

**Introduction:** No human currently walking on this earth can ever fully know the infinite all powerful God or His ways and plans for people because His ways are so far above what people can comprehend or imagine (Isaiah 55:8-9; Ephesians 2:20-21). \*\*\* However, God has revealed enough about Himself in His Word so we may know Him, love Him and serve Him (Deuteronomy 29:29; 6:4-9, 13; Matthew 4:10). And God has given all people many prophecies about an eternal king, from David's line, who would save His people and rule them forever (2 Samuel 7:11-16; Psalm 72:1-5; Isaiah 45:15-17; 46:13; 49:6-8; 51:4-8; Micah 7:7; Zechariah 9:4-13). \*\*\* Sadly, God's people did not fully understand all He said; and, they ultimately rejected and killed the one sent to save them (Luke 9:22). Ironically, the death of God's Son, was exactly the way God did save people (Romans 6:6-8). \*\*\* Our passages this morning describe how those following Jesus cried out to be saved by Him as He entered Jerusalem; but, David himself had prophesied how the coming savior would be disdained as he died in brokenness before he would be glorified in fulfillment of Isaiah's 'suffering servant' prophetic song (Isaiah 52:13-53:12). \*\*\* Therefore, we will always do well to approach God in all humility and repentance when we desire to know His will for us in what is happening now and in the days that lie ahead.

**I. As Jesus approaches Jerusalem, He sends two disciples to bring Him a young donkey on which no one has sat;**

**everything happens as Jesus spoke; then, His disciples and many others spread their garments and leafy branches before Him. (Mark 11:1-8)**

- A. As Jesus approaches Jerusalem He sends two disciples to a nearby village, commanding them to bring Him a young donkey on which no one sat; and, to tell the owner the Lord needs it. (*Verses 1-3*)
1. And when they are coming into Jerusalem – into Bethphage and Bethany – to the Mount of Olives ... (*Verse 1a-b*)  
*Names:* Bethphage means 'house of unripe figs' and Bethany 'house of misery' – both appropriate descriptions of Israel and Jesus at this time!
  2. ... He is sending out two of His disciples, and is saying to them: You must be going away to (village) opposite you; and, at once, entering into it, you will find a young donkey, that has been tied, on which no man sat before; you must untie him, then you must bring [to Me]. (*Verses 1b-2*)  
*Three commands:* Jesus commands the two to: go to a nearby village outside Jerusalem, untie a young donkey no man has ridden, and bring it to Me!
  3. And if any may say to you: Why are you doing this? You must say: The Lord is having need; and, at once he, himself, will send him here. (*Verse 3*)  
*Question and answer:* Jesus anticipates a likely question; then, He tells them how they must respond to the question.
- B. Everything happens just as Jesus spoke and they bring Him the young donkey and He sits on it; then, the disciples and many others spread their garments before Him, and also cut, leafy branches. (*Verses 4-8*)
1. They went away and they found young donkey had been tied bedside a door outside at an intersection and they untie him. (*Verse 4*)  
*As Jesus said:* The two disciples find everything just as Jesus said; and, they complete His second command.
  2. And some of them that stood there were saying to them: What are you doing, loosening the young donkey? (*Verse 5*)  
*Two-for-two:* Once again Jesus was right; however, at a busy place in a village where many people hang out; and, some people pepper the disciples with similar questions about what they are doing. Jesus' word is again fulfilled.
  3. But, they said to them just as Jesus, Himself, had said; and they let them go. (*Verse 6*)  
*Obedience:* They have obeyed all Jesus' commands and the first part of their mission is accomplished.
  4. And they are bringing the young donkey to Jesus and they are placing their garments on him (the donkey); and, He (Jesus) sat in him (the donkey). (*Verse 7*)  
*Jesus:* The mission is now fully accomplished. Jesus has two garments as a saddle on the donkey.
  5. And many of them spread their garments in the way; but, others, having cut leafy branches (of trees) from the fields (and spread these). (*Verse 8*)  
*Everyone:* Many people were following Jesus, and many of them spread their outer clothes on the path in front of Jesus. The other three Gospels add a few more details, and John says the people spread palm branches (Matthew 21:1-9; Luke 19:29-40; John 12:12-16).

**II. People cry: Save us, please! Then they bless Him and David's coming kingdom; Jesus enters the Temple then goes to Bethany; David describes a broken and disdained dying man, praises him and calls others to glorify him in awe.**

(*Mark 11:8-11; Psalm 22:14-18, 22-23*)

- A. The people cry: Save us, please; then they bless Jesus in the Name of the Lord, and David's coming kingdom; then Jesus inspects the Temple and goes to 'the house of misery'. (*Mark 11:9-11*)
1. Those going before and those following were crying: Hosanna! Has been blessed (is) the one coming in the Name of the Lord. (*Verse 9*)  
*You must save:* *Hoe-she-<sup>sh</sup>ah* in Hebrew would translate into English as 'you must save', so the multitudes are asking Jesus (Savior in English) to save them.  
*Name:* They are also declaring their belief that Jesus is coming in the Name of their covenant God and therefore He must be blessed. In his Gospel John tells us that when Jesus prayed to His Father God after the Passover meal before Friday morning, He said God, His Father, had given His Name to Jesus (John 17:11).
  2. Has been blessed the coming Kingdom of David, our father. (*Verse 10a*)  
*Kingdom:* They expect Jesus is going to immediately fulfill Nathan's prophecy to David that one of his descendants would be the eternal king of Israel, forever (2 Samuel 7:11-16). They had been oppressed by Babylon, Persia, Greece and now Rome. They yearned for the glory days of David to return.  
To these followers of Jesus this was a reasonable expectation. But, they were wrong!

