

The Gospel of Mark

Lesson 16

Mark 11:1 – 26

Review

- Baptism and Temptation (1:1-13)
- Year-Long Ministry in Judea (John 1:19-4:45)
- Galilean Ministry (1:14-7:23)
- Withdrawal with Disciples into Various Gentile Regions (7:24-8:26)
- The Road to Jerusalem (8:27-10:52)
 - The First Passion Prediction Unit (8:27-9:29)
 - The Second Passion Prediction Unit (9:30-10:31)
 - The Third Passion Prediction Unit (10:32-52)
- The Passion Week (11:1-15:47)
- The Resurrection (16:1-20)

The Date of the Triumphal Entry

- Daniel 9 provides the date of Jesus' triumphal entry into Jerusalem. This prophecy says that from the issuing of a decree to restore and rebuild Jerusalem to the time when the Messiah will be presented as Prince there will be 69 "weeks" or literally 69 "sevens" or 69 weeks of years or 483 (prophetic) years.

²⁵“So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Dan. 9:25
- The decree to restore and rebuild Jerusalem was issued in from Artaxerxes to Nehemiah on Nisan 1 (or March 4), 444 BC. Therefore: $69 \times 7 = 383$ years $\times 360$ days = 173,880 days from the time of the decree to Messiah the Prince. This works out to March 29, AD 33 – the triumphal entry.
- We will set the day of the crucifixion as Friday. For a detailed study of the different crucifixion day views see Terry Riley's notes "The Chronology of Christ's Crucifixion" on ValleyBible.net.
 - Friday – Jesus arrives in Bethany.
 - Saturday – Bethany after sundown; feast at which Mary anoints Jesus.
 - Sunday – Triumphal entry.
 - Monday – Cleanses the temple.
 - Tuesday – Confronts enemies, pronounces woes, Olivet Discourse.
 - Wednesday – Silent day, preparation for the Passover.
 - Thursday – Passover, arrest, and trial.
 - Friday – Trials, crucifixion, and burial.
 - Saturday – Body in the tomb.
 - Sunday – Rises early on the first day of the week.

Sunday – The Triumphal Entry

¹As they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, ²and said to them, “Go into the village opposite you, and immediately as you enter it, you will find a colt tied *there*, on which no one yet has ever sat; untie it and bring it *here*. ³“If anyone says to you, ‘Why are you doing this?’ you say, ‘The Lord has need of it’; and immediately he will send it back *here*.” ⁴They went away and found a colt tied at the door, outside in the street; and they untied it. ⁵Some of the bystanders were saying to them, “What are you doing, untying the colt?” ⁶They spoke to them just as Jesus had told *them*, and they gave them permission. ⁷They brought the colt to Jesus and put their coats on it; and He sat on it. ⁸And many spread their coats in the road, and others *spread* leafy branches which they had cut from the fields. ⁹Those who went in front and those who followed were shouting: “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 came* into the temple; and after looking around at everything, He left for Bethany with the twelve, since it was already late.

- Bethphage was one mile southeast and Bethany about two miles southeast of Jerusalem. The Mount of Olives stood between Bethany and Jerusalem. Mary, Martha, and Lazarus lived in Bethany (John 11:1) and Jesus apparently stayed in their home when He was in Judea (11:11).
- Jesus sent two disciples into Bethphage to secure a colt for Him to ride into Jerusalem. Solomon rode his father David’s donkey into the city where he was to be crowned king. Here Jesus rides a donkey into Jerusalem in humility, yet appropriate for His coronation.

So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David’s mule, and brought him to Gihon. 1 Kings 1:38

- An animal that had never been used for domestic purposes or yoked was set apart for holy purposes in the OT.

²“This is the statute of the law which the LORD has commanded, saying, ‘Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect *and* on which a yoke has never been placed. ³‘You shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence. ⁴‘Next Eleazar the priest shall take some of its blood with his finger and sprinkle some of its blood toward the front of the tent of meeting seven times. Num. 19:2-4

- This event fulfilled OT prophecy for the Messiah entering Jerusalem on a donkey.

⁹ 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. Zech. 9:9

- As Jesus began to ride into the city on Monday, most of the multitude spread their garments in the road. It was an ancient custom (see 2 Kings 9:13) for citizens to throw their garments in the road for their monarch to ride over, symbolizing their respect for him and their submission to his authority. It was as if to say “We place ourselves at your feet, even to walk over if necessary.” MacArthur's New Testament Commentary: Matthew 16-23

¹³Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, “Jehu is king!” 2 Kings 9:13

- The crowd, possibly numbering in the hundreds of thousands, laid palm branches (John 12:13) on the ground for Jesus to ride over.

- ...symbolic of salvation and joy and picturing the magnificent tribute that the “great multitude, which no one could count, from every nation and all tribes and peoples and tongues” one day will present “before the throne and before the Lamb, clothed in white robes, and palm branches... in their hands” (Rev. 7:9). MacArthur's New Testament Commentary: Matthew 16-23
- The crowd shouted “Hosanna!” meaning “Save us, O God, who lives in heaven.” From these phrases it seems clear that the crowd anticipated the setting up of the Messianic kingdom.
- The coming kingdom (cf. comments on Mark 1:15) in association with David reflected the peoples’ messianic hope for the restoration of the Davidic kingdom (cf. 2 Sam. 7:16; Amos 9:11-12). But their enthusiasm was for a ruling Messiah and a political kingdom, not realizing and not accepting the fact that the One peaceably riding on the colt was their Messiah (cf. Zech. 9:9), the suffering Messiah whose kingdom stood near because of His presence with them. For most people, then, this moment of jubilation was simply part of the traditional Passover celebration—it did not alarm the Roman authorities or initiate a call for Jesus’ arrest by the Jewish rulers. The Bible Knowledge Commentary: New Testament
- Jesus went to the temple and looked around. Perhaps He waited until the next day since it was already late and many of the money changers had already left. He returned to Bethany, to the home of Mary, Martha, and Lazarus.

