

Christ's Last Entry into Jerusalem

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Passion

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Congregation, the text for this morning is from Matthew 21, especially verse 9, also the context. Matthew 21:9.

9 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.

So far.

Christ's last entry into Jerusalem is the theme, Christ's last entry into Jerusalem. Three thoughts and application. A public entry, not secretly through the back door, the public entry to Jerusalem, so visible, so different than before. It is certainly a meek entry, so lowly, so meek on a colt of an ass. In the third place, called upon during the entry, people praising him and glorifying him and taking the branches of the trees and calling "Hosanna in the highest." And now the verse, the application. Christ's last entry into Jerusalem: a public entry, a meek entry, and called upon during the entry.

Congregation, let me show you how different it is. I take you to Matthew 8. There was a leper, very sick, and the Lord Jesus came to him and touched him and healed him, "I will; be thou clean." Immediately the leprosy left. "And Jesus saith unto him, See thou tell no man." Keep it to yourself. Don't tell anyone. Keep it a secret that I healed you, "but go thy way, shew thyself to the priest." Or think of, a few verses further in Matthew 9, verse 30, two blind men in the house, "Son of David, have mercy on us," and the Lord Jesus answered, "Believe ye I'm able to do this?" And they said, "Yea, Lord." So he touched them and he said, "According to thy faith, be it done to thee." They could see again, and their eyes are opened, and Jesus straightly charged them, charged them saying, "See that no man know this." Keep it to yourself, men. They're eyes were opened. Don't tell anyone. I charge you, don't tell anyone.

Or Matthew 12, a multitude followed the Lord Jesus and he healed them all. He healed all the people with sickness and disease. He healed them all and he charged them that they should not make him known. How strange. "Don't tell anyone. I warn you. I charge you, keep it to yourself," everywhere in the Bible. The Lord Jesus spoke about it in

Matthew 16 as well, was given the keys of the kingdom of heaven, and he charged the disciples that they should tell no man that he was Jesus the Christ. And one more example from the mountain of transfiguration. The Lord Jesus came down from the mountain. As they came down from the mountain, Jesus charged them saying, "Tell the vision to no man until the Son of Man be risen again from the dead."

So summarizing the Lord Jesus said, "Don't talk about me. Don't tell them. Don't advertise it. Don't start a campaign. Don't spend any money. Be straightforward. Keep it to yourself. Go low key." Why? You know the answer, young friends, children? Why did the Lord Jesus go so slow, so secretly? Why did he charge them and say, "Don't tell anyone"? He did not want to be viewed as a magician. He wanted to go slow to do all the work he had to do yet. But now it's changing.

I've told you the story. The Lord Jesus had been in prayer on the east side of the Jordan River, and crossed the river again, and said to his disciples, "Let us go to Jerusalem again." And they considered that, "What? Back to the city, that means death. They will kill thee, Lord. Don't do that. Let us stay here. It is easier. To go public, let us withdraw and go underground." But the Lord Jesus said, "No, we go. We go to Jerusalem." And Thomas said unto his fellow disciples, "Let us also go that we may die with him." They followed the Lord Jesus in courage, even if they had to die. But they knew something was up. There was danger. They see them coming down from the hill of the Mount of Olivet going to the Kidron Valley closer to Jerusalem through the gate, and the Lord Jesus is standing with the 12 disciples. See them and he says, "You, disciple, and you, disciple, come here close to me. I have something to tell you. You go to the village over there and you go to the village and you will find a donkey with a colt tied up outside. You go there and you untie them, you take them along and if the owners will say what are you doing, you say the Lord needs them and they'll let you go." And so they did. Two disciples headed to the village and on the corner of the street, as the gospel says in the street where two roads meet they did indeed see a donkey and a colt. They untied them and the owners were saying, "What are you doing?" And they say, "The, The Lord needs them." And apparently they let them go. The friends are so few. The power and the authority of the Lord Jesus here let them go.

Then they come to the Lord Jesus back with the donkey and the colt, and they take their coats off, make a saddle on the colt and the donkey, quite a heap of them on the back, and the Lord Jesus chooses the colt, help him mount that animal, and the Lord Jesus sits on the animal, on the colt, a young donkey, and they go a few miles to Jerusalem and the people start cheering, crowds in the city and they said praising him, taking the branches off the trees and putting their clothes before him on the road, they rolled out the carpet for him. See how public, what a difference. He was always so shy, so secret, a pattern of secrecy. He lets it go now. Now he's bold and courageous and the Lord Jesus knows what he's doing.

