

PALM SUNDAY WHAT A DAY!

Matthew 21:1-16

Mark 11:

Luke 19: 28-40

John 12:12-20

- **Today is the day that we celebrate Palm Sunday.**
- **We call this Palm Sunday in commemoration of the time when, 6 days before His**
- **crucifixion, Jesus entered the city of Jerusalem, and palm branches were placed**
- **before Him as a “red carpet” to worship and to invite him into Jerusalem as their**
- **King/Messiah.**
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- **On Palm Sunday our Lord made His tearful and first triumphant entry into**
- **Jerusalem, as he continued His faithful march to being crucified on the cross five**
- **days later.**
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- **As Jesus entered the holy city that day, He neared the culmination of a long**
- **journey toward Golgotha, where He would die to save the lost, as was his**
- **declared purpose as clearly stated in Luke 19:10, where just before He entered**
- **Jerusalem, he said, “For the Son of Man came to seek and to save what was**
- **lost”.**

- **Throughout his ministry Jesus often said that his time or “his hour” had not yet come, and He often cautioned his followers not to tell others who he was, because his “hour” had not yet come to secure the salvation of the world (c.f. John 12.23 27-28; 2.4, 7.30, 8.20.)**
- **On Palm Sunday, the time, and the place to fully reveal that He was the promised Messiah, had come, for His “hour” had indeed now come.**
- **The record of this event is a familiar one for most church going people, as they have heard this story year after year. But the great thing about God's Word is that even the most familiar story is fresh if we read and listen carefully, because often times even in familiar accounts we see things that we you had not seen before.**
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- **Palm Sunday marked the start of what has become known as “Passion Week”- the final seven days of Jesus’ earthly ministry. Palm Sunday was the “beginning of the end” of Jesus’ work on earth.**
- **On Palm Sunday Jesus gave evidence of the deep love that He has for His people, and the world, which we see through the tears that He cried over Jerusalem.**
- **Perhaps he is also crying over many cities in the world today, because of their sin, and lack of interest in the things of God !**

- **There are many great lessons to be grasped from the Gospel records of the several sub events of Palm Sunday, and we shall try this morning to list, and briefly discuss them by surveying the intriguing passages in the Gospels, thereon. As we do so, let us be encouraged and deeply challenged most of all by the fact that He died and has provided for our salvation.**
- **For us, who have trusted Him to redeem our soul, let us now praise Him for all He is, all that He has done, and all that He is going to do.**
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- **It is important to grasp that Palm Sunday was a part of God's plan, and that the crucifixion of Jesus Christ was God's plan and not an accidental happening or something worked up as events occurred. The crucifixion of Jesus was purposed, planned, arranged, and fulfilled to the last detail as God had foreordained. (c.f Acts 2.22-23, 3.17-18, 4.27-28.),**
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- **God was working according to a plan that he had set in place since Genesis 3, and we know that Jesus was aware and compliant to the plan, because we have statements from Jesus from at least a year before the crucifixion that he knew what and when and why he would be crucified. (c.f Matthew 16.21, 20.17-19, 26.1-2; Luke 19.10, 41-44.)**
- **We see that on Palm Sunday and in the events of the days that followed, Jesus openly and publicly challenged the religious authorities, further instigating them to execute him on a cross.**

- Whereas the remarkable event that we are considering today is recorded by all the four Evangelists, as we pursue a brief outline, summing up the events of Palm Sunday we will be dealing primarily with the text in Matthew 21:1-11, into which we will insert a few sections from the other Gospels.
- As we comment on the many “sub events “ on this very eventful first Palm Sunday.
- Let us begin by reflecting on John’s amazing statement in
- John 12:16 which reads...."These things understood not his disciples. But when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."
- "These things understood not his disciples" (John 12:16).
- What a confession by John- one of their number! Like us, the apostles apprehended Divine things slowly. Like us, they had to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."
- But note, it does not say "these things believed not his disciples." It is our privilege, as well as our bounden duty, to believe all God has said, whether we "understand" it or not.
- The more implicitly we believe, the more will God be pleased to honor our faith by giving us understanding (Heb. 11:3).
- We must not despair if we don’t understand the way God works and the things he says in some passages.
- We must just keep on studying God’s Word, and praying, and He will make most things clear ...or at least clearer.
- John 12:16 continues "But when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" . From the fact that the plural number is twice used here— "these things" — we may suppose that the entire incident of our Lord’s entry into Jerusalem, with all its various accompaniments, are here included.
- Perhaps the disciples were puzzled and unable to understand "these things," because they were very reluctant to think that Jesus, who had power to work such mighty miracles as they had witnessed could be put to a shameful death.
- To the very end, they had hoped He would restore the kingdom and establish His throne at Jerusalem. The honors of the kingdom attracted, the shame of the Cross repelled them.
- It was because of this that on the resurrection evening He said to the two disciples, on the road to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:25, 26).
- May he think much higher of us today.

