

# HAIL TO THE CHIEF / Sunday, March 29, 2015

## Unifying Topic: THE ONE WHO COMES

### Lesson Text

I. *Jesus Travels To Jerusalem (Mark 11:1-7)*

II. *The Triumphal Entry (Mark 11:8-11)*

**The Main Thought:** And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: (Mark 11:9, KJV).

**Unifying Principle:** People want to be in the presence of and pay homage to important people. Why are celebrity events important to us? The people celebrated Jesus' arrival in Jerusalem as the coming of God's Kingdom.

**Lesson Aim:** To survey the story about Jesus' Triumphal Entry into Jerusalem.

**Life Aim:** To discuss with believers their feelings about the Kingdom of God and how to pay homage to Jesus.

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### **HISTORY:**

**Mark 10:46-52** Jesus and His disciples leaving Jericho, on their way to Jerusalem, encounters a blind man named Bartimaeus sitting by the roadside crying out to Jesus saying, "*thou son of David, have mercy on me.*" "*Son of David*" was a popular way of addressing Jesus as the Messiah. Matthew accounts to two blind men. And Mark accounts to one by name. Even though blind, Bartimaeus recognized the fact that Jesus was the Messiah. Many wanted him to be quiet, but he cried out the more and wouldn't you know it, He gets Jesus' attention. Jesus stood still, called to Bartimaeus. And Bartimaeus wasted no time by casting away his garment and coming to Jesus. Jesus answered with a question: What would you have me do? Bartimaeus' answer: "*that I might receive my sight!*" Jesus healed him immediately. His faith in Jesus as the Messiah brought about his healing.

### *Mark 11:1-7 Jesus Travels To Jerusalem*

**11:1** And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,— Jesus and His disciples are **nearing Jerusalem**. During this last week He stayed on the outskirts of Jerusalem coming to **the Mount of Olives** nearing Bethphage. Bethphage's name means "House of figs." Jesus does something highly unusual. Though He has walked everywhere in His ministry, He chooses another mode of transportation in preparation of His Triumphal Entry which is called "*Holy Week*" - "*Palm Sunday*" – "*Passion Week!*" He chooses to ride a colt. **He sends two of his disciples on ahead**. Two great events bracket Holy Week: **1)** the Triumphal Entry on Palm Sunday and **2)** the resurrection of Jesus on Easter Sunday. There is no louder declaration of our Lord's Messiahship than the Triumphal Entry. He was not coming as the national hero to conquer the Roman government but to save them from physical and material things, He came for their spiritual and eternal salvation. He had to come first as the King of Peace; then He would come as the King of Conquest.

**11:2** And saith unto them, **Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.** Jesus sends two of His disciples (Matthew and John) on this special mission. Instruction: **As soon as you enter into the village** (a small settlement not far from Bethany) **fetch a colt tied that no one has ever ridden**. Why a colt? -Because this differed dramatically from a conquering king. When a king entered a city as a conqueror, he rode a stallion. Here, the King of kings rides a colt! Jesus was dramatically demonstrating two things for the people.

1. He was unquestionably the Promised King, the Savior of the people.
2. He was not coming as the conquering king, He was not coming as the leader of an army to kill, injure, and maim. The people must change their concept. He was coming as the Savior of Peace, the Savior of all men. He was coming to show men that God is the God of love and reconciliation.

- a. The "colt" was a symbol of peace. Jesus came in peace.
- b. The "colt" symbolized service. It was a noble animal used in the service of men to carry their burdens. Jesus came to serve men, to bear their burdens for them.
- c. The "colt" symbolized sacredness. A custom from the Old Testament (Deut. 21:3; 1 Sam.6:7), which specifies that animals to be used for certain religious rites must not have previously been ridden, burdened, or harnessed for labor. Jesus was deliberately proclaiming that He is the sacred hope, the promised Messiah of the people.

Jesus tells the disciples to **loose him** (the colt) **and bring him** (the colt to Jesus). Christ had a reason for making such detailed preparation to enter Jerusalem. He was deliberately fulfilling the prophecy of Zec.9:9. The prophecy said four things.

