

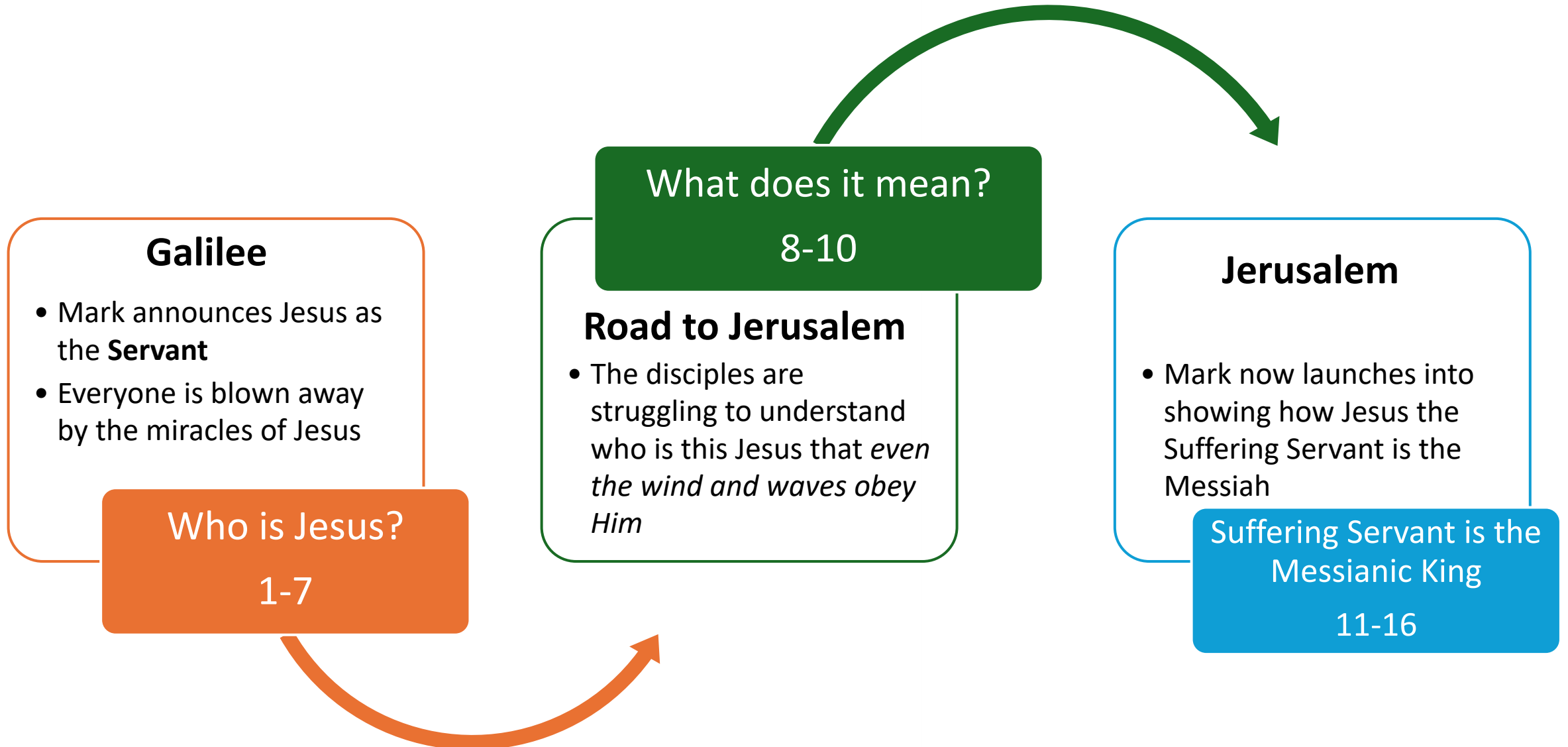


# Entering Jerusalem

**Mark 11:1-11**



# The Gospel of Mark



- Mark 11 puts Jesus in Jerusalem of which He predicted that the **Son of Man (10:32)**
  1. Must suffer many things
  2. Be rejected by the elders, the chief priests, and the scribes; handed over to Gentiles
  3. Be mocked, spat on, flogged and be killed
  4. Rise after three days
- Three-fifth of Mark (11-16) is devoted to the final week of Jesus on the earth
- If you were to look at all four Gospels
  1. They **89** chapters in total
  2. Only **4** chapters are devoted to the first 30 yrs. of Jesus' life. **85** chapters describe the last three-and-half years of Jesus' life
  3. Of the **85** chapters, **29** give us the final week of Jesus' life
  4. Of the **29** chapters, **13** of them concentrate on the final 24 hrs. of Jesus' life on earth.
- Interpretation: The focal point of the Gospels is the supreme sacrifice that Jesus gave.