- Now we are used to thinking of "Jesus' 'First' Triumphal Entry" —the one that we typically celebrate on Palm Sunday, as we are doing today as recorded inter alia in Matthew 21:1-11. But the Bible actually describes two great entries of our Lord into Jerusalem; and they both deserve to be called "triumphal".
- This morning, we focus our attention primarily on "Jesus' 'First' Triumphal Entry" when the long-awaited King of Israel rode into Jerusalem the city that first time, "lowly, and sitting on a donkey, a colt, the foal of a donkey" as a meek Servant to give His life for us on the cross.
- We must most certainly embrace Jesus' first "triumphal entry" into Jerusalem, because our eternal destiny is going to depend upon whether or not we have properly responded to the main thing that occurred following this first entry, in order to be able to join Him at the time of His second and next "triumphal entry" when at His glorious return, He makes His triumphal entry, as a mighty Sovereign.
- Just as we reflect on his second Coming at Advent time when we celebrate his first coming, let us today remember the description of His promised second "triumphal entry", as recorded in Revelation 19:11-16, which presents the very same King coming again to the very same spot on the earth; but this second "entry" is far different from the first!
- It will be from that very same city into which He first entered—the city of Jerusalem—that the Bible promises that He will reign on this earth for a thousand years. The prophet Zechariah writes that He will return to set His feet upon the Mount of Olives (Zech. 14:4); and after He has conquered His enemies, all the nations of the earth will come to Jerusalem to worship Him (vv. 16-17).
- Revelation 19:11-16 says;
- **Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.**

- **And I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True."**
- **There is no doubt that the Rider of this "white horse" is the Lord Jesus Christ. Just as the "ass" was well suited to the One who had laid aside His glory, so the white "war-horse" of Revelation 19 is in perfect keeping with the fact that He is now "crowned with glory and honor," and He will appear thus at His second advent.**
- **What a contrast there is between that first entry into Jerusalem and the second! Then everything shall be changed.**
- **He who came before in humiliation and shame shall return in power and majesty. He who once had not where to lay His head shall then sit on the throne of His glory** (Matthew 25:31).
- **He who was nailed to a malefactor's Cross shall, in that day, wield the scepter of imperial dominion** That first entry was on a meek and mild donkey—a symbol of gentleness and peace; but **the second entry will be on the white stallion of a warrior.**
- **The first entry was to make atonement for our sins; but the second entry will be to judge and to make war, and to tread the winepress of the fierceness and wrath of Almighty God.**
- **He wore no crowns at that first entry; but at His second, He will wear many crowns.**
- **At His first entry, the clothes of the happy crowds were thrown before Him; but at His second, He will wear a robe dipped in blood.**
- **Crowds of humble people went before Him and behind Him at His first entry; but at His second, He will be accompanied by the white-robed armies of heaven.**
- **He came to His own people that first time to be struck down; but He will come the second time to strike the nations and rule them with a rod of iron.**
- **When He came that first time into the city, they announced Him as Jesus, the prophet from the humble town of Nazareth of Galilee; but when He comes the second time, He will be called by the name "The Word of God", and will bear the title "KING OF KINGS AND LORD OF LORDS".**

- How grateful we should be that, when He came that first time to the city of Jerusalem, He didn't come in the manner described in the Book of Revelation!
- He didn't come as the mighty, conquering Warrior-Judge then—although He certainly could have!
- Instead, He came as the lowly Savior of sinners such as us. And because He came as the suffering Servant in His first entry into Jerusalem, no poor sinner who receives His sacrifice on the cross need ever fear the judgment of His second coming!
- But the clear affirmation of the word of God is that, one day, He will come again!
- And the Bible promises that, at His glorious second coming, **"every eye will see Him, even they who pierced Him"** (Revelation 1:7).
- Everyone here today *will* see Him on that day. You will see Him, and so will I.
- **And the eternal destiny of each one of us at the time of His second 'triumphal entry' into Jerusalem depends on our personal response to the sacrifice He made on the cross at His first!**
- **ISN'T THAT NOT WONDERFUL?!**
- Does considering the details of this first great "triumphal entry" again today not inspire us to further prepare our hearts to take our place in the coming greater "triumphal entry"?

- **The story of the triumphal entry is certainly one of contrasts.**
- **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, let us exhibit those same qualities, so that the world may see the true King living and reigning in triumph in us.**

- This incident is remarkable because of its unusual character, and quite unlike anything else recorded of the Lord Jesus in the Gospels.
- All through His ministry the Lord discouraged all public tokens of honor from the people, lest (humanly speaking) the envy of His enemies should bring His preaching to an untimely end.
- But His public ministry was now over, so He now removes the restraint and allows the multitudes to hail Him with their glad Hosannas, and this, not that He now craved pomp, but in order that the Scriptures might be fulfilled.
- Hitherto we have seen Him withdrawing Himself as much as possible from public notice, retiring into the wilderness, avoiding anything that suggested display. He did not ever court attraction.
- Here, on the contrary, we see Him making a public entry into Jerusalem, attended by an immense crowd of people, causing even the Pharisees to say, "**Behold, the world has gone after him.**"

- EXAMPLES
- He did not "cry nor strive, nor cause his voice to be heard in the streets" (Matthew 12:19).
- He charged His disciples they should "tell no man that he was Jesus the Christ" (Matthew 16:20).
- When He raised the daughter of Jairus, He "straitly charged them that no man should know of it" (Mark 5:43).
- When He came down from the Mount of Transfiguration He gave orders to His disciples that "they should tell no man what things they had seen, till the Son of man was risen from the dead" (Mark 9:9).
"When Jesus therefore perceived that they (the multitude which He had fed) would come and take him by force, to make him a king, he departed again into a mount himself alone" (John 6:15).
- When His brethren urged, "show thyself to the world" (John 7:4), He answered, "My time is not yet come."

