

Good morning, church family. All right. Turn with me, if you will, to Mark chapter 11. Mark chapter 11. We're going to be in the first 11 verses this morning. The title of the message this morning is the arrival of the Messiah, the arrival of the Messiah. Mark chapter 11, verses one through 11. Once you found it, if you would please stand with me in honor of the one who gave us this word as we read the text this morning. Mark chapter 11 in verse one begins. And as they approached Jerusalem at Bethphage and Bethany near the Mount of Olives, he sent two of his disciples and said to them, go into the village opposite you. And immediately as you enter it, you will find a colt tied there on which no one has ever sat and tie it and bring it here. And if anyone says to you, why are you doing this? You say, the Lord has need of it. And immediately he will send it back here. And they went away and found a colt tied to the door, outside in the street, and they untied it. And some of the bystanders were saying to them, what are you doing, untying the colt? And they spoke to them just as Jesus had told them, and they gave them permission. And they brought the colt to Jesus and put their garments on it, and he sat on it. And many spread their garments in the road, and others spread leafy branches, having cut for them from the fields. And those who went in front and those who followed were shouting, Hosanna! Blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father David, Hosanna in the highest. And Jesus entered Jerusalem and came into the temple, and after looking around at everything, he left for Bethany with the twelve, since it was already late. This is the word of the Lord. Let's pray. Dear Heavenly Father, we are so thankful to be gathered together here today to worship you. Your grace has, through your sovereign decree, brought each one of us together. Through the working of your spirit within us, I pray that our praises to you have been for your glory and your glory alone. I pray, Lord, that you would remove any hindrances from me for this message, that you would loosen my tongue, ensure there are no trips or failings or anything else that would distract from the point of the text today and that you would receive glory from all things. Lord, I acknowledge my utter dependence upon you. I pray, Lord, that we will take this message as the week moves forward and that we would apply it to our hearts through the working of your spirit. and that we would do all that we do for your glory. In your holy name I pray, amen. All right, you can be seated. So we have reached a new chapter and coming into Mark 11, this also starts a whole new unit or section of Mark. And so we're looking at entering in a different change, kind of like when we went into Mark chapter eight, there was a change in how Mark was writing, a change in how he was addressing his readers. And so we're gonna see a slight change in this unit on the focus, what he's talking about, and this unit will carry us all the way through the end of the gospel. And so as we left off last week, Jesus was approaching Jerusalem, the final leg of his journey. He was leaving Jericho, had healed the blind man there. And the theme of the last unit was on the way to Jerusalem. And we saw that repeated over and over again, as he was teaching his disciples

about servanthood, about what it meant to be a disciple, what it meant to be on the way to Jerusalem, following him. And so as we've approached this new section, I want to go over a little bit longer introduction than I would normally do. But this is also in part to introduce this new section. So as we get into this new section, we're going to begin with these first 11 verses where he's going to arrive at the temple. And chapters 11 through 13 will include many interactions of Jesus at the temple with the religious leaders, which will ultimately lead to conflicts. He is essentially rejecting the shadow of the temple, the shadow of the sacrificial system. And he is showing that that is futile in its attempt to justify anyone. And this conflict that he gets into with its leaders will ultimately lead to his rejection, betrayal, condemnation, and ultimately his death. So we're beginning to see the the foundation laid for what will ultimately turn into his murder. Now, as we're getting into this large section, I want to discuss one thing with you that may be a little different than what you've heard before. And just want to put this idea out there as a slightly different way to view this section that we're getting into in Mark. Now, usually whenever we read about the entry into Jerusalem, we think about Palm Sunday and we think about the celebration about the week of passion and those kinds of things. And there's a very convincing argument, very convincing evidence in scripture that Jesus actually arrived in Jerusalem some six months before Passover. And that the occurrences in Mark from 11.1 through 16.8 didn't occur in seven days, it actually occurred, part of it did, but the vast majority of it actually occurred over a period of