

## **He Still Rides As King**

There are several reasons why we as believers should understand this season of Passover – Paschal- Pesach.

It is one of the Feasts of the Lord that we are commanded to observe and remember.

In our remembering and celebrating, there is great joy and awareness of how much God the Heavenly Father loves us in providing a Savior, The Lamb of God who took away the sins of the world so we could be re-united with Him as His children.

### **Some reasons why we should remember and celebrate:**

- The Lord Himself told us to remember and celebrate this season – Exodus 12:14 “So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.”
- Jesus kept this feast throughout his earthly life as well as His disciples – They would travel 75 miles from the Galilee up to Jerusalem for the three annual trips to the Temple. Jesus not only kept the Law, He fulfilled the Law by observing it.
- Through understanding and observing we gain a deeper understanding of our roots of the Christian faith and the sacrifice of the Lamb on our behalf.

### **"What is the significance of the triumphal/triumphant entry?"**

The triumphal entry is when Jesus entered into Jerusalem on what we call Palm Sunday, the Sunday before the crucifixion:

John 12:1, 12 “Six days before Passover, Jesus came to Bethany, where Lazarus was who had been raised from the dead.” This is where Mary took a pound of very costly perfume and anointed Jesus who commented she had done this for His burial.

v. 12-13 The next day a great multitude that had come to the Feast – [Passover], when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: Hosanna! Blessed is He who comes in the name of the Lord! The King of Israel!”

v. 14 “Then Jesus, when He had found a young donkey, sat on it, as it is written:

“Fear not. Daughter of Zion; behold, your King is coming. Sitting on a donkey’s colt.”

A fulfillment of the prophecy of 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.”

On that day, Jesus rode into Jerusalem on the back of a borrowed donkey’s colt, one that had never been ridden before. The disciples spread their cloaks on the donkey for Jesus to sit on, and the multitudes came out to welcome Him, laying before Him their cloaks and the branches of palm trees. The people hailed and praised Him as the “King who comes in the name of the Lord” as He rode to the temple, where He taught the people, healed them, and drove out the money-changers and merchants who had made His Father’s house a “den of robbers” (Mark 11:17).

**Jesus’ purpose in riding into Jerusalem was to make public His claim to be their Messiah and King of Israel in fulfillment of Old Testament prophecy.**

Jesus rides into His capital city as a conquering King and is hailed by the people as such.

The streets of Jerusalem, the royal city, are open to Him, and like a King, He ascends to His palace, not a temporal palace but the spiritual palace that is the temple, because His is a spiritual kingdom.

He receives the worship and praise of the people because only He deserves it.

**No longer does He tell His disciples to be quiet about Him Matthew 12:16 – “He warned them not to make Him known.” but now to shout His praises and worship Him openly.** If they didn’t, the rocks themselves would cry out!

The spreading of cloaks was an act of homage for royalty –

2 Kings 9:13 anointing of Jehu King of Israel – “Then each man hastened to take his garment and put it under him on the top of the steps: and they blew trumpets saying – Jehu is King.”

**Jesus was openly declaring to the people that He was their King and the Messiah they had been waiting for.**

Unfortunately, the praise people lavished on Jesus was not because they recognized Him as their Savior from sin.

They welcomed Him out of their desire for a messianic deliverer, someone who would lead them in a revolt against Rome.

- Not much different from today, we hope the next leader will somehow deliver us from the previous bad governmental decisions and set us free from whatever oppressions we are suffering from.

- Many times they followed Jesus because He had fed them and they wanted the fish and the loaves. Jesus was not running a welfare agency.

There were many who, though they did not believe in Christ as Savior, nevertheless hoped that perhaps He would be a great temporal deliverer.

These are the ones who hailed Him as King with their many hosannas, recognizing Him as the Son of David who came in the name of the Lord.

But when He failed to meet their expectations, when He refused to lead them in a massive revolt against the Roman occupiers, the crowds quickly turned on Him.

