

Triumphal **Entry**



A Roman Triumphal Entry

- We call this event “the Triumphal Entry,” but no Roman would have used that term. An official “Roman Triumph” was indeed something to behold! When a Roman general came back to Rome after a complete conquest of an enemy, he was welcomed home with an elaborate official parade. In the parade he would exhibit his trophies of war and the illustrious prisoners he had captured. The victorious general rode in a golden chariot, priests burned incense in his honor, and the people shouted his name and praised him. The procession ended at the arena where the people were entertained by watching the captives fight with the wild beasts. That was a “Roman Triumph.”



A Roman Triumphal Entry

- Our Lord's "triumphal entry" was nothing like that, but it was a triumph just the same. He was God's anointed King and Saviour, but His conquest would be spiritual and not military. A Roman general had to kill at least 5,000 enemy soldiers to merit a Triumph; but in a few weeks, the Gospel would "conquer" some 5,000 Jews and transform their lives (Acts 4:4). Christ's "triumph" would be the victory of love over hatred, truth over error, and life over death.
- After looking into the temple area, where He would return the next day, Jesus left the city and spent the night in Bethany, where it was safer and quieter. No doubt He spent time in prayer with His disciples, seeking to prepare them for the difficult week that lay ahead.
- Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 149.

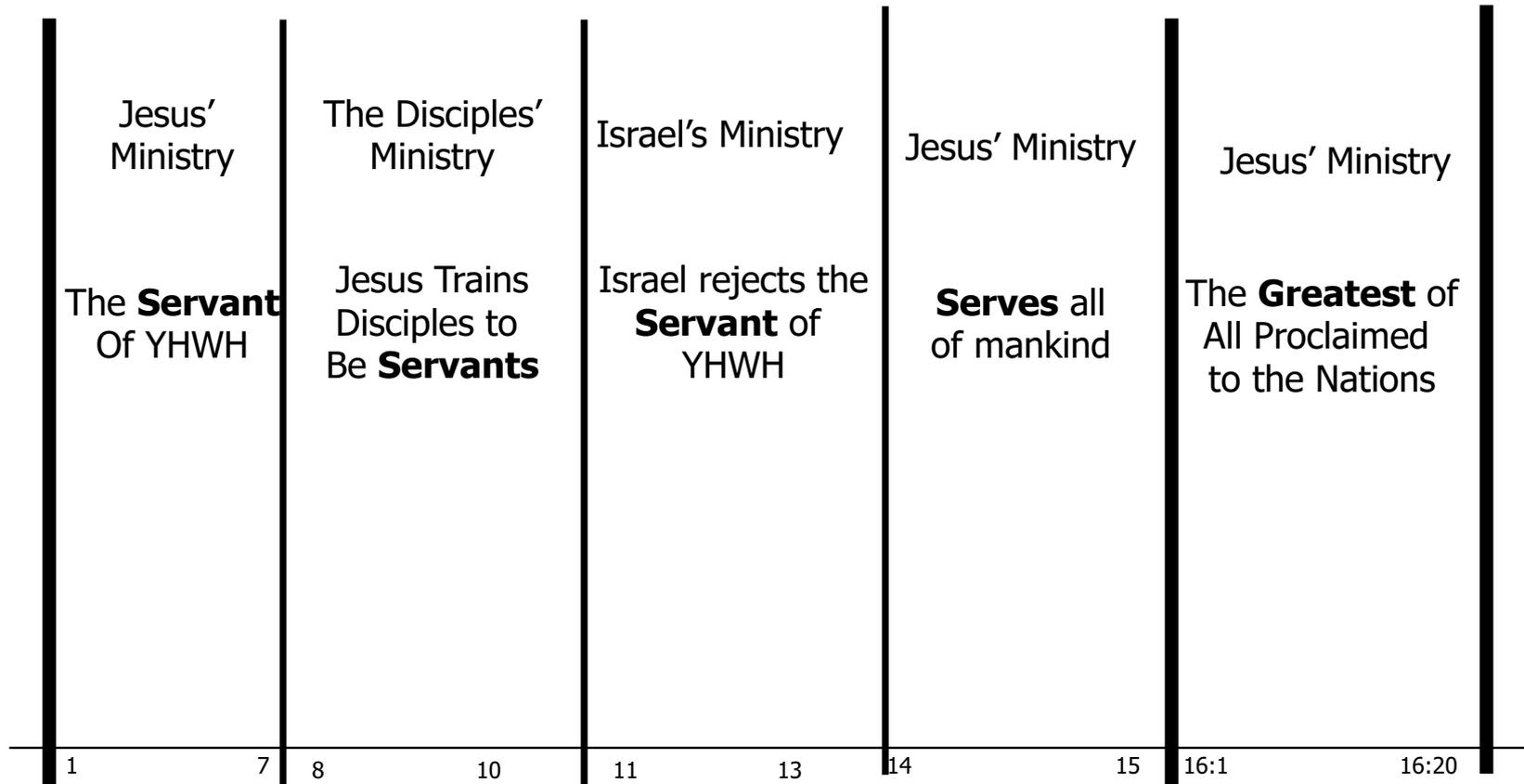
Key Verse and Purpose of Mark

- “But whoever would be great among you must be your servant, ⁴⁴ and whoever would be first among you must be slave of all. ⁴⁵ For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mk. 10:43-45 ESV).
- Mark portrays Jesus Christ as the Servant of the Lord, who brings the good news of the gospel that He gives His life as a ransom for many with the expressed purpose of training them to serve Him as well as others and unashamedly proclaim His gospel to the world.



The Gospel of Mark

The Servant of the Lord (YHWH)



Key Points from Mark 11:1-10

1. Preparation for the King's Entry. (Mark 11:1-6)

2. Presentation for the King's Exaltation (Mark 11:7-10)



Background

- Jesus recently raised Lazarus from the dead and there was a great deal of excitement about him as Pentecost approached
- The crowds were more interested in His miracles than His message
