

THE LAST WEEK OF THE LORD JESUS ON EARTH

II. The Triumphal Entry

Monday, 10 Nisán (March 30), A.D. 33

Jn. 12:12-19 cf. 12:1; Mt. 21:1-11; Mk. 11:1-11; Lk. 19:28-46

Introduction:

Since the dinner (a cooked meal) at **Baythah-néeah** (Bethany) in the dwelling (the building in which people are presently living) of Simon the leper (Mk. 14:3) prepared and served by **Máhrthah**, was eaten in second evening (sunset til dark) on Sunday, 9 Nisán (March 29), six days before Passover (Jn. 12:1), which occurred on Friday, 14 Nisán (April 3), A.D. 33 (cf. six reasons to substantiate this on pages 36,37 of *APT: A Chronological Harmony of The Gospels*) and I.p. 1. It was too late (after dark) to travel any distance (especially c. thirteen miles) back to **Ehfráh-éem** (Ephraim), where he had been tarrying (Jn. 22:54), and Hammond *Atlas of Bible Lands*, p. B-23 or *Macmillan Bible Atlas*, map #236). Therefore Jesus and His disciples must have passed the night at **Baythah-néeah** (Bethany) from where He began the journey to Jerusalem in the next morning (Jn. 12:12), Monday, 10 Nisán (March 30), A.D. 33 and not on Sunday 9, Nisán (March 29), which is the traditional day of observance. He also went back to **Baythah-néeah** (Bethany) on Monday to spend the night (Mt. 21:17; Mk. 11:1,12).

Please note seven factors concerning Monday, 10 Nisán (Mar. 30), A.D. 33.

A. The Preparation for Presentation (Mt. 21:1-3):

1. The Place: **Baythfahgáy** (Bethphage) on the Mount of Olives. On the highway from **Baythah-néeah** (Bethany) to Jerusalem there is a fork in the road, to the right leads to **Baythfahgáy** (Bethphage), and to the left leads to Jerusalem. It was at that fork that Jesus sent two disciples into the village of **Baythfahgáy** (Bethphage) to obtain the ass and her colt for the triumphal entry into Jerusalem.
2. The Provision: an ass (white, not a donkey that is brown) and her colt (v. 2). Culturally, the white ass was used in regal occasions, much like a white horse was used by the king. Jesus, though King, took the lowly place of an ass according to prophecy, as a sign to the Jews. The leaders of the Jews demanded of Him a sign (Mt. 12:38; 16:1,4; Mk. 8:11; Lk. 11:14,16,29,30), but they would not accept the sign He gave to them: in June A.D. 31 the resurrection of **Láhzahrohs** (Lazarus) (Mt. 12:39,40 cf. Jn. 2:18; 12:17,18); again in March A.D. 32 multiplication of bread and fish to feed a multitude of more than 15,000 people (Jn. 6:9,13, 22,30); a third time in April A.D. 32 Jonah the prophet (Mt. 16:1,4) and once more a fourth time in Nov. A.D. 32 (Lk. 11:14-17,29,30).
3. The Purpose for loosing them: The Lord is having need of them (Mt. 21:3).

B. The Prophecy Fulfilled as the King (Mt. 21:4,5 cf. Zech. 9:9) and The Prophet (Mt. 21:10,11 cf. Deut. 18:15,18,19).

C. The Presentation as King (Mt. 21:5-9 cf. Jn. 6:15; 12:12-15)

On the morrow after the dinner at **Baythah-néeah** according to John's account, a crowd gathered in Jerusalem to exit and meet Jesus on the road to **Baythah-néeah**. They carried palm branches and kept exclaiming **Hōsahnnáhs** (Jn. 12:12,13). In the meantime back at the fork, the two disciples leading the ass and her colt met Jesus. Then they spread their outer garments upon "the colt" and mounted Jesus upon him. Then they led Jesus on the road to Jerusalem triumphantly. Along the way they kept spreading their outer garments before Him while He rode straddling the ass and her colt. The majority

multitude, that came from the city, met Him and His disciples on the descent from the Mount of Olives and kept cutting leafy branches from the trees and strewing them in the way.

