

Sermon to the Saints of God assembled at Topeka, KS: Sunday, January 1, 2017

Hosanna in the Highest – Part 1

Matthew 21, Mark 11, Luke 19, and John 12 contain descriptions of the Lord Jesus Christ entering Jerusalem, prior to his death. Over the next two weeks, I would like to consider this event in detail, so that we can all drink in the instruction and comfort that the Lord has appointed for us in this beautiful event that many refer to as “the triumphal entry of Christ into Jerusalem”. As with most prophetic events and writings, there are at least three major ways that we must consider this event, in order to gain wisdom: 1) How does it apply to the specific moment in time that it occurred, and how has prophecy literally been fulfilled; 2) How does it stand as a type, foreshadowing and prophesying of specific events that are yet to come; 3) How does it instruct us with general symbolism. Please consider all three of these elements as we proceed in this discussion, because all three are heavily involved. Understand also, that while I am very confident about the big picture here, there may be something that I’m not precisely correct about – I encourage discussion on all such topics, so that the body engages in this work to edify itself (Ephesians 4:16). Overall, I want each of you dear friends to have clarity about this event, so that when you think of it, your heart is filled with joyful anticipation of our conquering King and Savior returning to this earth in Triumph, taking up His throne in the earth, to kick off His millennial reign! Having said that, let us begin our analysis by reading the account that Matthew gives us (which is the most comprehensive).

Matthew 21:1-17 “1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, 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. 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. 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. 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. [John 12:13 makes clear that these were palm branches] 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. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. 12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold

doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.”

This event speaks to the nature and purpose of the first advent of Christ, when he came with meekness and humility, to complete the work of salvation (John 12:46-50). It also stands as a type – a foreshadowing – of his return, when he will come again to Jerusalem, but as a conquering King, in power and glory, ascending to the throne that the Father has given him.

We will break our analysis into the following categories:

- Hosanna!
- The prophecy of Zechariah
- The anatomy of a Triumph

Hosanna!

What is this powerful, unique exclamation that these faithful souls shouted when they beheld the Lord Jesus Christ entering Jerusalem on the back of a donkey? “Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest!”

You will only find the English word “Hosanna” six times in the Bible: each of those instances come directly from the various accounts of this event. The word Hosanna is a transliteration of two Hebrew words: “yasha” and “na”.

- evy yasha’ (yaw-shah’) – This word is used 205 times in the Old Testament, and is variously translated as “save, savior, deliver, help, preserved, salvation, avenging, avenged, defend, rescue, victory”.
- an na’ (naw) – “I (we) pray”

Consider the usage of these words in the following passage:

Psalm 118:19-29 “19 ¶ Open to me the gates of righteousness: I will go into them, and I will praise the LORD: 20 This gate of the LORD, into which the righteous shall enter. 21 I will praise thee: for thou hast heard me, and art become my salvation. 22 The stone which the builders refused is become the head stone of the corner. 23 This is the LORD’S doing; it is marvellous in our eyes. 24 This is the day which the LORD hath made; we will rejoice and be glad in it. 25 Save now [yasha], I beseech thee [annah], O LORD: O LORD, I beseech thee, send now

prosperity. 26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. 27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. 28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee. 29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.”

This Psalm is clearly describing the Messiah, who has been sent in the name of the LORD (God the Father) – He is the stone that the builders rejected, and yet is the head stone of the corner – the very foundation and strength of his people; He is the sacrifice that is bound to the altar, and we gaze upon him with full assurance of His power to save! To proclaim Hosanna to him is to acknowledge him as our Messiah! The Son of God who is strong to save, to deliver, to help, to preserve, to avenge, to defend, and to rescue his own people! He has won the victory! He is worthy of all honor and glory!

Revelation 11:15-19 “15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”

We find further understanding of “Hosanna”, by considering the Feast of Tabernacles (also called the Feast of Booths).

Leviticus 23: “34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. ... 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. 42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.”

God, with tender care and mercy, appointed these feasts and festivals, so that the Jews would be continually reminded of their reliance upon him (among other lessons). He considered the tendency of their flesh, and appointed this beautiful remedy called the Feast

of Tabernacles at a very appropriate point on the calendar: during the time of year when the flesh would tend to be at ease. They would have found themselves in possession of their earthly inheritance, in the land of Canaan, and would have just completed the harvest. At times like this, the flesh is confident and the heart tends to forget the Living God who owns and provides all things! As such, the Lord appointed this Festival, wherein they were to construct little booths (tents), and live in them for a week, so that they would be freshly reminded that 1) the same God that delivered them from Egypt, and miraculously cared for them when they lived in tents, is still the only source of their current abundance, and 2) that their true inheritance, and their true rest is not going to be found in this earth, but rather, it is ONLY found in the Messiah! Beloved, our rest is not in our earthly goods; no matter how comfortable our homes are, they are nothing but decaying shells, that hold OUR decaying shells – that’s hopeless! Our citizenship is in heaven – we are pilgrims and sojourners in this land. Our hope is in the Messiah – our rest is in Christ Jesus!

