

11/1/20

Mark 11

The six month journey of Jesus from the Galilee has brought Him to the area of the Mount of Olives ready to make His triumphant entry as King, Priest and Prophet on Palm Sunday.

1. This is the last week of our Lord's life.
2. The cross is, but days away.

11:1-11 The Tnumphal Entry.

* The parallel passages. Matt. 21:1-11; Lk. 19:28-48; Jn. 12:12-19

11:1-3 The arrival and instructions to get a colt.

- 1) The occasion and location, “Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples;
 - a) The distance from Jericho was about 17 miles, about seven hours.
 - b) The village Bethphage means house of unripe figs.
 - c) Probably before Bethany coming from the Jericho Road that is why it is mentioned first, te location is unknown.
 - d) The located on the east side of the Mount of Olives.
 - e) The village Bethany means house of dates, located 2 miles from Jerusalem.

* Lazarus, Mary and Martha lived in Bethany. Jn. 11:1

f) The Mount of Olives is on the east end of the city, overlooking the City of Jerusalem and the temple.

- 1)) Jesus ascended from there after His resurrection Acts 1:12
- 2)) Jesus will descend there also in His second coming and as His foot touches the mount it will split in two. Zech. 14:4

- 2) The words for the preparation, “and He said to them, “Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it*.” vs. 2
 - a) The village opposite is not indentified, but has to be Bethphage, Jesus had just left Bethany.
 - b) This is prophecy being fulfilled, to get a colt tied and never ridden or broken, yielding to the Creator. Zech. 9:9
 - 1)) A colt or donkey were symbolic of pursuing peace and ridden by princes and kings.
 - 2)) Matthew mentions the female donkey also. Matt. 21:2
 - 3)) Jesus was born apart from human agency and buried in a tomb where no man ever lay.

- 4)) The prophecy of Daniel is also being fulfilled, 483 years (69 weeks) 173,980 days (360 day calendar) .
- 5)) The countdown began on May 14, 445 B.C. to April 6, 32 A.D. Dan. 9:24-26
- 3) The objection by a man, “And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it here.” vs. 3
 - a) The man had to be a disciple of Jesus.
 - b) His immediate obedience revealed his whole-hearted service to Jesus.
 - c) All three synoptice gospels record this, as well as John.

11:4-6 The obedience to get the colt.

- 1) The words of Jesus were accurate, “So they went their way, and found the colt tied by the door outside on the street, and they loosed it.” vs. 4
 - a) Jesus had made no other arrangements.
 - b) Jesus stated it because He knew all things.
- 2) The objection just as Jesus said, “But some of those who stood there said to them, “What are you doing, loosing the colt?” vs. 5
- 3) The declaration of the disciples, “And they spoke to them just as Jesus had commanded. So they let them go.” vs. 6

* The owners said, “What are you doing?”
Lk. 19:33

11:7-8 The riding into the city on the colt.

- 1) The preparation for the entry, “Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.” vs. 7
 - a) Jesus sat on the clothes they placed on the colt, not the donkey. Matt. 21:7
 - b) Jesus allowed them to set Him on the colt. Matt. Lk. 19:35
- 2) The adoration of Jesus, “And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road.” vs. 8
 - a) All along Jesus had not allowed public proclamation or worship of Him but now for the first time He does.
 - b) He went down the western slope of Olivet, descending towards the city.
 - c) During this time of Passover there were about 3 million plus people in Jerusalem.

11:9-11 The proclamation of fulfilled prophesy.

- 1) The quote is from the Messianic Psalm, “Then those who went before and those who followed cried out, saying: “Hosanna! ‘Blessed *is* He who comes in the name of the LORD!’” vs. 9

