

**(Matt. 21:1-3)** – *“AND WHEN THEY DREW NIGH UNTO JERUSALEM”* – The Lord Jesus was now on His way to Jerusalem where He would accomplish His Father’s great work of salvation for His chosen people (John 17:4; 19:30), delivering His people from their sins according to His name (Matt. 1:21). This was the work foretold by the prophets as in *Daniel 9:24* – *“To finish the transgression,”* i.e. to shut up, remove, and abolish the guilt of His people by His death as their Surety, Substitute, and Redeemer; *“to make an end of sins,”* – i.e. to clear their account by paying their sin-debt in full, and doing away with any charge that could have gone against them; *“to make reconciliation for iniquity,”* – i.e. to propitiate, to satisfy God’s justice, saving His people, not at the expense of God’s justice, but with its full support and approval as He honored the demands of God’s justice, having died *“the Just for the unjust to bring us to God”* (1 Pet. 3:18); *“to bring in everlasting righteousness,”* – i.e. having established the righteousness of God’s law and justice for His people, He would arise from the grave and ascend unto heaven; *“to seal up the vision and prophecy,”* – i.e. to finalize the Word of promise and all prophecy of His coming into the world to save His people and secure them for glory; *“and to anoint the most Holy.”* – i.e. to enter the holy presence of God to make intercession for His people for whom He died and preserve them unto glory.

When they came *“TO BETHPHAGE, UNTO THE MOUNT OF OLIVES,”* Christ sent two of His disciples to the village where they would *“FIND AN ASS TIED, AND A COLD WITH HER.”* He told them to untie them and bring them to Him, and He assured them that if they told the owner, *“THE LORD HATH NEED OF THEM,”* he would immediately *“SEND THEM”* to Him. All of these events were determined by God before the world began and were prophesied in the Old Testament.

**(Matt. 21:5-7)** – This was a prophecy from *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.”* No one would expect a king to ride into Jerusalem on an ass, but this shows the humility of Christ that He experienced for the salvation of His people (Php. 2:5-11). He would come as a King and a Conqueror riding a white horse in His second coming (Rev. 19:11) to gather His people unto Himself and judge the world in righteousness (Acts 17:31). The disciples did as they were commanded *“AND BROUGHT THE ASS, AND THE COLT, AND PUT ON THEM THEIR CLOTHES, AND THEY SET HIM THEREON.”*

**(Matt. 21:8)** – The Lord now comes riding into Jerusalem with *“A VERY GREAT MULTITUDE”* greeting Him. The hour of His death was approaching, and He determined that every eye would be upon Him as He came to be offered up as God’s sacrifice for sin. Paul told King Agrippa that *“this thing was not done in a corner”* (Acts

26:26). Christ would now be announced in a very public manifestation of recognition. This tremendous outpouring of praise was a divinely-determined prelude to His passion (Luke 22:22).

**(Matt. 21:9)** – The multitude *“CRIED, SAYING, HOSANNA TO THE SON OF DAVID: BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD; HOSANNA IN THE HIGHEST.”* It is clear from what we see later that this multitude believed that Jesus was the promised messiah as they called Him Lord and son of David coming in the name of the Lord, but they thought He would be a military messiah who had come to overthrow Rome and elevate the nation of Israel to power and prestige. Note that the majority of this same multitude who were praising Him would later turn against Him and cry, “Crucify Him.” *“HOSANNA”* means “Lord, save us.” But they did not see Jesus as the Savior of sinners, nor did they see their need of Him to save them from their sins. They did not see Him as the Lord their righteousness, nor did they see a need of a Messiah to establish a righteousness for them before God. They sought deliverance from Caesar, and when they saw otherwise, they turned against Him and chose Barabbas, a thief and a murderer, over Jesus. They failed to see that Jesus did not come to make war with Rome but to make peace with God for His people by the blood of His cross (Col. 1:20).

**(Matt. 21:10-11)** – It has been estimated by some Biblical historians that well over a quarter of a million people were in Jerusalem when the Lord made His triumphal entry. The word *“MOVED”* means “shaken,” as by an earthquake. The massive parade of people, with all their “Hosannas” sent shock-waves throughout the city, and this was felt all the way to the temple and noticed by the chief priests and elders. *“WHO IS THIS?”* This is a question that needs to be answered correctly according to God’s revelation of Christ in His Word. The multitude answered, *“THIS IS JESUS THE PROPHET OF NAZARETH OF GALILEE.”* It is clear that their view of the Messiah was not as high as it ought to have been. They looked upon Him as a prophet sent of God (cf. John 3:2), but not as God manifest in the flesh, nor as the one and only Savior of sinners, nor as the one and only Mediator between God and men. He was (and is) a prophet sent of God, but He is more than a prophet. He was (and is) *“THAT PROPHET”* of whom Moses spoke (Deut. 18:15,18-19; John 6:14). He is also the High Priest and King of kings Who has saved ALL His people, God’s elect from every nation, by His one offering for their sins imputed to Him. He is their Redeemer Who gave Himself a ransom and Who accomplished their complete salvation based on His righteousness imputed to them. He is the Giver of spiritual life to His people as He reveals Himself to them by the power of the Holy Spirit through the preaching of His Word (Rom. 1:1 6-17; 10:13-17; 2 Thess. 2:13-14).