

Isaac Bennett
April 14th, 2019
Palm Sunday
Forerunner Church

Morning. Good to be with you this morning. Let's take a minute and just pray. I saw in an article that there were three churches in the black community that were burned down in Louisiana last week targeted by arson. I just wanna take a minute and pray for our brothers and sisters in that region and the churches and communities that are affected by that community.

Father, we ask You that Your presence would come. We ask for Your Spirit to move in Louisiana in churches that are there, those affected by this. Lord, we ask that Your justice would be done, that You, O Lord, would shine Your light, that Your Word would run swiftly and be glorified. We ask You for the Gospel of Jesus Christ to prevail in our nation. Lord, even ask You bring reconciliation between God and man. We know that You bring reconciliation between man and man. We ask You for Your reconciling power to move in our communities, to move in our churches and in our neighborhoods, in our cities. We ask You, Lord, that You would defend the cause of the poor and the needy, the vulnerable. Lord, in our nation, break through with Your power. In Jesus' name we pray, amen. Amen.

Well, if you'd like the teaching notes, they're available on the forerunner church website. You can get on there, and download them. Click on the live link. This morning we're gonna be talking about the offspring of the antichrist. I'm just kidding. We're not gonna talk about that. We're gonna talk about the triumphal entry and Palm Sunday. I'm just making sure everybody's paying attention. I don't know that I would be able to defend that topic Biblically anyway. So, a few of you were really leaning in there. I'm kinda nervous now. Scary stuff. Okay.

John chapter 12. We're gonna look at Palm Sunday, what it means to us, both as we look back and reflect back, and what it means to us in the future as the Lord will come in the day of the Lord and establish His kingdom on the earth.

John chapter 12:12, "The next day, a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, they took palm branches and they went out to meet Him, and they cried out, "Hosanna! Blessed is He who comes in the name of the Lord, the King of Israel," and then Jesus, when He had found a young donkey, sat on it as it is written, fear not daughter of Zion, behold your King is coming sitting on a donkey's colt."

Father, we thank You for Your Word. We thank You for the beauty and the power of Your Son, the risen Lord, the Lord that is highly exalted, fully God, fully Man, Jesus Christ. We thank You, Lord, that You will one day soon ride through those gates in Jerusalem again, that You will pronounce that Jerusalem is to be a praise in the earth, that You will establish Your kingdom, and Your throne, and Your power in that place. And Father, we look back, and we look forward. We love Your plans. We love Your purposes. We love, Lord, learning and sitting before the feet of who You are. Jesus, we ask that You would glorify Yourself this morning in this room and to

all those that are on the webstream. Lord, we ask for Your power and the spirit of revelation to come. In Jesus' name, amen. Amen.

Well, I want us to take just a moment and begin to picture this triumphal entry of the Lord riding on a donkey and the crowds and the multitudes out, and they're waving their palm branches and laying their garments on the ground as King of all Kings is riding on a donkey, of all beasts to ride upon, into Jerusalem. And as they're worshipping Him, they're quoting this Psalm, Psalm 118. It's a really important Psalm. It's a Messianic Psalm. It is a Psalm that is filled with promise and hope and power. And mixed in through this Psalm are all of these, I mean, references straight to the Lord about the Christ who would suffer, who would be the sacrifice. He's the cornerstone that's rejected. And they're singing this Psalm, and you can imagine the indignation of the religious leaders of that day. Because as they're singing this song, this song was reserved for the Messiah. This was a song about the King who would come and subdue the enemies of Israel, that would make Israel the head of the nations, no longer to be the tail. And that would finally and fully and completely establish Israel as a praise in the whole earth. And the poor and the needy and the outcast are coming out, and they're declaring, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord."

And interestingly, if you look at the beginning of Psalm 118, it's really a song that commemorates the mercy of God, the overflowing and powerful and magnificent mercy of the Lord that is available to all generations forever and ever. The mercy of God is one of the most, I think, important, you know, critical aspects of God that we understand because it's through the mercy of God that we don't get what we truly deserve.

Let me say that again. It's the mercy of God, the revelation of God's mercy that's made available to us through the cross of Jesus where we do not receive what it is that we truly deserve.

