

The Triumphal Entry  
Mark 11:1-11  
(Preached at Trinity, August 7, 2013)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. As we've seen, Jesus made His way towards Jerusalem accompanied by His disciples and a large number of others who were attracted to Him. On their way they traveled through Jericho and as they were departing a certain blind man by the name of Bartimaeus cried out to Jesus and he received his sight and he too became a follower of Jesus.
2. Comparing the Gospels we also know Jesus confronted a man named Zacchaeus who repented of his sin and also became a follower of Jesus. Jesus became a guest in his home before He left Jericho.
3. Upon leaving the house of Zacchaeus Jesus continued His journey towards Jerusalem. As they were nearing Bethany, about two miles from Jerusalem, Jesus sent two of His disciples ahead to acquire a donkey. **Verses 1-2**
  - A. Whether Jesus was acting upon His divine omniscience or whether He had prearranged to acquire the animals we do not know
  - B. We can see Jesus exercising His divine authority in doing whatever is necessary in the accomplishment of His mediatorial task
  - C. In Verse 3 we find the possibility that someone might question the taking of the animals. Jesus tells them to respond, "The Lord has need of it." Upon hearing this they will immediately send them.
  - D. We can't help but be moved by the Divine authority expressed in these verses.
4. Last time I paused in this account to give you a chronology of the week stating the possibility that Jesus was actually crucified on Thursday. Our focus was upon Jesus as the Passover Lamb, the Lamb of God who, with His own blood, covers the sins of His people.
5. Now I want to focus on the arrival of Jesus at Jerusalem. After the two disciples return with the donkey Jesus sits upon it and begins what we call His Triumphal entry into Jerusalem.
6. I want us to look at the glorious scene of the Triumphal entry. I'd like to direct your attention to the Purpose of the entry, The Poverty, The Pageantry, The Perception, and the Path of His entry.

## I. The Purpose of His Entry

- A. To fulfill the Messianic prophecy –
  - Zechariah 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.
  - Psalms 118:26 NAU** - "Blessed is the one who comes in the name of the LORD"
- 1. Jesus was who He claimed to be
  - John 5:39 NAU** - "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me"
- 2. He perfectly fulfilled all of the prophecies announcing the Messiah
- B. To deliberately evoke the enthusiasm that would enrage the religious leaders
  - 1. He forces the Sanhedrin to change their timetable to harmonize with His and the Father’s timetable
  - 2. His hour had come – it was time for Him to accomplish the reason He came – His life was not taken, it was given
- C. To declare before all that He is God
  - Luke 19:39-40 NAU** - "Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." <sup>40</sup> But Jesus answered, "I tell you, if these become silent, the stones will cry out!""

## II. The Poverty of His Entry

- A. The people had earthly ideas of Christ – one who would establish an earthly kingdom – one who would crush the rule of Rome
  - One would expect such a King to ride victoriously into Jerusalem on a white stallion wearing royal robes.
- B. Jesus came as a Humble Suffering Servant
  - 1. He was born into poverty – in a stable
    - Matthew 8:20 NAU** - "Jesus said to him, "The foxes have holes and the birds of the air *have* nests, but the Son of Man has nowhere to lay His head."
  - 2. He came as a suffering servant
    - Mark 10:45 NAU** - "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
    - Isaiah 53:7 NAU** - "He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth."
  - 3. This poverty and lowliness is demonstrated in His entry upon the “young ass” – not a great white steed as a man of war but upon a poor beast of burden – and it was borrowed

### III. The Pageantry of His Entry

- A. Imagine the dramatic scene
1. Jesus rides toward Jerusalem upon the lowly donkey
  2. Great crowds began to gather  
Some cut branches from the palm trees to line the way; others spread their outer garments along the way
  3. With great excitement the people begin shouting - "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD" (V.9).  
The Greek word ὡσαννὰ is from Hebrew origin  
From the Hebrew word יָשָׁא yasha` - deliver, help, avenge, defend, rescue, to be delivered, to be liberated  
(From the root meaning of the word we can gather their understanding of Jesus as a political deliverer)
  4. Those who had witnessed the resurrection of Lazarus continue to bear witness and the excitement reaches a great climax.
- B. His triumphal entry into Jerusalem is immediately followed by His entering into the Temple and with authority unheard of throws the money changers out shouting,  
"MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS ' But you have made it a ROBBERS' DEN." (Verse 17).

