

# Hosanna

Printed Text · Mark 11:1-11

## Aim for Change

By the end of the lesson, we will: RECOUNT the story of Jesus' triumphal entry into Jerusalem; REFLECT on the meaning of Jesus' triumphal entry into Jerusalem; and DEVELOP a prayer in praise of Jesus' triumphal entry.

## In Focus

Aaron was always a star. He was an athlete and a scholar throughout his high school and college years. Aaron was also a top draft pick for a leading national football league team in the first round, and he was excited about his future. He had just signed a major deal with his new team and was primed to be a franchise player. With his mother and fiancée, Regina, in the audience, he accepted his new team jersey as the press took pictures and asked questions. As he left the press conference, fans cheered for him. People were screaming his name; fans were trying to get his attention, maybe even an autograph or a picture with him. Aaron thought, I have really arrived; all of my dreams are coming true!

*Athletes, entertainers, political figures, and the like are esteemed by the public for their abilities and achievements. However, only what we do for Christ will last, and only God is worthy of such lavish praise and adulation. In today's lesson, we will take a look at Jesus' triumphant return to Jerusalem as people believed He would set up an earthly kingdom and deliver them from their enemies.*

## Keep In Mind

"Hosanna; Blessed is he that cometh in the name of the Lord" (from Mark 11:9, KJV).

## Words You Should Know

- A. **Bethphage** (Mark 11:1) Bethphage (Gk.) – "The name of a hamlet [village] between Jericho and
- B. **Hosanna** (vv. 9–10) hosanna (Gk.) – A crying out or shout whose intent is encouragement, favor, or great promise; literally means "please save (the person shouting)."

## Say It Correctly

**Bethany.** BETH-uh-nee

**Bethlehem.** BETH-lih-hem, also BETH-lee-uhm

**Bethphage.** BETH-fuh-jee

**Hosanna.** Hoh-ZAN-uh, -ZAHN

**Pesach.** PAY-sahkh

**Pharaoh.** FAIR-oh, FAR-oh

**Zechariah.** Zak'-uh-RI-uh

## KJV

- Mark 11:1** And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,  
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.  
3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway

he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

## NLT

**Mark 11:1** As Jesus and his disciples approached Jerusalem, they came to the towns of Bethphage and Bethany on the Mount of Olives. Jesus sent two of them on ahead.

2 "Go into that village over there," he told them. "As soon as you enter it, you will see a young donkey tied there that no one has ever ridden. Untie it and bring it here.

3 If anyone asks, 'What are you doing?' just say, 'The Lord needs it and will return it soon.'"

4 The two disciples left and found the colt standing in the street, tied outside the front door.

5 As they were untying it, some bystanders demanded, "What are you doing, untying that colt?"

6 They said what Jesus had told them to say, and they were permitted to take it.

7 Then they brought the colt to Jesus and threw their garments over it, and he sat on it.

8 Many in the crowd spread their garments on the road ahead of him, and others spread leafy branches they had cut in the fields. 9 Jesus was in the center of the procession, and the people all around him were shouting, "Praise God! Blessings on the one who comes in the name of the Lord!

10 Blessings on the coming Kingdom of our ancestor David! Praise God in highest heaven!"

11 So Jesus came to Jerusalem and went into the Temple. After looking around carefully at everything, he left because it was late in the afternoon. Then he returned to Bethany with the twelve disciples.

## The People, Places, and Times

**Passover.** According to Jewish tradition, the festival of Passover lasts for seven or eight days and commemorates God sparing Jewish lives while they were in brutal servitude to the Egyptians. The name of the holiday comes from the fact that God "passed over" the houses of the Jews when he was slaying the firstborns in Egypt. In Hebrew, it is known as Pesach (PAYsaak) (meaning "passing over" or "protection").

The significance of Jesus coming into Jerusalem at the time of Passover marks His own coming sacrifice at the Cross as the "Passover Lamb" who would take away the sins of the world in the days to come. The first day of Passover observes the escape of the Jews from the 10th plague, while the remaining seven days mark their liberation from slavery and exodus from Egypt. The Jewish people hold a feast called the Seder on the first night of Passover.

**Mount of Olives.** It is located east of Jerusalem and stands between Jerusalem and Bethany. Jesus preached from the Mount of Olives and would retreat alone to it at the end of the day, as was His custom (Luke 22:39). This was also the place where He wept over Jerusalem. Not far off, at the bottom of the Mount of Olives, is the Garden of Gethsemane where Jesus prayed with great anguish in His final hours before His betrayal. The first mention of the Mount of Olives in Scripture was when

David escaped there on the run from his son Absalom (2 Samuel 15:30). As David's descendant and prophesied heir to his throne, it was quite befitting that Jesus would spend His final hours as David did. As David wept over the events that occurred with his son, the Lord Jesus, after a triumphant entry into Jerusalem, retreated to the Mount of Olives to weep over the holy city (Luke 19:28–44).

