

STUDIES IN MARK--LESSON THIRTY-TWO
The Triumphal Entry
Mark 11:1-18

No inspired attempt was made then or since to show any fault with any of those ascriptions of praise.

C. He entered: "And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve" (11).

1. Matt. 21:10: "And when he was come into Jerusalem, all the city was stirred, saying, Who is this?" (causing such a wild disturbance)?
2. Because he entered surrounded by such a vast multitude shouting his praises, the whole city was excited to the point of hysteria.
3. Because of the geography of the situation, his approach was seen and heard by practically the whole city. Cf. McGarvey on Matthew-Mark, p. 179.
4. Luke reports the request of the Pharisees for Jesus to rebuke his disciples, and he gives the Lord's significant reply (19:39,40).

IV. THE FIG TREE CURSED (11:12-14).

A. He hungered: "And on the morrow, when they were come out from Bethany, he hungered" (12).

1. As the triumphal entry was on the first day of the week, this was Monday.
2. They had perhaps left Bethany before breakfast that morning.

B. Nothing but leaves: "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it" (13,14).

1. That type of fig normally produced fruit before leaves; hence the presence of leaves was an indication or promise of fruit on the tree.
2. Disappointed, Jesus cursed it with perpetual barrenness: a lesson of deep significance to every Christian to the end that our performance always match our profession (cf. James 4:17).

INTRODUCTION -

- I. Just before this lesson, Jesus had ended his Perea ministry, crossed the Jordan into Judea, visited Jericho where Zaccheus was converted, two blind men who acclaimed Jesus the son of David were healed, and the parable of the pounds delivered; then visited friends at Bethany where a supper was held in his honor in the house of Simon the leper.
- II. This event begins the final period of the life of Jesus, the wonderful and tragic week of his trial and crucifixion. Determined to do his Father's will whatever the cost, he had "steadfastly set his face to go to Jerusalem" (Luke 9:51). During this week numerous events occurred exactly as predicted by the prophets of Israel hundreds of years before.
- III. The triumphant entry itself was a matter foretold by the prophets, and it was followed by his humiliation (Matt. 21:4,5; cf. Zechariah 9:9; Isaiah 62:11). According to John 12:1,12, this entry was on Sunday, the day after the feast in the house of Simon the Leper. This was the royal entrance of King Jesus into Jerusalem.

DISCUSSION -

I. THE PREPARATION FOR ENTRY (Mark 11:1-3).

- A. Near Jerusalem: "And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples" (1).
 1. Bethany was a village about two miles east of Jerusalem, on the remote slope of the mount of Olives, nearly a mile from the summit.
 2. The exact location of Bethphage, which is supposed to mean "house of figs," is unknown. But it was certainly near Bethany.
 3. The road from Bethany to Jerusalem was along the eastern slope of the mount of Olives, a hill just east of Jerusalem.
- B. Two disciples sent: "He sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon

no man ever yet sat; loose him, and bring him" (1b,2).

1. The two disciples sent are not named, nor is "the village that is over against you" specifically identified. However, it is likely Bethphage, they having started from Bethany.
 2. Jesus was well known in that area, where Lazarus had been raised from the dead.
- C. He will send them: "And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither" (3).
1. This indicates the owner was a friend or disciple of Jesus.
 2. It also gives evidence of the divine foreknowledge of Jesus, inasmuch as the details of the prophecy are so many as to make mere chance an impossible explanation of the event.
 3. From this we learn that we should surrender what we have to the Lord's use when he needs it, whatever it may be. Cf. 104 Sermon Outlines, Thornton, p. 23.

II. THE DISCIPLES DID AS DIRECTED (11:4-7).

- A. "And they went away, and found a colt tied at the door without in the open street; and they loose him" (4).
1. "And the disciples went, and did even as Jesus appointed them" (Matt. 21:6).
 2. Their example of obedience is praiseworthy: Though Jesus purchased salvation for all (Titus 2:11,12), only the obedient believers will receive it (Heb. 5:9; 2 Thes. 1:7-9; Gal. 3:26,27; 5:6; Matt. 7:21-27).
 3. Though John 12:16 reveals those disciples did not understand that prophecies were being fulfilled or the nature of the kingdom until Jesus was glorified, they obeyed the words of the Lord. Cf. Luke 5:5.
- B. They let them go: "And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go" (5,6).
1. Luke 19:33 says it was the owners of the colt who asked the question.
 2. Matthew 21:2 mentions two animals, evidence of a strict fulfillment of prophecy.
- C. He sat upon him: "And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him" (7).
1. Four record the event but only Matthew records

the bringing of both the ass and the colt.

2. The disciples, not understanding the prophecy being fulfilled, could not know which animal Jesus would ride.
3. This is the only record we have of Jesus riding any animal.
4. The ass was a beast of burden and a symbol of peace, whereas the horse symbolized war.
5. Princes and kings often rode asses, so there was no dishonor about riding such an animal (Judges 10:4; 12:14).
6. According to Mark 11:2, the colt had never been ridden, so it was suitable for sacred purposes (Num. 19:2; Deut. 21:3).
7. The garments were evidently put on for both practical and symbolic reasons.

III. THE ROYAL PROCESSION INTO THE CITY DESCRIBED (11:8-11).

- A. Many garments and branches: "And many spread their garments upon the way; and others branches, which they had cut from the fields" (8).
1. Matthew says garments were spread by "the most part of the multitude" (21:8). The garments and branches were tokens of great respect for their King.
 2. "A great multitude...heard that Jesus was coming to Jerusalem, took the branches of palm trees, and went forth to meet him" (John 12:12,13).
 3. John also reports that "the multitude" who saw Jesus call Lazarus forth from the tomb "bare witness" (12:17).
- B. The acclamation: "And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest" (9,10).
1. Still misunderstanding the nature of the kingdom Jesus came to establish, both the disciples (Luke 19:39) and the multitudes that went before and that followed joined in praising his approach to the city.
 2. "Hosannah" meant "save now," "by which they probably meant they expected him to relieve their national distresses...by putting one on David's throne and their release from Roman domination"—Hinds, 5-14-33, p. 133.
 3. "Hosannah in the highest" likely means "salvation in the highest degree," "salvation from Jehovah," or something of that nature.
 4. As "the son of David" (Matt. 21:9), Jesus was the rightful heir to his kingdom and worthy to be king.