- What had changed at this point is that the Lord of glory was about to lay down His life, but before doing so the dignity of His person must first be publicly manifested.
- Moreover, wicked hands were about to be laid on Him, therefore the guilt of Israel must be rendered the more inexcusable by them now learning who it was they would shortly crucify.
- The Lord therefore purposely drew the attention of the great crowds to Himself by placing Himself prominently before the eyes of the nation, as He Himself upon the responsibility of the Jews. None could now complain that they knew not who He was.
- On a former occasion they had said to Him, "**How long dost thou make us to doubt? If thou be the Christ, tell us plainly**" (John 10:24).
- But now all ground for ignorance was removed; by fulfilling the prophecies of Jacob, of Daniel, and of Zechariah, the Lord Jesus demonstrated that He was none other than Israel's true king.
- It was His last public testimony to the nation!
- He was their "King," and in fulfillment of the plain declarations of their own Scriptures He here presented Himself before them.

- **Let us now pursue a brief outline, summing up the events of Palm Sunday, as presented in Matthew 21:1-16, into which we will insert a few sections from the other Gospels.**
- **We will try for an INFORMAL INTERACTIVE THOUGHT SERMON, as we comment on the many sub events on this very eventful first Palm Sunday.**

1- JESUS APPROACHES JERUSALEM AND PREPARES FOR HIS ENTRY

Mathew 21:1, Luke 19:41-44

- **Mathew 21:1 tell us of HIS APPROACH TO JERUSALEM for the last time in His earthly life**
- And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives,
- **Matthew tells us that the events of Palm Sunday began when Jesus and His disciples "drew near Jerusalem, and came to Bethphage, a suburb of Jerusalem, at the Mount of Olives" (v. 1).**
- **That little village Bethphage, that Jesus and His disciples came to, is only significant because it's the place from which the donkey that our Lord rode on was taken. But clearly, God's sovereign hand was at work in this seemingly insignificant place—preparing the way for prophetic Scripture to be fulfilled with respect to our Lord.**
- **It's amazing how these events concerning our Lord's sacrifice for us—the greatest of all events in history—occurred in a remarkably a small spot on the earth.**
- **Jesus came into Jerusalem past the Mount of Olives, entered and cleansed and taught in the Temple, was betrayed in the Garden of Gethsemene on the slopes of the Mount of Olives, was tried, was beaten, was crucified at Calvary, was buried, was raised; was ascended from the Mount of Olives, and will one day descend again from the earth to set His feet upon the Mount of Olives and reign over the nations from Jerusalem—with all these earth-shaking events occurring in an area that is less than a mile in breadth.**
- **Probably the thing which most puzzled the disciples is a very significant thing that happened during the Lord's last approach to Jerusalem which Luke has recorded in Luke 19:41-44 .**
- **"And when he was come near, he beheld the city, and wept over it" (John 19:41).**

- **JESUS WEPT OVER JERUSALEM- Luke 19:41-44**
- 41And when he was come near, he beheld the city, and wept over it,
- 42Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.
- 43For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
- 44And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
- **We wont comment on this very detailed prophecy today, except to say that it was fulfilled about 40 years later in A.D 70 when Titus did exactly as was foretold here by Jesus.**

- This was one of three times in the New Testament we read of the Lord Jesus weeping.
- 1- In John 11:35 at Lazarus' grave, where he *shed tears* in quiet anguish
- 2- Here, where he wept with loud lamentation over Jerusalem (Luke 19:41), and in
- 3- Gethsemane (Hebrews 5:7)
- It is noteworthy that each time His tears were connected with the effects or consequences of sin.
- That Jesus wept shows that Jesus is not unfeeling, nor stoic. This shows him to be truly and really man, subject to like passions, only without sin.
- Hebrews 4:15, : "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet without sin.*"
- This is in refutation of the theory which deprives Him of human heart and spirit.
- Jesus wept because **he had THE COMPASSION FOR SINNERS**
- because of **THE CALAMITY OF SIN.**
- Because **THE COST OF SIN.**

2- THE INSTRUCTION TO ACQUIRE THE DONKEY AND ITS COLT

**Mathew 21:1-3: Mark 11:1-6,
Luke 19:30-34**

• **TWO- THE INSTRUCTION TO ACQUIRE THE DONKEY AND ITS COLT**

• **Mathew 21:1-3**

• And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

• 2Saying 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.

• 3And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

• **Mark 11:1-6**

• 1And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

• 2And 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*.

• 3And 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.

• 4And they went their way, and **found the colt tied by the door without in a place where two ways met; and they loose him.**

• 5And certain of them that stood there said unto them, What do ye, loosing the colt?

• 6And they said unto them even as Jesus had commanded: and they let them go.
disciples,

• **Luke 19:30-34**

• 30Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

• 31And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of *him*.

• 32And they that were sent went their way, and found even as he had said unto them.

• 33And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

• 34And they said, The Lord hath need of him.

