

Mark 11:1-11

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Date: 08 February 2026

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[0:00] And what an amazing thing it is. Again, thank you. We're in Mark chapter 11, starting in verse 1. I know you just sat down. If you're physically able, would you stand together with me while we stand together and we read the word found in Mark chapter 11, verses 1 through 11.

Then we'll pray. And as they approached Jerusalem at Bethphage and Bethany near the Mount of Olives, he sent two of his disciples and said to them, Go into the village opposite you, and immediately as you enter it, you will find a coat tied there on which no one has ever sat.

Untie it and bring it here. If anyone says to you, What are you doing? Or why are you doing this? You say, The Lord has need of it. And immediately he will send it back here.

They went away and found a coat tied at the door outside in the street and they untied it. Some of the bystanders were saying to them, What are you doing untying the coat? They spoke to them just as Jesus had told them and they gave them permission.

They brought the coat to Jesus and put their coats on it. And he sat on it. Many spread their coats in the road and others spread leafy branches which they had cut from the fields. Those who were in front and those who followed were shouting, Hosanna!

[1:08] Blessed is he who comes in the name of the Lord. Blessed is the coming kingdom of our father David. Hosanna in the highest. 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.

Let's pray. Father, thank you for this day. Lord Jesus, may you be magnified in our presence. May we stand in awe and wonder of who you are and all that you came to do and all that you continue to do for our good.

We ask it in Christ's name. Amen. You may be seated. We've been looking in the gospel according to Mark for some time. In the last few chapters, we have seen the reality that Jesus had set his face towards Jerusalem.

He has put his face to go there in such a manner he was so determined to be there that it tells us that many who were following him were astounded in the manner in which he went.

The word astounded that he used to describe the manner in which Jesus had determined to go to Jerusalem by the appointed day is the same word that Mark uses in the first chapter that says they were astounded when he cast the demons out of the demonic.

[2:24] It is the wonder and the amazement that here is one doing something which we cannot comprehend nor can we understand. And now we come to the time when Jesus is so very near Jerusalem and we come to the moment in which he comes.

We refer to it as Palm Sunday or the triumphal entry. But simply what we see is the arrival of the king. The king has now come into the city.

The city in which he has foretold three times prior to his arrival that he will be there. He will be mistreated. He will be abused. He will be ridiculed. He will be mocked. He will be mistried.

He will be convicted of a crime which he did not commit. He will be handed over to the Gentiles where they will torture him and eventually crucify him and he will die. And three days later he will rise again.

Each time he is told this reality he has opened up just a little bit more of what is going to transpire. Nothing will surprise him when he gets there. But we do know it is absolutely essential that he be there.

[3:29] That he is there at this appointed time. We know the reality of what is about to transpire. What is about to come. We also know that when we open up the book of Exodus in the Old Testament where we find the Passover lamb being sacrificed and the blood being put over the lentils and the doorpost of the homes so that the death angel would pass over those who were occupied.

That before that lamb was slain that lamb was to be brought into the home. That lamb was to be observed. It was to be watched and it was to be recognized. It was to be intimately known.

So that one would live with the lamb and realize that by the time of slaughter that this is indeed a perfect lamb in which there are no imperfections or fallacies. For it was only the perfect lamb that his blood would requite.

We understand here that now Jesus is presenting himself to open inspection. We refer to it as Passion Week. Essentially what it is, it is seven days of observation so that all those who behold and those who read will understand that no fault nor fallacy is found within him.

That indeed upon the cross of Calvary is the perfect lamb of God slain before the foundation of the world. It is during this week that he will be questioned, that he will be challenged, that he will have multitudes of differing people brought to him.

[4:54] The Pharisees will be brought to him. The Herodians will come before him. The Sadducees will come before him. Philip will bring people from outside the Judean region to him. People will question him concerning a number of other matters in which he will answer each and every one of them perfectly.

No fault nor harm will be found in him. And yet on the night of his betrayal he will endure six different mockeries of trials. Those trials will not find him guilty of anything for he has already been found perfect and yet at the end of them he will be handed over, he will be beaten, he will be mocked, he will bear our shame, he will bear our reproach and he will die our death on the cross of Calvary.

But before any of that could happen the king had to show up. He had to make his way into Jerusalem for a prophet is not without honor without his own town.

