

Triumphal Entry -Passion Week- In Pilate's Hall

Palm Sunday is an important day because it features the Triumphal Entry of Jesus into Jerusalem. It was his "coming out party" It also began what we call Passion Week, the final week of the life of Christ,(until His resurrection). SO MUCH HAPPENS this week so it is hard to focus on just the Triumphal entry.

In our 21st century world, we look at Palm Sunday from the perspective of what happened AFTER that day. The original Palm Sunday started out as a normal beginning to Passover week. No one knew what was coming....except Jesus.

Matt 21:6ff

The disciples went and did just as Jesus had instructed them, 7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8 Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. 9 The crowds going ahead of Him, and those who followed, were shouting,

"Hosanna to the Son of David;

Blessed is He who comes in the name of the Lord;

Hosanna in the highest!"

10 When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" 11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

COTTON PATCH GOSPEL SONG – "We're going to Atlanta"

<https://www.musixmatch.com/lyrics/Harry-Chapin/Go-in-to-Atlanta>

THE DISCIPLES – were excited to be taking Jesus and his movement to Atlanta i.e. Jerusalem, for the showdown with the religious leaders. But Jesus had a clearer understanding of what it meant.

JESUS

What does Atlanta mean to me?

What does Atlanta seem to be?

The fears I feel are never gone

The things I know are comin on, are not so nice to look upon, so closely

That's what Atlanta means to me.

The week that started off on such a joyous note ended with such sorrow.

It is common to read the Palm Sunday narrative as a joyous story of happenstance –

Jesus decides to go to Jerusalem and a spontaneous crowd forms and a celebration begins. Jesus Christ was going along, and everybody came out and said "Hail! The Son of David!"

And Jesus sort of looks around and says, "Aw shucks. I'm speechless. Well, OK. Sure, I'll get on the donkey. What a surprise." (<<they like me, they really like me>>)

NO. Jesus arranged this event. He told the disciples where to find the donkey, and he entered from Bethany, the hometown of Mary, Martha, and Lazarus – whom Jesus had just raised from the dead. He saved his biggest miracle until the end and he attracted attention. And he is in total control.

AND HE IS FORCING THE ISSUE AND HE'S MAKING SURE THAT HE COMES INTO JERUSALEM BEING DECLARED KING AS LOUDLY AS POSSIBLE, CONFRONTING JERUSALEM AND HER LEADERS WITH THE CLAIMS OF HIS KINGSHIP.

But this wasn't something planned in the last few days, weeks or even months of Jesus' ministry. Back in Luke 9 we read: **Luke 9:51 "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem."**⁵²

Jesus was determined in what he came to do. This was no accident.

THIS WAS AN EVENT PLANNED BEFORE TIME.

The cross was the center of the pre-determined plan of God for bringing redemption to the church. Ephesians 1 speaks of the eternal plan of God to save a people; a people chosen, but not choice, before the foundation of the world, adopted as sons through Jesus Christ. This was all in accordance with the mystery of His will...v 9-11.

At the center of all of this is the CROSS. Without the cross there is no redemption, no forgiveness, no adoption, no inheritance. The triumphal entry turning into betrayal and death was not a good idea gone bad, it was the part of saving plan of the TRIUNE God.

Palm Sunday begins a very busy week in the life of Christ, and it is the focus of a large portion of the NT GOSPEL accounts

- Jesus enters Jerusalem
- He cleanses the Temple- chases out the money changers
- Numerous teaching and parable narratives of Jesus with the crowds or the disciples.
- The Last Supper – The Upper Room Discourse – The Garden of Gethsemane / The High Priestly Prayer
- The Betrayal by Judas
- The Six “trials” / the scourging, / mocking / crown of thorns
- The denial by Peter and abandonment by the other disciples
- The Road to the Cross / The Crucifixion / The Seven Last Words from the Cross / Laid in an empty tomb

Let’s consider a portion of this as we focus on the scene in Pilate’s Hall –

John 18

28 Then they *led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover. 29 Therefore Pilate went out to them and *said, “What accusation do you bring against this Man?” 30 They answered and said to him, “If this Man were not an evildoer, we would not have delivered Him to you.” 31 So Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “We are not permitted to put anyone to death,” 32 to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die....

And when he had said this, he went out again to the Jews and *said to them, “I find no guilt in Him. 39 But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?” 40 So they cried out again, saying, “Not this Man, but Barabbas.” Now Barabbas was a robber....

John 19:12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.”

...14 And he *said to the Jews, “Behold, your King!” 15 So they cried out, “Away with Him, away with Him, crucify Him!” Pilate *said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. But these Jewish officials would not enter the Roman judgment hall. According to their ceremonial law they would be defiled and thus prevented from taking part in the feast of Passover. Pilate was in no mood for games and must have been frustrated that they brought in a man on charges related to their religion.

