

A Different Kind of King

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Text: Mark 11:1-17¹

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Series: Mark (What if God Were One of Us?)

Introduction: Open your Bible to **Mark 11**. We are in a series called, “What if God were One of Us”, and the title of tonight’s message is “A Different Kind of King”.

Monarchies are fascinating. We don’t have one here, but we are still fascinated with the British monarchy. We seem to want to know about Prince William and Prince Harry. Many of us spent days in front of our TVs when Princess Diana died.

We don’t have monarchies in America unless you count the Clintons and the Bushes. But seriously, people have looked to monarchies for ages for an example—something to be proud of.

Christians are part of a monarchy. We have a King, but He is a very different kind of King. We have different kind of monarchy. Without this monarchy you cannot be a Christian. In other words, Jesus Christ is Lord! Jesus Christ is our King! ***If we are to follow Him, we must come to Him on His terms. He’s an entirely different kind of King!***

Yet Christ is such a different kind of King from any kind of government that we see in this world. So in order to understand our King, Jesus Christ, I want to go to one of the most well known events in the life of Christ, known as the triumphal entry.

Let’s read it now.

Mark 11:1-11, “Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples 2 and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.”” 4 And they went away and found a colt tied at a door outside in the street, and they untied it. 5 And some of those standing there said to them, “What are you doing, untying the colt?” 6 And they told them what Jesus had said, and they let them go. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, **“Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”** 11 And he entered Jerusalem and went into the

¹ Unless otherwise noted, all Scripture is from the *English Standard Version* of the Bible.

temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.”

Let’s pray. [Prayer for Guidance.]

We’ve reached a turning point in the life of Christ and in the Gospel of Mark. Everything in chapters 8, 9, and 10 points to the moment Jesus would enter Jerusalem. This is the consummation and climax of his life. His disciples only dimly understand what is about to happen.

Jesus has been saying over and over again that He’s going to give His life in Jerusalem. He will be crucified and will rise again. He’s coming to conquer—yes, but not in a way that anyone thinks. The great crowd thinks He’s come to conquer Rome. But our Lord has come to conquer sin, death, hell, and the devil.

He had begun in Jericho, and thousands upon thousands of people had made their way to Jerusalem for the Passover. Jerusalem would swell to ten times it’s normal population.

It is a difficult walk as you literally walk up hill. Jerusalem sits 3500 feet above the rest of the territory. It’s about an 18 mile walk from Jericho along the Roman Road to a town called “Bethany”. **Verse 1**, “they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives”.

According **John 12**, Jesus came to Bethany and spent the night there with his close friends, Mary, Martha, and Lazarus, whom He had just raised from the dead. They would have left Bethany for Bethphage, which is located on a ridge about a mile from Jerusalem. Bethphage is the village located directly on the Mount of Olives where Jesus loved to pray. It is above the city of Jerusalem. Looking from the Mount of Olives is the most beautiful view of Jerusalem, and in particular you would have been able to see one of the most magnificent buildings constructed in the ancient world, Herod’s Temple.

It’s at this point that Jesus turns to two of his disciples and tells them to go into the city in front of them (the text doesn’t say, but it’s like Bethphage on the Mount of Olives).

Verse 2, “and [Jesus] said to them [his two disciples], “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately””.

He tells them to get a colt, which can refer to any young animal, but from Matthew’s Gospel we know it is a donkey’s colt, because it’s mother is with it.

And what Jesus said would happen actually does. **Verses 5-6**, “And some of those standing there said to them, “What are you doing, untying the colt?” 6 And they told them what Jesus had said, and they let them go.”

This is a little village and everyone knows everyone else. What would you do if someone walked into your neighborhood and untied the dog you had from a tree in your front yard and walked off with it? You'd ask them, "What are you doing?" They simply say, "The Lord needs it and that they are going to bring it back."

I. The **Preparation** for the King: Jesus orchestrates his arrival (vs. 1-6).

It's interesting that Mark takes six verses to tell us of the preparation. We need to stand back and see what is actually happening.

A. Jesus is precisely **controlling** events. What is happening is not a spontaneous uprising. It's not something people decide to do. It's His idea to get the colt and to enter into Jerusalem through the eastern gate which overlooks the Temple. He is very precise about the plans. This is the only time in the entire account of Christ's life that we find Him riding anywhere. It's outside of his normal way of doing things. He is carefully controlling the events that are going on.

There is something else that is going on, though Mark himself does not tell us this.

B. Jesus is carefully following **Scripture**. Why is He doing what He's doing? The answer is found in the prophets. Matthew and John make it very clear because they quote the reference. The answer is found in **Zechariah 9:9**. Zechariah chapters 9-14 are some of the most amazing prophecies of the coming Messiah and what He's going to accomplish.

In Zechariah 9:9 in hope of the coming of Christ, the prophet writes, "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! behold, your king is coming to you; righteous and having [or bringing] salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey."

