I. The synopsis of Ecclesiastes provides a fitting framework for Palm Sunday.

A. The perplexing incongruities and inequities of life prevail in Palm Sunday.

B. The injustices of life addressed by Solomon appear here.

C. The exposition of human nature Solomon described emerges here.

D. “Meaningless, Useless, Vanity All,” are apt cries until we know the end of the story.

II. Using Luke’s Gospel we most clearly see the events leading up to Palm Sunday.

A. This statement is based on Luke’s declaration of his being an “orderly account.”

B. The stage for Palm Sunday is set by the message of the angel, Gabriel. Lk 1:5ff.

1. Zechariah is the first human to learn that Heaven was about to invade Earth.

C. The perplexity of shame and age are framed with purpose in this announcement.

D. Perplexity appears in Gabriel’s second announcement to a pregnant virgin.

1. Things aren’t always what they seem to be.

2. Imagine the dilemma of Joseph in all this. “Senseless,” “Meaningless.”

III. Using Matthew’s Gospel we hear Joseph’s side of the story. Matt. 1:18ff.

A. Unless heaven helps us hear, what we see makes no sense. “Senseless,” “Hevel.”

B. Chap. 2: Don’t count on the government to explain or fix life’s ills. Herod is no help.

1. There may be kings; however, there is only one Lord of All.

C. Talk about Ecclesiastes, look at John the Baptist’s fate under Herod: Matt. 14

1. Senseless? Even Jesus needed a moment on that one. Matt. 14:13

IV. Herod learns that “Taking Care of Business” may be more vain than he imagines. Lk. 9:7ff.

A. When heaven helps us, an illiterate fisherman knows more than a tetrarch. Lk. 9:20

B. Wisdom’s picture is consolidating.

1. Until life is seen from heaven’s perspective, it is not seen at all.

C. Peter learned firsthand that heaven is nearer than we can imagine. Lk. 9:28

D. Afterwards, the journey to Jerusalem begins reaching an apex on Palm Sunday.

V. Palm Sunday unfurls in the light shining from the prophets, namely Zechariah 9:9 (Matt 21)

A. The crowd erupts with expectations of Messiah as expected.

B. “Peace on Earth” takes on a very different meaning: John 14:27

C. An old definition of anger is “Blocked Expectations.”

1. Palm Sunday’s celebration is short lived as expectations are blocked.

VI. Regarding Palm Sunday, John’s Gospel includes a “Concession of Faith:” John 12:16

A. “Easy-believism” is not a Biblical precept. Faith is a process, divinely assisted.

1. Ephesians 2:8-9: Biblical faith allows no boasts – we got nothing on our own.

2. John 12:37 is a proclamation of the ages regarding belief.

B. An invitation to come to the light is offered in John’s Palm Sunday summary.

C. Connecting “The Lord’s Prayer” in John 17 with Palm Sunday’s path to peace.

D. The path to peace and the price of it are now in place as Jesus’ arrest approaches.

**Summary:** Human Nature being exhibited and explained is a concurrent theme in scripture, as is God’s Nature. Nothing happened on Palm Sunday or Bad Thursday or Good Friday or Sad Saturday that was not planned, predicted, prescribed or permitted. Gloriously, nothing happened on Surprise Sunday that had not been in place before the world began.

Revelation 13:8, “…the Lamb slain from the foundation of the world.” **Until life is seen from heaven’s perspective it is not seen at all.**