

**Palm Sunday Anachronism: Putting the Crown before the Cross: Psalm 118:15–26; 1st Advent, vv. 15–23: Live & Not Die: David’s Installment Discipline, Israel Has a Future, & Jesus Is Resurrected, vv. 15–18; the Chief Cornerstone the Builders Rejected, vv. 19–23 & Peter’s Testimony before the Sanhedrin, Acts 4:8–12; Cornerstone Passages: Isa 28:16; Rom 9:33; 1 Pet 2:6; Matt 21:42–43**

## *Palm Sunday Anachronism*

### *Putting the Crown before the Cross*

**Sunday, 08 April 2012 – First Session**

There are many areas of authority in life that maintain order in their various areas of function. The supreme authority that is designed by God to advise and counsel these systems is the Word of God. When its instruction is ignored by a client nation the results are catastrophic. Our study today will illustrate how the trappings surrounding religious holidays can detract from the true meaning of the occasion while exposing the principle that ritual without reality is meaningless.

Psalm 118 is a song which its internal evidence suggests was written as a dedication to the temple following the exile and stresses divine authority.

Verse 14 mentions divine power, inspirational music, and salvation. The people, led by the priesthood, the Levites, and Levitical choir as they approach the temple, join in the singing of several psalms. This is the celebration of the Feast of Tabernacles. We will note verses 15 through 26.

**Psalm 118:15** - The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the Lord does valiantly.

The “joyful shouting” should read “singing.” It makes reference to the Feast of Tabernacles being observed in the millennial kingdom. Jesus Christ is mentioned in this and the following verse by the phrase “right hand.”

Matthew 22:44 Jesus says, “The Lord said to My Lord, ‘Sit at My right hand, until I put Your enemies beneath Your feet.’”

This phrase refers to Jesus Christ as the way of salvation for the Jews and ultimately the deliverer of the Jews at the Second Advent. The only way the Jews will be allowed to enter the kingdom is by way of the cross.

**Psalm 118:16** - The right hand of the Lord is exalted; the right hand of the Lord does valiantly.

The first phrase describes the resurrection of the Lord; what He does valiantly is accomplished on the cross where He provided salvation for all mankind. It emphasizes the Lord's integrity.

The next verse seems to suggest Davidic authorship during the time of the tabernacle, but, if not, it certainly looks back retrospectively to David as an example of failure and recovery.

**Psalm 118:17** - I will not die, but live, and tell the works of the Lord.

David entered into reversionism and was headed to the sin unto death. His accumulation of sins had solicited so much punishment that his rebound recovery required that justice be parceled out in installments:

- (1) **Punishment:** Death of the adulterine. The offspring of David's rape of Bathsheba dies at seven-days of age (2 Samuel 12:15-23).  
**Cause:** David's murder of Uriah. He orders Joab to place Uriah in a vulnerable position in battle and then to abandon him (1 Samuel 1:14-17).
- (2) **Punishment:** Rape of Tamer. The Crown Prince Amnon rapes his half-sister who is also the full sister of Absalom (2 Samuel 13:1-22).  
**Cause:** David's rape of Bathsheba. He violated her while her husband, Uriah, was at war against the Ammonites (2 Samuel 11:1-5).
- (3) **Punishment:** The assassination of Amnon. Absalom and the royal princes assassinate the crown prince at Baal-Hazor (2 Samuel 13:23-36).

**Cause:** David's miscarriage of justice. Although angry, David did not prosecute or impeach Amnon (2 Samuel 13:21).

(4) **Punishment:** The Absalom-Ahithophel Revolution. Under the guidance of Ahithophel, Absalom leads a palace revolt against David (2 Samuel 15:7).

**Cause:** David's poor leadership. The above causes were the result of David's residence in Cosmic 1. For his rebound recovery, see Psalm 32, 38, and 51.

**Psalm 32:5** - I acknowledged my sin to You, and my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"; And You forgave the guilt of my sin. Selah.

David realized he deserved the sin unto death but by means of rebound he was able to recover. By the same token, both Israel and the Lord are reflected in Psalm 118:17.

Israel has been cast off through the five cycles of discipline but she shall live and not die as the Lord will restore Israel at the Second Advent.