Think about that. The Lord Jesus knew, "They will now arrest me. They will get so mad. I provoke them now." That was also his purpose, it was his time to do this, to go public, to be bold and open so they would be angered and they would not let him go anymore. It was his choice. So if he would have not suppressed earlier, they would have captured him

before, many times even, but they could not do that. The Lord Jesus escaped all the time until this time. He had to preach first all the sermons. He had to do all the miracles he had first. Had to do all the work completely. He went at a slow pace. The Lord Jesus did not hurry but now it was his time and he knew he was going to die. So it was his initiative to go to Jerusalem, his initiative to sit on the colt, it was his initiative to be so public and visible because he was going to die. But you see this, congregation, and what do you think? The absolute willingness of the Lord Jesus to die, to pay the price, to give his blood, even to be crucified. He was so willing. He was not reluctant at all. He took the initiative and he loved the Father through the work. Love for his Father, love for the church, love in general, the Lord Jesus goes his way to save people from their sins, to save the lost, and he fully realizes the enthusiasm and the rage to leaders.

Question: do you adore him for that? You say, "Oh, that's the Savior indeed." Exactly. He takes the lead. He goes at his own pace. He takes his time so faithfully, so mercifully, so courageously to pay the price, to do the Father's will, to obey him, to save people from their sins. Do you adore him? Have you ever? What's your answer? Yes or no? Have you ever adored him and looked upon him and said, "That's him, that's what I'm in need of. He paid the price and it is my Father's will to do his pleasure."

You know, everything works together for good. A donkey, the time, everything is planned and scheduled. Nothing happens too early nor too late. It's in the Lord's hands. He goes all the way at his own time, willingness to save people from their sins. And straightaway the disciples went and straightaway they found him. They see the Lord Jesus sitting there on the donkey, on the colt, public entrance. So the second thought: meek entrance.

Now congregation, young people, do you see the Lord Jesus there sitting on a colt? Should he not have done it differently? What about a high-spirited war steed? A strong horse? War steed, strong, high-spirited war horse? Sitting on that and entering Jerusalem? What about a prancing white stallion, the Lord Jesus sitting on that triumphantly going to Jerusalem in control of that animal? A white horse, a white stallion prancing? No, the Lord Jesus traveled on a colt. Nobody ever sat on that before. Think of the sepulcher the Lord Jesus was buried in. Nobody was in there before and this colt nobody had sat on him, he was an unbroken animal and the Lord Jesus chose to sit on that animal. So pristine. So young. So beautiful. So meek.

See verse 4 and 5, "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," meek, "and sitting upon an ass, and a colt the foal of an ass." The Lord Jesus sitting on a colt and people throw their garments on the ground, roll out the carpet for him, take branches from the trees as decoration, a lot comes before and behind, and the Lord Jesus sitting there coming close to Jerusalem and all the citizens moved. "Who is this," they said? And they said, "This is the prophet of Galilee."

He comes in triumphantly. Triumphantly? I don't know about that. Triumphantly, you know, think of Rome when someone, a General in Rome had conquered a country and came back home, homecoming of him. The gates are opened. Sitting on his horse. Slaves

following him. Wagons pulling the goods behind him. He went wandering through the city of Rome ending up at the temple of Jupiter. This is so different, the Lord Jesus not coming with pride and pomp but so lowly and meek of heart on the colt of an ass. You know, in Rome they would praise people, the Generals, the warriors, for their war-making capabilities. This is such a different mindset. Donkeys were animals used in time of peace, consider them peaceful and lowly of heart.

So that's what the Lord Jesus is doing, he fulfills the prophecy of Zechariah 9:9. Zechariah 9:9, that's the prophecy he's quoting, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just," thy King just, "and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Behold, thy King cometh unto thee. Behold, rejoice, rejoice with great rejoicing, O daughter of Zion. He is just. He is having salvation. That's something. It's my privilege to preach to you this morning, the just one having salvation. Do you see him sitting there on the colt, having salvation to save people from their sins?