1. "*Tell ye the daughter of Sion (that is, Jerusalem)*": Jerusalem was to be told, given a threefold warning. Why must she be warned? Because what she expected was not going to happen, not like she anticipated.
2. "*Behold, thy King cometh unto thee*": this was part of their expectation, but there was danger in their expectation; the danger of being so fervent in their own expectancy and ideas that they missed what really happened. "Thy King cometh", but He came somewhat differently than expected.
3. "*Thy King cometh...meek*": this was the second warning. The Messiah was coming in meekness, not as a reigning monarch. He was coming to win men's hearts and lives spiritually and eternally, not physically and materially.
4. "*Thy King cometh...sitting upon an ass, and a colt*": this was the third warning. The Messiah was coming not as a conqueror riding a white stallion, but as a King of peace riding a young colt. He was coming to save the world peacefully, to reconcile the world to the God of love and reconciliation, not to the God of hate and retaliation and war. He was not going to kill men and overthrow their government (the Romans). He was coming to win men's hearts and lives through the glorious news (gospel) that God loves and reconciles.

Again, note the prophecy and the careful preparation Christ made to fulfill the prophecy. This was God's Will, prophesied generations before Christ came. God wanted His Son to proclaim His Messiahship so clearly that the people could not mistake what He was doing. God wanted the world to know that He was bringing peace to earth through His Son Jesus Christ.

**11:3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.** Now if the owner of the colt asks them "**What are you doing?**" This is what you say: **The Lord hath need of him and will straightway** (immediately) **send him hither** (give permission to use the colt). However small the task, it had great significance. <sup>1</sup>What in our lives does the Lord need to use? What is it that we have to relinquish to the Lordship of Jesus? Is it some secret place in our heart where we have let sin take root? Is it some cherished goal? Is it some lazy habit ... personal possession ... cherished accomplishment? Like the owner of this colt, the Lord relays His message: "*The Lord has need of it.*" No task should ever be thought too small in the service of our Lord. If He can let go of heaven for us, then why would we cling to our temporal toys and block His path to the throne of our hearts? They had no money to buy the animal but they each obeyed, not questioning nor doubting.

**11:4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.** The two disciples left and **found the colt** standing, **tied** outside a house. The colt was brought from **a place where two ways met**, as if Christ would show that He came to direct those into the right way, who had two ways before them, and were in danger of taking the wrong way. **They loosed him** meaning their way was Christ's way. Has the Lord ever instructed you to do something that totally went against common sense? Or told you to do something without telling you the outcome? It is important for us to have faith in the Lord!

<sup>1</sup> <http://www.heartlight.org/wjd/mark/0808-wjd.html>  
<http://www.pitwm.net/pitwm-sundayschool.html>

**11:5 And certain of them that stood there said unto them, What do ye, loosing the colt?—** As they were untying the colt, some **bystanders** demanded, **What are you doing, untying that colt?**

**11:6 And they said unto them even as Jesus had commanded: and they let them go. They answered— as Jesus had commanded:** All occurred just as the Master told them exactly what to do and what to say. Jesus, the awesome God is Omniscient and Omnipotent. Whatever He says or tells us to do will come forth. For me this proves that no prior arrangements had been made. **They let them** (the disciples) **go!**

**11:7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.** They showed complete obedience to their Messiah as they brought the colt back to Jesus. Garments were thrown across the colt's back because there was no saddle for Jesus to ride on. They cared about Him and His comfort, so they took their own outer garments and threw them across the animal. It cost them to use their clothing for such a humble act, for they had little clothing, but they cared more about the Messiah. This was their act of worship this, as. Jesus sat upon the colt.

The point is: Christ was now unmistakably claiming the dignity and rights of a King. He was not washing feet now, nor portraying Himself as the servant of men. He was deliberately accepting the people's homage and reverence. But note something of critical importance: In claiming the dignity and rights of a king, He was doing it in the most humble practice of His day—entering the city as a king of peace and riding a young colt instead of the conqueror's stallion. He was disclaiming all ideas of an earthly and material kingdom, but somehow the people did not perceive that. He had come to save Jerusalem and the world through peace, not war.

### ***Mark 11:8-11 The Triumphal Entry***

**11:8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.**

As the two gave up their garment, now many are spreading their garments on the ground for Christ's Triumphal Entry! They were proclaiming Jesus to be the Messiah, the Son of David who had come to deliver them from the bondage of Roman rule. Jesus deliberately received the homage of the people. The multitude had begun to gather since early morning, excitedly looking for Him who had raised Lazarus from the dead.

