

## The Mind of Christ Hosanna To The Son of David

### INTRODUCTION:

- I. In the final days of the life of Jesus Christ, He bore all the marks of a man coping with enormous inner struggles.
  - A. Luke tells us, *“Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem.”*  
**(Luke 9:51)**
    1. In the writings of Isaiah, the prophet of God wrote extensively about the *“suffering Servant.”*
    2. In one of those passages – **Isaiah chapter 50** – there is a vivid description of the determination that would be seen in the face of the suffering Servant.
      - a. It reads: *“I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. For the Lord GOD will help Me; Therefore I will not be disgraced; Therefore I have set My face like a flint, and I know that I will not be ashamed.”*  
**(Isaiah 50:6-7)**



*Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.” (Matthew 16:21)*

- b. It appears they were truly AMAZED that Jesus was marching toward that awful fate with such STEELED determination.
2. But, at the same time, they were AFRAID. If this terrible fate awaited JESUS in Jerusalem, what fate awaited THEM?
  - a. Would THEY ALSO suffer many things from the elders and chief priests and scribes, and be killed?
  - b. Were THEY ALSO heading toward THEIR final destiny – were THEY about to be put to the test of either DYING with the Lord, or DENY Him?
3. And so, the disciples were both filled with AMAZEMENT at the determination of Jesus to reach Jerusalem before Passover, and yet FEARFUL of what lay in wait for them once they arrive.

**BODY:**

- I. Meanwhile, in the city of Jerusalem it was the time of the great Passover, the greatest of ALL Jewish celebrations.

- A. This is when devout Jews would make WHATEVER financial sacrifice were needed to journey to the city and make their annual sacrifice in the Temple and celebrate the Passover meal.
  - 1. For some, this journey would be a once-in-a-lifetime trip. It would be the first and perhaps last trip they would ever make to the city of Jerusalem because they would be coming from the farthest reaches of the Roman Empire.
  - 2. These people would save for a LIFETIME to make just ONE trip to the holy city of David and the grand Temple to celebrate the most sacred of all Jewish feasts.
  
- B. If we remember our Bible history, we remember that the Passover was celebrated in memory of the time when God miraculously delivered the children of Israel out of Egyptian bondage.
  - 1. In Exodus chapters 7 through 12 God had brought plague after plague upon Egypt and upon the house of Pharaoh to persuade him to release the Israelites from the bondage and to allow them to leave the land of Egypt.
  - 2. But it wasn't until the tenth plague – the death of the firstborn of both man and cattle in ALL the land – that Pharaoh was finally brought to his knees, and granted the children of Israel permission

to leave Egypt. Pharaoh had lost his own son – the heir to the throne – in this awful event.

3. However, on that night when God struck down the firstborn of all the land, Jehovah instituted a special observance to commemorate this terrible night.

- a. The children of Israel were told to slay a lamb, spread the blood of the lamb on the lintel and doorposts of every house, and eat the sacrificed lamb while the Lord PASSED OVER the land of Egypt.

4. To the people of Israel, the Passover marked their DELIVERANCE from bondage in a foreign land, and the BEGINNING of a journey toward the land of Canaan that would eventually end with establishment of the nation of Israel.

II. Jesus intentionally chose the Passover as the time He would make His great step forward, and there are several reasons why.

- A. First, the city of Jerusalem would be filled to capacity with DEVOUT JEWS from all throughout the Roman Empire.

1. Josephus, the great Jewish historian who lived during this time, estimated that well over 2,700,000 Jews made the annual pilgrimage to Jerusalem. That's 2,700,000 in ADDITION to the

NORMAL population of Jerusalem that numbered several hundred thousand.

- B. And second, this was also a time when religious devotion was at its highest.
  - 1. Those who made this annual trip to Jerusalem had come for only one purpose – to worship Jehovah.
    - a. Therefore, there was no other time of year when so many people would be as deeply devoted to worshiping Jehovah as they would be on this occasion.
- C. But, on the negative side, this was also a time when the worship of Jehovah had lost its real meaning and purpose – especially for the religious leaders of Israel.
  - 1. In **Matthew chapter 15** and **Mark chapter 7**, Jesus had an encounter with the scribes and Pharisees who charged His disciples with breaking the “traditions of the elders” for not washing their hands in a ceremonial way before they ate.
  - 2. Jesus was quick to reply that these religious hypocrites were no different than their forefathers who lived 700 years earlier during the days of Isaiah the prophet.
  - 3. In **Isaiah 29:13** the Lord described just how far worship to Him had decayed by the time Isaiah the prophet came on the scene.