Monday – Cursing the Fig Tree

¹²On the next day, when they had left Bethany, He became hungry. ¹³Seeing at a distance a fig tree in leaf, He went *to see* if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. ¹⁴He said to it, **“May no one ever eat fruit from you again!”** And His disciples were listening.

- “The next day” – Matthew (Matt 21:18) says this event happened in the morning as Jesus was returning to Jerusalem.
- This is a difficult account to explain since it represents an unreasonable miracle that is apparently inconsistent with what we know about the character of Jesus.
- At the end of March leaves appear on Palestinian fig trees and in a week the tree is in full leaf. At the same time or sometimes before, small buds, not figs, the size of almonds appear. These small buds were eaten by peasants as they passed by this public fig tree. If leaves appear without these small buds, then there will be no figs that year. There was the promise of a bountiful crop, yet there would be no fruit.
- Like the fig tree, Israel flourished with the “leaves” of ritual religion but lacked the “fruit” of righteousness God demanded. ...Jesus’ strong denunciation of the tree, which Peter later regarded as a curse (v. 21), was a dramatic prophetic sign of God’s impending judgment on Israel, not an angry reaction because Jesus was hungry and found no food. The promising but unproductive fig tree symbolized Israel’s spiritual barrenness despite divine favor and the impressive outward appearance of their religion. The Bible Knowledge Commentary: New Testament

Monday – Driving Out Money Changers from the Temple

¹⁵Then they came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves; ¹⁶and He would not permit anyone to carry merchandise through the temple. ¹⁷And He *began* to teach and say to them, “**Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS’? But you have made it a ROBBERS’ DEN.**” ¹⁸The chief priests and the scribes heard *this*, and *began* seeking how to destroy Him; for they were afraid of Him, for the whole crowd was astonished at His teaching.

¹⁹When evening came, they would go out of the city.

- John recorded a different account of a temple cleansing early in Jesus’ ministry. All three Synoptic Gospels record this event.
- When Jesus entered Jerusalem He once again went to the temple (the court of the Gentiles) – this time to drive out those who were being disrespectful to the temple and God.
- In the court of the Gentiles there was set up a type of market that would sell ritually pure items necessary for temple sacrifice so people would not have to bring them from a distance. Greek and Roman money was also exchanged for Jewish money to be used for the annual half-shekel temple tax (Ex 30:12-16). In addition, people were taking shortcuts through the temple instead of going around.
- Filled with righteous indignation, Jesus drove out those that were profiting from the worship of the Lord. His disciples remembered after His first cleansing of the temple that “Zeal for Your house will consume Me.” (John 2:17; Psa 69:9)
- A crowd gathered and Jesus began to teach them quoting Isa 56:7b LXX. Only Mark extended the quote to “for all the nations” which would be specifically important to Mark’s Roman readers to know that the temple was meant to be a place of worship for Jews and Gentiles.
- That evening Jesus and His disciples went out of the city presumably back to Bethany.

Tuesday – Teaching on Faith and Forgiveness

²⁰As they were passing by in the morning, they saw the fig tree withered from the roots *up*. ²¹Being reminded, Peter said to Him, “Rabbi, look, the fig tree which You cursed has withered.” ²²And Jesus answered saying to them, “**Have faith in God.** ²³“**Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be *granted* him.** ²⁴“**Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be *granted* you.** ²⁵“**Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions.** ²⁶“***But if you do not forgive, neither will your Father who is in heaven forgive your transgressions.***”

- On Tuesday morning Jesus and the disciples were heading back to Jerusalem when they passed by the cursed fig tree.
- Peter spoke with surprise that the fig tree was so destroyed. The “curse” that Jesus had spoken did not indicate that this destruction was imminent.
- Though Jesus did not explain the meaning of the event, many believe that it was a vivid picture of God’s impending judgment on Israel. The Bible Knowledge Commentary: New Testament
- **Have faith in God.** – Peter should not have been surprised since God provided the power for performing the miracle.
- Jesus presents a figure of speech to illustrate the power of prayer. This mountain is the Mount of Olives and “the sea” is the Dead Sea visible for the Mount.

- There are two limitations here that Jesus places on unleashing the power of prayer: 1) does not doubt in his heart, but 2) believe what he says is going to come true.
- However, this statement should not be taken out of context with Jesus' other teachings: 1) our requests must be in accord with the Father's will which comes from completely abiding in Jesus.

⁷“If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. John 15:7

¹⁴This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. ¹⁵And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him. 1 John 5:14-15

- And 2) we must not harbor sin in our hearts. Jesus here says that if we harbor unforgiveness in our heart that there will be a break of fellowship with the Father.

¹⁶ Come *and* hear, all who fear God,
And I will tell of what He has done for my soul.
¹⁷ I cried to Him with my mouth,
And He was extolled with my tongue.
¹⁸ If I regard (*or had regarded*) wickedness in my heart,
The Lord will not hear;
¹⁹ But certainly God has heard;
He has given heed to the voice of my prayer.
²⁰ Blessed be God,
Who has not turned away my prayer
Nor His lovingkindness from me. Psa. 66:16-20

- Verse 26 is not in the earliest manuscripts, but is most likely a copyists insertion from Matt 6:15.

¹⁴“For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵“But if you do not forgive others, then your Father will not forgive your transgressions. Matt. 6:14-15