

# THERE'S A NEW KING IN TOWN

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Lent 2023 #4, Mark 11:1-25

April 2, 2023

*Those who went ahead and those who followed shouted,  
"Hosanna! Blessed is he who comes in the name of the Lord!  
Blessed is the coming kingdom of our father David!  
Hosanna in the highest!"*

Mark 11:9-10, quoting from the *Hallel* in Psalm 118

## What kind of king are we welcoming?

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, <sup>2</sup> saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. <sup>3</sup> If anyone asks you, 'Why are you doing this?' tell him, 'The Lord needs it and will send it back here shortly.' "

<sup>4</sup> They went and found a colt outside in the street, tied at a doorway. As they untied it, <sup>5</sup> some people standing there asked, "What are you doing, untying that colt?" <sup>6</sup> They answered as Jesus had told them to, and the people let them go. <sup>7</sup> When they brought the colt to Jesus and threw their cloaks over it, he sat on it. <sup>8</sup> Many people spread their cloaks on the road, while others spread branches they had cut in the fields. <sup>9</sup> Those who went ahead and those who followed shouted,

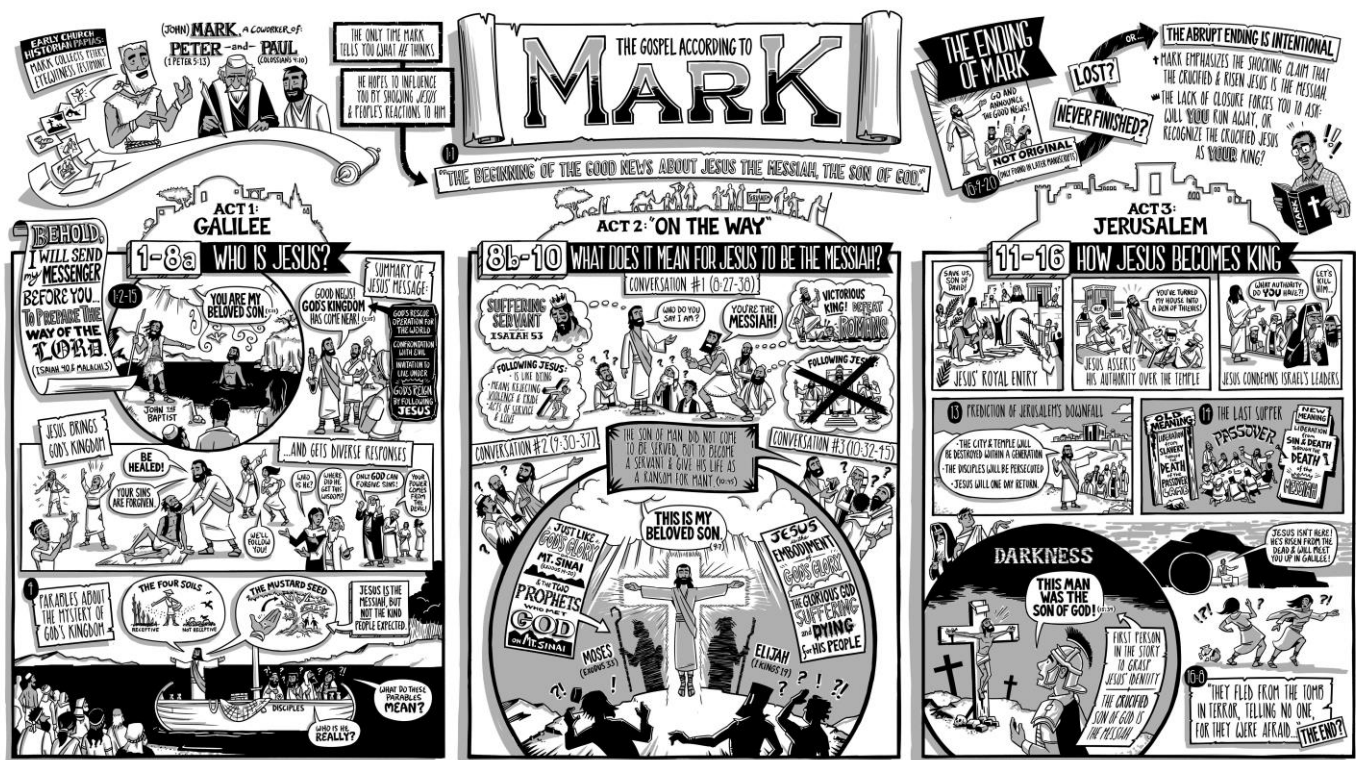
*"Hosanna! Blessed is he who comes in the name of the Lord!"*

<sup>10</sup> *"Blessed is the coming kingdom of our father David! Hosanna in the highest!"*

<sup>11</sup> Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Mark 11 (Luke's gospel adds several important elements in 19:28-44)

1. This scene is carefully constructed to fulfill Scripture (Numbers 19:2; Zechariah 9:9)
2. But Jesus enters as different kind of "Son of David" – of peace not of war
3. The crowds have both spiritual AND political agendas as they approach Jerusalem
4. Jesus did not rebuke the crowds (see Luke 19:39-40) but he does weep over their blindness
5. In the big picture, Jesus' arrival foretells the judgment of not embracing Messiah's reign



### Act 3: How Jesus reveals his kingship

<sup>12</sup> The next day as they were leaving Bethany, Jesus was hungry. <sup>13</sup> Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. <sup>14</sup> Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it.

