



Why Did Jesus Ride Into Jerusalem?

John 12:12-13: (NASB) *¹²...the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took the branches of the palm trees and went out to meet him, and began to shout, Hosanna! Blessed is he who comes in the name of the Lord, even the king of Israel.*



The last week of Jesus' earthly life was both eventful and tumultuous. His riding triumphantly into Jerusalem four days before his crucifixion was a dramatic and unmistakable display of hope and respect by the hundreds of thousands who honored him as he rode. The events that would take place after his kingly entrance into the city would also be dramatic as the wheels of betrayal and murder would furiously spin towards their grisly end. Through all of this, Jesus never faltered in his character or objectives. Today

we will focus on the powerful messages and prophetic fulfillments that came from his inspiring ride into Jerusalem, as its meaning is far deeper than many realize.



As Christians, we all appreciate what "Palm Sunday" represents. Riding triumphantly into Jerusalem was the MOST PUBLIC EVENT of Jesus' earthly life. What we may not realize is that Jesus did NOT ride into Jerusalem on the Sunday before his crucifixion. He rode in on Monday. This is an important fact. We want to always be as accurate with God's word as we can.

How do we prove it was Monday? Let's do the calculation of days according to Scripture:

John 12:1: (NASB) *Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.*

Six days before the Passover - this is a timing marker. We know Passover that year was the same day as the Sabbath which was always Saturday, the last day of the Jewish week.



Here are two scriptures that make this very clear:

John 19:14: (NASB) *Now it was the day of preparation for the Passover; it was about the sixth hour (See [Mark 15:15](#) - this should say the third hour, not the sixth - about 9:00am). And he (Pilate) said to the Jews, Behold, your king!*

The day before Passover was a *day of preparation for the Passover feast*. This verse says that **on that day** Pilate said, *Behold, your king!* and Jesus was, of course, crucified on that same day.

John 19:31: (NASB) *Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.*

This talks about the *day of preparation for the Sabbath* which was also the next day. The Sabbath and the Passover were on the same day that year, so, therefore, on a Saturday.



Sunday - 9th



JESUS ARRIVED AT THE HOME OF LAZARUS

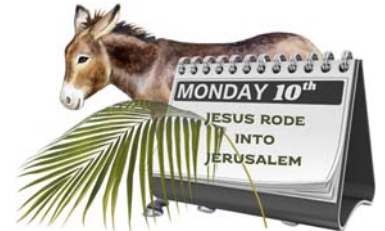
Six days before Saturday is Sunday, so Jesus arrived at the home of Lazarus on the Sunday before Passover.

The Scriptures are very clear as to when he rode into Jerusalem:

John 12:12-13: (NASB) ¹²*On the next day (Monday) the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took the branches of the palm trees and went out to meet him...*

This next day can only be Monday!

The scriptures lay it out - we just have to pay attention. The answers are all in John 12 and John 19. If we put them together, we can see it. Palm Sunday is really Palm Monday!



Jesus was crucified on the same day as the original Passover lamb was slain, which was the day before Passover:

Exodus 12:6: (NASB) *You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. (Some translations say between the two evenings. Twilight was around 3pm, the ending of the day. See Bonus Material for more.)*

The 14th of the Jewish month of Nisan was the day before Passover, and the 15th was the Passover.



According to the Jewish calendar, the next day began around 6pm. Jesus was put on the cross around 9am and died around 3pm. He had to be removed from the cross before approximately 6pm, which would be the next day on the Jewish calendar, before Passover on Nisan 15 began.

Q. Why all this fuss over the date?

As we will soon see, the accurate date will powerfully reflect specific prophecies that show us precious truths regarding the death of Jesus.

This "Palm Monday" becomes a tremendous connecting piece. The Scriptures make it plain. We are following the breadcrumbs of scriptural thought and process. The harmony of Scripture should not be clouded by Christian tradition.



(Source: McClintock and Strong Cyclopaedia of Biblical and Ecclesiastical Literature)
 "In the Greek Church, Palm Sunday was apparently observed as early as the 4th century. In the Western Church...the usage certainly existed in the 7th century. The ordinary reckoning of the events of Passion Week places this event, as its name imports, on Sunday, but a more careful examination of the Gospel narratives inclines us to locate it on *Monday*."

Once we are accurate with Palm Monday, what other lessons come to light?

Let's put the event into its larger context.

Let's look back to six days before Passover when Jesus arrived at the home of Lazarus:

John 12:1-8: (NASB) ¹Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. ²So they made him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with him. ³Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the perfume.



Jesus and those with whom he was traveling arrive at the home of his dear friends, Lazarus, Mary and Martha, six days before Passover. Mary performs this beautiful act, and there is this wonderful setting and peaceful fellowship.

⁴But Judas Iscariot, one of his disciples, who was intending to betray him, said, ⁵Why was this perfume not sold for three hundred denarii and given to poor people? ⁶Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. ⁷Therefore Jesus said, Let her alone, so that she may keep it for the day of my burial. ⁸For you always have the poor with you, but you do not always have me.

- 📖 Jesus knows what is coming and chooses to stay with his friends Lazarus, Mary and Martha. From this and other accounts, we realize the tremendous connection he had with them. They were followers, but they were also dear friends. Their home was a place to rest his head and heart.
- 📖 Mary performs this beautiful anointing as an act of love and profound respect. She does this on her own; no one asked her to do it. She just wants to honor Jesus. We can see the hearts of Mary, Martha and Lazarus reflected not just in their hospitality, but in Mary's act of anointing Jesus.
- 📖 Judas complains!
- 📖 Jesus corrects! This correction plainly tells all listening (including Judas) of upcoming events. Jesus is letting Judas know that he, Jesus, is going to die. Judas may have thought that even if he betrayed him, Jesus would be able to work his way out of the arrest. Plus, Judas could make a little money on the side.

