

MATTHEW 21

Jesus Enters Jerusalem on a Colt (Matthew 21:1-11)

1 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives,¹ then Jesus sent two disciples, 2 saying to them,

Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. 3 If anyone says anything to you, you shall say, The Lord needs them, and he will send them at once.

4 This took place to fulfill what was spoken by the prophet [Zechariah] saying,

5 Say to the daughter of Zion [Jerusalem], Behold, your king is coming to you, humble (πραῦς),² and mounted on a donkey, on a colt, the foal³ of a beast of burden.⁴

6 The disciples went and did as Jesus had directed them. 7 They brought the donkey and the colt and put on them their cloaks, and he sat on them. 8 Most of the crowd (ὄχλος) spread their cloaks on the road,⁵ and others cut branches from the trees and spread them on the road. 9 And the crowds (ὄχλοι) [of believers] that went before him and that followed him were shouting,

¹ **Matthew 24:3** 3 As [Jesus] sat on the Mount of Olives, the disciples came to him privately.... **Matthew 26:30** 30 When they had sung a hymn, they went out to the Mount of Olives. **Luke 19:37** 37 As [Jesus] was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice.... **Luke 21:37** 37 Every day [Jesus] was teaching in the temple, but at night he went out and lodged on the mount called Olivet. **Luke 22:39** 39 [Jesus] came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. **John 7:53-8:2** 53 They went each to his own house, 1 but Jesus went to the Mount of Olives. 2 Early in the morning he came again to the temple. **Acts 1:12** 12 [The apostles] returned to Jerusalem from the mount called Olivet that is near Jerusalem, a Sabbath day's journey away.

² “[P]ert. to not being overly impressed by a sense of one’s self-importance, *gentle, humble, considerate, meek*” (BDAG, 861). **Matthew 11:29** 29 Take my yoke upon you, and learn from me, for I am humble (πραῦς) and lowly in heart, and you will find rest for your souls.

³ The mare’s presence indicates the colt was very young.

⁴ **Zechariah 9:9** 9 Rejoice greatly, daughter of Zion! Shout aloud, daughter of Jerusalem! Behold, your king is coming to you. Righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.

⁵ Those placing cloaks and branches on the road are making a political statement. They are taking Jesus’ side. **2 Kings 9:13** 13 In haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, Jehu is king.

Hosanna to the Son of David!⁶ Blessed is he who comes in the name of the Lord!⁷
Hosanna in the highest!⁸

10 And when he entered Jerusalem,⁹ the whole city [of Jerusalem] shook (σειώ, aor. pass.)¹⁰ saying,

Who is this?

11 And the crowds¹¹ [of believers entering Jerusalem] said,

This is the prophet¹² Jesus, from Nazareth¹³ of Galilee.

Jesus Cleanses the Temple (Matthew 21:12-17)

12 And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. 13 He said to them,

It is written, My house shall be called a house of prayer, but you make it a den of robbers.¹⁴

⁶ See “Verses on Davidic Covenant.” **Matthew 1:1** 1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. **Matthew 9:27** 27 Two blind men followed [Jesus] crying aloud, Have mercy on us, Son of David. **Matthew 12:23** 23 All the people were amazed and said, Can this be the Son of David? **Matthew 15:22** 22 A Canaanite woman from that region came out and was crying, Have mercy on me, O Lord, Son of David.... **Matthew 20:30-31** 30 Behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, Lord, have mercy on us, Son of David! 31 The crowd rebuked them, telling them to be silent, but they cried out all the more, Lord, have mercy on us, Son of David! **Matthew 22:42** 42 What do you think about the Messiah? Whose son is he? They said to him, The son of David.

⁷ This is exactly what Jewish leaders must say at Jesus’ second coming. **Psalm 118:26** 26 Blessed is he who comes in the name of Yahweh! We bless you from the house of Yahweh. **Matthew 23:39** 39 You [Jerusalem] will not see me again until you say, Blessed is he who comes in the name of the Lord.