Well, what is it that we truly deserve? Scripture tells us that the wages of sin is death, and that those that find themselves in opposition to God as enemies of Christ and as the enemies of the Father, will suffer death and suffer eternal death under the wrath of God. And the manifold wisdom of God, the mercy of God revealed to us through the cross that the blood of Jesus would rescue us from our sin. And it would rescue us from the wrath of God. And what we rightly deserved, that we ourselves should have hung upon that cross and suffered, and then have suffered into eternity consciously under the wrath of God, Christ came and He bore that wrath for us. He took our punishment. He hung, shamed on a tree before the eyes of all of humanity, and He bore the wrath of God. He took our suffering.

So, the mercy of God is when we do not receive what we rightly reserve. It's important to understand that. And the grace of God is closely related to the mercy of God. The grace of God is when we do receive what we don't deserve. The mercy of God, on one hand, doesn't allow what we deserve to fall upon us, the weight of sin and the wrath of God, and the grace of God is when Christ gives us that which we do not deserve in Him. He credits something to us, that even though we were sinners, fallen, rebels. I mean, in opposition against Him, He still bestows upon us His great mercy.

I love the mercy of the Lord. I want to read this to you from Psalm 118. Now, this, again, is the Psalm that they're singing over Jesus as He's entering into Jerusalem. "Oh, give thanks to the Lord, for He is good, and His mercy endures forever. Let Israel now say His mercy endures forever. Let the house of Aaron (that's the priest) now say, His mercy endures forever. Let those who fear the Lord now say, His mercy endures forever." And it's important that we understand that the mercy of God really bathes and covers all that God does and all that God is. And there's a picture of that in the book of Revelation.

In Revelation chapter 4 verse 3, John is describing the Lord seated on the throne, and he's describing Him as this Sardius, Jasper God of beauty and power and splendor. And then he adds in this interesting detail. He says that there's a rainbow around the throne of God that looks like an emerald. It has this green, brilliant hue to it. And it's really interesting, the way that he describes it. Because he doesn't describe the rainbow like we would see it normally in the sky. When you normally see a rainbow in the sky, it's over something. It's like an arch. And yet, when John describes this rainbow around the throne of God, it surrounds the throne of God like this. It encases it. And here's what I think that speaks to. I think that it means that every person, every creature, every being that approaches the throne of God must pass through His mercy.

The Scripture makes it clear that the rainbow of God is a reminder of God's mercy. He told Noah. He said, "I'm gonna set this as a sign of My mercy, that I will never destroy all living things again."

And so, every creature that approaches God, even in the place of prayer, has to pass through that emerald rainbow, so to speak. They must engage in the mercy of God. They can only approach Him on the basis of God's mercy. Further, every edict of God, every command, every thought, every word, every action that He takes, as it touches His created order, must also pass through that emerald rainbow of God, His mercy. That is expansive and rich and filled with life and power. This is what God wants us to know of Him and His Christ. He is a merciful God. He's full of compassion. He is full of lovingkindness and tender mercy. When we come to Him, we pass through that emerald rainbow into His mercy. And when He relates to His children, when He speaks to us and manifests His power, it passes through that emerald rainbow. It truly is this all-encompassing attribute that is in the heart of God. I love it.

The cross of Christ is where the Lord publicly demonstrated His eternal mercy. He didn't just tell us that He was merciful. He demonstrated it. He showed us the wages of sin. He showed us what it's like to be under the wrath of God, where even Christ, Himself, the God-Man, as He's bearing the wrath of God, we know from Scripture, that He cries out, "My God, My God! Why have You forsaken Me?" It's interesting that even that word cries out, that's there, it's literally more translated, screams. What wrath comes upon the Son of God in such a way that He would scream "My God, My God! Why have You forsaken Me?" And the cross gives us that picture of the enduring mercy of God, that He would bear our sins, that He would bear the penalty for our transgressions, that He would take it upon Himself freely and willingly and voluntarily, and that He would suffer and die for us. The mercy of the Lord is a good thing.

