

The Triumphal Entry: sermon notes

Mar 11:1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples

Mar 11:2 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.

Mar 11:3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'"

Mar 11:4 And they went away and found a colt tied at a door outside in the street, and they untied it.

Mar 11:5 And some of those standing there said to them, "What are you doing, untying the colt?"

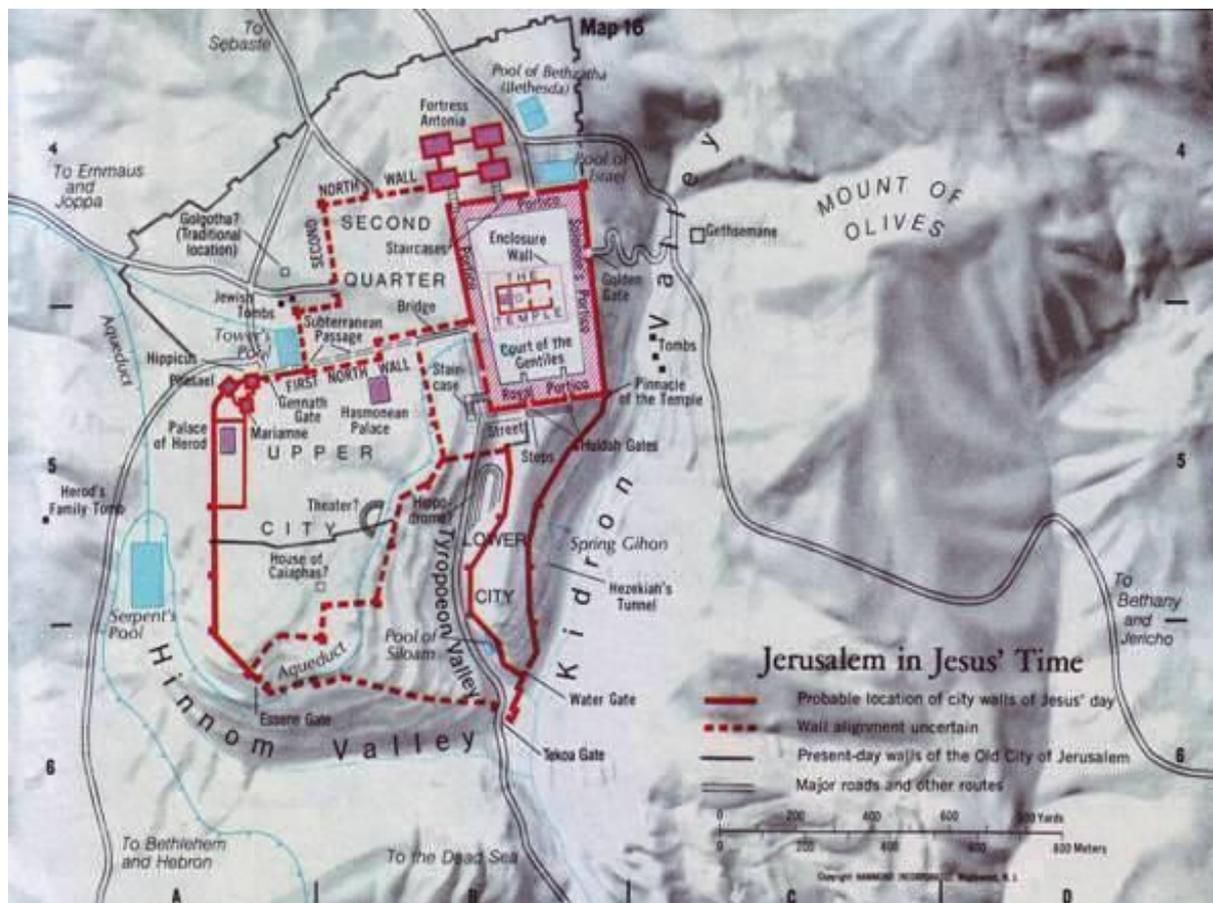
Mar 11:6 And they told them what Jesus had said, and they let them go.

Mar 11:7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.

Mar 11:8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.

Mar 11:9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord!

Mar 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"



The Journey was from Gethsemane across the Kidron valley then up to the temple.

The journey was over a short distance but the valley was about 100m from top to bottom.

There were settlements up the hill and the journey would have been similar to going from Waverley down Lanark road along Marne Street, up Sommerville Street and then up Every Street to High cliff road.

He did not need to go far into Jerusalem before he reached the temple.

The city was designed this way partly to keep the Mount of Olives as the campsite for the people who had travelled to Jerusalem for the festival or to bring their sacrifices.

Most likely the houses he past were in the settlements in the Kidron valley itself

One can also presume the donkey was from a house near Gethsemane.

Because of this it is likely that the people travelling to Jerusalem were more involved in the procession than the actual occupants of Jerusalem.

However as the noise lifted up to the city walls many of the occupants of the city may have joined in, but they were unlikely to have access to the branches as described in the story.

Certainly Jesus did no parade up and down every street in Jerusalem. The point of the story is he entered the city not that he paraded in it.

What happened?

Matthew makes it a big event

The city is stirred up [Matthew 21:10]

Luke down plays the effect of the event on the city and focuses on Jesus reflection on the city's poor reaction [Luke 19:41-42]

John says the crowd comes to meet Jesus

Mark was the first to tell the story. His version only includes the donkey story and a general Idea of the praise of the Crowd.

The Donkey

Zechariah 9:9 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.

This is a well known prophecy of the messiah [Christ]

These people knew about the messiah – he was like their cultures version of batman; a super hero who would save them.

