Shall we open our Bibles this morning to Mark 11:1 as we continue our studies through Mark’s gospel? Mark is very interested that you learn that Jesus was a servant as our example, that He was constantly seeking the souls of men. The book is filled with action and constant readiness. The word “immediately” is used more often than almost any other descriptive adverb. And Jesus is passionate about why He’s come.

In chapter 8, with a year left to go, Jesus, in Caesarea Philippi, turns from ministering to the large crowds to preparing His disciples for why He had come, who He was. They believed He was the Messiah. They believed the Messiah should be a political deliverer, so when He started talking about dying and death and resurrection and crucifixion, it didn’t compute at all with their understanding. And it took a long time for them to grab hold of the fact that that’s indeed the need that they had – forgiveness for their sin. They wouldn’t grab it until after the resurrection. Mark covers that year, that final year, in chapters 8, 9 and 10.

This morning we come to the final week before the cross. Only four chapters in the gospels speak about the first thirty years of Jesus’ ministry. The next eighty-five of those speak about the final three and a half years, His public life. Out of those eighty-five, twenty-nine of them focus on the last week; of those twenty-nine, thirteen of them focus on the last twenty-four hours. All that to say there’re only two important events in history – the first and the second coming of Christ. That’s really where all of history points to, and certainly the gospels and the Old Testament bring us to both of them. But here’s one of them this morning – His first coming.

We are told in Luke 19:1-10 that Jesus spent some time at Zacchaeus’ house in Jericho (that short tax collector, remember, that climbed a tree and yet came to know the Lord); and following that, He passed through Jericho. We studied last week His ministry to Bartimaeus and then this eighteen-mile climb up to Jerusalem from Jericho. John tells us (in chapter 12) that they arrived on Saturday at the house of Mary and Martha and Lazarus. You can read the events of that Shabbat dinner in chapter 12:1-8 of John. And they were celebrating not only the Lord’s coming, obviously, but Lazarus’ resurrection from the dead. It was there Mary, you
remember, broke a bottle of very expensive perfume and poured it all over Jesus, and Judas complained that it was way too expensive. "We could have given that money to the poor." And Jesus said, "You leave her alone. You always have the poor with you. She's doing this to anoint Me for My burial." And it drove Judas out to begin to make a deal to have Jesus taken out. John tells us there were a lot of people in the city because of the Passover. And a lot of people were going over to Lazarus' house because they had heard he'd been raised from the dead, and they heard his testimony, and many of them believed; so much so that the Pharisees who were plotting Jesus' death now began to plot Lazarus' as well.

So what we have before us, where we start in verse 1 this morning, is Sunday morning of that Passion Week. Saturday night He arrived, the dinner there in John 12, and then this is Sunday morning. And we are given, really, every day of the last week. We're going to find that the Lord did virtually nothing on Wednesday. But Monday and Tuesday were packed with things to do, Thursday certainly, and Friday He would give His life for the sins of the world. So we're going to hopefully take that on Sunday mornings as we go.

But this is Sunday morning in Bethany. Bethany means house of dates, by the way; next to a city called Bethphage, which means the house of unripe figs. Great names for these little farming communities. One of the most beautiful places that you'll see if you go to Israel with us is the view of Jerusalem from the Mount of Olives; and that's really where Bethany and Bethphage were. If this is the top of the hill, Bethany and Bethphage are just on the other side, and Jerusalem's over this way; and, because of the way it's hidden behind the hill, if you drive there in a bus or even in a car, for that matter, the first look you get coming in - either from the Galilee or from the south - is this beautiful, unexpected view. And it really is quite moving. But we'll be going to Israel here in a few weeks, and one of the things we get to do is there's a private garden right on the side of the Mount of Olives that we get to just sit together and read these verses and kind of look at the East Gate where the Lord went into the city. So that's where we are this morning.