Two things. What is easier, to approach someone on a prancing stallion or someone sitting on a colt? What's easier? What's more approachable? The Lord Jesus wanted to sit on the colt and inviting people, "Don't be afraid of me." He does not want to intimidate people. He wants the people to be lowly and meek themselves but not afraid of him. He invites people, "I am meek and lowly of heart." So when you pray to the Lord Jesus, don't be afraid of him. You say, "But I've sinned so much. I'm so unworthy of God's grace. I am worthy of hell." I know. You don't have to be afraid though. He is sitting on the colt and he is encouraging you to call upon him and to come to him to seek salvation. Only in him.

Meek. I'd like to begin with what Luke says about this, Luke 19:41, something that is not mentioned here. Luke 19:41, "And when he was come near, he beheld the city," the Lord Jesus sitting on the colt coming close to the city, he looked at the city, Jerusalem, and he began to cry. Not mentioned in Matthew, mentioned in Luke. "And when he was come near, he beheld the city, and wept over it," the Lord Jesus crying, "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." The Lord Jesus sitting on that young donkey coming to Jerusalem and crying about Jerusalem with all those unconverted people. He had preached unto them about peace. It was hid from their eyes. They didn't see it. See how lowly of heart? He cried about the crowd. He cried about those people that did not pay attention to his preaching.

So that's the same Jesus as he preached. He has not changed, has he? And when he was come near, he beheld the congregation of Chilliwack, young people, the elderly, the middle-aged, he saw them and he wept over them. Still the same Lord Jesus on that colt crying, "Saying, If thou hadst known, even thou, at least in this thy day," your day, your blessings, account of your day whether you see it, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." The judgments are coming but not yet.

See, congregation, how humble of heart, how lowly of heart also this morning hour? We have hidden our sin before him, given him reasons to let him be angry and punish us, and the Lord Jesus said, "Not yet. I reach out to you. I sit on a colt. I cry over you. O Jerusalem, Jerusalem. Think of your peace. I preach to you salvation. Behold, thy King cometh unto thee." He is just as you are not. He is just and having salvation and willing to save you from your sins. Having salvation. There is no other one that can give salvation but him. With a meek public entry into Jerusalem. You know, if you would see that, that brokenness in the heart of the Lord Jesus, that meekness if you could see it, only that can break the heart. The law with the prancing stallion, with threatenings and fear does not break the heart but this does if you could only see it. It'll be something to die without grace and the Lord Jesus saying to you, "I went by on a colt as a picture of God's grace in myself, and I showed you my willingness and now it's too late."

One more thing, if the Lord Jesus is so meek to that people, how about you? Are we meek? "Take my yoke upon you and learn of me for I am meek and lowly in heart and you will find rest for your souls." That's also a fruit of grace to also become lowly, to become meek, to not have a great big mouth anymore, you don't have all the explanations anymore. The Lord breaks your heart and makes you lowly and that translates into your old behavior and your marriage, and your family, and your parenting, and your respect for others. "Learn of me for I am meek and lowly in heart." Be the first ones to bow your neck and to take the lowest place in your problems, in your disagreements. Don't sit on that stallion, sit on the colt. Sit on the colt in your family. Be lowly of heart that's full of grace, that's also God's will.

Christ's last entry into Jerusalem: a public entry, a meek entry, and people call upon him. Do you see them? The disciples put their clothes on the donkeys and the Lord Jesus takes the younger one and then the people follow their example and take their coats off and throw them on the ground, and the donkey steps on it. They follow him, take the branches, the palm branches out of the trees, cut them off and decorate the road. And then they sing and praise. Luke 19 gives some more details. Let me show it to you. "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice," the whole multitude of the disciples began to rejoice, "and praise God with a loud voice for all the mighty works that they had seen." They had seen so much, all the miracles, they praised God. The resurrection of Lazarus and many other things, they praised God for the mighty works the Lord Jesus had done, "Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

And then according to Matthew, a key word, "Hosanna." Hosanna, they cried. They call upon him, what does this Hosanna mean? Hosanna, congregation, means Hosan-na, Hosan-yet, Hosan-now. The "na" is a piece that put emphasis on that, and the first part, hosanna, means save us; rescue us; deliver us; take us out of the hands of the Romans; we are in trouble; deliver us. So quite something, congregation, that the people have such expectations of the Lord Jesus Christ sitting on an ass, sitting on a colt, and the people cheering and praising him and being so enthusiastic, and the Lord Jesus hears them saying, "Save us! Save us now! Save us yet! It's urgent, this is the time, save us now!"

Hosanna. Hosanna in the highest. Thou comest from the highest place. Thou art the gift of God. Come now! Come now!"

