



# The price of peace

If you had been waiting not 10, nor 20, but over 400 years without a word from God – how would you take a “king” coming? Healing, teaching, touching the sick and needy – a modern grassroots political campaign of sorts by every appearance.

Then, the next thing you know, the word is on the street that He his coming to town, it's the week of Passover (a celebration/remembrance of Israel's deliverance from Eygpt). What better time for this Jesus to come and save them?

On the other side of the proverbial fence, in that time when there was years of silence between the word given in the OT and what we now know as the NT, a religious segment has snuck in and planted themselves firmly between these people and God.

They have convinced them that they are far from the savior of Zephaniah 3 – that the humble heart and dedicated & circumcised mind and soul are not enough.

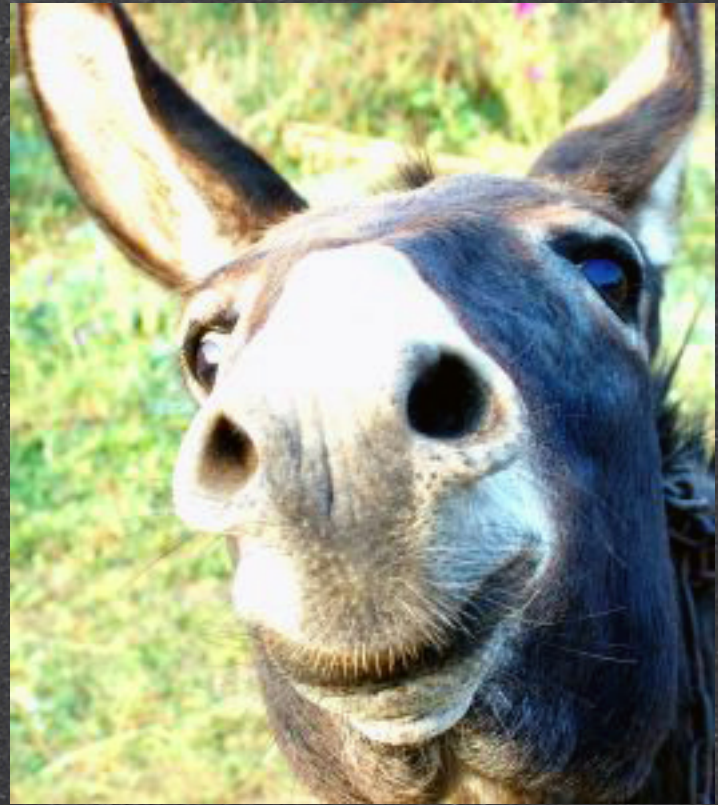
They have laid out rules and principles to “enhance” their spiritual walk.

Read this, think this, do this. Speak this. Be this. But this Savior is not about what we are, rather He is about who He is.

The cross is not a place where He saves us for our sakes – it is foolhardy and selfish (perverse even) to think in this way. He came for us to glorify the Father, and in turn to show Him great.

So there is a division that must be made,  
and as much of Jesus' life had already  
done previously, He now divides men.  
But He does it in the strangest way.

He sends His disciples  
for a donkey...



V.4-5 explains -

*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.”*

This was a reference to Zechariah 9.9  
directly & Zephaniah 3.14 indirectly.

As soon as they find the donkey, they obey His instructions, and then follow with an act, though subtle and understated. V.7 - *“they laid on them [donkey & the colt] their garments.”*

This, by intention or not on their part is a mirroring of 2 Kings 9.13, where men place their garments on bare steps before Jehu before declaring him king. The people of the multitude follow suit, placing their own garments before Jesus on the road to Jerusalem.

The donkey was a symbol opposite of the historical conquering King, coming upon a war horse and showing his domination of the people.

The donkey, on the other hand, was a respected work animal that was ridden in times of peace, and it was not uncommon for a King to enter in on a donkey as a peaceful ruler.

