

Pentwater Bible Church

Gospel of Mark

Message 42

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Entry Into Jerusalem by Giotto Cir 1304-06

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Pentwater Bible Church

The Book of Mark
Message Forty-Two

JESUS' TRIUMPHAL ENTRY INTO JERUSALEM

February 1, 2015
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Entry into Jerusalem Fra Angelico Cir 1450

THE HEALING AND TRIUMPHAL ENTRY

Mark 10:46-11:11

⁴⁶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. ⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. ⁴⁸ And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. ⁴⁹ And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. ⁵⁰ And he, casting away his garment, rose, and came to Jesus. ⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. ⁵² And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

11. ¹ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, ² and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. ³ And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him [back]. ⁴ And they went

their way, and found the colt tied by the door without in a place where two ways met; and they loose him. ⁵ And certain of them that stood there said unto them, What do ye, loosing the colt? ⁶ And they said unto them even as Jesus had commanded: and they let them go. ⁷ And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. ⁸ And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. ⁹ And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: ¹⁰ Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. ¹¹ And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve (KJV).

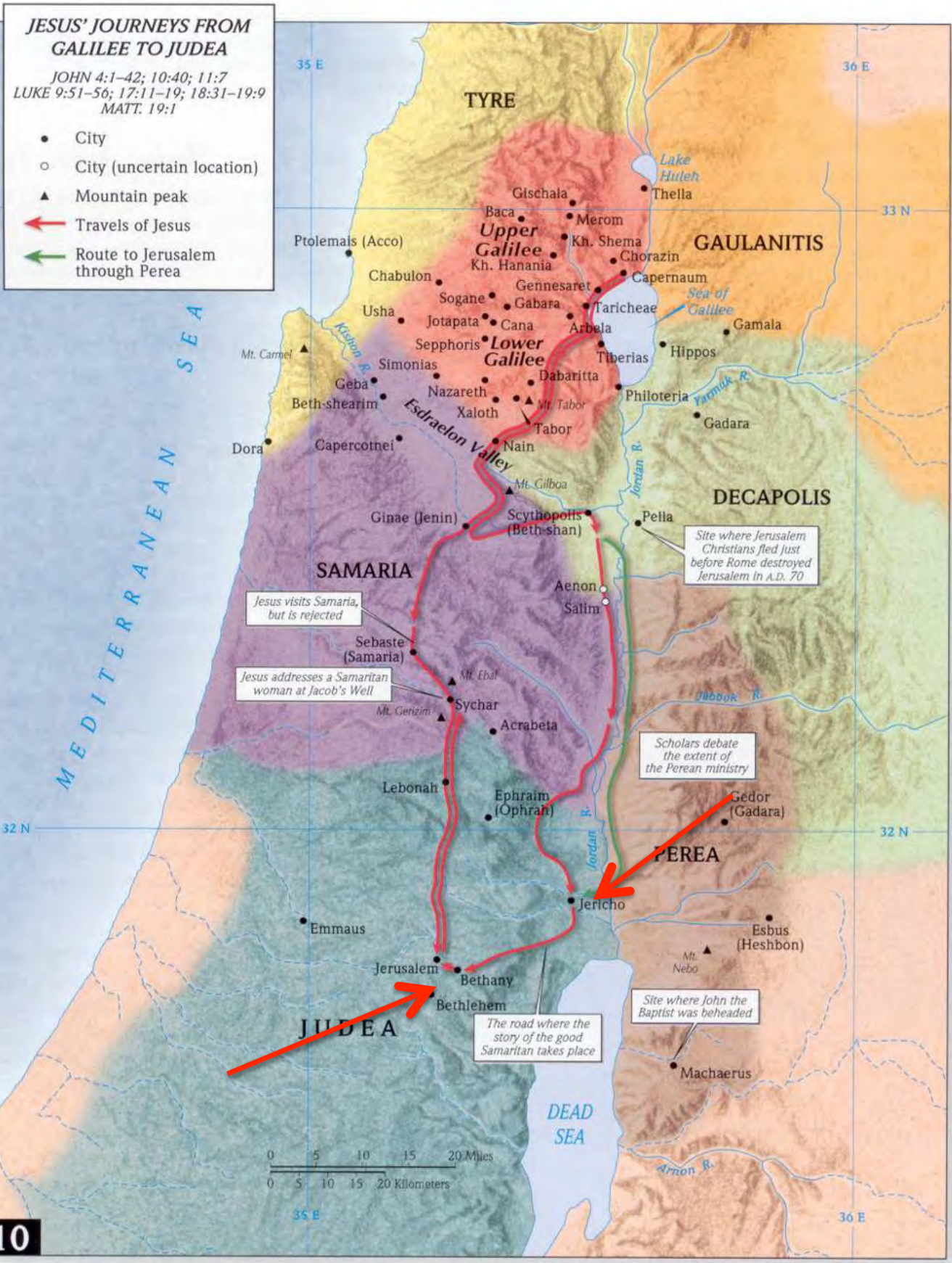
TRAVELING TO JERICHO

Mark 10:46

⁴⁶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging (KJV).

