

MATTHEW 21: THESE TWO: FIRST & (SECOND) LAST, THE ALPHA & OMEGA

INTRODUCTION:

Praise is comely! Praise is joy expressed! Praise comes from a heart of gratitude. Gratitude is the only positive response to the love and faithfulness of God. Gratitude comes from a broken spirit and a contrite heart. Thus, praise is the joy of the redeemed of all ages and the experience of salvation and of heaven.

He has appointed to give beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness, **Isaiah 61: 3**. In His presence is fullness of joy and to His Right Hand are pleasures evermore, **Psalms 16: 11**.

Praise is not just a sacrifice of the mouth, but pours forth as a sacrifice of the heart with **reverence** and in awe and most of all in **obedience**. This is called worshipping in Spirit and in Truth, **John 4: 23-24**. Thus praise is not only comely but sweet and choicest as **the ripe fig**. It is a fruit to be most desired.

Prayer is whatsoever we ask believing we receive. As praise is an offering of the heirs of salvation even so prayer results in the receipt of the offerings or gifts of the Saviour. By prayer 'things' full of wonder are wrought by the Saviour among His people. Fulfill ye my joy ask that you might receive, **John 16: 24**. Prayer moves mountains. For whosoever shall have faith and not doubt and shall say to this mountain be thou removed and cast in the sea it shall be done. Prayer is as the oil press, to press out the choicest olive fruit of the Word of God, into our cups that we might drink to fulfill the will of God. Thus as lofty as the Word of God is Mount Olive(t) so is Prayer.

These are but two of the fruits of the Kingdom of God being depicted in the fig and the olive. Thus the place where God puts His Name, **Jerusalem, The House of God**, is not only a House of Prayer but also of Praise. But the Chief Priests and Scribes murmured and complained at the wonderful things that Jesus did instead of praising God and praying for His salvation, they were sorely displeased. And thus they sought to lay hold on him to kill him as the husbandmen in the parable

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because of covetousness and their loss of status and mammon because of the presence of Emmanuel. They were as the second son in the parable of the Father who had two sons, who said one thing and did another because of hypocrisy.

THE ALPHA PRAISE AND THE OMEGA PRAYER OF HOSANNA (SALVATION) Or THE HOUSE OF HOSANNA

Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and sitting upon an ass,
And a colt, the foal of an ass

A very great multitude spread their garments;
Others cut down branches from the trees,
And straw them in the way

And the multitudes that went before,
And that followed, cried, saying:
(Hosanna) Oh salvation belongs to the Son of David!
Blessed is he that cometh in the name of the Lord;
(Hosanna) I pray for salvation in the highest!

And when he was come into Jerusalem,
All the city was trembling, saying: Who is this?
And the multitude said,
This is Jesus the prophet of Nazareth of Galilee.

Prayer:

And Jesus went into the temple of God,
And cast out all them that sold and bought in the temple,
And said unto them,
It is written,
My House shall be called the House of prayer;
And the blind and the lame came to him in the temple;
And he healed them.

Praise:

Thus the children crying in the temple,

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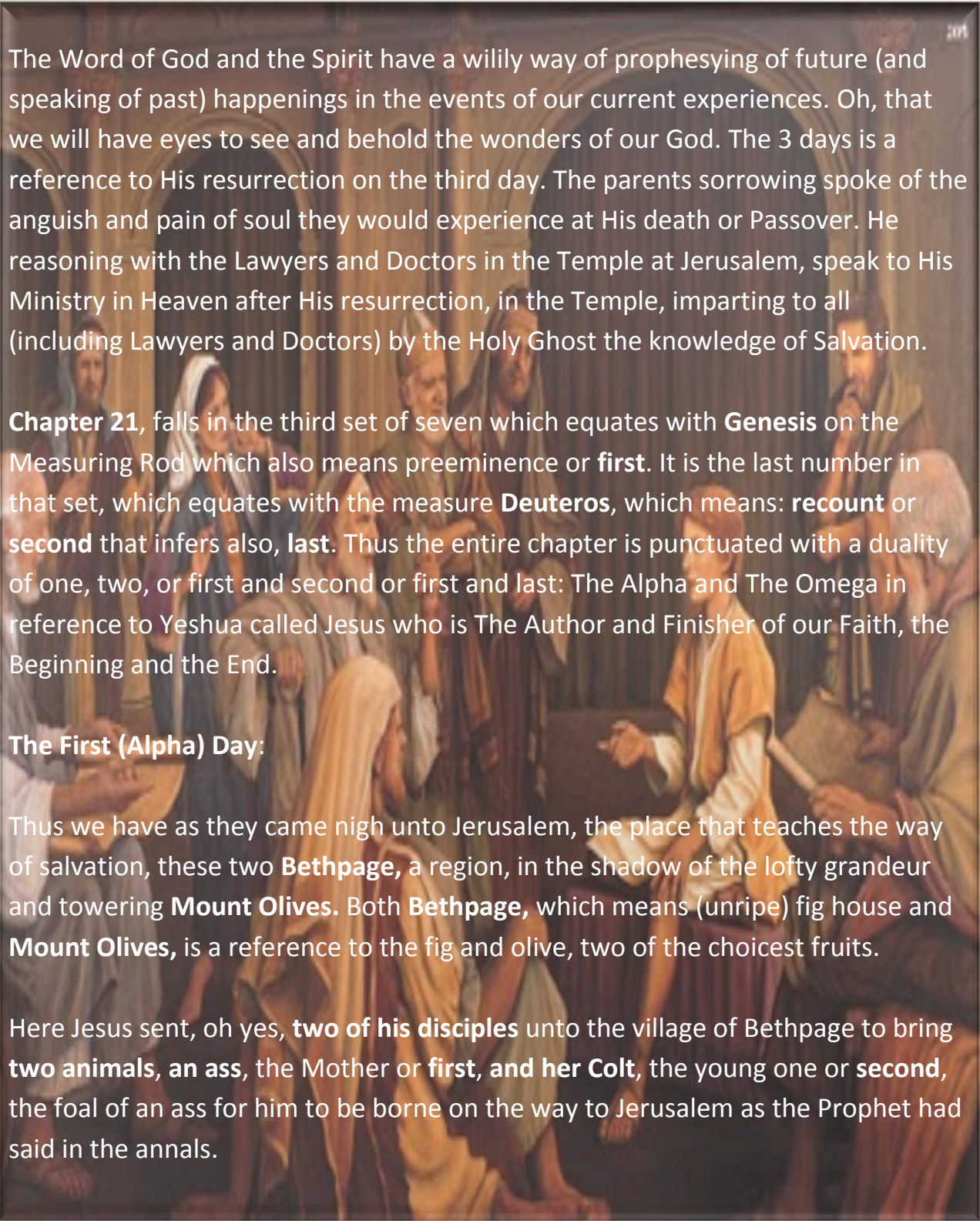
And saying,
(Hosanna) Oh salvation belongs to the Son of David!
Hearest thou what these say?
And Jesus saith unto them,
Yea; have ye never read?
Out of the mouth of babes and sucklings
Thou hast perfected praise.