And on this day, we, the redeemed, we look at Him, Psalm 118, and we, too, shall You are good. Your mercy endures forever, to all generations, and You are blessed. You come in the name of the Lord. You are Messiah. You are the King of Kings. You are the righteous Judge. You are the God-Man made flesh. And just as they received Him into that city, my hope and prayer would be that we, as the body of Christ, all the more, receive Him into every area, into the cities of our own hearts. Into our natural cities here, that we would say, "You are the Lord! Hosanna! Blessed is He who comes in that name."

Christ has forever blotted out the hand-written requirement that is against us through His mercy. He has taken it out of the way. Paul tells us in Colossians 2 verse 14 that He's taken it out of the way and that He nailed it to the cross. In His mercy, He took what we deserved, and He nailed it to the cross. He put it to shame. He put to end the hand-written requirement that we would have to follow with perfection the law of God in such a way that the blood of bulls and goats could not actually take away our sins, but He is the slain Lamb came. And He wiped it away from us.

Now, they're shouting out this Word, "Hosanna." And it's a really interesting word as I looked at it. I began to understand more and more that the word "Hosanna" actually has two different meanings, and that in the Greek, they didn't have a word for Hosanna, so they actually took the Hebrew word for it and kind of transliterated it into the Greek. And in essence, this is what it means. Often, in the Old Testament, when the word "Hosanna" is used, it's a petitionary cry meaning, "Come and save." God, save me." God, deliver us." Or more literally, "Save, now, Oh Lord." And when they transliterated it into the Greek into the New Testament, it means more of a rejoicing, celebratory, "You are the Savoir! You have saved!" Which is really interesting. Because on one hand, we have "God, break in and save," and on the other hand, we have "You have saved!" And often, even as Christians now, we live in that tension, do we not? We live in that tension of, "I am saved by the blood of the cross, and yet I'm being saved, and I will ultimately be saved in the resurrection at the coming of the Lord." And we live in this constant tension of it. And we cry out to the Lord, "Hosanna! You are the God that has saved, that is saving, and that will save us in that day, fully and completely." Where we will be with Him.

At this event, they were just days away from the Passover, and at the Passover, it was customary for the high priest to actually appoint someone to go and find the perfect lamb that would be brought in and sacrificed in the temple. And guess what gate that Lamb was supposed to go through? It was the eastern gate. It was the very same gate that Christ, Himself, was entering in on that lowly donkey on that day, Palm Sunday, just prior to the cross.

Jesus is the lamb that has been slain from the foundations of the world. John 1:29, John the Baptist says of Him, "Behold, the Lamb of God who takes away the sins of the world." They had no idea that the very God that they were worshipping and saying, "You're the Messiah. We hope that you go in and take the throne." There were many times that they tried to forcibly make Him King. They had no idea that He would be the sacrifice that would be laid upon the altar just like Isaac was, and that His blood would be poured out and spilled and cleanse humanity from all sin and destruction. Amen.

Just prior to this event in John chapter 12, if you just go back a few verses, it's concluded by the story of Jesus and the pouring out of the alabaster flask. And I just began to see some things in relation to this. It says that in John chapter 12, it says that six days before the Passover, Jesus came to Bethany and Lazarus, who had been dead, whom He had raised from the dead, he's there too. They're having supper together. And then verse three. It's the famous verse. Mary took a pound of very costly oil and she began to anoint the feet of Jesus. In Mark, the Mark account, Mark 14, it says that she broke open the flask and poured it on His head.

Now, if you've ever been in some really wild, charismatic circles, maybe you've been anointed by a whole bunch of oil before. It's really hard to get out of your clothes. It's really hard to get out of the carpets. You know, it's a fun thing to do, but you realize that the power of oil. It stays in. This fragrant oil, it soaks into the skin and into the pours, and into the clothing that's there. And it's actually likely that Jesus, as He's riding on that donkey in through the eastern gate on Palm Sunday, that He smells of this beautiful fragrance that He'd been anointed with by Mary.

But we know that in the story, He's not being anointed as the King because they're not fully receiving Him as Messiah. The religious leaders of the day would reject Him. They would say that He is not the Messiah. "We will not anoint Him." And yet, Mary is anointing Him, and when we look at John chapter 12, in verse 7, Jesus says, "Leave this woman alone. She has kept this for the day of My burial." Because He wasn't anointed at that coming for the day of His Kingship and His Lordship, when He would take the kingdoms of this world and rule from Jerusalem. But rather, He was anointed as the Lamb so that He could go and he'd suffer under the wrath of God, and that He would magnify the mercy of God and it would be known to all generations.

