

Prophecies Fulfilled on Palm Sunday

Matthew 21

March 24, 2024

Pastor Gary Hollinger

All that happened to Jesus was in fulfillment of Old Testament prophetic prophecy.

I. The Triumphal Entry was Jesus' public proclamation that He was the Messiah. (v. 1-11)

a. His means of transport was predicted by Zechariah 9:9.

“Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. (Mark 11:2)

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. Just then a man in their synagogue who was possessed by an impure spirit cried out, “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

“Be quiet!” said Jesus sternly. “Come out of him!”²⁶ The impure spirit shook the man violently and came out of him with a shriek.

The people were all so amazed that they asked each other, “What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.” News about him spread quickly over the whole region of Galilee. (Mark 1:21-27)

b. The date of His public proclamation was predicted by Daniel 9:25.

“Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary. Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name.” (Daniel 9:17-19)

“Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. (Daniel 9:25-26)

The date of the word going out to restore and rebuild Jerusalem was the Decree of Artaxerxes given to Nehemiah on March 5, 444 BC

The “sevens” are periods of seven years.

The Jews had a 360 day calendar

During first seven “sevens” Jerusalem was rebuilt under Nehemiah after Babylonian captivity.

Sixty-two sevens (434 years)

173,880 days ends on March 30, AD 30

$173,880 \div 360 = 483$ years (434+49)

The end of the sixty-two “sevens” is the very day of Jesus’ Triumphal Entry

II. The hearts of the religious leaders were utterly hardened to Jesus. (v. 12-17)

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!” His disciples remembered that it is written: “Zeal for your house will consume me.”

The Jews then responded to him, “What sign can you show us to prove your authority to do all this?”

Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken. (John 2:13-22)

Even after Jesus had performed so many signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet:

“Lord, who has believed our message
and to whom has the arm of the Lord been revealed?”

For this reason they could not believe, because, as Isaiah says elsewhere:

“He has blinded their eyes
and hardened their hearts,
so they can neither see with their eyes,
nor understand with their hearts,
nor turn—and I would heal them.” (John 12:37-40)

III. The cursing of the fig tree was a picture of Israel’s failure to produce the fruit of repentance. (v. 18-22)

All the stars in the sky will be dissolved
and the heavens rolled up like a scroll;
all the starry host will fall
like withered leaves from the vine,
like shriveled figs from the fig tree. (Isaiah 34:4)

“I will take away their harvest,
declares the LORD.

There will be no grapes on the vine.
There will be no figs on the tree,
and their leaves will wither.
What I have given them
will be taken from them.” (Jeremiah 8:13)

IV. The religious leaders refused to acknowledge or accept the evidence of Jesus authority. (v. 23-27)

When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law. (Matthew 7:28-29)

When the men came to Jesus, they said, “John the Baptist sent us to you to ask, ‘Are you the one who is to come, or should we expect someone else?’”

At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. Blessed is anyone who does not stumble on account of me.” (Luke 7:20-23)

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! (John 1:29)

“Do not let your hearts be troubled. You believe in God; believe also in me. My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.” Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him.”

Philip said, “Lord, show us the Father and that will be enough for us.”

Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. (John 14:1-11)

But the Pharisees said, “It is by the prince of demons that he drives out demons.” (Matthew 9:34)

Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.” (Acts 19:4)

V. The Parable of the Two Sons contrasts the response of sinners with that of the religious leaders. (v. 28-32)

VI. The Parable of the Vineyard Tenants points out that Jesus’ rejection was prophesied as well. (v. 33-46)

The disciples came to him and asked, “Why do you speak to the people in parables?” He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. This is why I speak to them in parables:

“Though seeing, they do not see;
though hearing, they do not hear or understand.
In them is fulfilled the prophecy of Isaiah:
“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.
For this people’s heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them.’

But blessed are your eyes because they see, and your ears because they hear. For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it. (Matthew 13:10-17)

One day Jesus was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was with Jesus to heal the sick. Some men came carrying a paralyzed man on a mat and tried to take him into the house to lay him before Jesus. When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat through the tiles into the middle of the crowd, right in front of Jesus.

When Jesus saw their faith, he said, “Friend, your sins are forgiven.”

The Pharisees and the teachers of the law began thinking to themselves, “Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?”

Jesus knew what they were thinking and asked, “Why are you thinking these things in your hearts? Which is easier: to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? But I want you to know that the Son of Man has authority on earth to forgive sins.” So he said to the

paralyzed man, “I tell you, get up, take your mat and go home.” Immediately he stood up in front of them, took what he had been lying on and went home praising God. Everyone was amazed and gave praise to God. They were filled with awe and said, “We have seen remarkable things today.” (Luke 5:17-26)

Jesus performed many other signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name. (John 20:30-31)