

A Study of Mark 11

I. Outline. From Headings in NJKV

1. The Triumphal Entry (Mark 11.1-11; cf., Matthew 21.1-11; Luke 19.29-40).
2. A Fig Tree is Cursed (Mark 11.12-14; cf., Matthew 21.18-19).
3. The Temple is Cleansed (Mark 11.15-19; cf., Matthew 21.12-13; Luke 19.45-46).
4. Power of Faith (Mark 11.20-24; cf., Matthew 21.20-22).
5. Necessity of Forgiveness (Mark 11.25-26).
6. Question of Authority (Mark 11.27-33; cf., Matthew 21.23-27; Luke 20.1-8).

II. Summary.

- **Contents:** Official presentation of Jesus as King. The barren fig tree. Purifying of the temple. The prayer of faith. Jesus' authority questioned.
- **Characters:** Jesus, Peter, disciples, John the Baptist, David.
- **Conclusion:** The Lord Jesus, in accordance with the Scriptures, presented Himself as King-Savior at Jerusalem where He displayed His Kingly authority by cleansing the temple. He came seeking fruit of Israel, and gave the sign of their doom knowing His coming rejection by them.
- **Key Word:** Triumphal entry, v. 9.
- **Strong Verses:** 22, 23, 24, 25.

[Brooks, K. (2009). *Summarized Bible: Complete Summary of the New Testament* (p. 18). Bellingham, WA: Logos Bible Software].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

“Mark now takes us into the last few days of Jesus’ ministry with the disciples. In doing so, it is not his purpose to be chronological. Therefore, the correct chronology of the events that he records must be determined by the chronology of Matthew, Luke, and John. It is Mark’s purpose to draw a climax to the final hours of Jesus’ ministry” [Roger Dickson, *Dickson New Testament Commentary: Mark*, p. 46].

- 1) Triumphal Entry (Sunday, April 2, A.D. 30).
- 2) Barren Fig Tree & Temple Cleansed (Monday).
- 3) Finding the Fig Tree Withered (Tuesday).
- 4) Reply to Questions as to His Authority (Tuesday).
[J.W. McGarvey, *The Fourfold Gospel*].

IV. Words/Phrases to Study

- 11.1... **WHEN THEY CAME NIGH TO JERUSALEM** –“The final entry of Jesus into Jerusalem was like that of a king riding triumphantly in his return home after a victorious battle. Those who have known the works and teachings of Jesus accompanied Him on this triumphal entry into Jerusalem. We must not assume that all these were those who only a few hours later would cry out for His crucifixion. In this multitude were His disciples and many others who had accepted Him as the Messiah. A few hours from this event, however, the religious leaders would stir many in the multitudes to have Jesus crucified. Those who were stirred up were possibly those who were visiting Jerusalem for the Passover/Pentecost feast, and knew little of Jesus.” [Dickson, p. 46].