Jesus Christ has been resurrected from the dead. He lives and shall never die. All three will live and proclaim the works of the Lord. David's recovery is mentioned next:

**Psalm 118:18** - The Lord has disciplined me severely, but He has not given me over to death.

Israel is presently under the curse of the fifth cycle and will remain so until the Second Advent. The Jews have amplified the suffering associated with the curse by jumping ahead of the Lord's perfect timing. In 1948 the implementation of the Balfour Declaration allowed world Jewry to populate the newly created nation of Israel.

Christians should pray for Israel. Its citizens have willingly placed themselves in harm's way by unwittingly going back to the land before the appointed time. Nevertheless, although officially decommissioned as a client nation during the Church Age, Israel will once again hold this honor following the official ingathering of Israel at the Second Advent.

**Isaiah 11:12** - He will lift up a standard for the nations and assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth.

The Lord also lives and declares the works of the Lord, His resurrection body confirmed in Philippians 3:21 and 1 John 3:1-3.

**Psalms 118:18** - The Lord has disciplined me severely, but He has not given me over to death.

Here the Psalm makes reference to David's installment discipline. Israel can surely attest that she has been severely disciplined as a client nation. Even our Lord on the cross exclaimed during the time of His punishment for our sins:

**Matthew 27:46b** - "Ēlī, Ēlī, lemá sabachtháni?" that is, "My God, My God, why have You forsaken Me?"

Although the Lord died physical death in His human body, three days later He was resurrected in an eternal-life body. David presently resides in heaven in an interim body. Israel is prophesied to be figuratively resurrected as a client nation at the Second Advent.

Beginning at verse 19 and going through verse 26 is the part of the Psalm that is sung during events at the temple from the Feast of Passover to the Feast of Tabernacles. The structure of this portion of the psalm presents the cross followed by the crown.

**Psalms 118:19** - Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord.

The opening of the gates of righteousness refers to the work of Messiah in providing salvation to those who believe in Him. Once a person is saved, he is imputed the righteousness of God which makes him trichotomous: soul, body, and a human spirit.

**Genesis 15:6** - And Abram had believed in the Lord; and He credited it to him for righteousness.

Giving thanks to the Lord is the expression of the congregation's attitude of gratitude for the grace provision of eternal life.

**Psalm 118:20** - This is the gate of the Lord; the righteous will enter through it.

The "gate of the Lord" speaks of the cross through which you enter by faith. Only "the righteous" will be allowed to enter through it.

**Psalm 118:21** - I shall give thanks to You, for You have answered me, and You have become my salvation.

This is another expression of gratitude for salvation. When a person expresses faith in Messiah, the omniscience of God recognizes the response and provides salvation.

Every time we enter this building we should thank God for His gracious mercy to save us and to qualify us to serve Him by learning and applying His Word in our lives.

The following five verses present a sequence of events that prophesy a specific order for their historical occurrences. Verses 22-23 make reference to the First Advent and the substitutionary sacrifice of the Lord while verses 24-26 describe the Second Advent and establishment of the millennial kingdom.

**Psalm 118:22** - The Stone [ אֶבֶן ('even): used for cornerstones in the construction of a building ] which the builders rejected has become the Chief Corner Stone [ ראש פִּנָּה (ro'sh pinnah): Head of the corner ].

**v. 23** - This is the Lord's doing; it is marvelous in our eyes.

The "Stone" makes reference to Jesus Christ who the "builders" rejected. The builders describe client nation Israel. The Jews alive during the First Advent did not understand the mystery dispensation of the church, yet it is contained in the metaphorical language of verse 22 which they would sing during feast days.

These two verses make reference to the rejection of Jesus as Messiah during the Incarnation. The imagery of the Lord being the chief Stone at the corner speaks of the starting point for the construction of a building that supports two walls.

Understanding the figurative meaning of this metaphor is important to understanding the meaning of this Psalm when compared to its fulfillment by the Lord in the Church Age and Millennium.

