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### **Coming in the Name of the Lord**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **March 29, 2015**

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

**Introduction:** We are now come to the **Passion-Week**, the week in which Christ died, and the great occurrences of that week. I. Christ's **riding in triumph** into **Jerusalem**, Mark 11:1-11. II. His cursing the barren fig-tree, Mark 11:12-14. III. His driving those out of the temple that turned it into an exchange, Mark 11:15-19. IV. His discourse with his disciples concerning the power of faith and the efficacy of prayer, on occasion of the withering of the fig-tree he cursed, Mark 11:20-26. V. His reply to those who questioned his authority, Mark 11:27-33.

*(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)*

**Mark 11:1**, *And when they came nigh to Jerusalem, unto **Bethphage (fig-house)** and **Bethany, (date-house)** at the mount of Olives, he sendeth forth **two** of his disciples...*

**NOTE:** He came to Bethany, on the eastern slope of the Mount of Olives, the **hometown** of Mary, Martha, and Lazarus (Mark 11:1), where he had recently raised Lazarus from the **dead** (John 11:1-44). Bethany lay **two miles** southeast of Jerusalem. **Closer** to the city, along the same route lay Bethphage.

*(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)*

**NOTE: unto Bethphage and Bethany;** two places so called, near Jerusalem: Bethphage began where Bethany ended, and reached to the city itself.

*(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)*

**NOTE: Bethphage**, meaning "**place of figs.**" and Bethany, meaning "**place of dates,**" were two villages almost adjacent to Jerusalem, being in fact nestled into the **Mount of Olives**, a 2,600-foot elevation lying along the eastern boundary of Jerusalem.

*(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)*

**Mark 11:2-3** *...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. And if any man say unto you, Why do ye this? say ye that the **Lord (Master [teacher])** hath need of him; and straightway he will send him **hither.***

**NOTE:** The fact that the colt had **never** been ridden is significant. It agrees with the principle that an animal devoted to sacred use must **not** have previously fulfilled **ordinary** functions (Num. 19:2; Deut. 21:3; 1 Sam. 6:7). It also agrees with aspects of Jesus' earthly experience – that He was born of a virgin (Matt. 1:24-25; Luke 1:34) and later placed in a borrowed tomb (Luke 23:35).

*(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)*

**NOTE:** And straightway he will send him back hither... The Greek word here rendered "hither" is actually "here"; it is thus a reference to the place **where** Jesus **was standing** when he gave this order. The word "**back**" is thus not a reference to taking the animal back but to the **coming** "back" of the disciples with the colt. Translators and commentators have a great difficulty with this rather unusual mode of expression; but the meaning is absolutely **clear** in Matthew: "And straightway he will send them" (Matt. 21:3), meaning the owner would straightway send the requested colt (and its mother) to Jesus. The notion that Jesus was here **promising** to **send** the **animal back** promptly is ridiculous, as if the Lord would need to promise any such thing in order to procure an animal which he **already knew** would be promptly given without any such promise. The appearance of this event in all three synoptic gospels is proof enough that the **supernatural knowledge** of the Lord regarding where the colt would be found, the fact of its being tied and being with its mother; and the fact of the owner's **willingness** to allow the Lord to use them that supernatural knowledge is the main point of the narrative, along with the element of **fulfilling prophecy**.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

**Matthew 21:1-2**, And when they drew nigh unto Jerusalem, and were come **TO** Bethphage, unto the mount of Olives, **then** sent Jesus two disciples, saying unto them, Go into the village (*Bethany*) over against you, and straightway ye shall find an **ass** tied, and a **colt** with her: loose **them**, and bring **THEM** unto me.

**Thought 1.** As always, everything Jesus SAID and DID fulfilled his Father's will by fulfilling the scriptures that were written about him.

**Matthew 21:3-5**, And if any *man* say aught unto you, ye shall say, The **LORD** hath need of THEM; and straightway he will send them. **All this** was done, that it might **be fulfilled** which was **spoken** by the prophet, saying, Tell ye the daughter of Zion, Behold, thy **King** cometh unto thee, **meek (humble)**, and sitting upon an ass, and a **colt** the foal of an ass. (*This quote is from Zechariah 9:9*)

**Matthew 5:17**, Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but** to **fulfil**.

**Thought 2.** Jesus had favor with God and with man because of how he lived in the earth. It was this favor that helped to provide all of his needs in the ministry. And since he was not God in the earth, but a human being in the ministry, he knew only what God revealed to him. Actually, God worked through him the same way he works through us today who are in the ministry.

**Proverbs 3:3-4**, Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find **favor** and good understanding in the sight of **God** and **man**.

**Luke 2:52**, And Jesus **increased** in **wisdom** and stature, and in **favour** with God and MAN.

**Thought 3.** However, since Jesus was the "CHRIST": anointed, he had the anointing of the Holy Spirit without measure.

**John 3:34**, For he whom God hath SENT speaketh the words of God: for God giveth not the Spirit **by measure** unto him.

**Mark 11:4-6**, 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. And certain of them that stood there said unto them, What do ye, loosing the colt?  
And they said unto them even **AS** Jesus had **commanded**: and they let them go.

**Luke 19:33-34**, And as they were loosing the colt, the **owners** thereof said unto them, why loose ye the colt? And they said, The Lord hath need of him.

**Thought 1.** Their reverence for Jesus, their leader, was shown by simply doing as he said do, and speaking the exact words they were told to speak. And as the Holy Spirit tells us what to do and say, if we have proper reverence for our Father and the Lord Jesus, we'll also do and say only what he says should be DONE and SAID.