The two crowds approached each other: one from **Baythah-néeah** (Bethany) following and preceding The Lord Jesus and His disciples in procession (Mt. 21:8,9) and the other from Jerusalem (Jn. 12:12).

1. The Crowd from Jerusalem proclaimed Him King (Jn 12:13). They met together east of the city at the western decline of The Mount of Olives (Lk. 19:37) c. 800 yards (less than a half mile) from the bridge across the brook Kidron.
2. The Crowd from **Baythahgáy** proclaimed Him as David's Son and as Jesus the Prophet from **Nahzahréth** of Galilee (Mt. 21:11; Mk. 11:9).
3. As the two crowds merged, they joined in proclaiming Him as King and as they entered the city they emphasized that He is The Prophet (Mt. 21:11). They crossed the brook and entered the Eastern Golden Gate into The Temple. In this way Jesus demonstrated that He is the promised Messiah-Prophet-King.

D. The Proclamation of The Prophet (Mt. 21:10,11 cf. Deut. 18:15,18,19):

1. The Mob's Question (Mt. 21:10) - Who is this?

The multitudes out of **Baythah-néeah** leading and following The Lord Jesus kept exclaiming with a loud call saying,

“**Hōsahn-nah!** Extolled ^{lis} The One⁺ coming in ⁰Lord's ⁰name, The King of ⁰Israel. . . . ¹⁰Extolled be the kingdom of our ⁰father David, coming in ⁰Lord's ⁰name! **Hō-sahn-nah** in the most high[&] ^{places!}” (21:10 APT).

When entering the city the people there were shaken and asked the question, “**Who is this?**”

2. The Two Multitudes' Quotation (v. 11).

The combined multitudes in the procession responded with,

“This⁺ One is Jesus The Prophet, The⁺ One from **Nahzahréth** of ^{Galilee.}” (21:11 APT).

3. Moses' Quote is fulfilled (Deut. 18:15,18,19).

E. The Progression of Division (Mt. 21:15 cf. Jn. 12:19):

1. The Fickle Multitude was Praising (Mt. 21:9).

On Monday the multitude was praising The Promised King. But ninety-six hours later they insistently called for His crucifixion (Lk. 23:18-23).

2. The Faithless Sadducees were provoked and indignant, then He politely rebuked them with Scripture (Mt. 21:15,16 cf. Ps. 8:2a).
3. The Faithless Pharisees Protested to Jesus and He answered with a question? (Lk. 19:39).

F. The Parity (likeness or similarity) **of the Timing to Israel's Redemption by the Sacrifice of a Perfect Lamb** (Ex. 12:3 cf. Jn. 12:1,12; 1:29,36 cf. Isa. 53:7 - the same Greek noun *ἀμνός* (amnós) as used in **The Septuagint** (LXX). Both on 10th of Nisán were taken and kept until 14th of Nisán. Then they were sacrificed and their blood was shed at 3:00 P.M., the hour for safety from The God's Judgment and for Redemption from slavery: Israel from bondage to Egypt and all humans committing personal persistent trust to The Lord Jesus Christ are saved from bondage to Sin, Satan, and Eternal destruction in The Lake of Fire. Perfect safety and perfect freedom!

G. He Passed that Night at Baythah-néeah (Mk. 11:11,12).

After entering into The Temple, He looked around on all things, since it

was already second evening, which is after sunset, He exited unto **Baythah-néeah** (Bethany) (Mk. 11:11). Refer to *APT Chronological Harmony of The Gospels*, pp. 36,37.