- Matthew reports that as Jesus and his disciples approached Bethphage, that Jesus told two of His disciples to enter the village to get a donkey *and* a colt for Him(v.2).
- First, we notice that the disciples didn't have to look for the animals Jesus sent them to bring to Him. He said that, as soon as they came into the village, they would “immediately” find not just a donkey, but a donkey and her colt tied together.
- Two animals—requiring two disciples to bring them. Seeing the animals immediately must have given the two disciples confidence to untie them and bring them.
- **WE OUGHT SIMILARLY TO GET CONFIDENCE WHEN WE THINK OF GOD’S PROVISION, PROTECTION & PROVIDENCE IN THE PAST.**
- And, second, we see that they were immediately allowed to take the animals. They were told, **"And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them"** (vv. 2-3). **There may have been some providential “arrangement” made that we aren't told about, as Luke, in his Gospel, appears to tell us that's what happened.** The owners saw the two disciples untying the two animals and wanted to know what they were doing. And when the disciples said what the Lord had told them to say, they were set free to take them to the Lord.
- In John 12:14 we have comprehensive or shorter statement, that expresses the details supplied by the other Evangelists, especially in Luke 19:29-35. **We read in John 12:14 "And Jesus, when he had found a young ass, sat thereon; as it is written" (John 12:14).**
- He most likely previously "found“ or located it because knew the precise spot where the ass was tethered; and so He directed the disciples where to find it! This is another of those incidental allusions to the Deity of Christ, that John often gives.
I wonder if the owners had previously devoted their animals to the Lord and said, "Lord, if You ever require anything of mine—even my animals—here they are. They are yours to uses whenever and however you have need of them."
- **DO YOU KNOW THAT SOME PARENTS LIKE HANNAH, HAVE DEVOTED THEIR CHILDREN TO THE LORD TO BE USED WHENEVER AND HOWEVER HE HAS NEED OF THEM?**

- **Perusal of all four Gospel accounts, reveals that only Matthew mentions the *second* donkey.**
- It is not unusual that the other Gospel writers leave out this detail because the donkey, of course, is NOT the emphasis of the story, so why does Matthew include this detail of the second donkey, since the donkey is NOT the emphasis of the story.
- Likely because Matthew is known for being meticulous when it comes to documenting *the fulfillment of prophecy* .
- **We read in Mathew 21:4-5 4All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**
- Zechariah had prophesied some four centuries before Jesus came into this world thus, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem!” **Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden”(Zech.9:9; Mt.21:5).**
- **Zechariah's prophecy mentions two donkeys and so Matthew is careful to point out that Jesus instructed the disciples to bring a donkey and its colt: and the disciples brought two donkeys--exactly as it was prophesied.**
- In all of this, we are made to know that it was all in keeping with the promise of the Scriptures. Matthew tells us that this was done “that it might be fulfilled which was spoken by the prophet” (v. 4).
- What great provision was made by God for this day! It was declared by God's prophet that it would happen in a specific way, long before it happened; and at the right time, it happened exactly as promised. Everything occurred as if ruled by God's unseen hand; and all so that our precious Savior could make Himself clearly known to those who sought Him, and so that nothing was left undone of any of God's promises.
- **Like Matthew, we must likewise strive to be just as meticulous in our Bible teaching!**

- This incident is also described in Mark 11:1-6, where two interesting phrases are added!
- The disciples, we are told **found the colt tied by the door without in a place where two ways met**;
- And **they loose him.**
- In Luke 19:35, another interesting phrase catches our attention. **And they brought the colt to Jesus.**
- **We give thanks today, that once we were in effect tied to sin in a place “where two ways met.”**
- **But as the chorus says Jesus was standing there, and we “were loosed “and “brought to Jesus!”**

- Bethphage was only about two miles from Jerusalem, and Jesus could easily have continued walking there. So why didn't he? **Because Jesus was to ride in NOT walk in.**
- **Mathew 21:4-5 tells us.**
- 4All this was done, that it might be fulfilled which was spoken by the prophet, saying,
- 5Tell 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.
- But why the donkeys in the first place? Is there any significance in the choice of animal? *There is indeed.*
- **In addition, the fulfillment of prophecy here points to Jesus as being a certain type of king --but what kind of king? The donkeys provide us a clue.**
- **We read in John 12:15 "Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt".**
- Recall that an express decree was made forbidding the king of Israel to multiply horses to himself: **"But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses"** (Deut. 17:16). The kings of God's separated people was to be thus sharply distinguished from the monarchs of the Gentiles. The true Israelite's thinking was to be, **"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God"** (Ps. 20:7).
- It is remarkable that the first recorded sin of King Solomon was concerning this very thing: **"And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen"** (1 Kings 4:26).
- **In contrast, it was, as One obedient to God's Law, that Christ purposely selected an "ass"! This action of our wonderful Savior mark His perfect subjection to the law of Moses, but it also brings out His gracious lowliness, and gives evidence that He had laid aside His glory (John 17:5), and that He who was in the form of God, and thought it not robbery to be equal with God, made Himself of no reputation," and took upon Him the form of a servant.**
- **Would to God that we could be as obedient as he was!**

- **As He formally presented Himself to Israel as their king, He rode not in a golden chariot, drawn by powerful stallions, but instead He came seated upon the colt of an ass.**
- **Neither was the beast harnessed with any goodlier trappings than the garments which His disciples had spread thereon. And even the ass was not His own, but borrowed!**
- **Truly the things which are "highly esteemed among men are abomination in the sight of God" (Luke 16:15).**
- "No Roman soldier in the garrison of Jerusalem, who, standing at his post or sitting in his barrack-window, saw our Lord riding on an ass, could report to his centurion that He looked like one who came to wrest the kingdom of Judea out of the hands of the Romans, drive out Pontius Pilate and his legions from the tower of Antonia, and achieve independence for the Jews with the sword" (Bishop Ryle).
- **How evident it was that His kingdom was "not of this world!" What an example for us to "Be not conformed to this world" (Rom. 12:2)!**

