

A PREVIEW OF GLORY

Mark 11:1-11

Intro: We come today in our study of the Gospel of Mark to what is usually called, “The Triumphal Entry.” The importance of this event is indicated by the fact that it is recorded in all four of the Gospel records:

- 1) In Matthew, 21:1-11.
- 2) In Mark, here.
- 3) In Luke, 19:28-40.
- 4) In John, 12:12-19.

In addition to the reading of our text in the Gospel of Mark, I want to take the time this morning to read the account which we have in the Gospel of John because he has given us some details that are not recorded in either Mark, or Matthew, or Luke. **(Read John 12:12-19.)**

The fact that this event, as amazing as it was, is recorded in all four of the Gospel records, is evidence of two things:

- 1) That this event, involving many people, really took place. It is a true account of one of the most amazing things that took place during the life on earth of our Lord Jesus Christ.
- 2) It speaks of its great importance. It was important for several reasons. It stands in such great contrast to anything else that happened to our Lord which He was here on earth. People thronged to hear the Lord teach and/or to see Him perform miracles. But never did they show such support for Him, or display such acceptance of Him. It was important because it was a display which fulfilled ancient prophecies – specifically of Zechariah, in Zech. 9:9, and of a Psalmist, probably David, in Psalm 118:26. This is a Psalm which spoke specifically of the Messiah as “the stone which the builders refused,” but which “is become the head stone of the corner,” or the chief cornerstone. And thirdly it is important because John also tells that the people did not know what they were doing, but that “then remembered they that these things were written of Him,” i.e., of Christ, “and that they had done these things to Him” (John 12:16). From a human standpoint, the Apostle John also indicated that it was the miracle that the Lord performed in raising Lazarus from the dead that prompted the people to do what they did. Therefore, the only explanation that we can give as to why the people did what they did, was because God sovereignly moved upon their hearts to do what they did. People had been greatly influenced by the Lord’s miracles before, but never did it

cause such a display as in this event. It truly was a preview of that time still to come, when, as the Apostle Paul predicted in his letter to the church at Philippi, when “at the Name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth,” and “that every tongue should confess that Jesus Christ is Lord to the glory of God the Father” (Phil. 2:10-11).

Living in days like we live in, we often wonder, at least some people do, how the world will ever be brought to recognize the Deity of the Lord Jesus Christ, and to worship Him as the God that He is. But this event in the life of our Lord, shows how easily God Himself can work in the hearts of people to the extent that they are totally submissive to Him and that they will recognize Who He is. Just because things are impossible to us, and look impossible to anyone, does not mean that they are impossible to God. This entrance of our Lord into Jerusalem, shows how quickly the Lord can fulfill His own Word, His own promises. There is much here for the encouragement of our faith.

First of all, let us notice what the accounts of this event tell us about:

I. THE COLT (Mark 11:1-6).

Matthew tells us that there were two animals, a donkey, and her colt. That does not contradict the records of the other three Gospel writers, it just makes the account more complete.

Notice the very strange conditions under which the two disciples found this colt. The Lord did not use any names, nor did He mention any street where the disciples would find this colt. He just sent them into a village nearby, and told them that they would find a colt there. They were to untie the colt to bring it to the Lord, and if anyone objected, they were simply to say that “the Lord hath need of him.” That would be all that it would take for the disciples to bring the colt back. You would never see anything like that happen today. And I doubt if there was ever a situation like it in our Lord’s day when the two disciples would be able to go down the street, perfect strangers, and get men to let the disciples untie the colt to take him with them.

This surely is a case showing the sovereignty of our Lord. Notice that the Lord did not say that the people had planned a parade, and that they needed the colt to be able to do what they had planned to do. The Lord

Jesus said that the disciples were simply to say that “the Lord hath need of him.” All that these disciples had to go on was the word of the Lord, *but that was enough!* That was all that it took for the men who had questioned the disciples, to let them take the colt with them.

I remind you that all that the Lord had to do in the beginning was to say the word, and our universe came into existence. Read Genesis chapter 1 again, and notice how many times we read, “And God said,” and whatever He said, happened. God’s Word is living and powerful. When God told Pharaoh through Moses and Aaron to let His people go, Pharaoh objected for quite a while, but eventually he not only let them go; he drove them out!

I don’t know what you call a female donkey, but that could have been a problem too. Solomon speaks of a bear being robbed of her cubs, as being a situation that it would be best not be around if that happened. But all of the Lord’s desires were carried out with no delay. When you read a passage like this, stop and think how unlikely it was that such a thing could happen. But it did!

Let me point out another part of this picture that is very unusual. When the Lord sent His disciples to find the colt and bring him to Him, He, the Lord specified that this must be a colt which no man had sat upon. Now I was not raised on a farm, so I don’t know anything about donkeys, but I can imagine that if one of the disciples had tried to ride that young donkey back, he would have had a rough ride! Of course, neither of the disciples would have done that because the Lord had said that He wanted a colt that had not been broken.

What happened when the Lord got on the colt? Nothing. He didn’t try to buck the Lord off. He carried the Lord on that procession like he had done that sort of thing for years! How do we account for that? It is very simple. The Lord is the Lord of creation. He was the Lord of that donkey! And the donkey did just exactly what the Lord Jesus wanted him to do. There was no problem. This is an important detail also.