The entry of Christ into Jerusalem on Palm Sunday is cast against this backdrop of Him being anointed at Bethany. Though Jesus is worshipped by Mary and worshipped by the masses, He would ultimately be rejected. And that same psalm that they're singing over Him, "Blessed is He who comes in the name of the Lord," has this verse in it in verse 22. It says that the stone which the builders rejected has become the chief cornerstone. This was the Lord's doing. It was marvelous in our eyes.

And here's what that means. The Father has ordained the whole earth, all the kingdoms of the earth. I'm talking about the natural kingdoms, not just spiritual powers, but the natural kingdoms of the earth would be built upon the cornerstone of Christ. And the cornerstone was the foundational stone that the builders would lay in order that the rest of the building, everything that came after, would be fully lined up to that stone.

There's actually a story, and I don't know if it's real or not, but there's a story that when they're rebuilding the temple, the Jews are, after the Babylonian captivity, that they're digging through the rubble because Babylon had destroyed the city, you know, seventy years of captivity, that they come back, they begin rebuilding the temple and laying the foundations, that they actually found one of the old stones from Solomon's temple that was hidden in the rubble. It was this gold stone, or encased in gold or whatever it was, but it was this precious stone. And the builders, when they looked at it, they said, we got to get this thing out of here. This thing is no good to

build with. And yet, the priests, when they saw the stone, they said, "We actually need this stone, and we're gonna set a precious cornerstone in to the rebuilding of the temple."

Now, I don't know if that story is fully true or not, but the fact remains that Christ is the precious cornerstone. The Father has ordained that this Man, this perfect sacrifice, this Lamb would be the foundation stone for all of the house, the temple of God and the people of God to be build upon. And they have to come into alignment with Him. They have to fit in next to Him, in accordance with His values, and His ways, and His purposes. Because if you're a stone and you don't line up with the cornerstone, guess what happens? You either get tossed out or you get ground down by the builder until you fit with the cornerstone. And maybe some of you are in that place of life. You know what that's like - to be ground down by the Holy Spirit. It's all these areas where we don't align in our hearts with God and His ways and His purposes, and we're trying to figure it out, and the Holy Spirit is grinding down our flesh so that we grow more and more into the image of Christ, our Lord.

In verse 23 of Psalm 118, it says this was the Lord's doing. It is marvelous in our eyes. And the word "marvelous" there, isn't like people looked on at the cornerstone and they were like, "Woah, sweet cornerstone. This is awesome." It actually means that they were shocked. It means that it baffled the mind. It was like, "How could He possibly be the cornerstone?"

And that's gonna be the testimony of all the unredeemed and all of those who do not put their faith in Christ. They're looking at Jesus and they're going, "How can this guy, the guy from Nazareth, the guy riding on a donkey, how is He supposed to be the cornerstone that God is gonna fill the earth with His glory and His praise and His power forever? That doesn't make sense at all."

And so, it's interesting that even as the people are worshipping God from Psalm 118, there's all these hidden gems in there of things that they were not seeing. He would be the cornerstone that the builders would reject. He would be the sacrifice that it talks about down in verse 27 of Psalm 118. He didn't fit the model and the mold of the kings of that day.

Now, if you're following along in the notes, we're on page 3, paragraph C. In the anointing of Bethany, as Mary is sitting at the feet of Jesus, she begins to identify with who He truly is, that He's not just a healer. He's not just a teacher, but He is the very Son of God.

Now, often when we talk about Mary of Bethany's gift and the pouring out of the oil upon His head, we talk about it in terms of extravagant devotion to God. You know? And we envision, and we should be envisioned and provoked by Mary's lifestyle, that we would extravagantly give everything that we are because Mary's oil that was there, in essence, represents her entire livelihood. I mean, it's everything that she is. It was worth about 50,000 dollars, some estimate in today's economy. So, she takes this extraordinary gift, and as far as we know, she's not extraordinarily wealthy. She has this one reserved gift that represents who she is.

