

# THY KINGDOM COME

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Mark 11:1-19

## Introduction:

It was a beautiful, sunny Sunday morning. The Sabbath was over and Jesus and His disciples were on their way into Jerusalem. Late last week they had been in Jericho, where they had witnessed the glorious conversion of a tax-collector named Zacchaeus. From there they traveled on toward Jerusalem, stopping and spending some time with some special friends in Bethany—Mary, Martha, and Lazarus.

Bethany was a tiny village about 2-3 miles east of Jerusalem, on the east side of the Mount of Olives. Between the Mount of Olives and Jerusalem runs the Kidron Valley. Not far from Bethany, there was another little village called Bethphage. There is no mention of this place in Scripture apart from this text and parallel texts in Matthew and Luke. All we really know about it is that it appears to be very close to Bethany as they are mentioned together in our Scripture text.

This is where we will pick up the story... *(we are picking up the study of Mark that we left last summer...plan to arrive at Mark 16 Easter Sun.)*

So, let's go through the story briefly:

- The command – go and get this colt for me
- The explanation – the Lord (Master) needs it (and will return it when we are finished with it)
- The disciples' obedience
- The people's response – praise and worship – looking toward the establishing of a kingdom in the line of the great king David – *"Blessed is the coming kingdom of our father David."*

Luke includes an extra conversation that Mark doesn't – Luke 19:28-44

- The attitude of the Pharisees – don't let these people say such things about you
- Jesus' response – even the stones know that what they are saying is true.

What was it that they were saying? Why were the Pharisees so upset? And more importantly, what implication does this event have for us today?

**The Context:** It is always important, when dealing with any text, to look at the context. That context includes not only the immediate verses around this text in Mark, but also other parallel passages like the other gospels. Just prior to this event Jesus and his disciples had spent a few days in Jericho. A couple of important events occurred while they were there.

Mark mentions the healing of a blind man named Bartimaeus. One of the significant things about that event is the recognition Bartimaeus gave to Jesus. In a sense he was preparing the way for what was to happen in Jerusalem a few days later. He referred to Jesus as the Son of David – a clear reference to the fact that Jesus came from the line of David and was thus qualified to sit on the throne of David. And just a few days later, the crowds in Jerusalem cried out, welcoming the kingdom of their father David.

The other key event in Jericho, recorded only by Luke, was the conversion of the tax-collector Zacchaeus. Luke 19:1-10 tells us his story. You all know about the diminutive tax-collector who climbed a tree in order to see Jesus above the mob of people that were crowding around him. You probably also know about how Zacchaeus' life was changed by this meeting with Jesus. His heart was transformed and he became a follower of Jesus. We usually end the account with v. 10, but it doesn't really stop there. Luke goes on in v. 11 to say, *"As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately."*

Jesus regularly told parables, or stories, to portray spiritual truths. This time He had a very special purpose. He wanted to try to correct some misunderstanding regarding the kingdom of God. He knew what was coming when he arrived in Jerusalem and he wanted to try to prepare his disciples for the fact that the kingdom was not coming quite yet. I am not going to take time to go into the parable, but I do want you to see some things that the Scripture has to say regarding the kingdom.

**The Kingdom:** You need to begin by imagining that you are a Jew living at the time of Jesus. If you were a good Jew and faithfully attended the synagogue you would know all about the kingdom. In fact the kingdom is what every zealous Jew was waiting for. So, what is this kingdom? We need to look at some facts and statements from the OT that every good Jewish person of Jesus day would have been well aware of. Let me take you through some OT Scriptures.

- Gen. 49:8-10 – the scepter – rule, kingship. One day, from Judah, the one will come to whom the scepter belongs – a king (THE king).
- 2 Sam 7: 16 – the promise to David – an eternal kingdom and throne

Isaiah speaks more about a specific kingdom and the promised king:

- 9:6-7 – the promise of one who would rule on David’s throne with justice and righteousness.
- 11:1-16 – read parts and discuss – this is the Messianic kingdom, when the Messiah comes and rules for a thousand years – Rev. 20. He will gather his people from distant lands and establish a kingdom with a throne in Jerusalem, and Israel will be restored both physically as a people and spiritually as the people of God.
- 16:5 – again a kingdom where justice and righteousness prevail.

The Jews of Jesus day would have been very familiar with these promises and prophecies concerning the kingdom. They were also well aware of some other Scriptures concerning the coming of the Promised King:

Zech 9:9-10 – “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. I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.”

Do you see why the people were so excited that day when they saw Jesus, the miracle-worker, entering the great city of Jerusalem, riding on

a donkey? For months, the whispers had been heard; do you think this could be... the Messiah?

Now they were sure. It is. He is going to establish the kingdom. We have been waiting so long for a king to sit on David’s throne and rule in justice and righteousness.

And so the people responded exactly as the Psalmist described.