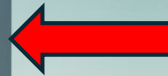
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We have  
come this far

- The context of Mark 11 is the Passover Season:
  1. The **delight of the Jews** – Tens of thousands of Jews from all over the world will come to Jerusalem with excitement and nationalistic pride.
  2. The **despair of the Romans** – The size of the crowd made it necessary for Roman military units to be on high alert and for the possibility rioting
- As we closely examine the text we will see
  1. Jesus **presenting** Himself as the **Servant-King**
  2. The People **praising** Jesus as the **Saving-King**

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## — Servant-King, 11:1-7

Jesus presents Himself as **Servant-King**. How?

1. Enters Jerusalem from the **Mount of Olive**, v.1
  - Historically, **Jerusalem** is a royal city, "The City of David." David who made Jerusalem the capital of his kingdom, and King Solomon, his son, built the first temple in Jerusalem.
  - Mount Olive is not just a geographical location, it has Messianic implications:
  - Ezekiel prophesied to the Exiles in Babylon
    - a) The glory will depart from the Temple and Jerusalem and stops above the mountain of the east - **Mount Olive** (Ezekiel 11:23)
    - b) The same glory will return to Jerusalem from the east – **Mount Olive** (Ezek. 43:1)

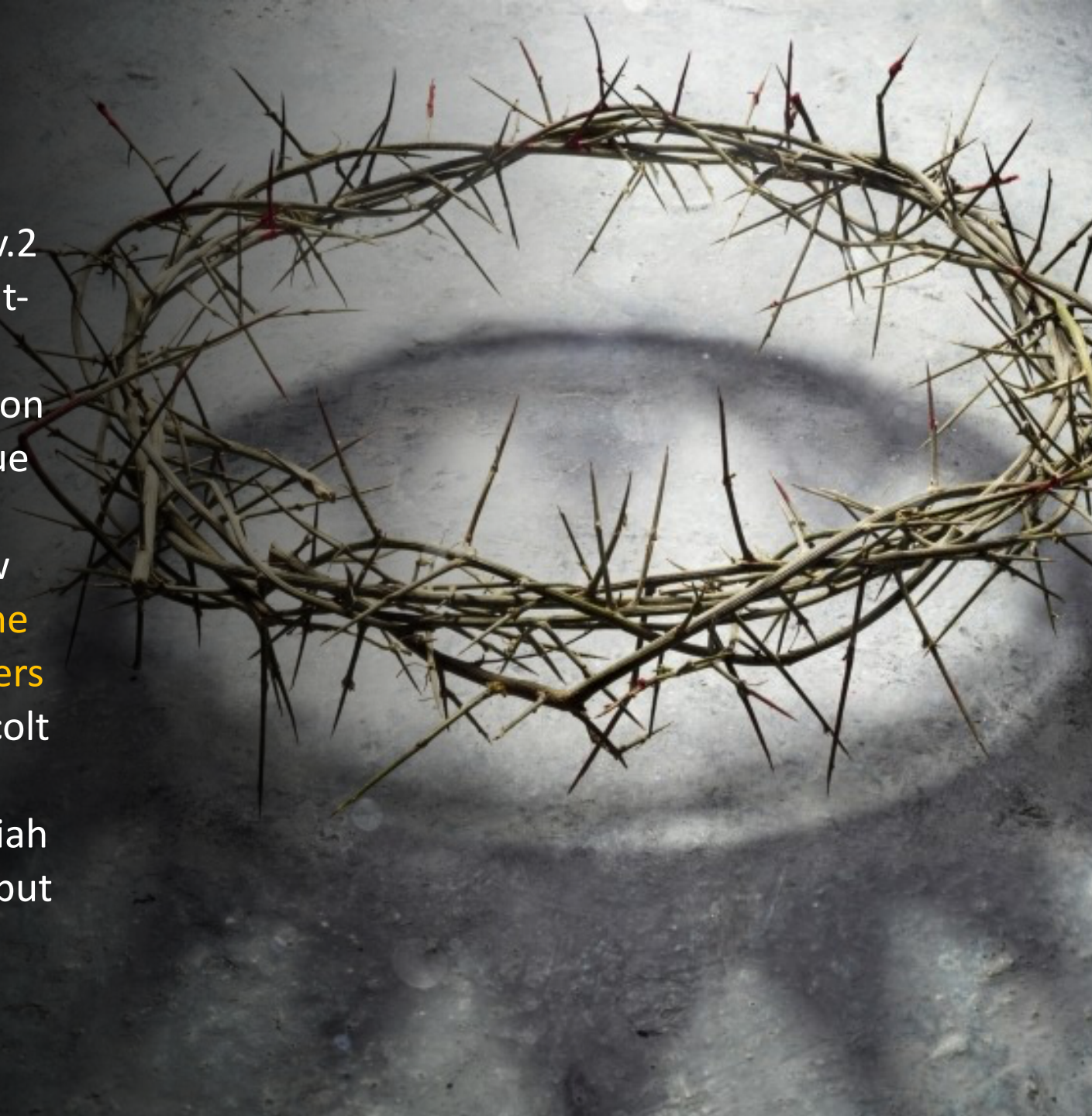
## Zechariah 14:1-4 (NIV)