It was not the Feast of Tabernacles. It kind of looked like it with all those branches. It was very busy in the city and the people asked, "Save us!" And what did they mean? I'm not so sure. Some may have meant save us from our guilt, save us from our sins, save us from our unworthy state in ourselves. Others may have said save us from our problems in this life, save us from death, save us from the consequence of sin. Save us. But over time the word Hosanna also became a word of praise, so this Hosanna in the highest, praise the Lord, rescue us, Lord, give glory to thyself by rescuing us. Hosanna in the highest, calling upon him.

It's ironic because the Lord Jesus was going to do that exactly. He was on his way to save but those same people, at least some of them, not too long later, a week later the same crowd or a little bit different crowd, these same people they cry out, "Crucify him! Crucify him!" Apparently there are so many so fake. It is surreal, they mean well yet so fake. So enthusiasm can quickly change around.

So we are called also to follow him and to seek salvation in him. What do we need to seek salvation for? Actually two crowds. We read in John about this. John writes there was also a crowd that went before the crowd in Jerusalem already and they came back and two crowds meet each other. Oh, there is enthusiasm in all those people circling around the Lord Jesus before and after. "Hosanna in the highest." The Lord Jesus came to save. Salvation is in him but not in the way they had expected. He brings salvation by delivering himself over unto death. He brings salvation by being crucified, by absorbing the wrath of God. He brings salvation by dying himself and rising from the dead.

Would you have followed as well? If you would have been there, would you have also taken some clippings of the branches of the trees and said, "Hosanna in the highest"? Praise him for his mighty works? Following the Lord Jesus into Jerusalem to the temple? Would you have followed him and cried out also at the top of your lungs, "Hosanna, Hosanna!" Expecting the kingdom? "Blessed be the kingdom of our father David that cometh in the name of the Lord. Hosanna the highest!" But the Lord Jesus came to save in a different sense, right? What do you need Christ for? For your problems? For your loneliness? For your frustrations? For all your consequences of sin? Or for God himself, to be restored to God in his favor? To have your sins erased? To have access to God?

The people made room for the Lord Jesus and put out the carpet for him. They highly esteemed him. [unintelligible] They esteemed him. Do we esteem the Lord Jesus Christ? Do we take our coats off? Do we adore him? Follow him for real reasons and not for other reasons? Do you sit outside and just paralyzed, do nothing? He is the gift of God and may the Lord work that true humility in our hearts of needing him, following him, and crying, "Hosanna in the highest!" May I invite you to pray today and to cry, "Lord, Hosanna, save yet. It's so long, Lord, we're waiting so long, I'm struggling so long. Save me now! Save me! I can't wait!" May the Lord give that urgency in our hearts, "Hosanna in the highest." It comes from the Lord lowly to men in the Lord.

They are calling upon him, so Christ's last entry into the city of Jerusalem, a public entry. Before so secret but so willing now to be going public and to accept all the consequences of it. So meek on a colt and they call upon him. It brings us to the application. Let's go back into the story and let me show you a few details we have overlooked so far, repeat a few things. What did the disciples say to those men as to what they were doing taking those donkeys along? "The Lord needs it." Not our Lord. They did not say "our Lord." They did not say "your Lord." They said "The, The Lord needs them." There is only one over the whole world, The Lord. So the Lord Jesus Christ not only Lord of his people, not only Lord of Israel, he's Lord of the whole world. The Lord. We cannot go around him and say, "It's not my Lord. I have nothing to do with him." He's The Lord. May that dawn on you, young friends, older ones. He is The Lord, in a sense, your God, your Lord, The Lord Jesus, the only name. You have no right, there is no way you can go around him. It's The Lord. May that sink in, "I've sinned against The Lord. I seek salvation in The Lord."

And those owners let them go. They had love in their hearts for the sake of the King, friends, or they felt the authority of the Lord Jesus Christ to let go and they sacrificed for God's service willingly under the urging of the Spirit to let go, let go of those donkeys to free them. "Take them. Take them along. It's worth it." You see, the Lord's authority was powerful. He speaks with authority not as the scribes, as the Pharisees, but as the Christ.

And why did Matthew mention Zechariah 9:9? Because it helped people? No, Matthew is Jewish. Matthew is the same as Levi and he's known for quoting texts from the Old Testament because he writes to Jewish people. Matthew wrote to the Jewish people proving that Christ is the Messiah and he says something like this, "This Jesus is your Savior. He was predicted, prophesied about in the Old Testament. You know, he's a strange King, the foreign King, he's your King, the promised King, the same King that Zechariah speaks about."

