**Round Top Church Christian Fellowship**

Sermon

*The Good News According to Mark, ~ An Apostle of Jesus Christ*

*365 Day Disciple ~ Mark 11*

*Triumphal Entry*

June 3rd, In the Year of Our Lord 2018

God wrote His Word to you personally. These books that we call the New Testament ~~is~~ are God calling to us that we are created to be people of God and He is our God. The New Testament, as we call it, is an extension, a continuation of God’s revelation (Old Testament) to all people. There is not a new way to have a relationship with God. The new part is God’s approach to the Hebrew people in His focus that a person must have God’s spirit in them (circumcision of the heart, Deuteronomy 30: 6-9) to carry out His way of life, His commandments. God has renewed efforts in working through remnants of the Hebrews (Isaiah 10:20-22; Romans 9:27). This is what Paul is saying in Galatians 3 when he states the promise to Abram came 430 years before the Law. Many are confused when reading the Bible. Many portions of the Bible are directed at the Hebrews. They become our example of how to have a relationship with God and how not to have a relationship with God. Unfortunately for the Hebrews, most of their history demonstrates how not to have a peaceful relationship with God.

God spoke to the Hebrews and to the nations of the world, “I will be your God and you will by my people.” God tells Abram that all the nation of the world will be blessed due to the covenant God makes with Abram; this means you and me. The focus here is that the content of the covenant can be kept by all people, thus making them people of God (Genesis 12:3).

Exodus 6:7; Leviticus 26:12; Ruth 1:16; Jeremiah 7:23, 11:4, 30:22; Ezekiel. 36:28, Joel 2:27

**The Triumphal Entry** is the most epic entry in history. It is triumphal, because God is deliberately choosing to go to the Cross to make THE HISTORICAL STATEMENT THAT DEATH CAN BE DEFEATED; YES, SIN AND DEATH CAN BE DEFEATED IN THE HEARTS OF FALLEN MAN THROUGH THE SUPERNATURAL SPIRITUAL POWER OF GOD WORKING IN THEM. What man could not even conceive, on his own, without God, is accomplished, because our Creator loves us; He came to be one of us, live our lives, yet did not sin and then went to the Cross to pay the price for all mankind’s sin. This is unmerited favor. God delivers that for which humanity did not ask. Without God, man is oblivious to the eternal questions. Man can look into the stars at night and only wonder. People can say that there are too many stars, that is, lights in the night sky, to deny there is life out there somewhere. They are correct. There is Life out there. There is God who is beyond human description. It is what we cannot see that has created us.

1 Now faith is the assurance of *things* hoped for, the conviction of things not seen. 2 For by it the men of old gained approval (Hebrews 11:1-2). By faith, we gain approval and are included in God’s eternal kingdom.

We can say that a person must understand the Cross to be saved, but God is the only one who fully understands the Cross. Man cannot fully understand what he did not create. Did man create love? Did man create grace? Did man create forgiveness? Did man create patience? These are infinite attributes of God. They are God’s gifts to us that we are incapable of creating. Man is too selfish. On his own, man kills himself (Cain/Abel). God created us with the compacity to comprehend enough of the Cross to make a decision and respond. God calls for us to participate in His eternal gift through our submissive-surrendering humility to Him. God calls for us to participate in the power that did not originate in us. The Greatest Gift is not of man’s doing. What saves man does not originate in man. The power behind the creation is what saves man from himself.

However, someone may have never heard of the Cross. They lived centuries before the Cross or are in a foreign land. God has reached these people with His eternal attributes evident in the creation, and they are without excuse (Romans 1:18ff). The Cross applies to all. Regardless of someone having knowledge of the Cross or not, the saving value of the Cross can still be applied.

The Triumphal Entry depended on man. Fallen man is predictable. For three and one-half years, Jesus had been THE piercing thorn in the hearts and minds of the Jewish religious leaders and their followers. Jesus had given the people miracles; He healed the sick, the lame, raised the dead and constantly corrected misunderstanding and application of God’s Word. Jesus had exposed the Pharisees, the Scribes and the religious lawyers for the frauds that they were. Jesus pushed the leaders to their limit and beyond, but God was not finished when He entered Jerusalem on the back of a colt.