Seeing then that the Messiah is the focus of that entire festival, it is instructive to note these other elements of the festival:

- Illuminating the temple, such that it is a light shining in darkness.
- Daily pouring of water and wine into the basin at the base of the altar to signify the working of the Holy Spirit.
- Daily worship in the court of the Temple, which would include a circular procession around the altar, while reciting a prayer that was known as “hoshanos”. Each phrase of the prayer would end with “yasha na” – crying out for the salvation of the Messiah. While they made this procession, and recited these prayers, they would carry, and wave a bundle of palm branches. In both ancient and modern societies, palm branches are used as a symbol for victory, joy, and peace – so here they are used to symbolize the victory that Messiah has won over sin and death for his people, and the peace that he restored between God and his people.
- The final day was called the “Day of the Great Hosanan” (Hoshannah Rabbah), in which they would perform the hoshanos procession and prayers seven times. Jesus used the occasion of the last day of the Feast of Tabernacles to directly proclaim himself as the Messiah:
 - **John 7:2,37,38 “2 Now the Jews’ feast of tabernacles was at hand. ... 37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”**

Now consider the power of that scene when Jesus Christ rode into Jerusalem, and those believing Jews, who had performed this ceremony many times, and WHO LONGED FOR THEIR MESSIAH, saw him with their eyes! Imagine their joy! They ran to cut down palm branches, and shouted Hosanna to their King! Hosanna in the highest – our King is to be exalted high above all else! This also helps us understand the rage of the Chief Priests, who

had spent their lives investing in their earthly status, by making merchandise of the oracles of God:

Matthew 21:15,16 “15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

Luke 19:37-40 “37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.”

Seeing what the Feast of Tabernacles represents helps us to understand it's significance during Christ's Millennial Reign:

Zechariah 14:16,17,20 “16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. ... 20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.”

You will either bow before the King of Kings, or you will perish! How enraging must it be to our King, and the holy angels to watch phony Christians parade around with palm fronds every April, in feigned, vain, self-serving ceremonies, while they boldly proclaim with their every action and word that they will not have Jesus Christ to reign over them! The Lord will surely avenge himself!

Prophecy of Zechariah

Zechariah made the prophesy referenced in Matthew 21:4, regarding Christ's triumphal entry into Jerusalem - his prophesy speaks both to the particular event that we read of in Matthew 21, as well as the event that is soon to happen, when Christ returns to Jerusalem triumphant, to take his throne.

Zechariah 9:9 “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. 11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.”

We will look at this prophecy from two perspectives: in the light of Christ’s first advent, and his second advent.

Applied to the first advent of Christ (approximately 33 AD):

- First, let’s consider the context of the trip that Jesus was making into Jerusalem.
 - His ministry on this earth, and his life were coming to their end. He would be crucified, within one week.
 - That week contains many important events, including Mary anointing him with costly oil, as a King; Judas betraying him; the Lord’s Supper; His crucifixion; and his rising from the grave.
 - He had largely avoided directly saying that he was the Messiah, knowing that the fullness of time hadn’t yet come, and that once he began to proclaim himself as the King, they would kill him. Indeed, once he made his triumphal entrance into Jerusalem, showing himself openly as the Messiah, the Jews were aggressively seeking to kill him.
 - The apostles were still in some state of confusion about the details of what was happening, and in many cases, it was only in hindsight that they recognized the significance of events, and the fulfillment of prophecies.
- Only verse 9 of Zechariah’s prophecy can be applied directly to the events when Christ entered Jerusalem. He clearly rode these donkeys into Jerusalem, and he was indeed received by his people as their King.
- “lowly, and riding upon an ass, and upon a colt the foal of an ass”:
 - The unique wording here leads to the conclusion that this is a mother donkey and her young son. The first creature is simply identified as an ass. The second is a colt (meaning male under 4 years old) the foal (gender neutral under 1 year old) of an ass (unnecessary information, unless it’s to point to the other animal, identifying it as the mother).
 - Jesus was accustomed to traveling long distances on foot; the distance from Bethany to Jerusalem is less than 2 miles, which shows that he clearly did not need to ride these animals. This was done purely to instruct and comfort the saints.