Psalm 118:25-29 – “O LORD, save us (hosanna); O LORD, grant us success. Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you. The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar. You are my God, and I will give you thanks; you are my God, and I will exalt you. Give thanks to the LORD, for he is good; his love endures forever.”

They were worshipping their Messiah, and they were heading for the temple, where they just knew that Jesus would make his big announcement. It would be like a giant press conference. As He came into the temple right up to the horns of the altar, He would announce that their time of oppression was over. He is the Messiah and he has come to set them free. There is going to be a revolution and they will throw off the yoke of Rome, and He will establish the kingdom they have anticipated for so long.

There is just one problem. It didn’t happen that way. Oh they went to the temple all right. But on the way, as they were overlooking Jerusalem... see Lk. 19:41-44. He said (to himself), “You don’t understand. This is not the kingdom you are expecting. Things are going to get worse before they get better.”

Then He went to the temple, but not to announce the establishing of the kingdom. (*Mention the differences here between the accounts of Mark and Luke*). Mark indicates that this happened the next day. But whenever it was, he did not announce the kingdom. Rather he showed his anger at the wickedness and corruption of the people there by driving the moneychangers and merchants out of the temple. (Mk 11:15-19)

So what about the kingdom? Does this mean that there is no kingdom? Were the OT prophets wrong? Not at all. The Bible indicates

clearly that there is yet coming. We read Is. 11 – the prophecy of the coming kingdom. Turn for a moment to Revelation 11:15-19 (read). Oh yes, Christ will again reign in Jerusalem.

In fact, Jesus taught us to pray, Our Father ... Thy Kingdom come ... But what does that mean? What are we really asking when we pray for God's kingdom to come?

**Jesus Blueprint for Prayer**, Haddon Robinson: (Discovery Series, pp. 15-16)

"... when we pray, 'Your kingdom come,' we look toward that glad time when God's messianic kingdom prophesied throughout the Old Testament will be established by Jesus' return to earth. As we pray, we direct our gaze to the day when the kingdom of this world will become the kingdom of our God and of His Christ. We look forward to the climax of history when God's will shall be done on earth as it is in heaven.

When we pray, 'Your kingdom come,' though, we also ask for something else. We plead that on the small bit of earth we occupy now, we shall submit our will to God's will. If we long for the time in the future when Christ's kingdom will be established on earth—enough to pray sincerely for it—then we must be willing that all of the little kingdoms which matter too much to us will be pulled down. If we want God's rule over all men and women at some future time, then it follows that we desire that He will work His will out in our lives now."

You see there is another aspect to the Kingdom of God. It is not only a visible earthly kingdom, but it is also an invisible, spiritual kingdom. Go to Luke 17:20-21.

This is where the questions get personal. It is easy to talk about a kingdom somewhere, someday, when Jesus Christ will rule with all authority in justice and righteousness, and everyone and everything will submit to his authority. But the real issue is am I willing to submit to His authority in my life, in my world, right now?

Quote (H. Robinson, *ibid*): When we pray, "Your kingdom come," we acknowledge God's right to rule all people, including us. Unless I am sufficiently concerned about God's sovereignty to make my life His throne, and make it my daily purpose to bring every individual whose life I touch into willing and glad submission to Him, I cannot pray these words with integrity. We dare not pray for His rule over others unless we honestly desire His rule over us.

## Conclusion

How about it? Can you honestly and sincerely say "Thy kingdom come, Thy will be done... in my life as it is in heaven."

[From Illy]...NO EXCUSES

[Gary Inrig, "Hearts of Iron, Feet of Clay" – Moody Press, 1979. Pages 68-69]

"Prior to her coronation, Queen Elizabeth sent out to her friends and various Commonwealth dignitaries engraved invitations which read like this: 'We greet you well. Whereas we have appointed the second day of June 1953 for the solemnity of our coronation, these are therefore to will and to command, all excuses set apart, that you make your personal attendance upon us, at the time above mentioned, there to do and to perform such services as shall be required of you.'

"A queen does not request attendance, she commands it. The striking phrase in that invitation occurs in the very middle: 'All excuses set apart.' When a monarch expresses her will and issues her command, her subjects respond without hesitation or excuses.

"Queen Elizabeth is held in esteem by all her subjects, but she is only a constitutional monarch. The believer serves One who is far greater--the Lord Jesus Christ, King of kings and Lord of lords. Compared to Him, Queen Elizabeth is a nobody. Were the queen or the President to summon us, we would instantly obey. Yet King Jesus has expressed His will and issued His commands, and all our excuses must be set aside. He deserves our willing, eager, loyal, and faithful service, without hesitation or excuses."

As we think about Jesus presenting Himself to the Jewish people as their long-awaited Messiah, we need to realize that one day He will set up His kingdom on this earth, and He will rule His people and the whole world in righteousness and justice.

But in the meantime, He wants to establish His kingdom in your heart and mine – to rule in the hearts of men and women today. Are you prepared to have Him do that?