

# The Presentation of the King

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**References:** **Matthew 21**, John 11:55; John 12:12-13; Zechariah 9:9; Psalms 118:25-26; Luke 19:41-44; Exodus 12:1-3; Exodus 12:6; Isaiah 53:5; John 1:11-12

Well, good morning, folks. This is what is popularly known on the church's calendar as **Palm Sunday**. And a special significance it has. It's one week. The **Passion Week** begins with this day. During this week, the Lord's Passion unfolded—dying on the cross, buried, rising the third day, one week from today. So that's what we celebrate.

Turn with me, then, in your Bibles, and we will read the account, and then we will make some comments on this great, significant event that took place 2,000 years ago, when the nation—most of the nation—received, at least in name, they received their king. Matthew chapter 21, and we'll read from verse 1.

[Matthew 21:1 NKJV] - <sup>1</sup> Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples,

Bethphage was a tiny village adjacent to Bethany, very close to Bethany, on the opposite side of the Mount of Olives. A Sabbath day's journey from Jerusalem was Mount of Olives. Then Jesus sent two disciples, saying to them:

[Matthew 21:2-11 NKJV] - <sup>2</sup> saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a

colt with her. Loose them and bring them to Me. <sup>3</sup> And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." <sup>4</sup> All this was done that it might be fulfilled which was spoken by the prophet, saying:

<sup>5</sup> "Tell the daughter of Zion,  
"Behold, your King is coming to you,  
Lowly, and sitting on a donkey,  
A colt, the foal of a donkey."

<sup>6</sup> So the disciples went and did as Jesus commanded them. <sup>7</sup> They brought the donkey and the colt, laid their clothes on them, and set Him on them. <sup>8</sup> And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. <sup>9</sup> Then the multitudes who went before and those who followed cried out, saying:

"Hosanna to the Son of David!  
"Blessed is He who comes in the name of the LORD!"  
Hosanna in the highest!"

<sup>10</sup> And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" <sup>11</sup> So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

Let's ask the Lord's blessing upon His word, this morning, as it's been read.

Father, we pray, as we have reviewed those words recorded by your disciple Matthew, we pray, Lord, that as we look into this past event, that we might understand the significance of it. And, Lord, that we might draw lessons from it. So, Father, we ask your blessing upon us now as we continue to comment on this great occasion of the **presentation of the King** to Israel. And we would ask this in the name of our Lord Jesus. Amen. Amen.

## The Anticipation of the Multitude

Great multitude. It was a time of Passover, the first great feast of the year. And many, many come up to Jerusalem. John tells us in John chapter 11 and verse 55:

[John 11:55 NKJV] - And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

They came up beforehand then in order to do that. Then they sought Jesus and spoke among themselves as they stood in the temple, "What do you think? That he will not come to the feast?" And then we read in verse 12 another comment that John makes that next day:

[John 12:12-13 NKJV] - <sup>12</sup> The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm trees and went out to meet Him, and cried out: "Hosanna! "Blessed is He who comes in the name of the LORD!" The King of Israel!"

A great multitude. It was the next day, so it was the day after the anointing of Mary in the house of Simon the leper where she anointed the Lord. We talked about that last week. So this is the subsequent day that this takes place. And the odor of that anointing would be still lingering on the body of our Lord Jesus. Remember, she had come to anoint His body for the burial.

(And the rest of the day. And the audience on Zoom have lost the sound. Hello? Can you hear me now? Casting? Can you hear me now? Yes, we can hear you now. We can certainly hear you, Harold. That's because I'm shouting. Thank you.)

And so there's a great multitude that would be streaming up to Jerusalem. Who is in the multitude, though, that met Him on the brow of the hill that anticipated His coming into the city? It's

interesting how my mind goes to that. How would they anticipate to meet Him at the top of Mount of Olives?

My suggestion is that there were many there that knew Him **intimately**. For example, there was the blind man that had been healed in Jericho. And after he was healed, it says he followed Jesus in the way up to Jerusalem. There were His disciples—there were twelve disciples. They were intimately connected with Him in every part of His life. They went with Him.