four to six months of him ministering in Jerusalem long before he actually arrived at Jerusalem. Jerusalem is considered, it's been primarily celebrated since the 4th century that the Passover week was his only week in Jerusalem. There's a lot of evidence contrary to that, so I want to go over that with you just a little bit here to understand the context of what we're talking through. It doesn't greatly change the interpretation of what he's doing here, but the content and the way Mark wrote this, if you guys recall who have been working through Mark with me, we, at the very introduction of Mark, we talked about how Mark doesn't write in a normal, linear fashion, right? He brings in different stories from different times, from Peter's memory, and he lays it out to make a specific point. So in other words, some things that Mark does and talks about may have actually happened before when he said it did, because of the way, the point he's trying to make about who Jesus is in very specific contexts. So if you guys remember the different units of Mark, He makes very specific points using Jesus's life to do that. Well, there's no exception in this third unit here in Mark, third and final unit. And there's a couple of reasons why. So let me give you those. The Feast of Tabernacles was actually the feast that was customarily throughout Jewish writings, the one that was used to be celebrated with branches cut from the field, hosanna being shouted. That was not a Passover celebration. That was a Feast of Tabernacles celebration. The Feast of Tabernacles happened in the

Fall, Passover happened in the Spring. And so you have this difference in which Feast was actually taking place. John also, in John 10, 22, records Jesus as being in Jerusalem at the Feast of Dedication, which takes place in December. So that also falls in line with Jesus being in Jerusalem or the area of Jerusalem to a ministry there six months before or four months before Passover, December's in about four months before. So the arrival timeline of him coming at the Feast of Tabernacles would actually make perfect sense. And then throughout Mark, we see allusions to there being a much broader and longer period of time. There's several instances that we'll see throughout 11 through 16 where it says Jesus left the city and went and stayed overnight in Bethpage and Bethany. Multiple times it says, and I taught daily in the synagogues over and over again. And so it leans itself to a timeline much longer than one week. And then Mark stops tracing a day to day track of what Jesus was doing in Mark 11 and verse 20. So just a little bit after here where we're talking this morning. And then everything else if you follow just a one week rule, everything else from 11:20 to his betrayal would have to happen in a day and a half. And if you're familiar with 11:20 through his betrayal, there is too much to happen in a day and a half. It's almost physically impossible to have that many things happen in a day and a half. And so I just, I'm offering to you the perspective that there is, it's very likely that Jesus was ministering in Jerusalem much longer than just seven days. And the reason for Mark writing it in the way that he did, number one, he writes very concisely. Number two, he is writing his book in a way to have it be able to be spoken of and remembered from an oral perspective, excuse me. And so for him to have a simple, concise way, he just lays everything out with no linear fashion. He just puts all the stories in there for you to remember. So I'm not trying to throw off Easter celebrations. I'm not anti Holy Week of the things that are normally celebrated on the week of Palm Sunday, the Easter or anything like that. I'm just letting you know, scripture pretty clearly teaches that there is more time that Jesus spent in Jerusalem than just those seven days. And so I just want us to have that perspective as we get in here, because ultimately it helps us understand the broader perspective of Mark. It helps us understand that Jesus did a lot of ministering in Jerusalem when he arrived there. And we'll be able to see a better flow of Mark throughout, especially since he commits a third of his book. This is essentially a third of Mark's gospel to Jesus's ministry in Jerusalem. and in the outlying areas. So with that in mind, the main thing that we're going to see first through the chapters 11 through 13, as I mentioned a moment ago, is the fact that Jesus is here in this area. and mainly to address the issue of the temple. We're going to see him arrive in Jerusalem and the first thing he does today in our text is go straight to the temple and he takes a survey and we're going to talk about that a little bit more. But then throughout the next two chapters 11 through 13 he over and over and over again shows himself as the true sacrifice. And he is going to over and over show himself as the one true temple, that the original temple was

