

Mark Chapter 11

- Approaching the Passover feast. (Last of 12 signs) **Exodus 12:3-6**
 - Jesus is deliberately moving towards the cross.
 - Time frame: 4 days prior to Calvary.

 - In the previous chapter Jesus deals with and heals the physical blindness of Bartimaeus and his friend who un-abashedly cry out for His help and healing.
 - They take those steps of faith that were necessary – and as a result they receive their sight, and we're told that they then follow Jesus.

 - As we get into this chapter, Jesus is confronted with the spiritual blindness of the nation.
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V: 1 Bethpage (house of figs), close to Bethany (house of dates), just outside of Jerusalem, actually on the mount of Olives. (See map)

V's 1-11 Describe Jesus' triumphant entry into Jerusalem.

- Parallel accounts: **Matthew 11:1-11, Luke 19:28-40, John 12:12-15.**
- Mark seemingly downplays much of the majesty and magnitude that Matthew portrays in his Gospel.
- The difference being that Matthew is presenting Jesus as the King of the Jews, the Lion of the tribe of Judah whereas Mark is presenting Jesus as the suffering servant.

V: 2-3 Jesus instructs His disciples demonstrating His omniscience – that He knows all things, everything; which look like a short term prophecy.

- Jesus will ride on a colt that has never been ridden before, a miracle in itself.

V: 4-6 The disciples are obedient and find everything just as Jesus said it would be.

V: 7-8 They placed their clothes on the colt, and on the roadway / path leading to Jerusalem: an act of worship to their king, homage to be sure; but for the wrong reasons.

- The next time, Jesus' return will be on a white horse, with a sword, eyes of fire, making war.

Revelation 19:11-16 “¹¹And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. ¹²His eyes were as a flame of fire, and on His head were many crowns; and He had a name written,

that no man knew, but he himself. ¹³And He was clothed with a vesture dipped in blood: and His name is called the Word of God. ¹⁴And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. ¹⁵And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. ¹⁶And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

- The next time Jesus returns, He will be on a white horse, coming back with a sword, His eyes will be a flame of fire, and He’s coming back to make war.
 - Some cut down branches. [Hailed as King](#).
- The ensign / symbol of the Maccabean revolt was the palm branch, which combined with their other actions revealed the peoples desire for a king that would deliver Israel from Rome.

Luke 19: 38 “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”

V: 9-11 Hosanna!

Psalms 118:24-25 “This is the day” – Hosanna = save now!

Psalms 118:24-25 “²⁴This is the day which the Lord hath made; we will rejoice and be glad in it. ²⁵Save now (Hosanna), I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.”

- He entered the city on a donkey’s colt in fulfillment of prophecy:

Zechariah 9:9 “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

- Jesus went through the temple and looked around, He saw everything that was going on – then He went home or to Bethany and reflected on what He’d seen. Eventually he would come back and clean it all out – but not until He’d thought it through, not until He had received instruction from His Father.

V: 12-14 At this point in the chronology in Matthew he describes the Scribes & Pharisees asking Jesus to silence the people who are referring to Him as the Messiah.

- Mark records the cursing of the fig tree: The fig tree was symbolic of Israel.

Jeremiah 8:13 “I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.”

Hosea 9:10 “I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.”

- Jesus went out of the city daily. Bethany was 15 furlongs / about 2 miles away.

John 11:18 “Now Bethany was near Jerusalem, about 15 furlongs / two miles away.”

- Jesus was hungry: In a way, a man like us:

Hebrews 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

- “A” fig tree, by itself, set apart. (They are always in small clumps)
- Like other fruit trees, they require cross pollenization. Like the lone Christian that doesn’t bear fruit.

Hebrews 10:25 “Not forsaking the assembling of ourselves together, as the manner of some it; but exhorting one another: and so much the more, as ye see the day approaching.”

- Mark records the detail that it was not yet the season for figs. This makes it appear unreasonable for Jesus to curse the tree for something outside it’s ability to produce.
- Fig trees in that area produced an early – edible crop of fruit – before the leaves actually appeared. This was the indicator that there would be a 2nd crop of fruit upon the tree. If there was no first crop, even if there were leaves, then there would be no 2nd crop – as was the case of this tree.
- Typically if there were leaves there should be fruit. “Hypocritical” fig tree. This tree had an outward appearance of fruitfulness, but nothing, no fruit on the inside.

