord!*” Garments are spread, branches ( symbols of salvation and joy) are laid down, and voices are lifted.

This is worship—joyful, loud, and public. The King is being honored, and rightly so. Heaven itself affirms the moment, for the Lord declares that if these should keep silent, the stones would cry out ( perhaps in judgment ).

Yet even in their praise, there is a limit to their understanding. They celebrate the King, but they do not yet grasp the full purpose of His coming.

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#### **4. The Puzzled Crowds (John 12:16; Luke 19:39)**

Among the crowd are many voices and many perspectives. The disciples rejoice, yet only later do they understand. The multitudes hope for deliverance from Rome. The Pharisees resist and object, seeking to silence the praise. They are adding it all up—Jesus is the promised Messiah.

There is excitement, but also confusion. Expectation, but also blindness. The same crowd that cries “Hosanna” does not fully perceive the kind of King before them.

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#### **5. The Weeping King (Luke 19:41–44)**

As the city comes into view, the Lord Jesus does something unexpected—He weeps. In the midst of praise, there are tears.

He sees beyond the celebration to the rejection that lies ahead. He knows the city has not recognized “the things that make for peace.” His heart is moved with compassion, even as judgment approaches.

The King is not indifferent—He is deeply affected by the spiritual condition of His people.

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## **6. The Purposeful King (Luke 19:45 onward)**

This entry is not the destination—it is the beginning of the final journey. The road leads to the temple, to conflict, and ultimately to the cross.

The King of peace has come, not to take a throne, but to bear a cross. Not to be crowned with gold, but with thorns. Not to reign immediately, but to redeem eternally.

Every step into Jerusalem is a step toward Calvary, where the true triumph will be accomplished.

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### **Closing Focus**

As we gather to break bread, we remember this: the One who was praised in Jerusalem is the One who was crucified days later. The King who came in humility gave Himself in sacrifice.

*“Blessed is He who comes in the name of the Lord.”*