- a) The words are from the Hallel Psalms or Psalms of ascent were sung as people pilgrimaged to Jerusalem. Ps. 118:25-26
 - b) The word Hosanna means “save now”, implying supplication, adoration and deliverance. 2Sam. 14:4; 2King. 6:26
 - c) The well spoken words were about the Messah who had come in the name of Yahweh.
 - * The word blessed “eulogeo” means well spoken of, we get our word eulogize from it.
- 2) The understanding of the crowd was the Kingdom Age to be established, “Blessed *is* the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!” vs. 10
- a) The Messianic promise was to David. 2Sam. 7:12-14
 - b) The Age to come, the Kingdom, the church age was not expected, the Jewish mind was expecting, a conquering Messiah to set up the Kingdom, the age to come.
 - c) But instead a suffering Messiah, the Servant of Yahweh would first come.
 - 1)) Jesus wept over Jerusalem and refused to silence His disciples at the request of the Pharisees and gave her up. Lk. 19:39

- 2)) Jesus prayed, “I thank you Father...” Matt. 11:25
 - c) Again, Hosanna “save now”, implying supplication, adoration and deliverance.
- 3) The And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.” vs. 11
- a) The gospel of Mark is the only one to mention this visit to the temple after the triumphal entry.
 - b) The word temple “hieron”, means the precincts with all its porches of Gentiles, women and Israelites, He observed.
 - 1)) Matthew and Luke only mention the second cleaning of the temple the next day, on Monday. Matt. 21:10-17; Lk. 19:45-47
 - 2)) John gives the first cleansing at the beginning of the ministry of Jesus. Jn. 2:13-16
 - c) Being late, He went out to Bethany with the 12 apostles.
 - 1)) Jesus left the city every night of the last week.
 - 2)) Some speculate He spent some nights under the open air at the Mount of Olives or Lazarus’ house in Bethany?

11:12-14 The fig tree withered.

* The parallel passages. Matt. 21:18-19

11:12 The first day after Palm Sunday.

- 1) This would be Monday, “Now the next day.”
vs. 12a
* In four days Jesus would be arrested, tried, condemned and crucified!
- 2) The location is given, “when they had come out from Bethany.” vs. 12b
* This confirms verse eleven that Jesus went to Bethany with His disciples.
- 3) The occasion is also stated, “He was hungry.” vs. 12c
* The word H\hungry “peinao”, marks the evidence of His humanity, while at the same time being God.

11:13-14 The cursing of the fig tree.

- 1) The observation of Jesus, “And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it.”
vs. 13a-b
- 2) The examination, “When He came to it, He found nothing but leaves, for it was not the season for figs.” vs. 13c-e
 - a) The early or smaller figs appear at the end of March and ripen in May to June.
 - b) Leaves at this time appear after the small figs.
 - c) The later figs are larger and ripen in August- October.
 - d) It should have had figs, the leaves were evidence that there should have been

small figs, but Jesus found nothing but leaves.

- 3) The determination, “Let no one eat fruit from you ever again.” And His disciples heard *it*.”
vs. 14
 - a) Mark tells us this was on the second day Monday, before Jesus goes in to cleanse the temple that Matthew recorded out of order. Matt. 21:12-19
* The third day, Tuesday, is when Jesus wept over Jerusalem. Mk. 11:20; Lk. 19:41-44
 - b) The seeming contradiction is cleared up when we note the cursing that took place according to **Mark was on Monday** and the emphasis is that, “His disciples heard it”, it says nothing about the tree withering. Mk. 11:14c
* The focus in Mark is that Israel would no longer be the instrument of God’s blessings to other nations, “Let no one eat fruit from you ever again”!
 - c) The cursing that took place according to **Matthew was on Tuesday** morning and the emphasis is that, “Immediately the fig tree withered away”, the hearing by the disciples is not part of it! Matt. 21:19e
 - 1)) This is confirmed by Mark. Mk. 11:20
 - 2)) The focus in Matthew is that Israel would not be the recipient of God’s

- blessings, “Let no fruit grow on you ever again”.
- d) The only logical solution is obvious by observing the differences.
- 1)) The curse in Mark focuses on the disciples having **heard it**, the cursing of the tree that came first on Monday morning.
 - 2)) The curse in Matthew focused on the disciples **seeing** the curse take place immediately that came second on Tuesday morning. Matt. 21:20; Mk. 11:20
 - 3)) Remember Jesus never stayed in Jerusalem the last week, he went out of the city every night.
 - 4)) The fig tree is symbolic and represents Israel. Jer. 24; Hos. 9:10; Joel 1:7; Matt. 24:32; Mk. 13:28
 - 5)) This was prophetic of the judgement to come upon Israel in 70 A.D.