⁸ **Psalm 148:1** 1 Praise Yahweh! Praise Yahweh from the heavens. Praise him in the heights! **Luke 2:14** 14 Glory to God in the highest, and on earth peace among those with whom he is pleased!

⁹ **Mark 11:11** 11 [Jesus] entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

¹⁰ **Matthew 27:51** 51 The earth was shaken (σειώ, aor. pass.), and the rocks were split. **Matthew 28:4** 4 For fear of [the angels] the guards were shaken (σειώ, aor. pass.) and became like dead men. **Hebrews 12:26** 26 At that time [God’s] voice shook the earth. But now he has promised, Yet once more I will shake (σειώ) not only the earth but also the heavens.

¹¹ See “The Great Game.” The crowds in Jerusalem differ from the crowds coming into Jerusalem.

¹² See “Messiah Jesus as Prophet.”

¹³ **Matthew 2:23** 23 [Jesus] went and lived in a city called Nazareth so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

¹⁴ **Psalm 69:9** 9 Zeal for your house has consumed me.

14 And the blind and the lame came to him in the temple, and he healed them.¹⁵ 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple,

Hosanna to the Son of David!¹⁶

they were indignant, 16 and they said to him,

Do you hear what these are saying?

And Jesus said to them,

Yes! Have you never read,

Out of the mouth of infants and nursing babies you have prepared praise?¹⁷

17 And leaving them, he went out of the city to Bethany and lodged there.¹⁸

Jesus Curses the Fig Tree (Matthew 21:18-22)

18 In the morning, as he was returning to the city, he became hungry. 19 And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it,

May no fruit ever come from you again!

And the fig tree withered at once.¹⁹ 20 When the disciples saw it, they marveled saying,

How did the fig tree wither at once?

21 And Jesus answered them,

Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain,²⁰ Be taken up and thrown into the sea, it will happen. 22 And whatever you ask in prayer, you will receive, if you have faith.

¹⁵ What Jesus did many times outside Jerusalem he now does in the heart of Jerusalem.

¹⁶ It is the children who recognize Jesus as the Messianic king.

¹⁷ Compare the Hebrew and LXX versions of Ps 8.

¹⁸ The Messianic king refuses to sleep in Jerusalem until his kingdom begins. Jesus is not welcome in Jerusalem.

¹⁹ **Luke 13:6-9** 6 A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 And he said to the vinedresser, Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground? 8 And he answered him, Sir, let it alone this year also, until I dig around it and put on manure. 9 Then if it should bear fruit next year, well and good. But if not, you can cut it down.

²⁰ Refers to Zion or the Mount of Olives.

Jewish Leaders Question Jesus' Authority (Matthew 21:23-27)

23 And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching²¹ and said,

By what authority are you doing these things, and who gave you this authority?²²

24 Jesus answered them,

I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. 25 The baptism of John, from where did it come? From heaven or from man?²³

And they discussed it among themselves saying,

If we say, From heaven, he will say to us, Why then did you not believe him? 26 But if we say, From man, we are afraid of the crowd, for they all hold that John was a prophet.

27 So they answered Jesus,

We do not know.

And he said to them,

Neither will I tell you by what authority I do these things.²⁴

Two Parables against Jewish Leaders (Matthew 21:28-[/])

28 What do you think? A man had two sons. And he went to the first and said, Son, go and work in the vineyard today. 29 And he answered, I will not, but afterward he changed his mind²⁵ and went. 30 And he went to the other son and said the same. And he answered, I go, sir, but did not go. 31 Which of the two did the desire of his father?

They said,

The first.

²¹ Jesus is teaching the crowds of believers. The Jewish leaders interrupt him.

²² Matthew invites his readers to ask the same questions.

²³ There are only two choices: from God or from man.

