

Introduction: In the first chapter of Mark's Gospel, after John the baptizer had been put in prison, Jesus went to Galilee proclaiming The Good News of God. He said: The time has come, The Kingdom of God is near, repent and believe The Good News (Mark 1:14-15). *** First century Jews knew God had said one of David's descendants would be a greater king than David and would rule forever. The second Psalm described the Anointed (*M^e-shē-ākh*) king they were expecting. The king installed by Yahweh on Mt. Zion said what Yahweh said to him, 'Thou (are) My Son; I will give nations (as) Thy inheritance and Thou will take hold the ends of the earth; Thou will break them with a rod of iron; as the vessel of a potter, Thou will shatter them (Psalm 2:6-9). The crowd on the way to Jerusalem praised Jesus as He entered Jerusalem on a young donkey as the king foretold by Zechariah (9:9). Surely He is coming to take possession of all the nations oppressing Israel; and, He will break and shatter them soon, so Israel will have more glory than in the days of David. On that day: ***The crowd welcomed Jesus as the conquering king.*** *** The crowd quoted from another Psalm when they blessed Him as The King who would save them from Rome. *** Within five days all their hopes would be destroyed as they saw Him tried, tortured and crucified dead! What they did not realize until later is that, most importantly of all, people on earth need to be saved from themselves. Everyone falls short of what God created him or her to be. *** No one can pay the price to save any person (Psalm 49:7-9). Jesus, The Savior, died so all may be forgiven. Then, on the third day, He rose from death, conquering sin and death. He now rules as King of His spiritual Kingdom on earth – His Church. *** Let's now examine the texts.

I. Jesus sends two disciples to find and bring Him a young donkey; they follow His instructions, find the young donkey, respond to a question, and bring it to Him. (Mark 11:1-6)

A. Coming near Jerusalem, Jesus sends forth two disciples with detailed instruction to find a young donkey and bring it to Him. (Verses 1-3)

1. When coming near Jerusalem, into Bethphage and Bethany, to the Mount of Olives, He is sending two of His disciples. (Verse 1)

Coming near Jerusalem: Jesus and the Twelve are coming near two villages at the foot of the Mount of Olives.

The names mean 'house of unripe figs' and 'house of affliction', respectively.

Sends two disciples: The two disciples are un-named in all four Gospels.

2. He is saying to them, 'You all must be going into the village opposite you all, and at once going into it you all will find a young donkey, tied, on which no man before sat; you all must un-tie him; and, you all must be bringing'. (Verse 2)

Must go to village: First, Jesus commands them to go into one of the villages.

Will find young donkey: Next, He tells them they will find a young male donkey on whom, no man has ever ridden.

Must un-tie and bring: Jesus closes with two quick commands: they must un-tie the young donkey and they must bring it to Jesus.

3. 'If any (man) to you all may say, "Why you all are doing this?"; you all must say, "The Lord is having need of him"; and, at once, the man is sending him again here'. (Verse 3)

Contingency plan: Knowing human nature, Jesus anticipates most men would question two strangers taking their young donkey, so He gives His contingency plan.

Answer: He tells them if they answer that He, The Lord, has need of it, the man will send it.

B. They went away and found the young donkey as Jesus said; but, as they untied it, they were questioned, answered as Jesus said, and took the young donkey. (Verses 4-6)

1. They went away and they found the young donkey tied beside the door outside, on the city street, and they are un-tying him. (Verse 4)

Find: They found the young donkey, as Jesus said, but Mark adds two details: he is tied outside the door and on the street.

Untying: They begin to un-tie the young donkey.

2. Some of the men there had stood, they were saying to them, 'What are you all doing, loosening the young donkey?' (Verse 5)

Are questioned: As Jesus had anticipated, men watching the donkey question His disciples.

3. But they said to them even as Jesus had said, and they let go them. (Verse 6)

Respond as Jesus said: First, His disciples say just what Jesus told them to say.

The men release young donkey: The men in the street release the young donkey so Jesus' disciples can bring him to Jesus. It is amazing that Jesus knew in great detail all about the young donkey He would ride into Jerusalem.

II. After Jesus sits on the young donkey, people spread clothes and leafy branches, blessing Him as the promised king from David, echoing the final Psalm of the Passover liturgy. (Mark 11:7-11; Psalm 118:25-29)

A. They are bringing the young donkey to Jesus and He sat on it; and many spread their clothes in the way, but others leafy branches. (Mark 11:7-8)

1. They are bringing the young donkey to Jesus, and they are casting their clothes on him, and He sat upon him (the young donkey). (Verse 7)

Bring young donkey to Jesus: The two disciples finally reach Jesus with the young donkey, and they put their clothes on its back.

Jesus sits on young donkey: Jesus then sits upon the clothes on the young donkey.