Jesus let everybody know that Mary was preparing for his death, even if those around him did not understand or accept it. He was clear: *Let her alone, so that she may keep it for the day of my burial.*



Jesus had a strong understanding of what was about to happen:

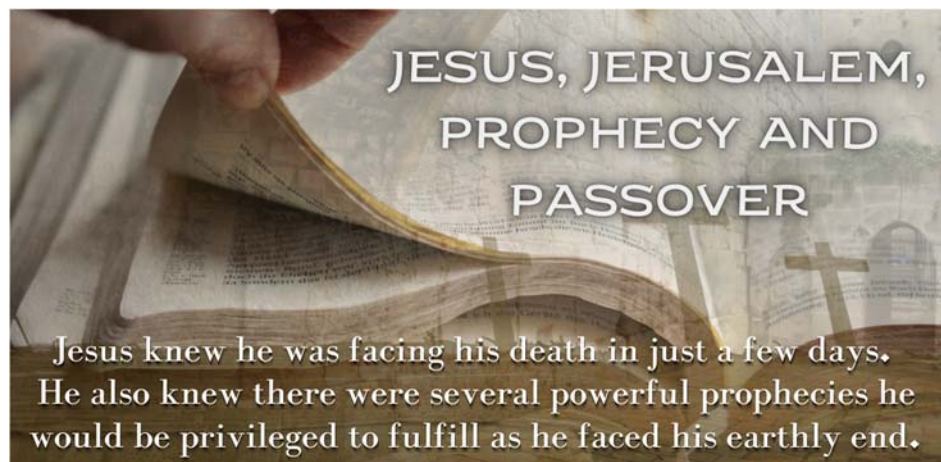
John 12:9-13: (NASB) ⁹The large crowd of the Jews then learned that he was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom he raised from the dead. ¹⁰But the chief priests planned to put Lazarus to death also; ¹¹because on account of him many of the Jews were going away and were believing in Jesus.

Maybe Jesus was there at the home of Lazarus to warn him because Jesus knew the Jewish leaders wanted to kill Lazarus also.

¹²On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took the branches of the palm trees and went out to meet him, and began to shout, Hosanna! Blessed is he who comes in the name of the Lord, even the king of Israel.

We are laying out the whole context in this first segment to get a sense of the broad picture. Jesus starts out six days before the Passover (Sunday) at the home of his friends, Mary, Martha and Lazarus. The *next day* (Monday) he rides into Jerusalem.

- 📖 Jesus was being sought after with great intensity. So many came out to meet him as he entered Jerusalem.
- 📖 Lazarus had also become a spectacle to the public. Jesus going to warn Lazarus of the Pharisees seeking his death is a reasonable deduction.
- 📖 The chief priests and Pharisees were quietly waiting for Jesus and now Lazarus as well.
- 📖 Word traveled quickly through the multitudes who were also waiting for Jesus - though to praise and honor him - unlike the chief priests and Pharisees.
- 📖 Jesus would enter Jerusalem and the hearts of the people on the 10th of Nisan (Monday). We will expand on this date soon.



Even before the big events occurred, we can see how he was continually aware of details, and he followed God's direction.



Jesus contributed to God's will by "setting the stage" as he noticed and capitalized on the details of his moment-by-moment experiences.

**We can see everything in place for Jesus to be received by the people.
What other prophetic details were also in place?**

When we take the time to put it all in order, we begin to realize that God's plan is deeper, more detailed and more interconnected than we might imagine. Jesus riding into Jerusalem was an absolute fulfillment of a prophecy in Zechariah 9. But even more startling is how Jesus was also fulfilling an older and even more significant set of scriptures.

Before we address Zechariah 9, let's go further back to examine the details of the first Passover, found in Exodus. Zechariah 9 and the first Passover go hand-in-hand to teach wonderful lessons.



Exodus 12:1-14, summarized into key points:

Exodus 12:1-2: (NASB) ¹Now the LORD said to Moses and Aaron in the land of Egypt, ²This month shall be the beginning of months for you; it is to be the first month of the year to you.

This initial command from God signaled a new beginning. Israel was about to become a free nation under God, and this Passover event would be the first aspect of their new Law:

(Source: Matthew Poole's Commentary on the Holy Bible) ...but as to sacred and ecclesiastical matters, this shall henceforth be your first month.

In other words, for religious matters, Israel was to change their calendar. *It is to be the first month of the year to you* - because they needed to see a new beginning as they left Egypt. There could not be a bigger "new beginning" than Israel being released from slavery!

Exodus 12:3-4: (NASB) ³Speak to all the congregation of Israel, saying, On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. ⁴Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them...

We were just talking about the 10th. Here it is again - *on the tenth of this month, they were to take a lamb* into their homes. This was a specific day, a specific task and specific conditions.



Choose a lamb that will feed each household:

Exodus 12:5: (NASB) *Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.*

This lamb will be the best of your flock, without blemish and in the early prime of its life.

The reason the lamb was *unblemished* was to show that Jesus' perfect humanity was flawless. Every detail is so inspiring! We need to pause and consider the enormity of these details and what they teach us.

Exodus 12:6: (NASB) *You shall keep <4931> it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight (between the evenings, around 3pm).*

The twilight of a Jewish calendar day at the spring equinox starts roughly at 3pm.

There is a solemnity here on two levels:

1 First, they were to "keep" the lamb from the 10th to the 14th of Nisan.

Keep: Strong's Exhaustive Concordance #4931; *mishmereth*; watch, i.e. the act (custody) or (concretely) the sentry, the post; objectively, preservation, or (concretely) safe

In other words, guard it. Protect the lamb; it is sacred.

This word for "keep" is widely used to show the solemn responsibility of guarding the sacredness of God's laws, ordinances and Tabernacle:

Numbers 3:32: (KJV) *And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge <4931> of the sanctuary.*



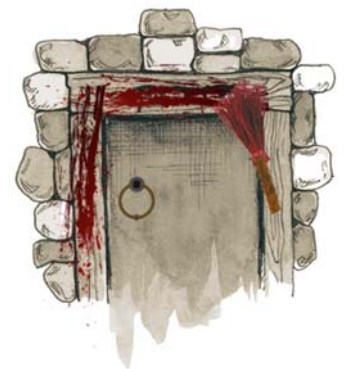
Reading through Leviticus and Numbers, this word *keep* shows a sacred guarding of spiritual responsibilities. This injunction to *keep it* (the lamb) *until the fourteenth day* was much more than to remove it from the flock and keep it separate until then. They were to remove it, keep it separate, protect it and treat it with sacred respect.