A day of the LORD is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls.

<sup>2</sup> I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city. <sup>3</sup> Then the LORD will go out and fight against those nations, as he fights on a day of battle. <sup>4</sup> On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

## — Servant-King, 11:1-7

2. The second way Jesus presented Himself as Servant-King is, He sent for a **Tied donkey**, v.2
  - What does a donkey have to with the Servant-King?
    - a) Let's hear from Jacob, the father of the nation of Israel – (Genesis 49:10-11). This is the true King of Judah
    - b) Rabbis had different theories regarding how the Messiah would come to Jerusalem: **some** say as a majestic conqueror (Dan. 7:7); **Others** say in a lowly and humble way, riding on a colt (Zach. 9:9)
    - c) Some **others** try to reconcile the two: Messiah would come humbly to an **unworthy** Israel but mightily to a **worthy** Israel.



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### Genesis 49:10-11 (HCSB)

**10** The scepter will not depart from Judah or the staff from between his feet until He whose right it is comes and the obedience of the peoples belongs to Him.

**11** He ties his donkey to a vine, and the colt of his donkey to the choice vine.

He washes his clothes in wine and his robes in the blood of grapes.

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## Zechariah 9:9 (NET)

<sup>9</sup> Rejoice greatly, daughter of Zion!  
Shout, daughter of Jerusalem!  
Look! Your king is coming to you:  
He is legitimate and victorious,  
humble and riding on a donkey—  
on a young donkey, the foal of a female donkey.

## Daniel 7:7 (Living Bible)

<sup>7</sup> Then, as I watched in my dream, a fourth animal rose up out of the ocean, too dreadful to describe and incredibly strong. It devoured some of its victims by tearing them apart with its huge iron teeth, and others it crushed beneath its feet. It was far more brutal and vicious than any of the other animals, and it had ten horns.

## Servant-King, 11:1-7

The donkey shows us the kind of King Jesus is:

### i. Peaceful King

- Victorious Roman kings or generals (**who kill at least 5000 enemy soldiers**) would often ride great stallions to make triumphant processional as a display of strength, authority, and prosperity.
- In contrast, Jesus' riding in on a young donkey into Jerusalem was a display of **peace**, rather than war. (**Isaiah 9:6; Luke 2:14**)
- When Jesus comes again to judge the earth, He will be riding a white horse (Rev. 19:11-16)

### Isaiah 9:6 (Amplified Bible)

For to us a Child shall be born, to us a Son shall be given;  
And the government shall be upon His shoulder,  
And His name shall be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, **Prince of Peace**.

### Luke 2:14 (CSB)

<sup>14</sup> Glory to God in the highest heaven,  
and **peace** on earth to people he favors!<sup>[a]</sup><sup>[b]</sup>