Pilate went outside, respecting the religious sensitivities of the Jews (see John 18:28). This sets up a dramatic sequence in which Pilate goes outside to face the Jews and the crowds (v. 29), then goes inside to speak to Jesus (v. 33), then goes outside to the Jews again (v. 38), then goes back inside to Jesus (19:1), then goes outside again to the Jews and the crowds, bringing Jesus with him (19:4-5), then goes back inside with Jesus to speak to him privately (19:9-11), then comes back outside once again with Jesus (19:13), then finally yields to the Jews and gives Jesus to them to be crucified (19:16). Therefore, many of Jesus' statements about himself in this section are uttered "backstage," out of the hearing of his Jewish opponents.

Jesus and Pilate were talking about Jesus being a king, but they were on different wavelengths. Pilate was frustrated and finally offered to release one prisoner to the Jews, as was his custom at Passover. Convinced that Jesus was not guilty of anything, he must have been surprised when the crowd call for the robber, Barabbas ("son of the Father").

John 18:31 Pilate is not interested in judging internal Jewish disputes. It is not lawful for them to put anyone to death. Prior to Jesus' execution, the Romans reportedly revoked the Sanhedrin's right to impose capital punishment.

Pilate was likely curious about what the Jews had been asking for the past few years, "Who is this Man?" The Jews hoped that Pilate would give a death sentence without asking too many questions, but they were wrong. Something held Pilate back.

The Jewish rulers began to present Jesus as a threat to Roman control, but Pilate could sense that the man before him was not there to lead a military revolution. So, the leaders spoke of Jesus as a king, but Jesus didn't answer their charges. Pilate was confused.

Pilate seemed to get a sense that something wasn't quite right, so he began the back and forth with the leaders outside, then going back in to speak with Jesus. They saw that the religious argument wasn't convincing Pilate, so they played the political card, **John 19:12 but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."**

Pilate tried to pawn Jesus off on Herod who was in town, but Jesus was eventually sent back to him. Though he found no guilt in him he was willing to have Jesus scourged. At one point his wife warned him "not to have anything to do with this man", (Matt 27:19) but he ignored her and gave in to the crowd out of fear of a riot.

Pilate's name is forever, and only, really remembered because of his association with Jesus and his condemning Jesus to death. It is easy to read the account of Pilate and think, "I would not have done that."

<https://www.poetrynook.com/poem/twas-i-did-it>

Horatius Bonar, 1856

'Twas I That Did It

I see the crowd in Pilate's hall, Their furious cries I hear;
Their shouts of "Crucify!" appall, Their curses fill mine ear.
And of that shouting multitude I feel that I am one,
And in that din of voices rude I recognize my own.

Who is brought into Pilate's Hall? JESUS, who is feared by the religious leaders and by the secular Roman leaders. In the person of Jesus, we have a threat to the traditional view and experience of religion and the secular view of the State. The Pharisees and Pilate disliked each other, but they united in their dislike for Jesus. One group represented the religious elite and the other the secular elite.

Whether we take our own version of a religious view, or our own secular view, apart from Christ we too are crying, "Crucify Him." I don't want Him as my king.

The Christian is one who recognizes his/her own voice in shouting "crucify him".

2. I see the scourgers rend the flesh Of God's beloved Son;
And as they smite, I feel afresh That I of them am one.
Around the Cross the throng I see That mock the Sufferer's groan,
Yet still my voice it seems to be, As if I mocked alone.

The physical torment inflicted on Christ is shocking. Is 53;

3 He was despised and forsaken of men, A man of sorrows and acquainted with grief;
And like one from whom men hide their face He was despised, and we did not esteem Him.
4 Surely our griefs He Himself bore, And our sorrows He carried;
Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

(see curses of Deut 27-28)

In the scourging and in the crucifixion both the secular Romans and the religious leaders were mocking Jesus.

EX: "Crown of thorns" – soldiers

EX: "You saved others, save yourself" – religious leaders

I don't know if he was a believer, but Rembrandt painted himself in the crucifixion scene.

<https://credomag.com/2011/09/raising-the-cross/>



3. 'Twas I that shed that sacred Blood, I nailed him to the Tree,
I crucified the Christ of God, I joined the mockery.
Yet not the less that Blood avails To cleanse me from sin,
And not the less that Cross prevails To give me peace within.

Coming to Christ involves seeing that it was our sin, MY sin, that nailed him to the tree. Jesus didn't just die in a vague way, He died to pay for real sin. We have a real savior for real sinners – GOOD NEWS.

**APPLICATION'—The TABLE

The blood avails to cleanse us from our sin...Eph 1

7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us.

2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

The CROSS PREVAILS to give us peace within.

Walk by faith in the finished work of Christ. He shed His blood so that we might know redemption, forgiveness, restoration with God and fellowship with one another.

--	--