- Lets look again at John 12:15 "Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt"
- Emphasis is here laid on the age of the animal which Christ rode.
- It was a "young" one; Luke tells us that it was one "whereon yet never man sat" (John 19:30).
- This is not without deep significance. Under the Mosaic economy only those beasts which had never been worked were to be used for sacrificial purposes (see Numbers 19:2; Deuteronomy 21:3).
- Pink opines "This is very striking!
- Like His birth of a virgin, like His burial in a new sepulcher, "wherein was never man yet laid" (John 19:41); so here, on the only occasion when He assumed anything like majesty, He selected a colt which had never previously been ridden. How blessedly this points to the dignity, and the uniqueness of His person hardly needs to be dwelt upon."
- "Sat thereon, as it is written."
- It was in order to fulfill the prophetic Word that the Lord Jesus here acted as He did. That which was "written" was what ever controlled Him. He lived by every word which proceeded out of the mouth of the Lord. The incarnate Word and the written Word never conflicted.
- He could certainly truly say, "I do always those things that please him"!
- O that we might have more of His spirit!

**3 –THOUGHTS ON “The Lord hath
need of them” ...The Lord have
need of him.**

Mark 11:3; Luke 19:30-34

- **THREE –THOUGHTS ON “The Lord hath need of them”** ...The Lord have need of him.
- **Mark 11:3**
- 3And 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.
- **Luke19:30-34**
- 30Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.
- 31And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because **the Lord hath need of him**.
- 32And they that were sent went their way, and found even as he had said unto them.
- 33And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
- 34And they said, **The Lord hath need of him**.

- Matthew 21:3 etc.
- “THE LORD HATH NEED”
- *And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.*
- **Technically, as God, Jesus doesn't really need anything. He's self-sufficient. But the Lord has chosen to need things.**
- **THE LORD NEEDED A DONKEY - Matthew 21:1-5**
- He needed the donkey in order to fulfill prophecy.
- **THE LORD NEEDS DESTITUTE MEN - Luke 8:26-39**
- Here was a man who was in terrible shape due to the influence of demons. Vs. 27
- The Lord healed him by casting out the demons. Vss. 30-33
- The man was transformed. Vs. 35
- The man wanted to follow Jesus, but Jesus sent him back to his own people as a testimony.
- **The Lord still needs men and women who were destitute, who have found deliverance in the Lord Jesus to testify for Him. Psalm 107:2, 1 Peter 3:15**
- **THE LORD NEEDS DANGEROUS MEN - ACTS 9:1-16**
- Paul (Saul) was dangerous. He persecuted the early church. Vss. 1-2
- Jesus confronted Paul and Paul was converted. Vss. 3-9
- Jesus had great plans of usefulness for this once dangerous man. Vss. 10-16
- **There are men and women today who were once dangerous, who are now used of God to further the Gospel. Ephesians 2:8-10, Matthew 28:19-20**
- **THE LORD NEEDS DEVOTED MEN - Luke 9:23-24, Luke 14:26-27**
- **Devoted men and women are needed to live for Christ. There is a high cost for devotion, as these Scriptures indicate.**
- **THE LORD NEEDS DILLIGENT MEN**
- **THE LORD NEEDS DEPENDABLE MEN**
- **THE LORD NEEDS DETERMINED MEN**

**4- THOUGHTS ON THE OBEDIENCE
OF THE DISCIPLES
Matthew 21:6-7**

- **Matthew 21:6-7** reads
- 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.

- **Matthew 21:1-12 IS ABOUT FOLLOWING DIRECTIONS**
- **Just as the disciples followed the Lord's directions for "Palm Sunday", we should also follow the Lord's directions because:**
- **THE LORD'S DIRECTIONS ARE SPECIFIC - Vss. 1-3**
- **Jesus told the disciples where to go, what to do, and what to say.**
- **Through the Word of God and the guidance of the Holy Spirit, **we too will receive specific instructions.** Romans 12:2, John 16:12-14, Psalm 32:8**
- **THE LORD'S DIRECTIONS ARE SCRIPTURAL - Vss. 4-5**
- **Jesus was out to fulfill Scripture and to do God's will. John 4:34, 9:4, Matthew 5:18**
- **We should do the same! Mark 13:31**
- **THE LORD'S DIRECTIONS ARE SURE - Vss. 6-7**
- **The disciples found things to be just as Jesus told them. **We count on God's directions as accurate.** Mark 11:1-6**
- **THE LORD'S DIRECTIONS ARE SPECIAL - Vss. 8-11**
- **Because Jesus directions were followed the disciples were part of a great day and a day when God's word was fulfilled. **Whenever we follow God's directions, the results will be special. Sinners will be challenged and saved. Saints will be edified.****

- **GOOD DISCIPLES ARE OBEDIENT (Matthew 21:1-11)- special slide & quiz for the children**
- **We hear much about the faults of the disciples, especially before Pentecost. However, there were many times that the disciples did say and do the right things. In the Palm Sunday story, please note some of the qualities of good disciples.**
-
- **1. Ears to listen. Vss. 1-5**
-
- **2. Feet to go. Vs. 6a**
-
- **3. Will to obey. Vs. 6b-7**
-
- **4. Possessions to share. Vss. 7-8**
-
- **5. Lips to proclaim or tell. Vss. 9-11**

- **1. Ears to listen.** Vss. 1-5 Samuel
-
- **2. Feet to go.** Vs. 6a David
-
- **3. Will to obey.** Vs. 6b-7 Joseph, Daniel, Three Hebrew boys
-
- **4. Possessions to share.** Vss. 7-8 Boy who shared his lunch.
-
- **5. Lips to proclaim or tell.** Vss. 9-11 Naamans servant?