- 11.2... **AS SOON AS YE BE ENTERED INTO IT, YE SHALL FIND A COLT TIED, WHEREON NEVER MAN SAT; LOOSE HIM, AND BRING HIM ... SAY YE THAT THE LORD HATH NEED OF HIM**—“How could God, who created all things, come down to earth, and claim to have a need? Perhaps part of the answer lies in the fact that when Jesus became a man through divine conception, He laid aside the privileges of His pre-incarnate divinity, humbling Himself by living within the limitations of a man. Within the limitations of His physical body, He lived His life as an example of God’s unlimited ability and desire to work in a man’s [life, DRL] in order to train His disciples how to live by faith in God. In other words, Jesus now showed His disciples their full privileges as children of God, in whom the Holy Spirit would dwell, and although they would have needs, God was always ready to meet that need; yet He chose to fulfill that need through the means that was available to mankind, that is, through the law of faith” [Gary H. Everett, *Study Notes on the Holy Scriptures: The Gospel of Mark*, p. 187].
- 11.8... **MANY SPREAD THEIR GARMENTS IN THE WAY: AND OTHERS CUT DOWN BRANCHES OFF THE TREES, AND STRAWED THEM IN THE WAY**—“Spreading one’s garments on the street was an ancient act of homage reserved for high royalty (cf. 2 Kin. 9: 13), suggesting that they recognize His claim to be King of the Jews” [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 38799-38800). Thomas Nelson. Kindle Edition].
- 11.10... **HOSANNA IN THE HIGHEST**—“The words that the children of Israel are singing in this verse come from Psalm 118.25-26. The English words ‘SAVE NOW’ in Psalm 118.25 are translated from two Hebrew words, ..., which used together are pronounced ‘Hosanna.’” [Everett, p. 188]. Psalms 118:25-26 **SAVE NOW, I BESECH THEE, O LORD: O LORD, I BESECH THEE, SEND NOW PROSPERITY. BLESSED BE HE THAT COMETH IN THE NAME OF THE LORD: WE HAVE BLESSED YOU OUT OF THE HOUSE OF THE LORD.** |||| “Their chanted slogans were taken from the Psalms and hailed a coming king of the family of David who would restore the kingdom of Israel to its old glory. They were expecting a political and nationalist leader, perhaps a violent social reformer, as many do today. Was this not exactly what Jesus had feared from the start, that all would misunderstand if he claimed to be God’s Messiah? Nevertheless, on this day Jesus rode on in triumph into the capital that he would soon weep over (Lk. 19:41) to inspect the temple” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 967). Leicester, England; Downers Grove, IL: Inter-Varsity Press].
- 11.13... **HE FOUND NOTHING BUT LEAVES; FOR THE TIME OF FIGS WAS NOT YET**—“What the precise import of this explanation is, interpreters are not agreed. Perhaps all that is meant is, that as the proper fig season had not arrived, no fruit would have been expected even of this tree but for the leaves which it had, which were in this case prematurely and unnaturally developed” [JFB]. |||| “The fact that it was not yet fig-time made it the worse for this tree. On this kind of fig-tree the fruit forms before the leaves, and should be full grown when the leaves appear: so this tree, by putting on its foliage before the time for figs, was proclaiming itself superior to all the other fig-trees This made it a striking symbol of the hypocrite, who not content with appearing to be as good as other people usually puts on the appearance of being a great deal better” [J.W. McGarvey, *The New Testament Commentary: Volume 1—Matthew and Mark*, pp., 335-36]. |||| “The incident involving the fig tree was perhaps a parable of judgment, an acted prophecy in the vein of certain Old Testament prophecies of Isaiah, Jeremiah, Ezekiel, and Hosea. In the Old Testament, the fig tree (v. 13) represents Israel’s relationship to God (see Jer. 8:13; 29:17; Hos. 9:10, 16; Joel 1:7; Mic. 7:1- 6; Nah. 3:12). A tree full of leaves normally should have fruit, but this one was cursed because it had none. That the cleansing of the temple (11:15- 19) is sandwiched between the two parts of the account of the fig tree (here and 11:20- 26) may underscore the theme of judgment. If this suggestion is correct, Jesus’ malediction against the tree (No man eat fruit of thee hereafter for ever; v. 14) was not a selfish, uncontrolled outburst because He was denied breakfast. It was a pronouncement against Israel’s religious establishment, represented by the temple that He cleansed (see 11:15-19). When the disciples later saw ‘the fig

tree dried up from the roots' (11:20), they beheld the corrupted condition of Israel that already existed. That condition would reach its culmination in the destruction of the temple in AD 70" [Hindson & Mitchell, Editors, *Zondervan King James Version Commentary: New Testament*, an Olive Tree Module].

