

# You Have to Say Hosanna to Say Hosanna: Matthew 21:1-11

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Sunday, April 2, 2023  
Covenant Church  
Pastor Zack Phillips

## Matthew 21:1-11

**<sup>1</sup> When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup> saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. <sup>3</sup> If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” <sup>4</sup> This took place to fulfill what had been spoken through the prophet, saying,**

**<sup>5</sup> “Tell the daughter of Zion,  
Look, your king is coming to you,  
humble, and mounted on a donkey,  
and on a colt, the foal of a donkey.”**

**<sup>6</sup> The disciples went and did as Jesus had directed them; <sup>7</sup> they brought the donkey and the colt, and put their cloaks on them, and he sat on them. <sup>8</sup> A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> The crowds that went ahead of him and that followed were shouting,**

**“Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!”**

**<sup>10</sup> When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” <sup>11</sup> The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”**

### A. What Does “Hosanna” Mean?

In the Old Testament, the root verb from which “Hosanna” comes means “to save, deliver, rescue”—from enemies, from Egypt, etc. The noun means “salvation.” “Hosanna” does not mean “save me” or “save us” but, instead, “save.”

In the New Testament, “Hosanna” appears only in the entry-to-Jerusalem passage (in Mark, Matthew, and John). It seems to mean “praise.”

### B. Who Are These “Crowds”?

The context of our story (more or less, in Mark, Matthew, and Luke):<sup>1</sup>

Request for special privilege: James and John (Mark 10:35-45)/ their mother (Matt 20:20-28)

*among the Gentiles those whom they recognize as their rulers lord it over them*

*whoever wishes to be first among you must be slave of all.*

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<sup>1</sup> Mark also has a story between those of the entry and of the temple cleansing—the cursing of the fig tree (Mark 11:12-14).

The healing of blind Bartimaeus (Mark 10:46-52)/ two blind men (Matt 20:29-34)/ a blind beggar (Luke 18:35-43)

*Son of David [Mark] has mercy to heal [Mark/Matt/Luke] him [Mark/Luke]/ them [Matt]*

The "triumphal" (?) entry: Mark 11:1-11; Matt 21:1-11; Luke 19:28-40

Opposition: "The whole city was in turmoil" asking "Who is this?" (Matt)/ Pharisees: "Order your disciples to stop" (Luke)

Temple "cleansing":

*Chief priests and scribes (Matthew, Luke, Mark) and the leaders of the people (Luke) are angry at children praising Jesus (Matthew) or seeking a way to kill him (Mark and Luke)*

[Weeping over Jerusalem: Luke 19:41-44:

*Jesus weeps over the city that will be judged, crushed, and destroyed because they did not recognize "the things that make for peace."*

Matt 20:29-34 <sup>2</sup>	Matt 21:1-11
A <b>crowd</b>	A <b>crowd</b>
<b>followed him.</b>	went ahead of and <b>followed him.</b>
And, <b>behold</b> , there were <b>two</b> blind men	Jesus sent <b>two</b> disciples... <b>Behold</b> , your king is coming to you
<b>sitting</b>	He <b>sat</b> on the animals
by <b>the road.</b>	A very large crowd spread their clothes on <b>the road</b>
" <b>Lord</b> , have mercy on us."	"The <b>Lord</b> needs them."
They <b>cried out, saying...</b>	The crowds <b>cried out, saying...</b>
" <b>Son of David!</b> "	" <b>Son of David!</b> "
<b>Immediately</b> they regained their sight.	"Go into the village ahead of you and <b>immediately</b> you will find... And he will send them <b>immediately.</b> "

### C. You Have to Say Hosanna to Say Hosanna

1. You Have to Say Hosanna to Say Hosanna
2. Two conversations

*Question: What is one thing that God may have said to you through this sermon?*

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<sup>2</sup> For these links, see W. D. Davies and Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, vol. 3, International Critical Commentary (London; New York: T&T Clark International, 2004), 113.