Mark continues the narrative of Jesus final journey to Jerusalem from His Galilean ministry. The disciples and Jesus continued from Perea and entered Jericho, which is on the west side of the Jordan. It is often called the “City of Palms” (Deuteronomy 24:3, 2 Chronicles 28:15). Jericho is considered one of the oldest cities in the world. It was a mighty fenced city in the midst of a vast grove of palm trees, in the plain of Jordan, six miles northwest of the Dead Sea. Jericho is also known as "The Date City" or "The City of Palm Trees" because of its beautiful fertile palm tree green oasis, which produced a pleasant fragrance. Hence the city has been also called the “Place of Fragrance.” Rain from the mountains in the area deposited water in underground springs, which ran in to Jericho making its fertility possible. The Jericho of the New Testament was about two miles south of the city of the same name cited in the Old Testament, which was destroyed when Joshua entered saving Rehab and her family (Joshua 6:20, 25). Herod the Great had built the new city as a site for his winter palace. It was also a popular and wealthy resort city.

Jesus entered the city with his disciples and a very large number of followers. These were the people who had followed Him from His Galilean ministry (Mark 10:1, 32). They were not bystanders but those who were genuinely interested in His ministry, miracles, and teaching. They would be called pilgrims. They passed through the city and as they were on the way out at the city gate when they came upon a blind beggar named Bartimaeus who was the son of a man named Timaeus. Bartimaeus is an Aramaic name-meaning son of Timaeus. Mark’s account is the only Gospel account to identify him by name. He was sitting by the roadside begging. Luke’s account places the site right at the entrance of the city (Luke 18:35). This was an opportune location for beggars to come in contact with a maximum number of people enhancing their chance for donations. There is no record of the duration of the Lord’s stay in Jericho. It could not have been very long due to the hast travelling to Jerusalem so as to be there for passover week and its three festivals.



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Map from http://www.searchingthescrptures.net/main_pages/free_bible_land_maps/map110.htm

BARTIMAEUS CRIES OUT TO JESUS

Mark 10:47-48

⁴⁷ *And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.* ⁴⁸ *And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. (KJV).*

Bartimaeus was told that it was the famous Jesus who was passing by with a large number of people so he cried out to him saying, “*Jesus, thou Son of David, have mercy on me.*” Jesus’s fame was widespread and Bartimaeus knew of Him. Perhaps more so than most because of the way he addressed Him. He used the title Son of David which is a Messianic title. This means that Bartimaeus knew exactly who Jesus was and what His mission on earth was. Bartimaeus was physically blind but nowhere as bad off as the ruling Jews who were spiritually blind to Jesus identity. Mark’s Gospel only used this messianic title one time although he does a second time by implication (Mark 11:10). This is significant because Mark primarily presents Jesus as the Suffering Servant to a Roman audience. Their understanding of Jesus’ lineage would be limited as Gentiles. Whereas Matthew portrays Jesus as the Messianic King to a Jewish audience and accordingly references His Messianic title of Son of David nine times. This Messianic term indicates that Jesus is not only a descendant of David but the one who is to inherit and fulfill the promises made to David in 2 Samuel 7:12–16; 1 Chronicles 17:11–14; and Psalm 89:29–37. Some other Old Testament references to the Messiah and His title can be found in Isaiah 9:6-7, 11:1, 10; Jeremiah 23:5–6; 30:9; Ezekiel 34:23–24; Hosea 3:5.

Bartimaeus asks Jesus to have mercy on him and others probably embarrassed by this loud outburst in front of the most famous person in Israel was enough for them to try and quiet him. Instead of holding his peace as they asked him *but he cried the more a great deal, Thou Son of David, have mercy on me.* It is not surprising that some would try and defer others in need that were asking Jesus for mercy. The apostles had also done this when little children were brought to Him (Mark 10:13).