**People interpret Jesus' actions according to their expectations**

3. *Hoe-she-shan-nah!* in the highest. (Verse 10b)

**Heart petition:** The 'nah' suffix means 'please'. The crowd was not saying 'You must save us, please'.

They were loudly saying from the depths of their hearts: 'You must save us, **PLEASE!!!**

**Application:** Now that we know Jesus did not come to rule the kingdoms of this earth, but to save us from our sinful desires that separate us from God and be the king of our lives, we must beg and implore God with all that is in us so we will be saved from ourselves, from all our wrong desires.

4. And He (Jesus) entered into Jerusalem, into the Temple; and, having looked all around (at) everything, the hour now being late, He went out into Bethany with the twelve. (Verse 11)

**Foreshadow:** Jesus looking around the Temple sets the stage for Him cleansing the blasphemous practices by the religious leaders there the very next morning (verses 12-19). No one saw that coming!

**Cross:** By spending His nights in the 'house of misery' Jesus is preparing Himself for His suffering on the Cross so the sins of all who surrender to Him in humble, childlike obedient faith can be forgiven and adopted into God's family as servants in His eternal Kingdom. This is something none of His followers expected or even desired!

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**Application:** We must all realize that what we most fear is exactly what God knows we need:

all who die to their best version of themselves will live a life better than they ever expected or hoped they would live.

B. David describes a broken and pierced dying man, and people staring at him in disbelief and disdain;

but, David will praise him and call on others to glorify him in awe. (Psalm 22:14-18, 22-23)

1. Like water, I have been poured out / and all my bones are out of joint //

My heart is like wax/ (it) is being melted in the midst of my inner parts. (Verse 14)

**Body broken:** David is speaking as one whose whole body is being broken and destroyed. The same images were used by the prophet Isaiah in the first stanza (of five) in his 'song of the suffering servant' (Isaiah 52:12-14).

2. My strength is dried up as a clay vessel / and my tongue cleaves to my jaws // and in the dust of death, thou will set me. (Verse 15)

**Dying:** Now David speaks of drying up and dying. The title of another Psalm he wrote could be translated 'Death of a Son' (Psalm 9). These psalms may be related IN Jesus, the Savior.

3. Because dogs are round about me / a gathering of evil-doers surround me // They have pierced my hands and my feet. (Verse 16)

**Pierced:** In the third (middle) stanza of Isaiah's 'song of the suffering servant' he says the servant was pierced for our transgressions – the most serious of all sins (Isaiah 53:4-6). Putting it all together, this is a prophetic word about Jesus dying on the Cross for our sins (see Luke 24:27-32).

4. I can count all my bones / they look and stare at me. (Verse 17)

**Stare:** The dying man is a spectacle to the evil-doers gathered around him. Luke says the people were staring at Jesus on the Cross and the religious leaders were deriding and scoffing at Him (Luke 23:35).

5. They will divide my garments among them / and for my garments, they will cast lots. (Verse 18)

**Garments:** On the first day of the week Jesus' followers took off their garments in tribute to Him. But on Friday afternoon His executioners cast lots for the clothing they had stripped off Jesus (John 19:24). Putting this all together, it seems clear that David was inspired to write prophetically about the death of Jesus, the one who is in truth the Eternal King of kings (Revelation 19:16).

*David described the death of the Eternal King*

**Cross:** All the components of this song written one thousand years before Jesus was crucified on a Roman cross describe something that no one knew in David's day. Crucifixion was unknown in David's day; and, his words were forgotten by the excited crowds as Jesus entered Jerusalem. They never expected what was about to happen!

**People interpret Jesus' actions according to their expectations**

6. I will declare thy name to my brothers / in the midst of the assembly, I will praise thee. (Verse 22)

**Witness:** David talks about witnessing to the one who died. Isaiah said in the last stanza of his 'song of the suffering servant' the servant would prolong his days after giving himself as a 'sin offering' (Isaiah 53:10-12). Jesus showed Himself to His disciples after His resurrection and commanded them to witness to Him (Acts 1:8).

7. Those fearing Yahweh must praise Him / all descendants of Jacob must glorify Him / you all must be in awe of him, all descendants of Israel. (Verse 23)

**Praise as God's covenant people:** No one knew of Jesus' death and resurrection on Palm Sunday; but He had spoken of it three times in the Gospels (Matthew 17:22-23; 20:18-19; 26:2). They never expected the Savior-Messiah to die.

**Homiletical Idea: People interpret Jesus' actions according to their expectations. (#4)**

**Application:** We must be shocked and humbled to have faith to comprehend that God, in His Son, died for us (Hebrews 11:6) so we can have our dead in sin spirits brought to life in a way no one could have ever expected: who could imagine that the only way to have life to the full, by knowing God's good, pleasing and perfect will for us (Romans 12:1-3), is to die with God?!

**Conclusion:** As Jesus approaches Jerusalem, He sends two disciples to bring Him a young donkey on which no one sat. Everything happened as Jesus spoke. Then, His disciples and many others spread their garments and leafy branches before Him. The people were crying: Save us, please! Then, they bless Him and David's coming kingdom. Jesus enters the Temple then goes to Bethany. David described a broken and disdained dying man, then praises him, and calls others to glorify him in awe.

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