2 Second, they were to kill this lamb at twilight, which was about 3pm. This full nation participation shows us the unity of every household.

It was a national action and a personal action all at the same time, which is a big lesson for us:

Exodus 12:7: (NASB) *Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.*

The blood was the unmistakable physical, outward evidence of their sacrifice and compliance - they put the blood on the *doorposts and on the lintel of their houses*. Leviticus 17:11: (KJV) *For the life of the flesh is in the blood...*



There is an amazing picture here. Picture in your mind the two side posts of the doorframe and overlap them as one vertical board. Now take the lintel, the top board above the doorway, and lower it a few feet. It makes a cross. Jesus had his literal blood on his cross.



This shows us that the entire nation was to slay each of their lambs and put their blood on the doorposts at the same time. **Deliverance, likewise, would come simultaneously to every household and to the nation.** Each small picture accomplished what the big picture was meant to show.

Exodus 12:8: (NASB) *They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.*

Roasting was the quickest method of preparation. It was fitting, as they were in haste, for their long-awaited deliverance would come quickly.

Another reason for roasting with fire was that this picture depicted the intensity of Jesus' experience on earth. Being *roasted with fire* was an appropriate description of Jesus' fiery trials.

Each one of the lambs represented Jesus. The blood on the doorposts was Jesus' blood shed to provide the ransom. It shows us deliverance would happen only because of the Lamb. It is a powerful and inspirational picture, and Jesus understood this pictured him.



Exodus 12:10: (NASB) *And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.*

Burn all the leftovers. Jesus was fully consumed over his ministry of three and a half years. This sacrifice was a one-time sacrifice which was burned up and completed. The roasting by fire showed the intensity of the experiences.

There are many layers in this original picture of the Passover that repeatedly reflect the work and sacrifice of our Lord Jesus.

This would become a standard for sacrifices under the Law, as it would prevent the misuse of things that were sacred:

Exodus 12:11: (NASB) *Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD'S Passover.*

This shows the immediacy of their deliverance and the necessity of being obedient and prepared. *It is the LORD'S Passover.*

This passing over would ultimately leave them unharmed and finally free:

Exodus 12:12: (NASB) *For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD.*

This is a sober reminder that all ungodliness and evil idolatry will meet with God's judgment.





There is no hiding from His judgment. The picture of Israel being released from Egypt is a significant picture of God prevailing over evil.



It is interesting how each plague had its application to the different gods of Egypt.



Exodus 7:14-24: water turned to blood
HAPI – EGYPTIAN GOD OF THE NILE, A WATER BEARER



Exodus 7:25-8:15: frogs coming from the Nile
HEKET – EGYPTIAN GODDESS OF FERTILITY WITH THE HEAD OF A FROG



Exodus 8:16-19: lice from the dust of the earth
GEB – EGYPTIAN GOD OF THE EARTH



Exodus 8:20-32: swarms of flies
KHEPRI – EGYPTIAN GOD OF CREATION AND REBIRTH WITH THE HEAD OF A FLY



Exodus 9:1-7: death of cattle and livestock
HATHOR – EGYPTIAN GODDESS OF LOVE AND PROTECTION WITH THE HEAD OF A COW



Exodus 9:8-12: ashes turned to boils and sores
ISIS – EGYPTIAN GODDESS OF MEDICINE AND PEACE



Exodus 9:13-35: hail
NUT – EGYPTIAN GODDESS OF THE SKY



Exodus 10:1-20: locusts
SETH – EGYPTIAN GOD OF STORMS AND DISORDER



Exodus 10:21-29: 3 days of complete darkness
RA – EGYPTIAN GOD OF THE SUN



Exodus 11:1- 12:33: death of the firstborn
PHARAOH – EGYPTIAN GOD WITH ULTIMATE POWER



Check out our CQ Kids videos:
WHAT WERE THE TEN PLAGUES OF EGYPT?
christianquestions.com/youtube

God was showing the Egyptians over and over again that their gods were false gods. None of the plagues ended well - their gods seemed to just bring trouble! We see God's judgment as Pharaoh continually backed away from letting Israel go. There is a lot here that shows us the work of Jesus - not only for the moment of sacrifice - but for the immensity of what deliverance will ultimately mean.

Exodus 12:13: (NASB) *The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*

Their miraculous deliverance would only be possible through the blood of the lamb having been shed and having that blood applied to the doorways of their homes. The entrances to their lives were protected from the curse of sin and death by the blood on the doorposts.

It is faith strengthening to know that each of these individual families, as well as the nation, were protected by God. In each household, there was a firstborn that did not die that night. The blood on the doorpost kept that firstborn alive. The firstborn were protected and after them, all of Israel was protected.

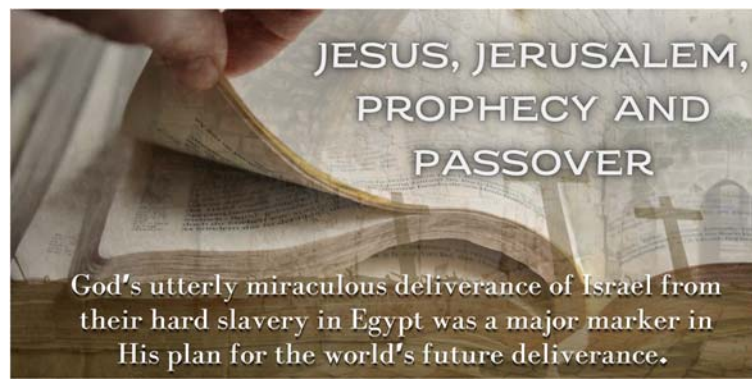
Exodus 12:14: (NASB) *Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.*



**Episode 1224:
Why Should Christians Care About
Israel's Deliverance From Slavery?**

Absorbing the profound lessons Israel's Passover teaches about Jesus

This was to be always remembered within Jewish tradition and history, as it was God's miraculous deliverance! It is one of the most referenced events in all of the Old Testament. Remember, even the first month of their sacred calendar was changed to this month so that they would remember the power of their deliverance. It pictures the power of Jesus.