He had to come into the city that the glory of God was there but when he walks away from the temple the last time you will understand when he says the glory has departed he indeed is leaving. But what happens on this momentous day when the king shows up? The first thing that we notice from our text that is very clear is that this is the prophecy being fulfilled.

[6:11] It tells us and as they approach Jerusalem now we stop right there because Bethany is right outside of Jerusalem it is not very far from there at all and he is getting very near the place where he intended to be.

It is the destination he has had in mind. Since he left the Galilean region for the last time this is indeed where he was going. He has been interrupted a couple of times in our text.

He has had the rich young ruler run up to him on the road as he set out. Blind Bartimaeus and the other blind beggar as Matthew tells us there are two have called out to him as he has passed through that way.

People have encountered him. He has had time and taken time for each and every one. But Jerusalem is where he needed to be. And now we notice that as he is near he stops. Suddenly he stops his journey and he waits until something takes place. For when he is near in the region of Bethany he sends two of his disciples into the city that is near them and he waits for them to return with the coat of the donkey.

[7:21] Though this is the place he has intended to go yet for a moment he stops until the coat of the donkey arrives. For he can go no further until the coat is present.

He will not walk into Jerusalem. No my friend he will ride into Jerusalem and he will not ride into Jerusalem on a horse or on a full grown donkey. He will ride on the coat of a donkey on which one has never sat.

And he will wait though this is where he has been wanting to go until that coat shows up. We don't know if the preparations have been made in advance and that is why Jesus says if anyone asks

them tell them the Lord has need of it or if we know the influence of Christ is so great in that day that they say well if the Lord needs it he can have it.

Either way Jesus is waiting until the coat is present. And why must he wait? For there is a minor prophet named Zechariah. Zechariah 9:9 tells us that he will come riding on the coat of a donkey. It is the prophetic word that is hidden there in the last pages of your Old Testament some of the last pages of the Old Testament it's not even Isaiah or Jeremiah or Ezekiel that declares it rather it is the minor prophet Zechariah who tells us that he will come in such a manner.

[8:38] It is the prophetic word of God that says that when the king shows up the king will show up in a particular way a specific way really a unique way. And Jesus will not go any further until he does.

Many had possibly forgotten many may have read but this would not be one of the books that they had committed to memory. This would not be something that they would recount right off the way. As a matter of fact we are told in John because all four gospel records record this event.

This is unique. We find that many things that are found in Mark are also found in Matthew and Luke. Not very much is shared with the fourth gospel John. John is not one of the three synoptic gospels Matthew, Mark, and Luke.

What we find is John is usually a little different but there are some events that are recorded by all four. This would be one of them. But each of them gives us a different perspective and each of them gives us some unique individuality about it.

John tells us that none of the apostles understood what was going on until after the resurrection and appearance. So even those with him had no idea why he needed a colt of a donkey to be brought out of Bethany before he went into Jerusalem.

[9:51] Not even those he had lived with and alongside of for three and a half years in public ministry knew. But Jesus knew. Because the prophecy, the word of God must be fulfilled.

When we get to the cross we will see as we study the cross there are seven sayings of Christ on the cross. You've possibly heard them. A great pastor named Arthur Pink many years ago preached a series of sermons and he wrote a book on the seven sayings of Christ from the cross.

My favorite saying of Christ from the cross is when he says, I thirst. And you say, why is that your favorite? Because immediately before he says, I thirst, it says, Jesus knowing that all that was written about him had been fulfilled and in order to fulfill the word said, I thirst.

That is Jesus hanging on the cross understanding he is the fulfillment of every prophetic word knew that tucked in the book of Psalms and this really psalm that is so overlooked so often it declares there in Psalms that in his suffering he will thirst and they will give him hyssop on a branch to drink so that the word may be fulfilled.

He said, I thirst. And so that the word may be fulfilled, Jesus said, go into the town near you and find the coat of a donkey tied outside the door of a home. And he is the fulfillment of every prophetic word of God.

[11:18] Even some of the subtlest, what we would call small touches of scripture find their absolute full and complete fulfillment in Jesus Christ.

He would come into the city no other way. For it had been written years before that this is how he would come into the city. And he would not go into the city any different.

This is not the work of man. This is not the planning of coincidental occurrences. This is nothing short of the fact that Jesus is God. He is the word of God incarnate dwelling among us.

And he is the very fulfillment of the word of God in every part and every portion and in every way. Notice the prophetic word fulfilled.

