

Palm Sunday: the Hour has Come

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Zechariah's Shabbat HaGadol/Palm Sunday Prophecy

Every year, I enjoy reading Zechariah's prophecy in [Zechariah 9:9-10](#) that was fulfilled on Shabbat haGadol, Palm Sunday:

["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.](#)

¹⁰ [I will cut off the chariot from Ephraim](#)
[And the horse from Jerusalem;](#)
[The battle bow shall be cut off.](#)
[He shall speak peace to the nations;](#)
[His dominion shall be 'from sea to sea,](#)
[And from the River to the ends of the earth.'](#)'' [Zechariah](#)

[9:9-10](#)

“From the River to the Sea . . . to the ends of the earth”

You may have heard the Palestinian chant back when Hamas' Gaza still stood strong, “From the River to the sea, Palestine shall be free.”

The problem with the chant is that it (either inadvertently *or* purposefully) calls for the annihilation of Israel. Palestine wanted to claim the land from the Jordan River to the Mediterranean Sea.

So when I read this portion of Zechariah's prophecy in preparation for today's message, I was struck by the ending of [verse 10](#):

[His dominion shall be 'from sea to sea,
And from the River to the ends of the earth.'](#) Zechariah 9:9-10

Jesus' dominion shall be from the River to the sea to the ends of the earth. Glory Hallelujah!

And so much was set in motion on Palm Sunday.

Jesus' Triumphal Entry into Jerusalem

Let's read [John 12:12-22](#):

¹² [The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³ 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!”

¹⁴ Then Jesus, when He had found a young donkey, sat on it; as it is written:

¹⁵ “Fear not, daughter of Zion;

Behold, your King is coming,

Sitting on a donkey’s colt.”

¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.

¹⁷ Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. ¹⁸ For this reason the people also met Him, because they heard that He had done this sign. ¹⁹ The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”

²⁰ Now there were certain Greeks among those who came up to worship at the feast. ²¹ Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

²² Philip came and told Andrew, and in turn Andrew and Philip told Jesus. (emphasis added)

The disciples and crowd rejoice

Last week we talked about Philip. He was the eager one. *We’ve found Him! We have identified who the Messiah is and He is alive in our time today!* On that first Palm Sunday, Philip

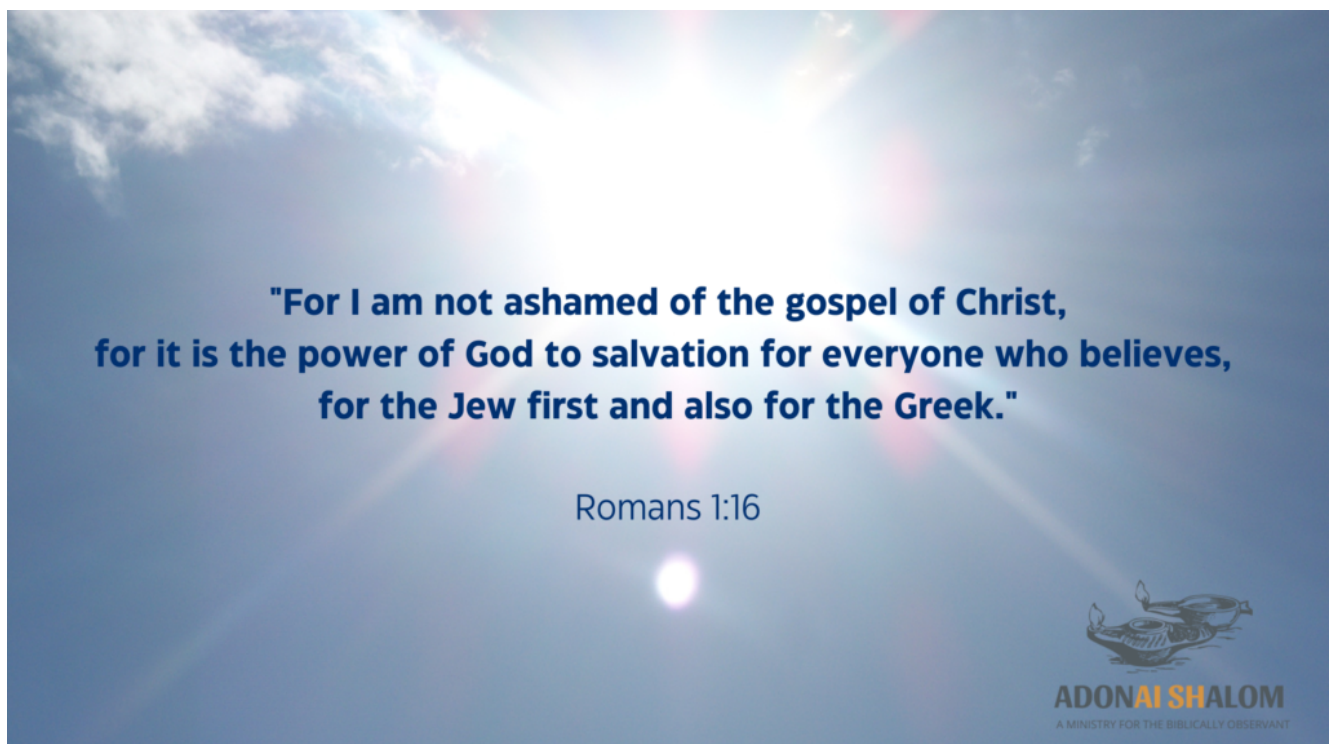
would have been among those who were crying out “Hoshia-na!”
Lord, save us!