**Mark 11:7**, And they brought the **colt** to Jesus, and cast their **garments** on him; and he **sat** upon him.

**Matthew 21:6-7**, And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on **THEM** their clothes, and they set *him* thereon.

**NOTE:** He stated that the disciples placed their garments on **both**, perhaps not sure which one Jesus would ride (vs. 7). When Matthew said, "they sat him thereon," he meant the **garments**, not that Jesus in some way was straddling both donkeys. He rode the colt while the mother walked alongside, keeping the unbroken colt steady in the midst of the crowds.

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**Mark 11:8**, And many spread their garments in the **way**; and others cut down **branches** off the trees, and **strewed** them in the **way**.

**Matthew 21:8**, And a very **great multitude** spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

**John 12:12-13**, On the next day **much people** that were come to the **feast**, when they heard that Jesus was coming to Jerusalem, took branches of **palm** trees, and went forth to meet him,

**NOTE:** To understand the **crowds** that joined Jesus and the twelve on this occasion, we need to remember that this was **Passover** season, when **pilgrims** from all over the **world** poured into Jerusalem. The population expanded to many times its normal size. Along the **road** from Bethany, there would have been many people going to festival. In addition, many **pilgrims** already in Jerusalem would have heard that Jesus was on his way there and gone out to meet him. This latter group was motivated by Jesus' recent **miracle** of **raising Lazarus** from the **dead** (John 12:12-18).

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**Mark 11:9-10**, And they that went *before*, and they that *followed*, cried, saying, **HOSANNA**; Blessed is *HE* that cometh in the **name** (**authority**) of the **LORD**...

**Hosanna defined 5614, OH SAVE!; an exclamation of adoration.**

**Lord defined 2962. kurios pronounced koo'-ree-os from kuros (supremacy); supreme in authority, i.e. – God** (the Supreme (Highest) Being; Jehovah [Yahweh]).

**Mark 11:10**, Blessed be the **kingdom** of our father *David*, that cometh in the **name** (**authority**) of the **LORD: Hosanna** in the highest.

**NOTE:** Blessed is he that cometh, the *ho erchomenos*, he that should come, so often promised, so long **expected**; he comes *in the name of the Lord*, as God's Ambassador to the world; *Blessed be he*: let him have our **applauses**, and **best affections**; he is a **blessed Saviour**, and brings blessings to us, and blessed be he that sent him. Let him be *blessed in the name of the Lord*, and let all nations and ages call him *Blessed*, and think and speak highly and honourably of him. (2.) They *wished well* to his *intent*, v. 10. They **believed**

that, mean a figure as he made, he had a **kingdom**, which should **shortly** be set up in the **world**, that it was the **kingdom** of *their father David* (that father of his country), the kingdom **promised** to him and his seed for ever; a kingdom that came *in the name of the Lord*, supported by a divine authority. *Blessed be this kingdom; let it take place, let it get ground, let it come in the power of it, and let all opposing rule, principality, and power, be put down; let it go on conquering, and to conquer. Hosanna to this kingdom; prosperity be to it; all happiness attend it.* The proper signification of *hosanna* is that which we find, Rev. 7:10.

*Salvation to our God, that sitteth on the throne, and to the Lamb; success to religion, both natural and revealed, Hosanna in the highest.*

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Matthew 21:9-11** ...the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; **Hosanna** in the **highest**. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is **Jesus** the **PROPHET** of Nazareth of Galilee.

**NOTE:** When they carried **branches** about at the **feast of tabernacles**, they were wont (accustomed) to cry *Hosanna*, and from thence to call their bundles of branches their **hosannas**. *Hosanna* signifies, **Save now, we beseech thee;** referring to Ps. 118:25, 26, where the Messiah is prophesied of as the *Head-stone of the corner*, though *the builders refused him...* (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Luke 19:37-40**, And when he was come nigh, even now at the **descent** of the mount of Olives, the whole multitude of the disciples began to **rejoice** and praise God with a **Loud** voice for all the **mighty works** that they had SEEN; saying, Blessed *be* the **King** that cometh in the name of the Lord: peace in heaven, and glory in the highest. And **some** of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the **stones** would immediately **cry out**.

**Thought 1.** This was true for the day in which Zech. 9:9 was being fulfilled. But, today, there's no basis to believe that if we don't praise him the rocks will cry out.

**Luke 19:41-42**, And when he was **come near**, he beheld the city, and **wept** over it, saying, If thou hadst **known**, even thou, at least in this **thy day**, the things which belong unto thy peace! but now they are **hid** from thine eyes.

**Mark 11:11**, *And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon **all things**, and now the **eventide** (three o'clock, P.M.) was come, he went out unto Bethany with the twelve.*

**NOTE: Into the temple.** Not into the edifice properly called the temple, but into the **courts** which surrounded the principal edifice. Our Saviour, not being of the tribe of Levi, was not permitted to enter into the holy or most holy place; and when, therefore, it is said that he went into the temple, it is always to be understood of the courts surrounding the temple. See Matthew 21:12. **And when he had looked round about upon all.** Having seen or examined everything. He saw the abominations and abuses which he afterwards corrected. It may be wondered at, that he did not *at once* correct them, instead of waiting to another day. But it may be observed that God is slow to anger, that he does not *at once* smite the guilty, but waits patiently before he **rebukes** and **chastises**. **The eventide.** The religious services of the temple closed, without the offering of the evening sacrifice, at three o'clock, P. M., and Jesus probably soon left the city.

(Source: *Barnes' Notes on the New Testament classic.studylight.org/com/bnn/*)