- 11.14... **NO MAN EAT FRUIT OF THEE HEREAFTER FOR EVER**—"Jesus' direct address to the tree personified it and condemned it for not providing what its appearance promised. This incident was not the acting out of the parable of the fig tree (Luke 13: 6– 9), which was a warning against spiritual fruitlessness. Here, Jesus cursed the tree for its misleading appearance that suggested great productivity without providing it. It should have been full of fruit, but was barren. The fig tree was frequently an OT type of the Jewish nation (Hos. 9: 10; Nah. 3: 12; Zech. 3: 10); and in this instance, Jesus used the tree by the road as a divine object lesson about Israel's spiritual hypocrisy and fruitlessness (see note on Matt. 21:19; cf. Is. 5: 1–7) [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 41112-41117). Thomas Nelson. Kindle Edition].
- 11.15... **BEGAN TO CAST OUT THEM THAT SOLD AND BOUGHT IN THE TEMPLE**—"The temple (v. 15) refers to the court of the Gentiles, the only part of the temple in which Gentiles could worship God and gather for prayer (see v. 17). Pilgrims coming to the Passover feast needed animals that met the ritual requirements for sacrifice, and the vendors set up their animal pens and money tables in the court of the Gentiles. There they sold and bought (v. 15)" [Hindson & Mitchell].
- 11.15... **OVERTHREW THE TABLES OF THE MONEYCHANGERS**—"They were are in the court to exchange Greek and Roman coins for Jewish or Tyrian coins which pilgrims (every Jewish male twenty and older) had to use for the annual half-shekel payment for temple religious services (see note on Matt. 21: 12). A fee as high as ten or twelve percent was assessed for this exchange service [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 41127-41130). Thomas Nelson. Kindle Edition].
- 11.15... **THEM THAT SOLD DOVES**—"Doves were required for the purification of women (see Lev. 12:6; Luke 2:22- 24), the cleansing of those with certain skin diseases (see Lev. 14:22), and other purposes (see Lev. 15:14, 29). They were also the usual offering of the poor (see Lev. 5:7)" [Mindson & Mitchell].
- 11.16... **AND WOULD NOT SUFFER THAT ANY MAN SHOULD CARRY ANY VESSEL THROUGH THE TEMPLE**—"Such strong notions had our Lord of even relative holiness, and of the regard due to those places, as well as times, that are peculiarly dedicated to God. The Jews, it must be observed, reckoning the lower and outward court of the temple a place of little or no sanctity, because it was designed for accommodating the Gentile proselytes in their worship, not only kept a daily market there of such things as were necessary in offering sacrifices, but suffered the common porters, in going from one part of the city to another with their burdens, to pass through it, for the sake of shortening their way. But as these abuses occasioned great disturbance to the proselytes, Jesus reformed them again as he had done three years before, (see Joh_2:14,) telling the people around him, that the Gentiles worshipped there by divine appointment, as well as the Jews, the temple being ordained of God to be the house of prayer for all nations; and to prove this, he cited Isa_56:7, from which the inference was plain, that they were guilty of a gross profanation of the temple who carried on any traffic, even in the court of the Gentiles, much more they who, to make gain, committed frauds and extortions in the prosecution of their traffic, because thus they turned God's house of prayer into a den of thieves. The offenders, it appears, did not make the least resistance. Probably they were struck with a panic by the secret energy of Christ's omnipotence, as was the case formerly, when he made the like reformation at the first passover after his ministry commenced" [Joseph Benson, *Commentary of the Old and New Testaments*, 1857, an e-Sword Module].
- 11.17... **BUT YE HAVE MADE IT A DEN OF THIEVES**—"Using Jeremiah's phrase (Jer . 7:11), Jesus described the religious leaders as robbers who found refuge in the temple, comparable to how

highwaymen took refuge in caves with other robbers. The temple had become a place where God's people, instead of being able to worship undisturbed, were extorted and their extortioners were protected [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 41139-41141). Thomas Nelson. Kindle Edition].

- 11.22... **AND JESUS ANSWERING SAITH UNTO THEM, HAVE FAITH IN GOD**—“Have a strong abiding faith and confidence in God. A strong belief that he is able to accomplish things even through the weakest and most insignificant agents and means that appear most difficult with perfect ease, as the fig tree was made to wither away by a word. Here we learn that one of the designs of cursing the fig tree as related to the disciples was to strengthen their faith and prepare them for the great trials soon to come upon them” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 269].
- 11.24... **WHAT THINGS SOEVER YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM**—“This no doubt was very encouraging to his apostles to whom it was spoken. The promise of this verse in connection with prayer and faith relates to *all things whatsoever ye ask for*. This faith which Jesus was pointing out to his apostles, a lesson passed upon, and drawn from, the withered fig tree, was something that they would need all through their ministry, and especially under the great trials and darkness of the week before them. This promise was evidently a *special* one, and given to the apostles in regard to working miracles. To them it was true. But it is manifest that we have no right to apply this promise to ourselves. It was designed especially for the apostles; nor have we a right to turn it from its original meaning. Miraculous faith and miracle working power were gifts of the Spirit (1 Corinthians 12.4-11)” [Dorris, p. 270].
- 11.27... **CHIEF PRIESTS**—“a principal priest, in view of belonging to one of the highpriestly familie” [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 543). New York: United Bible Societies].
- 11.27... **THE SCRIBES**—“ a recognized expert in Jewish law (including both canonical and traditional laws and regulations)—‘one who is learned in the Law, expert in the Law’ or ‘... Law of Moses” [Louw & Nida].
- 11.27... **THE ELDERS**—“**πρεσβύτερος**, *ou m*: a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and Christian societies—‘elder” [Louw & Nida].
- 11.30... **THE BAPTISM OF JOHN, WAS IT FROM HEAVEN, OR OF MEN? ANSWER ME**—This is an extremely vital question that Jesus asks. It is a question that needs to be asked by the followers of Jesus from now to Judgment Day. Is the source of this thing I want to do authorized by God or is it something that merely comes from the mind of man?

