

# ALL THINGS NEW

Tabernacle

## Recap

"Behold, I am making **all things new**."  
Revelation 21:5 ESV

The raising of Lazarus is the **match** that **ignites** the Easter week

You can almost glimpse the entire Easter week story in this one **scene**.

## Recap

Jesus told her, "Your brother will **rise again**." "Yes," Martha said, "he will rise **when everyone else rises**, at the **last day**." Jesus told her, "**I am the resurrection and the life**. Anyone who believes in me will live, even after dying. Everyone who lives in me and believes in me will never ever die. **Do you believe this, Martha?**" Vs 23-26

**Believe** is used **32 times** in Matthew, Mark and Luke combined. It is used **86 times** in John's gospel

## Recap

It was now almost time for the Jewish **Passover** celebration, and many people from all over the country arrived in Jerusalem several days early so they could go through the purification ceremony before Passover began. **They kept looking for Jesus**, but as they stood around in the Temple, they said to each other, "What do you think? He won't come for Passover, will he?" Meanwhile, the leading priests and Pharisees had publicly ordered that anyone seeing Jesus must report it immediately so they could **arrest** him. John 11:55-57

## Passover and Easter, Rabbi Ismar Schorsch

The frequent overlapping of Easter and Passover – of the Christian Holy Week with our eight-day celebration of Passover – merits **attention**. Unlike the yoking of Christmas and Hanukkah, Easter and Passover are festivals of **equal gravity**. Side by side they bring to light the deep structures of both religions.

## Passover and Easter, Rabbi Ismar Schorsch

If Passover is largely about Egypt, Easter is largely about Passover. Its historical setting is Jerusalem at Passover, the Last Supper could well have been an **embryonic seder**, and Jesus is fated to become the **paschal lamb**. Indeed, the new Catechism of the Catholic Church calls Easter "**The Christian Passover**" (no. 1170) and speaks of the "Paschal mystery of Christ's cross" (no. 57).

## Passover and Easter, Rabbi Ismar Schorsch

Still for all their commonalities, Passover and Easter diverge fundamentally. While both festivals are about delivery from a **state of despair**, be it slavery or sin, Passover heralds the birth of the **Jewish people** as a force for good in the comity of nations. In contrast, Easter assures the **individual Christian** life eternal. Passover summons Jews collectively **into the world** to repair it; Easter proffers a way **out of a world** beyond repair.

Whenever the bible gives **specific** details, the author is usually trying to alert the reader to something **significant**

There is a deep **misunderstanding** of what is happening during the 'Triumphal Entry'

The Triumphal entry is an **uncharacteristic** event for Jesus.

Why is Palm Sunday so **important**?

We have to become **biblical detectives** to answer this question

There are **ancient themes** that God will weave together to show His deeper plan/revelation

All **four** gospels covers this event; [Matthew 21:1-11](#), [Mark 11:1-11](#), [Luke 19:28-40](#) and [John 12:12-19](#). This is significant because whenever all four gospels agree, something important is being **highlighted**

### **Lamb Selection**

**Six days** before the Passover celebration began [John 12:1a](#)

The next day John saw Jesus coming toward him and said, "Look! The **Lamb of God** who takes away the sin of the world!" [John 1:29](#)

From now on, this month will be the first month of the year for you. Announce to the whole community of Israel that on the **tenth day of this month** each family must choose a lamb or a young goat for a sacrifice, one animal for each household. [Exodus 12:2-3](#)

## Lamb Selection

That very day that Jesus rode into Jerusalem on the colt of a donkey was the day that Jewish people called "**Lamb Selection Day**" – 10th day of the month of Nisan - when the lambs that were going to be sacrificed in the Temple for Passover were brought into the city.

