



Life Guide

applying God's Word to life

Jesus Is the King We ~~Want~~ Need!

March 28th, 2021

Mark 11:1-10

Mark 11:1-10 (NIV) As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ²saying 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. ³If anyone asks you, 'Why are you doing this?' say, 'The Lord needs it and will send it back here shortly.' " ⁴They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵some people standing there asked, "What are you doing, untying that colt?" ⁶They answered as Jesus had told them to, and the people let them go. ⁷When they brought the colt to Jesus and threw their cloaks over it, he sat on it. ⁸Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹Those who went ahead and those who followed shouted, "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 heaven!"

1. How did you first learn the difference between wants and needs? Who taught you the lesson? When? **Answers will vary.**
2. Why did the chief priests and Pharisees hate Jesus so much? (cf. John 12:9-10,17-19) **Both groups hated Jesus' because they could see that Jesus was winning the hearts of the people with his gospel. This meant that they could not "control" people. They used the law to strike fear into people and in this way make people follow them. The gospel sets people free from fear. It's good for confessional Lutherans to remember this. We have a winsome message, packed with the power of God. We should not be surprised that to this day people hate Jesus (and us) for the same reason.**

3. What significance is found in the fact that Jesus tells the disciples how and where they will find the donkey and what to say when they do? Why is it important for Jesus to do this for his disciples at this particular time? What comfort do we find in Jesus' words and actions? **At first glance, this may seem like a small detail in the Palm Sunday account. But by doing this, Jesus is revealing himself as the all-knowing, all-powerful Son of God. His timing is perfect, of course. His disciples are about to experience some life shattering events. With this demonstration of his divinity, he means to remind them that he's in complete control. He knows what's going to happen. It happens by his design as he completes his saving mission. This is a great comfort to us as well. Jesus is always in control. We too often experience frightening events in life. Jesus knows they are going to happen. More than that, he knows how to make them a blessing for us and has the power to do this.**
4. How do the disciples honor Jesus as their King? (v.7) How do the crowds honor Jesus? (v.8) How does Jesus react to all this? Why is this noteworthy? How might we honor Jesus in similar ways? **The disciples give their cloaks for his saddle. The crowds use their cloaks and cut leafy branches to "pave" the road for Jesus (red carpet treatment). Jesus doesn't try to stop any of it. Why? Because he's acknowledging that he is the Savior-King! He is due the honor and praise. We can honor Jesus in the same way, through the gifts that we give to him and his work. This is an important truth behind our stewardship. Jesus is worthy of our generous gifts and our best gifts.**
5. What does "hosanna" mean? How did this become a way of "praising" God? "Hosanna" means "Please, save us!" Over time this became a shout of praise directed to God because he alone is able to save us. We worship God by acknowledging him for Who he is and What he has done for us. We praise him when we proclaim his Lord and Savior.
6. What does it mean that Jesus is the one "...who comes in the name of the Lord!"? God's name is everything that he reveals about himself. To come in God's name means to be the Savior God revealed in the Scriptures. This is the long-promised Messiah – the One God promised in Eden and throughout the O.T.

7. Agree or disagree and why? The Palm Sunday crowd acknowledges Jesus as Savior-King. **The crowd is made up of different groups. Some knew and loved Jesus. Some hated him. Some were learning of him for the first time. While the crowd as a whole shouted praises, it becomes clear by the end of the week that not all the people present that day were confessing Jesus as the Savior from sin. Some were looking for a political deliverer who would free them from Roman tyranny. Some expected Jesus would be a “bread-king” who would supply their early wants and needs.**
8. Agree or disagree and why? What we want out of life can lead us far from Jesus. **If our will lines up perfectly with God’s we can disagree. Because our will doesn’t line up perfectly with his, we must confess that very often our wants take us far from God. We chase after things that make us comfortable and happy here. This might affect our worship life as we work or enjoy leisure. We have idols that we worship by devoting time to them and hoping they will provide the things we want: (alcohol, sex, work, etc.)**
9. “What good is it for someone to gain the whole world, yet forfeit their soul?” (Mark 8:36). How does this question of Jesus help us to know and confess our greatest need? **This question holds the stark reality before our eyes. We can chase after all sorts of things in this world to make us comfortable and happy. But in the end, what good will these things be to us if they don’t bring us good things beyond this life? Our greatest need has everything to do with where we will spend eternity. Recognizing this as our greatest need will cause us to appreciate Jesus all the more.**
10. Why is Jesus the King we need? **Jesus is the King we need because he alone was loving enough and powerful enough to step in as our Substitute, claim our sin, suffer our punishment, and defeat sin and Satan on our behalf. Unless Jesus is our King, we are forever lost.**
11. Why is Jesus the King we want? **Once we know Christ, we are reborn in his image. Our will, though not perfect, is now able to conform to his. We now want what he wants. According to our new man, we want Jesus as our King because he alone can protect us and keep us as his people until we are safe with him in heaven.**

Jesus’ Ministry in Jerusalem

The Triumphal Entry

Mark 11:1–11

11 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ²saying 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. ³If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will send it back here shortly.’ ”

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

“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!”

¹¹Jesus 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.