So we read in verse 1, "Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples; and He said to them, 'Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it. And if anyone says to you, "Why are you doing this?" say, "The Lord has need of it," and immediately he will
send it here.' So they went their way, and found the colt tied by the door outside on the street, and they loosed it. But some of those who stood there said to them, 'What are you doing, loosing the colt?' And they spoke to them just as Jesus had commanded. So they let them go." It seems like that other little city might very well be Bethphage since the Lord was staying in Bethany. And interesting development, really. One of the things you learn reading through the Bible is God has it all planned. Right? Don't know how the Lord planned this; don't know how He worked this out. But He knew that unridden donkey would be sitting outside and that if the owners had any questions that as long as His name was used, they would have no problem with it. Luke 19:33 tells us it was the owners that actually came out and said, "Hey, what are you doing?" They said, "Well, Jesus said He has need of the donkey," and they said, "Fine." But this day, prepared for so long, nothing is left to chance.

This ride that Jesus will take from the top of the Mount of Olives, actually from the crest and then down into Jerusalem, we know as Jesus' triumphant entry - the King being presented, if you will, to His people. It's not a new practice. The Romans would often build archways for a returning king from battle; if he had killed many, if he had taken captives, if he had gained land for the kingdom, they would actually build entirely new entryways for the king to be honored. There's a fake one in France called the Arc de Triomphe. There's a real one in Rome at The Forum that was built to welcome Titus back in 73 A.D., three years after he had overthrown Jerusalem and scattered the Jews; and the very thing Jesus wept about had taken place with Titus and the Tenth Roman Legion. So if you go to Rome, and you look up at Titus' arch, which sits pretty close to the Colosseum, he has in his hand the menorah, and he's riding on a horse and behind him are captives in this relief work on the arch itself; and the spoils of victory that he brought back.

Well Jesus' triumphant entry was not as noticeable. He had come to save man. He was coming to be the King, the Savior of the world. Following Him, some poor peasants, some ragtag fishermen, some kids singing "Hosanna" in the streets; the religious people standing by, complaining angrily. It didn't really look like a triumph. And, when you think about it, it was the greatest triumph in the history of man: the King of kings had come to conquer sin and death. Matthew, in writing about this event, quotes out of Zechariah 9:9, which was a prophecy not so subtle, written in 487 B.C., where he had declared, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold" (or take a good look), "your King is
coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey.” The King would not arrive as most conquerors did - on a war horse; He would come riding humbly on a young donkey. The fact that He'd never been ridden is amazing, isn't it? You go ahead and get on a wild donkey. But the Lord is Lord over all, and the donkey knew his job that day. And He quietly rides, and the Prince of peace comes to offer peace to man. He rides on a humble animal. He's not coming to make war, He's coming to make peace. This was the day and no ordinary day. This was the day, as we read this morning, “This is the day that the LORD had made” (Psalm 118:24). Big day, right? Here He is. “Here He is, Israel. Your King has come.” The picture from Zechariah is complete.

I love verse 3 (of Mark 11), and it says, “‘If anyone says to you, “Why are you doing this?” say, “The Lord has need of it.”’” I love the whole concept of the Creator of heaven and earth having a need for anything. Don't you? I mean, it is because God works on the partnership principle that you can read this. God's intention of doing a work in the world and in the lives of people includes you and me. He has need of you; not that He needs you in the sense that He couldn't do it without you. He has just chosen that this is the way He's going to work. We partner with Him. You represent Him. God condescends to you. So you see that in His entire life. He comes to the earth. He borrows a manger and an animal pen in which to be born. Later He borrows a guy's boat so He can get out on the water to preach. He operates out of a house in Capernaum that doesn't belong to Him. He gets an upper room given to Him for the Passover meal. The donkey's not His. The tomb that He lies in was borrowed - He'd only need it for the weekend, but He was going to borrow it anyway. Everything was just dependent upon the help of others. The Lord has need of you. It's a great principle that you find in the Scriptures. He can do it without us, but He chooses otherwise so that you and I might participate. So, the boys are sent. The Lord has need of the donkey, and the Lord has need of you. I wrote in the margin of my Bible (on this verse, years ago), “What do I have that the Lord can use? And what am I willing to let Him use?” Because the Lord has need of you. If you'll make yourself available, He'll use you. But, first and foremost, here comes the donkey because we need a donkey to ride on, to fulfill an almost 500-year-old prophecy that when the Lord, your Savior bringing salvation, would come, your King, He would come like this.

