

Congregational handout; outline sermon text on following pages

## Sermon Notes & References

### The Ride to the Cross Zechariah 9:9

March 20, 2016

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<sup>A</sup> John 13:34; Luke 9:51

<sup>B</sup> Luke 19:5; John 12:1

<sup>C</sup> Luke 24:21a

<sup>D</sup> Zechariah 12:10, Acts 2:22-23; 1 Peter 1:18-20

<sup>E</sup> Ephesians 1:4; Psalm 40:8

A. Palm Sunday

1. The Calendar

- a. sometimes it seems we live our lives governed by the calendar and weather forecasts
  - (A) birthdays are linked to renewing driver and car licences
  - (B) businesses are faced with quarterly and annual reporting
  - (C) April 30 is coming to file our income taxes
  - (D) Mondays come and so does Awana
  - (E) these things come and it seems we are often less than prepared
- b. Israel was given a calendar of religious celebrations by God
  - (A) three times a year every man was to gather together in Jerusalem
  - (B) each day was to bring the minds of the people the deliverance and blessing that God had given to His people
  - (C) every Sabbath was to be a day of rest set apart to glorify God
  - (D) these special days came and found Israel unprepared, unobservant
- c. some churches follow a Christian calendar of period in the year
  - (A) Advent, the announcement and actuality of the incarnation
  - (B) Pentecost, Epiphany, Trinity and so on
  - (C) and now we are beginning the Holy Week, also called Passion Week, where "passion" has its special meaning of "suffering"
  - (D) for in it we take especial remembrance of Christ's suffering

2. Following Christ's Path to the Cross

- a. but let us this morning look at the calendar in a different way
- b. first this Passion week, this week of suffering
  - (A) today commemorates Christ's triumphal entry into Jerusalem
  - (B) this coming Thursday, Maundy Thursday, commemorates Christ's Passover meal with His disciples when He gave this mandate – "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." (John 13:34)
  - (C) on Friday, Jesus Christ died on the cross
  - (D) and on Sunday, He rose again

- (E) but though this was the climax of His ministry, were Christ's sufferings confined to this week? Not really.
- c. but the travel to this place and this time did not begin that day for long before Luke 9:51 records, "And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem;"

### 3. The Path to Jerusalem

- a. let us look back to last summer (think back to what you were doing then, to where you were), when this conversation took place between Christ and His disciples
- (A) at that time they were spending most of their time in Galilee with the disciples receiving special teaching and training
- (B) the Scripture's record of this is found In Matthew 16:13-27, '13 Now when Jesus came into the district of Caesarea Philippi, He began asking His disciples, saying, "Who do people say that the Son of Man is?" 14 And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." 15 He \*said to them, "But who do you say that I am?" 16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. 18 And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it. 19 I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven." 20 Then He warned the disciples that they should tell no one that He was the Christ.
- (C) '21 From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. 22 And Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." 23 But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."
- (D) '24 Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. 25 For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it. 26 For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul? 27 For the Son of Man is going to come in the glory of His Father with His angels; and 'Will then recompense every man according to his deeds.'"
- (E) let us read again that 21st verse, "From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day."

- (F) thus, since last August, or so, Jesus has been living in the shadow of this coming week, teaching his disciples about it
- b. then at the Feast of Tabernacles, around last October, Jesus went up to Jerusalem to spend time with people there
  - (A) there were some meetings with the religious rulers, in which they would have killed Jesus, but it was not yet His time
  - (B) there were meetings with seekers, healing of others, parables told to the people, time spent with friends as Mary & Martha,
  - (C) it was a very eventful time, much of it recorded in Luke
  - (D) but Jesus "resolutely set His face to go to Jerusalem"
- c. then at last Christmas (can you remember that day?)– at the Jewish Feast of Dedication, or, of Lights, that is Hanukkah
  - (A) Jesus left Jerusalem to spend it mainly on the East Bank (in Transjordan in the region that once belonged to the tribe of Reuben), which was then known as Perea
  - (B) John the Baptist spent his last days in Herod's prison there
  - (C) sometime in February, about a month ago, Jesus was told of Lazarus' sickness and went to Bethany to raise him to life
  - (D) then Jesus began to make his way down the Jordan valley
  - (E) this past Thursday he arrived at Jericho, and passing from the old, ruined city to the new city built by Herod the Great, He was met by blind Bartimaeus and his blind companion to whom He restored their sight
  - (F) coming through Jericho a little man had climbed a sycamore tree to see Him, 'And when Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house.'" (Luke 19:5) – his words to Zaccheus being a request to stay that night with him
  - (G) then this past Friday, he left there and walked the day's journey up to Bethany, "Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead." (John 12:1) – probably staying with Lazarus
  - (H) Jesus had "resolutely set His face to go to Jerusalem" and now he was at Bethany, about 3 km from Jerusalem
  - (I) the next day would be the Sabbath, then on the first day of the week we read of ...

