

## RECONSIDER CRUCIFIXION WEEK FROM A HEBRAIC PERSPECTIVE

### Part 2 – Reconsidering the Triumphal Entry by Rabbi Adam J. Bernay

Last night, those of you who were here heard my teaching “Clarifying Crucifixion Week.” In it, I showed that the traditional view of the Crucifixion on Friday and the Resurrection on Sunday is flawed, and that the Crucifixion really occurred on Wednesday, that Yeshua rose from the dead at about 3pm on the Sabbath, and walked out of the tomb about three hours later, just as the sun was going down.

One week before His Resurrection, Yeshua rode into Jerusalem on a donkey, the “Triumphal Entry” where the crowds proclaimed Him as the Messiah! This occurred on the Tenth of Nisan, the day when the Passover Lamb was selected for each household. They had to find a pure, spotless lamb, suitable for the sacrifice, and bring it into their homes for the four days before the sacrifice.

These people found their ultimate Passover Lamb in Yeshua, and accepted Him into their hearts on the same day. And that’s today! Let us celebrate today, the day of the Triumphal Entry; the Sabbath before Passover, which is called in traditional Judaism Shabbat HaGadol, or the Great Sabbath, as I mentioned earlier. How much greater could it be?

But now that we’ve Clarified Crucifixion Week, it’s time to Reconsider the Triumphal Entry. We’ve already begun that, with our revelation of the day being the Sabbath and not Sunday, and connecting it with the Inclusion of the Lamb on the Tenth of Nisan. But we need to go beyond that. Let’s reconsider it from several angles: we need to consider precisely when the Entry occurred; we need to consider what it really means that it was on the same day as the Inclusion of the Lamb; we need to consider why the crowd was waving palm branches; and we need to consider what made it so Triumphant. We read in:

#### **Mark 11:1-11**

As they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, and said to them, “Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat; untie it and bring it here. If anyone says to you, ‘Why are you doing this?’ you say, The Lord has need of it’; and immediately he will send it back here.”

They went away and found a colt tied at the door, outside in the street; and they untied it. Some of the bystanders were saying to them, “What are you doing, untying the colt?” They spoke to them just as Yeshua had told them, and they gave them permission. They brought the colt to Yeshua and put their coats on it; and He sat on it. And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. Those who went in front and those who followed were shouting: “Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; blessed is the coming kingdom of our father David; Hosanna in the highest!”

Yeshua entered Jerusalem and came into the temple; and after looking around at everything, He left for Bethany with the twelve, since it was already late.

And in:

#### **Matthew 21:1-9**

When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Yeshua sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them.”

This took place to fulfill what was spoken through the prophet: “SAY TO THE DAUGHTER OF ZION, ‘BEHOLD YOUR KING IS COMING TO YOU, GENTLE , AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.’” The disciples went and did just as Yeshua had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats.

Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. 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!”

What is this that they are singing? The Hoshiana – that’s how “Hosanna” is really pronounced in Hebrew, which is Psalm 118:25-26: “O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.” This is sung traditionally on Shabbat HaGadol. Let’s look at the entirety of Psalm 118:

Give thanks to the LORD, for He is good; For His lovingkindness is everlasting. Oh let Israel say, “His lovingkindness is everlasting.” Oh let the house of Aaron say, “His lovingkindness is everlasting.” Oh let those who fear the LORD say, “His lovingkindness is everlasting.” From my distress I called upon the LORD; The LORD answered me and set me in a large place. The LORD is for me; I will not fear; what can man do to me? The LORD is for me among those who help me; therefore I will look with satisfaction on those who hate me.

It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes. All nations [goyim] surrounded me; in the name of the LORD I will surely cut them off. They surrounded me, yes, they surrounded me; In the name of the LORD I will surely cut them off. They surrounded me like bees; they were extinguished as a fire of thorns; in the name of the LORD I will surely cut them off.

Now, those of you who are not of Jewish background, take note: if you Believe in Yeshua as Messiah, you are no longer goyim. You are no longer of the Nations. You are Israel. These are the unbelievers!