simply a shadow, it was something that pointed towards him. And he's going to show his rejection of the religious practices and ceremonies as being insufficient to save the people of God. We're going to see it culminate ultimately in the tearing of the curtain later on upon his death, the Holy of Holies being torn away. And so as we saw last week, he fulfilled first of all his messianic, he began to look towards his messianic title and embracing that when he healed a blind man in fulfillment of Isaiah 29, 18 through 20. So if you recall, we mentioned that last week where he fulfills that first step to embracing who he is as a Messiah. And so today we're going to be taking a look into the subtle messianic overtones of his entry into Jerusalem, the subtle things that he fulfills both as the anti-type and the fulfillment of specific prophecies as we go through today's text. So if you would look at verses one through three for me for number one, prophecy spoken. So we're gonna see Jesus prophesy here. as to what the disciples are going to do. Prophecy spoken, point number one. Let me reread verses one through three to refresh our familiarity with it. And as they approached Jerusalem at Bethphage and Bethany near the Mount of Olives, he sent two of his disciples and said to them, go into the village opposite you. And immediately as you enter it, you will find a colt tied there on which no one yet has ever sat. Untie it and bring it here. And if anyone says to you, why are you doing this? You say, the Lord has need of it. And immediately he will send it back here. So, as we dig into this first section here, I want you to make special note of all the Messianic overtones of where he's coming from. So the first thing I want us to notate is that they have finally arrived at Jerusalem. We have spent chapters now, chapters 8 through 10, looking at him traveling to Jerusalem. He's on the way to Jerusalem over and over Mark says he's on the way to Jerusalem. And so he's finally arrived and he's coming in from the eastern side of Jerusalem. Bethany and Bethphage is on the eastern side. The road to Jericho is different then than it is now. If you look at the map now, the road from Jericho to Jerusalem goes a different way, but the road at that time took him right through Bethany and Bethphage. And so here he is arriving at the Mount of Olives. Now you might remember Bethany and Bethphage as the place where Jesus did ministry as according to the Gospel of John. He was familiar with Martha. He lived and stayed there with Martha as we'll see here shortly. Raised up Martha's brother Lazarus from the dead according to the gospel of John and so this eastern side of the city He's coming in and the reason why they call it a mount is because it's some 300 feet higher than Jerusalem Elevation so he comes essentially you can imagine this road coming up and And there's this hill, and you crest this hill, and then 300 feet below you is the city of Jerusalem. And you're coming onto this display of a high number of olive trees. Bethphage means unripened grape, or unripened fig, excuse me. And so, he's arrived here on the eastern side of Jerusalem, finally at his destination. Now you may wonder, why is the Mount of Olives so significant? Why did Mark notate that? Because we know Mark is very concise. He doesn't say anything without meaning.

And so why did he bring up the Mount of Olives? Well, the Mount of Olives holds a high degree of significance to Messianic prophecy, to the significance of Old Testament happenings. In fact, in Ezekiel 11, verse 23, Ezekiel 11 and verse 23, the glory of Yahweh went up from the midst of the city and stood over the mountains, which is east of the city. So the Mount of Olives was prophesied in Ezekiel as being the place that the glory of God would one day rest, raising up from Jerusalem to the east side of the city. Zechariah offers something similar as he describes the Mount of Olives in Zechariah 14 in verse four. And in that day, his feet will stand on the Mount of Olives, which is in front of Jerusalem on the east. And the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half towards the south. And this indicates God's judgment coming from the Mount of Olives. So we see God's glory resting on the Mount of Olives. We see God's judgment ultimately coming from the Mount of Olives, both by prophecy. And also David had significant interactions with the Mount of Olives in 2 Samuel 15, 32, as that was a place of worship. So he would exit the city of Jerusalem and go up to the Mount of Olives, the mountain on the side of Jerusalem and worship there. So we see heavy indications from the Old Testament of the significance of the Mount of Olives. And so Jesus entering on that side of Jerusalem was not an accident. It wasn't just simply the easiest way to get there. This had significant messianic, subtle, but still significant messianic overtones of Jesus coming to Jerusalem to complete His final mission, to culminate the crescendo of His work on earth. And even rabbis in extra biblical writings and even Josephus himself associated the Mount of Olives with the coming of the Messiah. So this is not anything new. This is where the Messiah himself, where