V. Lessons & Applications.

- **Jesus Declares His Kingship (Mark 11.1-10).** “**CONCLUDING LESSONS:** (1) Jesus Christ was born to be The King on David's eternal throne. (2) Jesus Christ is King now. (3) The Scriptures, divinely interpreted by the inspired apostles and prophets, demonstrate Jesus to be a spiritual king. (4) Many supposed or would-be followers of Christ, then as well as now, use Biblical terms without giving them the true Biblical significance. (5) To be blessed of God we must come to a knowledge of the truth as it is in Christ Jesus. **THOUGHT QUESTIONS:** (1) What are some of the things which reach their climax in today's lesson text? (2) Compare Peter's sermon to Cornelius, with Mark's Gospel. (3) Why did Jesus permit the people to welcome him as King at this time? (4) Consider and discuss the people's understanding of his royalty. **APPLICATION QUESTIONS:** (1) How important to religion is understanding? (2) How may we verbalize truths which we do not understand? (3) How would you prove that Jesus is the Davidic King foreseen in the prophets? (4) Show how men misunderstand King Jesus today. (5) If you knew the Lord had need of you, would it make a difference in your life? (6) If you have concluded that he does not have need of you, why have you reached this conclusion? (7) If you

have abilities or possessions the Lord can use, do you withhold them?" [Leslie G. Thomas, *Companion Annual Lesson Commentary*, 1984-85, p. 155].

- **Foreknowledge Verified (Mark 11.4-6)**. "The two disciples obey the directive of the Lord and, as is the case whenever he directs and we follow, what he has specified is found. They loose the colt and, as Jesus has stated, are questioned about their action. The last sentence is elliptical, showing that when they stated the Lord's words, THE LORD HATHNEED OF HIM, the colt is released to them. The principle of integrity is also stressed. When the Lord is finished with the colt, he will be returned. He could not do otherwise because he was one of character. If we do less, we need to take inventory of our character" [Leslie G. Thomas, p. 153].
- **Jesus Cleanses the Temple (Mark 11.15-18)**. "**SOME REFLECTIONS...** It seems that nothing else is so blinding as false theories in religion. This is especially true when people begin to speculate and form theories concerning God's future plans. These speculations are always colored by what the speculators and theorists want for the future. The Jews were under Roman rule; it was especially galling to them to be ruled by 'Gentile dogs.' Very naturally they wanted deliverance from a rule so obnoxious to them. They wanted a great kingdom of their own. Their ideas of the Messiah and his kingdom were therefore shaped and colored by what they most earnestly desired. Because Jesus did not measure up to their desires and wrong expectations they were more bitterly opposed to him than they were to their hated rulers. In spite of the fact that they knew he healed the blind, and raised the dead, and performed other great miracles, they rejected and killed him. And the desire today for political security color many people's minds and theories as to what Jesus will do when he comes again. Such theories are set forth with great zeal and positiveness in every period of great stress. Why the Jews rejected Christ at his first coming should warn people against building theories concerning his second coming like the theories the Jews had concerning his first coming. It might unfit them for his second coming as effectively as it unfitted the Jews for his first coming" [R.L. Whiteside, *Annual Lesson Commentary on Bible Lessons*, 1944, pp., 63-64].
- **The Application (Mark 11.20-25)**. "The apostles would soon be given the Herculean task of doing what seemingly was as impossible as moving Olivet into the Dead Sea to the east or the Mediterranean Sea to the west. They needed a solid and sound faith equal to the task. They would face the mountains of stubborn Judaism, entrenched paganism, and the general indifference that infidelic philosophies had injected into the society of the first century. They would have to root up or pluck out fallacious teachings before the gospel seed of the heavenly kingdom could be planted into human hearts. The initial recipient of these words would be given revealing and confirmatory powers of a miraculous nature when the Holy Spirit came on them in Acts 2. Other people upon whom they laid hands would have supernatural powers transmitted to them. That for which they prayed in fervent faith and based on Jehovah's overall and superintending will would be their conferred gift from heaven. The words find application to us without miraculous powers. We are not recipients of Holy Spirit baptism as were the 12. We have not had miraculous measures of the Spirit transmitted to us by the laying on of apostolic hands. We are to pray in fullness of faith. We are to pray in harmony with His will as God's Son prayed in Gethsemane (Matthew 26.36-42), and as John taught about prayerful imperatives in 1 John 5.14-15. We must believe in the efficacy of prayerful petitions (James 5.16)." [Robert R. Taylor, Jr., *Companion Lesson Commentary*, 1993-94, p., 170].
- **Mark 11.12-14, 20-25**. "**LESSONS LEARNED:** (1) People who pompously parade under the umbrella of pretense are an abomination to God and a disgrace to the cause of truth. (2) The critics of Jesus are totally inconsistent. (3) What Jesus performed did not escape the keen insight of Peter and the apostles. (4) Prayer without faith on our part is wasted effort; it will not register. (5) Some have majored in bodily posture of prayer, oblivious to the really important aspects of it." [Taylor, pp., 170-71].

