

Palm Sunday 07

1). Mt 21:1 ¶ *Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. 3 "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4 All this was done that it might be fulfilled which was spoken by the prophet, saying: 5 "Tell the daughter of Zion, 'Behold, your King is coming to you, Meek, and sitting on a donkey, A colt, the foal of a donkey.'" 6 So the disciples went and did as Jesus commanded them. 7 They brought the donkey and the colt, laid their clothes on them, and set Him on them. 8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. 9 Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!" 10 And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" 11 So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."*

a). That which we see here, just days before the Lord's crucifixion is referred to as Palm Sunday, because of the palm branches that were placed on the ground as the Lord entered Jerusalem – these are specifically mentioned in John's Gospel – Joh 12:13 *took branches of palm trees and went out to meet Him,*

b). Palm branches are themselves symbolic of victory – a victory associated with Israel's deliverance from Egypt with a view to their inheritance in the land promised to Abraham, Isaac and Jacob.

c). We see palm branches used this way in connection with the Feast of Tabernacles - Le 23:34 *"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD....39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40 'And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. 41 'You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. 42 'You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43 'that your*

generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God. '"

d). This is also known as the Feast of Ingathering when the time of labor in the field was completed and the fruit of this work brought before the Lord.

e). We see the palm branches again in Revelation in relation to the tribulation saints at their ingathering at the conclusion of their sufferings
Re 7:9 *After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,*

2). If we return to our Matthew scripture the picture we are witnessing should be apparent – the King entering the city of the great King in fulfillment of prophecy. That declared by the people make it obvious that the context is Messianic.

a). Matt. 21:9 *Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"*

b). Mr 11:10 *Blessed is the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!"*

c). Lu 19:38 *saying: " 'Blessed is the King who comes in the name of the LORD!' Peace in heaven and glory in the highest!"*

d). Joh 12:13 *took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!"*

i/ Hosanna = save now

3). The picture then is clear – we have Jesus, the Christ, Son of the Living God, the greater Son of David, King of the Jews entering the city of God having come to His own things – His city and the throne of His father David. The parallel with Solomon whose magnificent kingdom foreshadows the Millennial kingdom is unmistakable - 1Ki 1:33 *The king also said to them, "Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon. 34 "There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, 'Long live King Solomon!"*

a). And we will remember that Christ's position as King over Israel, according to scripture, was never in doubt.

b). Joh 1:11 *He came to His own, (Things – the throne of David, the scepter of regality) and His own (People – Israel) did not receive Him.*

c). Witness the Wise Men at the time of His birth - Mt 2:2 *saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."*

d). And of course the words of Jesus Himself - Mt 27:11 ¶ *Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" So Jesus said to him, "It is as you say."*

e). And recorded at His death - Mt 27:37 *And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS.*

f). We also know from His lineage that He has the legal right to David's throne via Solomon from His adopted father Joseph – Mt 1:1 ¶ *The book of the generation of Jesus Christ, the son of David, the son of Abraham....6 and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah....16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.*

g). And that He came through the bloodline of David, via David's son Nathan, also born to Bathsheba, through His mother Mary - Lu 3:23 *Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli,... 31 the son of Nathan, the son of David,...38 the son of Enos, the son of Seth, the son of Adam, the son of God.*

4). The means of His entrance into Jerusalem was in fulfillment of the prophecy of Zecharia 9:9 –

a). We read in – Mt 21:5 *5 "Tell the daughter of Zion, 'Behold, your King is coming to you, Meek, and sitting on a donkey, A colt, the foal of a donkey.'"*

b). Meek = Greek word - *praus* = gentle, humble, unassuming

c). In Zecharia the prophecy is written this way - Zec 9:9 ¶ *"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, 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.*

i/ We will note the connection with salvation

d). Lowly = Hebrew word – *aniy* = poor, afflicted

e). And in the idea of the word afflicted we see the sufferings recorded in - Isa 53:3 *He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 ¶ Surely He has borne our griefs*

And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

b). And it is with this in view that He enters Jerusalem.