**Within just a few days, their hosannas would change to cries of “Crucify Him!”**  
**Luke 23:20-21.**

**Those who hailed Him as a hero would soon reject and abandon Him.**

The story of the Triumphal entry is one of contrasts, with applications to believers:

- It is the story of the King who came as a lowly servant on a donkey, not a prancing steed, not in royal robes, but on the clothes of the poor and humble.
- Jesus Christ comes not to conquer by force as earthly kings but by love, grace, mercy, and His own sacrifice for His people.
- His is not a kingdom of armies and splendor but of lowliness and servanthood.
- He conquers not nations but hearts and minds.
- His message is one of peace with God, not of temporal peace.
- If Jesus has made a triumphal entry into our hearts, He reigns there in peace and love.
- As His followers, we exhibit those same qualities, and the world sees the true King living and reigning in triumph in us.
- Luke 17:21 Jesus in commenting on people looking for the Kingdom of God said: “People will not say, Look, God’s kingdom is here! Or there it is! NO, God’s kingdom is within you.”

**“Why would a king ride a donkey instead of a warhorse Zechariah 9:9-10?”**

They found the unbroken colt of a donkey, just as Jesus had said they would Luke 19:29–30.

When they untied the colt, the owners began to question them.

The disciples responded with the answer Jesus had provided: “The Lord needs it”  
Luke 19:31–34.

Amazingly, the owners were satisfied with that answer and let the disciples go.

“They brought [the donkey] to Jesus, threw their cloaks on the colt and put Jesus on it”  
Luke 19:35.

In the ancient Middle Eastern world, leaders rode horses if they rode to war, but donkeys if they came in peace.

1 Kings 1:33 mentions Solomon riding a donkey on the day he was recognized as the new king of Israel. Other instances of leaders riding donkeys are Judges 5:10; 10:4; 12:14; and 2 Samuel 16:2.

The mention of a donkey in Zechariah 9:9-10 fits the description of a king who would be “righteous and having salvation, gentle.” Rather than riding to conquer, this king would enter in peace.

Some 450 to 500 years prior to Jesus’ arrival, Zechariah had prophesied the event we now call Palm Sunday: “Rejoice greatly, Daughter Zion! / Shout, Daughter Jerusalem! / See, your King comes to you, / righteous and victorious, / lowly and riding on a donkey, / on a colt, the foal of a donkey” (Zechariah 9:9).

The prophecy was fulfilled in every detail, and it was indeed a time of rejoicing, as Jerusalem welcomed their King.

Jesus had come to save them *spiritually*. First things first, and mankind’s primary need is spiritual, not political, cultural, or national salvation.

As the coatless multitudes waved the palm branches and shouted for joy, they missed the true reason for Jesus’ presence.

They could neither see nor understand the cross.

That’s why, “as [Jesus] approached Jerusalem and saw the city, He wept over it and said, ‘If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies . . . will not leave one stone on another, because you did not recognize the time of God’s coming to you” Luke 19:41–47.

**It is a tragic thing to see the Savior but not recognize Him for who He is.**

There is coming a day when every knee will bow and every tongue confess that Jesus Christ is Lord Philippians 2:10–11.

The worship will be real then.

John records a scene in heaven that features the eternal celebration of the risen Lord: “There before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were ***holding palm branches in their hands***” Revelation 7:9.

These palm-bearing saints will shout, “Salvation belongs to our God, who sits on the throne, and to the Lamb” (verse 10), and who can measure the sum of their joy?

Zechariah 9:10 highlights this peace: “I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.”

Note the many details symbolic of peace:

- “Take away the chariots”: an end to the main vehicle of war.
- “Take away . . . the war-horses”: no need for horses used in war.
- “The battle bow will be broken”: no need for bows or arrows for fighting.
- “He will proclaim peace to the nations”: His message will be one of reconciliation.
- “His rule shall be from sea to sea”: The King will control extended territory with no enemies of concern.

Jesus fulfills this prophecy of Zechariah. The worldwide peace proclaimed by this humble King will be a fulfillment of the angels’ song at His birth recorded in Luke 2:14: “Glory to God in the highest, And on earth peace, goodwill toward men!”

Zechariah 9:9 was fulfilled by the Triumphal entry as Jesus rode into Jerusalem on the first Palm Sunday

Verse 10 refers to a future time when the Messiah will reign after defeating His enemies at His Second Coming.

- **“Take away the chariots”: an end to the main vehicle of war.**
- **“Take away . . . the war-horses”: no need for horses used in war.**
- **“The battle bow will be broken”: no need for bows or arrows for fighting.**

- **“He will proclaim peace to the nations”**: His message will be one of reconciliation.
- **“His rule shall be from sea to sea”**: the King will control extended territory with no enemies of concern.

-0-