- **Matthew 21:1-11 TELLS US ABOUT**
- **THE RESPONSIBILITY OF THE DISCIPLES Vss. 1-3**
- They were to go and do exactly as they were told.
- As modern day disciples, this is still our responsibility.
- **THE REASON FOR THE INSTRUCTIONS Vss. 4-5**
- God's Word would be fulfilled if the disciples obeyed.
- Fulfilling God's will is the best reason in the world for obeying God. After all, God's will is "good, acceptable and perfect" (Romans 12:2)
- **THE RESPONSE OF OBEDIENCE Vss. 6-7**
- The disciples do exactly as they were told.
- May this also be our response to God's directions.
- **THE REACTION OF THE CROWD Vss. 8-11**
- They gave to Jesus adoration and praise.
- We should do the same! See Revelation 4:11

5- THE REJOICING AND CELEBRATION

**Mathew 21:8-9; Mark 11: 7-10; Luke 19:36-38;
John 12: 12-18**

- **Mathew 21:8-9**

- 8And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

- 9And 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.

- **Mark 11: 7-10**

- 7And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

- 8And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

- 9And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

- 10Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

- **Luke 19:36-38**

- 36And as he went, they spread their clothes in the way.

- 37And 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;

- 38Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

- **John 12: 12-18**

- 12On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

- 13Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

- 14And Jesus, when he had found a young ass, sat thereon; as it is written,

- 15Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

- 16These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

- 17The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

- 18For this cause the people also met him, for that they heard that he had done this miracle.

- Analysis of the composite of these verses reveals the following.
- John reveals in his account in John 12:12-20 that a number of people who had come to the feast of Passover heard that Jesus was on the way to Jerusalem John 12: 12
- Included in the crowd were people who were present when Jesus raised Lazarus from the dead.
- These folk had reported this miracle which caused a number of folk, to join the crowd so that they could see Jesus. John 12: 17-18
- **This tells us who some of the REJOICERS WERE**
- "The people therefore that were with him when he called Lazarus out of his grave and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle" (John 12:17, 18).
- This line in the picture is supplied only by John, and suitably so, for it was in the raising of Lazarus that the glory of the Son of God had been manifested (John 11:4). They who had witnessed that notable miracle had reported it in Jerusalem, and now it was known that He who had power to restore the dead to life was nearing the Capital, many came forth to meet Him.
- These members of the crowd took branches of palm trees with them, just as other rejoicers were doing . John 12:13
- **This tells us what the REJOICERS DID**
- These persons were heard to shout "Hosanna, Blessed is the King of Israel that cometh in the name of the Lord." John 12:13
- **This tells us what these REJOICERS WERE SHOUTING**
- **John also tells us WHY JESUS GOT THE DONKEY AND RODE ON IT -----IT WAS TO FULFIL PROPHECY John 12:14-15**
- 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."

- **Have you ever been curious and wondered where this multitude came from..... and what could provoke such a large crowd to begin stripping off their outer garments, cutting down palm branches, and throwing them down on the road before Jesus? What did this crowd see that would cause them to shout "Hosanna!/Save us!"?**
- **During the week preceding the passover Jerusalem was usually crowded with Jews, who came in companies from every section of Palestine. They came early in order that they might be ceremonially qualified to partake of the feast (John 11:55). On this occasion, the main topic of conversation among those who thronged the temple at this time was whether or not Jesus would come up to the feast (John 11:56). So when the tidings reached them that He was on the way to Jerusalem, they at once set out to meet Him.**
- **In addition we learn from John's account of the entry to Jerusalem in John 12: 17 that ".....the multitude who were with Him when He called Lazarus out of the tomb, and raised him from the dead, were bearing Him witness".**

This multitude surmised this Jesus was the Messiah when they saw Him take a dead man and bring him back to life. Witnessing the raising of Lazarus is what motivated this crowd to do and say these things about Jesus. Why were they saying? "Save us Son of David!" What kind of saving did they want? It wasn't deliverance from the Romans because Jesus was a "gentle" king. It wasn't the kind of saving Lazarus got because none of them were dead. No, the saving the multitude was looking for was more profound.

- **Part of the crowd that was following Jesus had seen the risen Lazarus. The miraculous raising of Lazarus had opened their eyes. They now knew who Jesus was--the holy Son of God, Israel's Messiah. In addition, note that John 11:55 tells us "many went out of the country up to Jerusalem" (John 11:55).**
- **It is evident therefore that many (if not all) of those who now came forth with palm branches to greet the Lord were men of Galilee, pilgrims, who had come up to the metropolis from the places where most of His mighty works were done. It was the Galileans who on a previous occasion sought to make Him "a king" (John 6:15, cf. 7:1). They were not only far less prejudiced against Him than were those of Judea, but they were also much less under the influence of the chief priests and Pharisees of Jerusalem.**
- **When the multitude recognized Jesus as the Son of God, they threw down their garments and palm branches. We must do the same. As Jesus comes to each of us in our daily lives, we too must lay down the palm branches of our heart and let Him journey through.**
These transports of joy from the Galileans were raised because they imagined that He would there and then set up His temporal kingdom.
- **We, like the multitude, believe that Jesus was and is the Son of God, our Saviour and Lord. Our challenge today is to live as we believe. Our challenge is to "walk the talk". Our challenge is to "practice what we preach". Our challenge is to stop running our own lives and allow Jesus Christ the King to rule in our hearts.**