5). And here is something for us to consider –

a). His Deity was certain

b). His right to rulership was confirmed – not only through His lineage, but also through His encounter with Satan in the wilderness.

c). His message was clear – ‘Repent for the Kingdom of the heavens is at hand’.

d). And the message was attested to through signs wonders and miracles pointing to the spiritual healing available to Israel through the establishment of the Kingdom.

e). Yet here, in spite of the heading you may find in your Bible that describes this as ‘The Triumphal Entry’ – none of the gospel accounts, nor the fulfillment of our Zechariah prophecy point to triumph. There was no anointing as we saw with Solomon.

f). The only anointing we see in relation to Christ happens before this, when He is anointed with ‘costly oil of spikenard’ in preparation for His burial - Joh 12:7 *But Jesus said, "Let her alone; she has kept this for the day of My burial.*

6). In fact Jesus had entered Jerusalem many times before – so why is this entry singled out in this way? Why is it that it is this occasion that Jesus sends His disciples to find the colt of a donkey to fulfill Zechariah’s prophecy?

a). The answer in part can be found in our foundation, summed up for us in the Lord’s words to the disciples on the road to Emmaus on the day of His resurrection - Lu 24:25 *Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 "Ought not the Christ to have suffered these things and to enter into His glory?"*

(Teach this)

b). This was not the time for coronation, but the time for crucifixion.

c). The prophets had already spoken the unalterable word of God which clearly shows that Christ must first suffer and then to enter into His glory.

d). Not only is this spoken in word but also in types.

i/ We will remember the type of Joseph – rejected by his brothers and not recognized by them until their second meeting in the land of Egypt.

ii/ And Moses rejected by his Jewish brothers who is not received and does not bring deliverance until he comes a second time.

iii/ And of course the foundational type of Cain and Abel. The brother of the flesh who murders the brother of the spirit.

iv/ And of course the beloved son, Isaac, offered as a sacrifice on Mount Moriah 2000 years before – a substitute, the ram caught in the thicket, being accepted by God in his place.

v/ All of which led to the Passover lambs of Exodus 12, prefiguring the Lamb.

7). That Christ enters Jerusalem as King is beyond dispute, but He did not enter with the character of regality, but with the attributes of the suffering servant. Notice how the King, who has come to His own things is treated

a). Mt 27:28 *And they stripped Him and put a scarlet robe on Him. 29 When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" 30 Then they spat on Him, and took the reed and struck Him on the head.*

b). The mockery that is made of His regality is quite shocking.

c). Why would the One ‘born King of the Jews’ accept this?

d). Our answer is found in - Joh 18:36 *Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."*

e). Heb 12:2 *looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*

f). This was not the time for Him to take the scepter of rulership. The time for the establishment of His Kingdom. That promised to David in 2 Samuel 7, remained and remains yet future. The events we have read about in Matthew 21 happened during the times of His suffering and humiliation, set during the period of time know as the Times of the Gentiles, when the Gentile nations would wield the scepter of rulership on the earth within the present system of the god of this world. Not only did the times of His sufferings have to be fulfilled in time past, (cf. Isaiah 53 + Luke 24) but the Times of the Gentiles, which yet continues, must be fulfilled as well before Christ can come into His glory.

g). Here, at this His first coming, Christ remained in complete accord with His 'meek'/'lowly' entrance into Jerusalem, being completely gentle, humble and unassuming, while being persecuted unjustly by Gentile world power - Heb 2:9 *But we see Jesus, who was made a little lower than the angels, for the suffering of death*

8). We must also keep in mind the context in which this entry into Jerusalem is made – keeping in mind events both before and after

a). We will remember the events recorded in Matthew Chapter 12 - Mt 12:24 *Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons.*

b). In effect this is the point at which the Kingdom of the heavens is taken from Israel.

c). Followed by the parables of Matthew 13 - Mt 13:1 ¶ *On the same day Jesus went out of the house and sat by the sea.*

i/ Pointing to events that would encompass a specific group to come largely from the Gentile nations.

d). This group is then specifically identified in Matthew 16 Mt 16:18 *"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.*

e). It is also from this point on that death and resurrection come into view - Mt 16:21 ¶ *From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.*