God as Jesus entered their capital, the city of David, the city of promise to Abram, Isaac, Jacob and Joseph. Jerusalem also was a place of Roman rule. The Jews on their own authority could not execute a person. They needed the permission of the Roman rulers. Of course, God knew all of this. God’s plan depended on man’s corruptness to crucify an innocent man. This is one of the messages of the Cross. Jesus pays the price for man’s sin, yet He is sinless (Isaiah 53:9; John 3:5; 1 Corinthians 5:21; 1 Peter 2:21-22).

The Triumphal entry had been brewing for about two thousand years since Abram was to sacrifice Isaac on Mt. Moriah (Genesis 22:2). (Jerusalem’s Temple Mount where the Holy of Holies was contained is the same site.) But then God substituted a ram for Isaac. And now God humbly rides into Jerusalem to substitute Himself for us, as the God-provided-sacrifice.

Jerusalem is the place where the Ark of the Covenant was to reside but had long disappeared at the time of the Babylonian conquest. The last Scripture reference is 2 Chronicles 35:3 when king Josiah orders the Ark to be placed back into the temple as part of his renewal to God (ca. 621 B.C.). There is no mention of the Ark at the return of the Jews from Babylon or during the rebuilding of the Temple. Ezra 1 accounts for the return of the artifacts and temple accompaniments. There isn’t any mention of the Ark in these lists.

In Jesus’ day, the priest still entered yearly on the Day of Atonement seeking God’s forgiveness. But now, the Messiah, the Prince of Peace was entering Jerusalem riding on a colt, and they could not recognize the glory of God’s grace even though God had prophetically spoken through the prophet Zechariah (Zechariah 9:9). God intended to drive man to a decision point. Surrender to Me in humility or kill Me. Man chose to kill God. In their pursuit of their temporal kingdom, they crucified their eternal hope and life. For those who come to the knowledge of The Cross, they are charged to make a choice. You either surrender to God, or a person is eternally separated. There isn’t any in between.

How ironic; The Prince of Peace rides into Jerusalem the City of Peace humbly on the back of a colt and is crucified. There isn’t any army behind Him, but their whole power-base is threatened. God is declaring that salvation is not through religious leaders or their concocted liturgical apparatus. God declares for people to look to Him and only Him. However, the religious leaders responded with Crucifixion. Their hearts were so dark that God had already handed them over to their own desires (Romans 1:18ff). They had no ears to hear or eyes to see. They were blind. However, there is always a remnant. God works through His remnant. A few, those who came to Jesus by night (Nicodemus John 3), humbled themselves to the Lord. Those who were at the foot of the Cross. Those who came to the empty tomb. Those who stayed and waited to be empowered by God’s Holy Spirit. Those who returned to the Temple steps and preached the Gospel, the Resurrection in Jesus’ name.

24 So they said to one another, "Let us not tear it, but cast lots for it, *to decide* whose it shall be"; *this was* to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."

25 Therefore the soldiers did these things. But standing by the cross of Jesus were His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

(John 19:24-25)

The fate of humanity rests upon this act of God. God’s love overcomes man’s self-indulgence and pride. God as Jesus had been ministering from the northern portions of Israel but now makes the prophetic entrance into the city where king David moved the Ark of the Covenant over 900 years prior (2 Samuel 6). As noted, the Ark had long disappeared from history, but God provides another place of atonement: The Cross. Remember that God never intended for the blood of animals to pay the price for man’s sin. Every priest made daily sacrifices but to no avail. Man cannot and has not any ability to pay the price for sin (Hebrews 10:1-23).

**Hebrews 10:1** For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

3 But in those *sacrifices* there is a reminder of sins year by year.

4 For it is impossible for the blood of bulls and goats to take away sins.

5 Therefore, when He comes into the world, He says,

"SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,

BUT A BODY YOU HAVE PREPARED FOR ME;

6 IN WHOLE BURNT OFFERINGS AND *sacrifices*

FOR SIN YOU HAVE TAKEN NO PLEASURE.

7 "THEN I SAID, 'BEHOLD, I HAVE COME

(IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)

TO DO YOUR WILL, O GOD.'"

8 After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),

9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL."