- Already accompanying Him was the crowd of disciples.
- The pilgrims on their way to the Passover Feast who had joined His caravan. Two million pilgrims or more gathered in Jerusalem every year for the Passover Feast. Thousands upon thousands were strict religionist, believing in the Jewish Messiah. Normally there is a feeling of excitement at this time of the year when crowds from the villages and farms of the nation walking to the city for the festival.
- There were residents of Bethany and Bethphage who had heard of His presence and the miracles and the news spread.
- Those who were already in Jerusalem: citizens and pilgrims who rushed out searching for Him.

The very atmosphere was electric with excitement that Jesus was God's promised Messiah! Could you imagine the scene before you? In their hearts at this time: • They received Him as King. • They received Him as Messiah.

This was shown by two acts that were always done for Kings when they entered a city. They stripped off their cloaks and cut down tree branches, and they spread both out on the roadway before Him. These branches were "*palm branches*" which symbolizes joy and salvation. "*Palm Sunday*" is the celebrated memory of the Triumphal Entry of Christ into Jerusalem! They wished to honor and pay Him the homage of a King. They wished to show Him that they received Him as the promised King of Israel! And Jesus is allowing them to lavish praise upon Him. Because if they didn't praise Him, the very rocks would cry out!

**11:9 And they that went before, and they that followed, cried, saying, Hosanna;**— This represented crowds both behind Christ (*followed*) and in front of Christ (*went before*). The city shook with the excitement of a possible Messiah in their midst! How do you lavishly praise the Almighty? They **cried, saying, Hosanna:** meaning *save now, or save, we pray*. It's right there in plain sight in the word "Hosanna!" – "*Lord, Save us now.*" Save us from what? Well, from Roman oppression, of course. It reminds me of Bartimaeus crying for Jesus to heal him. All the people were shouting Hosanna, they wouldn't be quiet, but they neither understood what they were saying, or that God had heard their prayer, and was answering it in His way. The shout "*Hosanna*" was also customarily used at the feast of the tabernacles and the other festivals. It was a shout of exaltation, equivalent to "*Salvation.*" As long as Jesus held this expectation for the people; the expectation of salvation from Roman oppression, the crowd would receive Him with shouts of jubilation. They are shouting now, but in a few days, they would be shouting a different refrain.

**11:9b ...Blessed is he that cometh in the name of the Lord:**—The crowds who welcomed Jesus into Jerusalem threw coats and palm branches before Him, and shouted out greetings that referred right back to the promises of God. The word "*blessed*" (Gk. eulogeo, yoo-log-EH-o) means "*to eulogize,*" "*to speak well of,*" or "*to praise.*" This means "*praise He who is sent by God to save His people*"; "*praise He who is sent with the authority of God.*" In our verse 9 we find this quotation from Psalm 118:25-26. The Psalm depicts praise for a great King who is bringing salvation.<sup>2</sup>By shouting these words, the people were in effect explicitly identifying Jesus now, as the Promised Messiah. Jesus **came in the name of the Lord!** The nation had a clear choice to make, so did the rulers. The Romans did nothing to interfere. The priests stood by and watched it all happen. Every man had a choice to make that day; every man in Jerusalem made a choice. Jesus didn't look much like a king that day. But that was the whole point. He's a King, but He's not like any earthly King. "*Blessed is he that cometh in the name of the Lord!*" And this was their cry! They are speaking that which God decrees must be spoken," In other words, His Messiahship was something the whole Divine creation should have been acclaiming.

**11:10 Blessed be the kingdom of our father David that cometh in the name of the Lord:**— They continued to cry out to Jesus shouting . The Kingdom of God was once before established on earth. King David and his descendants reigned upon the throne of the Kingdom of the Lord (1 Chronicles 28:5). There was nothing special about the throne itself. The Divine appointment was what mattered.<sup>3</sup>The Lord Jesus preached the Kingdom of God, not the "*coming kingdom of our father David.*" The mob was longing for deliverance from Roman oppression; and it was mixed-up in understanding Jesus and His mission. Thus, they shouted out referring to the only other ruler they knew; their own convictions. And if you can look at it this way, they are crying—"Jehovah bless the kingdom of our father David" which is about to come! They saw in Him as a worldly ruler now coming. ...**Hosanna in the highest;** meaning *salvation is in the highest; Save us now from on High!* The Triumphal Entry is extremely significant. It is the climax of Jesus' teaching ministry.