And you know the story. She comes to Jesus. It's likely in the house of Simon the leper. And they're there. And she begins pouring. She breaks the flask. She doesn't even, you know, dip

some out. She breaks it. It's this sign of this wholehearted going, "I see You, Jesus. I love You, and there is nothing that is gonna hold back my devotion before You."

Now, we actually, when we talk about this normally, we portray it as this act of extravagant devotion to the Lord, but I think that Mary's act of pouring out the oil wasn't just extravagant, but it was actually appropriate. If we were to see Jesus for all that He's worth, for all of His splendor and all of His beauty as this Chief cornerstone, the Lamb, the Son of God Himself. If we were to truly see Him, how would we not willingly and freely lay down everything in front of Him? It's one of the reasons that our faith is so challenging and so much mixture in our hearts, is that we don't truly see Him in all of His glory and His beauty.

In Revelation chapter four again, when the elders, who are human beings, when they see God sitting on the throne, what does it say? They begin to fall on their face, it says in verse 10. They say in verse 10, the 24 elders fall down before Him who sits on the throne and they worship Him. And as they're worshipping Him, they cast their crowns down before the throne. It's the same act that Mary is doing. It's all that I am, all that I've been rewarded for. I mean, they're wearing those crowns because God gave them those crowns. He said, "You're gonna wear these crowns, and you're gonna rule with Me, and you're gonna sit on thrones with Me in heaven." That's incredible in and of itself. He says, "But this is My statement about you. How much I love you." Those crowns are so valuable. Not just because they're made from a precious metal, but because they are the definitive statement from the Father over those individuals lives. And they take off their crowns in worship and they go, "Everything that I am, everything that You've given me, everything I'm about, all I want to do is lay it at Your feet." And they put down their crowns, and they do it over and over and over and over again because they see the worth and the beauty of Christ. They see His person. They see His value. They're like, "There's no one else like You. I don't want to do anything else. I don't want to go anywhere else. I want to stay where You are." And that's why we find figures like Mary of Bethany. She's always seen sitting at the feet of Jesus. She just goes, "I know that there's the pressures of the day. I know that people need served and hosted, and we need to sweep the house or whatever to host our guests." But she goes, "All of that is secondary. I don't want to leave the feet of Christ. He's worthy, and He's beautiful."

And so, she's seen lavishing this upon Him. And as He's receiving that worship, He goes into the time of His betrayal and suffering the next weekend on Good Friday, where He will be betrayed. He will be delivered up. He will be scourged, beaten, mocked, spat upon, they're blindfolding Him and punching Him, and telling Him, "Prophecy who hit You." I mean, the amount of blasphemy that these human beings. They're entering into a realm of blasphemy that is terrifying, and beloved, they don't just represent them, they represent us when we have not yet received the mercy of God. They represent us in our fallenness, in our brokenness, and in our humanity. We don't just look on with pity. We are the ones in the story that are striking Him and spitting on Him. And He's about to do a redemptive work that is marvelous in the eyes of the builders, verse 23. It is shocking. It is outrageous. It is scandalous that our Christ would suffer in this way, not defend Himself, not call down legions from heaven and have just the whole city destroyed, but He endures the pain and the rejection of the cross in order to bring His Father glory.

Well, there will come a day when Christ will again enter into Jerusalem. And guess what gate He's gonna enter in through? It's the Eastern gate. It's that same gate that Messianic gate that is hanging there, waiting for Him to return, leave His heavenly temple, and return to the earth, and establish His Kingdom forever and ever upon the earth.

Now, the Father has ordained that Jerusalem would be a praise in the earth. He's ordained that city of Jerusalem would be the place where His Son would rule and reign for all of eternity. Psalm 2 verse 6 says this, "I have set My King on My holy hill in Zion."