- a. **Isaiah 29:13** – *Therefore the Lord said: "Inasmuch as these people draw near with their mouths and honor Me with their lips, but have removed their hearts far from Me, and their fear toward Me is taught by the commandment of men. . ."*
  - b. Other translations are even more descriptive of the emptiness of their worship to Jehovah.
    - (1). The **NIV** reads: *"Their worship of me is made up only of rules taught by men."*
    - (2). The **NASV** reads: *"Their reverence for Me consists of tradition learned by rote."*
4. Sadly, nothing had changed in the 700 years between the days of Isaiah and the days of Jesus.
- a. The TRUE meaning of worship to Jehovah – a worship that SHOULD have been out of a deep reverence and awe – had degenerated into nothing more than a perfunctory performance of ceremonial rites and traditions.
  - b. Worship to Jehovah had become mechanical. The ceremonial rites commanded by the Law of Moses were being performed automatically with little or no thought to the real meaning or purpose behind those rites.
  - c. They were no longer worshiping God "in spirit and in truth."

5. And it is THIS kind of mechanical, automatic worship, with little or no thought behind the act, that threatens us today.
    - a. Like the scribes and Pharisees in the days of Jesus our worship can, and perhaps in some cases already HAS, become mechanical and automatic.
    - b. We need to seriously and honestly ask ourselves if OUR worship to God is truly “in spirit and in truth.”
      - (1). In other words, does OUR worship lack spirit – genuine heartfelt devotion?
      - (2). And then we need to ask ourselves if WE have become so steeped in tradition that we become MORE concerned about the FORM of our worship than we are about the SUBSTANCE?
  6. But the scribes and Pharisees weren’t the ONLY ones who were responsible for the worship of Jehovah losing its REAL meaning.
- D. This was ALSO a time when the priests and chief priests had reached the height of spiritual corruption. So, in a sense, the priests and chief priests shared an even GREATER responsibility for the religious decay in Israel.

1. About 750 years before the days of Jesus, the prophet Hosea charged the priests for having failed in their duties to properly teach the people.
  - a. In **Hosea 4:6-10**, the Lord said, *"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children. The more they increased, the more they sinned against Me; I will change their glory into shame. They eat up the sin of My people; they set their heart on their iniquity. And it shall be: like people, like priest. So I will punish them for their ways, and reward them for their deeds. For they shall eat, but not have enough; they shall commit harlotry, but not increase; because they have ceased obeying the LORD."*
2. The prophet lays the blame for the spiritual poverty of the children of Israel squarely in the lap of the priests, and said they had LITERALLY fed themselves on the sins of the people. The more the people sinned, the more they sacrificed to make atonement for their sins. And the more sacrifices that were made, the more the

priests benefited – remember, the priests were entitled to the largest portion of a sacrificial animal as food.

3. In essence, the VERY ONES whom God had entrusted with the responsibility of teaching righteousness, were IN FACT encouraging sin so they could profit from the sins of the people.
4. When Jesus eventually made His triumphant entry into the city of Jerusalem, He would come face to face with the priests and chief priests, who, for the MOST PART, were EXACTLY like the priests of Hosea's day.
  - a. Jesus would SEVERELY rebuke the priests for their shameful conduct, and as a result, would be sent to the cross by the VERY MEN who were supposed to be the SPIRITUAL GUIDES of the people.

E. Therefore, let's take a few minutes to follow Jesus as He makes His entry into Jerusalem.

III. Although the record of Jesus' final entry into the city of Jerusalem is recorded in all FOUR gospel accounts, let's focus most of our attention on MATTHEW'S record.