²⁴ Jesus is under no obligation to reveal special revelation to those who have rejected general revelation. The Jewish leaders aren't seeking truth. They simply want to trap Jesus.

²⁵ **Matthew 27:3** 3 When Judas, [Jesus'] betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders.

Jesus said to them,

Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. 32 For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

33 Hear another parable. There was a master of a house who planted a vineyard, put a fence around it, dug a winepress in it, built a tower, leased it to tenants, and went into another country. 34 When the season for fruit drew near, he sent his servants to the tenants to get his fruit. 35 And the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first. And they did the same to them. 37 Finally he sent his son to them saying, They will respect my son. 38 But when the tenants saw the son, they said to themselves, This is the heir. Come, let us kill him and have his inheritance. 39 And they took him, threw him out of the vineyard, and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?

41 They said to him,

He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.²⁶

42 Jesus said to them,

Have you never read in the Scriptures: The stone that the builders rejected has become the cornerstone. This was the Lord's doing, and it is marvelous in our eyes? 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.²⁷ [44 And the one who falls on this stone will be broken to pieces. And when it falls on anyone, it will crush him.]²⁸

²⁶ The Jewish leaders pronounce judgment upon themselves.

²⁷ **Jeremiah 23:1-4** 1 Woe to the shepherds who destroy and scatter the sheep of my pasture! declares Yahweh. 2 Therefore thus says Yahweh, the God of Israel, concerning the shepherds who care for my people: You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares Yahweh. 3 Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. 4 I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares Yahweh.

²⁸ "Many modern scholars regard the verse as an early interpolation (from Lk 20:18) into most manuscripts of Matthew. On the other hand, however, the words are not the same, and a more appropriate place for its insertion would have been after ver. 42. Its omission can perhaps be accounted for when the eye of the copyist passed from ἀρτῆς (ver. 43) to ἀρτόν. While considering the verse to be an accretion to the text, yet because of the antiquity of the reading and its importance in the textual tradition, the Committee decided to retain it in the text, enclosed within square brackets." Metzger, *Textual Commentary on the Greek New Testament*, 47.

45 When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. 46 And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

Jesus Enters Jerusalem on a Donkey (Matthew 21:1-11)

1. Passion week is precisely dated to March-April, 33 ad.
 - a. See Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (2010); Sir Robert Anderson, *The Coming Prince* (2013); and J. Dwight Pentecost, *The Words and Works of Jesus Christ* (2016).
 - b. Saturday, March 28.
 - (1) Jesus drew near to Jerusalem (Jn 11:55) and arriving at Bethany six days before the Passover (Jn 12:1)
 - (2) That evening, Jesus was anointed at Simon the leper's house (Mt 26:6-13; Mk 14:3-9; Jn 12:1-8).
 - c. Sunday, March 29.
 - (1) A great crowd that came to Bethany to see Jesus (Jn 12:9-11).
 - d. Monday, March 30.
 - (1) Jesus' entered into Jerusalem (Mt 21:1-9; Mk 11:1-10; Lk 19:28-40; Jn 12:12-19), visited the temple (Mt 21:10-11; Mk 11:11), and then returned Bethany.
 - (2) This day was Nisan 10 when the lamb was selected for Passover. Jesus was presenting himself as Israel's Paschal lamb.
 - (a) **Mark 11:11** 11 [Jesus] entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.
 - e. Tuesday, March 31.
 - (1) On the way from Bethany to Jerusalem, Jesus cursed the fig tree (Mt 21:18-19; Mk 11:12-14). Then he went to Jerusalem to cleanse the temple (Mt 21:12-13; Mk 11:15-17; Lk 19:45-46). The Jewish leaders began to seek how to destroy him that evening. Jesus left Jerusalem, presumably returning to Bethany (Mk 11:18-19; Lk 19:47-48).
2. Jesus' entry into Jerusalem is mentioned in all four gospels. It is a monumental event. It is the official presentation of Messiah Jesus to the nation Israel as the rightful Son of David.
 - a. The crowd is large.
 - (1) **Lk 19:37** 37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.
 - (2) **John 12:12-13** 12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him crying out, Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!
 - b. The crowd expects Jesus to rule as the Davidic king.
 - (1) **Matthew 21:9** 9 And the crowds (ὄχλοι) [of believers] that went before him and that followed him were shouting, Hosanna to the Son of David!
 - (2) **Mark 11:10** 10 Blessed is the coming kingdom of our father David!

