



March 28, 2021 - "Triumph and Tirade" - Mark 11:1-17

OPEN



Today is Palm Sunday! Of course, this Sunday commemorates Jesus' triumphal entrance into Jerusalem, much to the delight and joy of the crowds. They gathered to celebrate Him as One who would bring rescue and deliverance from Rome.

But the title of our sermon is "Triumph and Tirade". It is quite important that we take note of the material which Mark assembled in chapter 11. As he did throughout his Gospel, Mark was selective. He deliberately documented the triumphal entry of Jesus together with two tirades!

In our current study in Mark we have been looking at lessons of following from Jesus' miracles, parables, and teaching. In a sense, we have been tagging along with the learning of the disciples. Why did He focus so much on the spiritual development of men like Matthew and even Judas? Jesus was making disciples who would make other disciples. As we saw last week, Jesus called them – and us – to be both **followers and leaders**.

One of the big challenges in fully developing Jesus' first Century followers was to help them understand His ultimate mission – death on a cross! The disciples did not comprehend His death and resurrection until after the fact. Once they were filled and empowered by the Holy Spirit they testified to the transforming truth of Jesus death, burial, and resurrection!

In Mark 11 we see the way Jesus exercised His divine authority on this earth. As we do, we are going to see two areas of need in our own lives.

DIG

The first expression of Jesus' authority was His TRIUMPH - Mark 11:1-11

The story is simple enough – yet it is profound in its detail. The entry of Jesus into Jerusalem is recorded by all the Gospel writers. He came with glory – as

Messiah – Zechariah 9:9 points to this fact as the donkey was the beast of the Anointed One. as the donkey. What do you make of the crowd?

- **Adoration** – they were demonstrative in waving branches and paving the way with clothes
- **Anticipation** – they shouted "Hosanna! [save now]" in hope of deliverance (see Psalm 118:26)

This was a profound recognition of the fulfillment of God's redemptive story. However, Jesus didn't go to the seat of authority, but to the Temple...then withdrew (v.11). Sadly, the crowds were short-sighted. They longed for short-term triumph over Rome. They could not see the ultimate triumph over sin and death – a path that meant a suffering Messiah.

What a "tragic triumph". The crowd could not see God's plan but only what they could ask. But God can do far beyond what we ask or imagine – see **Ephesians 3:20-21**.

What about us? Do we have limited anticipation of God's redemption plan? We may live in the fulfillment of Old Testament prophecy...but there is more of God's plan to anticipate!

Consider what Charles Wesley wrote...

*Come, thou long expected Jesus, born to set thy people free
From our fears and sins release us, let us find our rest in thee
Israel's strength and consolation, hope of all the earth thou art
Dear desire of every nation, joy of every longing heart*

The second expression of Jesus' authority was His TIRADE - Mark 11:12-17

This was not a tantrum...it was a tirade. It was not based on selfish whim but on divine authority! Sometimes it is hard to tell the difference. I remember my French teacher in junior high. When angry at misbehavior, he would **whirl and hurl**. Chalk would whizz past your head like a bullet while you were in a foxhole! However, we know that Jesus was pure in His motives and was mandated by the Father in expressing anger at two tragic errors.

a. Appearance instead of substance – vv. 12-14

Jesus' curse was not random – but a picture of divine displeasure at empty religion! The Jewish spiritual leaders gave profession without production! This was an ongoing rebuke from Jesus – see Mark 7:6-7 (cf. Isaiah 29:13). In Mark 11:27-33 Jesus engaged with the Pharisees who challenged His authority. About this A. B. Bruce writes, "This anti-pharisaic speech may be regarded as the final, decisive, comprehensive, dying testimony of Jesus against the most deadly and damning form of evil prevailing in His age, or that can prevail in any age – religious hypocrisy." (**The Training of The Twelve**, Kregel, 1988, 327)

What about us? Are we authentic in our life in Christ? Do you know the Latin phrase “*Esse quam videri*” – it means, “to be, rather than to appear”.

b. Exploitation instead of dependence – vv. 15-17

We know that Temple worship involved many sacrificial offerings. However, some had exploited this for financial profit through **currency exchange** and **selling animals**. What had been sacrificed in the process? An atmosphere and culture of dependence – expressed through prayer. This part of the Temple campus was the “court of the Gentiles” and was to be a place of engagement with God. Jesus’ tirade of cleansing the Temple was both **messianic** (see Malachi 1:1-3) and an expression of His **divine authority** against religious exploitation!

What about us? Do we recognize the authority of Jesus? What if this means He will need to ruthlessly root out unhealthy places in our lives?

REFLECT

Please prepare your heart for taking the bread and cup. This is a time for some Spirit guided self-examination. Is there something that needs sorting out in your heart? Here is a hymn that will help you reflect on Christ’s sacrifice for you - listen to "[Jesus Paid It All](#)".

- **The Bread**

First, think about the significance of the bread – which pictures the broken body of Christ. Did Peter get it? Yes, as we discover in his leadership to the early church, Peter embraced the truth of Jesus’ sacrifice.

Consider carefully what he wrote in **I Peter 2:21**.

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

Give thanks for the bread and take it in remembrance of Jesus!

- **The Cup**

Secondly, we have the cup. This juice or wine portrays the blood of Jesus which was spilled for our salvation. Did John grasp the significance of the blood of Jesus? He certainly did.

Listen to what he wrote to the early Church in **I John 1:5-9**.

This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Give thanks for the cup and take it in remembrance of Jesus!