THE MESSAGE OF THE GOSPELS
“Christ’s Triumphant Entry”
Matthew 21:1-11

Introduction
1. Christ is the center of attention in this unique Lord’s Day. Too many focus on the people, and the branches (only John mentions “palms,” 12:13), but God the Father wants to fill our vision with His Son, the Lord Jesus Christ.

2. The mood in Jerusalem was one of question (Jn 11:56) and desire to find the Lord and kill Him (Jn 11:56, 57). There were literally thousands in Jerusalem for the Passover feast. Josephus, the Jewish historian, claims three million celebrated Passover in his time. Festive thoughts were high.

3. Hence, with hatred by the Jewish leadership and festivity among the people, our Lord came to Jerusalem. Several words were employed to indicate how He was received. The issue was not His work, but His Person. This evidences the concerns in pre-cross days (cf. Jn 5:24 with Gal. 2:20). Consider the dramatic terms by which our Lord is considered on His triumphal entry:-

1. HIS DEITY -- the Lord v. 3
   Jesus speaks of Himself as Lord. This N.T. name has reference to the O.T. name LORD, the high and holy Name of God Himself. It is referred to as the Tetragrammaton, since it has four consonants in the Hebrew ( ). To suggest that Jesus did not know who He really was is utter nonsense. By virtue of His incarnation, He subjected Himself to certain self-limitations, but He never abrogated His total perfect deity (cf. Phil. 2:5-11). Religious groups like the J.W.’s are erroneous in their teaching concerning our Lord’s Person as well as His Work. Christ said He was the O.T. “I Am” (Jn 8:50 cf. Ex. 3:14). John’s Gospel amplifies on this (cf. 8:35; 8:12; 10:7; 11:25, 26 etc.). Rejection of this truth makes Him only a man, but He is both God (deity) and Man (humanity) in one ineffable Person. He is the God-Man and able to link God and man because He is both (Job 9:33; 1 Tim. 3:5).

4. HIS REDEMPTION -- Jesus v. 11
   All of Jerusalem was moved when the Lord came there and they questioned Who He was (Matt. 21:10). In part the answer is in the name “Jesus.” What the crowd meant by this nomenclature may be a question, but Biblically there is an answer (Matt. 1:21). He is in fact the Lamb Who takes away the sin of the world (Jn 1:29). He is the antitype of the O.T. Lamb slain at Passover (Ex. 12). Furthermore, He is the Servant Who suffered the ignominy extolled by Isaiah (52:13 - 53:11). Regrettably, this name is used to glorify when He should be understood in reference to the one and only Saviour (Acts 4:12 cf. Matt. 7:21; 1 Cor. 12:1-3).

5. HIS ROYALTY -- King v. 5
   Based on the quotation from Zechariah, the Lord is “thy King,” hence “King of Israel” (Zech. 9:9). This is significant because He was born as “King of the Jews” (Matt. 2:2) and He died as “King of the Jews” (Matt. 27:29). Our Lord is “King” to the nation Israel (Zech. 9:9) but He is “Head” to the Church (Eph. 1:22, 23). This patently distinguishes Israel from the Church. They are two specific entities. This is unequivocally a major dispensational distinction.

Conclusion So there is the message of the Triumphant Entry of our Lord. on the traditional “Palm” Sunday. He is at once Son of David, the Prophet, the true and only God, Jesus the Saviour, and King of Kings. The fickle crowd cried Hosanna as he entered Jerusalem (Matt. 21:9) and a few days later cried for His death (Matt. 27:22). Have you personally believed on Him as your Saviour? He died for you publicly. Have you publicly confessed Him as your Saviour? We invite you to do this today. Amen.