

MARK 11:1-11 Jesus Enters Jerusalem

INTRO:

- This passage introduces us to the final week of our Lord's public ministry before His death.
- Here to the end of Mark's gospel, 5 chapters, 1/3 of this book, Mark dedicates to the last week of Jesus' life.
- All 4 gospels record Jesus's last entrance into Jerusalem and this is only the second event outside of the passion of Christ that this happened.
- He enters Jerusalem on the 10th day of the first month according to the Jewish calendar, the month Nisan, the beginning of the Passover week in the year 30 A.D.
- Jerusalem at Passover was the delight of the Jews.
- Thousands of devout Jews from all over the known world arrived in the holy city.
- The population of Jerusalem exploded to over twenty-five times its normal size reaching up to 2 million people.
- Because of this, the number of Roman soldiers were increased and on a high alert.
- What was the reason Jesus making His entrance into Jerusalem so public, so well-known, when earlier He entered unnoticed. (**Jn. 7:1-9**)
- And we see Jesus allowing his followers and disciples to do something He had never let them do before; to openly confess Him and celebrate Him as Messiah.
 - **Jn. 6:14, 15**
- He had told many who He had healed to hold the peace, tell no one.
- Now He makes this last great act of His public life open and noticed by all.
- He came to Jerusalem to be offered up and die, and it was necessary that the whole world would know.
- Here He draws the attention of everyone, rulers, priests, elders, scribes, pharisees, common folk, Greeks and Romans.
- The eternal Son of God was about to suffer in the place of sinful man, the great and final sacrifice for sin was about to be offered, the true Passover Lamb was about to be slain, our atonement accomplished and all the world must know!
- His would be a public death, not done in a secret corner, but near a public highway where even the sign of conviction which hung upon the cross would have to be written in 3 languages.
- At this time each Jewish family would choose and set apart their personal Passover lamb which a few days later would be sacrificed.
- Here they choose Jesus, but not for what they think, but rather as their Lamb of God.

- This passage is sometimes labeled "Jesus's triumphant entry."
- Which in reality is inaccurate and misleading.

- This entry and reception was not His earthly coronation, it was not a Jewish nation coronation, it was not a heavenly coronation.
- The crowd's exuberant reaction was not a sincere or true expression of faith in Jesus or who He was.
- This was a presumptuous, fleshly, human effort to create for themselves a King.
- His true coronation of His Kingship, the official coronation of the Lord Jesus Christ took place at His ascension when "He had by Himself purged our sins, sat down at the right hand of the Majesty on high," and the Father says to Him, "Sit at My right hand, Till I make Your enemies Your footstool," and the Father says "Your throne oh God is forever " (Heb. 1:3, 8, 13)
- The second phase of this coronation will take place when He returns, not riding on a young donkey, but on white horse charging out of heaven with His armies of angels and the redeemed. (Rev. 19:11-16)
- Rev. 11:15; "The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!"
- However, this passage is rich in Messianic meaning as the Son of David. (Ps. 118:24, 27)
- Now Jesus, the Son of David, the rightful heir of David's throne and true King enters the royal city of David.
- Jesus the King of kings enters Jerusalem riding on a humble lowly beast of burden, a young donkey and leaves but a few days later carrying a cross of crucifixion.
- He enters Jerusalem as a meek and humble king, and yet He is the chosen sacrifice, He is the Lion of the tribe of Judah and yet the Lamb of God who takes away the sin of the world.
- He is to be crowned but not with a crown of gold or jewels, but of thorns, He will be exalted, that is lifted up, not on a throne, but on a bloody cross.
- 517 years earlier Zechariah prophesied; "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He *is* just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey." (Zech. 9:9)
- There was a principle in Jewish culture that no one was allowed to ride on the animal of a king or ruler, so Jesus details that the donkey must be one that no man had ever rode upon.
- The unbroken, wild animal is now broken, settled, and calmed to Jesus, He willingly submits to this rider, now master.
- Jesus's mother rode into Bethlehem on a donkey going to His birth, now He rides a donkey into Jerusalem going to His death.
- The donkey was a beast of burden, and surely our Savior was identifying with this animal, born to bear burdens, Jesus is our burden bearer, the God-Man, bearing the weight of the sin of mankind.
- What a marvelous mixture we see here of Jesus, one of humility and authority, of riches and poverty, of weakness and divine strength, of manhood and godhood.

- This is our Savior, who is able to sympathize because He is man, but one who is mighty to save because He is God.
- Some of the crowd's excitement and expectation would have come because of the recent miracles which they had just heard about or witnessed, that of the 2 blind men in Jerico, and the raising of Lazurus.
- Laying your coat or clothing on the road for a ruler, monarch or a king, to ride over was a customary way of expressing submission.
- it acknowledged that the king was elevated above the common people and symbolically said they were under his feet.
- Palm branches symbolized victory and peace.
- Hosanna: Save now.
- However, the crowds were not pleading for salvation from sin, but for deliverance from the tyranny of Roman rule and oppression. and blessing, prosperity.
- Jesus was not taken in by what He saw or heard; He knew in a few days they would proclaim; they would not have this man rule over them and cry out "away with Him" and call for His execution.
- In just a day or two He would weep over Jerusalem for their hardness of heart in not truly coming to Him.
 - **LK. 19: 41-44**
- 3 years earlier Jesus' words were so fitting;
 - Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. ²⁴ But Jesus did not commit Himself to them, because He knew all *men*, ²⁵ and had no need that anyone should testify of man, for He knew what was in man. in **Jn. 2:23-25**

CLOSING THOUGHTS:

- Here we see the humility of Christ, the obedience, the omniscience, the majesty, the patience and determination to do the Fathers will.
- We also see the sovereignty of God for the Jews sought not to kill Him over the Passover week, but God had preordained it from eternity.
 - **Mk. 14:1-2**
- Jesus's public entry into Jerusalem was a lesson for His disciples.
- He showed them He was not afraid of the power or malice of His enemies, whether human or demonic.
- He did not sneak into town by a back door, He displayed to them His great bravery and courage supported by His Father.
- He also showed them He was not discouraged, hopeless, or downcast regarding His coming sufferings, He is confident in His certain coming victory.