JESUS CALLS BARTIMAEUS

Mark 10:49-50

⁴⁹ *And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.* ⁵⁰ *And he, casting away his garment, rose, and came to Jesus (KJV).*

In spite of all the concerns Jesus had about His final mission in Jerusalem and getting there He took the time to minister to this blind beggar that recognized exactly who Jesus was. What a contrast to the Pharisees, Scribes and Herods who might have received the Messianic Kingdom if only they did not reject Him and His Messiahship. The common people and those with the greatest needs, spiritually and physically bowed down to Him. The ones with the greatest resources such as money and position generally rejected Him. So Jesus stopped walking out of the city and told some in His entourage to call Bartimaeus to Him. Those whom Jesus commanded to call Bartimaeus said to him, “*Be of good*

comfort, rise; he calleth thee.” It was as if they said cheer up the Master has selected you for special treatment. At that time there was a general thought that blindness was caused by sin either from one’s self or parents (John 9:2). Jesus clearly rejected this when He called for Bartimaeus to be brought to Him. As soon as Bartimaeus received the beckoning call to be in Jesus’s presence he threw off his cloak, jumped to his feet and came to Jesus. In spite of the crowd’s attempts to quiet him and, his low societal position, his high degree of faith in Jesus was about to be rewarded.

JESUS REWARDS BARTIMAEUS FAITH

Mark 10:51-52

⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. ⁵² And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way (KJV).

Jesus proceeds to ask a simple question of Bartimaeus, “*What wilt thou that I should do unto thee?*” Bartimaeus only wants his health (sight) restored. Consider the apostles James and John who asked for position in glory to sit at His right and left hand. Bartimaeus only says, “*Lord, that I might receive my sight.*” To the well in health this seems like a small request, but to the unwell it is huge. When health is gone restoring it would be God’s greatest gift. Jesus immediately tells him to, “*Go thy way; thy faith hath made thee whole.*” There is a strong spiritual message here. Consider the Greek word for healed used here. It is *sozo*. It also means “saved” combining both physical and spiritual dimensions. The Bible teaches us that our faith is the conduit through which God salvation moves from Him to the faithful producing redemption (Ephesians 2:8-9). Even though Jesus said to Bartimaeus, “*Go thy way.*” He probably could do nothing else beside follow Jesus after receiving his sight. His faith allowed him to receive his sight, confirming that fact that Jesus was the Messiah, the *only way* and so Bartimaeus did what Jesus said to do, he went *the way* that he should go which was to follow *Jesus in the way*. In other words he became a disciple.

PREPARATION FOR THE TRIUMPHAL ENTRY

Mark 11:1-2

¹ And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, ² and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him (KJV).

This begins the last segment of Jesus’s final journey along with the large pilgrim group into Jerusalem. Mark devotes thirty-eight percent of his entire Gospel to the Passion Week. Chronologically this week began at Palm Sunday and ended with Easter Sunday.

Jesus is making preparation for the last week of His life by planning an appropriately grand entrance into Jerusalem after a ministry of approximately forty months. Up to now Jesus largely avoid the crowds trying to make Him their king. Now He will allow them to

do so. Jerusalem was the place of opposition and condemnation of Him by the ruling religious authorities as well as the Herods. A large portion of the account describes the controversies with the authorities (Mark 11: 27–12:40). They conspired to kill Jesus (Mark 11:18; 14:1–2); he condemned the temple as a “den of robbers” (Mark 11:17) and predicted its destruction (Mark 13:2). As they neared Jerusalem they stopped at the Mount of Olives. This is a ridge about two and a half miles long on the east side of the Kidron Valley (Ancient Valley of Jehoshaphat). The view from the Mount of Olives allows one to see the entire city of Jerusalem. From here Jesus will discuss the destruction of the Temple with His inner circle during this last week (Mark 13:1-4, Luke 21; Matthew 24 & 25). From here he sent out two of His disciples to obtain a young donkey that He had supernaturally prearranged. He instructed them to *find a colt tied, whereon never man sat; loose him, and bring him*. This was an unbroken colt of a donkey and was a fulfillment of prophecy given to the prophet Zechariah approximately five hundred fifty years before this event.

Zechariah 9:9

⁹Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass (ASV 1901).