V.9 - Hosanna has two meanings - the primary, and historical one is, "Save us". The secondary, and more NT one is, "He *is* here to save us" or "He *is* our Salvation"

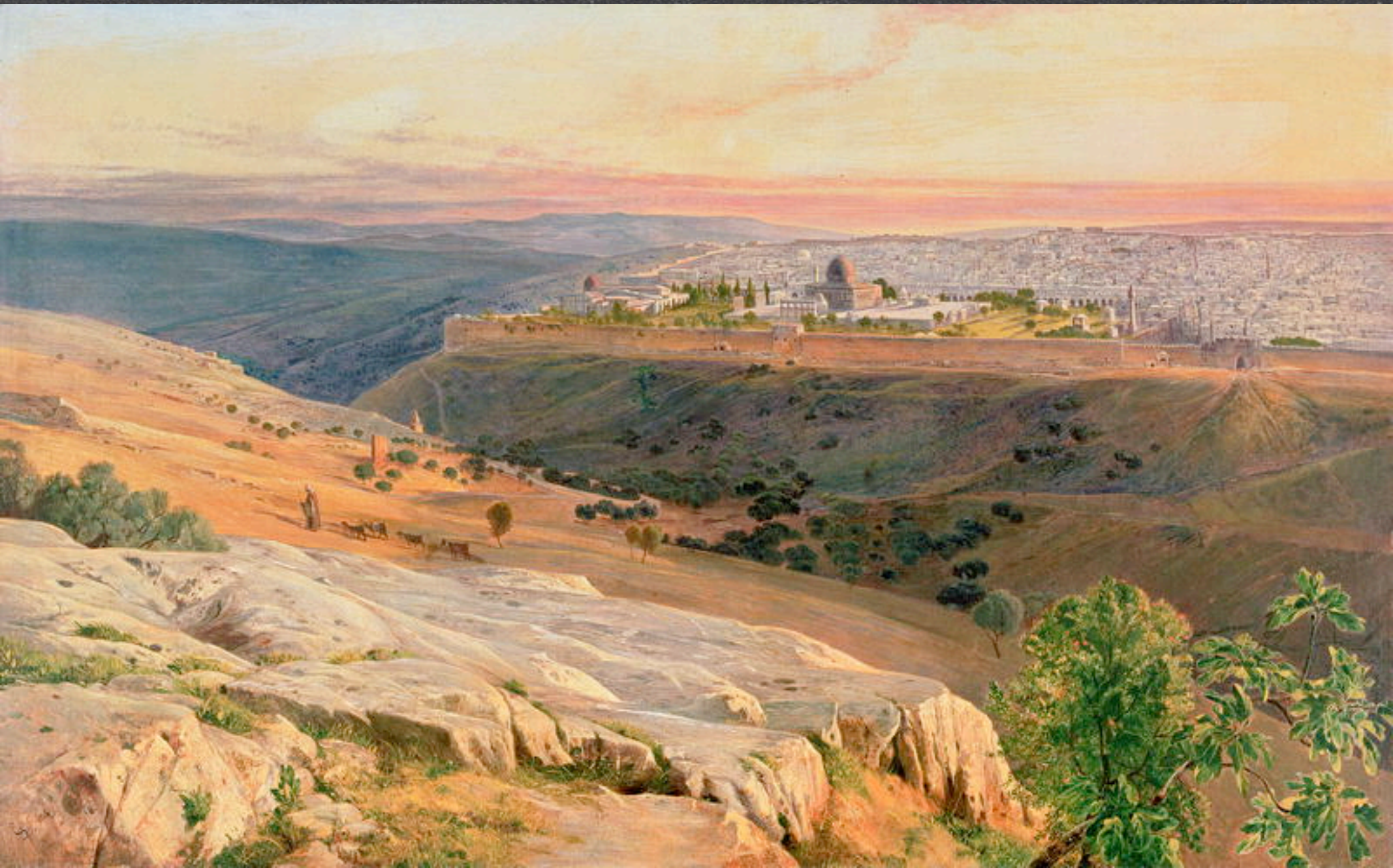
It originally a Greek word that was made up using Greek letters to make to sound of a Hebrew phrase - *Hoshiya na*. This phrase is found in one place - Ps 118.25, where it is translated as, “Save, please” The second part of v.9 comes from v.26 of that same Psalm.

*“...to the Son of David”* is  
messianic in nature, and stresses  
that role.

*“Blessed is He who comes in the name of the Lord”*

From Ps 118, especially starting in v.15. This is part of the Hallel (Praise {God}), which consists of six Psalms (113-118), which are said as a unit, on joyous occasions, such as during the evening prayers the first night of Passover.