- Up until now, Jesus had asked people not to tell about Him (cf. Mark 1:44) but now He presents Himself as King and Messiah and allows the crowd to see Him as such to the chagrin of the religious leaders (cf. Luke 19:39)



Contrasts in the Triumphal Entry

Jews

- Crowd and disciples don't understand significance (John 12:16)
- The crowd cheers and rejoices (Luke 19:37)
- Crowd thought Rome was their biggest problem and they needed physical deliverance
- Crowd prepares for Passover celebration in temple (John 12:1)
- Crowd wants military Messiah to set up kingdom without repentance
- Crowd thinks earthly kingdom is now

Jesus

- Jesus understands the purpose of the event (John 12:24)
- Jesus weeps over Jerusalem (Luke 19:41)
- Jesus taught that sin (esp. pride & religiosity) was their biggest problem and they needed to repent first
- Jesus predicts temple destruction (Mat. 23:38)
- Jesus comes humbly on donkey with message of repentance (Deut. 30)
- Jesus preaches delay (Luke 19:11-27)

Preparation for the King's Entry

- “Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples and said to them, ‘Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it’” (Mk. 11:1-2 ESV).
- Jesus seemed to be going back and forth from Bethany where he likely was staying with friends to Jerusalem (11:12).



Zechariah 14:3-4 (ESV)

- Mount of Olives was where the Messiah would stand before conquering the nations
- Then the LORD will go out and fight against those nations as when he fights on a day of battle. 4 On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.



Preparation for the King's Entry

Constable says in his Expository notes on Mark, “Jesus has complete control over the events leading up to His death at the hands of evil men and He has control in our events. Even riding a colt who had never been ridden before in the middle of a frenzy Passover crowd showed His control over nature. The colt was unbroken, and Jesus was able to ride on it comfortably. These facts suggested that Jesus might be the sinless Man who was able to fulfill the Adamic Covenant mandate to subdue the animals (Gen. 1:28; cf. Matt. 17:27), the Second Adam.”



Preparation for the King's Entry

- The unriden colt also demonstrated Christ's right to be a king (see Solomon riding on a mule in 1 Kings 1:33).
- The Mishnah in Sanhedrin 2.5 said regarding kings "[Others may] not (1) ride on his horse, (2) sit on his throne, (3) handle his scepter. B And [others may] (4) not watch him while he is getting a haircut, or (5) while he is nude, or (6) in the bathhouse, since it is said, 'You shall surely set him as king over you' (Dt. 17:15)—that reverence for him will be upon you."