- (3) **Luke 19:11** 11 As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God²⁹ was to appear immediately.
- (4) **John 12:13** 13 Blessed is he who comes in the name of the Lord, even the King of Israel!
- c. The crowd is so excited, it cannot be silent. If it did, the very stones would cry out.
- (1) **Luke 19:39-40** 39 Some of the Pharisees in the crowd said to him, Teacher, rebuke your disciples. 40 He answered, I tell you, if these were silent, the very stones would cry out.
- d. Only Matthew mentions both the donkey and the colt.
- (1) **Luke 19:30** 30 Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden.
- e. Matthew's account is not chronological but thematic.
- (1) **Mark 11:11** 11 [Jesus] entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.
3. Bethany, Bethphage, and the Mount of Olives are Jesus' headquarters. Jesus refuses to lodge in Jerusalem.
- a. **Luke 21:37** 37 Every day [Jesus] was teaching in the temple, but at night he went out and lodged on the mount called Olivet.
- b. **Luke 22:39** 39 [Jesus] came out and went, as was his custom, to the Mount of Olives, and the disciples followed him.
- c. **John 7:53-8:2** 53 They went each to his own house, 1 but Jesus went to the Mount of Olives. 2 Early in the morning he came again to the temple.
- d. **Matthew 24:3** 3 As [Jesus] sat on the Mount of Olives, the disciples came to him privately....
- e. **Matthew 26:30** 30 When they had sung a hymn, they went out to the Mount of Olives.
- f. **Acts 1:12** 12 [The apostles] returned to Jerusalem from the mount called Olivet that is near Jerusalem, a Sabbath day's journey away.
- g. **Zechariah 14:1-4** 1 See, a day is coming for Yahweh when the plunder taken from you will be divided in your midst. 2 For I will gather all the nations (הַגּוֹיִם) against Jerusalem to battle, and the city shall be taken, the houses looted, and the women raped. Half the city shall go into exile, but the rest of the people (הַבְּצִיִּים) shall not be cut off from the city. 3 Then Yahweh will go forth and fight against those nations (בְּגוֹיִם) as when he fights on a day of battle. 4 On that day his feet shall stand on the Mount of Olives (הַר הַזֵּיטִים), which lies before Jerusalem on the east. And the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the mount shall withdraw northward and the other half southward. 5 And you shall flee (נוס) by the valley of Yahweh's mountain, for the valley between the mountains shall reach to Azal (אֶצֶל). And you shall flee as you fled from the earthquake in the days of King Uzziah of Judah. Then Yahweh my God will come and all the holy ones with him.

²⁹ See "Verses on Messianic Kingdom."