**11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things,**— The Triumphal Entry into Jerusalem took place on the tenth day of Nisan, which roughly corresponds to our March/April time. **And Jesus entered into Jerusalem:** This reminds me of that song, "*Ride on, King Jesus, no man can a hinder me.*" The plan of God was going forth. After arriving in, Jesus went **into the temple** where the very heartbeat of the nation was throbbing, and where worship was lifted up to God. Jesus enters into the outer courts of the Temple, **looked around upon** (checking out) **all things**. He stood all alone. It took great courage to stand there. The Jewish authorities were seeking some opportunity to take His life, and they were upset more than ever, for the homage the people were paying to Jesus.

- The Romans sensed that a popular uprising might be boiling.

<sup>2</sup> <http://www.keepbelieving.com/sermon/1992-04-12-Appointment-in-Jerusalem/>

<sup>3</sup> [http://boreanbiblechurch.org/transcripts/mark/11\\_1-11.htm](http://boreanbiblechurch.org/transcripts/mark/11_1-11.htm)

<http://www.pitwm.net/pitwm-sundayschool.html>

- The Jewish Herodians (ruling party) feared being blamed and replaced by the Romans.
- The Pharisees were stirred to new depths of envy and malice.

But despite all, He had to be courageous; it was God's Will. He had to investigate the Father's Temple. He had to prepare all things for the salvation of God's people. When we think of John The Baptist, we think of preparation. His duty was to prepare the nation of Israel to receive the Christ. This he did by preaching, by baptizing, and by example of a godly life. And so does Jesus, preparing a nation by being obedient to the Father. The point: We are to enter into obedience unto the Master, no matter the threat and opposition.

<sup>4</sup>How much does God care for us? He cares enough to give us a new life in Baptism. He cares enough to give us forgiveness of sins in the Lord's Supper. He cares enough to give us His Word, which tells us everything we need to know about salvation and holy living, and He cares enough to give us His spirit, to be with us always and to guide us into all truth.

**11:11b...and now the eventide was come, he went out unto Bethany with the twelve:** After His inspection of the temple, He headed back to Bethany for the evening. "Bethany" is a vintage on the Mount of Olives, about a half a mile from Jerusalem. What was significant about this village? It was in Bethany that the Lord had raised Lazarus from the dead. Jesus retired for the night. No doubt He spent a good deal of time alone in prayer. Much lay ahead of Him in this last week of His life. He knew it, sensing every detail and emotion He was to experience. He needed the strong hand of His Father upholding Him. He needed to prepare spiritually after so much praise.

#### **SUMMARY:**

Mark describes Jesus' Triumphal Entry into Jerusalem. As Jesus stands on the Mount of Olives, He prepares for this event by speaking to two of His disciples. Their mission was to go into the village, and just as they entered into the village, they would find a tied colt no one had ever ridden upon. They were to loose him (*untie him*) and bring him back to the Savior. If anyone asked any questions, just say. "*The Lord have need of him.*" The two disciples did as they were commanded and brought the colt back to Jesus, laying their garments on the colt as Jesus sat upon him (**vv.1-7**).

As the scene progresses, many began to lay down their garment, cut down palm branches and lay them down in the road as Jesus rides in on the colt no one had ever ridden. It was fit for a king riding into town. People were going before them and some followed in celebration crying praises with loud voices "*Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest*" over and over. It was already prophesied how the King would come in Zechariah 9:9. So they were rejoicing "*Hail to the Chief; Hail to the King who would save them*", as prophecy was fulfilled before their very eyes. Their thoughts also were on David's kingdom because of God's words to David (2 Samuel 7:12-14). "*God would establish the throne of David's kingdom forever.*" The Book of Mark is brief with Jesus' encounter going into the Temple. It only declares Jesus' inspection—looking around and then going back to Bethany with the twelve (**vv.8-11**).

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<sup>4</sup> <http://www.richardajordan.com/Sermons/021201.htm>  
<http://www.pitwm.net/pitwm-sundayschool.html>