That same excitement and enthusiasm is what we need. We know who the Savior is. He is alive in our time and He is coming back. We need to share with others that He is indeed the only One who can save us!

[John 1:45 “Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph.”](#)

Philip and Andrew were long-time friends. People were coming far and wide to celebrate the Passover feast. It is very interesting that the Scriptures tell us that some Greek travelers were in town and wanted to see Jesus. The message of Jesus was reaching beyond the Jewish enclave. The message was for Jew and Greek, Jew and Gentile.

[Romans 1:16 “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”](#)



Philip, Andrew, Mary, Martha, the Risen Lazarus, and a whole

multitude were waving palm branches and doing their best to get as close to Jesus as they could.

Enough had transpired that they loved Him. They waved the Palm Sunday branches just like they would have done with the lulav during the Feast of Tabernacles. The Feast of Tabernacles was like a divine dress rehearsal for the receiving of the Word who dwelt among us:

[“And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days.” Leviticus 23:40, \(emphasis added\)](#)

Notice, the people were *commanded* to rejoice. Now, the crowds in Jerusalem freely rejoiced and they heard testimony of witnessing Jesus raise Lazarus from the dead!

[John 12:17-18 “Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.”](#)

His fame was spreading and eyewitnesses to Lazarus' resurrection were now willing to speak up and testify.

The Bible tells us the disciples didn't understand at first ([John 12:16](#)). It took many of them until after the ascension to reflect back and see that Jesus had fulfilled the prophetic Scriptures.

The Hour has come

At the [wedding in Cana](#), Jesus told his mother His hour had not yet come ([John 2:4](#)).

In [John 7:6](#), same thing: [“Then Jesus said to them, My time has not yet come, but your time is always ready.”](#)

[John 7:30 “Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.”](#)

[John 8:20 “These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.”](#)

But now in [John 12:23, “\[And\] Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.”](#) (*emphasis added*)

The Greek word, δὲ, should be translated “and” in [John 12:23](#). The “but” used in the NKJV should be “and.” KJV, ESV, and NIV got this right here.

Victory Proven

Jesus is fully triumphant. He is the One the Scriptures have foretold, He is revealing Himself to His disciples on that Palm Sunday and even the crowds around Him, and has announced that the hour has come for Him to be glorified.

He didn’t say, the hour of terror has come. It will be an excruciating hour, but Jesus is focused on the victory.

Meanwhile the Pharisees are wallowing in their ineffectual campaign against the Lord.

[John 12:19 “The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”](#)

They are pointing fingers at each other. You’ve done nothing to stop this! The whole world is following this donkey-riding “king.” Their strategy to bring Him down is imploding because of their own disunity.

Unity is so very important. If we want to see a genuine move of God in this city, we need to be of united purpose. Division

and finger-pointing are the enemy's tactics to destroy such a movement.

"We wish to see Jesus"

On the first Palm Sunday, the Greek men expressed that they wanted to see Jesus. They didn't care about the Pharisee's religious constructs. Judaism was fairly foreign to them. They wanted to meet the miracle-working, salvation-bringing Son of God.

Similarly, there's a hunger in hearts today.

Our culture here in North Central Wisconsin is also longing to see Jesus. They see a glimpse,

["For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known." 1 Corinthians 13:12](#)

But lost souls here need to see Jesus in you. They need to know more than religion.

The Father glorified

[John 12:27-36 ²⁷ "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. ²⁸ Father, glorify Your name."](#)

[Then a voice came from heaven, saying, "I have both glorified it and will glorify it again."](#)

[²⁹ Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him."](#)

[³⁰ Jesus answered and said, "This voice did not come because of Me, but for your sake. ³¹ Now is the judgment of this world;](#)

now the ruler of this world will be cast out. ³² And I, if I am lifted up from the earth, will draw all peoples to Myself.” ³³ This He said, signifying by what death He would die.

³⁴ The people answered Him, “We have heard from the law that the Christ remains forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

³⁵ Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. ³⁶ While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

Here Jesus expresses His emotions. His soul was troubled. He expresses the sentiment found in [Psalm 6](#):

[Psalm 6:2-5](#)

[Have mercy on me, O Lord, for I am weak;
O Lord, heal me, for my bones are troubled.](#)

[³ My soul also is greatly troubled;
But You, O Lord—how long?](#)

[⁴ Return, O Lord, deliver me!
Oh, save me for Your mercies’ sake!](#)

[⁵ For in death there is no remembrance of You;
In the grave who will give You thanks?](#)

The human part of Jesus would really feel strongly about verse 5, don’t you think?

The divine part of Him knows He can’t ask the Father to detain this. He came to earth for this very moment.

And the Father’s voice was heard audibly. This gets glossed

over a lot. A voice thundered. It's unclear whether or not the people heard what was said to Jesus, but they knew a voice from above had spoken.

If any around had doubts, there could be no doubt now.

Who is the Son of Man?

The Palm Sunday crowd asked the essential question: who is this Son of Man? The Messiah we know about will live forever, but you talk of your death. Where do you fit into the story, Jesus? We don't understand who is a "Son of Man."

He spoke cryptically: be sons of light.

And then He left from that place and was hidden to them (v.36).

"Behold, our King is coming to you"

"Behold, our King is coming. He is just and having salvation." Zechariah's words that were fulfilled on Palm Sunday are still true to this day and they have a two-part meaning. The LORD rode in on a colt, but His dominion will extend to the ends of the earth. Maranatha!