## A King Comes Riding In

As he came to the towns of Bethphage and Bethany on the Mount of Olives, he sent two disciples ahead. "Go into that village over there," he told them. "As you enter it, you will see a young **donkey** tied there that no one has ever ridden. Untie it and bring it here. [Luke 19:29-30](#)

Rejoice, O people of Zion! Shout in triumph, O people of Jerusalem! Look, your king is coming to you. He is righteous and victorious, yet he is humble, **riding on a donkey** – riding on a donkey's colt. [Zechariah 9:9 \(Matthew 21:5\)](#)

## A King Comes Riding In

I will remove the battle chariots from Israel and the warhorses from Jerusalem. I will destroy all the weapons used in battle, and your **king will bring peace to the nations**. His realm will stretch from sea to sea and from the Euphrates River to the ends of the earth. [Zechariah 9:10](#)

## A King Comes Riding In

Note the many details symbolic of **peace**:

- "Take away the chariots": an end to the main vehicle of **war**.
- "Take away . . . the war-horses": no need for horses used in **war**.
- "The battle bow will be broken": no need for bows or arrows for **fighting**.
- "He will proclaim peace to the nations": His message will be one of **reconciliation**.
- "His rule shall be from sea to sea": the King will control extended **territory** with no enemies of concern.

## A King Comes Riding In

the Roman authorities would have sent for reinforcements to help ensure that there would be no trouble during this time. Extra officers, centurions and soldiers would come into the city. And this would not be done surreptitiously or quietly at night – this would be done with the most fuss possible. The soldiers would march into the city in broad daylight. It would be a **full scale military parade**...The point about Palm Sunday is that Jesus has set up the whole scene for a **reason**. This is a **parody** of a Roman military parade.

## Returning David

Matthew (21:9) "Praise God for the Son of **David!**" Mark (11:10) records that the people were shouting, "The coming kingdom of our father **David** is blessed!" Luke (19:38) also notes the people declared, "The **King** who comes in the name of the Lord is the blessed One." According to John (12:13-14), the people identified Jesus as "**the King of Israel**." He further noted that the entrance fulfilled the Zechariah prophecy... "your **King** is coming, sitting on a donkey's colt."

## Returning David

Why is there such a focus on **David**?

## Returning David

"Go into the village over there," he said. "As soon as you enter it, you will see a donkey tied there, **with its colt** beside it. Untie **them** and bring **them** to me. [Matthew 21:2](#)

**Two** donkeys?

## Returning David

A messenger soon arrived in Jerusalem to tell David, "All Israel has joined Absalom in a conspiracy against you!" "Then we must flee at once, or it will be too late!" David urged his men. "Hurry! If we get out of the **city** before Absalom arrives, both we and the city of **Jerusalem** will be spared from disaster." 2 Samuel 15:13-14

## Returning David

David walked up the road to the **Mount of Olives**, weeping as he went. His head was covered and his feet were bare as a sign of mourning. And the people who were with him covered their heads and wept as they climbed the **hill**. Vs 30

## Returning David

When David had gone a little beyond the summit of the Mount of Olives, Ziba, the servant of Mephibosheth, was waiting there for him. **He had two donkeys** loaded with 200 loaves of bread, 100 clusters of raisins, 100 bunches of summer fruit, and a wineskin full of wine. 16:1

## Returning David

Consider – Jesus could've traveled due south from Galilee to Jerusalem – a straight line. But He took a "left" and crossed the Jordan River to get "beyond the Jordan" – only to recross the Jordan River on His way to Jerusalem. Jesus **orchestrated** His route to communicate that – The Messiah had come

Jesus **recreates** David's escape in **reverse**

## Returning David

**Judas**, like David's most trusted counsellor, Ahithophel, who had advised Absalom on how best to capture and kill the king --- was a **traitor**. Judas told Jesus' enemies where Jesus could be found. Judas hanged himself (Matt. 27:5). "Now when Ahithophel saw that his advice was not followed, he saddled a donkey and arose and went home to his house, to his city. Then he put his household in order, and **hanged himself** . . ." (II Sam. 17:23).

