

# The Gospel According To MARK

## Chapter 11

### “Have Faith In God!”

As we come to chapter 11 we find ourselves in the last week of Jesus' life, only days away from His crucifixion and resurrection. It is the time of the Passover; there are approximately 2 million people in Jerusalem attending this glorious feast. During a census taken about ten years after this time, the number of sacrificial lambs slaughtered at the Passover was determined to be some 260,000; one lamb can be offered for up to ten people.

#### > “Have Faith In God” four ways:

##### #1 – According To His WORD! (v1-11)

(v1-7) This is Jesus *triumphal entry* into Jerusalem on a donkey which is the fulfillment of Zechariah's prophecy of the coming King 500 years earlier, Zechariah 9:9 - *“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.”*

(v8) We see the people spreading their garments on the ground in front of Jesus; this symbolized their respect and submission to His authority; while others placed *palm branches* (Jn. 12:13) in front of Him representing salvation and joy! Fascinatingly, in **Revelation 7:9-10** we read, *“After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!”*

(v9-10) The multitudes are crying out *“Hosanna”* which means *“Save now!”* What is HOSANNA? Hosanna is literally *“save us now!”* This is the shout of the multitude at the time of Jesus' triumphal entry into Jerusalem (Matt 21:9,15; Mark 11:9-10; John 12:13). The word originally was a prayer requesting God's help, but it had become a cry of joy or a shout of welcome by this time in Jewish history. The word Hosanna was also associated with Jewish hopes for deliverance by a political hero. When shouted to Jesus by pilgrims and children, it indicates they saw in him the fulfillment of their Messianic expectations. But Jesus came as a spiritual deliverer on a lowly donkey-not as a conquering military hero on a prancing horse.

Paul writes in **Titus 3:4-7** - *“But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.”*

> Let's check out the prophetic significance of this day: (1) Dr. Luke's account of this glorious day is found in **Luke 19:39-44**. Why is this day of visitation so special?

(2) Fulfilled prophecy as foretold by Daniel the Prophet 750 years earlier, turn to **Daniel chapter 9:20-27** - Explanation: Daniel's prophecy of the seventy “weeks” (“seven”) (v24-27) provides the chronological frame for Messianic prediction from Daniel to the establishment of the kingdom on earth and also a key to its interpretation. Its main features are as follows:

(1) The entire prophecy is concerned primarily with Daniel's “people” and their “holy city”—i.e. Israel and Jerusalem.

(2) Two princes are mentioned; the first is named the “Messiah the Prince” (v25); the second is described as “the prince who is to come” (v26), a reference to the little horn of Ch. 7:8, whose “people” would destroy the rebuilt Jerusalem after the cutting off of the Messianic Prince (26).

(3) The “seventy weeks” of the prophecy are weeks of years, an important sabbatical time-measure in the Jewish calendar. Violation of the command to observe the sabbatical year brought the judgment of the Babylonian captivity and determined its length of seventy years. Cp. Lev. 25:1-22; 26:33-35; 2 Chr. 36:19-21; Dan. 9:2. Compare also Gen. 29:26-28 for use of “week” to indicate seven years.

(4) These 490 prophetic years are each 360 days long. This is proved by the biblical references to the seventieth week of seven years, which is divided into two halves (v27), the latter half being variously designated as “a time and times, and half a time” (Dan. 7:25; cp. Rev. 12:14); forty –two months (Rev. 11:2; 13:5); or 1260 days (Rev. 11:3; 12:6). In this connection it should be remembered that, in the grand sweep of prophecy, prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity (cp. Mt. 24:36; Acts 1:7).

(5) The beginning of the seventy weeks is fixed as “the going forth of the command to restore and build Jerusalem” and its wall (v25). The only decree in Scripture authorizing the rebuilding of the city and its wall is

recorded in Nehemiah ch. 2; dated in *“the month of Nisan, in the twentieth year of King Artaxerxes”* (March 14, 445 B.C.), it is well attested in ancient history. From this date as a beginning, the first sixty-nine weeks (173,880 days) reach to “the Messiah, the Prince” (April 6, 32A.D.).

**(6) At a later time, after the “sixty-two weeks” which follow the first “seven weeks” (i.e. after sixty-nine weeks), two important events will take place:** (1) Messiah will be “cut off” and will have none of His regal rights (“but not for Himself”). And (2) the rebuilt city and sanctuary will again be destroyed, this time by “the people” of another “prince” who is yet to come. It is generally agreed that these two events were fulfilled in the death of Christ and the destruction of Jerusalem by Rome in A.D. 70. Both events are placed before the seventieth week of v. 27. Hence a period of at least forty-one years between the death of Christ and the destruction of Jerusalem must intervene between the sixty-ninth and seventieth weeks.

**(7) The main events of the final “one week” (v.27) are as follows:** (1) There’s a seven –year “covenant” made by the future Roman prince (the “little horn” of 7:8) with the Jews. (2) In the middle of the week there is a forcible interruption of the Jewish ritual of worship by the Roman prince who introduces “abomination” that renders the sanctuary desolate (Matthew 24:15-16 - *“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place”* (whoever reads, let him understand); also Revelation 13:11-18.) (3) At the same time he launches persecution against the Jews. And (4) the end of the seventieth week brings judgment upon the desolator and also brings “everlasting righteousness” (v. 24—i.e. the blessings of the Messianic kingdom).

The proof that this final week has not yet been fulfilled is seen in the fact that Christ definitely relates its main events to His second coming (Mt. 24:6,15). Hence, during the interim between the sixty-ninth and seventieth weeks there must lie the whole period of the Church set forth in the NT but not revealed in the OT.