Verse 7 tells us, “Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. And many spread their clothes on the road, and others cut down leafy branches from the trees and spread them on the road. Then those who
went before and those who followed cried out, saying: 'Hosanna!"  "Save now; that's what the word means. " 'Blessed is He who comes in the name of the LORD!' " (Psalm 118:26, we just read it) " 'Blessed is the kingdom of our father David that comes in the name of the Lord! Hosanna' " (save now, You) " 'in the highest!' " The timing was precise, the day and the hour had been selected for eternity past, the mode of entry carefully chosen, everything provided for. It's just one of those things that you want to take in and realize that God had set this day apart like no other day. And when the Lord sat down upon the colt, the people were thrilled! They understood, I think, in the sense that this was an official kind of day of letting the people know He was there. They did all of the things that you might have done for a returning King - singing His worship songs, humbling themselves before Him. The people lining the street that today, if you walk down the Palm Sunday road, is fairly winding. It's not too narrow, it's not wide by American standards. But the people singing and rejoicing. And yet think about it - with all of the hundreds (if not thousands) of people lining the way, being Passover, having traveled to Lazarus' house right there on the hill (it's only a mile away from the entrance to the city) - that all of them were singing literally with the wrong anticipation. We, looking back, understand what Jesus had come to do. They, looking around and looking forward, even though He had spent so much time saying, "I'm going to die, I'll one day come back to rule;" that nothing would deter their belief in their hearts that this was just a march into town to give the Romans notice. "We're here now, guys. We're about to take over. Jesus, who opens the eyes of the blind, is going to knock you guys out!" And they began to treat Him as royalty, and even the disciples laid their own clothes on the donkey so Jesus could sit upon it; and the tunics were laid across the street, and the palm leaves were waved at the summit. And you get this first panoramic look at the city of Jerusalem, and Jesus was the center of attention. I mean, there was nothing going on that Sunday morning that drew more attention than the people who had gathered and worshipped, and they began to sing these Messianic psalms. Psalm 113-118 are called the Hallel psalms, the Hallelujah psalms. The songs of assent is what the word means, and they would sing them as a family going up to Jerusalem from every corner and from every direction - all of those psalms. All six of them have everything to do with the Messiah - the One that's coming to rule and to reign.

Up until this time, this last week, Jesus had always withdrawn Himself from public acclaim or public notice. He said to people that He healed, "Don't tell anyone." He said to folks that wanted to follow Him, "Don't follow Me." He withdrew Himself
when the crowds wanted to make Him King. He ignored the taunts of His own family, there in John 7:3-4, "Hey, if You want to be somebody, You're going to have to let people know who You are. Just show up at the feast day and make something of Yourself" they had said to Him. Even Matthew writes, in chapter 12:16-21 that, being the prophet, he said, "He warned them not to make Him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying: 'Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, and He will declare justice to the Gentiles. He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory; and in His name Gentiles will trust.'" It's the quietness of the Lord's approach. But this day was different. This was the day that the Lord had made. This was the time for the Son of Man to be glorified. And on this day, this Palm Sunday, Jesus invited honor and glory, and He accepted worship. It was proper. It was right. It was time. It would lead to the cross within just five days. He knew this was where it was headed, but He would see Himself proclaimed as Lord.