VI. Questions.

True or False

- 01. ____ The saddle on the colt which Jesus rode into Jerusalem was the disciples' clothing.
- 02. ____ The fig tree Jesus cursed had figs but no leaves.
- 03. ____ Certain ones were not using the Temple as a house of prayer.
- 04. ____ Failing to forgive leaves one unforgiven.
- 05. ____ The chief priests, scribes, and elders had a quick answer for Jesus' question about John's baptism.

I Found it in Verse(s)

- 06. ____ From heaven or of men?
- 07. ____ Jesus mentions a particular posture for prayer.
- 08. ____ A fig tree dried up from the roots.
- 09. ____ Hosanna.
- 10. ____ A mountain with a name.

Short Answer

- 11. Where was the colt Jesus would ride tied: _____
- 12. The reason Jesus came up to the fig tree was that: _____
- 13. Which disciple commented on the dried up fig tree? _____
- 14. The three groups who came to Jesus with a question about authority were: (1) _____; (2) _____; (3) _____.
- 15. Was Jesus willing to answer the question He was asked in verse 28? _____ Were the others willing to answer His question? _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

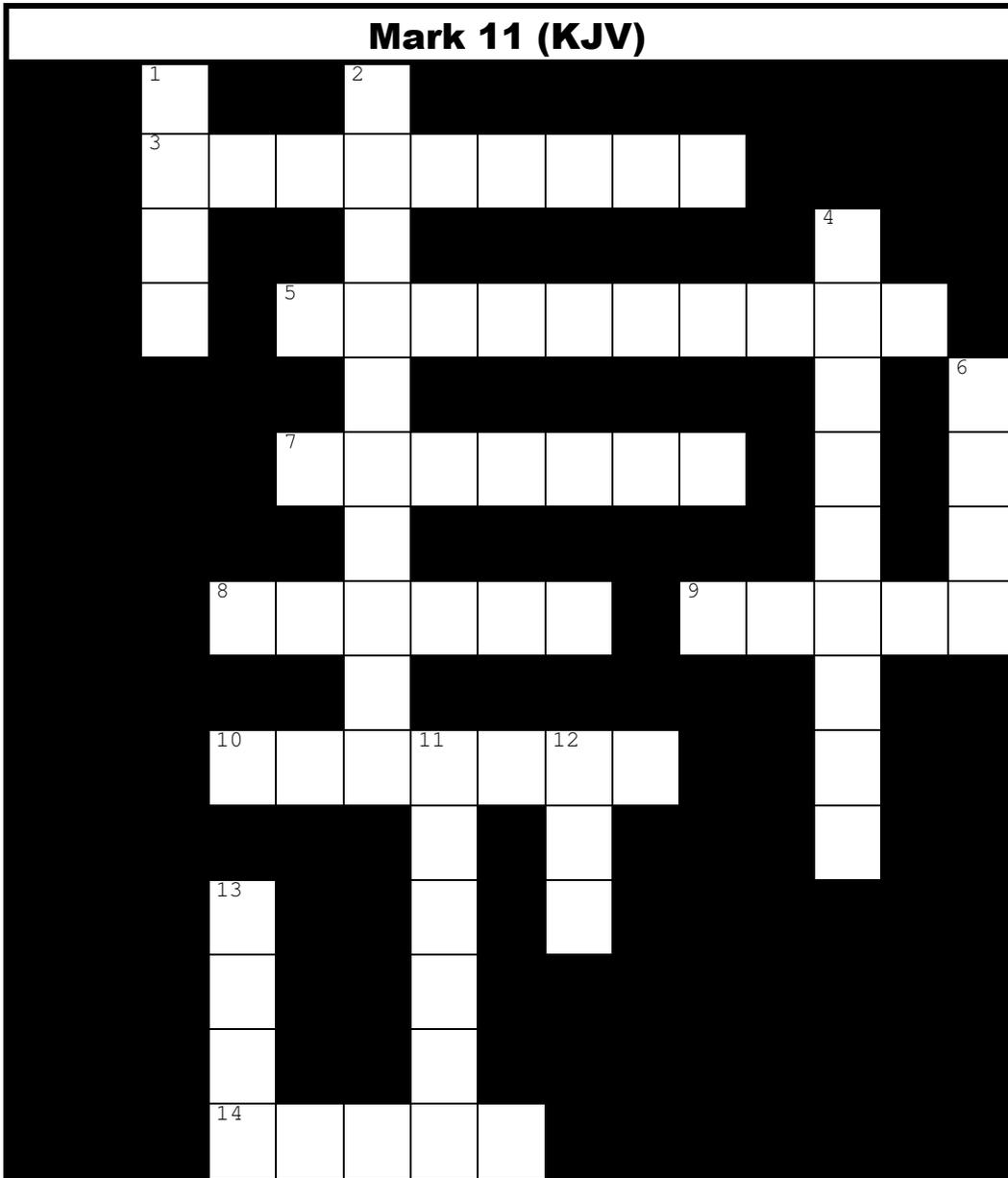
ANSWERS to Mark 10 Questions... **01**—True (24-25); **02**—True (34); **03**—False (47-48); **04**—False (2); **05**—True (22); **06**—14; **07**—8; **08**—45; **09**—41; **10**—29-30; **11**—twelve, should, happen (32); **12**—Sit on His right and left in His glory (37); **13**—To be ministered unto (45); **14**—The hardness of their hearts (5); **15**—What shall I do that I may inherit eternal life (17).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W E N T C O L T S A C