So Jesus is doing what He is doing to carefully fulfill Scripture. We read this over and over again in the Gospels. "Because the Scriptures says", or "That the Scripture might be fulfilled".

Bible scholars tell us that there are over 300 Old Testament prophecies that were fulfilled by Jesus Christ in the New Testament.

C. Jesus is clearly asserting His **authority**. These disciples walk into town and take what is not theirs and they assert, "The Lord needs it" and it seems to be enough. This is unusual. He is making a claim to property, because as Lord, He has the right of a King. And He's going to use it and send it back shortly. So Jesus authority to act as a King is clearly seen in this passage of Scripture.

D. What He is doing is consciously revealing His **identity**. He could have easily slipped into the crowd and remained unnoticed. There are thousands upon thousands of people here. We're not sure how many but we can estimate.

Josephus, a Jewish historian, said in the year 60AD 255,000 lambs were slaughtered for Passover. Now a lamb usually feeds ten people. No scholars believe that there could have been 2.5 million people there, but there was certainly over a million!

Can you imagine the scene? At the same time the people are coming, they come with their lambs. You can see the multitude and hear their braying, with the Lamb of God who takes away the sin of the world in the midst of them.

Jesus could have easily slipped incognito into Jerusalem without anyone knowing He was there, but instead He consciously reveals His identity.

Now in the preparation, Jesus is carefully controlling events. He is carefully fulfilling Scripture. He is clearly asserting His authority, and He is consciously revealing His identity. That's the preparation. But now we move on to the procession.

He actually makes His way to present Himself as the Messiah, King of kings and Lord of Lords.

II. The **Procession** of the King: Blessed is the kingdom of our father David! (vs. 7-10).

Verses 7-10, “And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”

A triumphal entry in Roman terms was very clear. You can go to Rome today and into the forum and you see the Arch of Titus—which is a momento of his victory over the Jews. They would have had a triumphal entry, and it was done in a specific order.

First you would have the armies, then the generals, and then the conquering hero, riding on a white stallion with all his power and glory. That was a triumphal entry!

Now Jesus makes an entry, but it is paradoxical. He makes claims to be a king, but He is an entirely different kind of King. There are four paradoxes.

The first is...

A. The royal king arrives on an **unridden donkey**.

Imagine you are an advance party making a visit for some great Head of State. One of the things you are going to spend a great deal of time thinking about is the transportation. What is the appropriate vehicle.

When kings made their entry into their kingdom, they came on great stallions, on war horses, with a multitude of chariots, not on an unridden donkey.

Verse 10, “And they brought the colt to Jesus and threw their cloaks on it, and he sat on it”.

Jesus is fulfilling Scripture, but He is also telling us what kind of a king He is. Remember **Zechariah 9:9**, “...behold, your king is coming to you; righteous and having [or bringing] salvation is he, humble and mounted on a donkey...”

Jesus was saying, the kingdom I bring is a humble kingdom, not a proud kingdom. It's based on righteousness, not power and prestige and importance. Our king is a donkey riding king. He comes in humility.

Those who follow Christ are humble and broken. “God resists the proud, but gives grace to the humble”. We enter the kingdom not by knowledge but by humility and brokenness.

The second interesting paradox is this...

B. The accompanying throngs are enthusiastic but **ignorant**.

Verses 7-8a, “And they brought the colt to Jesus and [the disciples] threw their cloaks on it, and he sat on it. 8 And many spread their cloaks on the road...”

This is a statement of huge respect and an acknowledgement of Jesus' royalty. They had great enthusiasm for Jesus. They believed this was the one. This is the liberator of Israel. He will set us free! They thought He would release them from Roman oppression.

Yet they are utterly ignorant. John tells us right in the middle of his account in **John 12:16**, “His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him”.

Explanation: Even the disciples were ignorant. Jesus was not coming to release them from Roman oppression. They thought this was the glorious moment when the Messianic kingdom would come and Jesus would now take over the world.

Application: He does not come to give us a happier life on earth. He comes to reconcile us to Himself and to “save His people from their sins”! Our greatest

enemy that He liberates us from is ourselves. He liberates us from our slavery to sin!

The paradox is that they are celebrating Jesus and misunderstanding Him. How many people celebrate Jesus but utterly misunderstand Him. He has not come to give us a better life. That might happen. But that's not why He came. He came to deal with our sin.

They misunderstand Jesus.

- C. Symbols of nationalism wave in celebration of a **multinational** king (**verse 8b**). They wave palm branches. They want a Jewish king to make the world Jewish. But the king that comes is a multinational king!

They go on in **verse 8b**, "...and others spread leafy branches that they had cut from the fields".

So they are going into the fields and to the trees and cutting down branches and they're putting them on the ground and they are waving them in the air—**John 12:12** specifically says, "they took branches of palm trees". And they were celebrating with joy and enthusiasm.