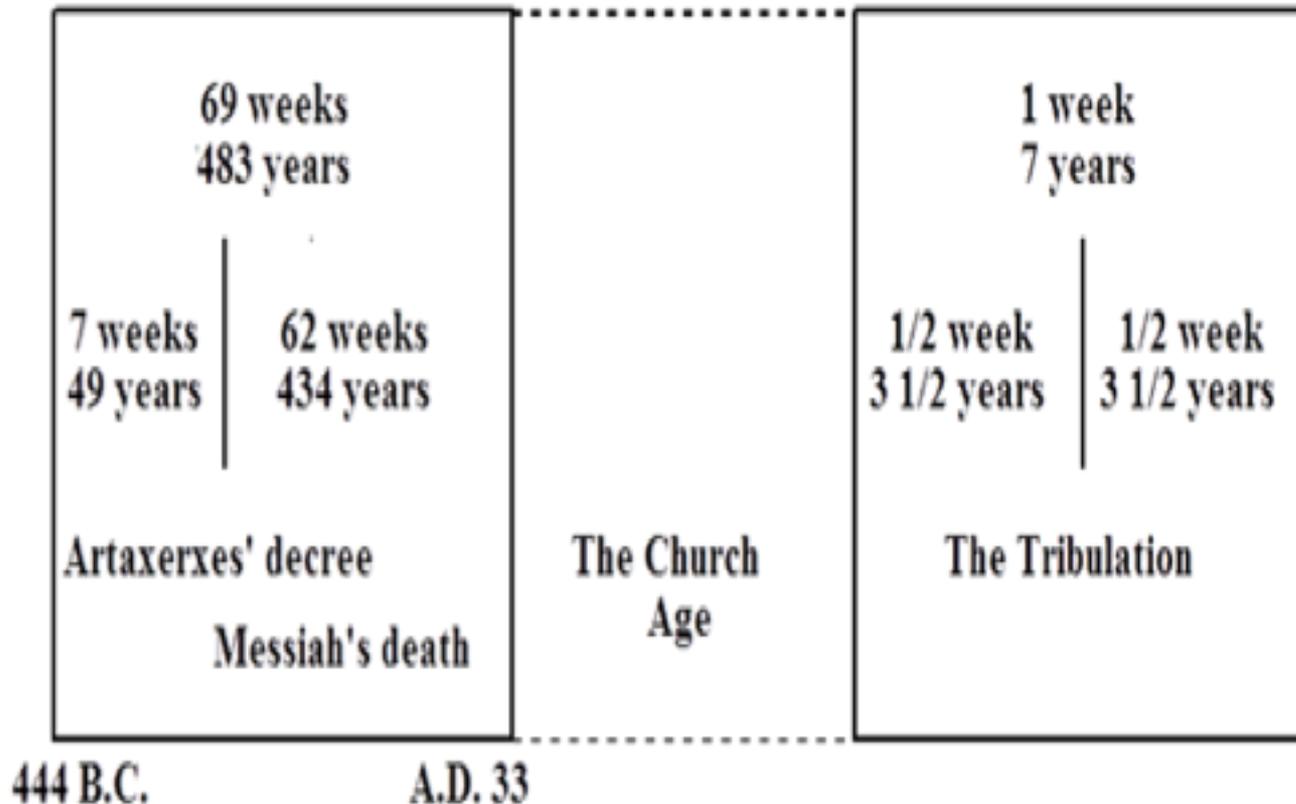
Preparation for the King's Entry

- The unriden colt also demonstrated Christ's humble way of fulfilling prophecy.
- “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey” (Zech. 9:9 ESV).
- A warrior might come in a horse (which Jesus will do in Rev. 19) but the donkey demonstrated a peaceful ruler king (cf. Judg. 10:4 & 12:14).



Daniel's Seventy Weeks

Daniel 9:24-27



Source: Dr. Constable www.soniclight.com

Preparation for the King's Entry

- “If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately’” (Mk. 11:3 ESV).
- Illustration of funeral sermon for young child on this verse.
- In agrarian society, wealth was often measured in terms of cattle. One preacher said asking for this was the equivalent of borrowing a corvette and a Porsche. What will God ask of us?



Preparation for the King's Entry

- “And they went away and found a colt tied at a door outside in the street, and they untied it. ⁵ And some of those standing there said to them, ‘What are you doing, untying the colt?’ ⁶ And they told them what Jesus had said, and they let them go” (Mk. 11:4-6 ESV).
- “This declaration invokes a custom known as *angaria* ... in which a person of significance (most commonly an officer of the Roman government) could take possession of someone else's property or require them to perform a task. Since Jesus was such a respected figure, this remark was sufficient for the disciples to secure the animal” (David Turner and Darrell L. Bock, *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark*, Carol Stream, IL: Tyndale House Publishers, 2005, 497).



