

SERMON: IT'S DIFFERENT THIS TIME

Matthew 21:10a

And when He was come into Jerusalem, all the city was moved.

Introduction

The entry of Jesus into Jerusalem, on what we now call Palm Sunday, was not His first time in that city. This trip was a signal change in the manner in which He had presented Himself to the people. Heretofore, Jesus had been careful to avoid publicity about His messiahship; now He invited it. Heretofore, He had laid down restrictions, upon even grateful hearts, that they should tell no man of what He had done for them. Now, He declares that if men withhold their praise from Him, the very stones will cry out. This trip to Jerusalem was the beginning of eight days that would change the very course of history. Why was the city moved, and what were the results? What did Jesus do? How did the people respond?

Exposition

1. The Claiming Of His Messianic Kingship.

2. The Celebration Of The Savior By The People.

3. The Confronting of Evil.

(The Cleansing Of The Defiled Temple.)

(The Challenging Of Corrupt Leaders and Hypocrites.)

4. The Cruelty Of Evil Men At Its Worst – Compassion At Its Best.

5. The Casting Of A Glimpse Of Glory.

Closing Thoughts

It will also be different the next time He comes. He will not come humbly on a donkey; He will come as a conquering king. There will be no crown of thorns, but a royal diadem. In anticipation of His coming the next time, our foreparents sang, "Ride on King Jesus; no man can hinder Thee!" Give God Glory! Give God All The Glory!

Related Scriptures

Matthew 21:1-11

Mark 11:1-11

Luke 19:29-44

John 12:12-19

Zechariah 9:9

Psalms 118:24-26

Leviticus 23:40-43

Revelation 7:9

Psalms 92:12

End Notes:

1. Hosanna in the Hebrew means “save now, we pray.” Over time, the word seems to have become more an utterance of praise than of prayer. It was originally a cry for immediate help. Implicit in the cry is the presumption that the person addressed had the power to help. Thus, praise was implied. The people’s cry at the Lord’s triumphal entry into Jerusalem was taken from Psalm 118, which was recited at the Feast of Tabernacles in the great Hallel (Psalm 113 to Psalm 118). As Psalm 118 was recited, there was the waving of palm and willow branches. The last day of the feast was called “the great hosanna.” The boughs were also called hosannas. Some were really fancy and were a combination of willow, myrtle, and palm branches. These mixtures of branches were called “lulabs.” On the first Palm Sunday, this was unique because they performed rituals during Passover, which were normally done at the Feast of Tabernacles. If you have time, please google the term “lulab.”

2. The palm branch was a symbol of victory, prosperity, and national pride for the Jews. Many of their coins had the image of a palm branch engraved on them. Its foliage remained green the entire year. Of all the trees, the palm tree was the most distinctive. With the first glance, you knew it was a palm tree. You didn’t have to wonder what kind of tree it was. Likewise, the Jews felt that God’s people should stand out as a loving guide to all people.

3. It is interesting to note that the word for “moved” in our text, in the Greek is related to our word “seismic,” which refers to earthquakes. It is in the passive mode. Metaphorically, Jesus started an earthquake. (It was a lot of shaking going on - some good and some bad.)

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