## Servant-King, 11:1-7

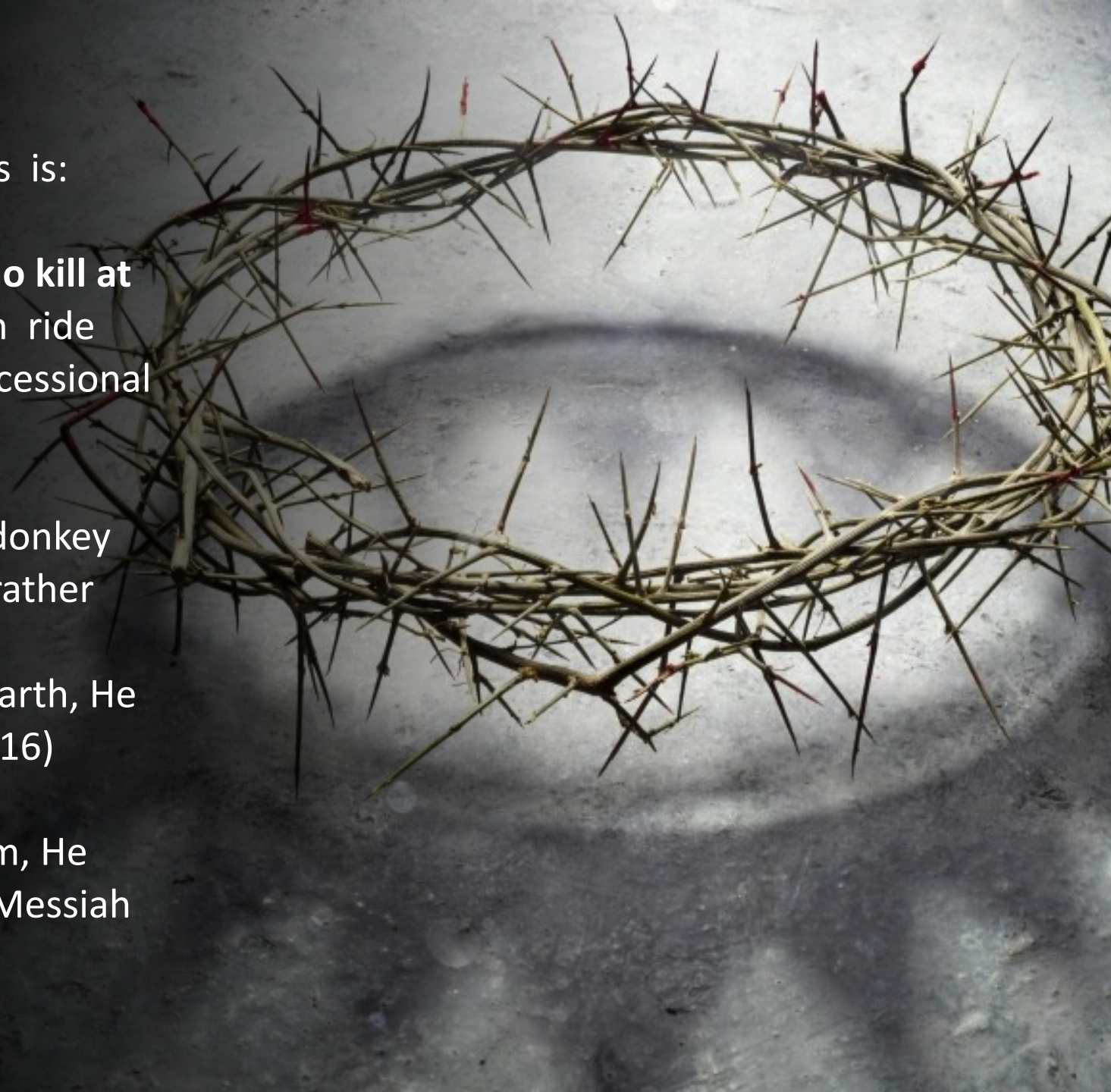
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### ii. Prophetic King

- As Jesus rides the donkey into Jerusalem, He fulfills the prophecy about the coming Messiah (**Zechariah 9:9**)



## Servant-King, 11:1-7

- Why would Jesus ask for a donkey? He owns everything? He is the Creator. How can the Lord “need” anything?
  1. God works in the principle of partnership. He “limited” Himself to our cooperation to get His work done on the earth
  2. The Creator leaves heaven, comes to earth and borrows: a boat, a house to live in, an upper room to celebrate the Last Supper, a donkey to ride into Jerusalem, a tomb to be buried in.
- What do you have that He can “borrow,” partner with you to get his work done through you?



