



Date: September 13, 2020

Scripture: Mark 1:1-11ⁱ

This is one of the rare times where all four Gospel writers record the same event

- (see also Matt 21:1-11; Luke 19:28-38, John 12)

Most Christians know this passage as “The Triumphal Entry” also called Palm Sunday. This is the day Jesus entered into Jerusalem riding on a donkey. From the initial reading of the text, it looks as though he was well received. People were cheering and shouting and laying out a royal welcome.

Questions:

Who started the commotion? (see Luke 19:37)

What were they hoping to see? (Hint, Remember - What had James and John requested?)

What had Jesus told them (3x's) would actually happen?

Were they on the same page?

Up until now, Jesus had shunned being in the spotlight.

Mark 1:44 (ESV)

⁴⁴ and said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a proof to them.”

Mark 3:12 (ESV)

¹² And he strictly ordered them not to make him known.

Mark 5:43 (ESV)

⁴³ And he strictly charged them that no one should know this, and told them to give her something to eat.

Mark 7:36 (ESV)

³⁶ And Jesus charged them to tell no one....

Mark 9:9 (ESV)

⁹ And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.



Why after denying public acclamation for the last three years, does he seemingly suddenly begin to accept it now? Why the change? What is happening here? (SEE Zechariah 9:9)

Although the disciples 'started it' who really is arranging the pieces on the board?

What literary features do you see in this text that may indicate proactive planning and direction rather than randomness?ⁱⁱ

Jesus borrowed someone's donkey. Much has been said about this. If everything belongs to Him, how could he take that which is not His? "Is it even possible for God to steal?" True, this type of borrowing was a familiar act at this time, but it's important to point out that, "Matthew undoubtedly sees Jesus as the true Master, not only of the donkeys but of all people's property, which he can rightfully demand at any time."¹

Mark 11:11 tells us that Jesus entered the temple, took a look around, and left rather promptly. What do you think he was doing? What might have been going through his mind at that time? What did he do shortly thereafter?

The King had come. The Leaders and Tenants should snap to attention and be on their toes.

Inspection! What did Jesus find?

Were they prepared for His arrival?

Was their house in order?

Is yours?

Jesus' first coming surprised people and caught them off guard.

His second coming will too.

Are you ready?

What do you need to do in order to get there?

¹ Blomberg, C. (2001, c1992). *Vol. 22: Matthew* (electronic ed.). Logos Library System; The New American Commentary (311). Nashville: Broadman & Holman Publishers.



ⁱ Summary

Jesus enters Jerusalem humbly, seated upon a lowly beast of burden, while being acclaimed the messianic king of the line of David and accepting this acclaim. The arrangements for the entry are made under divine superintendence and in fulfillment of prophecy. Yet in spite of this the crowds hardly understood the significance of this humble entry of Jesus into the capital. Their thoughts concerning the messianic king, the Son of David, were dominated by ideas of power, glory, the overthrow of the Roman authorities, and the establishment of a national-political kingdom. It was precisely for this reason that earlier Jesus tried to keep his messianic identity a secret (which was now no longer necessary). If the crowds' identification of Jesus as the Davidic king was correct, they missed the paradoxical character of that kingship. The irony was that the king, who really was the promised Messiah, came to Jerusalem not as a warrior upon a stallion but humbly as a servant—indeed, as the servant who had come to die. The goal was a more fundamental salvation and a kingdom that was universal in scope, one that far transcended the limited horizon of the crowds.

Hagner, (596). Dallas: Word, Incorporated.

ⁱⁱ Divine Orchestration

- **Sovereign Superintendence of Events**

The instructions to the disciples assume **the divine ordering of all that is now to happen** (cf. [Matthew 26:18](#)). This conclusion is strengthened by εὐθέως, “*immediately*,” as well as Matthew’s future tense ἀποστελεῖ, “he will send.”

Hagner, D. A. (2002). *Vol. 33B: Word Biblical Commentary : Matthew 14-28*. Word Biblical Commentary (593). Dallas: Word, Incorporated.

Matthew 21:1-3(NIV)

¹ As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, ² saying to them, “Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. ³ If anyone says anything to you, tell him that the Lord needs them, and he will send them right away.”

Jesus was in control of the events of the last week of His life, even though those events led to His death.

Here He prepared to enter the city riding a **colt**.

Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson's New Illustrated Bible Commentary* (Nashville: T. Nelson Publishers, 1999), [Lk 19:29–30](#).



This occurs just as Jesus predicted. To control the major events of history ([John 10:18](#)), one must control all the events. Only God can do that.

Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson's New Illustrated Bible Commentary* (Nashville: T. Nelson Publishers, 1999), [Lk 19:34](#).

[John 10:17–18](#) (NIV84)

¹⁷The reason my Father loves me is that I lay down my life—only to take it up again. ¹⁸No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

Prepare Ye the Way of the Lord!

At that point He stopped until the way could be prepared so that when He entered the city people would know He was presenting Himself as the Messiah.

John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-), [Lk 19:28–34](#)