

Mark 11:10

Authorized King James Version (KJV)

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Analysis

Blessed be the kingdom of our father David, that cometh in the name of the Lord (Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ)—the crowd explicitly connects Jesus to David, Israel's greatest king and the recipient of God's covenant promise of an eternal dynasty (2 Samuel 7:12-16). By invoking **the kingdom of our father David**, they declare Jesus to be the Davidic Messiah who will restore Israel's glory. The verb *erchomenē* (ἐρχομένη, "that cometh") emphasizes the kingdom's arrival—no longer future but breaking into present reality in Jesus' person.

Hosanna in the highest (Ωσαννὰ ἐν τοῖς ὑψίστοις)—the cry shifts from "Save now!" to worship directed toward heaven. The phrase "in the highest" (en tois hypsistois, ἐν τοῖς ὑψίστοις) parallels the angels' song at Jesus' birth: "Glory to God in the highest" (Luke 2:14). The crowd recognizes that Jesus' kingship is not merely earthly but has cosmic, heavenly dimensions. Ironically, they worship correctly—Jesus does bring God's kingdom—but misunderstand how: through suffering, death, and resurrection rather than political-military victory.

Historical Context

The Davidic covenant (2 Samuel 7) promised that David's throne would be established forever—a promise Jews understood as guaranteeing the Messiah would be David's descendant who would rule eternally. During the intertestamental period and first century, Jewish messianic expectation intensified,

especially under Roman occupation. Groups like the Zealots advocated violent rebellion; others like the Essenes awaited divine intervention. All expected the Messiah to overthrow foreign oppressors and restore Jewish sovereignty. Jesus' entry into Jerusalem—timed precisely with Passover, Israel's liberation festival—ignited these hopes. The crowd believed the moment of deliverance had arrived. But Jesus' kingdom was "not of this world" (John 18:36)—it advances through gospel proclamation and Spirit transformation, not political revolution. By Friday, when Jesus stood bound before Pilate instead of leading armies against Rome, the crowds felt betrayed and joined calls for His crucifixion. The early church understood that Jesus fulfilled Davidic prophecies, but the "throne of David" was heavenly, not earthly (Acts 2:29-36; Revelation 3:7).

Related Passages

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does the crowd's invocation of David's kingdom reveal Jewish messianic expectations and their misunderstanding of Jesus' mission?
2. What does the shift from 'Hosanna' (earthly cry for salvation) to 'Hosanna in the highest' (heavenly worship) reveal about the dual nature of Jesus' kingdom?
3. In what ways does Jesus fulfill the Davidic covenant in unexpected ways that challenge our assumptions about God's kingdom?

Interlinear Text

Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὄνόματι
Blessed G3588 that cometh be the kingdom in the name
G2127 G2064 G932 G1722 G3686

Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὁσαννὰ ἐν τοῖς
of the Lord G3588 father of our David Hosanna in G3588
G2962 G3962 G2257 G1138 G5614 G1722

ὑψίστοις
the highest
G5310

Additional Cross-References

Luke 2:14 (Parallel theme): Glory to God in the highest, and on earth peace, good will toward men.

Psalms 148:1 (References Lord): Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

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