God's glory, God's judgment, the things that God would do in Jerusalem, the Mount of Olives played a significant role in that. And I bring that up and drive that home so heavily because Mark is showing us that Jesus is the Messiah without telling us that Jesus is the Messiah. Remember, throughout Mark, he has over and over again insisted on and recorded Jesus shushing people about his messianic mission, shushing people about him being the Messiah to prevent the revolt that could potentially come from it. And so Mark is essentially telling us that Jesus is the Messiah without spelling it out in so many words. So as he's arrived at the Mount of Olives, he's looking down over Jerusalem, there's three little suburbs, if you will, of Jerusalem, Bethany, Bethpage and Bahram. We don't know which one he sent the disciples to, but he said, Hey, you two, we don't know which ones again, Mark is not always clear on who he's the specific details of a situation, but he picks two of them. And he says, Go to this village. We don't know which one it could have been any of those three, but he sent these two to go get it and he gives them very specific instructions. Now, when you first read this, you don't necessarily think it's going to be a prophecy until the prophecy is fulfilled. But the specific details that Jesus gives here is kind of astounding. Frankly, go into the village opposite you and

immediately as you enter it, you will find a cult tied there on which no one has ever set. Untie it and bring it here. If anyone says to you, why are you doing this? You say the Lord has need of it. And immediately he will send it back here. So he gives very specific instructions to these two men to go to the village. You'll immediately find the cult. It has to be one that's never been written. And we'll talk about the significance of that here in a little bit. They are to retrieve it. And if anyone says anything about it, you say the Lord has need of it. Now it's very important that we understand Jesus is speaking about His divine authority when He addresses Himself as Lord. He is literally telling the disciples in their response to this person who may or may not come up and say something, obviously we know that it does because we have the rest of the text, but he's telling them the Lord to say the Lord has need of it. He is once again displaying his exousia, as we talked about earlier in Mark, that Greek word that means divine authority. He is signifying the divine authority that he has by calling himself Lord. the Lord has need of it. So not only does he predict where the cult will be, where they will find it, it's one that has never been sat on, but then he even predicts what someone may say and then how they are to respond. So I want us to understand the significance of the foreknowledge and sovereignty of our Messiah here. He is prophesying exactly what will happen to the letter and it will be fulfilled in a matter of moments. These cities are not far away from the Mount of Olives. And so we get to see a sovereign decree laid out and followed to the letter. by the one who claims to be Lord. And that's our application for this first point. I want us to understand Mark is recording this not only for the subtle messianic overtones, he's telling us without saying it that Jesus is the Messiah, but he's also putting on a full display of the divine authority of the Messiah and showing that he is a true prophet who can prophesy and fulfill all of the same story. Now, again, we don't know which disciples it is. We know that Mark was likely getting his information for his gospel from Peter. So perhaps Peter was one of the ones that went. We don't know for sure. But I want us to understand the significance of the Mount of Olives, his following the sovereign prophecies from the Old Testament, the fulfillment of all those different passages we just looked at, and then his sovereign prophecy about this own situation that will be perfectly fulfilled. And we'll look at the fulfillment in a moment. But I want us to wrestle with and grasp that we serve a divine sovereign king. Who in something so minuscule was finding a cult, he has divine sovereign decree. He holds everything in his hands. As it's been said, there's not a rogue molecule in the universe. Our God is a sovereign king. Now you may say, Josh, that's a big stretch from something so insignificant as this second and third verse. No, no, understand the significance. Can anyone here predict 100% the next 15 minutes? Every aspect of it. Who's gonna respond, where to find something? We can try, but I can tell you we cannot sovereignly decree, prophesy, and have it come to fulfillment 100% in the next 15 minutes. Anybody wanna try? I can even show you

