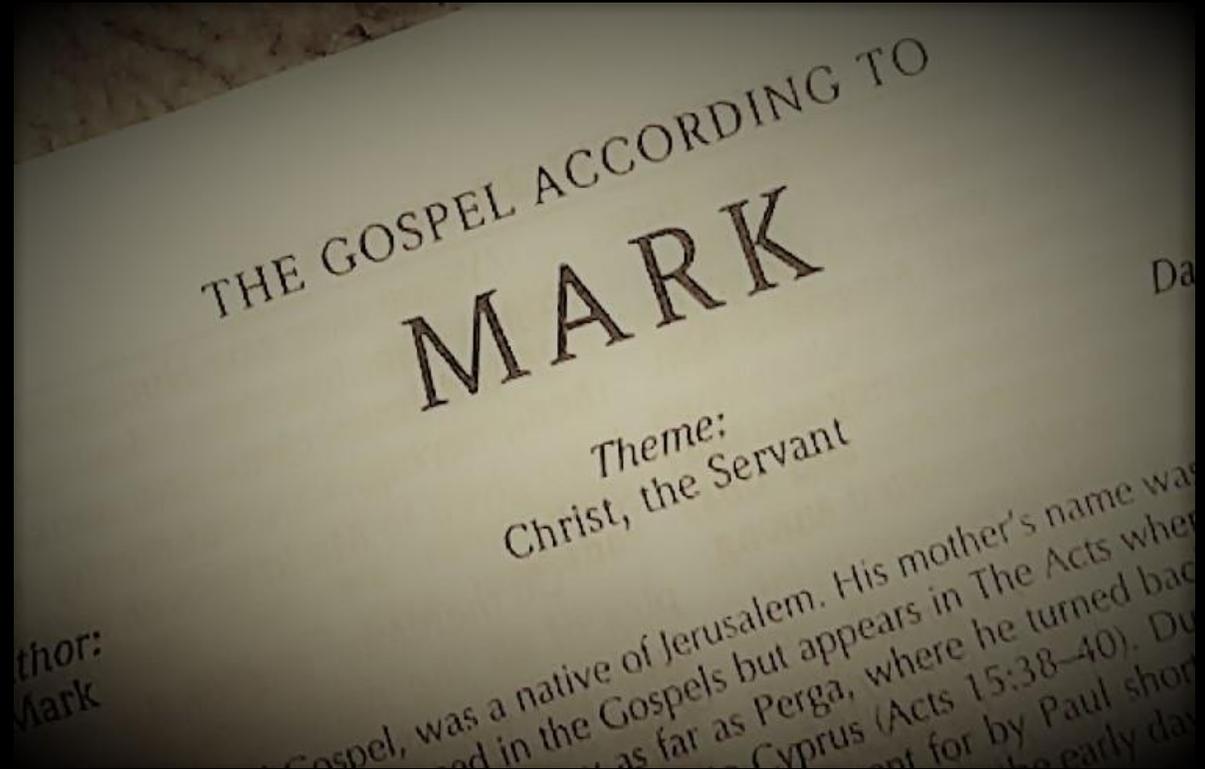


# Verse by Verse

## Mark 11



# Mark 11 Introduction

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- Jesus finally makes it to Jerusalem.
- His initial welcome is enthusiastic, but that does not last.
- In this chapter we will see Jesus exercising his divine authority.
- By the end of the chapter, we will see the religious elite questioning that authority.
- They seem to think they are in charge.

# Mark 11 Key Verses

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- Mark 11:24-25 (ESV)

<sup>24</sup> Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. <sup>25</sup> And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.