Second, notice here that the people are stirred. The people are stirred. Now, Bethany is a pretty important region in scripture.

[12:20] There is one really well-known person who resides in Bethany with his two sisters. You know him. He really stank one time. It is after he was dead for four days.

And his sister says, Lord, by now he stinks. And Jesus called him by name and told him to unbind him for he is alive. And his name is Lazarus. Lazarus lived.

And at this time was still living, though at one time he had died. By this time he is still living in Bethany with his sisters. It is a very important region in the work of Christ.

It is where he will go back to each night after he goes in for his observation. He'll go into Jerusalem and back to Bethany. He'll go into Jerusalem and back to Bethany. He'll go into Jerusalem and back to Bethany.

It is here that the feet of the Savior will be anointed for his burial. It is here that the disciples will get upset because the vial of costly perfume is broken and poured upon his head.

[13:17] It is here that so much in the life of Christ will take place. And it is here where Jesus stops and says, hey, go get a colt. And when they bring the colt out, this is why it could have been when they said the Lord has need of it, they said, well, if he can call a dead man out of the grave, even if my donkey dies, he can bring it back to life.

So it might have been okay for them if the Lord needed it. So they allow it to go. They gave them permission. You ever think about the irony of that? They gave them permission to do what Jesus said they were going to do.

I just, when I think about that, you don't have to give God permission, but it's good when we jump on board and say, okay, go ahead. But anyway, they gave them permission and they took it. And it says, and many put their coats upon him.

And he sat on their coats, and then they cast their coats upon the ground. And then many went and cut the leafy branches out of the fields and put them down. And he rolled the coat of a donkey across their garments and across those leafy branches.

And those who went before him and those who went behind him cried out, Hosanna! Blessed is he who comes in the name of the Lord. Notice the people stirring.

[14:23] There are some people who say, well, this would never happen because of the multitudes of people that are in the city of Jerusalem for the Passover day is coming. And no Roman official would have ever let such a stirring take place.

No one would have let such an ordeal happen. But it did because it says the people are so moved and they're crying out. John says the reason so many of them are crying out is because many of them were present when he had cried out.

Many of them had seen him call Lazarus out of the tomb. And they said, this one is special. He is doing it among people who have seen his work. When he gets into Jerusalem, if you remember when we read the other gospel accounts, give me just a moment, I need some water.

The Pharisees will be upset. And the reason the Pharisees are upset is because the people are so stirred. And the Pharisees will say, tell the people to be silent. But what does Jesus say?

Even if these are silent, the stones will cry out. He says it was something that had to take place. Well, friend, where is that found? Well, that's back in Zechariah 9.

[15:29] Because Zechariah 9, verse 9 says what? Rejoice greatly, O daughter of Jerusalem. Rejoice was the command. The people were stirred because God had so commanded it that they were to rejoice greatly at the coming of their king.

They were fulfilling the word of God even though they did not know it. Jesus says, if there's no rejoicing from the people, then all of creation will rejoice. The stones will cry out, for I will come into the city amidst and amongst such rejoicing.

Friend, rejoicing is a choice, but at times it is also a command. Rejoice in the Lord always and again I say to rejoice. That's a command. You say, well, I don't feel like rejoicing.

Well, I don't either sometimes. I alluded to it just a little bit ago in the Sunday school hour. I told you I had quite a week. Some of you came up and said, well, I'm sorry you had such a bad week. I said, well, it's just a week called life.

They said, well, Pastor, what happened? I said, well, let me tell you what happened. In a 24-hour period, in a 24-hour period, this is what happened to me. I realized the four-wheel drive in my truck was no longer working. I realized the machinery that I need to unload and move things won't start.

[16:41] And then Braden runs up to me while I'm working on that piece of machinery when I said forget about my truck. Braden says, oh, by the way, Dad, the oven won't cut on either. So the oven went out. And then when I get into the house, my wife says, and the washing machine has stopped

too.

So there you go. In a 24-hour period, we can't wash clothes, we can't cook supper, and I got very few things I can do anything with. It's a great day. And I wanted to go, I'll just be honest with you, the humanity in me wanted to take it all outside and blow it to pieces with a shotgun.

That's just the humanity of me. Okay, I'm just, but to rejoice is a choice. And so I was rejoicing as I was trying to beat it up on the inside. But the oven's now working, the other things are coming, it's all coming together.