This was the way they celebrated when the Judas Maccabeus had defeated the Syrians, Antiochus Epiphanies, and he had driven out the enemy. And they were setting up their kingdom. Passover brought all the feelings of nationalism.

The problem is, God's plan is not to make the nation of Israel great. It is to make Jesus Christ great, and to bless all the nations of the earth through Him! You'll remember that we are studying the book of Genesis, and we find the very first promises of God blessing Abraham. And it is **Genesis 12:3** that says, "in you all the families of the earth shall be blessed."

The great anticipation was that a political kingdom and that the Romans would be driven out, and they would have a political power on the earth.

And yet, what was the plan of Jesus? To save His people from all nations of the world from their sins.

Jesus had said in **Matthew 24:14**, "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come."

After His resurrection, He would leave us with our marching orders in **Mark 16:15**, to "Go into all the world and proclaim the gospel to the whole creation [every creature]."

Yet within less than a week, Jesus would be nailed to a Cross and executed. What they could not understand was that that death and His resurrection from the dead was the greatest act of victory, and that He would be proclaimed as Lord and King of every kindred and people and language and nation!

D. Songs of celebration accompany a **weeping** Savior (9-10).

The forth paradox is the most significant and interesting. **Verses 9-10**, **“And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”**

Yet even as they sang that, Jesus’ response is very different.

They are quoting **Psalm 118**. It was a festival song. It was used to welcome people who came to worship God in Jerusalem. It says, **“Blessed is he who comes in the name of the LORD!” (verse 26)**.

Verse 25 is the Hosanna, “Save us, we pray, O LORD! O LORD, we pray, give us success!” Hosanna means “Save us now!”

But before this it says in **verses 22**, **“The stone that the builders rejected has become the cornerstone. 23 This is the LORD’s doing; it is marvelous in our eyes.”**

This is a prediction for the crucifixion.

1. They are asking for salvation, but they thought their salvation was through overturning the Romans. But God’s way of salvation is overturning their sin through His substitutionary death by crucifixion on our behalf. It is through this Jesus would be exalted not only above the Romans, but above all nations.

They make their expectations clear in **verse 10**, **“Blessed is the coming kingdom of our father David! Hosanna in the highest!”**

They are looking for salvation from the Romans! Hosanna—save us, in the highest.

2. But as Jesus approached the city, he **wept** there. He said if you had truly known on this day what would bring you peace.

Luke 19:37-42, **“As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, 38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” 39 And some of the Pharisees in the crowd**

said to him, “Teacher, rebuke your disciples.” 40 He answered, “I tell you, if these were silent, the very stones would cry out.” 41 ¶ And when he drew near and saw the city, **he wept over it**, 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.” And we are told from there Jesus enters into the Temple.

Transition: So we have seen the preparation of the king, the procession of the king, and now we see the purification of the King’s Temple. Here’s the paradox. The people are celebrating, and Jesus is sobbing. They were looking for a king of the sword, but Jesus was coming as King of the Cross. He came to reconcile His people through love, not through force. He came to lay down His life for the world.

III. The **Purification** of the King’s Temple (vs. 11).

Verse 11, “And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.”

You’ve got to imagine the Temple is a large open area. The court of the Gentiles is crammed with tens of thousands of people. There is the sound of animals for sacrifice.

And we are told that He looks around at everything, not as a tourist, but as an inspector. He’s come to cleanse the Temple. He leaves the temple. He’s coming back to it, to cleanse it a second time.

Look at **verses 15-17**. Jesus comes back the next day to Jerusalem after staying at Bethany, and He comes back to the Temple to cleans it. **Verse 15**, “And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. 16 And he would not allow anyone to carry anything through the temple. 17 And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have made it a den of robbers.””

Jesus Christ has come into the world to change us. The New Testament calls His people, “the Temple of God”. The ultimate Temple that Jesus wants to cleanse is not made of brick and mortar. It is your heart and soul. He has come to humble you and take His throne in your heart.

Conclusion: We read in **Malachi 3:1**, “Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.” We say we seek the Lord, but He’s not the kind of king that’s necessarily going to make our life better. He’s not the kind of king that perhaps we

expect. We have a different kind of King. When we receive the Word of the Lord, sometimes it seems so violent. It seems so disturbing to us. Do not miss that it is Jesus. We may be under serious conviction. Respond to Him! Repent!

We must follow Jesus Christ on His terms. We cannot say, "I'll follow you..." and then give God a job description. The people were expecting one thing, but they got another.

Are you willing to come to God today, and say, "I want your way. I give you no terms. I come on your terms. I want your way and your will no matter what that may mean."

Are you willing to come to God that way. He may not make the circumstances of your life better. You may not get the job or the car that you want, but He will heal your heart and He will forgive your sins and liberate you from your sinful desires if you come to Him on His terms!