# Road from Mount of Olives to Jerusalem

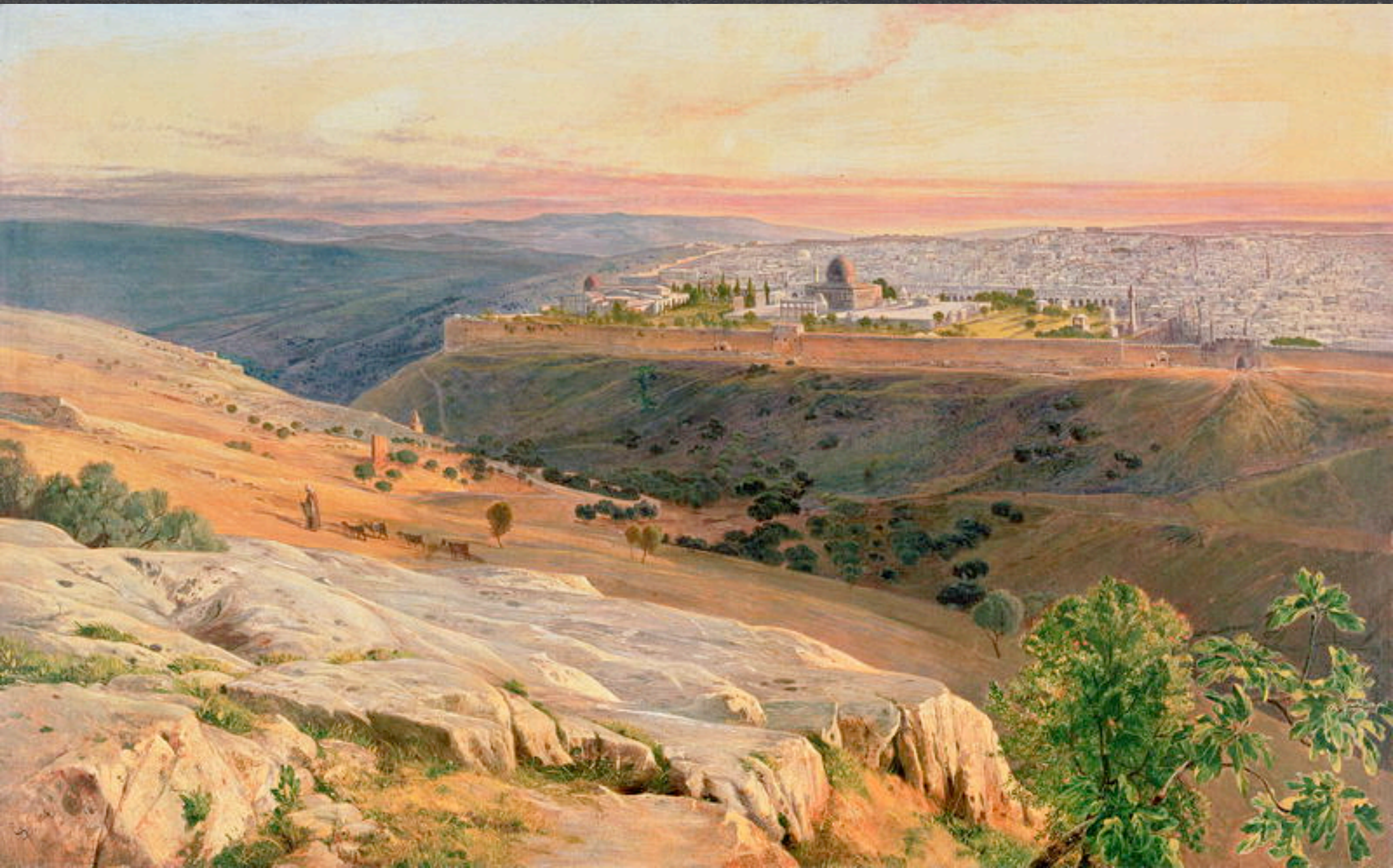


Luke 19.41

The *wept* here implies that it was aloud.

It is here that Jesus has a view of Jerusalem before entering and starting the final path to the cross. The price of peace is a known by Him. And yet He weeps for them.

They do not and cannot know this price (v.42) because it is hidden from them.



Upon entering Jerusalem, instead of heading to the palace and taking occupation of the throne, Jesus heads instead to the temple. Using scripture (Isaiah 56.7 & Jeremiah 7.11) to affirm that it is His House, and turning the focus from the physical nature of His kingdom, as the people desired, to the spiritual, He capstones His ministry with a second cleansing of the temple.

With the praise of Him in v.15, the chief priests and scribes become indignant.

Jesus, much as He did with Satan in the wilderness, uses scripture to counter their complaints and accusations, quoting Ps. 8.2

In this He takes away any doubt of who He claims to be. And if anyone was paying attention - of where He was going - for peace is not without cost -

The price of this peace is laid out in  
Isaiah 53

But no price is paid without a end

Turn back to Zechariah 9