

Mark(50) 11:1-11

1. Entering Jerusalem

Today's passage is about the incident in which our Jesus entered Jerusalem to die on the cross. **The events in today's text are recorded in all the Gospels—Matthew 21, Luke 19, and John 12—and although there are slight differences in the order and content, they all depict Jesus riding a donkey as the King of Peace amidst the hymns of the people.** We need to look at when this day was. Today's text does not reveal when this day was, but John 12 tells us that this day was five days before Passover, the day Jesus was crucified and died. In other words, Jesus was crucified on Passover, on a Friday. If it was five days before, when was it? Sunday, that is, the Lord's Day. **On Sunday, Jesus entered Jerusalem as the King.** Verse 8 of today's text shows that on this day, many people spread their cloaks on the road and bring branches cut from the fields, all of them greeting the king. Chapter 12 of John tells us that they greeted Jesus, the king, holding palm branches. **That's why this day is called Palm Sunday, and some churches celebrate the Sunday before Easter as Palm Sunday. And that week becomes Passion Week. This is because Jesus suffered and was crucified on that Friday of the week.**

Jesus entering Jerusalem with the Jews as King on Sunday previews the amazing work of salvation of God that will soon be accomplished. This is because one week later, on Sunday, Jesus will be resurrected, enter heavenly Jerusalem as the King of glory, and sit on the throne of heaven. At that time, all the people who belong to Jesus will also reach the glory of heaven with Jesus and praise Him. In this way, the events in today's text that occurred on Sunday are connected to the events of Jesus' resurrection that occurred on the next Sunday. And from the day Jesus was resurrected, the Sabbath, which was Saturday, the last day of the week, changed to Sunday, the first day of the week. How was the Sabbath originally observed? At the time of the first creation, God rested on the 7th day after completing 6 days of creation. What does it mean that God rested here?

Psalm 132:13-14, "For the Lord has chosen Zion; he has desired it for his dwelling place: 14 "This is my resting place forever; here I will dwell, for I have desired it."

The original meaning of dwelling is "enthroned," meaning "sitting on a throne." In other words, God, who has completed all creation, enters Zion on the Sabbath, sits on the King's throne, reveals the glory of the Creator, and rules over all the creation. This is God's rest. It began on the Sabbath, the 7th day after creation. The salvation that Jesus comes and achieves also follows this pattern of the first creation. **Jesus Christ, God the Son, completes the salvation work of all new creation through his death and is resurrected on Sunday, enters the heavenly Jerusalem pointed to by Zion, and reaches eternal rest. This means that Jesus sits on the throne in heaven as the new creator to rule. And when Jesus enters eternal rest, he takes all the people who belong to him with him.**

However, this reality of the glory of heaven is first fulfilled as a reality on earth during the public life of Jesus in today's text. On the Sunday before Jesus died, Jesus entered Jerusalem to sit on the king's throne along with the Jewish people who wanted to serve him as king. But we can't see the glory of the world through Him. Jesus so humbly enters Jerusalem riding on a donkey. And then where does He go? Where was the throne of Jesus' glory revealed on this earth? It was a cross. **On this earth, Jesus sits on the king's throne by being crucified, and the glory of Jesus as king is revealed through his death on the cross. By becoming the lowest, he reveals the glory of the greatest King of Heaven.** Please remember this and read today's text.

First, in verses 1-7, when Jesus approached Jerusalem, he sent two of his disciples first. He says that when they go to the village, they will see a donkey tied that no one has ridden yet. He tells them to untie it and bring it to him. And when someone comes and asks why they are doing this, Jesus tells them to say, “*The Lord needs it,*” and then he will send it. The disciples went and found a donkey tied, and when they untied it and tried to bring it in, the man there asked them what they wanted to do, and they answered as Jesus had said. He allows them to take it and brings it to Jesus, and Jesus enters Jerusalem riding on the donkey. Although it is an untamed donkey that no one has ever ridden, it obeys Jesus and Jesus comes riding on it. Jesus, the King of kings and the Son of God enters as a humble king, riding on a donkey suitable for a child or the most insignificant person. This is the way of the cross.

However, Jesus entering Jerusalem as a humble king riding a donkey was also an event that fulfilled God's promise. In verse 8 of today's text, we see many people coming out and cheering and accepting Jesus as their king. How could so many people come out and greet Jesus? **In Chapter 12, as the Passover was approaching, many people living scattered throughout Judea were coming to Jerusalem to celebrate the feast. When they heard that Jesus was coming to Jerusalem, they came out holding palm branches to meet Jesus. This scene is expressed in detail in verse 9 of today's text, and when Jesus enters Jerusalem, we see the Jews going in front and following behind, shouting and greeting Jesus riding on a donkey with great enthusiasm. The Jews and disciples of Jesus, who knew the words of the Old Testament very well, would have been reminded of God's promise about the Messiah King when they saw this scene.** There is a place where the promise was given that when the Messiah King comes in the future, he will come riding on a donkey. Chapter 49 of Genesis and Chapter 9 of Zechariah.