Then there were the number of women that had followed Him from Galilee. There was a great number there. And then think of those that had come up for the feast to purify themselves from Galilee, from Perea, from other places. How many of them had experienced firsthand the healing of the Lord in that three and a half years of ministry?

There were lepers that had been cleansed. There were lame that now could walk to the feast. There were those that had relatives that perhaps had died and that now were raised from the dead. And those that had been raised from the dead were able to come up to Jerusalem to celebrate the Passover. There were multitudes that came up that had heard His words on the mountainside twice and had eaten of the food that He had given them.

There were multitudes that knew who this was. He had given all the signs of the **Messiah**. According to the Old Testament prophets, there should have been no doubt in the minds of most that He had fulfilled all the requirements that God had demanded that the Messiah should give. What else could He have done? And so in the multitudes of people that were coming up, there were people that realized that this was the King, the King of Israel. And now they go out to meet Him. "Is he going to come to the feast?"

There is an anticipation among many. Is He going to come to the great feast of Passover? And so when they hear that He is in the house, perhaps of Simon the leper the day before, the news must have come out that, yes, He is. He is just over the hill near the villages of Bethphage and Bethany. And they go out to meet Him

there. And as He comes, He is already prepared there to meet them there on that Mount of Olives.

Now this occasion, what we call Palm Sunday, would be what merged there: the **expectation of the people** and the **promise of God**. Or we might put it in the reverse: the promise of God and what the people expected. And they met there on that Mount. It's a significant mountain, the Mount of Olives. It's from there that He did ascend forty days later—or forty days later after His resurrection—where He ascended to heaven. It's from that same mount that He is going to come and His feet are going to touch the Mount of Olives when He comes as **King of kings** and **Lord of lords** to claim what is rightfully His.

But this presentation had a different character altogether. It was a—yes, official in one sense—but there was indeed an underlying **sadness** to it. The nation had rejected their King. But for this day and for the multitudes that went there, their expectations were high, but not to be resolved on that day, on that week. So, their expectations were such.

## **The Lowly King and the Servant's Animal**

Now, looking at the story, we look at some details that are very interesting, and that is, as we see it, that He comes, He asserts His lordship by saying to His disciples, "Go into that village opposite you there, and there will be a donkey outside, tied at the door of a residence. Now, loose that donkey and bring that donkey to me." Luke tells us that no one had ever sat on this donkey before. And if you know anything about animals, it takes some time to break the animal or to make it adjust to the weight of a rider on the donkey. And at first, they are going to resist that and try to throw off that weight, that unaccustomed weight. But He sat on—the one who made the very nature of the donkey itself—He could calm that beast and make it adjust in an instant.

Now, we're also told that Matthew tells us there was a mother, too. Now, she accompanied this donkey. They throw their clothes on the donkey as a saddle—His disciples did—and then others in the way,

they spread their clothing on the pathway as He would make His way down over the brow of the Mount of Olives and then into the city. And they would cut down palm trees and other trees, and they strew them in the way to make a welcome for the King. And there was fulfilled the prophecy that was given through Zechariah:

[Zechariah 9:9 NKJV] - "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

Now, having come on a donkey was significant. Yes, it was prophesied, and He answered to that prophecy. But a king would ride not on a donkey; they usually had a royal steed. And in David's day, they used large mules, powerful mules. I can attest to the strength of a mule. Having my first job working in the woods of British Columbia, they used a mule to skid out telephone poles that we would make. We cut telephone poles, and they used a mule to skid the pole out. Now, you know how big telephone poles are. One mule can pull one of those big logs. They have amazing strength. And so, the kings would use those large animals or a war horse to come to display their glory and their power. Not a donkey. A donkey is a **beast of burden**. It's a servant's animal. And it's a service animal.