## Savior-King, 11:8-11

- Jesus not only presents himself as King, but the people also proclaim Jesus as their Savior-King. We see this in a number of ways.
- 1. **They place him on the donkey** (v.7; Luke 19:38; 1 Kings 1:38-40)  
Placing Jesus on the donkey for his entry into Jerusalem, was an unmistakable sign of kingship. The people were proclaiming him as king



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### **1 Kings 1:38, 40 (Living Bible)**

<sup>38</sup> So Zadok the priest, Nathan the prophet, Benaiah, and David's bodyguard took Solomon to Gihon, riding on King David's own mule. <sup>40</sup> Then they all returned with him to Jerusalem, making a joyous and noisy celebration all along the way.

### **2 Kings 9:13 (HCSB)**

<sup>13</sup> Each man quickly took his garment and put it under Jehu on the bare steps. [a] They blew the ram's horn and proclaimed, "Jehu is king!"

## Savior-King, 11:8-11

2. **They spread their cloaks before him** (vv. 7-8; 2 Kings 9:13)
  - a) **Palm branches** were used in celebrations. They were also used as symbols of military victory, which shows that the people still thought that Jesus was coming to deliver them from Rome.
  - b) **Spreading of the cloaks** was a sign of respect for the king (2 Kings 9:13). It was also a sign of submission and their willingness to bow to the king

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## Savior-King, 11:8-11

3. **They shout his praises as Messiah** (vv.9-10; Psa. 118:24-26)
  - a) For most of Jesus' ministry, He *discouraged* people from publicly celebrating Him as the Messiah (**1:44; 3:11-12; 5:43; 7:36; 8:29-30; 9:9**). Here Jesus goes out of His way to invite public praise and adoration as the Messiah
  - b) The people cried out to Jesus – “**Hosanna.**” Hosanna means save us now



## Savior-King, 11:8-11

- c. Luke tells that the religious leaders of Jesus' day objected to the people's "Hosanna" cry (Luke 19:39) He told them "*I tell you that if these should keep silent, the stones would immediately cry out.*" ([Luke 19:40](#))
- d. It is important that we praise God *as He wants to be praised*. If God says we are to come to Him with
  - i. **Words** ([Hosea 14:2](#)),
  - ii. **Song** ([Psalm 100:2](#)),
  - iii. **Hands raised up** ([Psalm 134:2](#)),
  - iv. **Dancing** (Psalm 149:3) that's how we praise Him



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### Hosea 14:2 (HCSB)

<sup>2</sup> Take words of repentance with you and return to the LORD.

Say to Him: "Forgive all our sin and accept what is good, so that we may repay You with praise<sup>[a]</sup> from our<sup>[b]</sup> lips.

### Psalms 100:2 (GNT)

<sup>2</sup> Worship the LORD with joy;  
come before him with happy songs!

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### Psalm 134:2 (NIV)

<sup>2</sup> Lift up your hands in the sanctuary and praise the LORD.

### Psalm 149:3 (NIV)


<sup>3</sup> Let them praise his name with dancing and make music to him with timbrel and harp.

## Savior-King, 11:8-11

- Mark concluded the Triumphal Entry with Jesus entering the Temple and looked around at all things (v.11)
- Jesus did not enter Jerusalem as a mighty general to conquer the Romans. He entered to look at the heart and standing of the people of God
- The result of what He found according ([Malachi 3:1-3](#)) will be our focus in Mark 11:15-19)

### Malachi 3:1-3 (NIV)

“I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty ... For he will be like a refiner’s fire or a launderer’s soap. <sup>3</sup> He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness,



Let's wrap  
this up  
people.

- Unlike **Matthew** (21:1-9), **Luke** (19:28-40) and **John** (12:12-19), Mark's account can hardly be called "Triumphal Entry."
  1. Mark has no crowd coming to meet Jesus
  2. Mark's crowd are those who accompanied Jesus from Jericho to Jerusalem
- But Jesus' entry was triumphant
  1. Jesus came to triumph over sin (1 Cor. 15:55-57)
  2. He was God's appointed king and Savior
  3. His conquest was spiritual not military
  4. His triumph would be the victory of love over hatred, truth over error, life over death
- Jesus, **God's Suffering Servant** is our **Servant-King and Saving-King**



## TABLE TALK

1. Jesus' entry into Jerusalem was planned out by Jesus, he was in complete control. How does Jesus' level of authority and control in this whole situation give you hope in the situations you are facing this week?
2. What kind of king did the people want? What kind of king do you want or expect Jesus to be?
  - Therapist King
  - Wal-Mart King
  - Religious King
3. Jesus is not the king they expected, but he is the king they needed. What is our greatest need as humanity?