Jesus says in Matthew 5:35, He says, "Jerusalem is the city of the great King." It's not just a religious icon. It is the place that the Father has ordained. He says, "I'm going to rule and reign from that city. All of My enemies will be made My footstool. All the nations will stream to Me." He will establish the law of the Lord and the glory of the Lord, and the presence of the Lord and the ways of the Lord will cover the earth as the waters cover the sea. This is not just spiritual. This is literal. This is what Jesus intends to do. He's not just coming back riding on that lowly donkey. He's coming back as the Prince of Peace who's making war, who's bringing His enemies into subjection. He's riding with a sword drawn, and a name written on His thigh. I mean, He's coming with fire in His eyes. Beloved, this event, Palm Sunday, is not just something that we reflect back on like, nice, let's give the kids some palm branches. You know, they're gonna rip off the leaves and rip each other in the calves. That's what I did as a kid. And you know, they're gonna make each other hurt with the palm branches. No, this event is a declaration of what God intends to do.

It's said that in ancient days, that kings, when they came on terms of peace, they would ride on a donkey. I'm guessing it's so that you could see from a long distance away on what terms are they coming to negotiate. Are they coming for war? Are they coming for peace? And kings that intended to go to war would ride out on a horse, a war horse, as they came to, you know, where they talk beforehand of the battle and try to come to conditions. And yet, Jesus doesn't come on the horse the first time. He comes lowly. He comes on a donkey. He comes poor. He comes having set aside the glory of His Father, having set aside His own strength, having set aside his own wisdom. He comes lowly and humble, riding on this donkey through this eastern gate.

Now, it's interesting that the eastern gate today is all boarded up. If you go to Jerusalem today and you go to the eastern gate, no one is allowed or around. And it's completely, you know, there's rubble and rocks and all this stuff piled up on these doors. And then there's, you know, outside, there's graves all right there by the mount of olives, this gravesite that's there. And what had happened was, at some point, one of these Islamic sultan guys, he decided, "We don't want the Jewish Messiah to come, and we know He's gonna come through the eastern gate, so let's board up the gate, let's pile up all this rubble to keep the Jewish Messiah from actually coming." Just let that sink in. That's actually an act of faith. They have more faith in the Biblical Messiah, Jesus, riding through those doors and bringing His enemies into subjection than many Christians do, especially in this nation.

You know, we're still trying to argue about if Jesus is fully God and fully Man and how that all works. Did the resurrection really happen? We're lost in all this stuff. And over there, this sultan,

this Muslim guy decides, "I'm gonna block this thing. I don't want the Jewish Messiah to come through those gates." So, he boards up the gates. And then they decide to put a plot, a cemetery plot. Oh, there's the picture right there. You ain't going through that thing, man. They decide to put a cemetery that's there because a King, a Jewish thing, if He's riding through a cemetery, He would be ceremonially unclean. So, they've got the cemetery and they've got the walls all boarded up to keep Messiah, Jesus, from coming back and claiming what is rightfully His.

But guess what? He's not like other kings. He doesn't do what other kings do. He doesn't roll like other kings roll. When He shows up the next time, He's coming in the glory of His Father in flaming fire in heaven. No king done that before. He's coming with all of the saints, all of them, all of the redeemed, you, me Abraham, and Grandma, we're gonna be with Him, caught up in the air at the sounding of the last trumpet, and guess what? He's gonna blow a trumpet and the dead are gonna get out of the grave. Beloved, He has power over death. You can't defeat a Man who has power over death. You can't defeat a Man who has the keys of hell and the grave. He went down. He descended into the lower parts of the earth. He went up to the reaper and He said, "I'll take those back, thank you very much. I'm out." And He has the keys of the grave itself. How are you gonna defeat Him? How are you gonna stop Him? How are you gonna stop His legions of angels and the power of God as it manifests? You cannot stop this Man.

And beloved, I have good news for you, and if you're in Christ, in the Lord today, then you will be with Him as He walks through those gates, as He rides through those gates. Scripture makes it clear that at the sounding of the last trumpet, we're caught up into the sky, we will be gathered by angels to Him to forever be with Him, and He will descend to the earth, He will wage war on His enemies, and He will walk through those gates, ride through them, I don't know. Does He blast through them? I don't know, but you're gonna be with Him. Think about that for a minute. You're gonna look around. You're gonna see people that you know. We're gonna go through those gates together, like this is unbelievable. This is Palm Sunday times a billion. You're gonna have a resurrected body. You're gonna be singing. You're gonna have light and glory coming off of your body.

Beloved, Palm Sunday is a prophecy of what is to come. We will for always be with the Lord.