While His meticulous instructions to them were to seal their obedience and reverence for His will, they also served as a picture for all humanity of what the world's deliverance would look like.

God has plans, knows His purposes and gives prophecies. He knows how it will all work out and shows us previews to boost our faith.

The original Passover has foreshadowed Jesus and he is about to fulfill Zechariah's prophecy. How do these relate to each other?

Understanding the interconnectedness of Scripture in the Bible is a lifelong endeavor, especially when it comes to the role Jesus plays in God's plan. Countless events and people foreshadowed Jesus, and a myriad of prophecies foretold parts of his life.

Zechariah 9 and the Passover are no exception - we need to look at them together to see the biggest picture.

The Christian application to the Jewish Passover:

1 Corinthians 5:7: (NASB) *Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.*

The death of Jesus on the cross saved US - *the church of the firstborn in Hebrews 12:23*. Jesus is OUR Passover Lamb!



The church of the firstborn gives us a hint because the firstborn were the ones who were saved, and THEN the whole nation was saved! There is a bigger picture here. Let's take this truth and use it as a basis for understanding the connections.

Looking at the prophecy in Zechariah:

Zechariah 9:9-12: (NASB) *Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; he is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.*



This is an unmistakably clear prophecy of the main event of the 10th of Nisan - the preparation for Passover.

The Passover lamb was taken in on the 10th of Nisan.

Jesus was received as king (taken into the hearts of Israel) on the 10th of Nisan.

IMPORTANT POINT

Though his triumphant entry into Jerusalem was prophesied about 500 years earlier here in Zechariah, this event happened spontaneously because of the person Jesus was. Unless he sent out invitations to the 300,000 people gathered, this could not have been staged! He did not force this prophecy to come true.

¹⁰I will cut off the chariot from Ephraim and the horse from Jerusalem; and the bow of war will be cut off. And he will speak peace to the nations; and his dominion will be from sea to sea, and from the river to the ends of the earth.



Verse 10 provides a microcosm of the consequence of the Messiah's rejection and death (bringing us back to the Passover lamb), mixed with the broad spectacle of his all-encompassing dominion. It describes Christ's ultimate universal kingdom.

I will cut off the chariot from Ephraim and the horse from Jerusalem; and the bow of war will be cut off - wars will cease, and Jesus will speak peace to the nations. (See Isaiah 2:4)

This is what comes from *Behold, your king!*

¹¹As for you also, because of the blood of my covenant with you, I have set your prisoners free from the waterless pit.



The blood of my covenant jumps out at us as relating to the blood on the doorposts at Passover. This is a continuation of the dominion - the resurrection from death, freeing the prisoners of mankind *from the waterless pit*. Where there is no water, there is no life. These verses show the magnitude of Jesus as king and the result of him riding into Jerusalem.

¹²Return to the stronghold, O prisoners who have the hope; this very day I am declaring that I will restore double to you.



Return to the stronghold - an admonition to come back to Christ whom they rejected, and the consequences of that rejection. *I will restore double to you* - a mirrored repetition of that consequence.



This rejection of the Messiah resulted in a painful consequence for Israel. Israel was favored for a long time and were disfavored for that same amount of time.

In this prophecy in of Zechariah 9 we see:

- The *king is coming*,
- He is *endowed with salvation*,
- He will *speak peace to the nations*,
- *His dominion will be from sea to sea, and*
- *Resurrection, as I have set your prisoners free from the waterless (lifeless) pit.*



This all points to Jesus and the beginning of victory, even though it does not initially look like victory.

Let's look at the fulfillment of Zechariah 9:9-12 as Jesus rides into Jerusalem. We will attempt to read these events in the order that they happened using a compilation of Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44 and John 12:12-19.

Nisan 10:

Mark 11:1-3: (NRSV) ¹When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples ²and said to them, Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. ³If anyone says to you, Why are you doing this? just say this, The Lord needs it and will send it back here immediately.

Jesus knew how he needed to enter the city and arranged for it to be so:

John 12:16: (NRSV) His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.



We marvel at the loyalty of the disciples for doing something that did not make a lot of sense to them at the time. They procured the young donkey without much questioning. We wonder whether Jesus had previously talked to this family about this donkey. This was likely in the area where Lazarus lived, and he might have passed by them many times in previous years, getting to know them as faithful individuals. He may have mentioned at some time that he would need a favor, which they would have readily granted. Who knows? All we know is that Jesus knew what he had to do and set it up in God's way.

Mark 11:4-6: (NRSV) ⁴They went away and found a colt tied near a door, outside in the street. As they were untying it, Luke 19:33: (NRSV) ...its owners asked them...⁵What are you doing, untying the colt? ⁶They told them what Jesus had said; and they allowed them to take it. Matthew 21:6-7: (NRSV) ⁶The disciples went and did as Jesus had directed them; ⁷they brought the donkey and the colt, and put their cloaks on them, and he sat on them.

God ALWAYS provides when His plan needs to progress. The disciples must have been thinking: "Hey, this was all set up. Did Jesus talk to him beforehand?" The Bible does not tell us.





Luke 19:37: (NRSV) *As he was now approaching the path down from the Mount of Olives...*
Mark 11:8: (NRSV) *Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields (among them was) Luke 19:37: (NRSV) ...the whole multitude of the disciples, John 12:17-18: (NRSV) ¹⁷So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead... ¹⁸It was also because they heard that he had performed this sign that the crowd went to meet him.*



This reminds us of the words of John the Baptist when he said in John 1:29, *Behold the Lamb of God who takes away the sin of the world.*

We have this recognition at the very beginning of his ministry, and we see it again at the very end of his ministry.