The Hebrew translated: 'Hosanna' has embedded in its composite words two alternate interpretations, praise, an adoration, 'Oh salvation belongs' or a prayer request: 'I pray or beseech thee for salvation.' Hence, the duality in the title: '**The Alpha Praise and the Omega Prayer of Hosanna**' or simply '**The House of Hosanna**'.

Jerusalem (Yaw-raw Yaw-raw salem) from the composite of Hebrew words which may be interpreted as meaning: 'to flow as water or rain peace' or 'to point out or teach the way of salvation' is no better place for the alpha praise and the omega prayer of Hosanna to be sung and offered as a prelude to, and an encore upon, entering the City and its Temple.

Jesus was now 33 years old, **His Last period** of entering Jerusalem before His death or Passover. **21 years** before the Spirit Prophesied in a Living Parable of this very day when His Mother and Father went sorrowing for him, then, as a boy, fearing the worst had happened to him. But **after 3 days** they found Him in the Temple at Jerusalem reasoning with the Lawyers and Doctors and with resoluteness: that, He had to be about His Father's business. This is **the First** record of Jesus as a boy at the **age of 12** found in the scripture in **Luke 2: 40-52** at Jerusalem, even after his blessing and consecration after birth. Thus we have His **first**, at the age of 12, and **last** record, at age of 33, 21 years after, at Jerusalem, being alluded to in the events of **Luke 2**.

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The Word of God and the Spirit have a wily way of prophesying of future (and speaking of past) happenings in the events of our current experiences. Oh, that we will have eyes to see and behold the wonders of our God. The 3 days is a reference to His resurrection on the third day. The parents sorrowing spoke of the anguish and pain of soul they would experience at His death or Passover. He reasoning with the Lawyers and Doctors in the Temple at Jerusalem, speak to His Ministry in Heaven after His resurrection, in the Temple, imparting to all (including Lawyers and Doctors) by the Holy Ghost the knowledge of Salvation.

Chapter 21, falls in the third set of seven which equates with **Genesis** on the Measuring Rod which also means preeminence or **first**. It is the last number in that set, which equates with the measure **Deuterios**, which means: **recount** or **second** that infers also, **last**. Thus the entire chapter is punctuated with a duality of one, two, or first and second or first and last: The Alpha and The Omega in reference to Yeshua called Jesus who is The Author and Finisher of our Faith, the Beginning and the End.

The First (Alpha) Day:

Thus we have as they came nigh unto Jerusalem, the place that teaches the way of salvation, these two **Bethpage**, a region, in the shadow of the lofty grandeur and towering **Mount Olives**. Both **Bethpage**, which means (unripe) fig house and **Mount Olives**, is a reference to the fig and olive, two of the choicest fruits.

Here Jesus sent, oh yes, **two of his disciples** unto the village of Bethpage to bring **two animals**, an **ass**, the Mother or **first**, and her **Colt**, the young one or **second**, the foal of an ass for him to be borne on the way to Jerusalem as the Prophet had said in the annals.

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Then very great multitudes of people did, oh yes, **two things, first**: spread their garments in the way, and others, **second**: cut down the branches and straw them in the way. And the two groups, **first** those who went before, and **second**, those who followed did **two things: first**, sang praise and, **second**, offered prayer in the Hosannas detailed in the words of the Song: The Alpha Praise and The Omega Prayer of Hosanna! Notice also the duality of the other occurrences in the Song.

The Second (Omega) Day:

When Jesus left them and went out of the city into Bethany when he returned the next or **second** day, as he came, he hungered then he sought a **Fig** from the tree that was barren which he cursed that withered instantly. Which was to teach the principle from the Lofty **Olive** of the Word of God which is, oh yes, two fold, **firstly**, prayer is ask believing, and all things asked for in this way, **secondly**, we will **receive**.

Then these **two**: the Chief Priests and the Elders asked him **two** questions, **first**: by what authority did He do these things? And **second**, who gave him this authority? Of course they were not honest to answer the question of: The Baptism of John which of these **two** was it: Heaven or of man? Hence their questions were not answered by Jesus.

Instead he told **two parables**, the **first** of a Father and His, oh yes: **two sons** (this has roots in Abraham's life and his two sons, likewise Isaac and his two sons), and the **second**, the Householder and the Husbandmen, **these two**, with the vineyard and the fruits thereof. And the **two groups** of servants that the Householder sent to the Husbandmen to receive the fruits of the vineyard, which they ill treated and slew. And lastly he sent His Son, the Heir, whom they sought to lay hands on and slay. Thus justifying the Kingdom of God being taken away from the Jews and given to the nation(s) bringing forth the fruits thereof.

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Thus **Chapter 21 of Matthew, the Gift of Jah**, captures the substance and essence of the appellation of Yeshua, called Jesus, as **THE ALPHA & THE OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST, THE AUTHOR AND FINISHER OF OUR FAITH**. Do enjoy, for God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life, **John 3: 16**.