The Lord will make Jerusalem the political and worship center of the earth, and He's not willing to negotiate that. I like Kansas City, I like the prayer room that's here. I like Forerunner Church, and I love the times where the Lord has visited us, and yet He has ordained that the governmental center of the universe will be Jerusalem. That little hill where His faithful friend, Abraham came up and was willing to sacrifice His own Son, that little hill where King David built a tent and filled it with singers and musicians and worship God 24 hours a day, 7 days a week, that little hill in Zion. He goes, "I want that place. It's Mine. It doesn't belong to the nations. It doesn't belong to anyone. It belongs to Me and to whomever I give it to."

All the nations will flow to Him. When He enters through that gate, it will come to pass in the later days, Isaiah 2 says, that the mountain of the Lord's house will be established on top of the mountains, and all of the nations will flow to it. Many people will come and say, "Let us go up to the mountain of the Lord, to the house of our God, for our of Zion shall go forth the Law.

Before the cross, Jesus prophesied to the religious leaders of the day. He said that "You will not see Me again. I'm not gonna stand in Jerusalem again until you say with your own mouths what they're saying, blessed is He who comes in the name of the Lord." As He's walking into Jerusalem, Matthew 23:29 begins to tell us that He begins to rebuke the religious leaders of the day for their hardness of heart and for their hypocrisy, and He culminates with this statement in Matthew 23:29. Just after entering into the city on Palm Sunday, and He says this. He says, "Jerusalem, Jerusalem, the one who kills the prophets and stones the ones that are sent to her, your house is left to you desolate. I say to you, you will see Me no more until..." See that word "until" is a timing indicator. There's a day coming where they will see Him again. The religious leaders, the eyes of the leaders of the nation, that nation will see Him again, and they will say over Him just like the poor are saying in that moment and the children, they will say "Blessed is He who comes in the name of the Lord." They will say, "You are Messiah. The Deliverer will come out of Zion." Paul tells us, "All Israel will be saved. He will turn away ungodliness from Jacob, and the blindness that lies over the Jewish heart is only in part, and there is a wholesale revival and salvation, Hosanna, that will come to the Jewish people in the day of the Lord."

Israel will receive Him as Messiah in concert with them being delivered from their enemies that have surrounded them. Back to Psalm 118 again. All the nations have surrounded me, but in the name of the Lord, I will destroy them. This is the Messiah speaking. This is the King of the nations of the earth. The nations have gathered around to destroy Israel and destroy the city of Jerusalem. But He says, "I will destroy them." In verse 12, "They surrounded Me like bees. They were quenched like a fire of thorns for in the name of the Lord, I will destroy them."

Zechariah goes on that same theme. He says, "I will gather all the nations to battle against Jerusalem, against this King, this righteous Judge, and the Lord will go forth and He will fight against those nations. He is the deliverer. He will fight as in the day of battle and His feet will stand on the mount of olives."

Beloved, He is gonna enter in through that eastern gate again. We are gonna see Palm Sunday times 10 thousand. We will be singing blessed is He who comes. I mean, we will probably be singing a lot of those things in that day. I'm guessing Psalm 118 is among the things that we will be singing and rejoicing as our Lord takes the kingdoms of the earth.

I want to end with this and invite the worship team to come up. Christ will again enter through those gates. In Psalm 118, He says, "Open to Me the gates of righteousness. I will go through them. I will praise the Lord. This is the gate of the Lord which the righteous shall enter." In Psalm 124, he says, "Lift up your heads, oh you gates." In a minute here, I'm about to get real personal, so get ready. "Lift up your heads, oh you gates, and be lifted up you everlasting doors. The King of Glory shall come in."

Beloved, you'll be with Him in that glory as He enters in. "Who is the King of glory? The Lord Strong and Mighty. The Lord mighty in battle. Lift up your heads, oh you gates, be lifted up, you everlasting doors, the King of Glory will come in. Who is this King of Glory? He is the Lord of hosts." And that title is used of Him as the One that commands the armies of heaven. He's not

coming lowly and riding in a donkey, but He's coming in the glory and the power of His Father to destroy evil from the earth. He is the King of glory.

Let's stand.