Preparation for the King's Exaltation

- “And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. And many spread their cloaks on the road” (Mk. 11:7-8a ESV).
- Throwing clothes on floor was comparable to 2 Kings 9:13 (NET), “Each of them quickly took off his cloak and they spread them out at Jehu’s feet on the steps. The trumpet was blown and they shouted, ‘Jehu is king!’”
- Imagine the excitement to throw cloaks on a busy road (since the average Jew owned one).



Preparation for the King's Exaltation

- “and others spread leafy branches that they had cut from the fields” (Mk. 11:8b ESV).
- Palm branches were a symbol of victory.
- 2 Esdras (an apocryphal book) says in 2:42, 44-45, “I, Ezra, saw an enormous crowd on Mount Zion, too many people to count. They were all singing and praising the Lord ... 44 and I asked the angel, ‘Who are these people, sir?’ 45 He replied, ‘These are people who have taken off their mortal robes and have put on immortal ones. They have confessed their faith in God, and now they are being given crowns and palm branches as symbols of their victory.’”



Preparation for the King's Exaltation

- 2 Esdras 2:43, 46-47, “Standing in the middle of this crowd was a very tall young man, taller than any of the others. He was placing a crown on the head of each person, but he towered above them all. I was spellbound by the sight...46 Then I asked the angel, ‘Who is the young man who is putting the crowns on their heads and giving them the palms?’ 47 ‘He is the Son of God,’ the angel replied, ‘and all these people confessed their faith in him while they lived on earth.’ Then I began to praise those who had stood for the Lord so bravely.”



Palm Sunday

- We must beware to avoid the mistake of some of the Jewish people - to honor the traditions that point to the Messiah while rejecting the Savior they are supposed to point to (my example with Palm Sunday).
- Jesus healed the blind just prior to this event (Mat. 21:34), symbolizing the blindness of the nation, and immediately afterwards He cleansed the temple and cursed the fig tree (22:1-22).



Presentation for the King's Exaltation

- And those who went before and those who followed were shouting, “Hosanna!” (Mk. 11:9 ESV)
- The NET Bible says that “Hosanna” is the transliteration of a Greek word that transliterated the Hebrew hosi ah na (lit. “O save us now,” Ps. 118:25a). It was an exclamation of praise.
- Application: This Easter, are we only wanting God’s blessings without His Salvation?



Presentation for the King's Exaltation

- “Blessed is he who comes in the name of the Lord!” (Mk. 11:9 ESV).
- This continues the quotation of Psalm 118 and is a verse that would have been commonly quoted at this time of year. The people clearly had no idea that the quote was being fulfilled.
- “Save us, we pray, O LORD! O LORD, we pray, give us success! 26 Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD” (Ps. 118:25-26 ESV).



Presentation for the King's Exaltation

- “This was a common greeting for visitors to Jerusalem. However on this occasion it took on new meaning (cf. Gen. 49:10). The peoples’ reference to the coming Davidic kingdom shows that they hoped for its establishment soon (2 Sam. 7:16; Amos 9:11-12). Some in the crowd acknowledged Jesus as the Son of David (Matt. 21:9).”
- Tom Constable, <https://planobiblechapel.org/tcon/notes/pdf/mark.pdf>



Presentation for the King's Exaltation

- “Blessed is the coming kingdom of our father David! Hosanna in the highest!” (Mk. 11:10 ESV).
- By acknowledging Jesus as the Son of David, the crowd is anticipating that Jesus is the fulfilment of the Son of David who was the prophesied Messiah of 2 Samuel 7:14.
- The crowd thought the kingdom was here but they hadn't met the conditions of repentance of Deuteronomy 30:1-2.



The Mixed Crowd

- You sometimes hear it said that the same people who cried “Hosanna!” on Palm Sunday ended up crying “Crucify Him!” on Good Friday, but this is not true. The crowd that wanted Him crucified came predominantly from Judea and Jerusalem, whereas the Galilean Jews were sympathetic with Jesus and His ministry.
- Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 149.



The Danger of Unmet Expectations

- The Jewish nation expected for the Messiah to physically overtake the Romans.
- When Jesus didn't do what they wanted, they urged for his crucifixion. RC Sproul said that one way to upset someone is to create expectations and not meet them.
- Application: Are you upset at God for an expectation you have that he hasn't met?



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