4. Jesus must enter Jerusalem on this exact date.
 - a. Jesus has entered Jerusalem many times before. But this time it's different.
 - b. **Daniel 9:25-26** 25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people [Rome] of the prince who is to come shall destroy the city [Jerusalem] and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed [70 ad].
 - c. “The fourth [Persian] decree [related to Jerusalem] was...by Artaxerxes Longimanus, issued on March 5, 444 b.c. (Neh. 2:1-8). On that occasion Artaxerxes granted the Jews permission to rebuild Jerusalem’s city walls. This decree is the one referred to in Daniel 9:25. The end or goal of the prophecy is the appearance of **the Anointed One, the Ruler**. This refers to Christ Himself. God the Father anointed Christ with the Spirit at the time of His water baptism (Acts 10:38), but the anointing referred to here is the anointing of Christ as the Ruler in His kingdom.... This prophecy of the 70 sevens, then, ends not with the First [Coming] of Christ, as some suggest, but rather with the Second [Coming] and the establishing of the millennial kingdom. This 490-year period is divided into three segments: (a) 7 “sevens” (49 years), (b) 62 “sevens” (434 years), and (c) 1 “seven” (v. 27; 7 years). The first period of 49 years may refer to the time in which the rebuilding of the city of Jerusalem, permitted by Artaxerxes’ decree, was completed (444-395 b.c.). Though Nehemiah’s wall construction project took only 52 days, many years may have been needed to remove the city’s debris (after being desolate for many decades), to build adequate housing, and to rebuild the **streets and a trench**. ...**The 62 “sevens”** (434 years) extend up to the introduction of the Messiah to the nation Israel. This second period concluded on the day of the Triumphal Entry just before Christ was **cut off**, that is, crucified. In His Triumphal Entry, Christ, in fulfillment of Zechariah 9:9, officially presented Himself to the nation of Israel as the Messiah.... Thus the first two segments of the important time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them. They totaled 483 years and extended from March 5, 444 b.c. to March 30, a.d. 33. How can 444 b.c. to a.d. 33 equal 483 years? For an answer see the chart ‘The 483 Years in the Jewish and Gregorian Calendars.’ (For more details see Harold W. Hoehner, *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan Publishing House, 1977, and Alva J. McClain, *Daniel’s Prophecy of the Seventy Weeks*. Grand Rapids: Zondervan Publishing House, 1969.)”³⁰
 - d. **Luke 19:41-42** 41 When [Jesus] drew near and saw the city, he wept over it, 42 saying, Would that you, even you, had known on this day the things that make for peace!
 - e. **Lk 9:44** 44 They will not leave one stone upon another in you [in 70 ad], because you did not know the time of your visitation.

³⁰ J. Dwight Pentecost, “Daniel,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 1:1362-1366.

5. Jesus must enter Jerusalem through this exact gate.
 - a. **Matthew 21:1** 1 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives....
 - b. **Ezekiel 11:22-23** 22 Then the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was above them. 23 And the glory (כְבוֹד) of Yahweh ascended from the middle of the city and stopped on the mountain east of the city.
 - c. **“The glory of the Lord...went up from within the city and stopped above the mountain east of it.** As God’s glory left Jerusalem, it passed over the Kidron Valley to the Mount of Olives. This departure signaled Jerusalem’s doom. The city would be devoid of God’s blessing till the glory will return via the Mount of Olives (cf. 43:1-3). It is no coincidence that Christ ascended to heaven from the Mount of Olives (Acts 1:9–12) and promised to return to the same place (Acts 1:11; cf. Zech. 14:4).”³¹
 - d. **Ezekiel 43:1-7** 1 Then [the man] led me [Ezekiel] to the gate, the gate facing east. 2 And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory. 3 And the vision I saw was just like the vision that I had seen when he came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face. 4 As the glory of Yahweh entered the temple by the gate facing east, 5 the Spirit lifted me up and brought me into the inner court. And behold, the glory of Yahweh filled the temple. 6 While the man was standing beside me, I heard one speaking to me out of the temple, 7 and he said to me, Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever. And the house of Israel shall no more defile my holy name....