So it's also important today to know that this is all a fulfillment of the Old Testament, you know, is one Bible, and the same Savior in the Old and New, so may he also be becoming, in that sense, your King. [unintelligible] this chapter, those people singing, praising, impressed, enthusiastic, praising God and saying, "Hosanna," so you would say that's the work of the Spirit, right? It's not from yourself or the devil, the Lord's work, do you see that, people cheering much to the Lord? I'm not so sure because sin and meaning well, being impressed, talking about grace and being serious, and sing psalters, and love the doctrine, and follow the Lord Jesus cheering, putting their coats over the road, we say it's the work of the Spirit? Not necessarily, right? We can come so close, so close. Do we need the Lord Jesus for the right reason, for our sins, for our guilt? We have done unto him, we have grieved him to the heart, right? Do we know him in that sense because people can just change so quickly. The seed falls also among the thorns and also in stony places, so much temporary faith, impressions, not saving but the mind.

You read commentaries on this Bible chapter, some overlook that and don't realize it, how selfish it was. So that's why when people are full of enthusiasm about Jesus, we do not lay on hands immediately and say, "Oh, you're saved." We just wait also a little bit

longer, over winter, over summer, and see what it will bring if it will last. Be cautious and loving and cautious.

So things can change, right? Singing and then, "Crucify him!" Pilate said to the crowd, "Should I let Barabbas go?" "No, crucify him! Crucify him!" By the way, what about the Apostle Peter? He said, "Thou art the Christ, the Son of the living God." And later on he said, "I don't know the man." He made an oath and denied the Lord Jesus Christ. Even God's people can change around but, you know, he had to cry bitterly and he repented of that. God's people can change in their moods, in their frames.

I was thinking the other day, the day of Pentecost, the Apostle Peter preaching, "They crucified him," and some of the same crowd, I'm sure, repenting and then saying, "Men and brethren, what shall we do?" They come to the realization that they have sinned against Christ and crucified him and seeing the hypocrisy, repent of that.

The Lord Jesus sitting on a colt. I take you, finally, to Revelation 19, "And I saw heaven opened, and behold a white horse," a white horse, "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself." Someday the Lord Jesus will appear not on a colt but on a white horse, and he is True and Faithful, and then it will be so different. No meekness anymore but judgment and fierce anger as you can see yourself if you read the whole chapter of Revelation 19. Behold the white horse.

It's not so far yet. He still comes by today on a colt, meek, the foal of an ass, going [unintelligible], "Seek me. Seek me. I'm approachable. Seek me. I live. I mean well. You see me crying," the Lord Jesus is crying and the Lord blesses that. Do you see that? You are such a fool, you say, "I haven't seen that ever. I've been sitting in church so long. I've never seen the Lord Jesus coming by on a colt begging me, beseeching me, 'My son, my daughter, give me your heart.'" Has your heart been broken before, seeing against whom you have sinned being such a meek one? Such a good one? Such a merciful God? That's repentance, you know, it's repentance, repentance of your sin against a good God.

Rejoice, be exceedingly glad, look at the joy in him. Rejoice greatly, you understanding God's grace, people of the Lord. Rejoice greatly, O daughter of Zion. The reasons to rejoice. Rejoice. Behold, thy King cometh unto thee. He is just, having salvation. Rejoice.

One more thing, Mark 11 gives another detail. "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve." The Lord Jesus went into the temple, looked around, that's the last time, right? Looked around, went back to Bethany for the night. It sank in he was [unintelligible] himself. In a few minutes it sank in it was all ahead of him. To save you from your sins was his purpose. He did it so consciously. He looked around, did not forget anything, completely aware of things around him, and feeling very deep to save them from their sins.

Congregation, someday he will come on his stallion. Now he comes on a colt. Seek him and live. Amen.

O Lord, may it please thee to bless the word to the hearts that some may have breaking hearts to say, "Oh, now I see him. I have sinned against a holy God, against a good-doing God," that hearts may break, Lord, today and sinners may begin to rejoice in such a Savior who came to seek them, the lost. Please save back home this morning, back to their house tonight, but also thy blessing upon all the words being spoken today. We ask in Jesus' name alone. Amen.