This Messianic passage displays our Lord’s prophecy of the manner in which he would display Himself one week prior to His crucifixion. After the time of King David, human kings usually displayed their power and glory by riding on a war-horse (I Kings 10:25-29; II Kings 9:18-19; Esther 6:8; Jeremiah 22:4). Our Messiah showed his humility by riding a donkey, the ordinary person’s beast of burden. A “colt” is a young donkey (male in this case) and “foal” is another term for a young donkey, which refers to an even younger animal, hence the greater display of humility. This is significant since only young animals, which had not been used for ordinary purposes, could be used for sacred sacrifices (Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7). Many people were in Jerusalem for Passover week from all over the Mid-East, Europe, North Africa, and Western Asia (Diaspora). This was the first of the seven festivals of the Lord in the Jewish year and the celebration was a sacrifice of the paschal lamb remembering the Nation Israel’s deliverance from the bondage of Egypt in 1444 B.C. Many in the crowd that would be amassed from the people of Jerusalem hoped to see Jesus come to the temple (John 11:55-57).

THE COLT IS PREPARED

Mark 11:3-6

³ And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him [back]. ⁴ And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. ⁵ And certain of them that stood there said unto them, What do ye, loosing the colt? ⁶ And they said unto them even as Jesus had commanded: and they let them go (KJV).

Continuing His instructions to His disciples regarding the acquisition of a preordained colt He simply tells them when they find the colt and if anybody says why do you need it just

say, “*the Lord hath need of him;*” The fact that the Lord is Jesus and anybody asking would already know that Jesus needed this colt is verification of the divine order of this colt fulfilling the Zechariah prophecy. There would be no resistance from the owners since it was foreordained and Jesus said that, “*he will send him [back].*” This means that He will return it soon. This would be analogous to someone borrowing a car in a similar setting today. The disciples found everything exactly as Jesus said it would be and secured the colt from the owners. They understood the need and *they let them go.*

ADDITIONAL PREPARATIONS FOR THE MAJESTIC ENTRY

Mark 11:7

⁷ And they brought the colt to Jesus, and cast their garments on him; and he sat upon him (KJV).

First the disciples walked the colt back to Jesus. This colt, which had never been ridden, did not have a saddle so the disciples placed their coats as a makeshift saddle on its back so Jesus could sit on it. This is a representation of majesty from the Old Testament (II Kings 9:13) as what was done for King Jehu.

THE PEOPLE SET PALM BRANCHES BEFORE THE LORD

Mark 11:8

⁸ And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way (KJV).

Many people had already gathered on a part of a road about one mile outside Jerusalem to celebrate the Passover, The Feast of Unleavened Bread and First Fruits. When Jesus emerged on the colt and headed toward the city they recognized that He was a fulfillment of the Zechariah prophecy and began to ceremonially pave His path with palm fronds and their coats on the road.

THE CROWD CHANTS FOR JESUS

Mark 11:9-10

⁹ And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: ¹⁰ Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest (KJV).

The crowd shouted for Jesus declaring Him their King and affirming His Messianic status. Hosanna is a transliterated Hebrew word meaning “Save I pray.” Blessed is he who comes in the name of the Lord is from Psalm 118:25-26. Their joyful chants affirmed their realization that Jesus is the Lord who is fulfilling biblical prophecy. It was also prophecied to Judah by Jacob on his deathbed about the Messiah coming through him. This was shouted at Jesus’ first arrival and the Jews at the end of the Great Tribulation will also shout it at His Second Coming. When the unsaved Jewish leaders have finally had enough of their punishment during the Tribulation they will cry out in belief to Him asking Him to

return and save them. This event will initiate His return and signal an end of the Great Tribulation.

Matthew 23:39

³⁹ For I say unto you, you shall not see me again, till you shall say, Blessed is he who comes in the name of the Lord (KJV).

JESUS MAKES THE TRIUMPHAL ENTRY TO JERUSALEM

Mark 11:11

¹¹ And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve (KJV).

At sunset Jesus entered Jerusalem to the chanting of the throngs of people praising Him. He immediately headed to the Temple where He examined the events taking place there. On the morrow He will cause much disruption there as He charges the people working there with making it a business instead of the intent of God. He had cleared it before (John 2:12-25) only to find that it was still corrupt. As soon as they left the Temple He with the disciples went to Bethany presumably to the home of Martha, Mary, and Lazarus His close loving friends. It was not safe for Him to stay in the city just yet as He would surely be apprehended and charged with blasphemy. Since His time had not yet come for His own sacrifice He stayed outside the city. He as the Paschal Lamb had to be sacrificed on the Passover, which was one week away.

JESUS DRIVES THE MONEY CHANGERS FROM THE TEMPLE

Please call or e-mail with any questions or comments

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