2. Many spread their clothes in the way (to Jerusalem); but, others, leafy branches having cut from the field. (Verse 8)

Some spread clothes: As Jesus approaches Jerusalem on the young donkey, many people are spreading their clothes on the way.

Others spread leafy branches: Others did more work and cut leafy branches from the surrounding fields and spread these on the way Jesus is taking.

Zechariah fulfillment: Zechariah said Zion's king would come having brought salvation, afflicted and riding a young donkey (9:9); and, Yahweh's arrow will go out as lightning, and Yahweh Sabaoth will defend them so they consume their enemies, and He will save them (9:14-16). This is why ...

The crowd welcomed Jesus as the conquering king

B. All the people were crying, blessing Him in The Name of The Lord as the promised eternal king from David; then, He enters the Temple. (*Mark 11:9-11*)

1. Those going before, and those following, they were crying, 'Hosanna! Had been blessed, The One coming in Name of Lord. Had been blessed, the coming kingdom of our father, David. Hosanna in the highest!' (*Verses 9-10*)

Hosanna: *Hō-shē-āh-nāh*, is a Hebrew-Aramaic expression meaning: 'Thou must save – please!'

Blessing on One in Name of Lord: First, the people proclaim a blessing on Jesus as The One coming in Yahweh's Name. They take it directly from the Messianic Psalm 118 (verse 26).

Kingdom of father David: Then, they bless Jesus as the son from David, whom Yahweh sent Nathan to tell David He (Yahweh) would be His Father; and, He would establish His Kingdom forever (2 Samuel 7:11b-14a).

They are imploring and praising Jesus because they believe He will take charge as Yahweh's chosen King by establishing His Kingdom over Rome.

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2. Jesus entered Jerusalem in the Temple; and, having looked around (at) all things, and late now being, He went out into Bethany with the Twelve. (*Verse 11*)

Enters Temple: Jesus entered the Temple late in the day, and He looked around at everything.

Leaves: Apparently, He saw nothing to keep Him there, so He went to Bethany. An anti-climax.

C. The Covenant God's people implore Him to bring them salvation and success, blessing the One entering in His Name, and binding a thanksgiving sacrifice to the altar. (*Psalm 118:25-29*)

1. I beseech, Yahweh, Thou must save, please / I beseech, Yahweh, Thou must give success, please. (*Verse 25*)

Liturgy: This Psalm was the last of six psalms sung at the annual Passover Seder. Jesus would have sung it with the eleven remaining apostles just before praying in Gethsemane.

Petitions: The two half lines are parallel. They both begin with a liturgical address to Yahweh, and end with separate petitions for salvation and success. The first petition is literally, '*Hō-shē-āh-nāh*'.

2. Blessed, He coming in The Name of Yahweh / we have blessed Thee from the House of Yahweh. (*Verse 26*)

One coming in Name of Yahweh: Messiah, David's eternal King, comes in the Name of Yahweh.

The crowds on the way to Jerusalem on the first Palm Sunday were applying these two verses to Jesus:

Yahweh will save through the One coming in His Name

3. God (is) Yahweh, He gave Light to us / bind the festival sacrifice to the horns of the altar // my God, Thou, and I will give thanks to Thee / my God, I will extol Thee. (*Verses 27-28*)

Light of God's grace: In grace, God has given light to Israel. The Light is now Jesus (John 8:12).

Thanksgiving offering: The altar sacrifice is the thanksgiving offering, which could be given to God as a fellowship offering at any time (Leviticus 7:12-15).

4. You all must give thanks to Yahweh, for He (is) good / for to eternity strong LOVE of Him. (*Verse 29*)

Yahweh's strong LOVE: The LOVE of Yahweh, fully expressed IN Jesus, is strong life-giving and life-changing LOVE. People need to know they need to have their dead spirits brought to life by Jesus through The Holy Spirit; and, they also need to know that the way they live their lives must change.

Mystery: Those expecting Jesus to establish a political Kingdom did not understand their need to be forgiven and to be changed, which needs could only be met by Jesus' death for them on The Cross. His death paid the price for every sin everyone ever has or will commit. And, His resurrection means people can now live new lives, doing greater things than He did while He was on earth (John 14:12).

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Application: We must earnestly seek God together so we do not interpret and apply Scripture from our own desires; but, we will always ask The Holy Spirit what God desires of us. The best way to do this is to always study the Bible in groups, asking good questions and making sure all share in finding the answers.

Conclusion: Jesus sent two disciples to a village to find a young donkey to bring to Him. They brought it, and sitting on the young donkey, He rode toward Jerusalem and the crowds spread clothes and leafy branches while blessing Him as the eternal King Yahweh said through Nathan would come to David. When He entered the Temple, the people had forgotten that the next line of the Psalm they quoted spoke of sacrifice.

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