

Your Notes

**The week had finally arrived for which Jesus had been born.**

**11:1-11 JESUS IS PRESENTED AS THE MESSIAH AND INSPECTS THE TEMPLE.** MT. 21:1-11, LK. 19:29-44, JN. 12:12-19

**“Save now! Speak well of the one who comes in the name of the Yahweh” (Ps. 118:26)**

To this crowd, Jesus was the Coming One, **the expected king of David's line**, about to establish His earthly kingdom.

**Lk. 19:39-44** You did not recognize the time of your visitation! God's hour of decision had come for Israel, as it comes **for all of us** when we are confronted with Jesus. To silence such praise would elicit a protest from nature. The rocks would have cried out! **What have you done with Jesus?**

The 'King' went on an inspection tour of the heart of the nation. There was no coronation. "The silence was like a slap in the face." When Jesus does an **'investigative tour'** of your life, what does He find? When you realize who Jesus is and what He's done for you, how do you respond? **With praise, opposition, or silence?**

**FOR NEXT WEEK:** Please read Mark 11:12-26. In :12-14, what is the incident described? In :15-19, what did Jesus do as a result of His investigation the previous day? What was the purpose of the temple? How was it being used in Jesus' day? How did the religious leaders and the crowd react? In :20-26, what is the amazing teaching Jesus provided the disciples? What are the lessons you learned from this passage? What are applications?

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**The week had finally arrived for which Jesus had been born** – the week in which He would bear the penalty of sin for the entire human race. He would begin the week (Palm Sunday) with an assertion of messiahship and the triumphal entry into Jerusalem, and end it as the resurrected Lord of glory (Easter Sunday). It's presented not so much chronologically as topically.

Israel, an enslaved nation, ached for a king who would restore the nation to her former glory. The prophets insisted the day would come (Jer. 23:5, Ezek. 37:24, Hos. 3:5). Every year as pilgrims journeyed to Jerusalem to celebrate three great feasts, they would sing from the Hallel (praise) psalms (113-118).

**READ :1-11. JESUS IS PRESENTED AS THE MESSIAH AND INSPECTS THE TEMPLE.**  
MT. 21:1-11; LK. 19:29-44, JN. 12:12-19

**:1-3** As they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, **:2** 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. **:3** "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."

**:1-3 READ.** From Jericho, Jesus, His disciples, and the crowd hiked up the 17-mile road, climbing over 3000' to Jerusalem. The approaching pilgrims climbed the east side of the Mt. of Olives, out of sight from the city. It was Sunday, five days before He'd die on the cross. Amazement and fear were the reactions. Amazement because the disciples knew Jesus was the Messiah and they thought He would assume the vacant throne of king David. Fear because He had predicted that He would suffer and be killed in Jerusalem.

Bethpage means house of figs, Bethany house of dates. Bethany was about two miles from Jerusalem, on the eastern side of the Mt. of Olives. When the city of Jerusalem was full, Bethany was a lodging-place for pilgrims; it was also the home of Mary, Martha, and Lazarus. The Mt. of Olives rises to about 2580' above sea level and is separated from Jerusalem by the Kidron Valley. The mount stands about 300' higher than the temple hill. PICTURES

**:1b-2** We aren't sure who the two were (perhaps James and John to be servants 10:35-45), but Jesus sent them into a nearby village. Upon entering it, "You'll see a colt tied there that's never been ridden. Untie it and bring it here." This unriden colt was appropriate for this sacred purpose. It was symbolic of a king making a royal entrance, coming in peace. "Untie it and bring it here." In **Zech. 9:9**, this event is described clearly (**READ**). When a king went to war, he rode on a horse; when he came in peace he rode on a donkey.

**:3** "If anyone asks what you are doing, just say, 'The Lord needs it and will return it soon.' The Lord of it has need. He wants to borrow it."

**:4-6** They went away and found a colt tied at the door, outside in the street; and they untied it. **:5** Some of the bystanders were saying to them, "What are you doing, untying the colt?" **:6** They spoke to them just as Jesus had told them, and they gave them permission.

**:4-6 READ.** They found the colt as Jesus said. They untied it. Luke 19:33 says the owners asked, "Why are you untying the colt?" They responded, "The Lord has need of it." They were given permission. Because of the raising of Lazarus, the Lord was well-known in the neighborhood. Mt. 21:7 says the two brought both the donkey and the colt.

**:7-10** They brought the colt to Jesus and put their coats on it; and He sat on it. **:8** And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. **:9** Those who went in front 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!"

**:7-10 READ.** Remember Zech. 9:9. Israel would recognize what kind of king Jesus was claiming to be. Because the colt was unbroken, there was no saddle on it, so some disciples used their coats to make one. As this One who was gentle and humble of heart (Mt. 11:29) was going, they began spreading their coats on the road.

**:8** Others were spreading leafy branches which they had cut from the fields to celebrate Passover. Many of the people were from Galilee where He had been serving for many months. Some were children.

They began paving the dusty road with their outer robes, branches and leaves of trees (palm branches are mentioned in Jn. 12:13). A kind of royal salute or a gesture of respect. The actual journey covered about two miles. Such actions were part of welcoming a new king. We don't know the size of the crowd, but what a joyous picture!

:9 Those in front had poured out from the city of Jerusalem. Remember, the huge crowds were there to celebrate God freeing them from their slavery to the Egyptians. "A two-mile royal highway and an unrehearsed choir."