A. Matthew's account is found in **Matthew chapter 21**. Let's read the account together.

1. **Matt 21:1-11** – *Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. 3 And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4 All this was done that it might be fulfilled which was spoken by the prophet, saying: 5 "Tell the daughter of Zion, 'Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.'" 6 So the disciples went and did as Jesus commanded them. 7 They brought the donkey and the colt, laid their clothes on them, and set Him on them. 8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. 9 Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!" 10 And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" 11 So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."*

2. By this time, Jesus had already made many enemies among the scribes and Pharisees, the Sadducees, and even among the priests and chief priests.
3. In fact, John tells us that there was ONE event that made these men ABSOLUTELY determined to do away with Jesus. That even occurred shortly before Jesus made His final entry into Jerusalem. It was when Jesus raised Lazarus from the dead.
  - a. **John 11:45-57** – *Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. 46 But some of them went away to the Pharisees and told them the things Jesus did. 47 Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. 48 If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation." 49 And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50 nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." 51 Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, 52 and not*

*for that nation only, but also that He would gather together in one the children of God who were scattered abroad. 53*

*Then, from that day on, they plotted to put Him to death. 54*

*Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.*

*55 And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves. 56*

*Then they sought Jesus, and spoke*

*among themselves as they stood in the temple, "What do you*

*think — that He will not come to the feast?" 57 Now both the*

*chief priests and the Pharisees had given a command, that if*

*anyone knew where He was, he should report it, that they*

*might seize Him.*

- b. **John 12:9-11** – *Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead. 10 But the chief priests plotted to put Lazarus to death also, 11 because on account of him many of the Jews went away and believed in Jesus.*

3. Knowing that His life was in danger, and that His enemies were waiting to seize Him and put Him to death, we would naturally think a hunted man like Jesus would enter the city of Jerusalem unseen, and would keep to the back streets.
  4. However, this is the very thing that Jesus did NOT do. It was His decision to enter Jerusalem in such a way that EVERY EYE would be focused on Him.
    - a. This decision was not some sudden impulse, it was a DELIBERATE ACT. In fact, the event was even planned in advance.
    - b. We're told that Jesus had made arrangements in ADVANCE with some unnamed friend to supply Him with a donkey for His special entrance into Jerusalem.
- B. As Jesus came riding into Jerusalem on the donkey, He was followed by a huge crowd of people who were shouting, *"Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"* **(Matthew 21:9)**
1. The word "Hosanna" literally means "save, we pray," and traces it's usage back to the Feast of Tabernacles in Old Testament times.

2. But in THIS particular instance the people were praising Jesus as the “*Son of David,*” and the One who “*comes in the name of the LORD!*”
  - a. These are words that clearly indicated their belief that Jesus was the MESSIAH, the REDEEMER of the nation of Israel.
  - b. And as they shouted these words of praise, they were laying palm branches down in His path, and some were even laying their cloaks.
3. The people had seen His miracles, and they had heard His teaching. They knew in their hearts that He was the Messiah who was finally making His way into Jerusalem.
  - a. They believed a new day had dawned in the history of Israel, and the Messiah would bring about sweeping change as He restored the nation to the glory it had enjoyed in the days of Saul, David and Solomon.
4. The only problem was that they thought Jesus was coming to be the kind of Messiah the Jews had been expecting for centuries.
  - a. Later, when Jesus is captured by the officers of the High Priest and eventually taken to Pilate for crucifixion, the hopes and dreams of the masses will be severely shaken.

- b. The popular concept of the Messiah didn't allow for the Messiah to be arrested by His enemies, scourged, and eventually crucified.
  - c. Therefore, in a matter of just a few days, the VERY people who praised Jesus on His triumphant entry INTO Jerusalem, would be the SAME people who would turn against Him and shout for His crucifixion.
- C. But, there is one VERY SIGNIFICANT aspect of Jesus' entry into Jerusalem that we might miss unless we understand something of the culture of the day.
- 1. When Jesus came into the city, He came in such a manner that openly proclaimed Him to be a King.
    - a. This was not in anything He SAID, but in the WAY He entered the city.
    - b. The prophet Zechariah prophesied of this very moment.
      - (1). **Zechariah 9:9** – *"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey."*
  - 2. In the days of Jesus, when a king came in war, to do battle with his enemies and destroy them, he would always ride a horse.