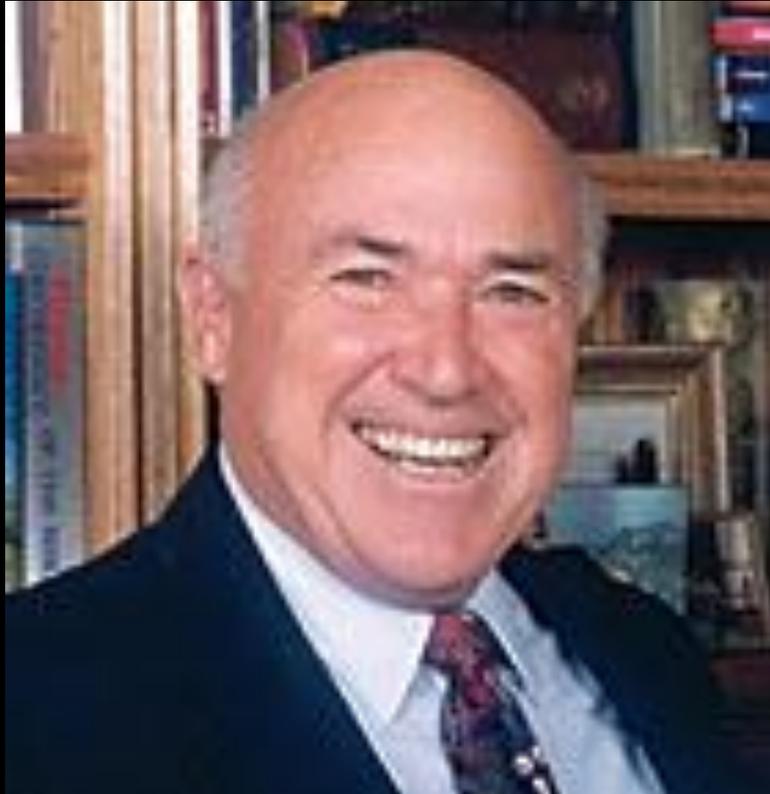
# Mark 11 Outline

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1. The Triumphal Entry 11:1-11
2. The Fig Tree (Part 1) 11:12-14
3. Cleansing the Temple 11:15-19
4. The Fig Tree (Part 2) 11:20-25
5. By What Authority? 11:27-33

# 1. The Triumphal Entry 11:1-11

# 1. The Triumphal Entry 11:1-11



*Up until this point, Jesus was resistant to any outward attempts to pronounce Him as the King. As he healed people, He often told them not to tell anyone. He said that His hour hadn't come. But now His hour had come, and He instructed the disciples where to find a donkey so He could ride into Jerusalem as had been prophesied in Zechariah 9:9.<sup>1</sup>*

*– Chuck Smith in the Word for Today Bible*

# 1. The Triumphal Entry 11:1-11

- Zechariah 9:9 (ESV)

Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;

righteous and having salvation is he,  
humble and mounted on a donkey,  
on a colt, the foal of a donkey.

# 1. The Triumphal Entry 11:1-11

- 11:1-6 Jesus may have exercised some kind of supernatural knowledge about the colt – or he just planned it ahead.
- 11:7-10 Either way, he enters Jerusalem receiving the praise that is proper for their king and Messiah.
- The spreading of cloaks and branches was customary for welcoming a victorious king.

# 1. The Triumphal Entry 11:1-11

- **John** mentions that the branches were **palms** – giving us the name **Palm Sunday** for this day.
- **John 12:12-13** (ESV)

<sup>12</sup> The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. <sup>13</sup> So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!”

# 1. The Triumphal Entry 11:1-11

- 11:9 The Aramaic “Hosanna!” (“Save now!”) in the shouts of the crowd is taken directly from Psalm 118:25-26.

<sup>25</sup> Save us, we pray, O LORD!

O LORD, we pray, give us success!

<sup>26</sup> Blessed is he who comes in the name of the LORD!

# 1. The Triumphal Entry 11:1-11

- 11:10 Blessed is the coming kingdom of our father David!
- This line doesn't seem to come directly from Scripture, but rather from one of the blessings of the synagogue service.
- This blessing addresses God as, "Lord God of David, who builds Jerusalem."
- And it prays for "the kingship of the house of David, your righteous Messiah."