:9b "**Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD;**

:9B READ. Their welcome befitted one they thought would destroy their enemies. "**SAVE NOW! SPEAK WELL OF** THE ONE WHO COMES IN THE NAME OF THE YAHWEH" (Ps. 118:26). At the annual Passover festival, the Jews chanted the six 'ascent' psalms (Ps. 113-118, the hallel, the Hebrew word for praise) to express thanksgiving, praise, and petitions to God. This was the One who had taught with authority, healed the sick, raised the dead. "Save us!"

With garments and leaves they made a regal highway. TO THIS CROWD, JESUS WAS THE COMING ONE, **THE EXPECTED KING OF DAVID'S LINE**, ABOUT TO ESTABLISH HIS EARTHLY KINGDOM. Remember all they had seen Him do; **READ Lk. 19:37.**

:10 "**Blessed is the coming kingdom of our father David; Hosanna in the highest!**"

:10 READ. Their hope was for the restoration of the Davidic kingdom, a ruling Messiah, a political kingdom. All four gospels include this event. The 'Son of David' (it makes sense later on in 12:35-37), the king of Israel. "**Hosanna in the highest!**" "Save us, great God who lives in heaven."

This was the Israeli nation's opportunity to accept Jesus of Nazareth as her Messiah. Yet the nation as a whole didn't realize the magnitude of what was taking place. Jesus was on His way to what would be the restoration of relationship with God.

**LK. 19:39-44 READ.** YOU DID NOT RECOGNIZE THE TIME OF YOUR VISITATION! There was more going on than what we see from an earthly perspective. GOD'S HOUR OF DECISION HAD COME FOR ISRAEL, AS IT COMES **FOR ALL OF US** WHEN WE ARE CONFRONTED WITH JESUS. God had sent out invitations to this great event 483 years before. So it's a great event but it's also one of the most tragic times in the Bible. Nobody in the city recognized who He was except a group of mostly Galilean peasants and their children. Jesus' refusal to silence His disciples was an acceptance of His welcome. TO SILENCE SUCH PRAISE WOULD ELICIT A PROTEST FROM NATURE. THE ROCKS WOULD HAVE CRIED OUT!

But they as a nation rejected Him. Jesus understands the silent rejection. He was 'in touch' with His Father and knew. So, as He approached the city, He wept over it. "If you had known in this day." Amid the shouts and praise, Jesus is still wiping the tears from His eyes because He saw what was coming for the city because of their rejection of Him.

40 years later the Roman general Titus brought his armies and began a prolonged siege of Jerusalem, and eventually tore it to the ground. However, at this time, for the Roman authorities, Jesus' entrance wasn't a threat. It was just a part of the traditional Passover celebration. But it was a threat for the Jewish religious leaders. Later they would say, 'the world has gone after Him' (Jn. 12:19).

"Jesus makes His triumphal entry on a donkey – a symbol of peace, not war; of humility, not pride. Behind Him comes an entourage of twelve fishermen, called to be disciples, and a rabble of common people whom He had healed and set free. They serve as trophies of His conquest – not by bloody violence, but by unremitting love." **WHAT HAVE YOU DONE WITH JESUS?**

**:11 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.**

**:11 READ.** THE 'KING' WENT ON AN INSPECTION TOUR OF THE HEART OF THE NATION. The thirty-five-acre temple complex was the largest sacred enclosure in the Roman world. The temple itself gleamed of white marble and pure gold. He looked around at the temple with all its buildings, porches, the court of the Gentiles, the courts of Israel. It was a comprehensive examination. THERE WAS NO CORONATION. "THE SILENCE WAS LIKE A SLAP IN THE FACE." **Mt. 23:37-38 READ.**

His observation missed nothing. He saw commercialism, moneychangers, exploitation, injustice, religious ceremonies being carried on without any meaning. Was the temple fulfilling its God-given mission? No! God does that with us, examining His temple, whether we're in church or the bedroom or kitchen or office or car. Jesus must have been deeply disturbed by what He saw and didn't see. In **:15-18** we get the results of this inspection (next week!).

As it was getting late, He headed back the two-mile trip to Bethany with His 12. Even though the disciples must have thought correctly He was choosing a path leading to death (He wasn't ending His own life, but trusting His Father's will), they were still with Him. He didn't stay in Jerusalem, with the great crowd and filled with His enemies. At this moment it's safer in Bethany.

WHEN JESUS DOES AN **'INVESTIGATIVE TOUR'** OF YOUR LIFE, WHAT DOES HE FIND? WHEN YOU REALIZE WHO JESUS IS AND WHAT HE'S DONE FOR YOU, HOW DO YOU RESPOND? **WITH PRAISE, OPPOSITION, OR SILENCE?**

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## EXTRA NOTES:

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INTRO The section revolves around three or four days (11:1-11, Sunday; 11:12-19, Monday; 11:20-13:37, Tuesday and probably Wednesday).

INTRO Intro to 11:1 GREAT MAP OF JERUSALEM ON PAGE 1425 IN ZONDERVAN NASB STUDY BIBLE

:7 According to Lk. 19:35-36, the disciples put Jesus on it.

:10 When they cry. "hosanna in the highest," they expect their singing to resonate all the way to heaven. This is the purpose of singing in our worship services. Our music should be designed to transport us to a much larger world of time and space, integrating heaven and earth.

:10 As the Lord is crowned king, all His servants fade into the background. It's all about Him.

Lk. 19:39 Neh. 2: "When the Persian king, Artaxerxes, issued a decree for the rebuilding of the walls of Jerusalem, he unknowingly set in motion God's clock for the Jewish nation. Daniel was told that 490 years must run their course before all of God's events would be fulfilled, and the passage of 483 of those years would be marked off by the arrival in Jerusalem of Messiah the Prince. March 28, 445 BC. April 5, AD 32."