And so, here we have then the lowly, he says, as Zechariah puts it, "Behold, your king is coming to you lowly and sitting on a donkey, a colt, the foal of a donkey." So, He comes over. The crowd then bursts into a spontaneous, joyful thanksgiving to God. And they say, "Hosanna to the Son of God." Hosanna. That's a quote from the 118th Psalm. Hosanna became a prayer, actually. It says, "Save now, O God." That became the prayer of a remnant. Hosanna.

[Psalms 118:25-26 NKJV]

<sup>25</sup> Save now, I pray, O LORD;

O LORD, I pray, send now prosperity.

<sup>26</sup> Blessed is he who comes in the name of the LORD!  
We have blessed you from the house of the LORD.

But now, **salvation** has come to the nation in the person of the King Himself. And their expectation was that He would be the King on the throne of Israel. They were welcoming Him to take the highest place in Jerusalem as the King. "Hosanna to the Son of David," the one of whom the throne was given, was prophesied, that the seed of David would sit on the throne forever. "Blessed is He who comes in the name of the Lord. Hosanna in the highest." And as John says, they added, "The King of Israel."

So there was, you might say, the first official presentation of Christ as the King. Now He came, as I mentioned before, with all the credentials of the Messiah. But He didn't proclaim Himself King. He said that the Kingdom of Heaven is at hand. The long-awaited Kingdom is at hand. He didn't proclaim Himself as King. Now if they had received the Kingdom, they would have received the King. The King would have been on the throne. But they rejected Him. And this long-awaited, sought-for position of heaven's King is going to have to wait. Going to have to wait for His exaltation.

## The Weeping King

The principle is first the **suffering** and then the **glory**. And as I mentioned a little bit earlier, there would be a—if you were to look carefully at the face of the Lord Jesus, what would His impressions—what would the impression you would get as you looked at His face as He came down that hill with the exalting, exhilarating praises that were going up to Him? What would His face expression betray? What would He look like? Luke gives us, I think, a clue to that. Luke and chapter 19, verse 41:

[Luke 19:41-44 NKJV] - <sup>41</sup> Now as He drew near, He saw the city and wept over it, <sup>42</sup> saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. <sup>43</sup> For days will come

upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup> and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

The visitation of the King, official presentation. It says He came to His own, His own received Him not. In the time of their visitation, they rejected their King already. The chief priests and the scribes had put out a message that they knew where they could find Him in secret that they might kill Him. And they would convince many others as well to side with that legion of unbelief that would slay and kill their King.

So when you read then the face of our Lord Jesus as He came down that hill, it didn't reflect the joyful praise of the people and the children later as He came into the temple. His eyes were wet with **tears**. He could look ahead a generation and see in 70 AD the Romans under the general Titus would destroy Jerusalem and there during that time completely destroy the hopes of Israel. Their King had been rejected and God had set them aside.

But on that sad occasion, this **Man of Sorrows**, God had another plan for Him and for us. It's a plan that would end up with universal joy. Not just joy for Jerusalem and Judea and the surrounding places where the Jews were. This would be a joy that would fill the entire earth and bring an entrance into the consummation of all things under Christ because He had to suffer there and die upon the cross.

## **The Tenth of Nisan: Choosing the Lamb**

"This is your day," He said, this day. But it was also another day, and commentators don't often point this out—and I'd like to this morning—and that is: it was the **10th of Nisan**. The month Nisan or Adar, as it's known some places, that is the first month of the year. The 10th day—do you know what 10th day is? That Sunday, that was the 10th day of the first month according to the Hebrew calendar.

