

## THE FINAL TRIUMPHAL ENTRY

--REVELATION 19:11-16--

### INTRODUCTION:

This morning we remember Palm Sunday, or the Triumphal Entry, the day Jesus rode into the city of Jerusalem on the back of a donkey's colt. The people hailed Him as a king and the religious leaders thought they had lost their chance to arrest Him quietly and get rid of Him. This is one of the events in Jesus' life that all four Gospels record for us. Each one gives some added details. John's Gospel is the only one that tells us that after Jesus had risen from the dead and was glorified that the disciples remembered the words written by Zechariah the prophet and realized that this event was the fulfillment of his prophecy. Like Zechariah prophesied of the Triumphal Entry of Jesus Christ into Jerusalem, we have another prophecy about a final Triumphal Entry into Jerusalem. This final one will turn out much differently than it did the first time. This morning I want to compare the final Triumphal Entry with the first one and discover the contrasts between the two. Then I will draw a conclusion from the differences that we find.

- I. CONTRASTS BETWEEN PLACE AND PURPOSE (John 12:12-16; Revelation 19:11)
- John describes a much different \_\_\_\_\_ for us for the final triumphal entry than the first one recorded in the Gospel of John.
  - We learn in John 12:1-11 that the \_\_\_\_\_ before Jesus made His triumphal entry into Jerusalem that He ate with His friends Lazarus, Martha, and Mary in the town of Bethany.
  - In Revelation, John prophesies that he saw \_\_\_\_\_ opened, the final triumphal entry originates in heaven.
  - In the first triumphal entry John records for us that Jesus rode on a young \_\_\_\_\_.
  - In Revelation we find a huge difference between the first triumphal entry and the final one. John tells us that he saw a white \_\_\_\_\_ and the One who sat on the horse was called Faithful and True.

- He is called Faithful because He \_\_\_\_\_ all of His promises.
- He is called True because all genuine \_\_\_\_\_ comes from Him. (John 14:6)

- II. CONTRASTS IN THE PERSON OF THE TWO TRIUMPHAL ENTRIES (Philippians 2:5-8; Revelation 19:12-13)
- In the first triumphal entry Jesus Christ rode into Jerusalem meek and \_\_\_\_\_.
  - When Jesus returns in the final triumphal entry John presents Him in a much different \_\_\_\_\_.
  - Next John describes Jesus Christ as a \_\_\_\_\_, not just any king, but the Supreme King.
  - John also says that He has a \_\_\_\_\_ written on Him which no one knows, but Himself. (Judges 13:18)
  - Next John tells us that the Rider of the white horse is clothed with a robe dipped in \_\_\_\_\_.
  - John then leaves us no doubt about whom this \_\_\_\_\_ on the white horse is, this person that he has been describing for us.
  - John does this by telling us that the name of this person is called the \_\_\_\_\_ of God. (John 1:1-3; Hebrews 1:1-4)
- III. CONTRAST BETWEEN THE PEOPLE OF THE TWO TRIUMPHAL ENTRIES (John 12:13-19; Revelation 19:14)
- In both the first and the final triumphal entries we have recorded for us the \_\_\_\_\_ who took part in each.
    - The Passover crowds.
    - The \_\_\_\_\_.
    - The people of Jerusalem.
    - The \_\_\_\_\_.
  - Of these four groups that went out to meet Him as He rode into Jerusalem, not one of them understood the symbolism of riding a young \_\_\_\_\_ into the city.
  - In Revelation we have a quite different picture of the people who participate in this final triumphal entry.
    - The \_\_\_\_\_ in heaven.
    - The nations that oppose Him.

- d. John ends this section on the final Triumphal entry of Jesus Christ by telling us another name that is written on the robe and thigh of Jesus Christ, it is King of \_\_\_\_\_, and Lord of \_\_\_\_\_.

#### CONCLUSION:

In these two passages, both penned by the apostle John we see many contrasts between these two triumphal entries. One of the greatest contrasts is the contrast between the two natures which make up the God-Man, Jesus Christ. In the first triumphal entry we see the nature of Jesus Christ's humanity; in the final triumphal entry we see the nature of His Deity. It is when we understand these two natures that make up the one Man, Jesus Christ, then and only then can we understand the contrast of purpose that exists between the two triumphal entries. In the first, Jesus was fulfilling prophecy made concerning the Messiah, but in fulfilling the prophecy He was offering the world peace with God. This offer made at the first triumphal entry is still available today. What you must wrestle with today is what you are going to do with this offer? There are only two choices: either you embrace this offer by faith believing that Jesus Christ died for you and rose from the dead on the third day after His death; or you reject the offer. If you decide to reject the offer, then you will be subject to God's judgment. In the final triumphal entry, which is still future, Jesus Christ will come as the Son of God, and it will be the time of God's judgment on those living on the earth who rejected God's Son and the offer of salvation. Jesus Christ will ride into Jerusalem as the King of Kings and the Lord of Lords, and His judgment will be swift and final. He will then sit on David's throne and reign over this earth for a thousand years. For those of us who have put our faith in Jesus Christ this will be a glorious time for us as we reign with Him as His bride, and He will be faithful to His promise that we will be with Him forever. The future for the Christian is full of hope and promise. The future of the one who rejects Christ is full of judgment and destruction. Again, we see a contrast, but this contrast makes it clear as to which future is worth living for.