11:15-19 **The Temple cleansed.**

* The parallel passages. Matt. 21:12-17; Lk. 19:45-48

11:15-16 The righteous anger of Jesus ran out the merchants.

- 1) Their sin was profiting from God’s people in the worship of God, “So they came to Jerusalem. Then Jesus went into the temple

and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.” vs. 15

* He cleanses it the first time. Jn. 2:13-22

- a) Animals were sold at extreme prices.
 - b) The family of Amos had a business going on as they disqualified those sacrifices brought.
 - c) Money changers were those who exchanged the Roman coinage to the temple shekel at 15% charge.
 - d) Temple tax was one-half shekel paid at Passover.
- 2) Their sin was profiting from God’s house, “And He would not allow anyone to carry wares through the temple.” vs. 16
- * The Temple was being used for a short-cut traveling from the sheep market into the upper city or to the Mount of Olives.

11:17-19 The restoration of God’s intent for the temple.

- 1) Jesus instructed those present,” Then He taught, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a ‘den of thieves.’” vs. 17
- a) Jesus was quoting two prophets, “Is it not written”, God’s Inspired word. Is. 56:17; Jer. 7:11

- b) The house of God was for prayer, not just for the Jews, but for all nations. 1Kings 8:41-43
- c) The religious leaders had made it into a den of thieves “lestes”, robber and plunderers in a very respectable disguise.
- 2) The response of the religious leaders, “And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.” vs. 18
 - a) The scribes and chief priest resented the words of Jesus causing them to keep on seeking how to destroy Jesus and kept on fearing Him.
 - b) The reason given is two-fold; first they feared Jesus continuously, second the people were astonished at the teaching of Jesus.
- 3) The usual custom of Jesus in His last week, “When evening had come, He went out of the city.” vs. 19
 - a) Matthew says Jesus left and went to Bethany and lodged there. Matt. 21:17
 - b) Luke tells us Jesus after teaching went out to stay at the mount of Olives at night. Lk. 21:37
 - c) Jesus had been rejected by the leaders and His people.
 - d) The judgment of God was coming.

11:20-26 The lessons from the fig tree.

* The parallel passages. Matt. 21:20-22

11:20-21 The observation of Peter.

- 1) The location and occasion, “Now in the morning, as they passed by, they saw the fig tree dried up from the roots.” vs. 20
 - a) Probably leaving Bethany again, coming back to the city.
 - b) Mark alone tells us clearly that this is Tuesday the next morning for verse 12 was Monday.
 - d) Matthew does not distinguish the day, only that the disciples marveled at the withered fig tree. Matt. 21:20
- 2) The clarification by Peter, “And Peter, remembering, said to Him, “Rabbi, look! The fig tree which You cursed has withered away.” vs. 21
 - * Remember Mark got his gospel account from Peter and Peter makes the distinction between the day before, Monday, when they all heard Jesus curse the fig tree and this morning, Tuesday, when they saw it withered.

11:22-24 The application to the disciples. proclamation of Jesus about faith.

- 1) The first condition the disciples were to meet for answered prayer was their complete confidence and trust, faith in God and His

word, “So Jesus answered and said to them, “Have faith in God.” vs. 22

- a) The phrase is found no other place, but is unique of Mark.
 - b) This is an imperative command to the rest that follows. vs. 23-25
 - c) The believe God’s faithfulness to His revelation, His word.
 - d) Israel had deviated from this relationship being cursed as the fig tree.
- 2) The illustration of faith in God, “For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.” vs. 23
- a) The highest authority, “I say to you.”, prefaced by assuredly “amen” what I am about to say is important, true and reliable about prayer.
 - b) A mountain cannot mean a literal mountain for no one has ever done this, not Moses, Elijah or Jesus.
 - c) A mountain speaks of great obstacles and difficulties that are beyond human ability believing and trusting God. Zech. 4:7
 - d) The condition first is unwavering trust and confidence in God. vs. 23
 - 1)) The word doubt “diakrino”, means to judge between two.