6. Jesus must enter Jerusalem in this exact way. He’s on a peaceful colt, not a war horse.
 - a. **Zechariah 9:9** 9 Rejoice greatly, daughter of Zion! Shout aloud, daughter of Jerusalem! Behold, your king is coming to you. Righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.
 - b. **Mt 21:4-7** 4 This took place to fulfill what was spoken by the prophet [Zechariah] saying, 5 Say to the daughter of Zion [Jerusalem], Behold, your king is coming to you, humble (πραῦς), and mounted on a donkey, on a colt, the foal of a beast of burden. 6 The disciples went and did as Jesus had directed them. 7 They brought the donkey and the colt and put on them their cloaks, and he sat on them.
 - c. The mare’s presence indicates the colt was very young.
 - d. There couldn’t be a more humble way for Jesus to enter Jerusalem than this.
 - (1) “[P]ert. to not being overly impressed by a sense of one’s self-importance, *gentle, humble, considerate, meek*” (BDAG, 861).
 - (2) **Matthew 11:29** 29 Take my yoke upon you, and learn from me, for I am humble (πραῦς) and lowly in heart, and you will find rest for your souls.

7. Jesus’ offer is clear: “I’m the Davidic king. I’m here to rule. Will you let me?”
 - a. **Genesis 49:9-11** 9 Judah is a lion’s cub. From the prey, my son, you have gone up. He stooped down. He crouched as a lion and as a lioness. Who dares rouse him? 10 The

³¹ Charles H. Dyer, “Ezekiel,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 1:1249.

- scepter shall not depart from Judah nor the ruler's staff from between his feet, until tribute comes to him. And to him shall be the obedience of the peoples. 11 Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.
- b. **Ruth 4:14-17** 14 The women [of Bethlehem] said to Naomi, Blessed be Yahweh, who has not left you this day without a redeemer, and may his name be renowned in Israel! 15 He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him. 16 Then Naomi took the child and laid him on her lap and became his nurse. 17 And the women of the neighborhood gave him a name saying, A son has been born to Naomi. They named him Obed. He was the father of Jesse, the father of David.
- c. **2 Samuel 7:11-16** 11 Yahweh declares to you [David] that Yahweh will make you a house. 12 When your days are fulfilled and you lie down with your fathers, I will raise up your seed after you who shall come from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be to him a father, and he shall be to me a son. ... 16 Your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.
- d. **Matthew 1:1** 1 The book of the genealogy of Jesus Messiah, the son of David, the son of Abraham.
- e. **Matthew 9:27** 27 Two blind men followed [Jesus] crying aloud, Have mercy on us, Son of David.
- f. **Matthew 12:23** 23 All the people were amazed and said, Can this be the Son of David?
- g. **Matthew 15:22** 22 A Canaanite woman from that region came out and was crying, Have mercy on me, O Lord, Son of David....
- h. **Matthew 20:30-31** 30 Behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, Lord, have mercy on us, Son of David! 31 The crowd rebuked them, telling them to be silent, but they cried out all the more, Lord, have mercy on us, Son of David!
- i. **Matthew 21:9** 9 And the crowds (ὄχλοι) [of believers] that went before him and that followed him were shouting, Hosanna to the Son of David!
- j. **Matthew 21:15** 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, Hosanna to the Son of David!³²
- k. **Matthew 22:42** 42 What do you think about the Messiah? Whose son is he? They said to him, The son of David.
8. The crowds coming into Jerusalem differ greatly from the crowds inside Jerusalem. The crowds with Jesus believe he is the Messianic king and prophet. They say exactly what the crowds in Jerusalem should be saying but aren't.
- a. **Mt 21:8-11** 8 Most of the crowd (ὄχλος) spread their cloaks on the road, and others cut branches from the trees and spread them on the road. 9 And the crowds (ὄχλοι) [of believers] that went before him and that followed him were shouting, Hosanna to the

³² It is the children who recognize Jesus as the Messianic king.

Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest! 10 And when he entered Jerusalem, the whole city [of Jerusalem] shook (σειώ, aor. pass.) saying, Who is this? 11 And the crowds [of believers entering Jerusalem] said, This is the prophet Jesus, from Nazareth of Galilee.