9). Although this is the first mention in scripture of His church, the foundational type, making clear the church's inevitable existence, is found back in - Ge 2:21 ¶ *And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.*

a). Because of the type the church could not exist apart from Christ being put into a deep sleep and His side subsequently being opened.

b). To effect redemption for all three parts of those who would make up this church there had to be death and shed blood followed by resurrection.

c). And to Israel alone it had been given to slay the Passover Lamb.

d). Joh 1:36 *And looking at Jesus as He walked, he said, "Behold the Lamb of God!"*

e). 1Co 5:7b...*For indeed Christ, our Passover, was sacrificed for us.*

10). And as the Passover Lamb Christ would be without blemish

a). Ex 12:3 *"Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household....5 'Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.*

b). We will see then that although Christ enters Jerusalem to the echo of Messianic rhetoric, His entry is really that of the Lamb which is set aside for four days to be observed, to make sure it is without blemish.

c). And it is during this time that He is tested, tried and proven to be without fault.

d). Mt 21:23 ¶ *Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"*

e). Mt 22:17 *"Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" 18 But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites?*

f). Mt 22:23 ¶ *The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,*

g). Mt 22:34 ¶ *But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35 Then one of them, a lawyer, asked Him a question, testing Him, and saying, 36 "Teacher, which is the great commandment in the law?"*

h). Mt 22:46 *And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.*

i). Mt 27:12 *And while He was being accused by the chief priests and elders, He answered nothing. 13 Then Pilate said to Him, "Do You not hear how many things they testify against You?" 14 But He answered him not one word, so that the governor marveled greatly.*

j). Lu 23:13 ¶ *Then Pilate, when he had called together the chief priests, the rulers, and the people, 14 said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this Man concerning those things of which you accuse Him; 15 "no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.*

11). All this is in sharp contrast to the actions of the religious leaders who were the custodians and teachers of the Word of God, which spoke of the One they were now condemning – who felt no compunction about breaking any of the commandments if it suited their purpose – Lu 22:2 *And the chief priests and the scribes sought how they might kill Him, for they feared the people.*

a). Lu 23:2 *And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King."*

b). Joh 19:15 *But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"*

c). The irony of the words recorded at the end of Luke 22 are almost too painful – Lu 22:70 *Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am." 71 And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."*

12). The depth of depravity to which the religious leaders had led the nation is surely distressing – not only had they rejected their King and allied themselves with gentile world power, over which they were supposed to rule, but they had also made the word of God of no account – resulting in the priesthood being discredited and rejected - Mt 26:65 *Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!"*

a). In the tearing of the high priest's clothes we see something expressly forbidden - Le 21:10 ¶ *'He who is the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes;*

b). It is no wonder that the veil in the temple is torn in two.

c). Again from - Le 21:21 *'No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God. 22 'He may eat the bread of his God, both the most holy and the holy; 23 'only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.'"*

13). As we remember this week leading to the Lord's crucifixion please let us keep in mind that the Christ had to first suffer and then enter His glory.

a). Remember the day is coming when Christ will appear in fulfillment of - Ps 118:18 *The LORD has chastened me severely, But He has not given me over to death. 19 ¶ Open to me the gates of righteousness; I will go through them, And I will praise the LORD. 20 This is the gate of the LORD, Through which the righteous shall enter. 21 I will praise You, For You have answered me, And have become my salvation. 22 The stone which the builders rejected Has become the chief cornerstone. 23 This was the LORD'S doing; It is marvelous in our eyes. 24 This is the day the LORD has made; We will rejoice and be glad in it. 25 Save now, I pray, O LORD; O LORD, I pray, send now prosperity. 26 Blessed is he who comes in the name of the LORD!*

b). In that day He will return in a manner completely different to that seen in Matthew 21 - Re 19:11 ¶ *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. 12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. 13 He was clothed with a robe dipped in blood, and His name is called The Word of God.*

c). In this Day the words gentle, humble and unassuming will not be relevant. Rather His character will be defined by that given in –

d). Ps 2:9 *You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel."*

e). Da 2:34 *"You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. 35 "Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.*

f). Let us rejoice that the day of His suffering is past and that the day of His glory will soon be upon us.