### **The Chief Cornerstone:**

1. In ancient construction of buildings, the starting point for the project was the stone at the corner which would become the base for a standard that would support the superstructure.
2. Jesus Christ is depicted by the metaphor as the foundation Stone for two spiritual buildings: **(1)** the Church and **(2)** Israel.
3. The Church is presently under construction and will not be completed until the Rapture. Israel is presently dispersed and will not be regathered until the Second Advent and Millennium.
4. Although Israel is the recipient of the unconditional covenants, and although Jesus is the foundation Stone for the Israelite edifice, its construction has been postponed until the Second Advent.
5. The imposition of the fifth cycle to Israel in A.D. 70 means that although the foundation for her building has been laid it is without a superstructure.
6. The present country of Israel located in a portion of its historic homeland is of no significance according to biblical revelation. It is free to be there, but it has no relationship to the building referenced in this passage.
7. After the ascension of Christ, all Jews who believe in Him are incorporated into the superstructure of the Church:

**Galatians 3:28** - There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. (NASB)

8. Regardless, the Jews of the first century, and many Jews today, regarded themselves as the superstructure and consider Christianity to be a false religion based on an erroneous assumption that Jesus is Messiah.

9. Peter dispelled this idea in his address to the Sanhedrin in:

**Acts 4:8** - Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,

**Acts 4:9** - if we are on trial today for a benefit done to a sick [ **lame** ] man, as to how this man has been made well,

**v. 10** - let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health.

**v. 11** - "He is the stone which was rejected by you, the builders, but which became the chief corner stone.

**v. 12** - "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

10. Peter has told the spiritual Pooh-Bahs of Israel that they crucified the Chief Cornerstone. If they are to enter into eternal life they must place their faith in Jesus.

11. Whereas they now hold great spiritual authority over Israel, that authority is now imposed on a discredited nation.

12. If they are to enjoy life after death, they must discard earthly power and authority and become part of the superstructure now under construction as members of the Church in which with both Jews and Gentiles become "one in Christ Jesus."

13. The superstructure of both spiritual buildings will be made up of believers in resurrection bodies.

14. At the Rapture, the Church superstructure will be completed and will become a temple.
15. The development of the Israelite superstructure occurs in three phases: **(1)** the resurrection of Old Testament saints at the Second Advent, **(2)** the resurrection of Tribulational martyrs at the Second Advent, and **(3)** the resurrection of Jews who survive the Tribulation and those who believe in Christ during the Millennium. At the end of the Millennium the Israelite superstructure will become a temple.
16. Prophecies of the Cornerstone include Psalm 118:22 and:  
**Isaiah 28:16** - Therefore thus says the Lord God, "Behold, I am laying in Zion a stone [ **Jesus Christ as the foundation for spiritual building** ], a tested stone [ **impeccability of the Incarnate Christ** ], a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed [ **disappointed** ]."
17. This passage is quoted twice in the New Testament:  
**(1)** related to Israel in Romans 9:33 and **(2)** related to the Church in 1 Peter 2:6:  
**Romans 9:33** - "Behold I lay in Zion a stone of stumbling and a rock of offense, and he who believes in Him will not be disappointed."  
**1 Peter 2:6** - This is contained in Scripture: "Behold, I lay in Zion a choice stone, a precious corner stone, and He who believes in Him will not be disappointed."
18. The passage from Psalm 118:22-23 is also quoted in the Gospels:  
**Matthew 21:42** - Jesus said to them [ **the chief priests and the elders (v. 23)** ], "Did you never read in the Scriptures, 'The stone which the builders rejected, this became the chief corner stone; this came about from the Lord, and it is marvelous in our eyes'?"



**v. 43** - “Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it.”<sup>1</sup> (NASB)

Also see Mark 12:10; Luke 20:17; Acts 4:11, and 1 Peter 2:7. All these passages prophesy or make reference to the First Advent.

---

<sup>1</sup> “This passage teaches that unbelieving scribes and Pharisees would not be saved, because of their rejection of the Son. Others who will manifest the fruits of salvation take their place. Neither in the present age nor in the future millennium is the kingdom of God the exclusive possession of either Israel or the Gentiles” (C. I. Scofield, ed., *The Scofield Study Bible: NASB* [New York: Oxford University Press, 2005], 1346–47n12:43).