- b. This is not the same crowd that arrests Jesus and condemns him to death.
- (1) **Matthew 2:1-3** 1 After Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem 2 saying, Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him. 3 When Herod the king heard this, he was troubled, and all Jerusalem with him.
 - (2) **Matthew 26:55-56** 55 At that hour Jesus said to the crowds, Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. 56 But all this has taken place that the Scriptures of the prophets might be fulfilled.
 - (3) **Matthew 27:20-26** 20 Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. 21 The governor again said to them, Which of the two do you want me to release for you? And they said, Barabbas. 22 Pilate said to them, Then what shall I do with Jesus who is called Messiah? They all said, Let him be crucified! 23 And he said, Why? What evil has he done? But they shouted all the more, Let him be crucified! 24 So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd saying, I am innocent of this man's blood. See to it yourselves. 25 And all the people answered, His blood be on us and on our children! 26 Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.
- c. Those placing cloaks and branches on the road are making a political statement. They are taking Jesus' side. This is all part of the "Great Game."
- (1) **2 Kings 9:13** 13 In haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, Jehu is king.
- d. The Jewish leaders are losing their grip on the people, which is why they want to kill him.
- (1) **John 11:45-48** 45 Many of the Jews therefore who had come with Mary and had seen what he did, believed in him, 46 but some of them went to the Pharisees and told them what Jesus had done. 47 So the chief priests and the Pharisees gathered the council and said, What are we to do? For this man performs many signs. 48 If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.
 - (2) **John 12:9-12** 9 When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. 10 So the chief priests made plans to put Lazarus to death as well, 11 because on account of him many of the Jews were going away and believing in Jesus. 12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him, crying out, Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!

9. Jesus has come to shake things up. He's come to drain the swamp.
 - a. **Matthew 21:10** 10 And when he entered Jerusalem, the whole city [of Jerusalem] shook (σειώ, aor. pass.) saying, Who is this?
 - b. **Matthew 27:51** 51 The earth was shaken (σειώ, aor. pass.), and the rocks were split.
 - c. **Matthew 28:4** 4 For fear of [the angels] the guards were shaken (σειώ, aor. pass.) and became like dead men.
 - d. **Hebrews 12:26** 26 At that time [God's] voice shook the earth. But now he has promised, Yet once more I will shake (σειώ) not only the earth but also the heavens.

10. Jerusalem says no to Jesus' bona fide offer, and it will cost her dearly.
 - a. **Matthew 23:37-38** 37 O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! 38 See, your house is left to you desolate.
 - b. **Genesis 37:5-8** 5 Joseph had a dream, and when he told it to his brothers they hated him even more. 6 He said to them, Hear this dream that I have dreamed. 7 Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf. 8 His brothers said to him, Are you indeed to reign over us? Or are you indeed to rule over us? So they hated him even more for his dreams and for his words.
 - c. **Luke 19:27** 27 But as for these enemies (ἐχθρός) of mine who did not want me to rule as king (βασιλεύω) over them—bring them here and slaughter them in my presence.
 - d. **Luke 19:41-44** 41 When [Jesus] drew near and saw the city, he wept over it, 42 saying, Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.
 - e. **John 1:11** 11 [Jesus] came to his own, but his own people [Israel] did not receive him.
 - f. “When the leaders of the nation registered their rejection of Christ by attributing His power to Beelzebub, the prince of the demons (Matt. 12:24), Christ warned that if they persisted in that view they would be guilty of sin for which there would be no forgiveness (Matt. 12:31–32). He also warned the nation that Jerusalem would be destroyed by Gentiles (Luke 21:24), that it would be desolate (Matt. 23:38), and that the destruction would be so complete that not one stone would be left on another (Matt. 24:2). This destruction was accomplished by Titus in a.d. 70 when he destroyed the city of Jerusalem and killed thousands of Jews. But that invasion, awesome as it was, did not end the nation's sufferings, for **war**, Gabriel said, would **continue until the end**. Even though Israel was to be set aside, she would continue to suffer until the prophecies of the 70 “sevens” were completely fulfilled. Her sufferings span the

entire period from the destruction of Jerusalem in a.d. 70 to Jerusalem's deliverance from Gentile dominion at the Second Advent of Christ."³³

