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## **The Entrance of the King**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **March 30, 2014**

## **Zechariah 9:9; Matthew 21:1-11**

**Introduction:** Whereas the first eight chapters featured the concerns relative to the building of the physical temple, without at all leaving out of sight the far more important matter of the ultimate building of the **true temple**, the **church** or **kingdom** of **Christ**, at this point in Zechariah, the emphasis shifts almost totally to the true temple to be set up at the first Advent of the **Messiah**. The overwhelming importance of this section of Zechariah is attested by the repeated references to it throughout the New Testament; and we believe that the only true understanding of the prophecy must be related to those New Testament usages of it.  
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**Zechariah 9:9**, Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy **King** cometh unto thee: he is **just**, and having **salvation**; **lowly (humble)**, and riding upon an **ass (male ass [donkey])**, and upon a **colt the foal (baby)** of an **ass (female donkey)**.

**NOTE:** 9. From the coming of the Grecian conqueror, Zechariah makes a sudden transition, by the prophetic law of suggestion, to the coming of **King Messiah**, a very different character. daughter of Zion--The theocratic people is called to "rejoice" at the coming of her **King** (Ps 2:11). unto thee--He comes not for His own gain or pleasure, as earthly kings come, but for the sake of His Church: especially for the Jews' sake, at His second coming (Ro 11:26). **HE IS JUST**--righteous: an attribute constantly given to Messiah (Isa. 45:21; 53:11; Jer 23:5, 6) in connection with salvation. He does not merely pardon by conniving (closing the eyes against faults) at sin, but He justifies by **becoming** the Lord **our righteousness** fulfiller, so that not merely mercy, but justice, requires the justification of the sinner who **by faith** becomes **one** with Christ. ...**HAVING SALVATION**--not passively, as some interpret it, "saved," which the context, referring to a "king" coming to reign, forbids; also the old versions, the Septuagint, Syriac, and Vulgate, give Saviour. The Hebrew is reflexive in sense, "showing Himself **a Saviour**; . . . having salvation IN Himself" **for us**. Endowed with a salvation which He bestows as a king. **LOWLY**--mild, gentle: corresponding to His "riding on an ass" (not a despised animal, as with us; nor a badge of humiliation, for princes in the East rode on asses, as well as low persons, (Judge 5:10), that is, coming as "**Prince of peace**" (Zec 9:10; Isa 9:6); the "**horse**," on the contrary is the emblem of war, and shall therefore be "cut off." Perhaps the Hebrew includes both the "lowliness" of His outward state (which applies to His first coming) and His "**meekness**" of disposition, as Mt 21:5 quotes it (compare Mt 11:29), which applies to both His comings. **COLT**--untamed, "whereon yet never man sat" (Lu 19:30). The symbol of a **triumphant conqueror** and judge (Jud 5:10; 10:4; 12:14) **FOAL of an ASS**--literally, "asses" in Hebrew idiom, the indefinite plural for singular (so Gen. 8:4, "mountains of Ararat," for one of the mountains). The dam (female parent) accompanied the colt (Mt 21:2).  
(Source: Jamieson, Fausset, Brown Commentary classic.studylight.org/com/jfb)

**Matthew 21:1-2**, And when they drew **nigh** unto **Jerusalem**, and were come TO **Bethphage**, unto the mount of **Olives**, then sent Jesus two disciples, saying unto them, Go into the village (**Bethany**) over against you, and straightway ye shall find an **ass (donkey)** tied, and a **COLT (young ass [donkey])** with **HER**: LOOSE THEM, and BRING THEM unto me.