Name of God: THESE TWO: ALPHA & OMEGA OR FIRST & (SECOND) LAST

V1 And when they drew nigh unto Jerusalem (to point out or teach salvation), and were come to Bethphage (fig (ie. Unripe or green fig) house), unto the **Mount of Olives**, then sent Jesus two disciples,

Jerusalem, meaning to point out or teach the way of salvation, was the place where God chooses to put His Name and to make the atonement for sins, **Deu 12: 5, 21**. Jerusalem also translates to flow as water or rain peace as depicted by the pure river of water of life flowing from the Throne of God, **Revelation 22: 1**. Jerusalem was therefore the Dwelling Place or the House of God upon earth from which He functions flowing as water or raining peace upon all.

Jesus and his friends, therefore, were drawing nigh unto His Father's House at Jerusalem. It would be His last visit before His death as man's redeemer and this Chapter reveals one of His choicest appellations or Titles: **ALPHA & OMEGA, FIRST AND LAST, BEGINNING, AND THE END**. The Spirit chooses in each verse **one, two**, subjects, things, person, or places to cause this reference to unfold and reveal that Jesus is God, and besides Him there is none, viz.: all things begun and will end with Him according to the will of His Father.

With Jerusalem, the vineyard in the second parable, visible in the distance they arrive at, **one**, the area known as **Bethpage**, the green or unripe Fig House, which

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lay spread out and overshadowed by the lofty grandeur and towering height of, **two, Mount Olives**. Both places spoke to fruits, **one**, figs, and **two**, olives. The towering Mount Olives height also exceeded that of the City of Jerusalem which was a city founded on Seven such Summits, see **Matthew 24**, captioned: **The Exodus Age of the Elect or The Parable of the Fig Tree**, which speaks to the Summer of the Second Coming of the Son of man is near. Thus His First Coming all but climaxes in **Chapters 21 and Chapter 24** goes on to explain to expect Him, after His death, a second time.

The image of the setting adequately captures **Psalms 138: 2**, where it is said: I have put my Words above my Name as the Lofty Mount Olives which depicts the Word of God was above the City of Jerusalem, where God chooses to put His Name.

It was here that Jesus sent **one, two** of his disciples for a special mission.

V8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

As these places produce figs and olives even so a very great multitude thereof with reverence and in awe honoured and esteemed the King, **firstly**, a sacrifice, offering by removing and spreading their own garments in the way and when the demand exceeded what they could supply, others, **secondly**, offered the garb of the Trees, as a sacrifice, removing their branches and straw them in the way. Thus both, **one**, Man and, **two**, the Trees, sacrificed their garbs for their King. This is called the **fruit of reverence** which is offered only by them who hold God in awe. God is a Spirit and they that worship Him do so in Spirit and in Truth, **John 4: 23-24**. These are Trees of righteousness the planting of the Lord, that He might be glorified, **Isaiah 61: 3**. This is the Tree that is planted by the rivers of waters that shall bring forth his fruit in his season, **Psalms 1: 3**.

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V15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna (Oh Salvation!) to the Son of David (lover or friend); they were sore displeased,

As the Trees produce and offer their fruits and branches even so the Son of Love produces, **one**, things of wonder and, **two**, a response of praise in Hosanna to the Son of David! Others who are barren as briars, thorns and thistles as these, **one**, Chief Priests, **two**, Scribes, will be sorely displeased at the sight.

V22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

The law or rule of the realm is enshrined in this, **one**, whatsoever is asked in prayer believing, **two**, we shall receive. Thus all things of wonder which the Son of Love produces can only be had by this means. The Son of Righteousness produces fruits, just in time, only for those who approach Him by this means.

V29 He answered and said, I will not: but afterward he repented, and went.

Trees were sometimes not always aligned to bearing the **fruit of obedience** which is righteousness, some, prior to or before at **first**, disobeyed the command to go, saying: 'I will not' when sent by the Father, but those who despise not the longsuffering of God are led afterward, **secondly**, and repent, and hence go and work in the Father's field producing fruits of righteousness. In the same way that we ask believing and receive, the same way the Father expects that when He commands us we will obey (agree) and go.

V36 Again, he sent other servants more than the first: and they did unto them likewise.

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The servants that when sent obey are fewer at **first**. The **second** set are much more than the first. Notwithstanding the numbers, they produce no fruits among the briars, thistle and thorns. For as seeds sown among thorns they are choked, wither and die. As the thorns choke and kill the servants, the trees of righteousness, even so as they have sown they shall also reap.

V43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The Jewish nation among whom no fruit was yielded The Kingdom of God was **firstly** taken away from, and **secondly**, given to another nation(s) bringing forth the fruits thereof. **I am the vine and ye are the branches. If ye abide in me and I in you then ye shall bear much fruits, John 15: 5.** Wherever God is present (allowed) as His Dwelling Place fruits are borne. As God dwelt at Jerusalem he purposes to abide in every meek and contrite heart, we are admonished to abide in Him as the Vine and the branches so that we may bring forth much fruits.

Spirit of Perfect Praise are these TWO HOSANNAS: HEAR/SAY & DO-WORSHIP

V2 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.

Go, **firstly**, and then, **secondly**, bring not just **one**, but **two**, an Ass, the Mother, and a colt, the young one, the foal of an ass. As we hear and go, that which we are sent to do we will not only find, but also the power and will to do, but we must first go in faith. We must not quench the Spirit. For His words are Spirit and Life, **John 6: 63.** So are we to obey His commands in His words. For where two or more are gathered together in my Name touching anything concerning me there I am in the midst to bless and do them good, **Matthew 18: 20-21.**

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V9 And the multitudes that went before, and that followed, cried, saying, Hosanna (being interpreted as: Oh salvation belongs!) to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna (being interpreted as: I pray for salvation) in the highest.

Our obedience will influence others as the two disciples obeyed Jesus' commandment and others, those that **firstly**, went before, and **secondly**, those that followed, to do not just **one**, but **two** things, to say and do the Hosanna of Praise and Prayer. And God inhabits the praises and prayers of His people. The Lord in the Highest will give to him that obeys and asks Him, the Holy Spirit, **Luke 11: 13, Acts 5: 32**. We manifest reverence to God by obedience and as we thus honour Him as Lord of our lives we lift Him up not only by what we say: praise, but what we do: only possible by prayer. And if He be lifted up He will draw all men unto Him, **John 12: 32**. So by prayer is praise effectual, infectious and continuous, not only in our but also the lives of others.