You pushed me violently so that I was falling, but the LORD helped me. The LORD is my strength and song, and He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the LORD does valiantly. The right hand of the LORD is exalted; the right hand of the LORD does valiantly. I will not die, but live, and tell of the works of the LORD.

The LORD has disciplined me severely, but He has not given me over to death. Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the LORD. This is the gate of the LORD; the righteous will enter through it. I shall give thanks to You, for You have answered me, And You have become my salvation. The stone which the builders rejected has become the chief corner stone. This is the LORD'S doing; it is marvelous in our eyes.

This is the day which the LORD has made; let us rejoice and be glad in it. O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.

Note that “This is the day which the LORD has made; let us rejoice and be glad in it” immediately precedes the song sung on SHABBAT HaGadol! And what comes next?

The LORD is God, and He has given us light; bind the festival sacrifice with cords to the horns of the altar. You are my God, and I give thanks to You; You are my God, I extol You. Give thanks to the LORD, for He is good; for His lovingkindness is everlasting.

The LORD is God, He is our festival sacrifice!

So, we know this is Shabbat HaGadol, but when on Shabbat HaGadol? Well, remember the end of our Mark passage reads:

**Mark 11:11**

Yeshua entered Jerusalem and came into the temple; and after looking around at everything, He left for Bethany with the twelve, since it was already late.

The end of the Matthew passage gives some more specificity:

**Matthew 21:10-18**

When He had entered Jerusalem, all the city was stirred, saying, “Who is this?” And the crowds were saying, “This is the prophet Yeshua, from Nazareth in Galilee.” And Yeshua entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. And He said to them, “It is written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER’; but you are making it a ROBBERS' DEN.”

You'll note he drove out not just the sellers, but also the buyers! We hardly ever hear that when this is talked about! I usually hear the buyers described as innocent dupes of the robbers!

And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the Temple, “Hosanna to the Son of David,” they became indignant and said to Him, “Do You hear what these children are saying?”

And Yeshua said to them, “Yes; have you never read, ‘OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF’?” And He left them and went out of the city to Beit-Anya (House of Poor), and spent the night there. Now in the morning, when He was returning to the city...

So, this was the BEGINNING of Shabbat HaGadol! That makes sense, because it is forbidden to ride an animal on the Sabbath, and if He had ridden in DURING Shabbat, He would've been violating the Commandments. Thus, I believe we see that the Triumphal Entry took place just before sundown.

But what's going on here? Yeshua is not just riding into town to be the Passover sacrifice. Yes, at the time of His trial and crucifixion, He did not open His mouth in protest. But that's still to come at this point. But beginning on Shabbat HaGadol, from the Tenth of Nisan through the Fourteenth of Nisan, He went around Jerusalem, teaching, exhorting, convicting. Overturning the money-changers' tables in the Temple. He was being examined, like the lambs people had selected were being examined. He was examined by the people, by His Disciples, by the priests, by the Romans. Some found Him to be an unacceptable lamb, and others did not.

But Yeshua is not just a lamb. He is also the Shepherd. And during that time, He stayed in Beit-Anya – the House of Poor... Blessed are the Poor in Spirit, amen? ... and He searched out Jerusalem, the City of God, for lambs He could make perfect. Lambs who were willing to be perfected, who were willing to make t'shuvah, to turn themselves around, and follow Him!

And Yeshua is doing that again. He does it every year. He is looking for lambs He can make perfect. Lambs who are willing to be perfected, who are willing to make t'shuvah, to turn themselves around, and follow Him! You can choose to be His lamb! How? We read in:

**1 Corinthians 5:7-8**

Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

It's time to clean out the old leaven.

**1 Corinthians 11:27-30**

Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep.

The night before His death, Yeshua brought His Disciples together for what they thought would be a routine Training Seder – the practice session a rabbi used to give his disciples the night before the Passover Seder to show them how to do it right. But Yeshua gave this tradition new life by inaugurating this night as a special night to remember His Last Seder with footwashing, and the taking of the matzah bread and the Cup of Redemption.