



Palm Sunday

WHAT WE CAN LEARN FROM ...

THE TRIUMPHAL, TEARFUL ENTRY OF KING JESUS

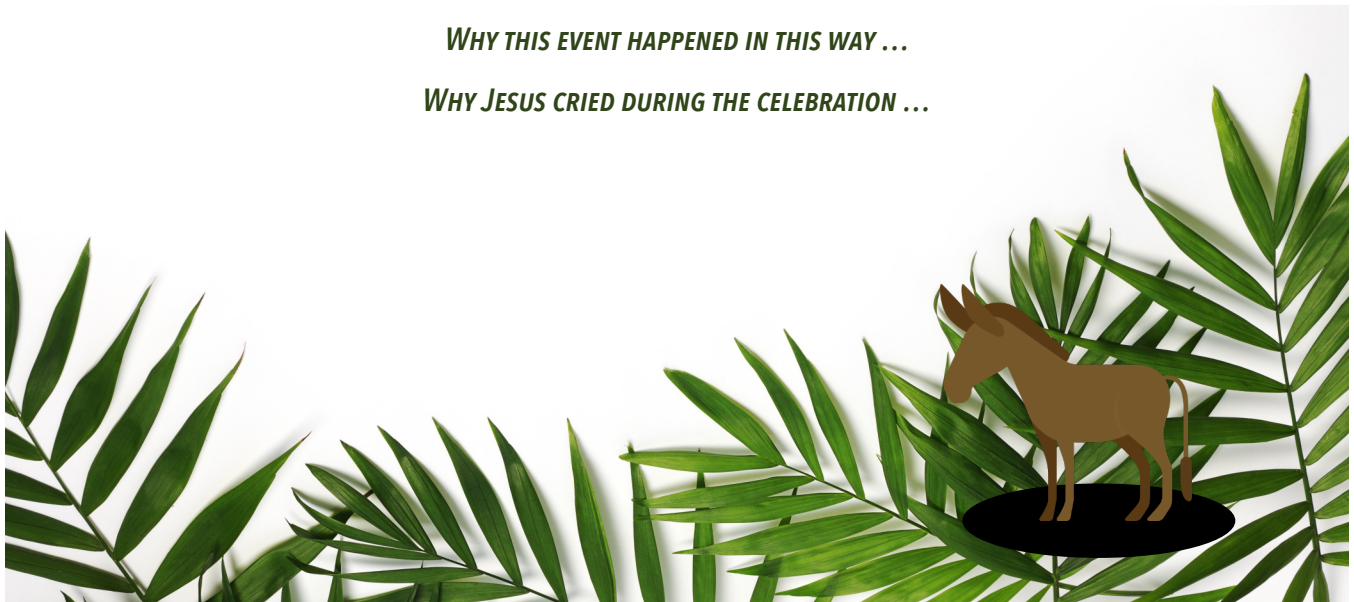
WHY THIS IS CALLED THE TRIUMPHAL ENTRY ...

WHY THE TRIUMPHAL ENTRY IS TRIUMPHAL (IF IT IS) ...

WHY THIS EVENT HAPPENED AT THIS TIME ...

WHY THIS EVENT HAPPENED IN THIS WAY ...

WHY JESUS CRIED DURING THE CELEBRATION ...



AN OVERVIEW & SHORT ANSWERS TO OUR QUESTIONS ...

WHY THIS IS CALLED THE TRIUMPHAL ENTRY ...

What we call the triumphal entry text can be found in all four gospels and commemorates Jesus as the King of Old Testament prophecies who enters Jerusalem on a donkey to bring salvation to his people. The triumphal entry is often preached on what is called Palm Sunday which falls on the Sunday before Easter. Strictly speaking there is no mention of triumph in any of the gospel accounts.

WHY THE TRIUMPHAL ENTRY IS TRIUMPHAL (IF IT IS) ...

✓ **FULFILLED PROPHECY:** The triumphal entry is not triumphal primarily because of the celebration that day but because of the fulfillment of Old Testament prophecies that are part of the overall plan and purpose of God in bringing salvation to a fallen world.

WHY THIS EVENT HAPPENED AT THIS TIME ...

✓ **FULFILLED PROPHECY:** The timing of the triumphal entry was prophesied to the day.

- MacArthur ... By the way, calculating from the prophecy of Daniel 9 – in Daniel 9:24-27, Daniel said this event, the coming of the Messiah in the official sense would occur 69 times 7 years – 69 weeks of years. So, that's 483 years – 69 times 7. Daniel said it will be 483 years from the decree of Artaxerxes to rebuild Jerusalem. That decree is 445. Four hundred and eighty-three years from there can be calculated down to the 9th of Nisan A.D. 30. [*The Honor of Jesus the King / John MacArthur / <https://www.gty.org/library/sermons-library/80-304/the-honor-of-jesus-the-king>*]

WHY THIS EVENT HAPPENED IN THIS WAY ...

✓ **FULFILLED PROPHECY:** The account of the donkey (the colt) and the words of praise of the crowd (Zechariah 9:9–10, Psalm 118:25-26).

WHY JESUS CRIED DURING THE CELEBRATION ...

Jesus was in tears because the worshipers missed the whole point of his coming into Jerusalem that day. He came offering salvation to liberate them from their sin, not to liberate them from Rome.

- Philip Ryken ... Not that Jesus was weeping for himself, of course, as if he were prone to self-pity. No, he was sobbing with compassion for lost sinners who could not or would not see who he was. He was coming to them with the peace of salvation, but they refused to have it. ... The things that make for peace are surrender and submission to the royal lordship of Jesus Christ. But the people could not see it. *They were so close to Jesus that they could practically touch him, but they did not recognize his true identity as the suffering Savior. So Jesus wept.* [Ryken, P. G. (2009). *Luke*. (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (Vol. 2, pp. 340–341). Phillipsburg, NJ: P&R Publishing.]