- By doing so, he shows himself as the King. In the subsequent week, more than 20 additional prophecies were fulfilled. All of this was done in order to make his claim undeniable. These intricate prophecies that were written hundreds of years previously, by many different men were now rapidly, specifically being fulfilled in this one man, who was simultaneously performing miracles.
- All things are ordered of the Lord, down to the very last detail – those donkeys, specifically a colt and his mother, were precisely where he said they would be, and he ensured that there would be cooperation from the owner.
 - **Mark 11:2-6 “2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let them go.”**
- At that time, Jesus walked this earth in great humility, lowering himself, in order to perform the work of salvation. Although he is here showing himself to be the King, he remains in that state of meekness and humility, by riding these donkeys. Borrowed donkeys. Borrowed donkeys, with no saddles – which was a sign of poverty. That doesn’t seem kingly, and yet it affords his people direct access to him, and gives them the opportunity to give the very clothes off their backs to help him.
- Consider that this King rode into hostile territory – which even now lays in the lap of Satan, the usurper. He could have come conquering, on his war horse, but instead he came with meekness, because his mission **at that hour** was to deliver peace and salvation to his people, who lay helplessly captive to sin.
- It appears that he rode on both animals; first on one, and then the other; the order mentioned is the ass, followed by the colt. The one is older, more mature, and has been made to bear the yoke of burden – the other, her offspring, is young and unbroken / unriden. Two possible applications:
 - There was a transition underway as Christ entered Jerusalem in his first advent – moving from the Jews, who had born the yoke of the law, to the spiritually young and untaught gentiles.
 - The relationship between the two creatures (mother and offspring), calls to mind the woman of Revelation 12 who brings forth a man child. That woman (representing the mature body of Christ’s elect

throughout time – who have borne the work of Christ in the earth to that hour of decision) and the man-child she delivers (representing the glorified Saints who are taken to **God, and to his throne**), who are then those with whom Christ rides to Armageddon and subsequently will be with him in Triumph when he goes to His throne in Mt. Zion (Revelation 19, 20).

- “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation”
 - As we discussed before, the multitude of believers came to him shouting praises of Hosanna – owning him as their King and their savior.
 - In earthly terms he was coming in like a man of poverty – a beggar, who was being honored by the common multitude – the poor and despised. By this he shows the nature of his kingdom, and that it does not resemble earthly kingdoms, and does not consist of the fading riches of this world.
 - They laid their garments on the donkeys for his comfort and honor. They quickly parted with their earthly possessions, knowing that he provided them in the first place, and that they were due back to him.
 - They laid their garments, and their palm branches on the ground as a sign of honor and respect, so that he would not walk on common, defiled ground.
 - We know that our souls are clothed with vile, fleshly, sinful garments. We lay these down to be trampled beneath his feet, in faith that he has clothed us with new, clean, white garments – the garments of his own righteousness.
 - **Zechariah 3: 3-5** “3 Now Joshua was clothed with filthy garments, and stood before the angel. 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.”
 - **Revelation 7:14** “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”
 - These palm branches were first waved at him in celebration of the victory that he won on our behalf, and then cast at his feet, in recognition that everything that we have and everything that we are flows from him. Much like this:
 - **Revelation 4:10,11** “The four and twenty elders fall down before him that sat on the throne, and worship him that

liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

- This display of poor people proclaiming a virtual beggar as a King drew ridicule and contempt from the wise and noble. The Jews desired a Messiah that lived up to their fleshly view of things; similar to their raging demand that they have a king appointed over them, so that they could measure themselves against the pomp and ceremony of the world, rather than being satisfied with their heavenly King who provided for them fully.
- Verses 10 and 11 were only fulfilled generally at that time, seeing that Christ redeemed his people from the pit of sin when he completed the work of salvation on the cross, and he preserves us by the strength of his own hand. To understand the specific application of these words, we must now shift our view to his return:

Applied to the second advent of Christ:

- Verses 10 and 11 very clearly represent that time directly after the battle of Armageddon, when the earth will be renewed under the Millennial Reign of Christ. That time when the 144,000 elect Jews will dwell safely in their land, amid a renewed earth, under the perfect government of Jesus Christ. I will look briefly at these topics here – for a more detailed view, please review the careful labor that our brother Tim did on these topics.
 - “And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the heathen:”
 - After Christ takes up his throne, the redeemed Jews will dwell safely in their renewed land, having no need of carnal weaponry, because He will keep them by his own hand.
 - **Isaiah 2:2-5 “2 And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. 5 O house of Jacob, come ye, and let us walk in the light of the LORD.”**
 - “and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.”

- Christ's authority will be absolute, and his jurisdiction unlimited.
- **Isaiah 9:6,7 "6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."**
- "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."
 - Here we see God restored to peace with the Jews, by the blood of the everlasting Covenant of Grace. Having rejected Christ, they have spent the past 2000 years confined to the deep dark pit that they dug for themselves, removed from the light of the Gospel:
 - **Jeremiah 2:13 "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."**
- While verse 9 was specifically fulfilled during the first advent of Christ, it also foreshadows the event that provides the bridge from Christ's victory at the battle of Armageddon to the throne of his Millennial Reign. That event is the Triumph of Christ: once the victory is won, he will once again ride into Jerusalem. This time, instead of meek and lowly, he will come in his full power and glory, and be received as the great King that he is!
 - The specific fulfillment of verse 9 in 33 AD provides surety to our hearts that indeed the rest of this prophesy **will absolutely be fulfilled.**

Next week, Lord willing, we will focus on the details of the our Lord's coming Triumph, by inspecting the anatomy of a Roman Triumph, and applying the scriptures to it.

I love you all. Amen.