- "the multitude spread their garments on the road....."
- Why was this massive crowd stripping off their outer garments and throwing them on the road?
- Thankfully, we have a biblical precedent of this to provide us a clue.
- In 2Kings 9, the prophet Elisha sent a messenger to give a Word from the Lord to Jehu. After pouring oil over Jehu, the messenger said to him in verse 12, 'Thus says the Lord, "I have anointed you king over Israel"'.
- After that declaration, everyone who was present took their garment and placed it under Jehu's steps, and they blew the trumpet, shouting, "Jehu is king!"(2Kings 9:13).
- So what does this mean for Jesus' entry into Jerusalem? It would imply that the multitude recognized Jesus as a *king* . Like in the case of Jehu, the garments and palm branches served as an improvised red carpet

- **Why, did the Lord Jesus send for the ass, mount it, and ride into the royal city?**
- **Why did He suffer the crowds, unrebuked, to hail Him with their "Hosannas"?**
- **Why did He permit them to proclaim Him their king, when in less than a week He was to lay down His life as a sacrifice for sin?**
- **The answer, is, because the Scriptures so required!**
- **Here, as ever, it was submission to His Father's Word that prompted Him, because loving obedience to the One who sent Him was always the spring of His actions.**
- **He entered Jerusalem in the way that He did in order that a number of Scriptures might be fulfilled.**
- **At least three prophecies were fulfilled by Christ on His official entry into Jerusalem, prophecies which had been given hundreds of years before, prophecies which entered into such minute details that only one explanation of them is possible, and that is God Himself must have given them.**
- **This is a very conclusive proofs for the Divine inspiration of the Scriptures.**
- **Only He who knows the end from the beginning is capable of making accurate forecasts of what shall happen many generations afterwards. How the recorded accomplishment of these (and many other) prophecies guarantees the fulfillment of those which are still future!**

- "Took branches of palm trees, and went forth to meet him" (verse 13). This was a sign of joy, a festival token. In connection with the feast of tabernacles God instructed Moses to tell Israel, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees... and ye shall rejoice before the Lord your God" (Lev. 23:40).
- In Revelation 7:9, where we behold the "innumerable multitude before the throne and before the Lamb," they have "palms in their hands."
"And cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." The word Hosanna means "Save now!" It is a cry of triumph, not of petition.
- As to how far these people entered into the meaning of the words which they here uttered, is hard to say. Events indicate they were only said under the excitement of the moment. But we see here that the Father whose overruling hand directs everything, was causing a public testimony to be borne to the glory of His Son.
- This was nothing new really.
- At His birth He sent the angels to say to the Bethlehem shepherds, "**Unto you is born this day in the city of David, a Savior, which is Christ the Lord,**" and now He suffered this multitude to hail Him as the Blessed One come in the Name of the Lord.
- Again; **before the public ministry of Christ commenced, the wise men from the East were led to Jerusalem to announce that the king of the Jews had been born; and now that His public ministry was over, it is again testified to that He is "the King of Israel."**

- Christ was not misled by the exalted cries of the people. He knew that the hour of His crucifixion, rather than His coronation, was near at hand. He knew that in only a few days' time the "Hosannas" of the multitudes would give place to their "Away with him?"
- He knew that the nation would shortly consummate its guilt by giving Him a convict's gibbet instead of David's throne.
He knew that there had to be the sufferings before the glory, the Cross before the Crown (cf. 1 Peter 1:11).

**6- EVERYBODY OUGHT TO KNOW
WHO JESUS IS
Matthew 21:10-11**

- **Matthew 21:10-11**

- 10And when he was come into Jerusalem, all the city was moved, saying, **Who is this?**

- 11And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

- Can you picture the scene? A man of ordinary appearance; riding on a young donkey, accompanied by its mother; a crowd in front throwing down their garments and palm branches; a crowd behind yelling "Save us Son of David!".

- As Jesus enters Jerusalem, people begin to leave their homes and shops to see what all the racket is about, and they begin asking one simple question:

- **"Who is this?"**(v.10).

- Can you imagine that the multitude of Jews following Jesus did not truly know who Jesus really was?

- All the clues were there: the two donkeys; the garments and the palm branches; the cries of "Save us!"; calling Him "the Son of David".

- Even though it was well known by many that he was a "marked man" Jesus had come boldly and publicly into Jerusalem riding on the foal of a donkey, thus clearly declaring that He was the Messiah according to Zechariah's prophecy in Zechariah 9:9: "... **your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.**"

- Don't you think that it is sad that they only perceived him to be just the prophet of Nazareth of Galilee, even though it ought to have been clear to them that Jesus had presented himself, as the promised Messiah?

- It is true that He was a prophet, since he perfectly fit the description in Deuteronomy 18:15-18 which predicted that the Messiah would be a "prophet", but Jesus is much more than a prophet.

- Do we really know who Jesus is?

- How do we see Jesus.

- The way we view and receive Jesus will have eternal implications.

- We are now equipped. What we have studied today has equipped us to do two things.
- **First of all, we can now thoroughly answer the question, "Who is Jesus?".**
- Your friends at work and at school may reduce Jesus to a moral teacher.
- The Muslims may simply regard Jesus as a prophet. But we know better.
- **We know that Jesus is THE prophet. Jesus is THE king. Jesus is THE promised Messiah, the Son of God, the One who offers eternal life.**
- The second thing we are equipped to do is related to the first.
- Since we believe that Jesus is the Son of God, the author of eternal life, we are able to overcome suffering and hardship, and because of the hope of the Resurrection, we can persevere through our present trials.
- I am not suggesting for a moment that we trivialize hardship because Jesus didn't.
- Think about this--Jesus knew He was going to bring Lazarus back to life, but what did He still do? *He wept* . Jesus wept because of the loss He felt even though He knew that loss was temporary.
- Our struggles, no matter how severe, will some day end. Jesus' example allows us to weep in our struggles yet still look ahead to the hope of eternal life.
- Remember that Jesus said in John 11:25, "**Everyone who lives and believes in Me shall never die**".