I was thankful. I had to study church history this week for what are my worldly problems in comparison to those who have suffered so much. And the Bible says to rejoice.

And if I do not rejoice, the stones will cry out. And if I get upset, last night I walked in the middle of the dark last night out in my driveway, and the heavens were declaring his glory and the splendor of his name.

[17:44] For the heavens were rejoicing and the stars were still shining. To rejoice was the command. And Jesus says, if they don't, the stones will.

But thankfully the people were stirred. Friend, let him stir your hearts. Let him move beyond the obstacles and the hindrances, and let him move beyond the distractions. And may he stir you to rejoice in who he is.

May we be a people stirred. And why do we need to be a people stirred? Look at the third and final thing. Notice the posture he assumed.

Notice the posture. If we were to read on there in Zechariah 9, it says that he is gentle or humble, seated upon the coat of a donkey.

He came in humility, seated upon the coat of a donkey. Great pomp, great celebration. Doing exactly what God had commanded them.

[18:49] But he came in humility. All the splendor of it all. He is the creator and sustainer of it all. It is his glory that they hope resides within the temple compound within that grand city of Jerusalem.

The walls of Jerusalem itself are portraits of what will be in heaven we see in the book of Revelation. He owns it all. He created it all. He sets his feet upon the world for it is his footstool. The very breath in the lungs of every individual, those who are mocking him, those who are speaking against him, and those who are declaring his praises all belong to him. And the book of Job says that if God, that is God, upon the donkey, by the way, was to call his spirit back to himself, all of men would cease.

And yet he rides in on the coat of a donkey. One in which he had permission to use. And they had requested the use thereof.

And he goes in and he looks around. And he goes back. Notice the humility. It says that he is gentle and riding upon the coat of a donkey.

[19:57] But it says that he is also just and endowed with salvation. He comes bringing with him salvation. Now that wording there in the Old Testament is pretty important.

To be just and endowed with salvation is how he came. The wording in our translation, literal wording means he has been vindicated and he is victorious. You say, well, he hasn't even fought the battle yet.

Oh, yes, he is. That's why the king shows up. He is vindicated and victorious for he is the lamb slain before the foundations of the world were laid. That battle must be fought in history. But in the realms of eternity, it's already been won.

He knows the victory on the other side. It tells us in the book of Hebrews, who for the joy set before him endured the cross. He knew what was on the other side and yet he chooses to humbly ride in on the coat of a donkey.

The victor, though he will be handed over in just a matter of days. He was beaten, ridiculed, mocked, sped upon to the point that almost his entrails would be hanging out of him and crucified on the criminal's cross.

[21:09] Still he comes. He comes. Notice the arrival of the king. The king has no spoils of war with him yet. No, this king rides in to fight the battle for you and I.

He went in such a manner so that he may endure our shame, that he may bear our burdens, that he would take our sin upon himself, that the father would turn his face away from him and he would know the unspeakable pain of temporal separation.

And that he would do it, as it tells us, we looked at some of the creeds earlier for those of you who are here, so that he may lead his captives free. See, when a king comes in triumphant parade during the Roman times, they would come riding in and behind him would be his foals of war.

All the captives he had captured in the battle and they would parade behind him as those who had been taken captive, usually with their faces down, distraught and downcast because they are the captives of the king who's in front of them.

And they are the testimony that he's won the battle. Friend, listen, when Jesus comes in and the king enters the city, he's going to fight the battle to lead his captives free. And those who have been saved by the blood of the land are the captive.

[22:33] But we don't walk behind him with heads down and hearts downcast. He has set us free from the slavery of sin. I've said it before. He's the king who goes before us and we're the captives who've been captured by his grace.

And we go behind him with faces lifted high like never before. Hands raised in the air going glory to the Lord, shouting hallelujah. Blessed is he who comes in the name of the Lord for he is just and endowed with salvation.

And he's going to fight the battle for you and I. But notice the posture. He's going to fight the battle for you and I.

That those who believe in him may be his spoils of war. And he will set us free from that which has held us captive from birth. Praise be to God that there was a day when the king arrived to fight what we could never fight.

Let's pray. Father, we thank you. We thank you for this day. We thank you for your word and we thank you for the promises that we find therein. We pray, oh Lord, that we would be surrendered to you as we shout glory hallelujah.

[23:42] You are a worthy king. And may our lives be lived for your glory. And we ask it all in Jesus name. Amen.