V16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Only in these two, **first**, babes or young ones, and **second**, sucklings, new born, has God perfected praise. For except ye become converted and become as little children ye shall in no way enter into the kingdom of heaven, **Matthew 18: 3**.

V23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

The law or the rule of the realm, the Kingdom of God, the fifth of the Pentateuch of Kingdoms, gives **firstly**, those who believe the authority to do things of wonder, and **secondly**, this authority is given by Heaven but these **two** did not understand

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these things: the chief priests and the elders, those who had grown old and weary of faith.

V30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

You see the chief priests and the elders were not joined or aligned to God, but are like the second son in the parable who says before or at **first**, I go, but after or **secondly**, went not. We are counseled in these words how to deal with such: the Scribes and the Pharisees occupy the seat of Moses, therefore, whatever they bid you, do, but do not do as they do, for they say one thing and then do another, hypocrites they are, **Matthew 23: 2-3**.

V37 But last of all he sent unto them his son, saying, they will reverence my son.

The last opportunity for the chief priests and the elders of Israel, as the husbandmen in the parable was to reverence Jesus, the Son of God, by doing two things, **one**, hearing, and **two**, obeying him. You see faith without works is dead like the body without the spirit, **James 2: 20 & 26**. This is how we will be sealed in the end of time.

V44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

There is but **one of two** choices available to us all. Even as the Stone smash the image in Daniel even so those upon whom the Solid Rock falls, the Stone the builders refuse, will He grind to powder, or those who elect by falling upon or accepting Jesus as the Head Corner stone shall be of a broken spirit and a contrite heart even as by the Spirit of the Lord to bring glory honour and praise to Him.

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Genesis: FIRST, HIGHEST OR SUPREME: LORD AS GOD & HEIR (Last one to be sent) AS SON OF GOD

V3 And if any man say ought unto you, ye shall say, The Lord (supreme or highest in authority, controller, God, master, Sir) hath need of them; and straightway he will send them.

Who could need the first and the last, the mother and her young one, the ass and her colt, is the question inferred in this verse at **first**? Jesus supplied the answer in the **second** phrase, of the verse: Jesus told the two to say: the Lord hath need of them. Thus we have the answer as to this question, **the Lord**, the one who is supreme or highest in authority, **God**, is the one who possesses these two titles or appellations of the Alpha & Omega, Beginning and the End, the First and the Last, which means all things had their origin or beginning in Him and will also end with Him. With this answer the stewards of the animals are satisfied to allow the two disciples to take them: the first and last, to the Lord of Lords.

V10 And when he was come into Jerusalem, all the city was moved (tremble, quake, shake), saying, Who is this?

Behold a virgin shall be with child and shall bring forth a son which shall be called **Emmanuel**, which being interpreted is: God with us, **Matthew 1: 23**. When Mary enquired as to how can this, be possible, seeing, I know not a man, she was told that: the Holy Ghost shall come upon thee and power from the Highest shall overshadow thee, **Luke 1: 35**.

The Son of God, the Messiah or Anointed One entered Jerusalem, the City that flowed as water or rain peace, the place of His House and the whole city was moved by His Presence. He who is the Highest or First in Authority, entered His Dwelling Place for the **Last** time as Son of Man. Jerusalem now asked the question

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which answer was given by the two Disciples to the stewards of the animals, this is the Lord, the Son of God.

V17 And he left (forsake) them, and went out of the city into Bethany (date house); and he lodged there.

But the Husbandmen did not reverence the Son of the Householder so he did two things, **first**: left them, and **second**, went out of the city into Bethany, the date house and dwelt there. He was in the world and the world was made by Him and the world knew Him not. He came to his own and his own received Him not, **John 1: 10**.

V24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

The authority of faith is only revealed to them who are honest to answer the question of their eternal salvation truthfully (those who repent and believe). To receive the answer to this **first** question you must answer also **firstly**, this **second** question truthfully, otherwise you will not know the power or the authority by which Jesus, the one who saves His People, do these wonderful things as Saviour.

V31 Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

Jesus, the Saviour of His people, seeks to know which of His Father's two Sons was joined unto to Him and did as He does the will of the Father. Of course, the Chief Priest and Elders answered correctly: the **first** son, which translates as the Publicans and Harlots or the tax collectors and idolaters were the first to enter into the Kingdom of God before them, as they as the **second** son did not the will of the Father.

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V38 But when the husbandmen (land owner or farmer) saw the son, they said among themselves, **This is the heir; come, let us kill him, and let us seize on his inheritance.**

As the disobedient second son the number of the Husbandmen in this parable made up those who are disobedient who seek to kill not only the groups of servants of the Householder but **lastly** His **only** begotten Son, the one who is above all, **first, The Heir**, so that they may seize on His inheritance.

V45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

So the message finally was received by these, **one**, The Chief Priests, and **two**, Pharisees, in the two parables told herein in the chapter.

Exothos- THESE TWO: WHAT THE PROPHET SAYS, IT IS DONE OR FULFILLED:

V4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

No we are given the **first and last** part of the Prophet's ministry and his terms of reference which accord to the two parts of praise perfected, that is **firstly**, that which is said or spoken by the prophet, is then **secondly**, done or fulfilled. This is the hallmark of a true prophet. For if that Prophet shall speak in the Name of the Lord and that which he says does not come to past then be not afraid of that Prophet, **Deuteronomy 18: 22.**

V11 And the multitude said this is Jesus the prophet of Nazareth of Galilee.

