

Mark 11:1-10¹
Jesus' Triumphal Entry
into Jerusalem
Palm Sunday
Supplementary Lectionary Series "B,"
Gospels

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^{11:1} As they approached Jerusalem and came to Bethphage² and Bethany³ at the Mount of Olives,⁴ Jesus sent two of his disciples, ² saying to them, "Go to the village ahead of you,⁵ and just as you enter it, you will find a colt⁶ tied there, which no one has ever ridden. Untie it and bring it here. ³ If anyone asks you, 'Why are you doing this?' tell him, 'The LORD needs it and will send it back here shortly.'"

⁴ They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵ some people standing there asked, "What are you doing, untying that colt?" ⁶ They answered as Jesus had told them, and the people let them go. ⁷ When they brought the colt to Jesus and threw their cloaks over it, he sat on it. ⁸ Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹ Those who went ahead and those who followed shouted,

"Hosanna!" (Psalm 118:25, etc).

"Blessed is he who comes⁷ in the Name of the LORD!" (Psalm 118:26).

¹⁰ "Blessed is the coming Kingdom of our father David!" (Cf. 2 Samuel 7:11-14).

"Hosanna in the highest!"

JESUS TRIUMPHANTLY ENTERS JERUSALEM
I. IN HUMILITY
II. IN ORDER TO SAVE

In the Name of our King, Jesus, who Triumphantly enters Jerusalem in Humility in order to save us, Dear Fellow-Redeemed,

¹ *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984. All Scripture references are taken from this translation unless noted otherwise.

² The name Bethphage means "House of Figs."

³ The name Bethany means something like "House of Affliction" or "House of Misery."

⁴ The Mount of Olives is east of Jerusalem on the road between Jericho to the east and Jerusalem to the west. The Garden of Gethsemane is also located on the Mount of Olives.

⁵ "The village ahead of you" is not named.

⁶ The "colt" or "foal" was that of a donkey – a beast of burden (cf. Matthew 21:2; John 12:14; Zechariah 9:9).

⁷ "He who comes" or "the one who is coming," is a Messianic reference.

It was a day Jesus' disciples would never forget. Jesus triumphantly entered Jerusalem. The crowds going before him and the crowds following after him shouted their "Hosannas!" They placed their cloaks and palm branches on the roadway. There was change in the air.

Surely there would be a change for the Jewish nation now. Jesus, the descendant of David was here. The Jews would no longer be under the domination of the Romans. David's Kingdom would be a great world power. This Kingdom would dominate the world. For, JESUS TRIUMPHANTLY ENTERS JERUSALEM ... but I. IN HUMILITY; and, II. IN ORDER TO SAVE.

JESUS TRIUMPHANTLY ENTERS JERUSALEM I. IN HUMILITY

Jesus sent two of his disciples ahead in order to secure the donkey's colt or foal upon which he was to ride. He gave his disciples specific instructions,

² ... "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³ If anyone asks you, 'Why are you doing this?' tell him, 'The LORD needs it and will send it back here shortly'" (11:2,3).

Jesus' instructions were specific and revealing, for it happened just as he said it would. Jesus knows all things; Jesus is true God; Jesus is omniscient. The disciples found the colt and were untying it as its owners (cf. Luke 19:33,34) asked them what they were doing. The disciples replied just "as Jesus told them" (11:6). The owners let them go. The disciples brought the colt to Jesus.

The donkey's colt or foal was brought to Jesus. His disciples placed their outer cloaks on the colt, and Jesus sat on the colt. This was Jesus' conveyance on which he triumphantly entered Jerusalem.

Jesus did not triumphantly enter Jerusalem on a warhorse or in a war-chariot as some conquering hero or general. Jesus entered Jerusalem riding a donkey's colt – a beast of burden. This was appropriate for Jesus, since Jesus was bearing the burden of the sins of the world.

APPROPRIATION

Jesus triumphantly entered Jerusalem humbly, riding on a beast of burden – a donkey's colt. The Apostle Paul speaks of Jesus' humility in these words,

⁵ ... Christ Jesus:

⁶ Who, being in very nature God,

**did not consider equality with God
something to be grasped,
7 but made himself nothing,
taking the very nature of a servant,
being made in human likeness.
8 And being found in appearance as a man,
he humbled himself
and became obedient to death—
even death on a cross! (Philippians 2:5b-8).**

So this was the reason for Jesus' humble entrance into Jerusalem.

Jesus was entering Jerusalem on his way to the cross. The Creator and Sustainer of the universe (cf. Hebrews 1:2,3), was on his way to die. Jesus would offer up himself as the ransom for all people – as the Sacrifice of Atonement for all people (cf. Matthew 20:28; Mark 10:45; Romans 3:23,24; 1 John 2:1b,2; 4:10). Jesus humbly became your servant and mine.

You and I are the ones who ought to be humiliated, ashamed, embarrassed, crucified, damned. You and I are the ones who deserve the humiliation of eternal death and damnation as our punishment for sin. Although Jesus is equal with God, although Jesus is true God with the Father and the Holy Spirit, Jesus did not shrink back from humbling himself for you and for me. In humility, Jesus substituted himself for you and for me and for the world. God gave his Son Jesus to be the Atoning Sacrifice for the sins of the whole world – for your sins and mine. By way of the cross, Jesus triumphed and obtained the victory for us.