**NOTE:** Bethphage It is supposed to have derived its name from the **fig-trees** which grew there; **beeth**, signifying a region as well as a house, and **phag**, a green fig. (Source: *The Adam Clarke Commentary classic.studylight.org/com/acc/*)

**NOTE:** And when they drew nigh unto Jerusalem. They were going up now from Jericho, Matthew 20:29. The distance was about nineteen miles. The most of the way was a desert, or filled with caves, and rocks, and woods--a fit place for robbers. See Luke 10:30. The **Mount of Olives**, or **Olivet**, is on the east of Jerusalem. Between this and Jerusalem there runs a small stream called the brook Kidron, or Cedron. It is dry in the hot seasons of the year, but swells to a considerable size in time of heavy rains. See Barnes "John 8:1". The Mount of Olives was so called from its producing in abundance the olive. It was from Jerusalem about a Sabbath day's journey, Acts 1:12. On the **west side** of the **mountain** was the garden of Gethsemane, Luke 22:39; Mark 4:32. On the eastern declivity (slope) of the mountain, were the villages of **Bethphage** and **Bethany**. Mark and Luke say that he came near to both those places. He came nearest to Bethphage, and sent his disciples to the village over against them, to Bethany, [Bethpage?]. Bethany was the place where **Lazarus** dwelt whom he raised from the dead, (John 11:1) where **Martha** and **Mary** dwelt; and where Mary anointed him with ointment against the day of his burying, John 12:1-7. These circumstances are omitted by the **three first evangelists**, but supplied by **John**, who wrote after them. The Mount of Olives is about a mile in length, and about seven hundred feet in height, and overlooks Jerusalem; so that from its summit almost every part of the city can be seen. The mountain is composed of **three peaks** or **summits**. Our Saviour is supposed to have ascended from the **middle one**. The olive is a fruit well known among us as an article of commerce. The tree blooms in June, and bears white flowers. The fruit is small. It is first green, then pale, and, when **fully ripe**, **black**. It incloses a hard stone, in which are the seeds. The wild olive was common, and differed from the other only in being of a smaller size. There are **two roads** from **Jerusalem** to **Bethany**; one around the southern end of the Mount of Olives, and the other across the summit. The latter is considerably shorter, but more difficult; and It was probably along this road that the Saviour went. (Source: *Barnes' Notes on the New Testament classic.studylight.org/com/bnn/*)

**Mark 11:1-2**, And when they came **nigh** to Jerusalem, unto **Bethphage** and **Bethany**, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a **colt** tied, whereon **never man sat**; LOOSE HIM, and BRING HIM.

**NOTE:** ...unto **Bethphage** and **Bethany**; two places so called, near Jerusalem: Bethphage began where Bethany ended, and reached to the city itself. (Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

**Luke 19:28-30**, And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to **Bethphage** and **Bethany**, at the mount called the mount of Olives, he sent two of his disciples, Saying, 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.

**NOTE:** In Judea there were few horses, and those were chiefly **used in war**. Men seldom employed them in common life, and in ordinary journeys. The ass (donkey), the mule, and the camel, are still most used in **eastern countries**. To ride on a horse was sometimes an emblem of war; on a mule and an ass the emblem of **peace**. **Kings** and **princes** commonly rode on them in times of peace; and it is mentioned as a mark of rank and dignity to ride in

that manner, Judges 10:4; 12:14; 1 Samuel 25:20. So Solomon, when he was inaugurated as king, rode on a *mule*, 1 Kings 1:33. Riding in this manner, then, denoted neither poverty nor degradation, but was the appropriate way in which a king should ride, and in which, therefore, the **King of Zion** should enter into his capital-- the city of Jerusalem. Mark and Luke say, that he told them they should find "**a colt** tied." This they were directed to bring. They mention only the **colt**, because it was this on which **he rode**. (Source: Barnes' Notes on the New Testament [classic.studylight.org/com/bnn/](http://classic.studylight.org/com/bnn/))

**Thought 1.** Remember, while in the earth, Jesus was a human, anointed by God to work as "the Prophet", spoken of in Deuteronomy 18:15-19. So, the Father revealed this to him.

**John 8:28**, Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my **Father** hath **taught me**, I speak these things.