So you read here that the people cried out with a loud voice. They began to just sing and worship the Lord. They began to honor Him. Luke 19:37 says "loud voice." Here we read "cried out," verse 9. Great worship. I always like worship that's loud. I taught a couple of weeks ago at the Murrieta Bible College, and the kids sing loud. Oh they play loud, and they never sit down. I don't know about that. But 45 minutes on your feet, and then you get to teach. They get to sit down. Now I've got to stand up. This is not right. But their worship's awesome. I spoke over at Rialto yesterday for their men's conference, and you get a bunch of guys together, they can sound pretty good. I think we should worship so the neighbors wake up. They'll wake up to good worship. What are you gonna do? But I can just imagine the sound bouncing around there on the hillside, such a perfect place for noise to travel. If Pilate was a mile away, over at the Antonia Fortress (which was over at the upper end of the Temple Mount), he would have heard it. He might not have known what else was going on, but he'd have heard it. So the people begin to sing, and Mark pulls out that verse that we read this morning, Psalm 118:26, "Blessed is He who comes in the name of the LORD!" And then, "We have blessed you from the house of the LORD." But the verse right in front of it says, "Save now, I pray, O LORD." Save now. Or, "Hosanna," right? "Hosanna." Save now. Can you imagine? I don't even think the people realized what they were singing. But their expectation was political. Their expectation was temporal. It had emotion behind it. They hadn't been listening. Jesus was their Deliverer, but not in the way that
they hoped. And so this same crowd that, on Sunday, couldn’t be more excited is the same crowd that, on Friday, will scream, “Crucify Him! We will not have this Man to rule over us. We have no king but Caesar. May His blood be upon us and upon our children” (John 19:15, Matthew 27:35). It’s a fickle crowd that finds itself caught up - emotionally, in many ways - which is why Jesus would weep (in a few minutes) over the city. Because no matter how it looked outwardly, and it looked good - it looked like the polls were in His favor, it wasn’t going to last. So for now they cheered, and the religious opponents demanded that Jesus stop them. And you might remember Jesus said, there in Luke 19:40, “If they don’t cry out today, the rocks cry out.” This is a big day. If man doesn’t recognize it, then all of creation will. “This is the day that the LORD has made.”

There’re a lot of people that, I think, fall into this crowd mentality. We see them in church, and they’re in trouble, and they’ll say, “Oh, save now, Lord. Oh, I need Your help, Lord. Whatever it takes, Lord.” They’ll show up early and stay late, and pray with everyone that’ll talk to them. And then when things get easier, things get better, they take off, and you don’t see them again when circumstances change or when the Lord doesn’t respond as they think that He should.

This day was glorious because God had done what God had said He would do for four thousand years, almost. Sent His Son. But the reaction of the people was far from a devotion or repentant. They were dancing in the streets, thinking they’d won the election, and Jesus was about to rule; and it wasn’t going to be that way.

So Mark doesn’t cover it. But Luke tells us (in chapter 19:41-44) that, when Jesus got near the city, He began to weep. It’s such an odd picture. The crowds can’t be more excited - dancing in the aisles. And Jesus, weeping. “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.” And the Lord wept. On the one hand, it was praise and adoration and recognition; but it stands in this contrast to the sorrow Jesus felt in His heart when the people were there for all the wrong reasons. And they never did identify Him for why He had come, for who He was; and the nation didn’t want anything to do with Him, and He knew that. So they cheered, and Jesus wept.
It’s an interesting word, this word “wept.” You should maybe take a look at it sometime because it’s the strongest Greek word for someone who sobs so loudly and so forcefully that he has a hard time catching his breath. This is the uncontrolled sobbing of someone that just finds out their loved one has been killed. It’s the shock and the overwhelming emotion. And He knew what awaited their rejection and the suffering they would face and the hurt that they would bring upon themselves; and it hurt Him.

So this was the day that the Lord presented Himself, but it came bittersweet in many ways. “If you had known the things that make for your peace” – God’s plan, His sacrifice. Judgment would follow, and it broke God’s heart. He loved His own. He loves you. Wouldn’t want you to walk away this morning without your salvation found in Him. He knows some of you are just going to go, “Yeah, forget that Jesus thing. That’s too much for me.” It’ll break His heart. Oh, judgment will come because God is righteous. But don’t think for a minute that’s His will. His will is that you would find life in Him. And that was true for the nation as well. “Especially in this your day.”

Look, this was an important day for lots of reasons. From the standpoint of the Passover, this would be the tenth of Nisan. It would be the day in the Passover week where the family would be obligated, according to Old Testament Law, to choose a lamb without spot or blemish, of the first year, and bring it into their homes; or take it in their families, get familiar with it, love it, treat it as a pet until Friday, when it would be killed. And the reason you brought it into your house was so that you would feel the loss because there’s nothing worse than losing, sometimes, an animal. Sometimes you lose people easier than animals. Right? “I love my dog. He died.” The neighbor, “Well, he was a good guy.” Somehow you get attached. Well, in many ways, that was the Passover. You brought your lamb, and you fed it, and it ate with you, and it slept with you, and then you took it out and killed it. And the blood that was shed would be the blood that would save and deliver. So this was the day, that Sunday when that lamb would be brought into the family’s presence and kept until the Passover for a personal sacrifice.