## B. Jesus' Triumphant Entry to Jerusalem

1. The Scripture's record. . . . . Matthew 21:1-11

- a. '1 And when they had approached Jerusalem and had come to Bethphage, to 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 there and a colt with her; untie them, and bring them to Me. 3 And if anyone says something to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4 Now this took place that what was spoken through the prophet might be fulfilled, saying, 5 "Say to the daughter of Zion, 'Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.'" 6 And the disciples went and did just as Jesus had directed them, 7 and brought the donkey and the colt, and laid on them their garments, on which He sat. 8 And most of the multitude spread their garments in the road, and others were cutting branches from the trees, and spreading them in the road. 9 And the multitudes going before Him, and those who followed after were crying 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 entered Jerusalem, all the city was stirred, saying, "Who is this?" 11 And the multitudes were saying, "This is the prophet Jesus, from Nazareth in Galilee.""
- b. this was a week that started with apparent triumph:
- (A) the loud and joyous cries of Hosanna by the crowd
  - (B) the popular recognition of the Rabbi Jesus
  - (C) the fulfilment of God's prophetic word
  - (D) "Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey." (Zechariah 9:9)
- c. but a week that seemed to end with tragedy
- (A) the treachery of Judas Iscariot
  - (B) the scheming of the Jewish religious rulers
  - (C) the cowardice of the Roman governor, Pilate
  - (D) the cruelty of the Jewish crowd and Roman soldiers
  - (E) the desertion by His disciples
  - (F) the ignominious death on the cross
  - (G) so that the Emmaus disciples groaned "But we were hoping that it was He who was going to redeem Israel." (Luke 24:21a)
  - (H) all seemed defeated, all hope gone
- d. but, was it?

## 2. When Did This Ride Really Begin?

- a. when Jesus mounted that donkey,
  - (A) he was deliberately fulfilling that prophecy of Zechariah 9:9
  - (B) it was not the start of his journey but the end
  - (C) He did so with the full knowledge that it led to the cross
  - (D) about nine months ago, the previous summer, He had begun an intensive preparation of His disciples for these events
  - (E) for the prophet, who foretold by the Holy Spirit that Israel`s king would come riding on a donkey,
  - (F) also wrote these words spoken by Messiah Himself, "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born." (Zechariah 12:10)
- b. we looked back over those preceding months to behold that Jesus took each step deliberately toward this week
  - (A) which we call Passion Week: the week of suffering
  - (B) there was no misstep along the way, for Peter speaking by the Holy Spirit of God on the day of Pentecost says, "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death." (Acts 2:22-23)
  - (C) the path to this suffering did not begin this week, but back in eternity, for the purpose of our salvation
  - (D) "... And the ransom he paid was not mere gold or silver. It was the precious blood of Christ, the sinless, spotless Lamb of God. God chose him as your ransom long before the world began, but he has now revealed him to you in these last days." (1 Peter 1:18-20 NLT)
  - (E) so God – Father, Son, Holy Spirit – knowing all things, knew that one day, God the Son would cry our those words of agony: "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"
- c. so the suffering of God the Son began, in anticipation, before creation

## C. Conclusion

### 1. Why Set Out on This Trip?

- a. Something else happened back in eternity: Ephesians 1:4 says, "Just as He (God the Father) chose us in Him (our Lord Jesus Christ) before the foundation of the world ..." (you have to go back to verse three to understand who the "He" and "Him" are talking about)
- b. By faith in Jesus Christ as your Saviour, you can put your name in that verse: "Just as God the Father chose (fill

in your name) in our Lord Jesus Christ before the foundation of the world”

- c. use your holy imagination for a moment this morning and consider the Son’s words to the Father, “I delight to do Thy will, O my God; Thy Law is within my heart.” (Psalm 40:8) ... “I take that painful, fearful journey to Jerusalem, according to You will, so that (fill your name) may live with Us forever.

## 2. Jesus’ Victory Is Our Victory!

- a. to focus our thoughts once more to today’s passage

Ride on! ride on in majesty!

Hark! all the tribes “Hosanna” cry!

O Saviour meek, pursue Thy road

With palms and scatter'd garments strew'd. <sup>—{2}</sup>.

Ride on! ride on in majesty!

In lowly pomp, ride on to die!

Ride on! ride on in majesty!

The angel armies of the sky

Look down with sad and wond'ring eyes

To see th'approaching Sacrifice.

Ride on! ride on in majesty!

The last and fiercest strife is nigh;

The Father on His sapphire throne

Awaits His own anointed Son.

Ride on! ride on in majesty!

In lowly pomp ride on to die;

Bow Thy meek head to mortal pain,

Then take, O God, Thy power, and reign.

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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NLT	New Living Translation © 1996 Tyndale Charitable Trust
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NRSV	New Revised Standard Version © 1989 National Council of Churches of Christ
RSV	Revised Standard Version © 1946, 1952 National Council of Churches of Christ; Thomas Nelson and Sons Ltd
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Barnes	– <i>Notes on the New Testament, et alia</i> , by Rev Albert Barnes, Gall & Inglis, Edinburgh
BM	– <i>Biblical Museum</i> , Editor James Comper Gray, ca 1870
EBC	– <i>The Expositor’s Bible Commentary</i> , © 1986 Zondervan, Grand Rapids, 49530, MI:
EGT	– <i>The Expositor’s Greek Testament</i> , Hodder & Stoughton; 1903
Gill	– <i>Exposition of the Old Testament, Exposition of the New Testament</i> , by John Gill, D.D.
K&D	-- <i>Commentary on the Old Testament</i> by Keil & Delitzsch, Wm. B. Eerdmans, Grand Rapids, 1959
RWP	– <i>Robertson’s Word Pictures of the New Testament</i> , by Dr. A. T. Robertson

## 2. Henry Hart Milman (1791-1868)