**Luke 2:52**, And Jesus **increased** in **wisdom** and stature, and in **favour** with God and MAN.

**Matthew 21:3-5**, And if any man say aught unto you, ye shall say, *The **Lord (Master as a respectful title)** hath **need** of **them**; and straightway he will send **THEM**. All this was done, that it might be fulfilled which was spoken by the **prophet**, saying, Tell ye the daughter of Zion, Behold, thy **King** cometh unto thee, **meek (humble)**, and sitting upon an **ass**, and **a colt** the foal of an **ass**.*

**NOTE:** The **Lord** hath need of them. This means no more than the **master** has need of them. The word *lord* often means no more than *master* as opposed to *servant*, Matt. 10:24; Ephesians 6:6; 1 Peter 3:5, 6. The word is sometimes used in the Bible as applied to God, or as a translation of the name JEHOVAH. Its common use is a mere **title of respect** given by **an inferior** to **a superior**, by a **servant** to a **master**, by a disciple to a teacher. As a title of *high respect* it was given to Christ, or the Messiah. The persons to whom these disciples were sent were probably acquainted with the miracles of Jesus, and favourably disposed towards him. He had attracted great notice in that region particularly by raising Lazarus from the dead, and most of the people regarded him as the **Messiah**. Verses 4, 5. *All this was done*, etc.

(Source: Barnes' Notes on the New Testament [classic.studylight.org/com/bnn/](http://classic.studylight.org/com/bnn/))

**Mark 11:3-6**, And if any man say unto you, Why do ye this? say ye that the **Lord** hath need of HIM; and straightway he will send him hither. And they went their way, and found the **colt** tied by the door without in a place where **two ways** met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go.

**Luke 19:31-34**, And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the **Lord** hath need of HIM. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the **colt**, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him.

**Matthew 21:6-7**, And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on **THEM** their **clothes**, and they set him thereon.

**NOTE:** And put on them their clothes... Thus acknowledging him to be their king, for this was a custom observed by the people when they found that God had appointed a man to the kingdom. When Jehu sat with the captains of the army, and Elisha the prophet came, by the order of God, to **anoint** him **king** over Israel, as soon as he came out of the inner chamber into which the prophet had taken him to anoint him, and they knew what was

done, every man **took his garment**, and **spread it under him** on the **top of the steps**, and blew the trumpets, saying, "Jehu is king." 2 Kings 9:13.

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

**NOTE:** He rode the **colt** while the **mother** walked alongside, keeping the **unbroken colt** steady in the midst of the crowds. (Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**Mark 11:7**, And they brought the **colt** to Jesus, and cast their garments on **him**; and he sat upon **HIM**.

**Luke 19:35**, And they brought him to Jesus: and they cast their garments upon the **colt**, And they set Jesus thereon.

**Matthew 21:8**, And a very **great multitude** spread their garments in the **way (road)**; others cut down **branches** from the trees, and strewed them in the way.

**NOTE:** Professor Isaac Hull, as quoted by Hallock, says: David was welcomed by singing and dancing women, out of all the cities of Israel, as he came back from the **slaughter** of the **Philistines**. Herodotus records that when Xerxes passed over the bridge of the Hellespont, the way before him was strewed with **branches** of myrtle, while burning perfumes filled the air. Quintus Curtius tells of the scattering of **flowers** in the way before Alexander the Great when he entered Babylon. Monier saw the way of a Persian ruler strewn with roses for **three miles**, while glass vessels filled with sugar were broken under his horses' feet.

Many historical examples of **triumphal entries** could be cited; but no triumph ever known at any time or place could be compared with that staged by the world's **True Light** on that last Sunday preceding his resurrection, a day called from the earliest Christian times **"Palm Sunday,"** the name being derived from the branches cut from trees and spread in the way.

(Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

**Mark 11:8**, And many spread their garments in the **way**; and others cut down **branches** off the trees, and strewed them in the **way (road)**.

**Luke 19:36**, And as he went, they spread their clothes in the **way (road)**.

**John 12:12-16**, On the next day **much people** that were come to the FEAST, when they heard that Jesus was coming to Jerusalem, took **branches** of **palm trees**, and went forth to meet him, And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, **thy King cometh**, sitting on an **ass's (donkey) colt (young ass [donkey])**. These 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.

**NOTE:** To understand the **crowds** that joined Jesus and the twelve on this occasion, we need to remember that this was **Passover** season, when **pilgrims** from all over the **world** poured into Jerusalem. The population expanded to many times its normal size. Along the road from Bethany, there would have been many people going to festival.