**7- JESUS CLEANSSES THE TEMPLE
FOR THE SECOND TIME**

**Mathew 21: 12-13; Mark 11:15-16;
Luke 19: 45-46**

- **SEVEN- JESUS CLEANSING OF THE TEMPLE FOR THE SECOND TIME**
- **Mathew 21: 12-13**
- 12And 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,
- 13And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- **Mark11: 15-16**
- And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;
- 16And would not suffer that any man should carry *any* vessel through the temple.
- **Luke 19: 45-46**
- 45And he went into the temple, and began to cast out them that sold therein, and them that bought;
- 46Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
- **Remember Jesus cleansed the temple the first time at the beginning of his public ministry as recorded in John 2:13-17.**
- **Remember also that His cleansing of the temple was the fulfillment of Psalm 69:9.**

- **We see JESUS' PROMINENCE IN CLEANSING THE TEMPLE Matthew 21:12b-16**
- **Jesus removed that which was offensive from the Jerusalem temple. If allowed prominence in our lives, Jesus will cleanse our temples too. 1 John 1:9**
- **We must not allow the things of life to rob God of the preeminence that He should have in our lives. Proverbs 6:16-19, Colossians 3:5-11**
- **From this record of Jesus cleansing the temple we think how each believer is the temple of God, and that the Holy Spirit dwells inside of us. (1 Corinthians 6:19-20.)**
- **Often, we need the same cleansing that Jesus gave the temple in Jerusalem.**
- **We may think of it like SPRING CLEANING**
- **Just as at this time of the year many housewives scrub away the dirt of winter with the spring cleaning of their homes, Jesus performed a "spring cleaning" of His own with the cleansing of the temple.**
- **We should be willing to let Him perform a spring cleaning in our lives, so that there is always a worship center inside of each of us, as we praise God, pray to Him and always seek to do God's will (Ephesians 5:18-21, 6:18.)**

**8 JESUS CONTINUED HIS MINISTRY OF
HEALING and TEACHING**

**Mathew 21:14, Mark 11:17;
Luke 19:47-48**

- **Mathew 21:14**
- 14And the blind and the lame came to him in the temple; and he healed them.
- **Mark 11:17**
- 17And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
- **Luke 19:47-48**
- 47And he taught daily in the temple.
- **No comment so far.**

**9- THE ANIMOSITY AND RAMPED
UP HOSTILITY AND INDIGNATION
OF THE JEWISH LEADERS**

**Matthew 21:15-16; Luke 19: 39-40;
John 12:19**

- **Matthew 21:15-16**

- 15And 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,

- The hypocrisy of the religious leaders is evident. Greed and theft in the temple didn't bother them, but praise to Jesus did, and so they responded with hostility and indignation to the wonderful things that He did, and to the praise of children for Jesus in the temple courts.

- Here we are shown their chagrin. They were envious of His popularity, and feared for their own hold over the people

- 16And 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?

- Jesus answered this question from the chief priests and scribes very clearly. Yes, He had heard what the children were saying – and it was perfected praise in the ears of God.

- This reminds us that children can have a real relationship with God and spiritual life, for children sometimes see religious truth more clearly than prejudiced adults, and the praise of children is thoroughly acceptable to God, and their piety often touch hard hearts, and silence malignant opposers of the gospel.

- It was a common thing among the Jews for the children to be employed in public acclamations; and thus they were accustomed to hail their celebrated rabbis. This shouting of the children was therefore no strange thing in the land: but on this occasion, the religious leaders were exasperated, because a person was celebrated against whom they had a rooted hatred.

- **Luke 19: 39-40**
- 39And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.
- 40And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.
- **John 12:19**
- 19The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? **behold, the world is gone after him.**
- **Whereas it is true that the Pharisees said that “the world is gone after” Jesus, unfortunately this phrase is not true, because, sadly many in the world still have very little affection or affinity for our Lord and Saviour, today .**

**10- JESUS RETIRES TO NEARBY
BETHANY FOR THE NIGHT-AS HE
APPARENTLY DID EACH NIGHT IN
PASSION WEEK EXCEPT FOR
THURSDAY NIGHT**

Matthew 21:17; Mark 11:11

- **Matthew 21:17**
- And he left them, and went out of the city into Bethany; and he lodged there.
- **Mark 11:11**
- And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.
- **At Passover time, thousands and thousands of pilgrims crowded into Jerusalem, and lodgings could not easily be got in the city. It was common for some to stay in the surrounding villages, such as Bethany which was close by.**
- **The house of Martha and Mary would be open to Jesus (cf. Luke 21:37),”**
- **JUST AS OUR HOMES ARE OPENED TO JESUS THIS PALM SUNDAY!**
- **OTHER EVENTS IN THE CHAPTER DID NOT OCCUR ON PALM SUNDAY PER SE BUT DURING THE REST OF PASSION WEEK, SO WE WILL LEAVE THESE ALONE TODAY, AND RETIRE ALSO**