

February 18, 2018

“Redemption’s Song:

The Gospels in Perfect Harmony”

It’s a Song of Praise: The Triumphal Entry

“Praise God for the Son of David! Blessings on the one who comes in the name of the Lord! Praise God in highest heaven!” Matthew 21:9b

A. Let’s set the scene...

1. The place: Bethany to Jerusalem. (Less than 2 miles apart.) Bethany was Jesus’ Judean home and He often stayed at the home of Mary, Martha and Lazarus. Jerusalem has been considered the geographic center of the earth.

“I will plunder and loot and turn my hand against the resettled ruins and the people gathered from the nations, rich in livestock and goods, living at the center of the land.” Ezekiel 38:12

2. The time: Just before the Celebration of Passover. According to predictions 476 years earlier, it was March 30, AD 33 when Jesus came in the Triumphal Entry. It was just before Passover.

“Early the following spring, in the month of Nisan, during the twentieth year of King Artaxerxes’ reign, I was serving the king his wine. I had never before appeared sad in his presence.”

Nehemiah 1:1 (See note from ICR)

3. The setting: A colt, that had never been ridden, symbolizing the sacred purpose of this animal. A colt, rather than a horse, symbolizing, His intent of bringing peace. The people waved palm branches, a symbol of rejoicing. (Only two references in the NT, “After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands.” Revelation 7:9) They laid their garments on the pathway, a symbol of honor to a hero or a king. They shouted out, “Hosanna,” meaning “Save us!”

“Rejoice, O people of Zion! Shout in triumph, O people of Jerusalem! Look, your King is coming to you. He is righteous and victorious, yet He is humble, riding on a donkey—riding on a donkey’s colt.” Zechariah 9:9

4. The crowd: Many came with Him as He walked from Bethany as many had witnessed His miracle of raising Lazarus from the dead, as well as other miracles. The crowds continued to increase as He moved toward the Temple.

“Many in the crowd had seen Jesus call Lazarus from the tomb, raising him from the dead, and they were telling others about it.” John 12:17

B. Now is the time...

“...Jesus replied. “My time has not yet come.” John 2:4b

“Therefore Jesus told them, “My time is not yet here...” John 7:6a

1. But, now was the time for Jesus’ public proclamation of His ministry.
2. Now was the time for Jesus to assert Himself into history.
3. Now was the time for Jesus to be proclaimed as the Savior for man.
4. Now was the time for Jesus to give His life for all mankind that we might have eternal life.

“He came into the very world He created, but the world didn’t recognize Him. He came to His own people, and even they rejected Him. But to all who believed Him and accepted Him, He gave the right to become children of God. They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.” John 1:10-13

C. Before He entered Jerusalem...

“But as He came closer to Jerusalem and saw the city ahead, He began to weep. ‘How I wish today that you of all people would understand the way to peace. But now it is too late, and peace is hidden from your eyes.’” Luke 19:41-42

1. Jesus knew the hearts of men, and it broke His heart.
2. Jesus knew the cries of men were temporary, and it broke His heart.
3. Jesus knew the actions of men were caught up in the emotion of the moment, and it broke His heart.
4. Jesus knew the sin of man would eternally separate him from God, and it broke His heart.

“...because you did not recognize it when God visited you.” Luke 19:44b

D. Why did the crowd turn so quickly?

“They shouted, ‘Praise God! Blessings on the one who comes in the name of the LORD! Hail to the King of Israel!’” John 12:13b

1. The crowd was caught up in the emotion of moment.
2. The crowd had seen miracles and wanted to see more.
3. The crowd wanted to be on the winning side.

4. They expected something in return...and didn’t get what they had expected! Their disappointment led to bitterness.

“‘Why?’ Pilate demanded. ‘What crime has He committed?’ But the mob roared even louder, ‘Crucify him!’” Mark 15:14

E. So, why are you following Jesus?

“The next day the crowd that had stayed on the far shore saw that the disciples had taken the only boat, and they realized Jesus had not gone with them. Several boats from Tiberias landed near the place where the Lord had blessed the bread and the people had eaten. So when the crowd saw that neither Jesus nor His disciples were there, they got into the boats and went across to Capernaum to look for Him. They found Him on the other side of the lake and asked, ‘Rabbi, when did You get here?’ Jesus replied, ‘I tell you the truth, you want to be with Me because I fed you, not because you understood the miraculous signs.’” John 6:22-26

1. Is it because of what you might get? Suppose you don’t get what you expect!
2. Is it because of an emotional experience? Suppose the feeling isn’t the same or doesn’t stay.
3. Is it because of power or recognition? Suppose none of this comes, but rather a place of a servant is what you get.
4. Is it because of His miracles? Suppose the miracle doesn’t come that you were expecting.

Or...

Follow Him because you love Him...and you want to serve Him...

because you want to bring glory to Him...

as He is your Lord and Savior...

because only He can satisfy your every need...

because you are willing to follow Him no matter what is offered to you in this world...

and because of Who He is!

“Make sure that you follow Jesus because of who He is, not because of what you think He might provide for you.”

Sixty

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks . . .” (Daniel 9:25). Daniel’s prophecy of the seventy weeks (of which the above quotation is a part) is one of the most amazing prophecies in Scripture. If the date of the issuance of the commandment, the date of the Messiah’s presenting Himself, and the meaning of the term “weeks” can be established, we can determine the predicted date of the Messiah and compare this with known historical data.

The only decree filling the terms of the prophecy is that of Artaxerxes to Nehemiah on the 5th of March, 444 B.C. (Nehemiah 2:1–8). The date of Christ’s triumphal entry can be established to be March 30, A.D. 33. For details, the reader is referred to “Chronological Aspects of the Life of Christ,” by Harold Hoehner, in *Bibliotheca Sacra*, January 1975. The term week means “a unit of seven”: The events described in Daniel 9:24–27 require that a week of years be assumed. Sixty-nine weeks is therefore 483 years. These years, as was Jewish custom, consist of 360 days each; and 483 years is therefore equal to 173,880 days.

We now need to determine if 173,880 days actually transpired between March 5, 444 B.C. and March 30, 33 A.D. From 444 B.C. to 33 A.D. = 476 years (from 1 B.C. to 1 A.D. = 1 year). Modern astronomers calculate a year to be 365.24219879 days. This number X 476 = 173,855 days. Since the commandment was given March 5 and the fulfillment was March 30, 25 days need to be added giving 173,880 days: the same number of days predicted in the sixty-nine week prophecy.

Praise the Lord: ***“All Scripture is given by inspiration of God . . .” (II Timothy 3:16).*** BRA

*Institute of Creation Research