In addition, many **pilgrims** already in Jerusalem would have heard that Jesus was on his way there and gone out to meet him. This latter group was motivated by Jesus' recent **miracle** of raising Lazarus from the dead (John 12:12-18).

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**Matthew 21:9-11**, And the **multitudes** that went before, and that followed, cried, saying, Hosanna to the Son of **David**: Blessed is he that cometh in the name of the Lord; **Hosanna (oh save!, hoshia-na, an exclamation of adoration)**; in the **highest**. And when he was come into Jerusalem, all the city was MOVED, saying, Who is this? And the multitude said, This is **Jesus** the **PROPHET** of Nazareth of Galilee.

**NOTE:** When persons applied to the king for help, or for a redress of grievances, they used the word *hosanna*, or rather from the Hebrew **HOSHIAH NA! Save now!** or, **Save, we beseech thee!**-redress our **grievances**, and give us help from oppression! Thus both the *words* and *actions* of the people prove that they acknowledged Christ as their *king*, and looked to him for *deliverance*. How easily might he have assumed the sovereignty at this time, had he been so disposed! For instances of the use of this *form* of speech, see 2 Samuel 14:4; 2 Kings 6:26; ; Psalms 118:25. **Son of David** A well-known epithet of the Messiah. *He who cometh in the name, name and authority of the Most High.*  
(Source: *The Adam Clarke Commentary classic.studylight.org/com/acc/*)

**NOTE:** On every day of the feast, they used **once** to go round the altar with bundles in their hands, singing this, *Save now, I beseech thee, O Lord; I beseech thee, O Lord, send now prosperity.* But on the **seventh day** of the **feast** they went **seven times** round the altar, &c. "The tossing or shaking of the bundles was on the right hand, on the left hand, upwards and downwards."

"The reason of the bundles was this, because it is written, 'Then let all the trees of the wood sing,' (Psa 96:12). And afterward it is written, **Give thanks unto the Lord, because he is good,**' (Psa 106:1). And afterward, 'Save us, O Lord, O our God,' &c. (Psa 106:47). And the reason is mystical. In the beginning of the year, Israel and the nations of the world go forth to judgment; and being ignorant who are to be **cleared** and who **guilty**, the holy and blessed God commanded Israel that they should rejoice with these bundles, as a man **rejoiceth** who goeth out of the presence of his judge **acquitted**. Behold, therefore, what is written, 'Let the trees of the wood sing'; as if it were said, Let them sing with the trees of the wood, when they go out **justified** from the presence of the Lord," &c.  
(Source: *John Lightfoot Commentary on the Gospels classic.studylight.org/com/jlc*)

**NOTE:** We have here his entertainment in Jerusalem (Matthew 21:10); When he was come into Jerusalem, all the city was moved; every one took notice of him, some were moved with wonder at the novelty of the thing, others with laughter at the meanness of it; some perhaps were moved with **joy**, who waited for the Consolation of Israel; others, of the Pharisaical class, were moved with **envy** and **indignation**. So various are the **motions** in the **minds** of men upon the approach of Christ's kingdom!  
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Mark 11:9-10**, And they that went **before**, and they that **followed**, cried saying, **HOSANNA** (oh save!; an exclamation of adoration); Blessed is HE that cometh in the name of the Lord:

Blessed be the kingdom of our father David, that cometh in the **name (authority)** of the **Lord (supreme [highest] in authority): Hosanna** in the highest.

**Luke 19:37-40**, And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to **rejoice** and **praise** God with a **loud** voice for all the **mighty works** that they had SEEN; saying, Blessed be the **King** that cometh in the name of the Lord: peace in heaven, and glory in the highest.

And **SOME** of the **Pharisees** from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the **stones** would immediately **cry out**.

**Thought 1.** This was true for the day in which Zech. 9:9 was being fulfilled. But, today, there's no basis to believe that if we don't praise him, the stones will cry out.

**John 12:17-19**, The **people** therefore that was 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. The **Pharisees** therefore said among themselves,

**Perceive** ye how ye **prevail nothing?** **behold**, the **world** is **gone** after him.