## Background

Jesus is near the end of His earthly journey. In the previous passage, Mark 10:32–34, for the third time Jesus warns His disciples of what was to come as they go into Jerusalem. The Lord foretells that He will be falsely accused, delivered to the chief priest and scribes, and ultimately condemned to death. Jesus lets His disciples know that although He will be beaten, mocked, and killed, He will rise again on the third day.

Even as Jesus tells the disciples of the horrors to come, James and John request to have special positions and sit at Jesus' right hand and left hand when He comes into His kingdom (Mark 10:34–45). Jesus chides them by letting them know that they do not know what they are really asking for, and anyway, the only one who has the authority to give that placement is God the Father. Around the time of Passover, Jesus continues en route to Jerusalem with His disciples; He also has a great number of people following Him to Jerusalem. He stops through Jericho and has an encounter with blind Bartimaeus, whom He later healed and who immediately followed Jesus, too. According to Luke's account, as Jesus neared the holy city, He knew the people were looking for the kingdom of God to come. Like John and James, in their minds His coming meant immediate political power, restoration, and freedom from Roman rule. Jesus tells them the parable of the 10 talents with a warning. He warns those who do not want Him to rule over them that they would be destroyed in His presence (Luke 19:11–27).

## At-A-Glance

1. Preparation Fit for a King (Mark 11:1–6)
2. Praise Fit for a King (vv. 7–11)

## In Depth

### 1. Preparation Fit for a King (Mark 11:1–6)

With His disciples, Jesus set out toward the Holy City of Jerusalem to celebrate Passover. This celebration marks the remembrance of God's great act of deliverance of His people from Egyptian slavery with His mighty hand. The blood of an unblemished lamb was placed on the doorpost of every Israelite, and the death angel passed over them. The Egyptians endured God's final plague for Pharaoh's defiance.

Jesus sent two of His disciples ahead and gave them specific instructions to obtain a colt that was tied up and had never been ridden. Just as Jesus was without blemish or sin, it was fitting that the animal He rode upon also would be untouched. Jesus told the disciples to untie and bring it to Him. When asked what they were doing, they were to say, "The Lord needs it" (Mark 11:3, NLT). Everything occurred just as Jesus said it would, and the disciples obtained the colt on His behalf. Zechariah prophesied that the King would come with great rejoicing, riding on a donkey (Zechariah 9:9). This prophecy was fulfilled; Jesus was able to command attention and to get what He needed because He is Lord.

Those who follow Jesus must humbly submit to His authority. We must pave the way for the coming King with hearts that are yielded to His Lordship and is expressed through prayer, praise, and worship.

## 2. Praise Fit for a King (vv. 7–11)

As they brought the colt to Jesus, the disciples placed the cloaks on it as a sign of royalty, and the people began to put their cloaks down on the road. Others cut down palm branches and spread them down on the ground to mark the entrance of the King. Palm branches were used at the Feast of Tabernacles or Festival of Booths. These festivals recognized the time Israeli ancestors, under Joshua's leadership, dwelt in booths (temporary shelters) formed from the branches of trees; the celebrations commemorated their temporary habitations during the journey through the wilderness. For seven days during the Festival of Booths, there was great celebration and then a time of solemn focus on the Law (see Nehemiah 8:12–18).

Palm branches are fruitful and have the ability to flourish in spite of the hottest heat. Yet they can grow tall, and their foliage is able to stay green even in arid places. The Jews use palm branches as tokens of victory and peace, which the coming King would bring to His people. As Jesus entered Jerusalem, a crowd went before Him crying out, "Hosanna," which is an exclamation of adoration that means "please save us."

As they cried out to Jesus, they also shouted, "Blessed is he that cometh in the name of the Lord" (Mark 11:9). This phrase was prophesied and sung in Psalm 118:25–26. The psalm depicts praise for a great King who is bringing salvation and who will avenge the enemies of God and His people by bringing great deliverance and restoration of order. We, too, wait for this great day of deliverance from the troubles of this world. Jesus is that King and is worthy of every bit of praise that is due to His name. We will appear in the great congregation in heaven, at His throne with white robes and palm branches, to declare His Kingship, as noted in Scripture (Revelation 7:9–10). Every tribe and every nation will declare, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Revelation 7:10).

### Search the Scriptures

1. Before reaching Jerusalem, what did Jesus send the disciples in search of (Mark 11:1–2)?
2. What did Jesus tell them to do if they were stopped (v. 3)?

### Discuss the Meaning

1. What can we learn from our lesson today about how to lavish praise on the Lord Jesus?
2. Like the palm tree, even in tough times, how can you maintain an attitude of gratitude through prayer and praise?
3. How do you anticipate the Lord's triumphant return at His second coming?

### Liberating Lesson

Everyone today is seeking their 15 minutes of fame, and technology has made it possible for anyone who is willing to get noticed. More importantly, our world worships daily at the altar of celebrity through the media. Consequently, voyeurism in our society is born from people coveting praise and adulation. People spend more time swooning over fleshy carnal things than they spend praising the mighty King who gave His life to save ours. There is nothing wrong with fame in the right perspective; there are many people who use their celebrity to bring attention to worthy causes. But we as believers must keep fame and fortune in their rightful places by giving all glory and credit to the One who makes it possible. God rewards those who diligently seek Him, but we must never forget the Giver of the gift.