my notes and give you a leg up. It doesn't work. We are humans, but we serve a divine sovereign King. And we should rest in that all bows in perfect submission to the almighty creator. And this is a perfect example of his fulfillment as he calls himself Lord, exercising his divine authority. Number two, prophecy fulfilled. So we've seen the prophecy given. We've seen him give out and speak this prophecy that the prophecy spoken and now we're looking at the prophecy fulfilled in verses four through seven. It says, and they went away and found a colt tied at the door outside in the street and they untied it. And some of the bystanders were saying to them, what are you doing untying the colt? And they spoke to them just as Jesus had told them, and they gave them permission. And they brought the colt to Jesus and put their garments on it, and he sat on it. Now, they are going out as they were commanded. Everything is unfolding exactly as Jesus said that it would. They find a colt tied by a door. And I want to pause here on this particular animal. this colt. Now we know from other gospels that this colt is the foal of a donkey. So we know it's specifically a donkey. And the reason why this is significant is because this has been prophesied since Genesis. Did you know that God himself sovereignly decreed that there would be a colt associated with the Messiah all the way back in Genesis? It's amazing. Look at Genesis chapter 49 and verse 11. Genesis chapter 49 verse 11 if you're familiar with Genesis, you know that at this point in the narrative of Genesis Joseph has Saved Israel. He's moved his entire family to Egypt the land of Goshen He has his own sons and now it's time for Israel Or his father Jacob Israel To go to be with his father's or to pass away and In so doing, as was customary at that time, a dying patriarch would give out blessings to his children. And so if you read Genesis chapter 49, you see a list of all the children of Jacob listed out, giving the blessings that he has for them. And then suddenly, in Genesis 49, 11, as he's giving out the blessing for Judah, the significance of the tribe of Judah is what, anybody? The Messiah would come from the tribe of Judah. So he's significantly, he's purposely giving a blessing to the tribe of Judah. And in verse 11, he says, he ties his foal to the vine and his donkey's colt to the choice vine. He washes his garments in wine and his robes in the blood of grapes. And so you see the significance of the prophecy of Jacob himself and blessing Judah, who would ultimately have the offspring of the Messiah be of the tribe of Judah. you see this significant prophecy about his interaction with a colt. And if that wasn't enough, Zechariah 9, 9, through out Zechariah 9, you see him prophesy about the Messiah. But as significant that we know of is Zechariah 9, 9. I'm sure you've heard of it before through other Palm Sunday sermons or celebrations. But it says, rejoice greatly, O daughter of Zion. Make a loud shout, O daughter of Jerusalem. Behold, your king is coming to you. He is righteous and endowed with salvation. lowly and mounted on a donkey, even on a colt, the foal of a pack animal. So we now see the prediction all the way back in Genesis that the Messiah would come from the tribe of Judah, which we haven't even had that prediction yet. Jacob is simply blessing his

son, but under the sovereignty of God, he is telling us that Judah, this tribe, that we will then later on prophesy the Messiah would come from this tribe. And then we have Zechariah, also prophesying the specific Messiah himself would then come on it. So you see throughout scripture, this building upon itself and scripture ultimately over an overall meta narrative points to the Redeemer. So we see Jesus in getting this cult, there's a sovereign line of thought and prophecy all the way back from Genesis, all the way up through what Jesus is doing right now, as he then prophesies for the disciples to go get the very cult that he was said to be writing thousands of years before that. That doesn't make you sit up and pay attention a little bit to the sovereignty of our God, I don't know what will. because that is a beautiful depiction of Jesus being the sovereign Lord and following the commands and the plan and the decrees of the Father to the letter. And as if the cult itself in coming and in coming being prophesied, excuse me, from the Old Testament and him fulfilling that by getting that particular cult of a donkey. If that wasn't good enough, he also gives the old undertones of having it never been written before. Now, why would it matter that a cult had never been written before? Well, from a cultural aspect, only kings were allowed to ride animals that had never been written before. Kings would only write animals that had never been ridden before. And in the sacrificial system, there's significance in that you could only sacrifice an animal that had never been used for beast of burden before. Numbers 19.2 and Deuteronomy 21.3 are two prime examples of showing that you could only use an animal that had never been used or ridden or been a beast of burden before. So now we see the significance of him identifying himself as royalty for getting an animal that has never been used while also significantly showing the sacrificial side of the sacredness of an animal who had never been used for a burden. Do you see all the different things that Mark is pointing