

2-2018

The Final Week of Jesus Christ's Ministry - Sunday

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Recommended Citation

Willmington, Harold, "The Final Week of Jesus Christ's Ministry - Sunday" (2018). *The Second Person File*. 156.

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THE FINAL WEEK OF JESUS CHRIST'S MINISTRY—SUNDAY

SUNDAY

The triumphal entry into Jerusalem (Mt. 21:11, 14-17; Mk. 11:1-12; Lk. 19:28-44; Jn. 12:12-19)

- **THE OUTLINE**

- A. He rode into the city on a colt and received His only "ticker tape" parade (Mk. 11:1-7; Lk. 19:36-38).
- B. He then entered the temple and healed both the blind and the lame (Mt. 11:14).
- C. Little children in the temple sang His praises, much to the displeasure of the Pharisees (Mt. 11:15).

- **THE ANALYSIS**

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee." (Mt. 21:1-11)

- A. This marks the only "ticker tape parade" our Lord would receive during His earthly ministry, and it was, to say the least, short-lived. The disciples were no doubt excited over all this attention, but Jesus was not, for He knew what the future held, realizing the Jewish cries of celebration would soon turn into those of condemnation. Note the contrast:
 1. The cries on Palm Sunday – *"Blessed is the King that cometh in the name of the Lord"* (Lk. 19:38). *"Blessed is the King of Israel"* (Jn. 12:13).
 2. The cries on Good Friday – *"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away*

with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.” (Jn. 19:13-15)

”And when they had platted a crown of thorns, they put it upon 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!” (Mt. 27:29)

B. On this occasion Jesus chose to enter Jerusalem on the foal of an ass. He did this for two reasons:

1. To fulfill prophecy

”All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass” (Mt. 21:4-5).

This act of Christ was thus a direct fulfillment of the Old Testament prophecy written by Zechariah:

”Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (Zech. 9:9)

2. To demonstrate the value of little things

Jesus often used the insignificant things to accomplish His divine will.

*Here He used a small animal.

*He had once used a little boy's lunch (Jn. 6:9-11), some empty pots (Jn. 2:6-9), and some clay (Jn. 9:6-7). With these He provided food for the multitudes, wine for a wedding, and healing for the sightless. Paul later expounds upon this:

”But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.” (1 Cor. 1:27-29)

C. Note the word *hosanna* as used by the crowd (Mt. 21:9). This word is found only five times in the Bible and all but one occur during the triumphal entry event.

W. E. Vine comments:

Hosanna in the Hebrew means, 'save, we pray.' The word seems to have become an utterance of praise rather than of prayer, though originally, probably a cry for help. The people's cry at the Lord's triumphal entry into Jerusalem (Mt. 21:9, 15; Mk. 11:9-10; Jn. 12:13) was taken from Psa. 118, which was recited at the Feast of Tabernacles in the great Halle Psalms 113-118 in responses with the priest, accompanied by the waving of palms and willow branches. The last day of the

feast was called 'the great Hosanna, and the boughs called hosannas'. (*Vine's Expository Dictionary of New Testament Words*, p. 564).