This is on the 10th of Nisan - that day when all of Israel “kept” the lamb taking it in and carefully guarding it in their household until the 14th.

There were several kinds of crowds, all gathered to see Jesus for a variety of reasons.



(Source: Matthew Poole’s Commentary on the Holy Bible) Their laying the garments upon the donkey and throwing them in the way was a custom they used towards princes, as appears not only by many records out of profane authors, but from 2 Kings 9:13, where the like was done to Jehu, upon his being anointed king over Israel. For the acclamations, they were also such as were usual to princes.

(Source: McClintock and Strong Cyclopedic of Biblical and Ecclesiastical Literature) Palm branches were regarded as an emblem of victory, and carrying and waving of its branches was emblematic of success in honor of royalty.

(Source: John Trapp’s Complete Bible Commentary) A very great multitude - The crowd was unified behind Jesus - the son of David in Verse 8. Bondinius saith he was met at this time by 300,000 Jews, some whereof went before Christ, some followed after, according to the solemn rites and reverence used to be given to earthly kings in their most pompous triumphs. This was the Lord’s own work.

All of these pieces came together:

- The laying of the cloaks upon the donkey and colt, and the palm branches signifying kingship and victory.
- John Trapp (quoting Bondinius) saying 300,000 people greeted Jesus! People as far as the eye can see - some in front of him and some behind him. They crowded around him waving the palms for victory.

Luke 19:37-38: (KJV) ³⁷(They) *...began to rejoice and praise God with a loud voice for all the mighty works that they had seen; ³⁸Saying, Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest heaven!* Matthew 21:9: (NRSV) *Hosanna to the son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!* Mark 11:9-10: (NRSV) ⁹...Hosanna! Blessed is the one who comes in the name of the Lord! ¹⁰Blessed is the coming kingdom of our ancestor David!...



What does the crowd shouting *Hosanna* mean?



Hosanna: Strong’s Exhaustive Concordance #5614 *hosanna*; of Hebrew origin [#3467 and #4994]; oh save!; hosanna i.e., an exclamation of adoration



When we look at the use of the two Hebrew words (<3467> and <4994>) in every instance, the thought is not only "Oh, save," but more urgently, "Save us now!"

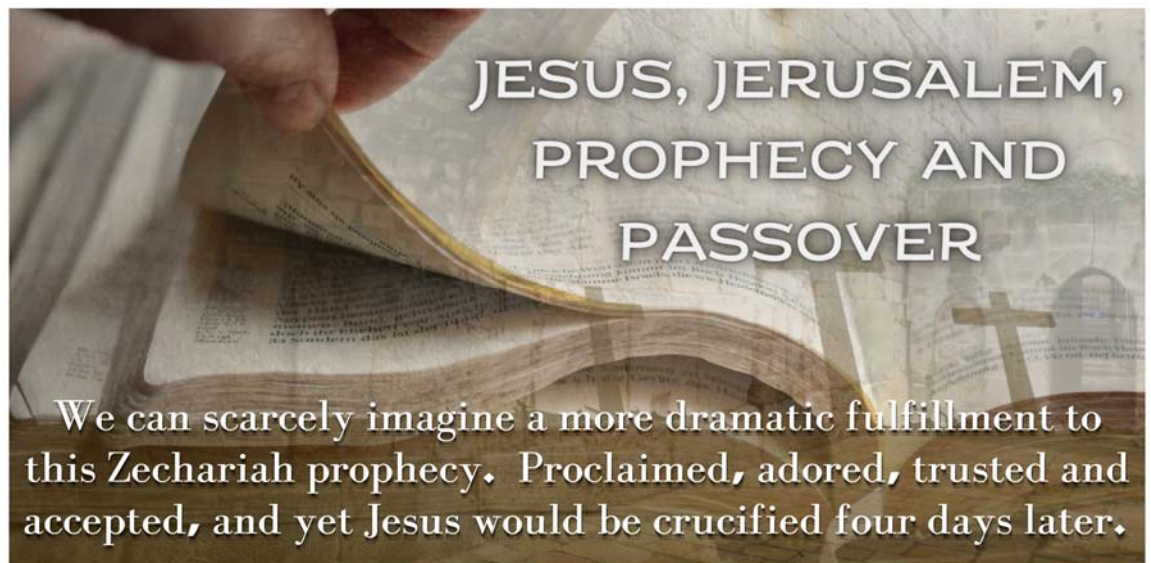
One example:

Psalms 118:22-26: (NASB) ²²The stone which the builders rejected has become the chief corner stone. ²³This is the LORD'S doing; it is marvelous in our eyes. ²⁴This is the day which the LORD has made; Let us rejoice and be glad in it. ²⁵O LORD, do **save <3467>** (KJV says "save now"), we beseech You; O LORD, we beseech You, do send prosperity! ²⁶Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.

This interesting prophesy talks about *the stone which the builders rejected* - Jesus. But then it shows how marvelous that stone is - *Blessed is the one who comes... O LORD, do save (now!). We beseech You, do send prosperity (now!).* They were looking for deliverance (now!). The crowd saw him and recognized him in the context of MESSIAH and KING.

MESSIAH
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The crowd proclaimed that Jesus was the son of David, a prophet and healer, and that they were immediately looking for deliverance. "Save us now!" This meant they believed Jesus could deliver them. The Roman governors, chief priests and Pharisees must have thought this was a "code red" situation with this great mob, all shouting! It would have been amazing to see and hear such a unified group, supporting Jesus.



ALL of this fulfilled this prophecy as it EXACTLY coincided with the commands of the very first Passover.

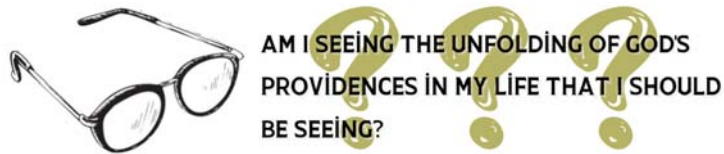
Talk about a dramatic series of events - the power of the crowds, the power of Jesus' humility and the power of the timing! It is amazing!



