

Mark 11

ASVh with Comments

Summary. In this chapter, many verses show that the Lord Jesus, the disciples, and some people are traveling. We continue to summarize the events around the traveling points of the Lord. 1) Mark 11:1 tells that the Lord Jesus comes near Jerusalem to Bethphage and Bethany at the Mount of Olives. Here, the Lord sent two of His disciples into the village ahead to bring a colt so the Lord Jesus would enter Jerusalem riding on a colt to fulfill the prophecy about how He entered Jerusalem. Mark 11:7 shows that the Lord Jesus sits on the colt and starts riding the colt as He enters Jerusalem. Now, here it shows the work of the Holy Spirit, which stirred people's hearts to rejoice in seeing the Lord coming to Jerusalem. At this time, clearly, the Holy Spirit stirred people's hearts as they shouted out, "Hosanna! Blessed is the One coming in the name of the Lord!" 2) In Mark 11:11a and Mark 11:15, we see that the Lord Jesus entered Jerusalem and went into the temple. Being in the temple, He started cleansing the temple by chasing all those who did not come for worship but used the temple as a marketplace. Those who came to worship, the Lord taught them and healed those who were sick among them. 3) Mark 11:19 and Mark 11:11b show that at the end of the day, the Lord Jesus and His twelve disciples went out of the city to Bethany. Mark 11:12 shows that the Lord Jesus and the disciples came back from Bethany, and the Lord was hungry. At this time, the Lord Jesus cursed the fig tree that withered immediately, and He used this event to teach the disciples a lesson about faith. This teaching happened the following day when they passed again by the fig tree, as shown in Mark 11:20. 4) Mark 11:27 tells that the Lord Jesus and the disciples came again to Jerusalem. They walked into the temple, where the chief priests, the scribes, and the elders came to challenge the authority of the Lord Jesus.

¹¹ ¹ And when they draw near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sends two of His disciples,

² and says to them, Go into the village over against you, and straightaway entering into it, you will find a colt tied, which no man ever yet sat; loose it, and bring it.

³ And if anyone says to you, Why do you do this? Say, The Lord has need of it; and at once he will send it back here.

⁴ And they went away, and found a colt tied at the door outside in the open street; and they loose it.

⁵ And certain of them standing there said to them, What do you do, loosing the colt?

⁶ And they spoke to them as Jesus had said; and they allowed them.

⁷ And they led the colt to Jesus, and they cast on it their cloaks; and He sat on it.

⁸ And many spread their cloaks on the way; and others branches, having been cut down from the fields.

⁹ And those going before, and those following, cried out, Hosanna! Blessed is the One coming in the name of the Lord!

¹⁰ Blessed is the coming kingdom of our father David! Hosanna in the highest.

Comments Mark 11:1-10. For Mark 11:1-10 see Comments Matthew 21:1-9, and Comments Luke 19:29-38.

Comparison Analysis

Mark 11:1-3, Matthew 21:1-3, Luke 19:29-31. See Comments Matthew 21:1-2. The main point of these verses is that the Lord directed the two disciples to bring the colt to Him to fulfill the prophecy about the Lord Jesus entering Jerusalem riding on a colt. The Lord always fulfills what has been written about Him; if the prophecy says He sat on a colt, the Lord will do it.

Q: In Matthew 21:2, the Lord talks about a donkey and a colt, while in Mark and Luke, the Lord talks only about a colt. How do we explain the difference? **A:** As we have explained in Matthew earlier, the Lord will never separate the mother from the colt. If you bring the colt, the mother will follow; just bring one, and another will follow; both come with the same meaning in this place. In this place, the Holy Spirit wants us to know that Matthew and Mark have described differently, but we must look at what joins them: the same

thing, the colt, bring them to the Lord, the Lord tells them to bring them to the Lord that is the actual word to say. Matthew and Mark describe things in different ways, but the main thing is the same: bring them to the Lord. In this place, we don't use the way of saying a direct quote from the Lord Jesus; in this place, both Matthew and Mark have written down what the Holy Spirit told them from the same situation, two-way directions as the Lord has told them: Matthew considers writing what it needs to be fulfilled, prophecy wise, while Mark writes down as the Lord tells him, but both have one join meaning "bring them to the Lord."

Matthew 21:4-5. These verses show why, in Matthew 21:2, the Holy Spirit gave the complete account with the donkey and the colt: to show that all this was done "to fulfill what was spoken by the prophet" (See Comments Matthew 21:5).

Mark 11:4-7, Matthew 21:6-7, Luke 19:32-35. See Comments Matthew 21:7.

Mark 11:8, Matthew 21:8, Luke 19:36. See Comments Matthew 21:8.

Mark 11:9-10, Matthew 21:9, Luke 19:37-38. See Comments Matthew 21:9. The difference in words spoken by the multitude can be explained by the way the multitude expresses their feelings towards the Lord. As time goes by, we will hear more; the multitude will be affected as well and will say things differently; this is the beginning to see how the multitude reacts.