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The two places used to identify Jesus' home spoke not only to the city or town and region but also, **firstly**, that he was a Prophet of the Nazarene order, who made a vow not to shave his hair with razor as Samson, and to abstain from eating anything of the vine, **Numbers 6: 2, 4,18**, this is the 'say' part of His ministry and **secondly**, by this vow, he lived by faith and the anointing of the Spirit in one of the most despicable places of that time, called Nazareth in the region of Galilee, where one of his disciples ask the question: can anything good come out of Nazareth, **John 1: 46**, and then forthwith he himself answered the rhetoric by acknowledging **Jesus** as His Lord and God, because Jesus was able by the Spirit to tell him what he had just prayed about.

V18 Now in the morning as he returned into the city, he hungered.

On the morning of the second day as Jesus was, **firstly**, returning into the city then, **secondly**, he hungered. The next verse in the increment identifies that the same means that he fed the multitudes was the same means he purported to feed himself, however, He had some 'resistance' from the source so instead of blessing the tree he by the same means pronounced a curse which led to the instant withering. So as he said or spoke it was done or fulfilled or came to past. This is the means or basis of the genesis of everything with Him who is the Alpha and the Omega. He speaks and it is done.

V25 The baptism of John, whence was it? From heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven; he will say unto us, why did ye not then believe him?

The baptism of John, who was held by Jesus to be more than a Prophet, **Matthew 11: 9, Luke 7: 26**, comes into focus. A Prophet who speaks in the Name of God has no authority from, **secondarily**, men, but **primarily** and only from Heaven or God.

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However, as the fig tree was presented as resisting the will or authority of its Maker, even so the elders of Israel did so by reasoning, dismissing Heaven's authority and the validity and importance of faith, subscribing instead to situational ethics and conservatism. They had a form of godliness, but they denied the power thereof, **2 Timothy 3: 5**. They stopped their ears so that they could not hear to do or be baptized as faith comes by hearing and hearing by the Word of God, **Romans 10:17**.

Without faith, it is impossible to please God, for they that come to Him must, firstly, believe that He is, and then, secondly, that He rewards those that diligently seek Him, **Hebrews 11: 6**, as without it, none can say, that it might come to pass. So we must firstly, believe, in order or secondly to say that it might be done as the Prophet. The Prophet having believed; thus receives, the Word of God then speaks it and in the course of time, what he says is fulfilled.

V32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Firstly, the Prophet (John) comes in the way of righteousness, and **secondly** those who (publicans and harlots) receives him believes him and are united to Heaven. But the elders of Israel even when they have seen this repented not that they might believe the Prophet and be joined unto Heaven.

V39 And they caught him, and cast him out of the vineyard, and slew him.

At **last**, the only way Jesus could be cast out of the vineyard is that He had to be slain and for Him to be killed He had to be caught **first**. And so the Son, the Heir of Householder in the parable was caught and then slain by the Husbandmen. So it was with Jesus. So the Prophet died as He himself had prophesied: destroy this body Temple and in 3 days I will raise it up again, **Matthew 26: 61 & John 2: 19**.

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V46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

For the moment because the time had not yet come, at **first**, they could not lay hands on him for him to be caught then, as the **second** thing they had to contend with was the multitude whom they feared as they took Him as a Prophet.

Remember, whoever defiles the body Temple, him will God destroy, **1 Corinthians 3: 17**.

Levi-THE KING JOINED OR ATTACHED BY/THEN THESE TWO:

V5 Tell ye the daughter of Zion, behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

The Daughter of Zion is the Church or Bride, unto who comes, The King, her Husband, portrayed as meek or lowly sitting upon two, **first**, the mother, an ass, then, **second**, her young one, the foal of an ass, a colt.

V12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

When Jesus came to Jerusalem he went into the Temple of God, His Father's House and cast out these two, **first**, those that sold and **second**, those that bought in the Temple overthrowing **one**, the tables of the moneychangers and **two**, the seats of them that sold doves, thus cleansing the Temple.

If we confess our sins, He is faithful and just to forgive us and cleanse us from all unrighteousness, **1 John 1: 9**. Not by works of righteousness which we have

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done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Titus 3: 5.

V19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away.

As Jesus found on the **first** day, in the Temple at Jerusalem those who desecrated it he also found on day **two**, **one**, a fig tree in the way, and **two**, which had no fruit, nothing thereon but leaves only. Then as he cast out the desecrators he **firstly**, spoke and said: 'Let no fruit grow on thee, henceforward forever. And **secondly**, instantly, the fig tree withered away.

Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained, **John 20: 23**. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven, **Matthew 16: 19**. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, **Matthew 18: 19**.

V26 But if we shall say, of men; we fear the people; for all hold John as a prophet.

As these two were joined, **one**, the people and **two** John, the Baptist, even so was Jesus and the masses, but the elders of Israel wrestled with the Word of God to their own destruction, failing, **firstly**, to speak the truth, of heaven, and now, **secondly**, they could not speak this lie, of men, for they still feared the people who had believed John and held him as a Prophet.

V33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

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Then Jesus told them another, the second, parable about these two, **one**, The Householder, and **two**, The Husbandmen unto whom the protected vineyard which had these two, **first**, a winepress, and **second**, a tower that was let out to them.

V40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Between these two, **first** the Lord of the Vineyard or the Householder, and **second**, the husbandmen, what will He do to them when He is returned and joined unto them.

Numbered AS THESE TWO:

V6 And the disciples went, and did as Jesus commanded them,

The two followers or disciples of the Saviour are identified as His, **the Alpha and Omega** servants or disciples (The first shall be last and the last shall be first, **Matthew 19: 30**) or rather friends who will do these two things they will obey, **firstly**, they go, and then, **secondly**, do, according to the commandments of the Saviour, Jesus, He who will save His people. They are not just servants but His friends, for all that Jesus has heard of His Father he makes known unto them and they obey, **John 15: 15**.

V13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

God is a Spirit and they that worship Him, must worship according to these two, **one**, in Spirit and **two**, in Truth. It is recorded or written in the Word of Truth, the Bible: My House shall be called the House of Prayer. A House of Prayer as the

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'House of Hosanna,' which has a two-folded Spirit of faith application, **first** of praise and then, **second** of prayer. But rather than choosing this **first** option they elected to make it, this **second** option, a den of thieves, buying and selling at exorbitant prices.

