

Mark 11:1-11
The Entry of the Servant King
September 14, 2025

1. Read Mark 11:1-11
2. Put your fingers in Zechariah 9 and Matthew 12.
3. Review
 - a. The four elements of Jesus' mission:
 - i. He was learning first hand what it is like to be human (Hebrews 2:16-18; 4:14-16)
 - ii. He was modeling human life, dependent upon God.
 - iii. He was training disciples to carry forward the message. Make disciples who make disciples.
 - iv. He had to suffer, die, and be raised again.
 - b. Jesus' three critical themes leading up to His crucifixion:
 - i. Jesus' identity and mission
 - ii. God's interests vs. man's interests
 - iii. Our identity and mission. (Mark 8:34-38)
 1. Deny yourself. Examine your goals and the means of achieving them in light of God's word, prayer, and wise counsel from your community.
 2. Take up your cross. Identify your garden. In almost every case, you're already in your garden. You just need to exercise your God-given responsibility to make it thrive.
 3. Follow Jesus. Jesus' life provides the template for us, showing how we should live. He has given the Holy Spirit to teach, guide, and correct us.
4. The significance of the Triumphal Entry
 - a. Appears in all four gospels.
 - b. The events of the week ("Hosannas" at the beginning, crucifixion at the end) prove the people were not ready for the King.
 - c. Jesus was modeling what He had taught the disciples about servant leadership.
 - d. The other three reference Zechariah 9:9. Zechariah 9 indicates a merging of the Suffering Servant and Triumphant King lines of prophecy.

Rejoice greatly, O daughter of Zion!
Shout in triumph, O daughter of Jerusalem!
Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey.
5. Zechariah 9
 - a. Prophecy about the demise of all Israel's historical enemies
 - i. Land of Hadrach and Damascus covered a large swath of land north of the Sea of Galilee

- ii. The Mediterranean coastline
 - 1. Tyre
 - 2. Sidon
 - 3. The cities of Philistia
- b. The King will reign from “sea to sea” and from “the River [Euphrates] to the ends of the earth”.
- c. Look again at verse 9. This is *not* the way a triumphant King typically enters newly conquered lands. Revelation 19 is a better picture of that! **And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”**
- d. I suggest to you there is a gap between verse 9 and verses 1-8 and 10-17.
 - i. Verse 9 describes the revelation of the King as Servant, specifically at the Triumphal Entry described in the Gospels.
 - ii. The gap, the age in which we find ourselves, is God preparing a people for His own possession; a people who are ready for His reign.
 - iii. The rest of the chapter is the coronation of the King in all His glory.
- e. This is NOT a teaching on biblical prophecy. I do not pretend to be an expert on these matters. I am speaking in very general terms to make the point that we live in an Age of Grace with a very specific purpose: To usher in God’s Kingdom underground and prepare a people ready for the rule of the King.
- 6. What does this have to do with us?
 - a. Remember Jesus’ teaching about leadership: **“You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Mark 10:42-45)**
 - b. Jesus’ actions in the Triumphal Entry are an extension of His consistent strategy. Turn to Matthew 12:15-21 (which quotes Isaiah 42:1-4).
 - i. First, His strategy:
 - 1. He won’t quarrel.
 - 2. He won’t cry out.
 - 3. He doesn’t raise any disturbance in the streets.
 - 4. He won’t break off a battered reed.
 - 5. He won’t put out a smoldering wick.
 - ii. And yet. . .

1. He will proclaim justice.
 2. He will lead justice to victory.
 3. The Gentiles will hope in His name.
7. How does a humble, quiet Man overthrow injustice and become the conquering King?
How are His followers to play a part?
- a. What these passages DO NOT mean. Moralistic Therapeutic Deism
 - i. Moralistic: Be nice
 - ii. Therapeutic: Be happy
 - iii. Deism: God is our benevolent uncle. He's there when we need something, but otherwise He stays in the background.
 - b. The character of the Servant
 - i. Jesus was not nice as we define it! He is loving!
 - ii. Jesus did not care about our happiness. He cared about our shalom.
 - iii. Jesus lived as though God was right in the middle of every circumstance. Because He is!
 - c. How should we then live?
 - i. Daniel 11:32b: The people who know their God display strength and take action.
 - ii. 1 Corinthians 15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.
 - iii. "It is up to us today to take up this challenge, to live not by lies and to speak the truth that defeats evil. How do we do this in a society built on lies? By accepting a life outside the mainstream, courageously defending the truth, and being willing to endure the consequences." (Rod Dreher, Live Not By Lies, p. 100, Kindle edition)
8. Recommended reading (all available on Amazon):
- a. The Gospels, Matthew, Mark, Luke, and John. Pay attention to Jesus' behavior. Figure out how to reconcile the idea of a lowly servant with Jesus' frequently harsh words.
 - b. Gentle Persuasion: Creative Ways to Introduce Your Friends to Christ, Joseph C. Aldrich
 - c. Live Not By Lies, Rod Dreher
 - d. The Hole in our Gospel, Richard Stearns