(Matthew 21:1–11; Luke 19:28–44; John 12:12–16)

We know this day as Palm Sunday, the beginning of Holy Week. This was not the first time Jesus had come to Jerusalem since he began his ministry. The gospel of John mentions three other times Jesus had visited Jerusalem (2:13; 5:1; 7:10). But this was the last time, and Jesus knew what he faced. Three times he

had explicitly told his disciples that he would suffer and die there and on the third day rise again (Mark 8:31, 32; 9:31; 10:32–34). So he went, ready to carry out the Father's will and to redeem mankind by his suffering and death. The disciples had confessed him as Christ, although they did not fully understand what that meant. In Jericho, Bartimaeus had addressed him as the Son of David. Others had called him the Son of God. He came into Jerusalem on that first Palm Sunday to make a statement to the effect that he was all of those, but not in the sense that the disciples and the crowds understood. His statement concerning himself on Palm Sunday was understood properly by the disciples only after his ascension (see John 12:16) and by many of the people and even large numbers of priests after Pentecost (see Acts 6:7). For us the events of Palm Sunday support our faith in him as our Savior, Redeemer, and King.

Having come to the Mount of Olives in the vicinity of Bethany and Bethphage, Jesus commanded two disciples to go into the nearby village and get a colt they would find there. If anyone was to ask them why they were untying the colt, they were to say that the Lord needed it and would return it shortly. Everything happened just as Jesus said. Certainly that strengthened their faith in him, for it was evidence of his supernatural knowledge. In fact, the very words he told them to speak declared who he was, declared his deity: "*The Lord* needs it." That the owners of the colt (see Luke 19:33) permitted the disciples to take the colt and its mother (see Matthew 21:7) indicated they too knew Jesus and trusted him. Undoubtedly they knew about the many miracles he had performed, particularly the last one—the raising of Lazarus. They were not about to doubt that he actually needed the colt and that he would send it back shortly.

Jesus' command to bring a "colt ... which no one has ever ridden" was a significant part of the statement Jesus made that day. It suggested according to Scripture (see Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7) that the colt as yet unused was to be used for a sacred purpose. What could be more sacred than to carry the Son of God into Jerusalem to begin his passion? But it

had an even greater purpose. It reminded all who saw him ride into Jerusalem of the prophecy of Zechariah 9:9: "Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey." Jesus did this deliberately. He was pointing his disciples and the entire multitude to this prophecy and was thus also making a statement for us and all men to heed today. His riding into Jerusalem on a donkey's colt also demonstrated that he was not a messiah in the political sense, as his disciples and so many others hoped, but the humble servant of his heavenly Father. Jesus chose to ride on the colt, even as the prophecy had stated. When they brought the colt to Jesus, the disciples threw their cloaks on the colt to serve as a comfortable saddle.

What was the reaction of the crowd? It was made up of those who had been with Jesus almost the entire day and those who, hearing he was present (see John 11:56; 12:12, 13), came out to meet him. They scattered their cloaks on the path where Jesus would ride and welcomed him as their king, even as the followers of Jehu had once welcomed him (see 2 Kings 9:13). The scattering of palm branches (see John 12:13) and other foliage (see Matthew 21:8) in his path was patterned on the words of Psalm 118:27: "With boughs in hand, join in the festal procession up to the horns of the altar." Jesus' entry into Jerusalem was a triumphal procession, although at the moment most of the crowd did not know that his real triumph would come later that week when he would conquer sin and death.

The words with which the crowd welcomed Jesus tell us even more about our Savior. Most of these words (and the four evangelists naturally give different statements, for the crowd must have numbered in the thousands) are taken from Psalm 118:25, 26: "O LORD, save us; O LORD, grant us success. Blessed is he who comes in the name of the LORD." To come in the Lord's name means to come carrying out his plan of salvation. That indeed was Jesus' assignment, although the crowd did not know it. Speaking of him as the coming one is also understood

messianically in Scripture: “The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his” (Genesis 49:10). Even more plain is Zechariah 9:9 quoted just previously. Read also Psalm 40:6–8, applied to Christ in Hebrews 10:5–10, and Malachi 3:1. The first to recognize him as such were Mary and Joseph, Simeon and Anna. The first to proclaim his coming was John the Baptist (see Mark 1:7; Luke 3:15–18; John 3:31).

The next words of the crowd, as quoted by Mark, reveal still another facet concerning who Jesus is: “Blessed is the coming kingdom of our father David!” These words point to Jesus as King, even as the crowd explicitly said, according to John 12:13: “Blessed is the King of Israel!” Jesus is the messianic King not just because he was a descendant of David—many of his descendants did not become kings—but because he is that King of David’s line whom God promised. “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever” (Isaiah 9:6, 7). Read also Psalm 132:11 and Jeremiah 23:5. Jesus wants the deeds and the words of Palm Sunday to march into our hearts, so that we too may acknowledge him for who he is.

The triumphal march very likely began late in the morning and lasted late into the afternoon. Then our Lord and his disciples finally came to the temple, Jesus’ Father’s house. Only Mark recorded that the cleansing of the temple actually took place on the next day, Monday. The other evangelists did not designate the day but joined the temple incident with the triumphal march into Jerusalem, because both demonstrated the royal power of our Lord. That’s why Matthew also did not divide the cursing and

withering of the fig tree into two sections on two days as Mark did. On Palm Sunday our Lord, late in the day, did inspect the temple in preparation for its cleansing the following day. In the meantime, since it was crowded and probably unsafe for Jesus and his disciples to remain in Jerusalem overnight (see John 11:49–57), they either went and stayed with friends in Bethany or camped out.¹

¹ Wicke, H. E. (1988). [*Mark*](#) (pp. 151–155). Milwaukee, WI: Northwestern Pub. House.