<sup>15</sup> On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, <sup>16</sup> and would not allow anyone to carry merchandise through the temple courts. <sup>17</sup> And as he taught them, he said, “Is it not written:

“ ‘My house will be called a house of prayer for all nations’?

But you have made it ‘a den of robbers.’”

<sup>18</sup> The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

<sup>19</sup> When evening came, they went out of the city.

Mark 11, Jesus quotes from Isaiah 56:7

1. The fig tree miracle is a picture of God’s judgement on the “barrenness” of Jewish tradition (see Mark 11:20-25 where barrenness is contrasted with faith)
2. Jesus commands Messianic (both King and Priest) authority over the temple, especially to determine its ultimate purpose – for the nations to meet with God and not for “us”
3. Jesus cracks open the door to the heavenly realms (Ephesians 2:6) so we can see the reality of the eternal conflict between those who have faith in Jesus and those who fear Jesus

## Are my gates open to the King?

<sup>7</sup> *Lift up your heads, O you gates;  
be lifted up, you ancient doors, that the King of glory may come in.*

Psalm 24

### 1. Jesus reveals whether God or status matters most

<sup>45</sup> *Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him. <sup>46</sup> But some of them went to the Pharisees and told them what Jesus had done. <sup>47</sup> Then the chief priests and the Pharisees called a meeting of the Sanhedrin.*

*“What are we accomplishing?” they asked. “Here is this man performing many miraculous signs. <sup>48</sup> If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation.”*

the raising of Lazarus in John 11 (the verses that follow are very interesting as well!)

### 2. While this story points to Jesus’ divinity, his voluntary, public, humble and very human entry into Jerusalem points even more to his death

<sup>38</sup> *Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate’s permission, he came and took the body away. <sup>39</sup> He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. <sup>40</sup> Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. <sup>41</sup> At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. <sup>42</sup> Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.*

John 19

### 3. To receive the King still requires that we become resurrection followers

<sup>16</sup> *At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him.*

<sup>17</sup> *Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. <sup>18</sup> Many people, because they had heard that he had given this miraculous sign, went out to meet him. <sup>19</sup> So the Pharisees said to one another, “See, this is getting us nowhere. Look how the whole world has gone after him!”*

John 12

<sup>37</sup> *When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen:*

<sup>38</sup> *“Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!”*

Luke 19:37 (remember Jesus weeping over the crowds in 19:41-44)

## Resources for studying Mark

The poster for Mark can be found at [bibleproject.com](http://bibleproject.com)

Redeemer Presbyterian's Lent devotions are online at <https://gospelinlife.com/lent-devotional/>

There is a wonderful series of sermons by Kim Riddlebarger (though I think he gets the "don't go into the village" part at least partly wrong) at <http://kimriddlebarger.squarespace.com/downloadable-sermons-on-mark/> Kim Riddlebarger has an introductory sermon at <http://kimriddlebarger.squarespace.com/downloadable-sermons-on-mark/Blessed%20is%20He%20Who%20Comes%20in%20the%20Name%20of%20the%20Lord%20revised%2033.pdf>

J. C. Ryle has an interesting commentary on Mark's gospel at <https://www.gracegems.org/Ryle/mark11.htm>

Doug's favorite Mark commentaries include

J.R. Edwards *The Gospel According to Mark* (Eerdmans, 2002)

France's NIGTC volume (Eerdmans, 2002)

Hendricksen's *Expository Commentary* (Baker, 1975)

Walter Wessel's volume on Mark in *Expositors' Bible Commentary* (Zondervan, 1984)

Note: Again for this passage, I think Hendricksen has the best analysis.

Archibald Alexander has an interesting analysis at <https://www.monergism.com/one-thing-you-lack>

Spurgeon and Ryle have several sermons on Mark at <https://www.biblebb.com/brefindex/mar.htm>

I appreciate Ray Stedman's work on this text at <https://www.raystedman.org/new-testament/mark/the-child-in-our-midst>

Bob Deffinbaugh has a helpful sermon on the parallel text in Luke's gospel at <https://bible.org/seriespage/untriumphal-entry-luke-1928-44>