to subtly here to show this is the Messiah without saying this is the Messiah? And Jesus embracing it, putting on himself the full level of deity, the sovereign authority by calling himself Lord, identifying himself as king by riding on a beast that had never been ridden on before so that everyone would understand this is the king. And then commandeering that cult, which was a king's right in that day and culture to take any animal that he needed to, to complete what he needed to complete. while also symbolizing the significance of using a beast that had never been used before, which was the only way that the Lord would accept a sacrifice. That's a lot of deep layers in such a simple sentence, isn't it? But it's beautiful to see because Jesus is quietly and humbly in perfect fulfillment of Zechariah 9, identifying himself as the Messiah without bringing on himself the pomp and circumstance that the Jews undoubtedly would have raised up with had he just walked in and announced himself riding on a white steed with a crown on his head to defeat the Romans. Do you see the difference? He is, in a way, identifying himself as this while also pushing back on the Jewish misconception of who the Messiah is, which



we've seen him do throughout. Mark. So this significance in him writing in in this festival and having this exact fulfilled prophecy that he gave us just a few moments ago that we read in the first part of chapter 11, he's now fulfilling it with the most beautiful subtlety that you can even imagine. all because we serve a sovereign king. This doesn't happen by accident. This isn't something that you can just by chance roll the dice on and look and go, oh, look at all these cool things that happen to happen. There aren't happen to happenings in scripture. Is that even a phrase? I don't know. I just made it up. So it is now. There aren't accidents. Our God is sovereign and he showed us exactly who he is. And that's our application for this second point. Our God is sovereign and he showed us exactly who he sent to save his people. We know beyond a shadow of a doubt in these few verses, not to mention the rest of Mark, where he claims to be the Messiah, but now he's showing us that he's the Messiah. So how many times in Mark have we looked at something, a teaching that he gave, something he was showing his disciples, and immediately he followed up with the action to back it up. Do you guys remember that? Over and over and over, we've seen that through Mark. That's how he writes. Very little teaching, but a lot of action. Jesus has just spent the last three chapters, 8, 9, and 10, giving three different specific examples of Him telling and predicting His passion to teach the disciples truly who He is as the Messiah. And now here in chapter 11, as He enters Jerusalem for the first time, He is showing them He's the Messiah. And that's what I want us to also grasp on to white knuckle this truth. We have full confidence that Jesus Christ of Nazareth is the Messiah predicted throughout the entire Old Testament here to save his people. And we get to rest in that. We get to rest in the sovereignty of a God who would send that, bring it to fulfillment, and then show us that He is Him in such an amazing fashion. So I hope this solidifies your faith. I hope it lets you see some of the prophecies and foreshadows that are fulfilled in Christ, in Jesus of Nazareth, that was promised to us all the way back in Genesis 3. And immediately in that book, we start seeing these subtle points towards Jesus that he ultimately fulfills. Number three, the crowd's response. The crowd's response. Verses eight through 11. It reads, and many spread their garments in the road, and others spread leafy branches, having cut them from the fields. And those who went in front and those who followed were shouting, Hosanna, blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father, David. Hosanna in the highest. And Jesus entered Jerusalem and came into the temple. And after looking around at everything, he left for Bethany with the 12, since it was already late. Now, as we've seen the prophecy given and the prophecy fulfilled, now we see the crowd's reaction. Now, as I mentioned earlier, this was most likely the Feast of Tabernacles. These elements were not involved with the Feast of Passover. From a Jewish perspective, it just simply that's not how they celebrated Passover. The pilgrims who were traveling to Jerusalem for Feast of Tabernacles were all welcomed in this similar fashion. This was very common for