2 Timothy 3:5 “Having a form of godliness but denying its power. And from such people turn away!”

- This is the only miracle in which Jesus cursed something rather than blessing. Destroying rather than restoring.
- Jesus talks about trees that don’t bear fruit.

John 15:1-8 [Turn to / read:](#)

- This tree was already cursed – no fruit – before Jesus got there.
1. We need to be careful not to judge our Lord, we don't understand everything that He does – but for starters there is the premise that everything He does is right and good.
 2. In this case, the Lord knew that this tree would never bear fruit, and He simply did what any good farmer would do in removing a barren tree from His orchard.

Luke 13:6-9 “⁶He spake also this parable; a certain man had a fig tree planted in His vineyard; and He came and sought fruit thereon, and found none. ⁷Then said he unto the dresser of his vineyard, behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? ⁸And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹And if it bear fruit, well: and if not, then after that thou shalt cut it down.”

- In some ways the withering of the fig tree is actually an interpretation of the tumultuous welcome He had just received in Jerusalem.
- When Jesus came into Jerusalem, the triumphant entry, there were leaves, which spoke of a profession – yet no fruit for God's kingdom. Jesus was hungry for fruit from the nation, the fruit of faith, the fruit of the spirit, yet there was none.
- Because there was no early fruit, He knew there would be no later fruit from that unbelieving people / nation – and so He cursed the fig tree / the nation and it immediately withered.
- This foretold of the withering of the nation and the judgment which fell upon Israel in 70 AD when the nation and city were destroyed by the Romans and they were dispersed throughout the known world.

V: 15-16 The cleansing of the Temple – 2nd time.

- 1st stop was the temple, not the Antonia Fortress. He was dealing with the Jews not the Romans.
- “Sold” – certified sacrifices at inflated prices.
- No Roman or Gentile coinage accepted, Temple Shekels exchanged at a favorable rate.
- According to Josephus these concessions were owned and operated by Caiaphas the High Priest, a very wealthy man.

1 Peter 4:17 “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

Ezekiel 9:4-6 “⁴And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. ⁵And to the others he said in mine hearing, go ye after him through the city, and smite: let not your eye spare, neither have ye pity: ⁶slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.”

- Ministry is to be guided by the Holy Spirit, not the profit margin.
- No allowing any to carry any vessel through Temple, Jesus stopped not only the commerce, but the sacrifices as well. Cleansing must come first.

V: 17 House of prayer of all nations:

Isaiah 56:6-7 “⁶Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; ⁷even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

- Den of thieves

Jeremiah 7:11 “Is this house, which is called by My name, become a den of thieves in your eyes? Behold, even I, have seen it, saith the Lord.”

- The concessions weren't set up in the inner courts, but in the court of the Gentiles, which God had intended for a witnessing tool. Many were turned away from the God of Israel due to this negative witness.

Isaiah 42:6-7 “⁶I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; ⁷to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”

V: 18 Fruit of the flesh: murder

Galatians 5:19-21 “¹⁹Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, ²⁰idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings,

murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

V: 19 Jesus doesn't stay where He is not welcome or received, or received for the right reasons.

V: 20-21 The next morning they pass the fig tree that Jesus cursed, and it was already dried up.

Hebrews 4:12 “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

V: 22-24 Jesus used the withering of the fig tree as an illustration of faith.

1. Have faith in God.
2. Having faith in God, speak – say to this mountain (Herodian). A manifestation of faith.

Galatians 5:6 “For in Jesus Christ neither circumcision availeth any thing, nor un-circumcision; but faith which worketh by love.”

V: 25-26 Forgiveness or lack of it circumvents our faith, it short circuits our faith.

- If we harbor un-forgiveness, then we're not walking in faith or in the Spirit.

Romans 8:7-8 “⁷Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸So then they that are in the flesh cannot please God.”

V: 27-33 The chief priests, scribes, and elders challenge Jesus.

V: 28 By what authority do you do these things? You didn't check with us!

1. By His authority; they would have called Him a lunatic.
2. By God's authority; they would have accused Him of blasphemy.

V: 29-30 I'll answer your question if you will answer mine: John's baptism, was it from heaven or of men?

V: 31-33 They knew, but didn't want to say because their truthful answer would incriminate them.

- By taking them back to John the Baptist and his message, Jesus was encouraging them to “repent, for the kingdom of Heaven is at hand!”