What? Know ye not that ye are the Temple of the Holy Ghost and that ye are not your own? Glorify God, therefore, in your body and spirit that are His, **1 Corinthians 6: 19-20**, by these two, in praise and in prayer.

V20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

The two group of disciples: the two that went and did as Jesus had requested on the **first day**, and the other ten, now on the **second day** having, **first**, seen it, marveled and then, **secondly**, gave this response: how soon is the fig tree withered away!

In the instantaneous withering of the fig tree is a lesson for all to learn of the Alpha and Omega. He has a sharp 'two'-edged sword that goes out of His mouth, **Revelation 1: 16**. And like the fig tree that is presented as resisting His will, even those that are rebellious, contentious and disobedient, had he chosen so to do, would have perished instantaneously at his pronouncement.

How great are His mercies and longsuffering not willing that any should perish but that all should come unto repentance, **2 Peter 3: 9**.

V27 And they answered Jesus, and said, We cannot tell. And he said unto them, neither tell I you by what authority I do these things.

As the fig tree had this appearance of: being fruitful and healthy even so the elders of Israel. But they were only in appearance and pretentious, an apt

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portrayal of those who are liars. Jesus, the Alpha, sought the choicest fruit **first** from them and they gave the best and only one they had to give, a lie: we cannot tell, they said. Those who are liars do not qualify to know the **end** or, the means to the Omega. They cannot know of the authority of faith the basis by which Jesus does these things. They will never understand nor experience the operations of faith. Only the righteous or the just shall and can live by faith, **Habakkuk 2:4**.

V34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

As the fig tree and the elders withheld or did not have the choicest and best fruit to give to Jesus even so the husbandmen like them will do the same to the first and last group of servants who when the time draws near will be, **firstly**, sent, that they might, **secondly**, receive the fruits of it. They will not like the two disciples who received freely from the steward, the ass and her colt, having identified that the Lord had need for them receive the fruits thereof.

The husbandmen who have separated themselves from the Householder will seek instead to slay them. But it is written, blessed are the dead who die in the Lord from henceforth, yea, says the Spirit, that they may rest from their labours and their works do follow after them, **Revelation 14: 13**.

But they are sent also for this purpose: and this gospel of the Kingdom shall be preached in all the world for a witness and then shall the end come, **Matthew 24: 14**.

V41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

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These two will occur, **one**, the husbandmen are identified as wicked men who will be destroyed, and **two**, after which the vineyard will be given or let to other husbandmen who as good stewards will render an account of the fruits in their seasons to the Householder.

The other husbandmen are thus identified as those: whose delight is in the law of the Lord and in it they meditate day and night. They shall be like the tree that is planted by the rivers of water that shall bring forth its fruit in its season, neither shall their leaves wither and anything they set their hands to shall prosper, **Psalms 1: 2-3**.

Deuterios or RECOUNT: THESE TWO

THE ASS & THE COLT:

V7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

The Ass, the Mother is **First**, and the Colt, the Foal of the Ass or Young one, is **Second** or **Last** upon these two they put their clothes and set Him, who is **The Alpha and The Omega**, thereon:

- 1 And he travelled from these two places, **first** Bethpage, (unripe) Fig House and **second**, Mount Olives unto Jerusalem, the House of God, the place where He puts His Name. It was the **one, two**, disciples that He sent saying:
- 2 **First:** Go and loose, then, **last:** and bring the ass and the colt.
- 3 And if **first**, questioned by 'any man saying ought to thee,' then **last**, answer: **The Lord**, God, who is highest in authority, have need of them.
- 4 **The Prophet** had **first** spoken of this and now at **last** it is fulfilled. He had said:

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5 Behold, thy King cometh unto thee, meek, and sitting upon, first, an ass, and second, a colt the foal of an ass. This was commanded to be told to Jerusalem, The Daughter of Zion.

6 So these two, first, went and second, did as He had commanded. Thus is Jesus borne in our midst upon our praises of and prayer to Him as our Heavenly High Priest.

THE BLIND & THE LAME: THOSE WHO CAN'T SEE OR UNDERSTAND & CAN'T WALK OR LIVE UPRIGHTLY

V14 And the blind and the lame came to him in the temple; and he healed them.

Our Healer operates from the Temple. Every doctrine of His salvation is recorded therein. As he healed the blind and the lame in the Temple of Jerusalem even so He does the same now from the Temple in Heaven. He counsels I stand at the door (the heart of the Body Temple) and knock if any man hears my voice and open the door I will come in and sup with Him and he with me, **Revelation 3: 20**.

If you are wretched, that you are lame, having no uprightness in your walk with God, or if you are blind that you cannot see nor yet understand His will or how to do it. He counsels yet again buy from me....and eye salve to anoint your eyes so that ye can see and white garments to cover yourselves so that your shameful nakedness might not be exposed, **Revelation 3: 18**. Those who are healed and **made whole** get beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness such that:

8 these great multitudes spread their garments, first, in the way, others, second, cut the branches, the garb of trees and strawed them in the way in honour and reverence

9 Then the multitudes that went before, one, and they that followed, two, cried saying: **Oh salvation belongs to the Son of David! Blessed is He**

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who comes in the name of the Lord. I pray for salvation in the Highest!
Singing the Hosanna of praise and prayer.

10 Thus Jerusalem that flowed as water or rain peace was moved or troubled as the Pool of Bethesda (House of Mercy) after he came in the city that they asked: **Who is this?**

11 **And the multitude said this is Jesus the Prophet of Nazareth of Galilee,** The angel or messenger that was sent down at a set season to trouble the waters of Bethesda.

12 He first cleanses the Temple by casting out these, **one**, those that sold and, **two**, that bought in the Temple overturning **one**, the tables of the moneychangers, and **two**, the seats of them that sold doves.

13 Thus reestablishing the function as **it is written: my House shall be called a House of Prayer**, the first and foremost function.

Thus Jerusalem, the Daughter of Zion is called the House of Hosanna, of Praise and Prayer.