He takes away the first in order to establish the second.

10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; [Psalm 40:6]

12 but He, having offered one sacrifice for sins for all time,

SAT DOWN AT THE RIGHT HAND OF GOD,

13 waiting from that time onward

UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

14 For by one offering He has perfected for all time those who are sanctified.

15 And the Holy Spirit also testifies to us; for after saying,

16 "THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM,"

*He then says*,

17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.

19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,

21 and since *we have* a great priest over the house of God,

22 let us draw near with a sincere heart in full assurance of faith,

having our hearts sprinkled *clean* from an evil conscience

and our bodies washed with pure water.

23 Let us hold fast the confession of our hope without wavering,

for He who promised is faithful;

**Mark 11:1** And as they approached Jerusalem,

at Bethphage and Bethany, near the Mount of Olives,

He sent two of His disciples,

beth'-fa-je, beth'-faj (from beth paghah; Bethphage, or Bethphage; in Aramaic "place of young figs"): Near the Mount of Olives and to the road from Jerusalem (2474 feet) to Jericho; mentioned together with Bethany

([Matthew 21:1](http://biblehub.com/matthew/21-1.htm) [Mark 11:1](http://biblehub.com/mark/11-1.htm) [Luke 19:29](http://biblehub.com/luke/19-29.htm))

BETHANY 1988 feet

beth'-a-ni (Bethania):  
  
(1) A village, 15 furlongs from Jerusalem ([John 11:18](http://biblehub.com/john/11-18.htm)), on the road to Jericho, at the Mount of Olives ([Mark 11:1](http://biblehub.com/mark/11-1.htm) [Luke 19:29](http://biblehub.com/luke/19-29.htm)), where lived "Simon the leper" ([Mark 14:3](http://biblehub.com/mark/14-3.htm)) and Mary, Martha and Lazarus ([John 11:18 f](http://biblehub.com/john/11-18.htm)). This village may justifiably be called the Judean home of Jesus, as He appears to have preferred to lodge there rather than in Jerusalem itself ([Matthew 21:17](http://biblehub.com/matthew/21-17.htm) [Mark 11:11](http://biblehub.com/mark/11-11.htm)). Here occurred the incident of the raising of Lazarus ([John 11](http://biblehub.com/john/11.htm)) and the feast at the house of Simon ([Matthew 26:1-13](http://biblehub.com/matthew/26-1.htm) [Mark 14:3-9](http://biblehub.com/mark/14-3.htm) [Luke 7:36-50](http://biblehub.com/luke/7-36.htm) [John 1:2:1-8](http://biblehub.com/john/1-2-1.htm)). The Ascension as recorded in [Luke 24:50-51](http://biblehub.com/luke/24-50.htm) is thus described: "He led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven."  
  
Bethany is today el `Azareyeh [1988 feet] ("the place of Lazarus"-the L being displaced to form the article). It is a miserably untidy and tumble-down village facing East on the Southeast slope of the Mount of Olives, upon the carriage road to Jericho. A fair number of fig, almond and olive trees surround the houses. The traditional tomb of Lazarus is shown and there are some remains of medieval buildings, besides rock-cut tombs of much earlier date (PEF, III, 27, Sheet XVII).  
  
(2) "Bethany beyond the Jordan" ([John 1:28](http://biblehub.com/john/1-28.htm); the King James Version Bethabara; Bethabara, a reading against the majority of the manuscripts, supported by Origen on geographical grounds): No such place is known. Grove suggested that the place intended is BETH-NIMRAH (which see), the modern Tell nimrin, a singularly suitable place, but hard to fit in with [John 1:28](http://biblehub.com/john/1-28.htm); compare [John 2:1](http://biblehub.com/john/2-1.htm). The traditional site is the ford East of Jericho.  
BETH'ANY is supposed to mean house of poverty, in allusion to its location near the desert, or wilderness, of Judea.  
E. W. G. Masterman