But why did the Lord choose a young donkey, instead of, for example, a young horse? There were two reasons, at least two, maybe more, but at least two. Matthew and John both tell us that it was predicted by Zechariah the prophet that this was what the Lord would do. You could say that He did it because the Scriptures said that He would, or that He did it to

fulfill the Scriptures. Either way it would be right because in either case it shows how submissive the Lord was to His own Word. Do you remember that when the Lord was tempted by Satan to sin, tempted three times, that each time He answered Satan with verses from the book of Deuteronomy. He could have originated some Scriptures of His own, because He is God, but He chose to answer Satan with what was already “written.” It is very important to notice that throughout the earthly life of our Lord He constantly expressed His submission to the Word of God, even to giving to His disciples the words that the Father had given Him to deliver to them.

So the Lord chose a young donkey because It was predicted that He would. But there is another reason that He chose a donkey instead of a horse, which is the animal that kings usually rode. He chose a lowly donkey because He wanted to manifest the humility which would characterize Him and His reign. There never has been a king like the Lord Jesus is, and will be, when He comes to reign. The Lord Jesus is, as He once said while He was here on earth, “meek, and lowly in heart” (Matt. 11:29). Everything that happened to our Lord from His birth to His death, was an expression of His meekness, His lowliness, His humility. When the Bible calls upon us to be submissive, it is calling upon us to be like our Lord. The donkey was really a poor man’s animal. Horses, expensive horses, were the animals of kings.

And if our Lord would humble Himself to ride a donkey, what reason do we have to be proud? Paul told us to have the mind of Christ in Philip-
pians 2:5-8 which was characterized by humility. No one on earth has ever humbled himself like the Lord Jesus did in becoming a man. But He is to be our standard. What a false impression people get of our Savior if we appear to them as proud, always wanting to be recognized for the good that we think we are doing, always wanting to be first, always wanting to have our own way.

But now let us notice:

II. THE PROCESSION INTO JERUSALEM (Mark 11:7-11).

This was not planned. The people were doing, all unknown to themselves, what God was prompting in their hearts to do. You talk about a divine intervention in what the people were doing, this was it. Oh, they took their own garments and put them on the donkey. And some of their

garments and spread them out on the roadway for the donkey to walk on. Others cut down branches from trees, and spread them in the way that the Lord was coming. Others found straw to put on the road. All of this was unrehearsed, and uncoached. And as they went they said what we read in Mark 11:9b and 10, a quotation from Psalm 118, as I have mentioned before. **(Read Mark 11:9b-10).**

What does Hosanna mean? It is an expression of their delight in Jesus. It is also a prayer, a prayer for salvation. It is a prayer that God would be propitious, or favorably disposed, to sinners. We know that He is propitious because of the presence of the Lord Jesus Christ on earth. And they were praising God for the One Who had come in the Lord's Name, on behalf of the Lord, representing the Lord, doing the will of the Lord. This word was coming from the lips of people in the multitude, most of whom who had probably never spoken this way, and perhaps some who even did not know the full meaning of what they were saying.

Dr. Chafer used to tell us that we all ought to have a plaque on the wall of our study or our home which contains three words: "God is propitious." We don't have to pray that He will be, because we know from the coming of Christ that He is. He is a God of grace for guilty, unworthy sinners like we all are. The words in verse 10 indicate clearly that the people were acclaiming Jesus as the Heir to David's throne, which would make Him the long-awaited Messiah. How much of this the people really understood, we do not know. But the words of truth and praise were pouring out of the mouths of the people, glorifying God Who had sent His Son in His own Name. These words recognize all that the Lord Jesus had sought to teach the people in His ministry among them. "Hosanna in the highest" means that the glory of God would be seen in the highest of the heavens.

The account of Mark really ends with verse 10, but verse 11 goes on to tell us how the Lord entered into the temple, looked around and saw "all things," some of which He would return the next day to cast out. But the Apostle John has given us some concluding words upon which I want to spend the closing moments of my message.

III. THE APOSTLE JOHN'S CONCLUSION (John 12:16-19).

Even the disciples did not really understand the full meaning of what they had been saying *until* the Lord had been raised from the dead. And probably the full extent was not known until the Lord had returned to heaven.

Those who had been with the Lord when Lazarus was raised from the dead, born testimony to what the Lord had done, and this testimony was used to bring people to the Lord

But then notice the testimony of the Pharisees to each other when they had seen this display of affection on the part of the people for the Lord. They recognized what they had done trying to stop the work of our Lord, had amounted to nothing. To them it looked like “the world is gone after Him” (John 12:19). This display on the part of the people, but produced by the power of God, made them realize their own defeat, on the one hand, and the overwhelming power of God which they had seen displayed in and by the Lord Jesus Christ.

Probably many of these same people later joined with the other enemies of our Lord after His arrest and during His crucifixion. But that generation had seen A PREVIEW OF GLORY, of the Lord’s glory, and a part of that was His power in moving upon the hearts of people to recognize Who the Lord Jesus Christ was, and that salvation was to be known as the work of God and of Christ, Who had come in God’s Name.

Some day the picture that was seen here, will be seen throughout the whole world. How thankful we should be for what God has done in our hearts to give us understanding as to the true identity of Jesus Christ, and praise to Him for the salvation that we enjoy in Him. Most of the Jews were expecting salvation from Rome; the Lord Jesus came to save people everywhere from their sin – its penalty, its power, and, eventually, its presence.