2. There are Five Substantiating Reasons for this Conclusion:

- a. Jesus came unto **Baythah-néeah** (Bethany) on Sunday six days before the Passover (Jn. 12:1).
- b. Mark also records that, at the close of the day after the dinner at **Baythah-néeah** (Bethany), after looking around The Temple, He exited Jerusalem with the twelve unto **Baythah-néeah** to spend the night (Mk. 11:11).
- c. Then the next day He exited away from **Baythah-néeah** (Bethany) to return to The Temple (Mk. 11:11,12).
- d. Matthew records that He passed the night at **Baythah-néeah** (Bethany) after He cleansed The Temple, healed blind and lame ones, and answered the complaining chief priests and Scribes (Mt. 21:17). Therefore it seems obvious that He also passed the night in Bethany after the dinner that **Máhrthah** served in Bethany the evening before the Triumphal Entry into Jerusalem as The Promised Messiah-King.
- e. Additionally Matthew, Mark, and Luke reported that when Jesus and His disciples “drew near unto **Baythfahgáy** (Bethphage),” Jesus sent two disciples to borrow an ass and her colt. Both Mark (11:1) and Luke (19:29) add “and **Baythah-néeah** (Bethany).” There is a fork in the road at the Mount of Olives where the two roads join. Jesus was traveling toward Jerusalem according to all three Synoptic Gospels. Therefore they must have been traveling from **Baythah-néeah** toward the fork leading off to the village of **Baythfahgáy** (Bethphage), where they were to “find an ass standing tied and a colt with her” (Mt. 21:1-3), which the two disciples led back to the fork or bypass where the two ways meet (Mk. 11:4), one to **Baythah-néeah** and the other to **Baythfahgáy** (Bethphage).

[Matthew states “an ass and her colt” in fulfillment of Zechariah’s prophecy (9:9), since He is writing to the Jews as fulfillment of prophecy, whereas Mark, Luke, and John only refer to ‘the colt’ since they were writing to Romans, Greeks, and believers.

Conclusion:

Today we studied the second day of **The Last Week of The Life of The Lord Jesus Christ on Earth**, Monday, 10 Nisán (March 30), A.D. 33. The similarity of the timing of The Lord Jesus Christ’s selection and sacrifice as The Lamb to that of Israel’s redemption by a lamb sacrificed in Egypt was noted. The day (date) began at sundown on Monday after the cooked dinner at **Baythah-néeah**. John wrote, On the morrow (12:12). Matthew recorded, . . . they came unto **Baythfahgáy** (Bethphage) to the Mount of Olives (Mt. 21:1) when Jesus sent two disciples to find an ass and her colt. Jesus rode the colt with the ass closely alongside down the slope of the Mount of Olives and met the other crowd coming from Jerusalem near the brook **Κέδρων** (Kédrōn) and entered the city and then into the Temple of The God through The Eastern Golden Gate, which has since been barred from use until The Lord Jesus Christ comes back to enter again.

Note three of the significant facts that transpired on that day: the fulfillment of prophecy as Prophet and King, the proclamation of the two multitudes that He is Prophet and King, and the progression of division between the people and religious leaders. Has there been a progression of division between you and other religious leaders and people? Have you noticed a progression of division in your unregenerated family and among

your unregenerated friends? If you have not, perhaps you have not made clear to others your definite confidence, allegiance, and committed trust to The Lord Jesus Christ and all that He means to you. Division is sure to come and will increase as you and I grow in our knowledge of and experience in union with The Lord Jesus Christ and make known our undivided allegiance to Him and to Him alone. You can reject Him and oppose those who make known their undivided allegiance to Him as Lamb of God, Lord and Master, and King and Prophet, **or** you can commit trust and undivided allegiance to Him. The choice is yours!

Application:

What will you choose **today** to do with The Lord Jesus Christ, as The Lamb of God, your Lord and Master, and King and Prophet, Who provided Eternal Redemption for you in His death on Calvary followed by His resurrection-ascension over 1979 years ago?

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For next week: **Read and meditate upon: Expression of Jesus' Emotions** (Mt. 21:17-22; 7:15-20; 15:1-15; 16:21,15; Mk. 11:12-19; Lk. 13:6-8 19:41-48; 21:37,38; Jn. 2:13-17; Rom. 14:10-12; 2 Cor. 5:10-12; Pet. 4:17,18; Gal. 5:19-23; Rev. 20:11-15)