## **#2 – According To His RIGHTEOUSNESS! (v12-21)**

**(v12-14; 20-21) – The “fig tree” was barren and unfruitful; the fig tree is a symbolic of Israel barren and unfruitful before God.** Jesus has ministered to them for over three years and they will not listen, nor respond, so when Jesus sees the *fig tree* without fruit he curses it, for the *fig tree* symbolized the nation of Israel throughout scripture (Jer. 8:13; ch. 24; Hosea 9:10, 16). The fig tree had leaves, but no fruit. Israel had religion, but no reality.

**INSIGHT: True FAITH produces good FRUIT - Matt 13:23 -** *But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.”* **John 15:5-8 -** *“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.*

**(v15-19) Jesus cleanses the Temple of its corruption; these false religious leaders preyed upon the people for their own corrupt lucrative business, whereas, Jesus declared the Temple, His “Father’s house” was to be a house of prayer “for all nations.”** Jesus cleansed the temple once before at the beginning of His public ministry, some 3 years ago (John 3:13-25), but the charlatans are came back. When people would bring their animals for sacrifice to the temple the religious leaders would examine them and say it’s not good enough and you must purchase their animal at an inflated rate of 10 times the regular market price. The moneychangers operated in the Temple area (known as the Court of the Gentiles), because all money given to the Temple had to be in the Tyrian silver coin. According to Ex 30:11-16, every Israelite 20 years old or older was required to pay an annual tax of a half-shekel into the Temple treasury. The moneychangers, however, were charging a 25% rate of exchange. The purpose of the court of the Gentiles in the temple was to give the “outcasts” an opportunity to enter the temple and learn from Israel about the true God. But the presence of the “religious market” turned many sensitive Gentiles away from the witness of Israel.

## **#3 – According to PRAYER! (v22-26)**

**(v22-24) The fig tree was also an object lesson for FAITH & PRAYER –** Answered prayer begins with **(1) Faith in God - James 4:2 -** *Yet you do not have because you do not ask.* **(2) The right motivation – James 4:3-4 -** *You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.* **(Turn to James 5:16-18)** **(3) We pray according to His Word which reveals His will - 1 John 5:14-15 -** *Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.*

(v23) **Mountain moving** was a metaphor commonly used in Jewish literature of a great teacher or spiritual leader. In the Babylonian Talmud, the rabbis were called “rooters of mountains.” Such people could solve great problems and seemingly do the impossible, however, we through prayer let Jesus move our mountains!

(v24) **“Believe and ask!” - R.A. Torrey writes about the mighty weapon of prayer**, “It was a master-stroke of the devil to get the church and the ministry to lay aside the mighty weapon of prayer. He does not mind at all if the church expands her organizations and her deftly contrived machinery for the conquest of the world for Christ, if she will only give up praying. He laughs softly, as he looks at the church of today, and says under his breath: “You can have your Sunday schools, your social organizations, your grand choirs, and even your revival efforts, as long as you do not bring the power of Almighty God into them by earnest, persistent, and believing prayer.”

**Jeremiah 33:3 - Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.**

> **Make a PRAYER LIST for your:**

<u>LIFE</u>	<u>OTHERS</u>	<u>MINISTRY</u>
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(v25-26) **“Forgiveness”** - The act of excusing or pardoning another in spite of his slights, shortcomings, and errors. As a theological term, forgiveness refers to God's pardon of the sins of human beings. No religious book except the Bible teaches that God completely forgives sin (Ps 51:1,9; Isa 38:17; Heb 10:17). The initiative comes from Him (John 3:16; Col 2:13) because He is ready to forgive (Luke 15:11-32). He is a God of grace and pardon (Neh 9:17; Dan 9:9). God's forgiveness of us demands that we forgive others, because grace brings responsibility and obligation (Matt 18:23-35; Luke 6:37). Jesus placed no limits on the extent to which Christians are to forgive their fellowmen (Matt 18:22,35; Luke 17:4). A forgiving spirit shows that one is a true follower of Christ (Matt 5:43-48; Mark 11:25).

**#4 – According to AUTHORITY! (v27-33)**

(v27-33) **“by what authority” – Understanding “authority”** - God's authority is absolute and unconditional (Ps 29:10; Isa 40:1). He has authority over nature (Job 38), governments (Dan 4:17,34-35), and history (Acts 1:7; 17:24-31); and He has the power to send people to hell (Luke 12:5). Jesus Christ has the same intrinsic authority as the Father (John 10:25-30), although this authority is said to be given to Christ from His Father, just as the authority of the Holy Spirit is given to Him from the Father and the Son (John 14:26; 15:26; 16:13-15). Christ has the authority to forgive sins (John 5:26-27), to lay down His life and take it up again (John 10:17-18), and to give eternal life (John 17:2). The people were astonished at this authority which Jesus revealed when He taught and performed miracles (Matt 7:28-29; 8:27; Luke 4:36). (from Nelson's Bible Dictionary)

> **JOHN THE BAPTIST** - John was a forerunner of Jesus not only in his ministry and message (Matt 3:1; 4:17) but also in his death. Not until John's arrest did Jesus begin His ministry (Mark 1:14), and John's execution foreshadowed Jesus' similar fate. Jesus said of John, **“Among those born of women there has not risen one greater than John the Baptist”** (Matt 11:11). He was the last and greatest of the prophets (Matt 11:13-14). Nevertheless, he stood, like Moses, on the threshold of the Promised Land. He did not enter the kingdom of God proclaimed by Jesus; and consequently, **“he who is least in the kingdom of heaven is greater than he”** (Matt 11:11).