Genesis 49:10-11, “The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples. 11 Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.”

This passage is from Jacob's blessing to his son Judah. The true king will come through the tribe of Judah, and he will come as the king of peace. A donkey for him will be tied to a vine, and he will come riding on the donkey. And, as the wine indicates, He is the One who will cleanse the sins of His people with His blood. Jacob prophesied that the true Messiah would come as a descendant of the tribe of Judah. Zechariah 9:9-10 explains the events of today's passage more clearly.

Zechariah 9:9-10, “Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim and the war horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.”

It is said that the people of Jerusalem shall rejoice for the true Messiah will come. He will come as the King of Peace riding on a donkey, defeat all the enemies of this world, and save his people. And now that time has come. So when the disciples and the Jews, who had seen and heard Jesus perform all kinds of miracles and preach the gospel of the kingdom of heaven, heard that Jesus was entering Jerusalem riding on a donkey, they spread their cloaks on the road and took branches cut from the field. They come forward, believing that the time promised in the Old Testament has arrived, and are cheering and enthusiastically accepting Jesus as the Messiah. They probably expected that something great would happen in Jerusalem, that the Messianic kingdom would soon be established, and that the

glory of Jesus as King would be revealed. This scene from today's text was also evidenced in the Old Testament. It was the time when David's son, Solomon, was established as king.

2. King of Glory

1 Kings 1:32-35, 40, "King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king. 33 And the king said to them, "Take with you the servants of your lord and have Solomon my son ride on my own mule, and bring him down to Gihon. 34 And let Zadok the priest and Nathan the prophet there anoint him king over Israel. Then blow the trumpet and say, 'Long live King Solomon!' 35 You shall then come up after him, and he shall come and sit on my throne, for he shall be king in my place. And I have appointed him to be ruler over Israel and over Judah."... 40 And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise."

King David's son Solomon was also anointed as king and came riding a mule to sit on the throne. At that time, all the people shouted loudly and welcomed Solomon as king. And now, when Jesus, the true son of David, comes riding on a donkey to sit on the throne as the anointed Messiah, many Jewish people are shouting and welcoming him. That's what the disciples must have thought at that time. Now, the time has come. It seems that this is the time of glory that Jesus has spoken of. It seems that Jesus is finally about to reveal his glory as the Messiah King to this world. It seems that the Messianic kingdom is about to be established in Judea. As many held up palm tree branches and welcomed Jesus as their king, they must have thought that the glory of Jesus was about to be revealed.

But here's something to think about first. The question is whether the faith of those who welcomed Jesus as king with such enthusiastic cheers was the true faith. How has the Gospel of Mark shown the disciples so far? They continued to show themselves as foolish and slow to believe and showed us as not believing in the gospel of the cross and rather opposing it. And this will be revealed even more when Jesus is crucified and dies. They will all abandon Jesus and run away, and Peter will deny Jesus. **So, did the disciples understand this incident correctly? John 12:16 shows that the disciples did not correctly understand the incident in today's text where Jesus entered Jerusalem as a king riding on a donkey.**

John 12:16, "At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him."

It means that they didn't understand what was going on. The Gospel of Mark shows this over and over again. **Jesus' disciples were like this, but what about the Jews? It seemed like they were cheering and enthusiastically accepting Jesus as the King of the Messiah, but if you look into their hearts, this was not the case. It was not true faith.** There have been places where the false beliefs of the Jewish people have been revealed before.

John 6:14-15, "When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" 15 Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself."

When Jesus performed the miracle of five loaves and two fish, a large number of Jews, about 5,000 men, and about 20,000 including the elderly, women, and children, were enthusiastic and tried to make Jesus their king. Then He said that the reason they followed him was because they ate and were satisfied. And Jesus does not become their king. In other words, their faith was a false

faith belonging to the world, and their acceptance of Jesus was simply a false acceptance to satisfy their greed. The intention was to serve Jesus as the king of the world. The same goes for the incident in today's text. They are the same people. It hasn't changed. **If it were revealed that Jesus did not come to give the world, they would soon turn into an angry mob and turn away from Him. When times of hardship and trials come, it will be revealed whether their faith is real or fake.** Starting from verse 9 of today's text, the Jews are entering Jerusalem together, with Jesus at the center, as if they were participating in a king's procession, going in front of Jesus on a donkey and following behind him. And they shout and shout.