THE FIG TREE & THE MOUNTAIN:

V21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

The fig tree, **one**, withers and the mountain, **two**, removed and cast into the sea by this foremost or **first**, function of the Temple, the House of God, called Prayer and the response to answered prayer at **last** is Praise! Thus:

15 is seen, **firstly**, the wonderful things that Jesus did in the Temple which is accompanied, **secondly**, by the children, crying and saying in praise:
Oh Salvation belongs to the Son of David!

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16 The question, **first**: hearest thou what these say? The answer, **second**:
**Yea, have you never read out of the mouth of babes and suckling has
Thou perfected praise!**

17 The sore displeasure of the Chief Priests and Scribes is met with, **one**,
Jesus forsaking or departing from them and went out of the city. God
can only inhabit the praise of His people, no praise, no Presence! Then,
two, He went to Bethany where he had a date and lodged there.

18 On the second day, **first**, in the morning as he was returning into the
city, **second**, he hungered.

19 **First**, He came to a fig tree with only leaves which had no fruits, **second**,
he said: let no fruit grow on thee from henceforward forever. And
presently the fig tree withered.

20 **One**, the disciples saw this, **two**, they marveled or wonder, **saying how
soon is the fig tree withered away!** Thus another work of wonder.

The children, the babes and sucklings of the Daughter of Zion, Jerusalem, offered perfect praise, while the Disciples, the followers of Jesus, are being taught importance of faith in whatever is uttered. Prayer is not only talking with God but it is also talking in faith. So we have a revelation of both perfect praise and perfect prayer. Perfect prayer is therefore always talking in faith never doubting. By that we never cease to pray.

THE FATHER & THE FIRST SON (TWO SONS):

**V28 But what think ye? A certain man had two sons; and he came to the first,
and said, Son, go work today in my vineyard.**

The work of the Father's vineyard is that which Jerusalem should accomplish producing the fruits or grapes thereof. The Tower thereof was the place of His Sanctuary or Temple which watched, or whose focus was, unto Heaven. The Winepress thereof was accomplished by the function of Prayer. Jerusalem as a

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place which point out or teach the way of salvation is done primarily by faith. The **two** sons of the Father will therefore need to know how this work is done. **One**, or the **first** son is told to go work today in my vineyard:

22 Prayer is **firstly**, a.s.k. (ask, seek, and knock) believing, and whatsoever things are so directed to the Father, we **secondly**, will receive. Thus we know our ABC'S: **A**sk **B**elieve and **C**laim, for we ask, believing, thus claim or receive those things. Thus the vineyard is made fruitful and abundantly so if as branches we abide in the Vine (pun intended: Devine), Christ, and we ask of the Husbandman, our Heavenly F.a.t.h.e.r. (**F**aith's **a**uthority to **h**eed **e**very right (thing): the will of God) who sits upon the Ark of His Covenant, or Throne. He does the pruning. This is applied in a one, two , steps approach. First or one: be conscious, awake or watch for the event, occurrence or subject, then, two or second, pray or praise. Thus we know how to count one, two and our abc's of the work of the vineyard.

23 Only in the Temple can we understand these two questions: **first**, by what authority, and **second**, who gave us this authority. The authority of faith is given to us by the power of the Spirit, the seven golden lamp stands on the southern side of the Holy Place. Faith is a gift of the Spirit, **Galations 5: 22.**

24 For anyone to experience and know the authority of faith he must **first** answer the question of his own salvation, then, **second**, he will experience the answer to this question as to the authority of faith.

25 This concerns water baptism, the baptism of John, is it of **one**, heaven or **two**, of men. Only whosoever believeth and is baptized shall be saved, **Mark 16: 16**, the Pharisees and scribes were not washed at this laver.

26 **First**, the authority of faith though is exercised among men yet it is not of men, but is recognized by those who believe to be of heaven and such are held as Prophets as John. **Second**, the people who also believe are

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feared by the alien leaders. Thus we have the branches who abide in the vine and the branches that will be cast away.

27 **Firstly**, only those who give an honest response to this issue of water baptism, the baptism of John, **will secondly**, have the answer supplied by Jesus as he will grant them the experience to be sealed, knowing of the authority of faith.

Thus we have defined prayer as whatsoever thing is a.s.k., believing, we claim or receive. The First born son who qualifies to be heir of the inheritance of the Father must know therefore, how to pray to work in His Father's vineyard.

THE HUSBANDMEN & THE SERVANTS:

V35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

One, the **husbandmen** are portrayed correctly as wicked men, unrepentant, who are disobedient and rebellious they do not abide in the vine. They do not obey the Ten Commandments Covenant and hence they ill-treat and slay (prey on) the Servants, the repentant, of the Householder. **Second**, the **servants** on the other hand did no ill (but prayed for them) but are treated with disdain, spite and malice. Simply, they did the will of the Father. Like the first son in going to work into his field or vineyard to collect the fruits thereof.

The husbandmen, however, are like the second son, unrepentant, not honouring their promise, hence they continued in waywardness, not doing the will of their Father.

29 At **first** the **first son** said No, but after, **second**, he repented and went.

30 The **second son** did the opposite, at **first**, he said I go, but afterwards, **second**, he went not and did not repent.

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31 **First**, the question: which of the two did the will of the Father? Then **second**, the answer most surely it is, the first. The first son is also identified as the publicans and harlots and the second as the Chief Priests and Elders.

32 John came unto the Elders of Israel in the way of righteousness and because, **first**, they did not believe and although they saw the publicans and harlots believing, they, **second**, did not even repent that they might believe.

33 A second parable was shared to highlight the sins of the elders of Israel about an Householder who planted and supplied a protected vineyard (applied to the Church, the body of Christ of which He is the Head, or the Vine, who is Christ, and us the branches who abide in the Him, the Vine) which He let out to Husbandmen after he dug, **one**, a winepress (the function of prayer to press out the doctrine that we might understand) and **two**, build a tower (The Temple or Sanctuary that reached unto Heaven), thereof, and He went into a far away country.

34 **First**, when the time of its fruits were come, **second**, He sent his servants to receive the fruits, thereof.