that particular feast. In fact, they would use green branches from all over the fields. It wasn't just palm branches in this kind of welcome. Hosanna, of course, meaning Save I pray and this was this was a common occurrence not just for this feast but also in the Old Testament in fact Jehu who was a king in second Kings 9:13 was welcomed in the exact same way So if you'd like to look for the precursor of this particular celebration, it's in second Sam or excuse me second Kings 9:13 J who was welcomed the same way and so this crowd coming up to him sees him riding on this Colt this donkey and And as he's entering, they begin to cry both in front and behind him, indicating a very large crowd, Hosanna, which means save, I pray. Blessed is he who comes in the name of the Lord. This is a quote from Psalm 118, verses 25 and 26. So they're quoting an Old Testament Psalm, and they're excited about this pilgrim that has arrived. But I think sometimes, as Western believers, we may read a little bit too much into what they're saying. Oftentimes we're celebrated, we would celebrate and be excited that the crowd recognizes that this is Jesus, the Messiah, and he's here, but that's simply not what this phrasing would allude to. In fact, all throughout Mark, we've known the crowd to misinterpret who Jesus is, right? We've seen them miss who the Messiah is over and over and over again, and this is no different. This was a common occurrence at the welcoming of the Feast of Tabernacles. This is something they would shout and welcome anyone coming into Jerusalem. And the phrase in verse 10 where it says, blessed is the coming kingdom of our father. David is not in fact a messianic indication like the son of David is. So if you remember at the end of chapter 10 last week, we talked about blind Bartimaeus. who shouted son of David and how heavy of a thick and messianic that title was. And we looked at several Old Testament passages that told us that. But the phrase here in this saying of the crowd is blessed is the coming kingdom of our father David. This is simply an eschatological perspective of the Jewish people because in their minds, the Jews would take back over Jerusalem with the rising up of the kingdom of their father David, this did not have a messianic overtone to it. This was simply a shout of praise of the people of that day. So they understood Jesus to be here on a pilgrimage. He's arriving there. He has probably had a crowd with him that was following him from Jericho. As we saw, there was a large crowd that left Jericho with him. So this crowd has likely followed along and they're all arriving here and he's the one riding on the donkey. And so they're surrounding him. But the idea of them completely understanding who he was as the Messiah prophesied in the Old Testament was likely missed by them. And we know that because in verse 11, He arrives at the temple with just the 12. If this was truly the Messiah and the crowd was this excited about the Messiah finally coming, remember the Messiah being promised and being fulfilled was the culmination of Jewish religion. Everyone looked forward to that. If they truly thought this was the Messiah, do you think they would leave his side on the way to the temple from the gate to the temple? No, of course not. They would have stayed with

him celebrating all the way to the temple. And if it was truly a Messiah, from a Jewish perspective, they would have made such an uproar that the Romans would have put down their celebration before they ever made it past the gates. And so this crowd, although excited about Jesus, and we see them singing the psalm to him, likely missed the messianic overtones of who he truly is. But Jesus, in arriving in Jerusalem in a humble, quiet fashion, peaceable on a back of a colt that had never been ridden before, perfectly fulfills Zechariah 9. And so he arrives. enters Jerusalem, and then comes to what ultimately is his destination. The whole reason he has come to Jerusalem, the whole reason Mark has showed him traveling on the way to Jerusalem, is to come to the temple. And in the most anticlimactic way that Mark can write it, and Jesus entered Jerusalem, came to the temple and looked around. He's arrived, this is almost anticlimactic for him entering Jerusalem, isn't it? Mark just records him arriving and taking a look around. But the significance of that word looking around in the original language is exactly what we talked about back in chapter 10 in verse 23 of Mark. If you recall chapter 10, the beginning of chapter 10 was the rich young ruler. Do you guys remember that? The rich young ruler coming and looking to his own righteousness, looking to his own wealth. And then the rich young ruler, when he was corrected by Jesus, left, right? He just got up and left, sad. And Jesus looked around with authority. Do you guys remember that? He looked around the disciples. Were the disciples going to follow this man? That same word for authoritative survey or authoritative looking around to gather information is the same word used here. Jesus is loading his gun, so to speak. He's coming to the temple. It's likely the court of men, which is the outer, one of the outermost areas. Come in and he does an authoritative survey. He is taking it all in. He's finally arrived at the temple and he's looking to see what's going on. And we know he doesn't like what he sees because the very next time he interacts at the temple, you'll look down at verse 15, he drives out the merchants. He is taking an authoritative survey of the temple of his father and he doesn't like what he sees. And we know that because of