Go way back now at the beginning of things, as far as the nation is concerned, to Exodus chapter 12. Exodus chapter 12, verse 1. Israel was going to get a new calendar; they wouldn't use the old Egyptian calendar any longer. God was going to give them one—a lunar-solar calendar, a very interesting calendar in its own right, self-correcting every year, no leap years, just an extended month now and then just to accord with the lunar or the new moons at the beginning of each month. Verse one:

[Exodus 12:1-3 NKJV] - <sup>1</sup> Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, <sup>2</sup> "This month shall be your beginning of months; it shall be the first month of the year to you. <sup>3</sup> Speak to all the congregation of Israel, saying: "On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

On the tenth day of the month—that was the day when our Lord rode into Jerusalem was the **tenth of Nisan**. Then it says in verse—that's when the lamb was chosen. The nation, many parts of the nation, was extolling this day as the King would come, but in God's plan, the **Lamb** was chosen by God. God had a different timetable than the children of Israel or the nation surrounding them or even Rome. Verse six of chapter twelve:

[Exodus 12:6 NKJV] - Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

Four days then the lamb was to be kept. It was to be tested. It was to be observed to ensure that there was no blemish whatsoever, either outwardly or inwardly. That lamb had to be completely without blemish. Now four days ensued from the tenth of Nisan, when He rode into Jerusalem, to the fourteenth day of Nisan, when Passover was killed. And the Lord fulfilled the requirements of that to the letter, to the day, completely. During that four days He was tested

from every angle by the chief priests, by in turn by the Pharisees, the Sadducees, and the Herodians, and the lawyers, and the scribes. They tested Him in every angle they could do, yet He came out to where the end says they dare not ask Him any more questions. The Lamb was tested.

And on the fourteenth day they put Him up on the tree. The Passover lamb was slain on the fourteenth of Nisan. The type was fulfilled. **Christ our Passover was sacrificed for us.** There that principle that there had to be the suffering first before the glory. There the suffering Christ in the Old Testament was fulfilled:

[Isaiah 53:5 NKJV]

But He was wounded for our transgressions,  
He was bruised for our iniquities;  
The chastisement for our peace was upon Him,  
And by His stripes we are healed.

All that—He's going to come one day. He came to His own, His own received Him not, but as many as did receive Him, to them He gave the authority to be called the children of God.

[John 1:11-12 NKJV] - <sup>11</sup> He came to His own, and His own did not receive Him. <sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

So what seemed like a closed book when they killed the Savior really opened up the pages of that great **Lamb's Book of Life**, where those who receive Him can have their names written down there. And if your name is written in the Lamb's Book of Life, your future eternity will be with Christ in heaven for all eternity. But those who reject—those who reject Him—they go out into utter darkness forever.

## The Settled Peace

So Palm Sunday also we might say, if we look at the Savior coming down the side of that mountain—as I picture it in my own mind—I see the **Man of Sorrows**, acquainted with grief, and the one who laid down His life in fulfillment of the scriptures. But He's going to come again according to those very same scriptures. He's going to come for all those who have made a covenant with Him, whose names are written in that Lamb's Book of Life. Make sure that you are among that company that have received Him and not among those who rejected Him and are going to suffer eternal separation from Him.

May the Lord encourage us today. As we have looked, many joyful messages have gone out around the nation on Palm Sunday speaking "peace" when there is no peace. But our peace comes through the **blood of the cross**. It's not a temporary peace that happens on the church's calendar. Our peace is a settled peace that was made by the blood of our Lord Jesus Christ, where there He has then forever satisfied the justice of God. And He's now sat down at the right hand of the Father. He's waiting now until all His enemies are made His footstool.

And He'll come as King of kings and Lord of lords, and we blood-bought children are going to come with Him. He's not going to come for us at that time; He's already taken us to heaven at the **rapture**. We'll come with Him as King of kings riding on white horses to victory in the end. May the Lord encourage each one of you today to receive that one who gave Himself there on the 14th day of Nisan as the **Lamb of God** who takes away the sin of the entire world.

Father, we thank you again for your grace to us. We pray, Lord, that even if there's one that still is outside of Jesus looking in, that today their heart might be opened to receive the King, just as many on that day on the slopes of Olivet they received their King. They were disappointed temporarily, but one day as they saw their Savior die, rise again from the dead, those multitudes will receive Him again as

their Lord and Savior. So Father, we ask your blessing now in the name of our Lord Jesus. Amen.