# 1. The Triumphal Entry 11:1-11

## A Wild Misunderstanding

- The crowds may have expected Jesus to lead some kind of uprising against the Romans.
- The religious leaders as a group, never honored Jesus at all, as we will soon see, though he did fulfill prophecy.
- The Romans were probably not impressed. This was not much of a “triumphal entry” by their standards.

## 2. The Fig Tree (Part 1) 11:12-14

## 2. The Fig Tree (Part 1) 11:12-14

- This is one of the most difficult passages to understand.
- Why curse a fig tree to begin with?
- Worse yet, why look for figs when it was not the season for figs, and then blame the tree for not having them?
- We'll come back to this in a minute, after we look at the middle part, the "filling," of the sandwich.
- It can help us understand the outer part, or the "bread."

### 3. Cleansing the Temple 11:15-19

### 3. Cleansing the Temple 11:15-19

- The **money changers** that Jesus confronts made a killing around the holidays.
- They took currency that people brought from around the empire and exchanged it for a **standard local coin**.
- Anyone who deals with money changers around the world knows that this same scam is still alive and well.

### 3. Cleansing the Temple 11:15-19

- **Pilgrims** from around the empire were not about to travel with animals to offer in Jerusalem.
- Since the **sacrifices** were a religious requirement, it was a seller's market for those who had them to sell.
- Once you had your local currency (at a rip-off rate), you could now buy **animals for your sacrifice** (at an unfair price).

### 3. Cleansing the Temple 11:15-19

- Jesus references **Isaiah 56**. Here is **56:6-7** (ESV).
  - It speaks directly to the “**God-fearing Gentiles**” that we see in the New Testament, in the Gospels and Acts.
- <sup>6</sup> “And the foreigners who join themselves to the LORD,  
to minister to him, to love the name of the LORD,  
and to be his servants,  
everyone who keeps the Sabbath and does not profane it,  
and holds fast my covenant—

### 3. Cleansing the Temple 11:15-19

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- It speaks directly to the “**God-fearing Gentiles**” that we see in the New Testament, in the Gospels and Acts.

**<sup>7</sup>these I will bring to my holy mountain,  
and make them joyful in my house of prayer;  
their burnt offerings and their sacrifices  
will be accepted on my altar;  
for my house shall be called a house of prayer  
for all peoples.”**

### 3. Cleansing the Temple 11:15-19

- Jesus also, however, references **Jeremiah 7**, which describes the state of the nation before their exile – and in Christ’s day.

<sup>8</sup> “Behold, you trust in deceptive words to no avail. <sup>9</sup> Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, <sup>10</sup> and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’ —only to go on doing all these abominations? <sup>11</sup> Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD.

### 3. Cleansing the Temple 11:15-19

*Jesus was compelled to confront this hypocrisy and the mixing of the sacred and the profane in the name of religion ... the Court of the Gentiles had been turned into a market, and worse. Those who had permitted the temple to be used in this way were no better than robbers. Unfortunately, Jesus' lesson is still relevant today. Practices that were originally meant to help worshippers can become corrupted and lose their meaning.*

*– Victor Abajide Cole,  
Africa International University, Kenya*



## 3. Cleansing the Temple 11:15-19

- There was a lot of religious activity in those days, but not much genuine spiritual fruit.
- Jesus confronts this hypocrisy.
- This actually helps us understand the fig tree problem, to which we will now return.

## 4. The Fig Tree (Part 2) 11:20-25

## 4. The Fig Tree (Part 2) 11:20-25

- The kind of fig tree Jesus and his disciples knew shed its leaves in November and sprouted new ones in late March.
- It grew two types of fruit. The *early figs (paggim)* appear on the old branches before the tree sprouts new leaves.
- These ripen in late spring, a bit later than our passage.
- *Summer figs (te'anim)* can be harvested from August through October and are the main crop that the tree produces.
- It was not the time for the normal summer figs.

## 4. The Fig Tree (Part 2) 11:20-25

- This tree had leaves, and the **early figs (*paggim*)**, usually show up before the leaves do.
- These are less tasty, but they are perfectly edible if a person is hungry.
- Thus, Jesus was justified in looking **“to see if he could find anything on it.”**
- The **“anything”** would not be the main crop of good figs, since it was not the time for those, but for the early figs.