With all of this overwhelming positivity and momentum, wouldn't the Pharisees plainly see God's prophecy revealed?

It is always easier to look into a situation from the outside and see the obvious right answers. As we all know, the Pharisees, scribes and chief priests were very set in their ways, and seeing the glory of God unfold before them in the form of their Messiah was not to be.

There is much we can learn from their mistakes and their stubbornness. Are we paying attention?



The event of Jesus riding in on a donkey gets even more intense on a different level:

Luke 19:39-44: (NRSV) ³⁹Some of the Pharisees in the crowd said to him, Teacher, order your disciples to stop. ⁴⁰He answered, I tell you, if these were silent, the stones would shout out. ⁴¹As he came near and saw the city, he wept over it, ⁴²saying, If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes.

A prophecy in Habakkuk 2:11 says, *the stones will cry out* - yet another prophecy the Pharisees would have known if only they were paying attention. However, Jesus was paying attention. As Jesus approached the city here, he slows down and he cries, knowing what would happen. This shows his great love for Israel. He saw what was happening and said, *if you, even you, had only recognized...But now they are hidden from your eyes.*

Then he tells them another prophecy:

⁴³Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you and hem you in on every side. ⁴⁴They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.

As prophesied, the fall of Jerusalem happened 37 years later, and Israel was scattered. Jesus plainly told them that this was a result of their actions and rejection of him.

The words and actions of Jesus acknowledged that God's plan was inexorably moving forward and could not be stopped:

Matthew 21:10-11: (NRSV) ¹⁰When he entered Jerusalem, the whole city was in turmoil, asking, Who is this? ¹¹The crowds were saying, This is the prophet Jesus from Nazareth in Galilee.



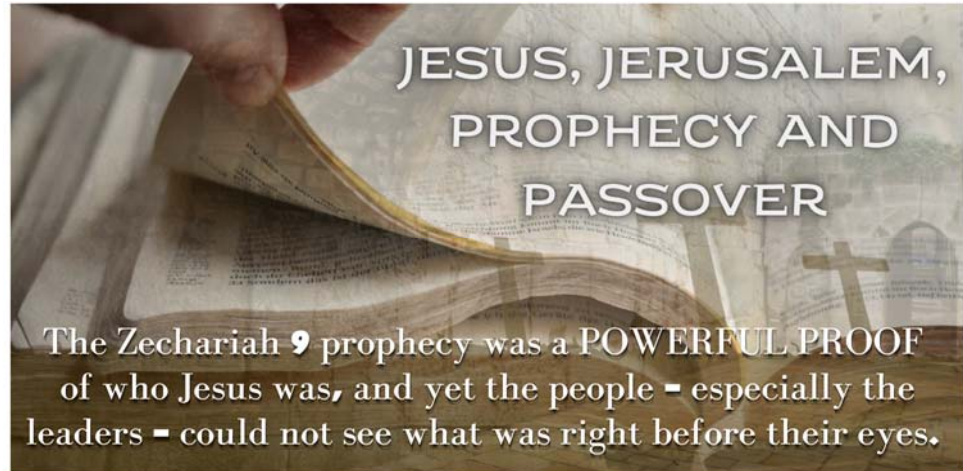
Turmoil and excitement at the prospect of "Hosanna - save us now":

John 12:19: (NRSV) The Pharisees then said to one another, You see, you can do nothing. Look, the world has gone after him!

The Pharisees were smart enough to know the prophecies, but were not paying attention to learn from Jesus.




You see, you can do nothing. Look, the world has gone after him was probably the truest utterance that the Pharisees could give, for the time would come when Jesus would truly have all *the world gone (follow) after him*. We look at [John 5:28-29](#) when he calls everyone from their graves. This is when the whole world begins to follow him. This will happen in the future.



While there is such a great sadness in this, it is important to remember the rest of the story. Jesus WAS the ultimate deliverer and the fulfilled prophecy, and Nisan 10, was the beginning of the unfolding of this truth!

Palm Monday was the 10th of Nisan. This was the beginning of the first Passover that released Israel from slavery in Egypt. It is the future picture of Jesus releasing the world from sin. The first action of the Law was the keeping of the lamb on the 10th. This is why this prophecy plays such an important role.

At the first Passover, the first act was to take this lamb and keep it, protect it with sacredness. [Zechariah 9](#) tells us that Jesus was recognized as their sacred Messiah. It coincides perfectly so that we can see the truth.

 [1 Peter 1:18-19](#): (NASB) ¹⁸Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

What an amazing connection! We were redeemed with precious blood, as of a lamb unblemished and spotless, the blood of Christ. The plan of God hinges on this sacrifice of Jesus!

Back to the original Passover: The only salvation available as a deliverance from slavery for Israel and as a deliverance from certain death of the firstborn was the blood of the lamb. It was the lives of the firstborn that were subject to being snuffed out if the blood was not applied to the doorposts.

The blood of the lamb delivered the firstborn.	Jesus' blood first applied to his true disciples.
The nation of Israel was delivered from slavery the next day.	The world will soon be delivered from sin at resurrection.



This blood was to cover them completely, as symbolized in the striking of it on the two door posts and the lintel:

Hebrews 10:19-22: (NRSV) ¹⁹*Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus,* ²⁰*by the new and living way that he opened for us through the curtain (that is, through his flesh),* ²¹*and since we have a great priest over the house of God,* ²²*let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*

This additional scripture talks about *the blood of Jesus*. The Lamb (Jesus) opened a *new and living way* for the firstborn. They would have been dead back in Egypt if not for the blood of the lambs. The Christian “firstborn” here in Hebrews have that same opportunity opened up for them through the blood of Jesus.

