

“On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord. ¹⁴ And Jesus, when he had found a young ass, sat thereon; as it is written, ¹⁵ Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass’s colt. ¹⁶ These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. ¹⁷ The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. ¹⁸ For this cause the people also met him, for that they heard that he had done this miracle. ¹⁹ The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.” (John 12:12-19)

John wrote his gospel for the specific goal of presenting Jesus as the Son of God [John 20:31], and that believing we might have eternal life. Bible history is not written to be strictly chronological or to give all the details of the history, but for the purpose of showing the meaning of the events and the character of the people involved. The Bible is God’s interpretation of Creation and the events of His providence, teaching us that we do not live by bread alone but by every word that proceeds from the mouth of God.

With that in mind, I would set the stage for this great event: the Entry into Jerusalem that we read of a few moments ago from John’s Gospel. The event is record in Matthew, Mark, and Luke and there are some differences because the other evangelists had their own purposes in writing. The differences are easily reconciled and I will not do that, but will follow John’s account and try to observe the lessons the Holy Spirit would have for us. But before I do that, I would observe the context into which John places these events. Great and momentous events were unfolding before the eyes of the disciples, events that they did not understand until after the resurrection of Christ from the dead. What were the events in that immediately preceded Christ’s entry into Jerusalem.

1. The resurrection of Lazarus. See John 11:25,26: “²⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: ²⁶ And whosoever liveth and believeth in me shall never die. Believest thou this?”
 2. The plot of the Pharisees and chief priest to put him to death; that one should die for the people, not even understanding what they said. They also included Lazarus in the plot, for him being alive was a witness for Christ. Jesus withdrew from open ministry and there was speculation whether He would go up to Jerusalem for the feast of the Passover.
 3. He does, indeed, go up, to Bethany which was right next to Jerusalem,
 4. A supper was held for him, with Mary, Martha, and Lazarus, at the house of Simon the Leper. Mary anointed him with a very costly ointment, the top of the line. She poured it on his head and his feet, and wiped his feet with her hair. Jesus said it was for his burial. The odor of the ointment filled the room. Judas murmured against this, pretending concern for the poor, and the other disciples were affected by his griping. Judas was a thief. What a lesson there is in that fact! But I will not be distracted.
 5. So we come to the entry into Jerusalem, shortly after this supper with His close friends. Let us look at the things of that day, as recorded by John.
- I. The event, the Triumphal Entry into Jerusalem.
 - A. He sent two of His disciples to bring a donkey with her colt to him. Jesus rode on a colt that had never been ridden before.
 - B. They put their garments on the colt and Jesus rode the animal into the city.
 - C. There was a great multitude with children. They cut down palm branches and spread them and their garments in the way before Him. They all cried “hosanna: Blessed is the King of Israel that cometh in the name of the Lord.”
 - II. The prophecies; let us look at them
 - A. Isaiah 62:10-12: “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. ¹¹ Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. ¹² And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.
 1. The message was to be preached unto the end of the world.
 2. The triumphant king brings salvation and reward and does His work. The result is a holy people.
 - B. Zechariah 9:9: 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.
 - C. Psalm 72:17-19: “His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.”
 - D. Psalm 118:16ff. Turn to and read.
 - III. The Understanding: after Christ is glorified. Then they understood the nature of His kingdom.
 - A. It would come only after his death and burial and His resurrection from the dead.
 - B. It would come after He had gone away from them as He would tell them in John 14
 - C. It would come after He had ascended into Heaven. It was necessary that He go away, for the kingdom would be spiritual, in their hearts, not in the flesh.
 - D. Paul understood this in Ephesians 4:8-14. This is companion to Isaiah 62, which I read a moment ago.

1. The gospel would be preached to the end of the world.
2. The Lord Jesus gives gifts to men; rewards to His people. Spiritual gifts to build and perfect the church\
3. His people would comprise a new holy city, a new Jerusalem.
 - a. They are called The holy people “the perfection of the saints.
 - b. They are called the Redeemed of the Lord. He led captivity captive: Eph. 4:8 and Ps. 68:18
 - c. They are called “Sought out” The called of Ephesians 4:2

Application:

1. Let us give up ourselves to Christ: welcoming Him and honoring Him as the multitudes: not as the chief priests and Pharisees who tried to get rid of Him. What they did with their bodies in welcoming Him into Jerusalem, let us perform in our hearts as well as speak His praises on our tongues.
2. We must believe the redemption that He brings to us. Hosanna: Save us, O Lord, from our sin and misery. Put your love in our hearts, your praises on our lips, and order our way in your word and spirit.
3. God is a spirit, and He must be served with our hearts and souls, not just the motions of the body. We are to love Him with all our hearts, souls, minds, and strength, just as Jesus did.
4. Let us love the church, for we have been sought out, gathered, and called by the Lord Jesus to be one and to love one another as He has loved us. We are living stones in the temple of the Lord; we are bone of His bones, flesh of His flesh; members of His family; subjects of His kingdom.

May God bless you. Amen and Amen.