<http://bibleatlas.org/bethany.htm>

Olivet and Jesus: http://bibleatlas.org/olivet.htm  
2582 feet elevation {2313 Gethsemane}  
More important to us are the New Testament associations of this sacred spot. In those days the mountain must have been far different from its condition today. Titus in his siege of Jerusalem destroyed all the timber here as elsewhere in the environs, but before this the hillsides must have been clothed with verdure-olive yards, fig orchards and palm groves, with myrtle and other shrubs. Here in the fresh breezes and among the thick foliage, Jesus, the country-bred Galilean, must gladly have taken Himself from the noise and closeness of the over-crowded city. It is to the Passion Week, with the exception of [John 8:1](http://biblehub.com/john/8-1.htm), that all the incidents belong which are expressly mentioned as occurring on the Mount of Olives; while there would be a special reason at this time in the densely packed city, it is probable that on other occasions also our Lord preferred to stay outside the walls. Bethany would indeed appear to have been His home in Judea, as Capernaum was in Galilee. Here we read of Him as staying with Mary and Martha ([Luke 10:38-42](http://biblehub.com/luke/10-38.htm)); again He comes to Bethany from the wilderness road from Jericho for the raising of Lazarus ([John 11](http://nasb.scripturetext.com/john/11.htm)), and later He is at a feast, six days before the Passover ([John 12:1](http://biblehub.com/john/12-1.htm)), at the house of Simon ([Matthew 26:6-12](http://biblehub.com/matthew/26-6.htm) [Mark 14:3-9](http://biblehub.com/mark/14-3.htm) [John 12:1-9](http://biblehub.com/john/12-1.htm)). The Mount of Olives is expressly mentioned in many of the events of the Passion Week. He approached Jerusalem, "unto Bethphage and Bethany, at the mount of Olives" ([Mark 11:1](http://biblehub.com/mark/11-1.htm) [Matthew 21:1](http://biblehub.com/matthew/21-1.htm) [Luke 19:29](http://biblehub.com/luke/19-29.htm)); over a shoulder of this mount - very probably by the route of the present Jericho carriage road - He made His triumphal entry to the city ([Matthew 21](http://nasb.scripturetext.com/matthew/21.htm) [Mark 11](http://nasb.scripturetext.com/mark/11.htm) [Luke 19](http://nasb.scripturetext.com/luke/19.htm)), and on this road, when probably the full sight of the city first burst into view, He wept over Jerusalem ([Luke 19:41](http://biblehub.com/luke/19-41.htm)). During all that week "every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet" ([Luke 21:37](http://biblehub.com/luke/21-37.htm))-the special part of the mount being Bethany ([Matthew 21:17](http://biblehub.com/matthew/21-17.htm) [Mark 11:11](http://biblehub.com/mark/11-11.htm)). It was on the road from Bethany that He gave the sign of the withering of the fruitless fig tree ([Matthew 21:17-19](http://biblehub.com/matthew/21-17.htm) [Mark 11:12-14, 20-24](http://biblehub.com/mark/11-12.htm)), and "as he sat on the mount of Olives" ([Matthew 24:3](http://biblehub.com/matthew/24-3.htm) [Mark 13:3 f](http://biblehub.com/mark/13-3.htm)) Jesus gave His memorable sermon with the doomed city lying below Him.  
On the lower slopes of Olivet, in the Garden of Gethsemane (see GETHSEMANE), Jesus endured His agony, the betrayal and arrest, while upon one of its higher points-not, as tradition has it, on the inhabited highest summit, but on the secluded eastern slopes "over against Bethany" ([Luke 24:50-52](http://biblehub.com/luke/24-50.htm)) He took leave of His disciples (compare [Acts 1:12](http://biblehub.com/acts/1-12.htm)).

**Continue in Mark 11**

2 and said to them,

"Go into the village opposite you, and immediately as you enter it, you will find a colt tied *there*, (Zechariah 9:9) on which no one yet has ever sat; untie it and bring it *here*. {Colt here means young donkey, thus one that had never been ridden.}

3 "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."

[Note: Jesus’ popularity had grown, and the locals knew who He was and most likely knew Jesus’ Disciples, because Bethany had been an area Jesus had been known to accomplish His ministry.]

4 And they went away

and found a colt tied at the door outside in the street; and they untied it.

5 And some of the bystanders were saying to them,

"What are you doing, untying the colt?"

6 And they spoke to them just as Jesus had told *them*,

and they gave them permission.

