

Lesson 42 Matthew 21 6-11 (6) Jesus teaches his church & apostles by prophecy

Jesus rides side saddle

The disciples brought back the donkey and colt and put their garments on the animals and lifted Jesus astride them both. He was settled on the upper side or on the donkey. Thus the LORD was riding "side-saddle" down a hill with a slope of between two and three in one. Had he been riding normally the animals would have been separated but they were not. The gentleness of the animals was quite special

The biggest crowd Jesus ever attracted

Matthew calls the crowd the "largest" (Greek *πλειστος*) v8. For this reason the leaders said as is recorded in this very context in the gospel of John, "The world has gone after Him"(John 12.19) "This crowd "paved the way"(Greek *στορνηννυμι*) with significant coverings. It is a custom in the east to cast branches in the way where a wedding party is to pass. I myself witnessed just such a happy occasion in the island of Patmos. The music and colour of that occasion combined with the branches to make it most impressive.

They paved the way symbolically

They spread (1) Olive branches, which were significant of "reconciliation sought". (2) They also spread their mantles or robes, which were significant of "peace. Third (3) they spread palm branches on the path. Palms signify "victory". These two trees were endemic on the mount. They may also have spread fig branches-although the fig normally produces leaves later in the month of May and would be covered with fruit at this time so they would be less suited for use. The fig signifies "protection"

Hosanna

Antiphonal cries were rising from this great crowd. From the leaders came the words, "Hosanna to the Son of David, blessed is he who comes in the name of Adonai, hosanna among the highest ones" Then from the swelling ranks of those who followed rose the response, "Hosanna to the Son of David, blessed is he who comes in the name of Adonai, hosanna among the highest ones". These words were screamed with deafening volume. The valley below rang out and the city was moved. The passage quoted was Psalm 118 25-26. It had been quoted in part at the birth of Christ by the massed angel host at Bethlehem and now appropriately is taken up by men. I ask the rhetorical question, "Were there any present who had heard it 30 years before in the Shepherds fields? Hosanna means "save now"

Jerusalem at length

Matthew makes no mention of the LORD weeping over the city. He was picking up on the "Hosanna" through tears He said, "O that in this your day you knew who it is that comes to you but **now** it is hid from your eyes (Luke 19.42) So when the milling crowd reached the city the Passover holiday crowd of orthodox city dwellers and visitors and their leaders asked, "Who is this?". The sympathetic crowd unapprised of the full significance of what they witnessed responded "This is Jesus, the prophet from Nazareth of Galilee" They spoke of a prophet and yet were baffled by prophecy but poorly understood.

Sir Robert Anderson on the exact date

From the "69 weeks" of Daniel 9.25 for which the commencing date is the decree of Artaxerxes to rebuild Jerusalem promulgated on 14 March(1st Nisan) 445 BC the target date on the biblical "day-year" scale calculated on the lunar calendar gives this date as 6 April AD32. I refer any who may be interested in the detailed calculation to "The Coming Prince" by the same author (Page129) The significance of Daniel's part of the prophetic jig-saw is that only one person on one exact day could fulfil the Messianic role-and that person was our LORD JESUS CHRIST.

From paper to practice



- 1 Did the great crowd fully understand who Jesus was?
- 2 Who provided the animals on cue-do we know?
- 3 Who ever started the chant from the popular psalm? It was uncannily apropos
- 4 Who answered the people of Jerusalem with the words "Jesus of Nazareth"?