Mark 11:8-10, "And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"

In Chapter 9 of 2 Kings, the people spread their outer garments on the road when Jehu was installed as king. The people took off their outer garments and spread them on the road. In other words, it is an image of welcoming the king. The palm branches, which are branches cut from the field, are a symbol of joy and victory. In Leviticus 23, it is commanded to rejoice before God by waving palm branches during the Feast of Tabernacles. In addition, the Jews had a custom of holding out palm branches and waving them whenever they won a war or had a joyful event, and when greeting a victorious king. And what does Hosanna mean? Today's text is connected to the words of Psalm 118, which are clearly expressed there.

Psalm 118:24-26, "This is the day that the Lord has made; let us rejoice and be glad in it. 25 Save us, we pray, O Lord! O Lord, we pray, give us success! 26 Blessed is he who comes in the name of the Lord! We bless you from the house of the Lord."

"Save, O Lord" is the meaning of Hosanna. They shout Hosanna, Lord, save us. And they shout that Jesus is their Lord and King. They were shouting for the kingdom of David, which points to the kingdom of the Messiah. Although this seemed such a beautiful sight, their shout was not from true faith. It sounded like a confession of faith but it wasn't. **They were not shouting Hosanna to save themselves from their sins. They did not accept Jesus as the King of Grace who would save them from all their sins and lead them to the glory of heaven. What the Jews were waiting for was a worldly Messiah who would liberate them from Roman oppression, satisfy their hunger, and bring them worldly glory.** In verse 10, they cried out, "The kingdom of our father David," and they wanted a strong kingdom like the one in David's time to be established. They cheered with enthusiasm, expecting that the king of the world would come, establish an earthly kingdom, and meet their worldly needs. That was the salvation they wanted.

This was also the case in the Old Testament. **Even when the Israelites wanted to become like the nations and appointed Saul as king, the people cheered and were enthusiastic and gave thanks to God. But what did God say to those people? He said they abandoned me.** It was not an acceptance of faith that saved the King of the true kingdom of God. It looks the same here. It may seem like they have accepted Jesus, but in reality, they have abandoned Him.

How will these Jews, who cheered Jesus by shouting Hosanna and calling him the King of Israel, change in the near future? Five days from now, they will become an angry crowd, shouting in anger, "Crucify Jesus!" They believed there was no reason to believe in a Savior who does not give this world, a King who does not reveal his glory through worldly glory. No, this Savior became something they must actively hate and throw away. False beliefs are revealed in due time. **If you look at church history, many apostasies occur during times of tribulation and trials. However, through this, Jesus**

distinguishes between sheep and goats, wheat and weeds, and keeps his church pure. We must remember that even now, the Lord who sits on the throne of heaven is carrying out this ministry. He does it through the true gospel of the cross. And no matter what hardships or trials we face, we must hold on to this gospel and keep our faith firm.

In fact, for Jews with worldly faith, the cry “Hosanna, blessed is he who comes in the name of the Lord” and the cry “Crucify Jesus” is the same. Both are cries of rejection of Jesus, the true savior. Rather than believing at first and then betraying and changing, it was a cry of disbelief from the beginning. In other words, we will welcome and accept the God who gives us the world, but we will abandon the God who does not give us the world. So they welcome Jesus as the king of the world, but they kill him as the king of heaven. **It is a false faith, and it is a sinful nature that remains within us. Even now, sometimes we think of the Lord who gives us this world, but don't we forget the Lord who gives us salvation in heaven by sacrificing his life?** The disciples of Jesus who were saved also had faith, but this sinful nature was revealed when Jesus went to suffer on the cross. Because of the hardships and trials that will come to them, they abandon, leave, and deny Jesus. **However, Jesus does not give up on his disciples until the end and restores their faith. Jesus restores us to true faith in our sufferings and trials.**

3. Humble King

Dear saints, please take a look at our Jesus in today's text. **As prophesied in the Book of Zechariah, the true Messiah enters Jerusalem to defeat the enemy and win, but there is no trace of worldly glory.** If Jesus comes as the king of the world, with worldly glory, to establish the kingdom of the world, what should he look like? Wouldn't it be right for him to come as a general, riding the best horse, wearing a sword, and leading an army, rather than as a donkey? And shouldn't He fight worldly wars and establish a strong and wealthy worldly kingdom? **However, our Jesus comes as the Prince of Peace, humbly riding on a donkey. He comes in such a low and low manner. And he takes the lowest path.** Where should you go now that you have entered the throne as king? The king's throne. Jesus sat on the king's throne on this earth, but where was Jesus' throne of glory? It was a cross where he was crucified and died so helplessly at the hands of sinners. It is the exact opposite of the king of the world sitting on a throne in worldly glory. **Jesus does not receive worldly glory. That is why the world cannot see the glory of Jesus. What Jesus said to his disciples will come true.**

Mark 10:33-34, “See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. 34 And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.”