Let’s look at a comparison between the Passover lamb and the *Lamb of God who takes away the sins of the world*:

Unblemished lamb "kept" on the 10th of Nisan.	Jesus as a perfect man received as a king on the 10th of Nisan.
The Passover lamb was slain on the 14th of Nisan.	Jesus was slain on the 14th of Nisan.
The Passover lamb was slain "at even" = late afternoon.	Jesus died at 3pm = "the 9th hour." (Luke 23:44)
The blood of the lamb delivered the firstborn and the nation.	Jesus' blood first delivers the "firstborn" (his true disciples) and the rest of the whole world.

The true followers of Jesus are called the “firstborn” for a reason:

Hebrews 12:22-23: (NASB) ²²*But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,* ²³*to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect.*

A church of the *firstborn* means others are born after. What happened to the church of the *firstborn* because of the blood (sacrifice) of Jesus? They were redeemed, saved. The New Testament talks about being justified by the blood of Christ, meaning we have a new lease on life as the firstborn.

In the original Passover, the firstborn group was saved that night, and then the whole nation of Israel was released from its slavery the following day. Were there more people among the firstborn, or more people in the nation? In the nation for sure. The redemption of the small group preceded the redemption of the larger group. The small group was saved that night and the rest of the people received their freedom the next day.



The firstborn of Christ are saved **first** by the blood of Jesus, just like Israel's Passover:

1 Timothy 4:10: (NASB) *For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.*

The Savior of SOME men? Of MOST men? Of a select few? No! *The Savior of ALL men, especially of believers.* The firstborn of Israel showed this same picture.

The entire world will be saved by Jesus' blood, just as the entire nation of Israel was saved as a result of the firstborn's deliverance. Most Christians see Jesus as the beautiful Passover Lamb only for their own deliverance, not looking further at the complete picture for the entire world.

They do not see the firstborn first and the rest of the nation after:

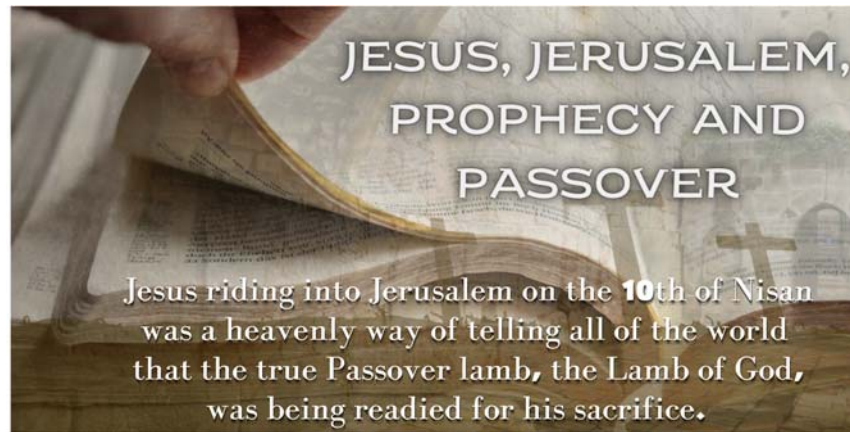
1 Timothy 2:3-6: (YLT) ³*For this is right and acceptable before God our savior, ⁴who doth will all men to be saved, and to come to the full knowledge of the truth; ⁵for one is God, one also is mediator of God and of men, the man Christ Jesus, ⁶who did give himself a ransom for all - the testimony in its own times.*

The saving of the firstborn in the original Passover was the first step to complete deliverance. Fast forward to the age of the gospel message going forth. **The giving of the gospel to the firstborn of the Christian age was the first step to complete deliverance.** God wills *all men to be saved*. If God wills something to happen - it will happen!

The passage goes on to explain who the mediator between God and men is - *the man Christ Jesus, who did give himself a ransom for...only the firstborn?* That is not what it says. It says *for all - for everyone!* **The nation was saved after the firstborn's salvation.** The world is saved after the "firstborn" called to serve Jesus receive salvation.



This is what the Passover is telling us - are we listening?



Jesus would continue in his willingness and lay down his life at the precise time and on the precise day that the original Passover lamb was slain so many centuries earlier. Let us rejoice in Jesus, as he IS the Lamb who takes away the sin of the world!

He is not just the Lamb who takes away our personal sins; the result of his sacrifice is much bigger. Jesus riding into Jerusalem on the 10th of Nisan, Palm Monday, was another piece to the amazing puzzle. It helps us understand the details of the original Passover, as well as the details of Jesus fulfilling prophecy on the 10th of Nisan and his crucifixion on the 14th. The result is that all will be released from the slavery of sin - the firstborn first and the rest of the world in the future.

As we are told in 1 Corinthians 15:22 (NASB), *For as in Adam all die, so also in Christ all will be made alive* - let's not lose this core value of gospel truth!

*So, why did Jesus ride into Jerusalem?
For Jonathan, Rick and Christian Questions...
Think about it...!*

All quoted scriptures are from the 1995 version of NASB unless otherwise indicated.



Join us next week for our podcast on April 11, 2023

Ep. 1276: "When Jesus said 'It is Finished,'
What Did He Begin?"



Bonus Material and Study Questions

Here is a sampling of what Jesus did after his triumphant entry into Jerusalem: (not in order)

He cleansed the Temple:

Mark 11:15-17: (NASB) ¹⁵Then they came to Jerusalem. And he entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves; ¹⁶and he would not permit anyone to carry merchandise through the temple. ¹⁷And he began to teach and say to them, Is it not written, My house shall be called a house of prayer for all the nations? But you have made it a robbers' den.

He withered a fig tree:

Matthew 21:18-19: (NASB) ¹⁸Now in the morning, when he was returning to the city, he became hungry. ¹⁹Seeing a lone fig tree by the road, he came to it and found nothing on it except leaves only; and he said to it, No longer shall there ever be any fruit from you. And at once the fig tree withered.

He encouraged his followers:

Mark 11:23-26: (NASB) ²³Truly I say to you, whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. ²⁴Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you. ²⁵Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. ²⁶But if you do not forgive, neither will your Father who is in heaven forgive your transgressions.