- a. For example, Jesus is portrayed in the book of Revelation as riding on a white horse followed by the armies of heaven to bring judgment against the nations that have persecuted His people. **(cf. Revelation 19:11-16)**
3. But when a king came to bring PEACE and RECONCILIATION he would always ride a donkey.
- D. When Jesus made His entry into Jerusalem He was making TWO very important statements – one of which the people fully UNDERSTOOD, but the OTHER one they completely MISSED.
1. The first statement Jesus was making was that He was coming as the Messiah – the Son of David, and the One who comes in the name of the LORD.
  2. But the SECOND statement that was completely missed was that Jesus was NOT coming as a King ready to make war, or to lead the armies of heaven against Rome – He was coming as the King of Peace and the Prince of Peace.
  3. Therefore, Jesus BOLDLY, COURAGEOUSLY and OPENLY proclaimed Himself to be the promised Messiah, but JUST as boldly and openly proclaimed Himself to be the kind of Messiah who was bringing PEACE, and NOT war and conquest.

4. In fact, as Jesus made His way to Jerusalem He began weeping over the terrible fate that awaited.
  - a. **Luke 19:41-44** -- *Now as He drew near, He saw the city and wept over it, saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."*
  - b. Jesus was weeping over God's impending judgment against the city of Jerusalem and the great suffering that would come in those days when Roman armies would level the city and slaughter its citizens in an effort to completely crush a Jewish rebellion. That day would come in less than 40 years.

## **CONCLUSION:**

- I. In closing, there is ONE VERY IMPORTANT fact about this grand event that many of us may not have caught.

- A. When Jesus entered the city of Jerusalem, He crossed the line – the point of no return.
1. His entry into Jerusalem and His cleansing of the Temple the next morning, will set in motion a series of events that will ultimately end with Jesus on a Roman cross.
  2. Although He brought fear into the hearts of the priests and chief priests when He raised Lazarus from the dead, Jesus could have simply retreated into the sparsely populated regions of Judea or Galilee and spend the rest of His days in total obscurity.
  3. But since He came to be our Redeemer and Savior, He needed to go forward and fulfill the eternal purpose of God by shedding His blood for the remission of our sins.
  4. And so, there was NEVER a question in the mind of Jesus what He would do. He was determined to enter the city and spend the next several days silencing His enemies, and eventually allow Himself to be captured, beaten, scourged, spit upon, and finally nailed to a cross.
  5. Jesus crossed that line – that point of no return – for you and for me!
- B. There is also one more thing that happened on that day that we might miss.

1. Matthew says, *“And when He had come into Jerusalem, all the city was moved...”* **(Matthew 21:10)**
  2. The Greek word for “moved” is the same word from which we get the English word “seismic” – a word used to describe an earthquake and the shockwaves that often follow.
  3. In other words, Matthew says the entry of Jesus into Jerusalem sent a SHOCKWAVE through the city.
    - a. There was no way ANYONE could miss the event.
    - b. And the ENEMIES of Jesus were SHAKEN SO BADLY that they were DETERMINED to see Jesus dead before the end of the week.
- II. If you had been in the city of Jerusalem on that day, how would YOU have seen Jesus?
- A. Would you have welcomed Him as the Messiah, the Savior and Redeemer, or would you have been among those who had completely rejected Him?
1. The answer to that question may depend on how you see Jesus TODAY.
    - a. Is He your Savior and Redeemer – have you obeyed the gospel of Christ and given your life to Him completely – or

have you rejected His offer of salvation and the redemption of your sins?

- B. If you reject Him TODAY, then it's fairly certain you would have rejected Him THEN.
1. Many of those who rejected Jesus in that day didn't know He was the Son of God until He had been resurrected from the dead. So at least they HAVE an excuse. They just didn't know.
  2. But you and I don't have that excuse – we can't claim that we don't know that Jesus is the Son of God. We DO know.
  3. So, here is YOUR moment of decision.
    - a. You KNOW Who Jesus is, and you KNOW what you need to do to become a disciple of Christ and gain the remission of your sins.
    - b. And if you've done that, but have DENIED the Lord along the way, then you ALSO know what you must do.
    - c. The question is now, "What Will **You** Do With Jesus?"