This was the road Jesus had to take in Jerusalem. But who is our Jesus? Isn't he the true King who must be worshiped by all the kings of the world? Is He not the Son of Almighty God? Isn't He the King of kings and Lord of lords, the God who rules over all things? But when God, the glorious Son, came to this world to save his people, what did he look like from the beginning? He was born of a humble woman in a manger, He lived in a humble position, He suffered sorrows, and now He comes humbly riding on a donkey, suffers, and dies by being crucified. **However, hidden here is the amazing glory of Jesus that this world cannot know or see. We must look with faith at the hidden glory of our Jesus. He said, “For even His Son did not come to be served, but to serve, and to give His life as a ransom for many.”** Jesus loved us and served us until he humbled himself to our place and paid the price for our sins to save us. **We must discover there the Kingly glory of our Lord.** And we must discover the glory we enjoy within it. Participating in the king's glory is the glory of the king's people. So the glory we

possess is not of this world. It is not revealed in the reality of this world. It is our glory to participate in the glory of Jesus.

But the glory of Jesus in which we participate does not end here. **Where Jesus is lowest, he is also highest. Now, as one week passes and the following Sunday comes, the glory of Jesus in heaven will be fully revealed. The events in today's text are revealed as the reality of heaven's glory. Jesus will be resurrected on the Lord's Day, three days after he was crucified and buried. At this time, he will enter the heavenly Jerusalem with all the saints he saved and sit on the throne as the King of Glory. And in Jesus, we are those who have already spiritually entered the heavenly Jerusalem together with Jesus.** Hebrews 12:22 says, *"You have come to Mount Zion and the city of God, the heavenly Jerusalem."* This is the heavenly reality we enjoy. So today, this Lord's day is the day we entered the heavenly Jerusalem with Jesus, singing praises, and we testify of that reality through this worship service.

Dear saints, please remember that the glory of Jesus was revealed in two realities both earthly and heavenly. If so, our glory united with Jesus will also be revealed in two realities. The heavenly throne where Jesus sat after his resurrection and ascension appeared in this world as a cross. And Jesus' glory in heaven was revealed through his suffering in this world. In that case, our heavenly glory will also appear as suffering for a while in this world. If anyone would come after me, he said, let him take up his cross and follow me. Our glory on this earth is to follow the path Jesus walked. Until now, Jesus has taught his disciples that path through a life of humbly serving and testifying to the love of the cross. **And the time will soon come when this heavenly glory will be visibly revealed. It is the second coming of Jesus.** Our Jesus is coming again as the King of Glory. At that time, His visible glory of heaven will come. He will no longer come in a humble form riding on a donkey, but on a white horse with the heavenly army and deliver the final judgment on His enemies.

Revelation 19:11-16, "Then I saw heaven opened, and behold a white horse! The one sitting on it is called Faithful and True, and he judges and makes war in righteousness. 12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. 13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. 16 On his robe and on his thigh he has a name written, King of kings and Lord of lords."

Jesus will come as the king of victory and glory riding a white horse, and we will follow Him. And at that time, the true reality pointed out in today's text will come true. **When Jesus enters New Jerusalem in heaven after complete victory, we too participate in the procession of the victorious King Jesus, waving the palm branches of heaven, going before him and following behind him, saying, "Blessed is he who comes in the name of the Lord, who is ours!" We will enter heaven in glory, shouting joyfully.**

Revelation 7:9-12, "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10 and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" 11 And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, 12 saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

This is our reality of the true glory that will be revealed on that day. Together we, clothed in white robes washed clean in the blood of the Lamb, holding palm branches, will joyfully shout out praise day and night before the Lamb who sits on the throne. *"Salvation belongs to our God who sits on the throne, and to the Lamb... Amen Blessing and glory and wisdom and thanksgiving and honor and power and strength be to our God forever and ever. Amen."* **Dear saints, we can sing this hymn even now. We are among the people of heaven who sing the praise joyfully. And Jesus, the victorious King, is now sitting on the throne of glory, receiving our praise and ruling over all things. Therefore, until the day when we serve Jesus forever in the heavenly Jerusalem, waving palm branches, I hope that we serve and follow Jesus, singing hymns of joy even amid any suffering.**