He dealt with the Pharisees and the Sadducees:

Mark 11:27-28: (NASB) ²⁷They came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, ²⁸and began saying to him, By what authority are you doing these things, or who gave you this authority to do these things?

Matthew 22:1-3: (NASB) ¹Jesus spoke to them again in parables, saying, ²The kingdom of heaven may be compared to a king who gave a wedding feast for his son. ³And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

Matthew 22:15: (NASB) Then the Pharisees went and plotted together how they might trap him in what he said.

Matthew 22:34: (NASB) But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together.

Jesus called out the Pharisees:

Matthew 23:27: (NASB) Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.

Jesus foretold his return to his followers:

Matthew 24:3: (NASB) As he was sitting on the Mount of Olives, the disciples came to him privately, saying, Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?



Jesus continued to teach in parables to all: *The Wise and Foolish Virgins, The Talents, The Sheep and the Goats*, all spoken to put in order the things that would be coming to pass after his ascension, from the age of the gospel right through to the Day of Judgment.

Jesus warned his disciples of coming events:

Matthew 26:1-2: (NASB) ¹When Jesus had finished all these words, he said to his disciples, ²You know that after two days the Passover is coming, and the son of man is to be handed over for crucifixion.

Matthew 26:3-4: (NASB) ³Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; ⁴and they plotted together to seize Jesus by stealth and kill him.

From Episode 1224:

Israel was given a sacred calendar to mark their deliverance.	Jesus was anointed six days before his death to mark his readiness to deliver.
The Passover lamb was unblemished and in the prime of life.	Jesus was a perfect man and in the prime of life.
The Passover lamb was taken in on the 10th of Nisan.	Jesus was received as king (taken into the hearts of Israel) on the 10th of Nisan.
The Passover lamb was slain on the 14th of Nisan.	Jesus was crucified on the 14th of Nisan.
The Passover lamb was slain "at even" = late afternoon.	Jesus died at 3pm = "the 9th hour."
The blood of the lamb delivered the firstborn.	Jesus' blood first applied to his true disciples.
The nation of Israel was delivered from slavery the next day.	The world will soon be delivered from sin at resurrection.



Determining the Hebrew day:

(Source: <https://torahcalendar.com/sunset.asp>) The time of sunset is defined as the moment the trailing edge of the sun's disc disappears below the horizon to the west, as seen by an observer at a particular location on earth. At sunset, the true position of the sun is about one sun diameter below the horizon, yet delayed visibility occurs due to the bending of light through the atmosphere as a result of refraction. Sunset should not be confused with night. The time between sunset and night is called evening twilight. The time between night and sunrise is called morning twilight.

In Hebraic thought, evening twilight is understood as a transitional period between day and night. It is currently understood that it is evening twilight as long as two stars of medium magnitude are visible, but it is night upon the appearance of a third star of medium magnitude. In ancient times, some understood that night begins in a moment in time which is impossible to determine called the twinkling of an eye. This is interesting, as Paul prophesied that the righteous would be resurrected in the twinkling of an eye.

Christian Questions Weekly Newsletter

CQ Rewind Show Notes and Study Questions

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Study QUESTIONS

Ep. 1275: Why Did Jesus Ride Into Jerusalem?

<https://christianquestions.com/current-events/1275-ride-into-jerusalem/>

See:  CQ Rewind
SHOW NOTES

1. Where did Jesus visit six days before Passover? How do we prove this was on a Sunday? Therefore, when did Jesus ride into Jerusalem? When was he crucified? Why is the day and approximate time of his death significant? (See John 12:1,12-13, 19:14,31, Exodus 12:6)
2. Describe the events of the visit to the house of Lazarus. Why was Mary, Martha and Lazarus' house special to Jesus? In correcting Judas, what does Jesus reveal? What were the chief priests planning to do with Jesus and Lazarus? Jesus was aware of all the details of the prophecies about him. How are we watching and seeking God's direction in our lives? (See John 12:1-13)
3. Why did God command Israel to change their religious calendar to start its year with the month of Nisan? What was God's instruction for the 10th of Nisan? Describe the lamb that was to be chosen. How did this description of the lamb fit the picture of whom it represented? (See Exodus 12:1-6)
4. What was done with the lamb from the 10th to the 14th of Nisan? What does the word translated "keep" (Strong's #4931) mean? At about what time were the individual households supposed to kill their lambs? Who did each of the lambs represent? What did their deaths symbolize? What did the blood on the lintels and the doorposts picture? (See Numbers 3:32, Exodus 12:7-13)
5. Why did the Jews need to eat the Passover the way Exodus 12:11 describes? What does the deliverance from Egypt in verse 12 picture in the future? Why was the blood spread on the entrance to each house? Whom did it protect? Who was delivered after the firstborn? (See Exodus 12:13-14)
6. How does the Jewish Passover apply to us as Christians? How does it apply to the whole world?
7. What happened all over Israel as Jesus rode into Jerusalem (hint: it was on the 10th of Nisan)? What are the key points of the prophecy in Zechariah 9:9-12? (See 1 Corinthians 5:7, Hebrews 12:23)
8. What are the key points in the fulfillment of Zechariah 9 regarding Jesus riding into Jerusalem? How do we know from Psalms 118:22-26 that the crowd saw him as Messiah and King? (See Matthew 21:1-11, Mark 11:1-11, Luke 19:28-44, John 12:12-19)
9. Why did Jesus weep as he approached the city of Jerusalem? What was his prediction for Jerusalem and the nation of Israel? How did the Pharisees predict the future? Who are considered the firstborn today? How do their opportunities parallel the first Passover? (Luke 19:39-44, Matthew 21:10-11, John 5:28-29, 12:19, Hebrews 10:19-22, 12:22-23)
10. What does the term "firstborn" imply? What is the next step after the saving of the firstborn in both ancient Egypt and today? For whom did Jesus give himself as a ransom? (See 1 Timothy 2:3-6, 4:10, 1 Corinthians 15:22)