## 4. The Fig Tree (Part 2) 11:20-25

- In other words, like the religious establishment, the tree was being “hypocritical.”
- It had leaves, but no early figs.
- This is sort of an acted out parable, that matches what Jesus did in the temple area.

## 4. The Fig Tree (Part 2) 11:20-25

- Jesus tells a similar parable in words in [Luke 13:6-9](#).

<sup>6</sup> And he told this parable: “A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. <sup>7</sup> And he said to the vinedresser, ‘Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?’ <sup>8</sup> And he answered him, ‘Sir, let it alone this year also, until I dig around it and put on manure. <sup>9</sup> Then if it should bear fruit next year, well and good; but if not, you can cut it down.’”

## 4. The Fig Tree (Part 2) 11:20-25

- The lesson for us relates to hypocrisy.
- This is just as common in the church as it was in ancient Israel at the time of Christ.
- In **Revelation 3**, Jesus confronts a church in the city of **Sardis**.
- This church has a name that it is alive, but it is actually dead.
- Still Jesus wants to do good to this church if they will repent.

## 4. The Fig Tree (Part 2)    11:20-25

- Revelation 3:1-6 (ESV)

“And to the angel of the church in Sardis write: ‘The words of him who has the seven spirits of God and the seven stars.

“‘I know your works. You have the reputation of being alive, but you are dead. <sup>2</sup> Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. <sup>3</sup> Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you ...

## 4. The Fig Tree (Part 2)    11:20-25

- Revelation 3:1-7 (ESV)

<sup>4</sup> Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. <sup>5</sup> The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. <sup>6</sup> He who has an ear, let him hear what the Spirit says to the churches.'

## 4. The Fig Tree (Part 2) 11:20-25

- And let's not forget Jesus's major lesson on prayer in vv.22-25,  
<sup>22</sup> And Jesus answered them, "Have faith in God. <sup>23</sup> Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. <sup>24</sup> Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. <sup>25</sup> And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.

## 5. By What Authority? 11:27-33

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- We know that the authority of both John the Baptist and Jesus came from God.
- Too bad “the chief priests and the scribes and the elders,” the whole crowd of religious elite could not admit that.
- Even today, the church is in a sad state when God is not allowed to set the agenda.
- Let’s not make church about what we want, but about what he wants for us, okay?

# Mark 11    What We Just Read

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# Mark 11    Key Points

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- A real walk with Jesus is far better than a lot of visible religious activity.
- Let's not be a church that has a name for being alive while we are actually dead.
- As Jesus so often emphasizes, prayer is important, effective and is connected to a forgiving heart.

# Mark 11    Key Points

- Jesus took charge in the temple because he came with all the divine authority of God the Son.
- This house belonged first to him and his Father.
- God had the right to set the agenda in the Temple and he has the right to set the agenda in our lives and in the church.
- Let's give him his rightful place.

# Mark 11    A Prayer

# Mark 11    A Prayer

- Dear heavenly Father,
- Your people have often fallen into times of deep hypocrisy and in this chapter we see Jesus confront a group of people who were in one of those times.
- Help us to be especially sensitive to the ways that our lives do not line up with your desires for us.
- Let us always remember that you get to set the agenda in our lives individually and in the church.

# Mark 11    A Prayer

- And help us not to forget the importance of prayer. We know it can be really effective when we truly believe and consistently bring our requests before you.
- We also know that before prayer comes a heart of forgiveness. Help us to be those people that refuse to hold grudges and refuse to let unforgiveness cloud our relationship with you.

# Mark 11    A Prayer

- And we thank you for all the ways and the times that you have forgiven us.
- In Christ,
- Amen.

# Mark 11    References

1. Chuck Smith, 2005. *The Word for Today Bible*. Nashville, Nelson, 1301.
2. Zondervan. *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars* (p. 1215). Zondervan. Kindle Edition.