

THE TRIUMPHAL ENTRY:

10TH Day of the First Month

In Egypt, the time that the lambs were selected by the family and held until the 14th day for the Passover meal was the tenth day of the first month. This is the same time of the month that the triumphal entry into Jerusalem by Yahshua also occurred. This event is followed by Yahshua giving the new symbols of bread and wine at the same meal with His family, the called out ones, the apostles. Let us set the stage for His arrival through the witnesses given in the scriptures.

MT 21: 1~11 ¶ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, **that it might be fulfilled** which was **spoken by the prophet**, saying, Tell ye the daughter of Sion, Behold, **thy King cometh** unto thee, **meek**, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, **Hosanna** (*oh save! an exclamation of adoration*) to the Son of David: **Blessed is he that cometh in the name of the Lord**; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, **Who is this?** And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

This event fulfills the prophecy as stated in the book of Zechariah of the coming of the Messiah, the King of the Jews, coming to deliver them from bondage.

Zech 9: 9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: **he is just**, and having **salvation**; **lowly**, and riding upon an ass, and upon a colt the **foal** of an ass.

Reading another witness of the event in the book of Mark:

Mk 11:1~11 ¶ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, **whereon never man sat**; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, **Hosanna**; **Blessed is he that cometh in the name of the Lord**: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the **eventide** was come, he went out unto Bethany with the twelve.

Again this event of Yahshua's entry into Jerusalem before partaking of the Passover meal with His disciples as told and recorded in the book of Luke for a witness. Each witness adds to the description of the events taking place, the fulfillment of prophecy occurring before them.

Lk 19: 28~44 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a **colt** tied, whereon yet **never man sat**: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: **and they cast their garments upon the colt**, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the **mount of Olives**, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, **Blessed be the King that cometh in the name of the Lord**: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, **if these should hold their peace, the stones would immediately cry out.** ¶ And when he was come near, he beheld the city, and wept over it, Saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.**

*Three witnesses are given of this event when Yahshua entering the city, being exalted as the savior, **Hosanna** (oh save, an exclamation of adoration). Yet, in response to their praise, Yahshua weep's over the sight of the city declaring; **"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes", "because thou knewest not the time of thy visitation"**.*

Many knew at this time that there was to be the coming of the Messiah, but even more refused to acknowledge that Yahshua was He. Even during these last moments of His ministry, He said that He would forgive, if they would turn and repent. But like them, we all seal our fate by our actions or lack of. It is also stated that the same will happen at the time of the end. Approximately 2000 years have passed since it was prophesied of His return, yet most refuse to acknowledge the truth of His second coming.

*Notice the reference to the colt, "whereon yet **never man sat**" upon which Yahshua road into Jerusalem. Prophesied as coming to His own; "behold, thy King cometh unto thee: **he is just**, and having **salvation**; **lowly**, and riding upon an ass, and upon a colt **the foal** of an ass".*

*A colt refers to a **male horse**, usually below the age of four or, far less often, not more than four years of age. The term "colt" is often confused with "foal", which refers to a horse of either sex less than **one year of age**. Yahshua is said to be riding a "**Foal of an ass.**" Why is that so important? This tenth day of the first month is also the time that lambs were to be selected for the Passover meal. This lamb was to be a **male** of the flock of the **first year** (Ex 12:1~6). Those families which lived in the city select the lamb on this day and proceed to bring them into the city where it would be kept until 14th day. The procedure of this event was rehearsed every year.*

*Here we can see Yahshua fulfilling this event as He proceeds into the city riding on a **Foal** of an ass, a male of the first year. This lamb, Yahshua, was to mark those of the family that were to be redeemed at the upcoming sacrifice of the first born at Jerusalem on the evening of the Feast of Unleavened Bread.*

Also note the fact that riding in on a donkey verses riding a horse had significant meaning. At that time and up until the latter part of the middle ages in history, the ability of having a horse was strictly forbidden for

the people. The ruling government outlawed the use of horse by the commoners to assure there would be no uprising by the people. Horses were considered a war machine used to sweep in and attack and were only allowed to be used by the military and the elect. Yet, arriving on a donkey was the sign of peace as stated: **“he is just, and having salvation, lowly, and riding upon an ass”**. This is the same way that King Solomon entered into the city (1Kg 1:38).

If you remember, even a firstborn colt was to be redeemed at the Passover sacrifice substituted by a lamb or else you were to break its neck. Now in contrast, when Yahshua returns, He is seen riding upon a white horse with His heavenly army, carrying a sword (Rev 19:11~16). Not what you would call a peaceful entry.

Setting the background for the event, let's now take a look at its timing in respect to the spring Holydays.

Jn 12: 1 ¶ Then Jesus **six days before the passover** came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Jn 12: 12~19 ¶ **On the next day** much people that were come to the **feast**, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, **Hosanna: Blessed is the King of Israel that cometh in the name of the Lord**. And Jesus, when he had found a young ass, sat thereon; as it is written, **Fear not**, daughter of Sion: behold, **thy King cometh**, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that **these things were written of him**, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

We started by reading that they were gathering in Jerusalem at that time, to worship at the Feast, the spring Holydays. Not only the Jew's but also the Greeks that believed were gathering, and were all eager to see and hear Yahshua. The timing of these events started days before the Passover, the time that they were going up to the Feast in Jerusalem. The word **Passover** is used here as a marker, from which there is a count of **six days** before this event which is mentioned in Jn 12:1.