But there was more to it than that. We’re not going to look at it in detail this morning, but way back in Daniel 9, there is a prophecy that Daniel writes which is an amazing prophecy that still is in effect today. It was 570 years earlier than we are in Mark 11, and Daniel was in his nineties; old guy. And being kind of a prophecy buff himself, he was reading the book of Jeremiah and realized that the captivity
that they had been in for almost seventy years - because of their defiance of the
Lord and their unwillingness to let the land rest on the Sabbath and just their
hearts angry with God, that God had sent them into captivity - but He said, “I'll
just leave you there seventy years, and then you'll be restored.” And Daniel began
to figure it out. “Man, it's almost time to go back!” And so he began to pray, and
one of the things he prayed (there in Daniel 9) was, “Lord, we repent of the
nation's actions that caused our captivity. We don't want to be here. We want to
be in the city where You've placed Your name.” And then Daniel, in his nineties,
doesn't quit. He goes, “Hey, is there anything I can do? I'd sure like to be
involved. What are Your plans for the nation? What comes next?” And while he is
praying, the angel Gabriel shows up, and he says to Daniel, “I've been sent to
swiftly fly to you and to inform you of all of the things that are coming, to have
you to understand what is coming next.” And, in those last four verses of Daniel 9,
God gives to Daniel the entire calendar, if you will, for God's dealing with Israel as
a nation; not with the public or with individuals but as a nation. What is God going
to do with the nation? From the time in Daniel’s captivity, they are about ready to
go home to Jerusalem until the time that the Lord comes to rule and to reign. And
just to simplify matters as quickly as we can, God gives that information to Daniel
in the form of a prophecy; and I would say to you if you're interested in studying it
well, there was a book written years ago called The Coming Prince. It was written
by a fellow named Sir Robert Anderson. He was the head of Scotland Yard for
years. He did all of the math. He does, to me, an exceptionally good job at it. But
basically the Lord said, through the angel, to Daniel - there are seventy weeks
(heptad), seventy seven-year periods that God has determined through which He
will complete His work through the nation of Israel. And it starts with the return
of the people to Jerusalem, and it goes forward until the time that Jesus will
return for the second time. He breaks those seventy seven-year periods down. He
said it'll be sixty-nine sevens until the Messiah comes (so sixty-nine of those
seventy seven-year periods); it'll be 483 years until the Messiah comes. And from
the commandment given to restore and to rebuild Jerusalem until that time, the
Messiah will come and be cut off, but not for Himself. And then He leaves one
seven-year period dangling. So the Lord comes. Israel is set aside, overthrown by
Titus. The Church Age is entered. And now God is working through individuals -
Jews, Gentiles - it doesn't matter. You come to Jesus, you get saved. But when
the church is taken out, there'll be seven years left; a time of Great Tribulation
where God will again work through the nation of Israel. And that will culminate in
the return of Christ. So sixty-nine seven-year periods to get to Jesus' first
coming, a pause in the calendar - in the time - in the clock - for the Church Age
(the age of grace). And then once the church is removed, God goes back to national Israel, and it's through Israel that the world again gets to hear about the Messiah. It's to Israel that the world will gather and bow down. It's to Israel that you and I, when Jesus returns, will come back with Him, and He'll rule from this mountain, and He'll rule from this place. And so Daniel gets this phenomenal prophecy. But the work that Sir Anderson did – Artaxerxes, according to Nehemiah, gave the commandment to restore and rebuild Jerusalem on March 6, 445 B.C. If you calculate forward 173,880 days (that's sixty-nine portions of seven-year periods, 483 years of 360 days each), you get to the tenth of Nisan which would be April 6, 32 A.D. - which just happens to be this day. So there is this wonderful prophecy. And when the Lord begins to say, “This is the day,” and you just read it like, “Yeah, it was an important day.” Oh, it was really important.