- 2)) Double minded man is unstable in all his ways and will receive nothing. Ja. 1:6-8
 - 3)) The believer is also not to be presumptuous when God is not directing or speaking.
 - 4)) Faith comes by hearing and hearing by the word of God without doubting. Rom. 10:17; Ja. 1:6
- 3) The affirmation of faith, “Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*.” vs. 24
- a) Again, “I say to you”, the highest authority.
 - b) Whatever thing under the will of God, not our own wishes. 1Jn. 5:14-15
 - c) When God is directing and prompting us in faith, we will receive, denying oneself, picking up one’s cross and following Jesus.
- 4) The second condition the disciples were to meet for answered prayer was forgiveness to others, “And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.” vs. 25
- a) The condition is forgiveness of any person believer or unbeliever in order to be heard by God.

- b) Harboring unforgiveness, resentment and bitterness hinders our prayers. Ps. 66:18; Is. 59:1-2
- 5) The fervant warning, “But if you do not forgive, neither will your Father in heaven forgive your trespasses.” vs. 26
 - a) Not forgiveness for salvation, but fellowship. Matt. 5:14-15
* Matt. 5:23-24; 6:12; 18:15-17; 4:32; Col. 3:12-14; 1Pet. 3:7
 - b) A self-righteous attitude like the Pharisee towards the Publican and tax collector will also hinder our prayers to be heard by God and answered.

11:27-33 The authority of Jesus questioned.

* The parallel passages. Matt. 21:23-27; Lk. 20:1-8

11:27-28 The confrontation of Jesus by the religious leaders.

- 1) The occasion and location is given, “Then they came again to Jerusalem. And as He was walking in the temple.” vs. 27a-b
 - a) This is a second time in the same day, Tuesday.
 - b) Here the teachers would walk as they taught, the word temple “hieron”, means the courtyard of Solomon’s porch that had Corinthian columns 35 feet high at the east side.

- c) On the south side was the court of the Gentiles with four rows of white marble columns, 6 feet diameter and 30 feet high.
 - d) A total of 162 columns.
- 2) The delegation was of “the chief priests, the scribes, and the elders came to Him.” vs. 27c-e
 - a) The artilce before each indicates they were representatives of the three group.
 - 1)) The chief priest were the ecclesiastical heads.
 - 2)) The scribes were the interpretation of the law.
 - 3)) The elders were the heads of the leading families.
 - b) They comprised representatives of the Sanhedrin.
- 3) The inquiry was a two-fold accusation, “And they said to Him, “By what authority are You doing these things?” And who gave You this authority to do these things?” vs. 28
 - a) By what authority “exousia”, meaning the delegated approval, they had Rome’s authority and they thought God’s.
 - b) By whose name were you given authority, they said they had the authority of Moses.
 - c) These things, refers to all Jesus did and most certain the cleansing of the temple.

- * The religious leader had already said the source of Jesus was Beelzebub.
- 4) The response of Jesus was with a question, “But Jesus answered and said to them, “I also will ask you one question; then answer Me, and I will tell you by what authority I do these things.” vs. 29
- a) A most brilliant way to disarm and entrap the religious leaders.
- b) The condition is if they answer His question, He will likewise answer theirs.
- 5) The simple question, “The baptism of John--was it from heaven or from men? Answer Me.” vs. 30
- a) The correct answer was “heaven” that was the correct answer to the authority of Jesus.
- b) John gave this testimony about Jesus being the Messiah from God.
- c) Jesus gave them an imperative command, He was in authority.
- 6) The calculated evil reasoning, “And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe him?’” vs. 31
- * They understood they were trapped.
- 7) The calculated option, “But if we say, ‘From men’--they feared the people, for all counted John to have been a prophet indeed.” vs. 32

- * The fear of man brings a snare, but whoever trusts in the LORD shall be safe.” Prov. 29:25
- 8) They did not meet the condition of Jesus, “So they answered and said to Jesus, “We do not know.” And Jesus answered and said to them, “Neither will I tell you by what authority I do these things.” vs. 33
- a) They saw they were trapped again by Jesus with truth and refused to answer.
- b) They knew their sin as well as where the authority of Jesus came from. Jn. 1:1, 14, 29