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There are many different events that are occurring at the time of the Spring Feasts. Three of these events mention the word **“Passover”**, yet each event is different from the other. Starting with the **Passover**, the killing and eating of the lamb with its blood on the door post. Following on the same night at midnight there's the **“Sacrifice of the Lord's Passover”** by the hand of the destroyer, striking the first born of Egypt. And finally there's the **“Passover Sacrifice”** of the first born the following evening, the beginning of the Feast of Unleavened Bread.

The word Passover encompasses all the aspects of the events and their timings as seen in Lk 22:1~, Mt 26:17~ and Dt 16:1~. It is the context of the word that defines its reference. We also know that Yahshua did not die on a Holyday, a high day, in which work could not be done, but on the day before the High day called Passover or the preparation day.

We know from the fulfillment of the prophecy stated in scripture that Yahshua was to die on Wednesday, in the middle of the week as stated in Dan 9:24~27; **“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease”**. This confirming of the covenant or testament with His people is also prophecy being fulfilled which is recorded in the book of Matthew.

Mt 26:26~28 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the **new testament**, which is shed for many for the remission of sins.

Sin was atoned for by the sacrifices and oblations in which we are now redeemed by Yahshua's death for us. His death is followed by His resurrection after spending three days and three nights in the ground or tomb, as the sign that He is the Messiah. He rises from His grave at the end of the Sabbath, the beginning of the first day of the week.

*What is being stated here in John 12:1 as **six days** before the Passover is referring to the Feast, during which the people were traveling to Jerusalem to attend. This is also stated in Jn 12:12. The Feast of Unleavened Bread starts with the **“Passover Sacrifice”** of the first born, at the end of the 14th day/the beginning of the 15th day, the first day of the Feast. This was the reason for the assembling in the city of Jerusalem. With that information, if we look at the calendar attached for the year 30 A.D., we see that the first day of the Feast, the 15th day of the first month was on a Thursday. This would agree with the fact that Yahshua died the day before, on Wednesday in the middle of the week, on the 14th day of the first month, fulfilling the prophecy stated in Dan 9:24~27.*

*Using the time of the **“Passover Sacrifice”** of the first born and counting back **six days** earlier from that Thursday the 15th day, which is the beginning of the Feast, we arrive at Friday, the 31st of March which is the 9th day of the first month.*

Once again, stated in John 12:1, Yahshua came to Bethany, where He had a supper with Martha and Lazarus. This day would be Friday and that meal would be Friday night's supper at the beginning of the Sabbath.

*John 12:12 states; that on the **next day**, which would be the **Sabbath**, the fifth day before the Feast, the people greeted Yahshua as He sits on a colt the foal of an ass making His **Triumphal Entry** in to Jerusalem. That day would be the 10th day of the first month, a Sabbath.*

*Using the calendar of 30 A.D., we can see the moon completing its cycle on the 22nd of March, becoming completely dark and starting anew on the 23rd which would make it the first day of the New Year. From there, the first day of the month, counting to the tenth day, we see that it falls on this same Sabbath. This is the 10th day of the first month, the same time that the lambs were to be selected. And it is by the lamb's flesh and blood that those who are called are to be **sealed**.*

*This is the same event that is fulfilled in Yahshua, who was set apart as the selected lamb to **seal** those that are **called to be redeemed**, the called out ones. They are **sealed** at the Passover meal with the new symbols of the bread and the wine at the beginning of the 14th day, the day before the Feast. They were **sealed** and selected as His first born, to be redeemed by His upcoming sacrifice, **“the Passover Sacrifice” of the first born**, at the end of the 14th /the beginning of the Feast. Just as it was done in Egypt during the first Passover, partaking of a meal by which symbols of blood mark, seal those inside their house that night from*

the death angel. So again it is done at this Passover meal with Yahshua and His apostles, marked, sealed by the new symbols of bread and wine confirming the covenant with them.

Lk 22: 1 ¶ Now the feast of unleavened bread drew nigh, **which is called the Passover.**

Lk 22: 7~ 20¶ Then came the day of unleavened bread, when the **passover** must be **killed**. And he sent Peter and John, saying, Go and prepare us the **passover, that we may eat**. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where **I shall eat the passover with my disciples?** And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the **passover**. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, “**With desire I have desired to eat this passover with you before I suffer**” (*before the death angle strikes*): For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you:** this do in remembrance of me. Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

*Note the entire Feast is being referred to as the Passover in verse 1, not just the event occurring on the beginning of the 14th. Luke gives insight of an event called Passover by Yahshua in which a lamb is **killed and eaten**. Notice also Yahshua instructs the disciples to seek the good man of the house to find where there is the guest chamber “**that we may eat**”. This would associate with the instruction to eat the Passover in your house. There is no mention of bringing this lamb to the temple to be sacrificed and eaten there.*