OUTLINE ... (LUKE 19:28–44 ESV)

I. THE LORD'S ENTRANCE INTO JERUSALEM AS KING WAS TRIUMPHANT IN ITS FULFILLMENT OF OLD TESTAMENT PROPHECIES, 19:28-36.

- (Luke 19:28–36 ESV) And when he had said these things, he went on ahead, going up to Jerusalem. 29 When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, **“Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here.”** 31 If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” 32 So those who were sent went away and found it just as he had told them. 33 And as they were untying the colt, its owners said to them, “Why are you untying the colt?” 34 And they said, “The Lord has need of it.” 35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. 36 And as he rode along, they spread their cloaks on the road.
- (Matthew 21:4–5 ESV) **This took place to fulfill what was spoken by the prophet**, saying, 5 “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’”
- (Zechariah 9:9–10 ESV) Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! **Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.**

II. THE LORD'S ENTRANCE INTO JERUSALEM AS KING WAS TRIUMPHANT IN ITS PUBLIC DEMONSTRATION OF PRAISE AND ITS JOYFUL ATTRIBUTION OF HIS ARRIVAL AS THE MIGHTY WORKS OF GOD, 19:37-40.

- (Luke 19:37–40 ESV) As he was drawing near—already on the way down the Mount of Olives—**the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen**, 38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” 39 And some of the Pharisees in the crowd said to him,

“Teacher, rebuke your disciples.” 40 He answered, **“I tell you, if these were silent, the very stones would cry out.”**

THE ANNOUNCEMENT WOULD BE MADE AND SCRIPTURE WOULD BE FULFILLED even if it meant the stones did the shouting ... even though most of those in the crowd would become unwitting participants in the drama, as was Caiaphas in prophesying the expedience of Christ's death.

- (John 11:49–53 ESV) **But one of them, Caiaphas**, who was high priest that year, said to them, “You know nothing at all. 50 Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish.” 51 **He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation**, 52 and not for the nation only, but also to gather into one the children of God who are scattered abroad. 53 So from that day on they made plans to put him to death.

III. THE SADNESS AND IRONY OF THE TRIUMPHAL ENTRY WERE POWERFULLY REVEALED IN THE TEARS OF THE KING, 19:41-44.

- (Luke 19:41–44 ESV) And when he drew near and saw the city, he wept over it, 42 saying, **“Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.”** 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

A. The sadness and irony of the celebration: The majority of the worshipers were celebrating a misunderstanding.

Their hosannas were neither pleas for nor the praise of the prophesied salvation that the King would bring to Israel. Their perception of his entrance to Jerusalem on a donkey did not even faintly resemble his purpose of salvation.

B. Christ's great sadness: The purpose of the worshipers was completely devoid of the promise and purpose of God.

Christ was really the only Person that day who fully understood what was happening. This is not to say that there were not some that day in the crowd and even among the scribes and Pharisees who somewhat understood and believed, but they were in the minority as the events later in the week proved.

The worshipers' misperception of the events of that day brought a flood of tears to his eyes.

WHY?

C. The great irony: The people were calling out for (and in one sense celebrating) salvation but they did not know what they needed to be saved from.

They did not know where to find true peace or even what it was.

EXCURSUS: HELP FROM THE MATTHEW ACCOUNT OF THE TRIUMPHAL ENTRY.

The Matthew account of the triumphal entry is very helpful in understanding their tragic perspective on this momentous event as we examine the meaning and the use of "hosanna" to reveal key insights into the mindset of the worshipers.

- (Matthew 21:9–11 ESV) And the crowds that went before him and that followed him were shouting, "**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 entered Jerusalem, the whole city was stirred up, saying, "Who is this?" 11 And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

Notes on hosanna ...

Hosanna is an English transliteration of a Greek transliteration of a Hebrew transliteration. Our English word "hosanna" comes from a Greek word "hosanna" which comes from a Hebrew phrase hoshiya na. This Hebrew phrase

is a combination of two Hebrew words—yasha which means to deliver or save, and anna which means begging or beseeching—yasha anna.

So we see it being translated as "save, I pray" or "save now." Psalm 118:25 is the only occurrence in the OT of this phrase.

- (Psalm 118:25–26 ESV) **Save us, we pray, O LORD!** O LORD, we pray, give us success! 26 Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD.

But the meaning and the usage of "hosanna" has changed over time from not only an appeal for deliverance—*please save as in Psalm 118:25*—but it also came to be used in liturgy (formal worship practice) to serve as an expression of joy and praise for deliverance granted or anticipated.

So "save now" over time became a joyful expression of and praise for salvation given or anticipated.

So which does it mean in our text? Probably both because the intended meaning of the expression hosanna relies heavily on the intention of the heart of the worshiper.

AND THE INTENTION OF THE HEART OF THE WORSHIPER CAN BE REVEALED BY HONESTLY ANSWERING TWO QUESTIONS:

1) What are you asking to be saved from?

2) What are you celebrating?

The majority of the worshipers at the triumphal entry had it wrong. They were hoping for salvation other than what Christ offered as primarily they were hoping for salvation from Roman rule, and by mid-week when they realized that Christ would not fulfill their demand for salvation, their praise and adoration turned to disgust and hatred, and they joined the call for his crucifixion.

They hardened their hearts to God's offer of peace, so the things of peace would be hidden from them. Christ's prophetic judgment was carried out in detail in A.D. 70.