

Matt 21: 6-16

SUBJECT: The Coming of the King

The Public Exaltation
of Christ

D 3/67

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GP

Matt. 21: 1-16

The ~~Public Exclamation~~ (acclaim) of Christ
The Crowning of the King
(The Triumphant Entry)

Spring time.

Lowest season of the year in Palestine. Rain's over, not about
carpets with green. Fresh foliage during the various years.
Greenish in latitude about like Dallas - 2400' above sea level.

The multitude also.

6 days before the Passover. Pilgrims from over the world.
The multitude from Galilee began yesterday, over the road,
that is, all around Jerusalem, surrounded with Bethany.
Bethany - crowds increasing every minute by fresh arrivals from Galilee, Perea.
- multitude from Jerusalem, attracted by the extraordinary miracle in the
raising of Lazarus from the dead. There is one year the Congress.
- the women of the streets meet at Bethany.
The women, the people of the place.

Counting publicity.

1. On no other occasion in all his public ministry do we find him counting publicity.
2. Never before, so far as we know, did he ever employ the help of an assistant.
Long tedious journey, he walked.
This, scarcely 2 miles distant.
3. The wilderness of the people gathered from all parts - did nothing
to repress or to corrupt it in the country, seemed rather to
count the plaudits of the shouting throng.

This is all Christ's own deliberate choosing and arrangement.
This is purposeful publicity.

How unlike all other deeds of our Lord.

10:41-42? Discipleship of him: Matt. 12: 19, 20
all the disciples in his name of his life were only to illustrate the people
at Jerusalem. No heavy eye witness but descriptions.
These being seen from the Temple 1/10.

- 12) Jesus said, "Tell no man." Signs without preaching.
- 13) Jesus' daughter healed. At night, Jesus hid 3. Hunt 7 in Jesus' name.
- 14) Transfiguration. Not again, just 3.
- 15) Jesus' disciples again 1 again, alone.
- 16) By force to reach him a day: returns into night to pray.
- 17) Sabbath with Upper Room.

Why the strategy is written?

Three times

I. When presented as King's 2nd maker

I. The King Publicly Offers Himself to the Nation.

1. The prophesy Jer. 9:9

Psalm - "I am not a king, then?" (ps 16: 32-37)

The salt - a symbol of his loneliness, weakness, desecration
- traditional expression: the animal that had been
broken by his, yoke, language, project.

The prophesy: "Behold, thy king cometh" Jer. 9:9. A last, a
desire offer of the Redeemer to "the daughter of Jerusalem" a final mention
of his name, an offer opportunity to hear his voice, here his call
a final appeal - *parable known at the cross, see the passion by Jesus,*
This is a parable to the disciples, *parable known at the cross, see the passion by Jesus,*
his coming to you heart: a final appeal. *manifesto of his thought:*
Covenant day of all history and time. *"If this hour this hour, do my
atoning soul."*

2. His rejection by the rulers of the nation.

Matthew (9: 11: 47-52) plotting his death.

(1) This is not objection but to his peace.

"Dinner not..." This the Scripture which every Jew had
been taught especially to connect with the advent of messiah.
It was the source of his note - clearest to them as the fruit
bathed every at their Paschal feasts. It was the national
prayer for the coming king.

(2) Mark 14: 61 But then the Christ, the Son of the Blessed?

162 And you said, "I am..."
164 And he said, "I am..."

II. When sacrifice is the work

Publicly offered for our sins
II. Draws attention to His Sacrificial Death for the world.

The eyes of the whole nation to be directed to the crucified Son.
Other acts would not do - but his death, in open spectacle.

Caingtonis: "It is not so much the triumph of a king as the
procession of a nation to the sacrifice."

1. Publicly set apart
The procession on the 10th of Nisan, a day eminently suited to
revisit Jewish nation as that upon which the Paschal lamb was set
apart. It, the great anti-type, in the presence of the assembled people,
by voluntary act, sets himself apart - that same day for his
own death. "I stand for the foundation of the world"
John 8:13 "I am the light of the world"
John 8:12 "I am the resurrection and the life"

2. Publicly slain.

Something perhaps grand, impressive, if, instead of the usual
shroud of Calvary, ignominy of open crucifixion, he had died
his eyes in death, the Mass, all about, in the heights of months
Pinch.

But no, THAT CRUCIFIXION

But useful for the church, for all
future ages, that his death is attended with the
shadow of a doubt.

of Paul Acts 26:26 before King Agrippa
of Scribes, elders, priests Matt 26:3-5 and on the first day...
but God said, at the solemn...

3. Publicly acknowledged

Ex 12:7 on the lamb slain, on the two sides of the door (form of a cross)

Rev. 2:8 martyr's church, Smyrna. Adjoining death.
How do blood-martyrs in professed religion...
Christ a witness of universal...
"I am the light of the world" "I am the resurrection and the life"

of Matt 10:37
Peter 10:9, 10

III when come again in 8/7

Publicly coming again

III. A bright shadow, Future Day.

Christ (so soon to suffer) on day come to reign, having his dominion as Zech 9:10, "from sea to sea... with the Alleluia of the children of Abraham, would mingle with the Alleluia of the Spirit, & blessed is he that cometh in the name of the Lord."

That day

joyful to dwell, this below made so worldly honor but if God know - sudden drops, intertwined with darkness, through rejoice with last judgment

But not so

in the day of his future coming, no shadow, death to man, darkness, "let blind here" no fainter light than in the shadow, the last night of glory, no more about it here, yet

Are you ready? to day 6?

Coming under a ten foot rain - like a way - like a gate, clear;

(1) 30000
to stand away to ground, ground of grace
True in heart, all with a new field

(2) 8000
grace by
Rev 1:7

2/5/7

11/49

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Christ (so soon to suffer) on day come to reign, having his dominion as Zech 9:10, "from sea to sea... with the Alleluia of the nations, which would sing with thee (the coming) the Spirit, & blessed is he that cometh in the name of the Lord."

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