### Application For Activation

Every day is a day of thanksgiving! Therefore, it should be a way of life and not an afterthought for

Christians to lavish praise on our worthy King. Since the Lord inhabits the praises of His people, we can have unbroken fellowship with Him by blessing Him at all times and keeping His praises continually in our mouths.

### **Follow the Spirit**

What God wants me to do:

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### **Remember Your Thoughts**

Special insights I have learned:

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## **More Light on the Text**

### **Mark 11:1-11**

**1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,**

Jesus and His disciples “came nigh” to Jerusalem (Gk. eggizo, eng-ID-zo), which means “approached.” The naming of Bethphage and Bethany was to define the logistics. Jesus sent two of His disciples ahead into the village. This could have been either Bethany or Bethphage. The Greek verb used for “sendeth” is apostello (ap-os-TEL-lo), which means “to send on a commission to do something.”

**2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.**

Jesus directed the disciples to go and get a colt which had never been ridden, for it would be for a sacred use (cf. Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7). They were to bring the animal back to Him. Anything that is used in service to the King of kings and Lord of lords is sacred and should be treated as such. Therefore, even the place we assemble to worship our God (our church building) should be considered a sacred place, and in this light, we must be careful that no sin enters there. We must treat it as a holy place. It must not be defiled by anything that is not pleasing in a holy God’s sight; His house is a house of prayer.

Far more importantly, when our lives are dedicated to God, He makes us holy as new creations in Christ (2 Corinthians 5:17). We are His temple, and since He removes our sins and uses us in His service, our lives are sacred to Him. Therefore, our conduct should represent Christ.

**3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.**

Jesus anticipated a possible difficulty which might arise when the disciples took the animal.

Therefore, He instructed them to say to the owner that the Lord had need of the colt and would return it “straightway” (Gk. eutheos, yoo-THEH-occe), which means “without delay” (cf. 1:10), after He had used it.

**4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.**

**5 And certain of them that stood there said unto them, What do ye, loosing the colt?**

**6 And they said unto them even as Jesus had commanded: and they let them go.**

It happened as Jesus said it would. The disciples found the animal exactly as Jesus said; the animal was outside the house and fastened by the door “in a place where two ways met” (Gk. amphodon, AM-fod-on), which literally means “a road which leads round, or a street with houses on both sides.” The bystanders (according to Luke’s gospel, “the owners”) asked the disciples what they were doing there. The reason they were satisfied with the disciples’ answer can possibly be explained by the fact that Jesus was well known in the neighborhood (cf. John 11). They knew that He could be trusted. Therefore, the owners of the colt “let them go” (Gk. aphiemī, af-EE-ay-mee), which means they gave permission to the disciples to untie the animal and take it to Jesus.

**7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.**

**8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.**

The disciples put their spare clothes on the animal, and as Jesus rode into Jerusalem, they threw clothing and branches on the road for Him to ride over (see John 12:13; cf. 2 Kings 9:12–13). These were gestures in honor of the King.

**9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:**

**10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.**

The people were crying out “Hosanna” which strictly means “please save,” invoking God’s saving action. Through liturgical use, “Hosanna” was dissociated from its original meaning and was used as a shout of acclamation. It came to have the sense of “praise Yahweh” (Psalm 118:17–27). The word “blessed” (Gk. eulogeo, yoo-log-EH-o) means “to eulogize,” “to speak well of,” or “to praise.” Thus, they shouted out their convictions that Jesus was coming in the name of God, He was bringing the kingdom of God (cf. Mark 1:15; 2 Samuel 7:16; Amos 9:11–12), and He was the promised Son of David.

By these acts, Jesus was declared the King of Israel, the fulfillment of the Old Testament prophecies (Zechariah 9:9). Jesus purposely made a public entry into Jerusalem. He came to Jerusalem to die, and He desired that all of Jerusalem should know it. He was about to suffer at the hands of sinful men; the great sacrifice for sin is about to be offered up. He therefore prepared it so that His death was eminently a public death; He died before many witnesses.

**11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.**

Jesus entered Jerusalem and came to the temple. He stayed there looking around at what was happening in the temple area. He stayed in the “temple” area (Gk. hieron, heer-ON, cf. Mark 11:15, 27), and He did not go into the “sanctuary” (Gk. naos, nah-OS, cf. Mark 14:58; 15:29, 38). The Greek prefix peri- in periblepo (per-ee-BLEP-o) means “around” in the sense of a circle. Thus Jesus did a comprehensive inspection, probably to determine whether the purpose God intended was being

fulfilled. Instead, the temple was being used commercially by people who owned or ran small businesses. They found it more convenient to use the temple as a means for selling their goods.

# Daily Bible Readings

## **Monday**

Psalm 55:16-22

## **Tuesday**

2 Kings 19:14-19

## **Wednesday**

Psalm 109:21-31

## **Thursday**

Psalm 22:1-8

## **Friday**

1 Chronicles 16:8-18

## **Saturday**

Matthew 21:12-17

## **Sunday**

Mark 11:1-11