7 And they brought the colt to Jesus and put their garments on it;

and He sat upon it.

8 And many spread their garments in the road,

and others *spread* leafy branches which they had cut from the fields.

9 And those who went before, and those who followed after, were crying out, "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!"

11 And He entered Jerusalem *and came* into the temple;

and after looking all around, He departed for Bethany with the twelve, since it was already late.

**THE FIG TREE**

**Some see Isaiah 5:1ff as a reference to Jesus’ condemnation of the Jews and Jerusalem. Jesus teaches a parable in Luke.**

5 "I tell you, no, but unless you repent, you will all likewise perish."

6 And He *began* telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any.

7 "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?'

8 "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer;

9 and if it bears fruit next year, *fine*; but if not, cut it down.'"

(Luke 13:5-9)

**Continue in Mark 11**

12 And on the next day, when they had departed from Bethany, He became hungry.

13 And seeing at a distance a fig tree in leaf, He went *to see* if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. 14 And He answered and said to it,

"May no one ever eat fruit from you again!" And His disciples were listening.

**Jeremiah 24** 1 After Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the officials of Judah with the craftsmen and smiths from Jerusalem and had brought them to Babylon, the LORD showed me: behold, two baskets of figs set before the temple of the LORD!

2 One basket had very good figs, like first-ripe figs, and the other basket had very bad figs which could not be eaten due to rottenness.

3 Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad *figs*, very bad, which cannot be eaten due to rottenness."

4 Then the word of the LORD came to me, saying,

5 "Thus says the LORD God of Israel, 'Like these good figs, so I will regard as good the captives of Judah, whom I have sent out of this place *into* the land of the Chaldeans.

6 'For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up.

7 'I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart.

8 'But like the bad figs which cannot be eaten due to rottenness-- indeed, thus says the LORD-- so I will abandon Zedekiah king of Judah and his officials, and the remnant of Jerusalem who remain in this land and the ones who dwell in the land of Egypt.

9 'I will make them a terror *and an* evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them.

10 'I will send the sword, the famine and the pestilence upon them until they are destroyed from the land which I gave to them and their forefathers.'"

**The question for many in the world:**

Has God made a Triumphal Entry into your heart?

If a person is looking for a big parade with a band playing loud music and CNN coverage, they will be disappointed. In God’s big historical entry in the capital city of Jerusalem, He takes the donkey ride. Not very flattering. Not very grand for a world leader. Not very eye-catching for the paparazzi. The examples we see in the Bible are God’s Holy Spirit convicts people of their sin (John 16:8) and then God simply comes into a person’s heart and things change; a person’s life becomes a growing transformation into the person God intended. Nicodemus comes to Jesus at night and things began to change for him (John 3, John 19:39). Peter preaches on the steps of the Temple after the Pentecost empowerment and thousands are saved (Acts 2:41, 2:47, 4:4, 5:14, 11:21, 11:24).

We Believers can say and proclaim that the Lord has made a triumphal entry into our hearts and changed our lives forever. The effects of God’s Triumphal entry are that we have spiritual victory over this fallen world. That we can overcome the challenges and tragedies of life. That when our natural bodies fail us we know we have gone to be with the Lord in His heaven forever. When we go through the fires in this life, in this fallen environment, we keep our heads up and proclaim victory to God in all things.

Triumph for God’s people is not measured by secular standards. Jesus proclaims that when persecution comes because of His name-sake that we are to be joyous.

Steps to Triumphal Living:

1. Look at God’s Word for standards in success: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control **(Galatians 5:22-23).**
2. Pray in this way …. 9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 10 'Your kingdom come. Your will be done, On earth as it is in heaven. 11 'Give us this day our daily bread. 12 'And forgive us our debts, as we also have forgiven our debtors. 13 'And do not lead us into temptation, but deliver us from evil. *For Yours is the kingdom and the power and the glory forever. Amen* .' **(Matthew 6:9-13)**
3. Remember love in all things: **1 Corinthians 13:4** Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant,
4. 4 but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, 5 in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, 6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, 7 in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left,

**(2 Corinthians 6:4-7)**

1. **Colossians 3:12** And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;
2. **Romans 5:1** Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,
3. **Romans 14:17** for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

AMEN