what comes on later on in chapter 11. So ultimately, this whole thing of him proceeding into Jerusalem was to show us that he is the Messiah and to arrive at the place where he is in effect, in our language, loading his gun for combat. because he is going to write what the Jews have done to the temple and show that he is the true temple, the true sacrifice, the true Messiah, despite all of their incorrect beliefs, despite all of their skewed laws that they added on, despite all of their extra practices that they put into that sacred place, he is going to show them he is the true son of God. And after taking this authoritative survey of the temple, looking around, he left for Bethany with the 12 since it was already late. Matthew chapter 21 and verse 17 says he ends up spending the night in Bethany. So now he's entered Jerusalem, he's finally arrived the destination that he spent so much time getting to. And our overall application once again is to look at this and have absolute confidence in the sovereignty of God. Do you

see a theme here in our application from this text? The sovereignty of God is on absolute full display for us to relish in. Because our hope and confidence is in Jesus as the Messiah. And everything in these 11 verses points to Jesus of Nazareth being the Messiah that has been promised for centuries. And we can sit here this morning in absolute confidence that Jesus is the true and better Adam. We can sit here today and understand that Jesus in coming into the temple, and we know what he's going to do later on, and we'll address it more when we get there, but him coming and establishing his authority over the temple shows us that he is the true and sacrificial lamb. Him coming in and showing Himself as the one who fulfills all of these prophecies, all of the shadows that have been pointing towards this Redeemer, gives us absolute confidence that He is the true Israel and it is Him and in Him alone that we rest. So the beauty of the entry into Jerusalem, often called the triumphal entry, is not the people's recognition at that time because they missed it. The true beauty of this is the subtlety of Jesus fulfilling his messianic title in the most subtle, humble, discreet, meek way that you can imagine. That is the true King. That is the true Messiah. The one who would enter not with pomp and praise, but who humbly enters on the back of a foal. who comes in to offer Himself as the true Lamb so that you and I might live an eternity with Him. So I hope that these applications have helped you white knuckle with confidence who Jesus is. That He is the sovereign King, the one true Messiah who dispels all of the misconceptions that the Jews have added on to the law, to the temple, to the sacrificial system, and that He is the one that we serve and by grace, through faith, we are united with. So in conclusion, as Jesus has arrived here at his final destination, he has taken his survey, and now he is going to, through the next several chapters, show the failure of the sacrificial system to save anyone. Because ultimately, by God's law, we talked about this in Sunday school today, the law of God is there to show us that we're sinful human beings. Because no one can perfectly, personally, and perpetually live out every aspect of the law of God. And so Jesus in coming to the temple is going to show us over the next few weeks as we continue to march towards his sacrifice of himself, we're going to see him reject that skewed view that the Jews have lifted up so high. And our Savior has arrived. And we get to rejoice in His arrival to complete the atoning sacrifice that He will ultimately offer Himself to fulfill. So let's, throughout this next week, my prayer for us is that we would take this sovereign view of God, this way that He has revealed Himself, and we will rest our weary heads on it each and every day. As Spurgeon said, there's no greater pillow for the believer to rest his head every night than on the sovereignty of God. Because when you know who's in control, you don't have to worry about what's going on around you, do you? And it's easier said than done, don't get me wrong. It's so difficult in a broken and sinful world to remember and look that in in front of us. And that's why I want to make sure I'm driving this home for us today, so that throughout this next week, we can tackle everything that this broken world will throw

at us while resting our heads safely in the arms of our sovereign King. Let's pray. Dear Heavenly Father, we are so thankful to come together today to see and view your sovereignty, to see the fulfillment of Jesus of Nazareth as the true Messiah, as the atoning sacrifice that he will give, his rejection of the skewed view of what man made, that original shadow. And that over the coming weeks, we would embrace with confidence who he is, that it would deepen our faith in you through the working of your spirit as you apply these words to our heart. Help us to remember the sacrifice that's coming as in a moment we partake of the Lord's table together. In your holy name I pray, amen.