THE REJECTED STONE & THE HEAD CORNER STONE:

V42 **Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?**

The analogy changes yet again, it began with the parable of the Father and His two sons, then the Householder and the Husbandmen now, **first**, the rejected stone that became, **second**, the head corner stone. This is yet another analogy which elucidates the point that we as lively stones are built up a spiritual House, **1 Peter 2: 5**, to the glory and honour of God, with Christ as the Head Corner Stone. All that applies in this Chapter and the Oracle to the Temple or Sanctuary at

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Jerusalem now applies to us the Church which is the body of Christ of which He is the Head, **Ephesians 5: 23**.

Remember, who do men say I am? Peter said: thou art the Christ (Messiah), son of the living God. Blessed are thou Simon Barjona, for flesh and blood has not revealed it unto thee, but my Father which is in Heaven. And I say that thou art Peter, and upon this Rock I will build my Church and the gates of hell shall not prevail against it, **Matthew 16: 16-18**.

So our King comes unto us meek, sitting upon an ass and a colt in the person of the Holy Ghost; we are to be a House of Hosanna, Praise and Prayer; we are to be like babes and sucklings in whom God has perfected praise; we must only be like the first son who does the will of our Heavenly Father; we also must understand like sheep we are appointed to the slaughter because of the wicked husbandmen; as we fall upon the head corner stone from whom the whole building doth fit and joint together we build God's Spiritual House for His holy habitation.

So as the returning immigrants from Babylon build the Temple even so now Christ is engaged with us in building an edifice to His glory, honour, and praise. The work of this construction is outlined in great detail in **Ezra, Nehemiah, Haggai, Zechariah** with the prophetic timetable in **Daniel**. The Book of **Esther** gives insights as to arduous circumstances facing them in that era as well. All this is captured in the Book of **Revelation** in symbolic language. Thus the call to come out of her (Babylon) my people in Revelation is a reference to this analogy that is being used to describe end time events. So we like the returning immigrants from Babylon are engaged with Christ in building up His Church which will be completed before His second return. Thus:

36 the **second** set, other servants more than, the **first**, will be sent unto the husbandmen who will do likewise unto them. Number of Christ's

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servants in the end time will be of such that no man can put a number upon them, **Revelation 7: 9.**

37 **Lastly**, the son is sent, with the hope that they will reverence my son. As it was when Christ first came to earth even so it will be in His Second Advent.

38 The husbandmen sought, **firstly**, to slay the son, the heir, and **secondly**, to seize his inheritance. But it shall not happen a second time.

39 So they, **first**, caught him and, **second**, cast him out of the vineyard slaying him. So the husbandmen are the builders and the son is the stone rejected or refused.

40 The coming of the Lord of Vineyard is also a reference to the second coming of the Son, the Heir, The Head Corner Stone, with His Father and all the Holy Angels. **One**, The Lord of the Vineyard, our Heavenly Father, will deal with, **two**, these husbandmen at that time

41 The consensus among the hearers of the parable is that, **one**, the husbandmen are wicked and they will be destroyed, and **two**, the vineyard will be let out to others who will render the fruits thereof in their season.

The number of Christ servants in this latter kingdom down in the feet, part of iron and part of clay is great, they are the Daughter of Zion, Christ's Bride, which make up His Church, a Spiritual House of which He Is the Stone which the builders had refused, which has become the Head Corner Stone.

CONCLUSION: FIRST & LAST, AND THE IN BETWEEN

The review of each complete set of seven verses (1-42) taking the first and the last verses, and in between reveals as such:

V1 &7: **The Daughter of Zion, Jerusalem, and the Coming King, Jesus, fulfilling the focal Prophecy: The Words as Spoken by the Prophet, saying: Tell**

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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.

V8 & 14: **Praise**, offered in reverence by a very great multitude and then **Prayer**, the means by which the blind and lame came to Jesus in the Temple and He healed them, after He cleansed and reestablished **these Words as it is written**: My house shall be called the house of prayer.

V15 & 21: **The Children, babes and sucklings** offer praise: Hosanna to the Son of David in response to and for the works of wonders (wonderful things that He did), and then **The Disciples or (followers of Jesus)** marveling at His works, and receiving the explanation of **The Words Spoken in Faith**, thus fulfilling yet another prophecy: **Yea; have ye never read**, Out of the mouth of babes and sucklings thou hast perfected praise?

V22 & 28: **Prayer**, is defined as whatsoever things is a.s.k. believing, we will receive and **the First Born** is commissioned to go work in the Father's Vineyard. The work of the vineyard is only accomplished by the authority of faith given by Heaven (not of man) which is the keys of the Kingdom of God, that whatsoever is bound upon earth is bound in Heaven and whatsoever is loose upon earth is loosed in Heaven, Matthew 16: 19.

V29 & 35: **The Repentant** is identified as the first born, while **the Unrepentant** are the husbandmen and the second son, thus is revealed who it is that does the will of His Father.

V36 & 42: **Number of Servants** more than that at first, and **The Stone the Builders refuses becomes The Head Corner Stone**, all are killed by the Unrepentant and **yet it is the Lord's doing and it is glorious in our eyes** as He permitted it to have occurred. The Lord hath appointed a day in which the unrepentant will be destroyed.

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Finally,

- 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
- 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
- 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
- 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Thus Jesus is the Alpha or First, and the Omega or Last, and the in between: for as the Word of God, He acts only to fulfill the will of God.

Herein is also outlined how we are to, one or first, watch (for occurrence, subject or event), and then second, two or last, respond with prayer or praise. Perfect prayer and praise are continuous and never ends.

Whereas perfect prayer is to a.s.k. (ask, seek, knock), believing, thus we claim or receive. It never ceases as all things that we say is done in faith that mountains are moved and cast into the sea as we ask we receive, as we seek we find and as we knock it is opened unto us.

Praise is not just an offering of our lips, but an offering from our hearts, therefore, it never ends but continues in obedience and reverence to God and His will though no words pour forth from our lips.

Thus the Alpha & Omega taught us how to count 1, 2 and the abc's of living the will of God. Glory Hallelujah! Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the Highest!