

**The Triumphal Entry of Jesus into Jerusalem**  
**Dr. Michael A. Cox**  
**Original: 8-25-24**

**Text:** Mark 11:1-11 (see also Matt. 21:1-11; Luke 19:29-40)

**Gospel of Mark:** [Bibliography](#) or [Manuscripts and Greek Exegesis](#)

**UBS 4<sup>th</sup> Edition Paragraph Topic:** The Triumphal Entry into Jerusalem

**Central Idea of Message:** Jesus finally allows his identity as the Messiah to be made public, for his hour had come.

**Introduction:** Episode 57. The Passover Feast of the Jews, the largest annual event they had, was about six days away (John 12:1). Thousands were traveling to Jerusalem, the location of the temple, from all over the world to observe this great feast commemorating the angel of death passing over each home where the blood of the sacrificial lamb had been applied to the doorposts (Exod. 12:7) by those who believed God. The angel of death would take the lives of the firstborn of man and beast where the blood had not been applied. This would be the last night the people of Israel would spend as slaves in Egypt; and all of this is celebrated and commemorated by the annual Passover Feast. This was a big deal.

The stage was being set for the Lamb of God to be sacrificed precisely at the time of the Passover. This is the backdrop for what is about to happen as we explore the triumphal entry of Jesus into Jerusalem.

**I. Two Disciples on a Mission (vv. 1-6)**

- A. Jesus and his disciples approach Jerusalem (v. 1)
  - 1. When they got to Bethphage and Bethany
    - a) Historical cities
      - (1) Bethphage
      - (2) "House of unripe figs" or "house of figs"
      - (3) Village on the eastern outskirts of Jerusalem
      - (4) Bethany
        - (a) "House of dates or figs"
        - (b) One of Jerusalem's outlying settlements

- b) Near the Mount of Olives: the ridge two miles long which forms Jerusalem's eastern border
  - 2. Jesus sent two disciples ahead of the group after giving them specific instructions
- B. Go into the village opposite you (v. 2)
  - 1. A likely reference to the village of Bethphage
  - 2. Jesus had either made arrangements with the owner of a colt or this is another example of his supernatural knowledge
    - a) Matt. 21:2-7 specifies that it's a donkey's colt, also called a foal, and that its mother was brought as well
    - b) As the two disciples entered the village they were to find the colt of a donkey tethered near a door and waiting for use by Jesus
    - c) It was an unbroken donkey, since nobody had ever sat on it before, and using it was both Jesus' claim to uniqueness and to royalty (see also 1 Kings 1:33 and Zech. 9:9)
    - d) The two disciples were instructed to untie the colt and bring it to Jesus
- C. What to say if questioned (v. 3)
  - 1. If asked: "Why are you doing this?"
  - 2. Answer: "The Lord has need of it"
  - 3. Immediately, the one asking the question would be told the predetermined "code" words that Jesus was coming and wanted the colt as his mount
- D. The two disciples went and found the colt (v. 4)
  - 1. Just as Jesus had stated
  - 2. The colt was tethered at a door outside in the street, which was somewhat unusual
  - 3. The two untied the colt
  - 4. Such detail suggests an eyewitness, so Peter, Mark's likely source for his narrative, may well have been one of the two sent (cf. Luke 22:8)
- E. The two disciples are questioned (v. 5)
  - 1. Neighborhood Watch group (LOL!)
  - 2. The colt being tied there had undoubtedly drawn some attention
  - 3. This was like leaving the keys in the car
  - 4. Bystanders asked the two what they were doing untying the colt
- F. The answer of the disciples (v. 6)
  - 1. They spoke to the bystanders just as Jesus had instructed them: "The Lord has need of it"
  - 2. The bystanders allowed the two to take the colt

## II. One King and His Own Parade (vv. 7-11)

- A. The two took the colt to Jesus (v. 7)
  - 1. The two faithfully delivered the colt to Jesus
  - 2. They also put their garments on the colt to serve as a makeshift saddle for Jesus and then he climbed aboard
    - a) How did he so quickly tame an unbroken donkey so that he could ride? Power over nature!
    - b) Quite consistent with royal personages
    - c) Hardly coming into Jerusalem *incognito* as most wanted-men would do!
    - d) Coming boldly, peaceably and in humility, not as a conquering warrior on a white stallion
- B. Lining the road (v. 8)
  - 1. Palm Sunday
  - 2. Many spread their garments in the road as a public declaration of their allegiance to the new king
  - 3. Others spread leafy branches cut from the fields all along the roadway
  - 4. This was the Jewish custom of welcoming a king as we saw in Zech. 9:9
- C. Hosanna (vv. 9-10)!
  - 1. Those walking ahead of Jesus and those walking behind him were crying out "Hosanna" (Ps. 118:25-26)
    - a) Hosanna!
      - (1) "Save, we pray, Israel from their enemies!" [a prayer]
      - (2) Later became an expression of praise
    - b) "Blessed is he who comes in the name of the Lord"
      - (1) Most false messiah's come in their own name, but Jesus came in the name of the Lord
      - (2) And with the authority to act in the name of the Lord God
      - (3) He has a mission from God he is determined to fulfill
  - 2. "Blessed is the coming kingdom of our father David; Hosanna in the highest!" (cf. Ps. 148:1-4)
  - 3. Jesus allowed the recognition as King in order to force the hand of the Jewish religious leaders, who would exercise their wills and unwittingly have him arrested, tried, condemned, and executed

- at the time of the offering of the Passover lamb sacrificed annually by each Jewish family
- D. Jesus enters Jerusalem (v. 11)
1. Went first to the temple, thus fulfilling the prophecy of Mal. 3:1
  2. After looking around, he departed for Bethany with the Twelve, since it was already quite late
    - a) Surveying the moral and religious landscape
    - b) **This was the Master inspecting the present spiritual condition of the Jewish religious establishment in its, supposedly, most sacred of places**
    - c) He would return the next day and clean house
    - d) **The triumphal entry set into motion the principal judgment of God on the devil, sin, and unrepentant sinners**
  3. The Jews would now expect the restoration of the kingdom of David by Jesus in opposition to Caesar and for him to run the Romans out of Judea
  4. But the crowds would be sorely disappointed
    - a) Jesus came with no army
    - b) Jesus came with no armament
    - c) There would be no military revolution
    - d) Jesus came in peace riding a donkey, which presented a stark contradiction to popular Jewish expectations

**Conclusion:** Principles.

(1) "The deliberate conduct of Jesus on this occasion could have but one meaning. It was the public proclamation of himself as the Messiah, now at last for his 'hour' has come" (v. 8; Robertson 1:358).

(2) The triumphal entry of Jesus into Jerusalem highlights the manner in which he came - in *humility* and *peace*, whereas his Second Coming will be as the Conquering King of kings who wages war against his enemies (v. 11; Rev. 19:11-21).

(3) Jesus' entry into Jerusalem was triumphal in the sense that it demonstrated his commitment to (a) the persecution awaiting him by the will of God, (b) the voluntary sacrifice of himself as the Lamb of God given for the sin of the world, and, (c) to correct the peoples' misconception regarding the nature of his kingship and his kingdom.

(4) As we read about Jesus entering the temple and looking around, we will soon learn that what he saw both saddened and

angered him; what does he see when he looks around in here or in your home (v. 11)?

(5) "It's always a mistake to welcome Jesus because we think He is going to do something we want. We must welcome Jesus as Lord and gladly submit to what He wants" (v. 11; Richards, *Companion*, 643).