

Studies in the Gospel of Matthew # 57

The King's Presentation

Matt 21:1-11

Introduction:

1. For the last time in His personal ministry Jesus goes to Jerusalem
 - a. He had told the apostles that He would suffer many things of the chief priests and elders
 - b. He told them that He would be crucified and rise the 3rd day
 - c. Jesus knew what to expect, He had come into the world for this time
2. This was the time of Passover
 - a. Jews from all over the world arrived to observe this ceremony
 - b. Jesus entered Jerusalem the day the Passover lamb was taken up and set aside for sacrifice
 - c. Ten yrs after Christ's death a census was taken on Passover and it was determined that 260,000 lambs were killed
 - d. A lamb was allowed for up to ten people so perhaps 2,000,000 worshippers were in Jerusalem at this time.
3. All 4 gospels mention this triumphal entry of Christ
4. Sadly, many who shouted "hosanna" later shouted "crucify Him"
5. When a king is crowned there is usually a display of great splendor
 - a. The best clothes are worn and the best jewels
 - b. The king is paraded around town in the royal carriage
 - c. The parade included foreign dignitaries, soldiers, other authorities
 - d. In 1838 at the coronation of Queen Victoria the royal crown was encrusted with giant rubies and sapphires surrounding a 309 carat diamond. Her scepter was capped with an even larger diamond weighing 516 carats.
6. The most significant coronation the world has yet seen is the subject of our study today.

I. The End of the Pilgrimage – vs 1a

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives,

A. Jesus Draws Nigh to Jerusalem

1. On the way to Jerusalem Jesus had healed 2 blind men in Jericho
2. He had dealt with Zacchaeus
3. Jesus also approaches the end of his 3 yrs ministry
4. He was about to reach the final goal set before Him by His heavenly Father
5. It was Passover time in Jerusalem
 - a) *Little did the people know that Jesus was the Passover lamb*
 - b) *A count was made about 10 yrs after this time of the lambs killed during Passover time – 260,000*
 - c) *Jerusalem was teeming with people*

B. Jesus Stops in Bethphage

1. He made his way to Bethany to be with Mary, Martha and Lazarus one more time
 - a) *This is when Mary anointed the feet of Jesus with perfume*
 - b) *This was when Judas hypocritically objected by pretending concern for the poor*
 - c) *Many Jews went to Bethany to see Jesus and to see Lazarus who had been raised from the dead earlier*
 - d) *Before the coming pain and death, He sought the comfort and companionship of these three beloved friends*
2. Probably leaving Bethany, Jesus and the group went to Bethphage
3. Bethphage was a small village on the other side of the Mt of Olives
4. Not much is known of Bethphage except that it was near Bethany and the Mount of Olives

BYZ **Matthew 21:1** Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθσφαγὴ πρὸς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητάς,

Unto Bethphage (eis Bethphagē). An indeclinable Aramaic name here only in O.T. or N.T. (Mark 11:1; Luke 19:29). It means "house of unripe young figs." It apparently lay on the eastern slope of Olivet or at the foot of the mountain, a little further from Jerusalem than Bethany. Both Mark and Luke speak of Christ's coming "unto Bethphage and Bethany" as if Bethphage was reached first. It is apparently larger than Bethany. Unto the Mount of Olives (eis to oros tōn Elaiōn). Matthew has thus three instances of eis with Jerusalem, Mount of Olives. Mark and Luke use pros with Mount of Olives, the Mount of Olive trees (elaiōn from elaia, olive tree), the mountain covered with olive trees.

II. The Exactness of Prophecy – vs 1b-7

A. The Command Given – vs 1b-3

1b ... then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

1. Most of the time Jesus walked where he wanted to go as did most people of that day
2. Other than walking, riding a donkey was the most humble means of transportation
3. Jesus sent 2 disciples to borrow a donkey
 - a) *He could have borrowed a fine horse or a team or a chariot*
 - b) *He chose a donkey to avoid the splendor that the kings of the earth reserved for themselves*
 - c) *The mother donkey was probably borrowed so that the younger donkey would not be so hesitant to leave her.*
 - d) *Only in His omniscience could Jesus have known that the donkey and her colt would at that moment be where they were, waiting to be found by the 2 disciples.*
4. The disciples were to tell the owner that “the Lord hath need of them” – was the owner a believer?
5. Mark / Luke say that the owners did ask “What are you doing?”

B. The Prophecy Fulfilled – vs 4-5

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

1. Jesus entire life and ministry were marked by two overriding purposes...
 - a) *To do his heavenly Father's will*
 - (1) Mt 26:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
 - (2) Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
 - (3) Joh 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
 - b) *And to fulfill the OT prophecies of the Messiah's first Coming*
 - (1) Mt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
 - (2) Lu 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
 - (3) Ac 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
2. It doesn't seem possible that the king of kings would ride into Jerusalem on a donkey instead of a white stallion, but that is what the prophet said and so Jesus fulfilled it.
3. We do not see someone who got carried away with the enthusiasm of the mob and became convinced that he was a king.
4. Jesus was not a well-meaning moral teacher who went too far and got himself in trouble with Jewish officials until he was finally executed

C. The Obedience Rendered – vs 6-7

6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

1. The disciples obeyed their Lord and found the donkey
2. They brought the donkey and prepared it for Jesus

BYZ **Matthew 21:2** λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

And a colt with her (kai pōlon met' autēs). The young of any animal. Here to come with the mother and the more readily so.