Not only did God plan it from eternity, five hundred years earlier Daniel said, “That'll be the day.” And when Artaxerxes gave the order for Nehemiah to go back and rebuild and restore Jerusalem, Nehemiah might have wondered, “Why have I been praying for four or five months, and You didn’t come through for me? I’ve been asking, I’ve been willing.” And Nehemiah didn’t know. Well, the Lord needed to wait so that it could just be that day. If the calculations were going to be right, it’d have to come that day. And this very day that the Lord made Jesus to ride into town on a donkey to the singing of the Hallel psalms is exactly the day that the Bible said He would come. If Jesus isn’t the Savior, there’s no Savior because the day has come and gone.

So, Jesus weeps for the nation. “If you had known, only in this your day, the things that belong to your peace. But, because you didn’t know the time of your visitation, judgment is coming.” It speaks to this interesting day that the Lord has laid out. Thirty-seven years from now, forward, Titus would scatter the nation, and there would be horrendous suffering in the process. And the Jews wouldn’t have a homeland until 1948. One of the reasons we're so excited about the Lord's soon coming is we know that Israel is going to be the nation through whom God comes to rule and reign after the church is taken out. They’re in their land again. Right? And they've been there less than seventy years. But we wait for that. Now we wait for the church to be taken out so that one final seven-year period of Great Tribulation can begin, again, even as Daniel told us that it would. So, they will see Jesus coming to rule and reign. “They will look upon Him whom they have pierced. They will weep for Him as someone would weep for their only son” (Zechariah 12:10). They will recognize the Messiah - Israel will - when He returns. In fact,
Paul goes so far as to say, “All Israel will be saved” (Romans 11:26) because He’ll fulfill every word that they understood.

Well, according to Josephus – the Jewish historian – the siege of Jerusalem by the Romans left, in the first day of the siege, 600,000 people dead. I mean, the Romans were just brutal. So Jesus wept. He’d come to save. This was the day of His presentation. The prophets had declared it. The Scriptures had spoken of it. And the people didn’t want Him. “He came to His own, and His own received Him not. But to whoever would receive Him, to them He gave the privilege” (“exousia” is the word) “to become His children, even to those who believe in His name” (John 1:11-12).

So, trouble and difficulty lie ahead for them as the Savior of the world heads for Calvary, declaring that whoever would call upon His name would be saved. You can get saved today. It’s the age of grace. If you set Him aside, decide otherwise, you’ll find judgment. But know that the Lord Himself uncontrollably wept over a people that He loved and that were just unwilling to come, and wouldn’t come.

Verse 11 says that the day ended with Jesus going into town and looking around in the temple. In fact it says, “So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve,” went back to Lazarus and Mary and Martha’s house where He would stay through Wednesday night. Thursday night would be spent in the Garden of Gethsemane and then the trials during the night and the crucifixion early in the morning. But notice verse 12 says, “Now the next day.” So Monday morning awaits for us, which will be our study next week.

Look, God’s in charge of everything, isn’t He? I mean, you read through this, and you can’t help but just, “Man, the Lord has it all planned!” And not only did He plan it, He tells us ahead of time. Even the religious leaders, who had decided they would kill Him - after the Passover, when the people would leave the building and would leave the city - were forced to do it on this day because this is the day that the Lord had chosen. So His timing is perfect. And I always think about church services or when you’re sharing with people that maybe that’s the day the Lord has chosen to save you. I don’t know if you remember the day you were saved. I’ll remember it like it was one of the days that will stick in my mind forever. God had a plan for you to get saved. Perhaps this is the day you decide to be saved. “God, save me.” And you recognize your sin, and you recognize Jesus. Maybe today is the
day that you decide that the Lord can use you. Look, I have need of you. Maybe you've at around long enough, and you've got plenty to give. Your life is available to Him if you just let Him use it. But you have to decide. Then you can be a vessel for His honor. Then you can bear much fruit. Then the Lord can be blessed with your life as well.

So next week, we'll start on Monday. But what a day that Sunday was!

Submitted by Maureen Dickson
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