11. In the future, Jerusalem will say yes to Jesus.
 - a. **Matthew 23:39** 39 You [Jerusalem] will not see me again until you say, Blessed is he who comes in the name of the Lord.
 - b. **Genesis 45:3-8** 3 Joseph said to his brothers, I am Joseph! Is my father still alive? But his brothers could not answer him, for they were dismayed at his presence. 4 So Joseph said to his brothers, Come near to me, please. And they came near. And he said, I am your brother, Joseph, whom you sold into Egypt. 5 And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. 6 For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. 7 And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. 8 So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt.
 - c. **Acts 3:19-22** 19 Repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord, 20 and that he may send Jesus, the Messiah appointed for you, 21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of his holy prophets from ancient time
 - d. **Zechariah 12:10-12** 10 I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. 11 On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. 12 The land shall mourn, each family by itself....
 - e. **Romans 11:25-32** 25 I [Paul] do not want you, brothers and sisters, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in. 26 And so all Israel will be saved, just as it is written, The deliverer will come from Zion. He will remove ungodliness from Jacob. 27 This is my covenant with them, when I take away their sins. 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of choice they are beloved for the sake of the fathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. 32 For God has shut up all in disobedience so that he may show mercy to all.

³³ J. Dwight Pentecost, "Daniel," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 1:1362-1366.

Comparison of Triumphal Entry Accounts

Matthew 21:1-9	Luke 19:29-38	Mark 11:1-10	John 12:12-15
<p>1 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, 2 saying to them, Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. 3 If anyone says anything to you, you shall say, The Lord needs them, and he will send them at once. 4 This took place to fulfill what was spoken by the prophet saying, <u>5 Say to the daughter of Zion, Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.</u> 6 The disciples went and did as Jesus had directed them. 7 They brought the donkey and the colt and put on them their cloaks, and he sat on them. 8 Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. 9 And the crowds that went before him and that followed him were shouting, <u>Hosanna to the Son of David!</u> Blessed is he who comes in the name of the Lord! Hosanna in the highest!</p>	<p>29 When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples 30 saying, Go into the village in front of you where on entering you will find a colt tied on which no one has ever yet sat. Untie it and bring it here. 31 If anyone asks you, Why are you untying it? you shall say this: The Lord has need of it. 32 So those who were sent went away and found it just as he had told them. 33 And as they were untying the colt, its owners said to them, Why are you untying the colt? 34 And they said, The Lord has need of it. 35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. <u>36 And as he rode along, they spread their cloaks on the road.</u> 37 As he was drawing near—already on the way down the Mount of Olives—<u>the whole multitude of his disciples began to rejoice and praise God with a loud voice</u> for all the mighty works that they had seen 38 saying, <u>Blessed is the King who comes in the name of the Lord!</u> Peace in heaven and glory in the highest!</p>	<p>1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples 2 and said to them, Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, Why are you doing this? say, The Lord has need of it and will send it back here immediately. 4 And they went away and found a colt tied at a door outside in the street, and they untied it. 5 And some of those standing there said to them, What are you doing, untying the colt? 6 And they told them what Jesus had said, and they let them go. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. <u>8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.</u> 9 And those who went before and those who followed were shouting, Hosanna! Blessed is he who comes in the name of the Lord! <u>10 Blessed is the coming kingdom of our father David!</u> Hosanna in the highest!</p>	<p><u>John 12:12–15 12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.</u> 13 So they took branches of palm trees and went out to meet him, crying out, Hosanna! <u>Blessed is he who comes in the name of the Lord, even the King of Israel!</u> 14 And Jesus found a young donkey and sat on it, just as it is written, <u>15 Fear not, daughter of Zion. Behold, your king is coming, sitting on a donkey's colt!</u></p>

Notes