

MESSIANIC MILESTONES

THE TRIUMPHAL ENTRY OF THE MESSIAH

I. WHO ENTERED?

A. **John 12:15**

He entered as King.

B. **Matthew 21:4-5**

Specifically, He came in as a “*lowly*” King, seated as He was upon a donkey’s foal.

C. **Zechariah 9:9-10**

The prophecy He fulfilled contrasted His humble steed against a war horse, emphasizing He approached as something very different than a conqueror.

D. **Proverbs 21:31; John 18:36**

Horses are well suited for combat, but Jesus had no intention of engaging in warfare.

E. **John 13:13-15**

Within a few days of his grand entrance, Jesus demonstrated how lowly He truly was.

F. **Luke 22:24-27**

He epitomizes humility.

II. HOW DID HE ENTER?

A. **Mark 11:1-2**

It is fitting that the One who makes all things new (**2nd Corinthians 5:17**), came in upon this colt no one else had ever ridden. Yet, this is far more significant than new car smell. He rode in on an unbroken animal. Some of us spend our leisure time and might even pay good money to go to rodeos and watch cowboys ride bucking broncos or bulls for eight seconds. It’s exciting to see, and, even at the Professional Bull Riders World Finals, many cowboys cannot

last the requisite eight seconds. It is a miracle this animal did not buck his rider.

B. Genesis 49:8-11

Jesus, being the “*Lion of the tribe of Judah*” (**Revelation 5:5**), is the fulfillment of Jacob’s prophecy concerning his son Judah, which prophecy makes special reference to the unusual control He would have over a donkey!

C. Mark 11:3-6

The disciples exercised a certain kind of Eminent Domain on behalf of the Lord when they commandeered His transport, facing zero resistance after announcing whose use this donkey was intended for. That the owner would so readily acquiesce underscores the authority of King Jesus.

D. Mark 11:7-8; Matthew 21:8_a

His disciples saddled the colt for Him with their own raiment and the multitudes paved the road before Him with the clothes off their backs.

E. 2nd Kings 9:13

It is an act of fealty to lay one’s clothes beneath the feet of a sovereign.

F. Mark 11:9-10; Matthew 21:9; Luke 19:38; John 12:13

1. Each writer contributes details which fill out the record:

- a. Matthew and Mark have “*Hosanna*” proclaimed twice, John once, and Luke does not mention it.
- b. “*Blessed is He* [or “*the King*” per Mark] *who comes in the name of the Lord*” is chronicled by all four.
- c. Only Matthew refers to Jesus as “*the Son of David.*”
- d. Only Mark includes “*Blessed is the kingdom of our father David.*”
- e. Luke alone mentions “*Peace in heaven and glory in the highest!*”
- f. John is the only one to record, “*The King of Israel!*”

2. A reasonable composite of the four accounts is:

“Hosanna to the Son of David!

Blessed is He who comes in the name of the Lord!
The King of Israel!
Blessed is the kingdom of our Father David
That comes in the name of the Lord!
Peace in heaven and glory in the highest!
Hosanna in the highest!"

G. Psalm 118:25-26

"Hosanna" is a Greek transliteration of a Hebrew phrase, "Save, now, I pray," coming from this psalm which the multitudes quoted while acclaiming the Savior.

III. WHEN DID HE ENTER?

A. John 12:1, 12

The feast of Passover was approaching.

B. 1st Corinthians 5:7; John 1:29

Jesus has become our Passover and He is the Lamb of God, yet He was not hailed, on this occasion, as the Lamb of God.

C. John 12:13; Mark 11:8

What the people did with the branches points to an entirely different celebration.

D. Leviticus 23:33-34, 40-43

He was lauded in a way that would ordinarily accompany the Feast of Tabernacles.

E. John 1:14; Revelation 21:3

Jesus literally tabernacled among men. That is what the Greek word behind "dwelt" means.

F. John 2:19-21

In Solomon's day, the temple replaced the tabernacle and Jesus identified Himself as the new temple.

G. Mark 11:11, 15-17

The first thing Jesus did upon being received with the palm fronds and leafy branches, so reminiscent of the Feast of Tabernacles, was to inspect the temple. And the following day, He cleansed the temple of the merchants who had polluted the holy house with their commerce.

H. Revelation 7:9-10

He is acclaimed in heaven with palm branches, as well!

I. Summary: As Passover drew near, the people behaved as if they were celebrating the Feast of Tabernacles instead because God who tabernacled among men and is, Himself, the temple, entered their city. Upon arrival, He went directly to the temple to inspect it and came back the next day to purify it.

IV. WHY DID HE ENTER TO SUCH ACCLAIM?

A. Luke 19:38

They were impressed by His miracles!

B. John 12:17-19

John addressed a specific cause for such pomp: word had circulated about His recent miracle in raising Lazarus from the dead.

C. John 11:38-44

Jesus resurrected His friend when the man was four days dead! In fact, He had delayed going to see him on purpose (6).

D. John 11:45-53; 12:9-11

While this miracle produced faith in some, it brought up resentment, homicidal resentment, in others.

E. Luke 19:39-40

So worthy to be praised is Christ Jesus that the praise cannot be stopped!

V. WHERE DID HE ENTER?

A. Luke 19:28

All accounts of this event begin with the fact He was entering Jerusalem.

B. Luke 19:41-44

Luke includes that Jesus wept over the city, prophetically lamenting its destruction. In particular, Christ mourned that Jerusalem should have, but did not, know how to obtain “peace.” This is poetic because Jerusalem is also known simply as “Salem” (Psalm 76:2) and “Salem” means “peace” (Hebrews 7:2).

C. Matthew 23:37-39

Revisiting the theme of Jerusalem’s demise, Jesus said they would not see Him again until, once again, He is lauded with Hosannas: *“Blessed is He who comes in the name of the Lord.”*

D. 2nd Corinthians 5:7; Hebrews 2:9; 12:2

With eyes of faith, we do see Jesus!