JESUS TRIUMPHANTLY ENTERS JERUSALEM

- I. IN HUMILITY; and,
- II. IN ORDER TO SAVE

As Jesus was riding the donkey's colt into Jerusalem, the people were shouting:

“Hosanna!” “Hosanna to the Son of David!” “Blessed is he who comes in the Name of the LORD!” “Blessed is the King of Israel!” “Hosanna in the highest!” (Cf. Matthew 21:9b; Mark 11:9b,10; Luke 19:38; John 12:13b)

They shouted Hosanna. The word appears in Psalm 118:25, where it is translated as “save us,” please – “O LORD save us now, we pray.” The crowds wanted Jesus to save them. The crowds were appealing to Jesus as their LORD – the only One who could save them.

The crowds also shouted: “Hosanna to the Son of David!” They were acknowledging that Jesus was the descendant or seed of King David. In the Old Testament, the LORD had promised to King David through the Prophet Nathan. The LORD directed Nathan to tell David,

¹¹ ”“ The LORD declares to you that the LORD himself will establish a House for you: ¹² When your days are over and you rest with your fathers, I will raise up your offspring (your seed) to succeed you ... and I will establish his Kingdom. ¹³ He is the One who will build a House for my Name, and I will establish the Throne of his Kingdom forever. ¹⁴ I will be his Father, and he will be my Son.... ¹⁵ ... my love will never be taken away from him.... ¹⁶ Your House and your Kingdom will endure forever before me; your Throne will be established forever”” (cf. 2 Samuel 7:11b-16; Hebrews 3:3).

Jesus is this seed of David, this Son of David, who establishes forever the LORD’s House of all believers. And so, Jesus “comes in the Name of the LORD.”

Jesus comes in the Name of the LORD, for with the Father and the Holy Spirit, Jesus is LORD and God. Jesus is LORD – the God of free and faithful grace. He is the God who loves those whom he really ought to punish. But Jesus comes in the Name of the LORD in order to take upon himself the punishment that all people deserve. Jesus comes in the Name of the LORD in order to save. Thus, St. Paul says concerning Jesus,

⁹ Therefore God exalted him [Jesus] to the highest place and gave him the Name that is above every name, ¹⁰ that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is LORD, to the glory of God the Father (Philippians 2:9-11).

Jesus triumphantly entered Jerusalem in order to save – to save all people.

APPROPRIATION

Jesus came to save. Jesus came to save all people. Jesus came to save you and me. Jesus humbly submitted himself to the cross in order to save. By way of the cross, Jesus won the victory and triumphed. Jesus triumphed and won the victory over sin, death and the grave, over hell and over the devil and his power.

Jesus won the victory over sin because “he committed no sin and no deceit was found in his mouth” (1 Peter 2:22; cf. Isaiah 53:9). Jesus is holy and perfect and righteous. Jesus’ holiness and perfection and righteousness has been credited to all mankind (cf. Romans 3:23,24). Jesus also triumphed over death and the grave.

St. Paul wrote to the Corinthians,

²⁰ But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive. ²³ But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him (1 Corinthians 15:20-23).

By his resurrection from the dead, Jesus triumphed over death and the grave. Moreover, when St. Paul refers to Jesus as “the firstfruits of those who have fallen asleep,” he is testifying that all who believe in Jesus will also arise from the dead – on the Last Day (cf. 1 Corinthians 15:23,24). And so, St. Paul says further,

**⁵⁴ ... “Death has been swallowed up in victory!”
⁵⁵ “Where, O death, is your victory?
Where, O death, is your sting?”
⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God! He gives us the victory through our LORD Jesus Christ!** (1 Corinthians 15:54b-57).

Jesus triumphs over death and the grave. Jesus also triumphs over the devil.

The writer to the Hebrews states that Jesus

¹⁴ ... shared in [believers’] humanity so that by his death he might destroy him who holds the power of death—that is, the devil— ¹⁵ and free those who all their lives were held in slavery by their fear of death (Hebrews 2:14b,15).

As Jesus triumphed over the devil, Jesus also triumphed over hell.

In his Epistle to the Colossians, St. Paul states that Jesus, “having disarmed the powers and authorities ... made a public spectacle of them, triumphing over them by the cross” (Colossians 2:15). Those “powers and authorities” to whom St. Paul is referring are all the powers and authorities of hell – not only the devil and his demons but also all unbelievers who rejected Jesus during their time of grace on this earth. Moreover, Jesus did all of this for you and for me.

Jesus triumphed in order to save. Jesus’ triumph and victory are ours by faith. As we have the privilege of reviewing all that Jesus did for us – his suffering, crucifixion, death and resurrection – the Holy Spirit creates, strengthens and increases our faith in Jesus alone as our Savior. During this Holy Week – today – Palm Sunday – this Thursday – Maundy Thursday – this Friday – Good Friday – and next Sunday – Easter Sunday – during this Holy Week, we watch Jesus go the way of the cross in order to take away the sins of the world – our sins too. By that Message, that Good News, that Gospel, the Holy Spirit works faith in our hearts for eternal life, so that we share in Jesus’ triumph and victory.

CONCLUSION

Jesus' triumphal entry into Jerusalem was a day Jesus' disciples would never forget. But days would soon follow that they would never forget either. Jesus' disciples would never forget his agony in the Garden of Gethsemane. They would never forget his betrayal and arrest, his trial and condemnation, his conviction and crucifixion. Nor would they forget his resurrection from the dead on the third day – Easter Sunday. Nor should we forget these events.

Through the events of Holy Week and through his entire perfect and holy life, Jesus has redeemed us lost and condemned creatures. Through what Jesus did for you and me, we share Jesus' triumph and victory. Through Jesus, the Kingdom of Heaven is ours. Amen.