 P G N I H T O I J A P
 R R I S T L O E L V A
 E C A A I I S L M F S
 W A P Y A U E P O O S
 S M P N S D L M H R C
 N E V A E H P E T G D
 A U T H O R I T Y I P
 R E H T A F C L S V G
 V B J E R U S A L E M
 W U G B E L I E V E L
 W H E N E D D E E R T

| | | | | |
|---------------|------------------|----------------|------------------|------------------|
| ANSWER | AUTHORITY | BELIEVE | BETHANY | CALLED |
| CAME | CAST | COLT | COME | DISCIPLES |
| FATHER | FORGIVE | HEAVEN | JERUSALEM | JESUS |
| LOOSE | LORD | PASS | PRAY | SAID |
| SAITH | TELL | TEMPLE | THING | TREE |
| WENT | WHEN | | | |

VIII. Crossword Puzzle.



Mark 11 (KJV)

ACROSS

- 03) Jesus did this to the moneychangers' tables.
- 05) All the people were ____ at Jesus' doctrine.
- 07) Jesus asked Jewish leaders about John's.
- 08) A term Peter used to address Jesus.
- 09) Posture of prayer mentioned here is to ____.
- 10) The scribes and chief priests wanted to ____ Jesus.
- 14) Birds being sold at the Temple.

DOWN

- 01) The colt Jesus would ride was tied near this object.
- 02) We need the Father in heaven to forgive us of these.
- 04) City where Jesus cast out the moneychangers.
- 06) Jesus cast out those that ____ in the Temple.
- 11) Jesus went out to Bethany with the ____.
- 12) Number of questions Jesus wanted to ask religious leaders.
- 13) "Say ye that the Lord hath ____ of him."

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...