*Yahshua eats this Passover with His disciples that He selected and gives the new symbol of the bread and wine depicting His body and blood as the sign to **seal, mark** them for their redemption to come. This redemption by His body and blood that **is to be shed** was to come **after** this Passover meal with the called out ones, those sealed, marked, and sanctified, stated in verse 15: “**With desire I have desired to eat this passover with you before I suffer**”. This correlates to the event that happens on the beginning of the 14th day with the killing and eating of the selected lamb given as a **token sign** upon those that are called to be redeemed. Also stated is the fact that “**I have desired to eat this passover with you before I suffer**”. Before I suffer is referring to the act of the death angel that is to strike Yahshua at midnight. At that gathering He institutes the symbol of the bread and wine, referring to His body and blood that seals them from that death to come.*

Now, let us read of the vision given to Ezekiel on the same day, the 10th day of the first month showing what is to happen in the future which is now being revealed to us.

Ezk 40:1~4 ¶ In the five and twentieth year of our captivity, **in the beginning of the year, in the tenth day of the month**, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. **In the visions of God** brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither, and, behold, **there was a man** (Yahshua), whose appearance was like the appearance of brass, with a line of flax in his hand (*plum line*), and a measuring reed (*ruler*); and he stood in the gate. And **the man said unto me**, Son of man, **behold** with thine eyes, and **hear** with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: **declare** all that thou seest to the house of Israel.

Though Israel is, during the time of Ezekiel's ministry, experiencing the wrath of Yah for their behavior, Yah is a God of vision and speaks to us of things which are to be our goal. He proceeds to show Ezekiel entering into the land of Israel and going to His new future temple, on the 10th day of the first month. Notice the similarities to the triumphal entry which is happening on the same day. He proceeds to show Ezekiel the man measuring the temple, which is Yahshua who is the builder of the new temple, during His millennium rule.

Ezk 43:1~3 ¶ Afterward he brought me to the gate, even the gate that looketh toward the **east**: And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and **the earth shined with his glory**. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

Notice that these are the same appearances of Yahshua which were shown to Ezekiel in earlier visions mentioned in Ezk 1:3~4, & 28; 3:23; 8:4; 9:1 & 5 for your reference.

Ezk 43:4~12 And the glory of the LORD came into the house by the way of the gate whose prospect is **toward the east**. So **the spirit took me up**, and brought me into the inner court; and, behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house; and **the man** stood by me. ¶ And **he said unto me**, Son of man, the place of **my throne**, and the place of the soles of **my feet**, **where I will dwell** in the midst of the children of Israel **for ever**, and **my holy name**, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by **my thresholds**, and their post by **my posts**, and the wall between **me** and them, they have even defiled **my holy name** by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from **me**, and **I will dwell in the midst of them for ever**. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the **ordinances** thereof, and all the forms thereof, and all the **laws** thereof: and write it in their sight, that they may keep the whole form thereof, and all the **ordinances** thereof, and do them. This is the **law of the house**; Upon the top of the mountain the whole limit thereof round about shall be most holy. **Behold, this is the law of the house**.

*Ezekiel is to show Israel the temple and the ordinances, meaning the rituals and offerings to be performed there **once again**. Remember these are the ordinances that were nailed to the cross when Yahshua died. Col 2:14 "**Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross**". This is what Yahshua fulfilled by His death on Wednesday in the middle of the week as stated once again in Dan 9:27 "**And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**".*

*The sacrifices and the priestly line ceased after He became our High Priest and ascended to the Father. Now, returning to earth and preparing it for the Father's kingdom to come, the earthly sanctuary and its service are **once again reinstated** to accept our burnt offerings and peace offerings. He is asked to show Israel the purity of its form in comparison to what it is now.*

Ezk 43:18~21 And he said unto me, Son of man, thus saith the Lord GOD; These are the **ordinances** of the altar in the day when they shall make it, to offer **burnt offerings** thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a **young bullock for a sin offering**. And thou shalt take of the blood thereof,

and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the **sin offering**, and he shall burn it in the appointed place of the house, **without the sanctuary**.

Note the similarities with the instruction that we have already learned about for the first day of the Feast of Unleavened Bread and the offering required, given in Nu 28:16~25

Ezk 43:22~27 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD. **Seven days** shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. **Seven days** shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the **eighth day, and so forward**, the priests shall make your burnt offerings upon the altar, and your peace offerings; **and I will accept you**, saith the Lord GOD.

This seven day Feast to Yah in cleaning the temple before we proceed into the future, the eighth day and beyond is similar to the seven day Feast of Unleavened Bread, purging ourselves of the leaven of pride, the sin in our lives.

Why do we celebrate and rehearse all the feast days as prescribed in His word? For they show the plan of salvation to those who are marked and sealed for redemption.

*Let us all find ourselves there,
Selah!!!*

Reference notes: Lk 21:20, Lk 13:31~35, Mt 23:34~39, Dan 9:24~27, Ps 69:21~36, and Act 1:20

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