

# Jesus' Triumphal Entry

(Mark 11:1-11)

Yearly Theme: *"Patience is..."*

Series Title: *"Perfect Patience"*

April 10<sup>th</sup>, 2022

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## Something to think about:

Today is "Palm Sunday." It's a date in the church calendar that rolls around every year on the Sunday before Easter Sunday. It's significant because it focuses on Jesus' final entry into Jerusalem during the week He will be arrested, tried, crucified, and buried in a borrowed tomb. It's significant because of the stark contrast of the people's initial cheers of praise for Jesus, and their final curses for Him to be crucified.

All four gospels, in the New Testament, have this written account of Jesus' triumphal entry into Jerusalem. According to Biblical scholar and author, Donald English,

"The different intentions of all four gospel writers come out clearly in their account of the entry into Jerusalem. Matthew draws attention to the fulfillment of Old Testament prophecy (Mt. 21:4–5), and to the exciting questioning which this event provoked (21:10–11). Luke highlights the self-evident nature of what was happening. If the disciples did not cry out, the stones would! (Lk. 19:39–40). For John it is the fact that the disciples understood much later the full meaning of what happened on that day, as they reflected in the light of other events which took place later (Jn. 12:16).

Mark simply tells the story without comment, yet the way he tells it provides another perspective."<sup>1</sup>

Let's take a look at Mark's account of Jesus' triumphal entry into Jerusalem the week before He was crucified:

### **Turn in your Bible to: Mark 11:1-11**

Unlike the other gospel accounts of this passage, Donald English writes, "For Mark, it is the lowliness and humility of the entry into Jerusalem which matters, not its triumphal nature. It is a kingship of hidden majesty, of humble power to save."<sup>2</sup>

Here's the takeaway this morning:

**Key Point: "Jesus entered Jerusalem as a King, was crucified as a criminal, and in so doing, fulfilled the will of the Father in Heaven."**

How does Mark's specific passage of Jesus' entry testify to this fact? Let's look at the key information Mark gives us:

- **A young donkey, or a donkey's colt:**

*Mark 11:4-7 (NLT), <sup>4</sup> The two disciples left and found the colt standing in the street, tied outside the front door. <sup>5</sup> As they were untying it, some bystanders demanded, "What are you doing, untying that colt?" <sup>6</sup> They said what Jesus had told them to say, and they were permitted to take it. <sup>7</sup> Then they brought the colt to Jesus and threw their garments over it, and he sat on it.*

- **The laying down of cloaks and palm branches, and shouts of Hosanna:**

*Mark 11:8 (NLT), Many in the crowd spread their garments on the road ahead of him, and others spread leafy branches they had cut in the fields.*

- **The Temple:**

*Mark 11:11 (NLT), So Jesus came to Jerusalem and went into the Temple. After looking around carefully at everything, he left because it was late in the afternoon. Then he returned to Bethany with the twelve disciples*

## Something to take home:

Speaking of Palm Sunday, Osheta Moore writes,

"[It] is the occasion on the Christian calendar when we commemorate Jesus' triumphal entry in Jerusalem. The concept of a triumph requires some explanation because it's foreign to modern believers. A triumph was a ceremonial and celebratory procession through the streets of a city. When the Romans wanted to celebrate their latest conquest, they celebrated with a triumph. In fact, in 70 CE the Roman general Titus destroyed the very city into which Jesus entered that first Palm Sunday. Titus's triumph, with the spoils from the Jerusalem temple, is depicted on a monument [an arch] that remains in Rome to this day. That first Palm Sunday, Jesus wasn't the only person leading a procession into Jerusalem. There was another one coming from the opposite side of the city.

"[As legend has it...] Pontius Pilate entered Jerusalem from his home in Caesarea. His procession was in the Roman style—complete with a terrifying display of Rome's military might. Pilate was perched atop a majestic stallion, and he had all the trappings of Roman wealth and prestige. His procession was a proclamation of his and Rome's superiority. And it came with an undeniable message directed to the pilgrims who had gathered in the city from near and far for the Passover festivities: "Keep the peace, or we will control you by force!"<sup>3</sup>

Which kingdom are you a part of? Which king have you sworn allegiance to?

**Key Point: "Jesus entered Jerusalem as a King, was crucified as a criminal, and in so doing, fulfilled the will of the Father in Heaven."**

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<sup>1</sup> Donald English, *The Message of Mark: The Mystery of Faith*, The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 1992), 184–185.

<sup>2</sup> Ibid.

<sup>3</sup> Osheta Moore, *Shalom Sistas*, (Herald Press). Referencing: Marcus J. Borg and John Dominic Crossan, *The Last Week*, (Harper Collins: San Francisco, California, 2006).