### IV. The Perception of His Entry –

- A. As it shall be in all of history, different people had different perceptions of Jesus
1. Many followed because they perceived Jesus as a Prophet  
**Matthew 21:10-11 NAU** - "When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" <sup>11</sup> And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."
  2. Others came because they perceived Him as a political Messiah.
- B. Simply speaking, they missed the truth. He wasn't simply a prophet of Nazareth – He was God from on High
1. He wasn't an earthly political leader - He was the Lord of Lords
  2. Many today have a misconception of Jesus – a vague understanding of the atonement.
  3. We must worship the Christ of the Bible.  
Jesus does not commit Himself to those who have a false understanding of who He is.  
**John 2:23-25 NAU** - "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. <sup>24</sup> But Jesus, on His part, was not entrusting Himself to them, for He knew all men, <sup>25</sup> and because He did not need anyone to testify concerning man, for He Himself knew what was in man."  
**John 6:15 NAU** - "So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone."

- B. Some were probably there because of some selfish desire - a king to make life more pleasurable. Perhaps the miracle worker might perform some work for them  
**John 6:26 NAU** - "Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled."
1. Most people come to Christ because of some selfish desire to have some need met – We must first come first in submission to the Savior. We must be more concerned with giving than receiving  
 The best picture is seen with Mary the day before  
**John 12:3 NAS** - "Mary therefore took a pound of very costly perfume of pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the perfume."
  2. The reason people do not come to worship is because it isn't satisfying to them personally – true worship is giving more than receiving  
 Many are more like Judas Iscariot who simply made an outward appearance of following Christ  
**John 12:4-6 NAS** - "But Judas Iscariot, one of His disciples, who was intending to betray Him, said, <sup>5</sup> "Why was this perfume not sold for three hundred denarii, and given to poor *people*?" <sup>6</sup> Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it."
- C. Many came because of the excitement and the crowd – the novelty
1. There are many huge congregations today – the music pounds, there is much excitement. But many miss Christ in the midst of the excitement.
  2. It should be noted that it was a great crowd that followed Him  
**Matthew 21:8-9 NAS** - "And most of the multitude spread their garments in the road, and others were cutting branches from the trees, and spreading them in the road. <sup>9</sup> And the multitudes going before Him"  
**Matthew 21:10 NAS** - "And when He had entered Jerusalem, all the city was stirred, saying, "Who is this?"
  3. The Pharisees were threatened by the large crowds that followed after Jesus.  
**John 12:17-19 NAS** - "And so the multitude who were with Him when He called Lazarus out of the tomb, and raised him from the dead, were bearing Him witness. <sup>18</sup> For this cause also the multitude went and met Him, because they heard that He had performed this sign. <sup>19</sup> The Pharisees therefore said to one another, "You see that you are not doing any good; look, the world has gone after Him."

4. In the frenzy of the moment they failed to see the reality of this King riding on the donkey
    - \*\* He wasn't an earthly political leader - He was the Lord of Lords
    - \*\* He wasn't simply a prophet of Nazareth – He was God from on High
    - \*\* He wasn't just a miracle worker to feed the desires of their flesh
 He was the eternal Son of God who had come to redeem His people from their sins.
  5. Of the great crowd that was following Him few would remain less than a week later.
 

The sad reality: Many of the very ones shouting Hosanna would be the ones shouting “Crucify Him!” “Crucify Him!”
- D. While the excitement of the people was growing in intensity the Pharisees had a far different view.
1. They were beside themselves with envy
 

Remember it was the Pharisees who shouted,  
**Luke 19:39-40 NAU** - "Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples." <sup>40</sup> But Jesus answered, "I tell you, if these become silent, the stones will cry out!"
  2. They were even willing to put Lazarus to death –
 

**John 12:10-11 NAU** - "But the chief priests planned to put Lazarus to death also; <sup>11</sup> because on account of him many of the Jews were going away and were believing in Jesus."
  3. And all in the name of religion
 

**John 16:2 NAU** - "but an hour is coming for everyone who kills you to think that he is offering service to God."

We've seen the Purpose, Poverty, Pageantry, Perception of His entry – now we need to see the path of His entry.

#### V. The Path of His Entry

- A. His triumphal entry into Jerusalem set the irreversible path to the cross
  1. The people misunderstood His purpose – the praise was based upon a shallow perception of Christ as a political Messiah
  2. Their misplaced zeal enflamed the hatred of the religious establishment who were bent on destroying Him
- B. Knowing the tragic end of their hatred Jesus breaks into loud weeping,
 

**Luke 19:41-44 NAU** - "When He approached *Jerusalem*, He saw the city and wept over it, <sup>42</sup> saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. <sup>43</sup> "For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, <sup>44</sup> and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."
- C. The great meaning of this for us is where it ended – at Calvary
  1. He did not come to be exalted but to be rejected
  2. He did not come to sit upon a throne but to hang upon a cross