BYZ **Matthew 21:3** Καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστέλλει αὐτοῦς.

BYZ **Matthew 21:4** Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος,

BYZ **Matthew 21:5** Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοῦ, ὁ βασιλεὺς σου ἔρχεταιί σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. Riding (epibebēkōs). Perfect active participle of epibainō, "having gone upon."

And upon a colt the foal of an ass (kai epi pōlon huion hupozugiou). These words give trouble if kai is here taken to mean "and." Fritzsche argues that Jesus rode alternately upon each animal, a possible, but needless interpretation. In the Hebrew it means by common Hebrew parallelism "upon an ass, even upon a colt." That is obviously the meaning here in Matthew. The use of hupozugiou (a beast of burden, under a yoke) for ass is common in the LXX and in the papyri (Deissmann, Bible Studies p. 161).

BYZ **Matthew 21:6** Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

III. The Epitome of Praise – vs 8-9

A. Practice of the Praise – vs 8

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

1. It was an ancient custom for citizens to spread their garments in the road for the king to ride over symbolizing their respect for him and their submission to his authority.
2. These people had only the clothes that they were wearing and the straw and branches that were around them
 - a) They used these things to praise the Lord
 - b) They had no red carpet or brass bands
3. The dignitaries of the town were not present to receive Him

B. Proclaiming of the Praise – vs 9

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

1. Praises flowed from their lips
 - a) The people shouted hosanna –save now
 - (1) They were not interested in Jesus saving their souls
 - (2) They wanted Jesus to save their nation
 - (3) They wanted Him to use his supernatural powers against the Romans
 - (4) Jesus did not come to make war with Rome, but to conquer sin and death, to make peace with God
 - b) They also said, “Blessed is he that cometh in the name of the Lord” – some evidently realized that Jesus was the Son of God
 - c) They shouted, “Hosanna in the highest”
 - d) They called Jesus the “Son of David”
 - (1) This was a common Messianic title
 - (2) They were crying out for the Messiah’s deliverance
 - (3) Many people want a Jesus who will give them health, wealth or happiness, success and other worldly things they want.
2. The crowds ignored the warning of the chief priests and Pharisees who had given orders that if anyone knew where Jesus was they should report it that they might seize Him. Jn 11:57
3. Lowly Jesus rides into to Jerusalem on a donkey – not much glory
 - a) The real coronation day is seen in Rev 5:8-14

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.
 - b) When Jesus returns, He will have all the glory that is missing here

IV. The Element of Perplexity – vs 10-11

A. The Ignorance – vs 10

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

1. There is perplexity here when someone asks the question, “Who is this?”
 - a) Not everyone in Jerusalem knew who Jesus was
 - b) There was a lot of excitement and some asked, “Who is this?”
2. The city as a whole did not realize who Jesus was
3. Many still do not know who Jesus is
4. We are to be like the multitude who answered that Jesus was the prophet of Nazareth of Galilee

BYZ **Matthew 21:7** ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

And he sat thereon (kai epekathisen epanō autōn). Mark (Mark 11:7) and Luke (Luke 19:35) show that Jesus rode the colt. Matthew does not contradict that, referring to the garments (ta himatia) put on the colt by "them" (autōn). not to the two asses. The construction is somewhat loose, but intelligible. The garments thrown on the animals were the outer garments (himatia), Jesus "took his seat" (epekathisen, ingressive aorist active) upon the garments.

BYZ **Matthew 21:8** Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

The most part of the multitude (ho pleistos ochlos). See Matthew 11:20 for this same idiom, article with superlative, a true superlative (Robertson, Grammar, p. 670). In the way (en tēi hodōi). This the most of the crowd did. The disciples put their garments on the asses. Note change of tenses (constative aorist estrōsan, descriptive imperfects ekopton kai estrōnnoun showing the growing enthusiasm of the crowd). When the colt had passed over their garments, they would pick the garments up and spread them again before.

BYZ **Matthew 21:9** Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

B. The Incompleteness – vs 11

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

1. They described Jesus as the prophet from Nazareth in Galilee
 - a) *Most had paid little attention to what they saw in the triumphal entry*
 - b) *They had been shouting Hosanna to the son of David – they had been calling Jesus the Messiah*
 - c) *He was just a prophet now*

BYZ **Matthew 21:11** Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.

Conclusion:

1. If one was looking for a king, one would not get the idea that Jesus was a king from this procession.
2. The Romans were masters at the grand processional
3. Procession was over quickly and was humble.