

Program: SS Panel 2024 3 Q

Quarterly title: The Book of Mark

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Lesson Title: #9 Jerusalem Controversies

Section (Day) title: - Sunday: The Triumphal Entry

Note: This color and font = quarterly text

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J Dinzey 2024 Q3 L9 The Triumphal Entry

Jerusalem Controversies

SABBATH AFTERNOON

Read for This Week's Study: *Mark 11; 1 Kings 1:32–48; Zech. 9:9, 10; Isa. 56:7; Jer. 7:11; Mark 12:1–34.*

Memory Text: " 'And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses' " (*Mark 11:25, NKJV*).

A series of five controversies between Jesus and the religious leaders are recorded in Mark 2 and 3 (see lesson 3). In this week's lesson, when Jesus arrives in Jerusalem, He has a series of six controversies with the religious leaders. The two sets of controversies are like bookends at the beginning and ending of His earthly ministry. Each set deals with important issues in the Christian life. Jesus' instructions, even in these polemical situations, help to guide believers both in fundamental issues of faith and in practical issues of everyday experience.

The religious leaders come to confront, confound, and defeat Jesus, but they never succeed. **Part of this week's lesson will include analyzing just what it is that brings**

people into opposition to God and consideration of what Christians can do to break through prejudice and speak to the hearts of those resisting the Spirit's call.

In Mark 11 Jesus' ministry will be in Jerusalem for Passover (March-April). Mark 11–16 covers little more than one week; the narrative time has slowed down markedly. The first 10 chapters cover approximately three and a half years. This slowdown points to the importance of these closing scenes.

**Study this week's lesson to prepare for Sabbath, August 31.*

SUNDAY

August 25

The Triumphal Entry

Read Mark 11:1–11 and Zechariah 9:9, 10. What's happening here?

Mark 11:1–11 Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples;

2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it.

3 And if anyone says to you, 'Why are you doing this?' say, '**The Lord has need of it,**' and immediately he will send it here."

4 So they went their way, and found the colt tied by the door outside on the street, and they loosed it.

5 But some of those who stood there said to them, "What are you doing, loosing the colt?"

6 And they spoke to them just as Jesus had commanded. **So they let them go.**

READ

At His birth the Saviour was dependent upon the hospitality of strangers. The manger in which He lay was a borrowed resting place. Now, although the cattle on a thousand hills are His, He is dependent on a stranger's kindness for an animal on which to enter Jerusalem as its King. DA 569.4

Mark 11:7 Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.

>> the kings and conquerors would ride on horses full of armor I Jesus is riding on a lonely donkey. A donkey is a symbol of humility and even peace.

Mark 11:8 And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road.

9 Then those who went before and those who followed cried out, saying: "Hosanna! 'Blessed is He who comes in the name of the Lord!"

G5614 (Mounce) ὡσαννά hōsanna 6x: Hosanna! save now, help now, **Mat 21:9; Mat 21:15; Mrk 11:9-10; Jhn 12:13.**

G5614 (Strong) ὡσαννά hōsanna ho-san-nah' Of Hebrew origin [H3467] and [H4994]; *oh save!*; *hosanna* (that is, *hoshia-na*), an exclamation of adoration: - hosanna.

*****READ*****

Jesus entered from the east, descending the Mount of Olives and likely entering through the Golden Gate onto the Temple Mount (a gate now bricked shut). The entire city was stirred by His entry, everyone recognizing the significance of His symbolic action. The crowd that accompanied Jesus shouted **hosanna**, a term originally meaning "save now," but eventually coming to mean "praise to God."

*****READ*****

Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. No sooner was He seated upon the colt than a loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. DA 570

Mark 11:10 Blessed is the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!”

11 And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

>>> Jesus entering Jerusalem on a colt was a fulfillment of prophecy

By fulfilling this prophecy:

>>> the message to the disciples of Jesus and the Jews, the is clear, he is the Messiah - He is the One they have been waiting for.

Zechariah 9:9, 10 “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! **Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey,** A colt, the foal of a donkey.

10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion *shall be* ‘from sea to sea, And from the River to the ends of the earth.’

Lo, this is our God

Isa 25:9 And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Mark 7:6 He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: “This people honors Me with *their* lips, But their heart is far from Me.

Half this story involves Jesus sending two disciples to a nearby village to retrieve a donkey for Him to ride on into Jerusalem. Why is so much time spent on this account?

The answer is twofold. First, it demonstrates Jesus’ prophetic powers, enhancing the dignity of His arrival and linking it to the will of God. Second, this aspect of the story links to Zechariah 9:9, 10, which speaks of the king as riding into Jerusalem on a donkey. It is reminiscent of the entry of Solomon into Jerusalem on a donkey (*1 Kings 1:32–48*), when Adonijah tried to usurp the throne, and David commanded that Solomon be immediately crowned.

*****READ*****

“Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne.”
—Ellen G. White, *The Desire of Ages*, p. 569.

*****READ*****

Never before had the world seen such a triumphal procession. It was not like that of the earth's famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode. DA 572.2

Jerusalem is located in a hilly region, at an elevation of about 2,400 feet (about 740 meters). In Jesus' day its population was perhaps 40,000–50,000, but this swelled at Passover. The city covered only about 250 acres, but the temple mount covered about 37 of those acres. The beautiful temple complex dominated the city.

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The time for secrecy, which Jesus had insisted on throughout most of Mark, has passed. Now Jesus openly enters Jerusalem using a well-known royal symbolic action. He enters the temple, but because it is late in the day, He simply looks around and

then retires with the twelve disciples to Bethany. What could have turned into a riot or revolt instead ends with Him quietly retiring. But the next day will be different.

The idea of riding on the donkey invokes the idea of humility. Why is that such an important trait, especially for Christians? What have we, in light of the cross, to be proud about?



Additional notes:

Blessed be the King, etc. — Mark ([Mrk 11:9](#), [Mrk 11:10](#)) more fully, “Hosanna,” that is, “*Save now*,” the words of [Psa 118:25](#), which were understood to refer to Messiah; and so they add, “to the Son of David, blessed is He that cometh in the name of the Lord ([Psa 118:26](#)), Hosanna in the highest.” This was the very loftiest style in which He could be saluted as the promised Deliverer. *Jamieson-Fausset-Brown* on Luke 19:38

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boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas. DA 570.1

Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. It would bring Him to the cross. But it was His purpose thus publicly to present Himself as the Redeemer. He desired to call attention to the sacrifice that was to crown His mission to a fallen world. While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene. DA 571.2

The events connected with this triumphal ride would be the talk of every tongue, and would bring Jesus before every mind. After His crucifixion, many would recall these events in their connection with His trial and death. They would be led to search the prophecies, and would be convinced that Jesus was the c. Messiah; and in all lands converts to the faith would be multiplied. DA 571.3

In this one triumphant scene of His earthly life, the Saviour might have appeared escorted by heavenly angels, and heralded by the trump of God; but such a demonstration would have been contrary to the purpose of His mission, contrary to the law which had governed His life. He remained true to the humble lot He had accepted. The burden of humanity He must bear until His life was given for the life of the world. DA 571.4

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