## The Feast of Tabernacles, Sukkot

and others cut **branches** from the trees [Matthew 21:8](#)

A large crowd of Passover visitors took **palm branches** and went down the road to meet him. [John 12:12-13a](#)

others spread **leafy branches** they had cut in the fields. [Mark 11:8](#)

## The Feast of Tabernacles, Sukkot

Three of the gospels tells us that the people took **palm branches** and went out to meet Him. Is that how Jewish people celebrated **Passover**? No! Can you recall reading about a Feast that God gave to the children of Israel where He instructed them to gather **palm branches** (along with willow & myrtle branches) - to make booths for the purpose of looking forward to the time when God would dwell with His people? (Lev. 23:40; Neh. 8:15)

## The Feast of Tabernacles, Sukkot

The four Gospel accounts together give a full description of the responses of the multitudes. They responded in several ways. First, they cut off palm branches and laid them before the feet of the colt upon which Yeshua was riding. Secondly, they cried out *Hosanna* in Hebrew, *Hoshanah*. Thirdly, they said, *Blessed is he that comes in the name of the Lord*. Normally, these are not actions that are performed during the Passover, rather, they are performed during the **Feast of Tabernacles**.



## The Feast of Tabernacles, Sukkot

On the first day gather **branches** from magnificent trees—palm fronds, boughs from leafy trees, and willows that grow by the streams. Then celebrate with joy before the Lord your God for seven days. [Leviticus 23:40](#)

## The Feast of Tabernacles, Sukkot

Palm branches were gathered at the **Feast of Tabernacles**. "to tabernacle" means "to dwell" The Feast of Tabernacles (**Sukkot**) – the last feast that God gave Israel (the 7th feast of the Lord) looks forward to the Millennial Kingdom – the Messianic Kingdom – when God will **dwell with man** – when the Messiah will reign from the throne of **David** in Jerusalem (Ex. 25:8; Lev. 23:40). The Jewish people – at Passover – were laying branches on the ground before Jesus. This was not how they celebrated Passover.

## The Feast of Tabernacles, Sukkot

The response of the multitudes showed that they were expecting the **Feast of Tabernacles to be fulfilled on this occasion**. According to Zechariah 14:16-21, the **Feast of Tabernacles** is to be fulfilled by means of the Messianic Kingdom. The declaration, Hosanna, and the actions of the multitudes showed that they were expecting the Kingdom to be set up on that occasion in fulfillment of the **Feast of Tabernacles**.

## Laying Cloaks Down

Most of the crowd **spread** their **cloaks** on the road [Matthew 21:8 ESV](#)

And many **spread** their **cloaks** on the road [Mark 11:8 ESV](#)

And as he rode along, they **spread** their **cloaks** on the road. [Luke 19:36 ESV](#)

2 Kings 9:13



## Laying Cloaks Down

the Greek word is **strōnnumi** – a strange choice because it generally refers to spreading **covers on a bed or a couch**. There were other words that would have fitted better. They could have used **epiballō**, 'to spread [a covering]', like a cloth over a table. Or they could use **diastrōnnumi**, 'to spread [flooring]' which is used when spreading carpets on the ground (1 Samuel 9:25). Or there was **anaptussō**, 'to unroll' which was used when Gideon spread his cloak on the ground to collect all the gold ear-rings from the spoils of his battle (Judges 8:25).

## Laying Cloaks Down

All of these were suitable for spreading something on the ground or over other surfaces, so **why** choose something that always implies **a bed or a couch**?

## Laying Cloaks Down

A Greek-English Lexicon, often referred to as Liddell & Scott, Liddell-Scott-Jones, or LSJ, is a standard lexicographical work of the **Ancient Greek language**.

**Lectisternium**, (from Latin *lectum sternere*, "to spread a couch"), **ancient Greek and Roman rite in which a meal was offered to gods and goddesses** whose representations were laid upon a couch positioned in the open street.

## Laying Cloaks Down

a 'lectisternium' was the ancient Roman way to placate/welcome the gods. They spread fine cloths on couches and put them in the streets to make the gods welcome, especially at times of **crisis**, though this also developed into regular **festivals**. They also did it during **Triumphs**, when a conquering general marched through the city showing off his captives and trophies.

Laying cloaks was a common practice in Greek culture as a sign you are welcoming/inviting the divine to **dwell** with you

Jesus is the promised **peaceful** King of **prophecy**


Jesus is the returning **Messiah**, heir to King **David**

Jesus is the **Feast of Tabernacles**, God **with** us

Jesus is **God** coming to us, we **welcome** Him as God

This is the **prologue** to the Passion week

After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and **before the Lamb**. They were clothed in white robes and held **palm branches** in their hands. [Revelation 7:9](#)

Good Friday Service   
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