Jesus arranges for the prophecy to be fulfilled,

The colt had never been sat on = set aside for a Holy purpose

It's owners recognised the Authority of God when the disciples said the Lord needed it.

There is a supernatural element to this [God had it all prepared a long time in advance]

Mark 11:4 And they went their way, and found the colt tied by the door without in a place where two ways met...

The word in Greek is also the word for a road that splits into two roads [we would say a fork in the road]

This is the only time this word is used in the new testament

I suspect these disciples found the donkey and had to make a decision “do we trust Jesus and take him?”

The fork in the road

Failure to believe in the supernatural is impossible for a follower of Jesus.

The two disciples merely trusted and obeyed.

When you think about what Jesus asked them to do, it sounds rather like; “try and steal a donkey”.

But it was all supernaturally arranged.

The donkey was there – the owners trusted the word of the strange disciples- the donkey had never been ridden on was fine with Jesus sitting on his back.

There are many cross roads in our lives where God asks us to trust an obey him.

Have you ever felt God ask you to do something that seemed a bit weird?

Have you ever felt that God wanted you to let some borrow or have something that belonged to you?

Have you heard the story of the Welsh intercessor Rees Howell.

One day God said go to the train station and buy a ticket, he said I have no money, God said trust me He got to the ticket stand and at the last moment a man next to him said I will buy your ticket.

Not one but two men in this story listened to and obeyed God's voice, and the story sounds miraculous.

But no more so than the story of these two disciples and the donkeys owner and no more miraculous than you listening to and obeying the voice of God yourselves. The principle is simple "Obey God". And if you are not sure that it is God, then please come and talk with someone you trust. Elders can also help with these thoughts.

Another thought- Jesus borrows the donkey and returns it [not like a human king].

Jesus the Messiah

- The messiah, as Jesus understood it, was different to the popular belief of the messiah at the time
- Son of man, Son of David, Son of God, Deliverer, Saviour, Redeemer
- Many Israelites related these words to a political hero who they thought would deliver them from Rome
- Some people were waving the palm branches because palm branches were waved when the Simon Maccabees freed Jerusalem from the Greeks in 140 BC
- Jesus was welcomed like a triumphant zealot
- As mentioned previously people understood the significance of the Donkey

Psa 24:1 A Psalm of David. The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

Psa 24:2 For he hath founded it upon the seas, and established it upon the floods.

Psa 24:3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

Psa 24:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Psa 24:5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

Psa 24:6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Psa 24:7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Psa 24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Psa 24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Psa 24:10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Specific reference to "the kingdom of our father David" some people understood it was about God's kingdom

Others wanted Jesus as an earthly king.

Who made up the crowd?

- Disciples
- Those who had witnessed the miracles [triumphs] of Jesus
- Significantly many of the people from Galilee who had been witness to the miracles of Jesus may have been entering Jerusalem on this day. Naturally they would be glad to be involved in the procession with their local hero.
- Those who wanted Jesus to support their cause

- Those who were heading into town because it was festival week and just happened to 'Go with the flow'
- Those from Jerusalem who had come out to support Jesus
- Those from Jerusalem who opposed Jesus

Why was it triumphal?

- Hosanna = Save us now [Psalm 118]
- Messiah = riding on a donkey [Zechariah 9:9]
- Jesus for the first time allowing people to recognise him as a King
- Kingdom of God = Good news
- Jesus had conquered the devil and his demons
- Jesus had healed the sick
- Jesus had restored the undesirable [sinners and tax collectors]
- Jesus had conquered death [daughter of Jairus, Lazarus]

The Gospel of the kingdom of God

There are two theological positions often argued over by scholars of the New Testament. Perhaps they cause the greatest division between NT scholars today; more so than evolution/creation and more so than predestination / freewill.

This is the argument over the question: "What is the Gospel?"

Now Mike alluded to the fact in his sermon that the gospel is much more than the four spiritual laws. But essentially the division is between the teaching and the application of the Gospel.

The Teaching in the whole Bible predominantly implies that the Gospel is about [Peace with God] = enemies become friends. The theme is that because of sin God is going to punish us and we need someone to pay our debt. Jesus is that Person.

The criticism of this message is that obviously if you don't know you are an enemy of God the good news might seem like bad news at first, however the bible makes the assumption that you are reading it so the message is not contradictory if you look at the whole story.

The other Gospel idea comes from study of the practical application of the Gospel as seen throughout the Bible. It implies that the Gospel is about [Deliverance by God] = what oppresses us sin death the devil and societal and environmental factors do not oppress us anymore. A new Kingdom is replacing an old one.

In this picture we are not seen as enemies but victims.

This is an appealing Gospel and certainly the experience of Israel and the early church was that God rescued them when they were helpless

Now the irony is many scholars argue for one view over the other, whereas clearly both are important. [Both are biblical]

Even scholars search the bible to back up there point of view.

The word Gospel come from the Greek word Evangellion [A Good Message]

The word blessed in the text is Eulogey [Good words]

The relationship of these words was to the Kingdom of God

Both Peace from heaven and deliverance from the devil, death and suffering had arrived in Christ Jesus the Messiah.

Sin is both a slave master and our responsibility but Jesus has come to change both realities

No longer will sin enslave us and he will take the responsibility of sin off us as well.

On the one had the crowd recognised that Jesus was the deliverer and that he could heal the sick, free the oppressed, and raise the dead, but on the other hand Jesus himself chose to ride into Jerusalem on a Donkey.

The donkey represents coming in Peace - Peace on earth and good will toward men-