¹¹ And **He** entered into Jerusalem, into the temple; and **having** looked around on all things, the **hour** being already late, **He** went out to Bethany with the twelve.

¹² And on the following day, they **having gone** out from Bethany, **He** hungered.

¹³ And seeing a fig tree from afar having leaves, **He went**, if perhaps **He will** find anything on it; and **having come** to it, **He** found nothing except leaves; for it was not the season of figs.

¹⁴ And **answering He** said to it, No one may eat fruit from you no more to the age. And **His** disciples heard it.

¹⁵ And they come to Jerusalem. And **having** entered into the temple, **He** began to cast out those selling and those buying in the temple, and **He overturned** the tables of the money changers, and the seats of those selling the doves.

¹⁶ And **He** would not allow that anyone should carry a vessel through the temple.

¹⁷ And **He** taught, and said to them, Is it not written, **My** house will be called a house of prayer for all the nations? But you have made it a den of robbers.

¹⁸ And the chief priests and the scribes heard it, and sought how they might destroy **Him**; for they feared **Him**, for all the multitude was astonished at **His** teaching.

¹⁹ And **when evening came**, they were going forth out of the city.

²⁰ And **passing** by in the morning, they saw the fig tree dried up from the roots.

²¹ And **having remembered**, Peter says to **Him, Rabbi**, behold, the fig tree which **Thou** cursed is dried up.

²² And **Jesus** answering says to them, Have faith in **God**.

²³ Truly I say to you, That whoever shall say to this mountain, Be you taken away and cast into the sea; and shall not doubt in his heart, but shall believe that what he says becomes, it will be done for him.

²⁴ Because of this, I say to you, All things, whatever you pray and ask, believe that you receive, and it will be to you.

²⁵ And whenever you stand praying, forgive if you have anything against anyone, so that also your **Father** who is in the heavens may forgive you your trespasses.

²⁶ But if you do not forgive, neither will your **Father** who is in heaven forgive your trespasses.

Comments 11:11-26. For this section, we present a comparison analysis and verses time mapping of the Lord Jesus' time in Jerusalem and the temple.

Jesus Cleanses the Temple

Mark 11:11a, Matthew 21:10-11. See Comments Matthew 21:10-11. Mark 11:11 summarizes the day by telling us that the Lord Jesus entered Jerusalem and the temple and, at the end of the day, left with His disciples for Bethany. Between Mark 11:11a (the first part of the verse) and Mark 11:11b (the second part of the verse), other events occur that are described later in Mark Chapter 11 and the other Gospels. Note that the events are not necessarily given in their order of timing.

Mark 11:15-17, Matthew 21:12-13, Luke 19:45. See Comments Matthew 21:12-13. As the Lord Jesus entered Jerusalem riding on a colt, He went straight to the temple. He entered the temple and cleansed it, showing His authority and disappointment about what people were doing in the temple; this is the spot to call the “triumphal entry.” His authority has been shown in telling what the people had done wrong (people have been led to the wrongdoings), making the heart of all realize that He is the One that comes to point the way and leads them out of wrongdoings in the temple of God; people learned now that they have been misusing the place of God. To point out wrongdoings straight to people’s hearts shows the authority of the Lord. The hearts of people have seen and heard what the Lord has said and what people have done to the temple of the Lord. It is a long day for all, a long day for the Lord Himself and humans. The day is long for humans to do wrong for the Lord; the Lord has been watching them, generation after generation, of doing wrong; the Lord has seen them all. Also, remember many have followed the Lord in each place; they followed and saw how the Lord reacted when He entered the temple. The way the Lord has put it, humans have made the temple a marketplace place, not a worship place anymore. When the Lord chased all out, it impacted people’s hearts and made them start to think about what they had done to the temple of God; that is why they shouted and praised God; it reflected what happened. But the day is not over yet for humans; the day for them to continue to do wrong does not end yet; the sun goes down, yet to do wrong for them is not counting with the sun, since when they open their eyes in the morning, the bad they did they continue to do, it never ends.

“And He would not allow that anyone should carry a vessel through the temple.” In those times, many used the temple not for worship, but they used it as a shortcut for their travel because the temple ground was softer; it is not like they were walking through the bush; they used the benefit of the temple grounds for walking through. Nowadays, you would say that they made the temple a highway of walking to create shortcuts for their travels. So, the Lord Jesus stopped only those who did not come for worship; the worshipers He welcomed them into the house of the Lord, which He always did.

“My house will be called a house of prayer for all the nations.” There is a little difference between Matthew and Mark, which not everybody notices; here in this place, what Mark says is complete. Mark adds the words “all the nations.” Think of those words alone: the Lord’s house of prayer is not just for the Jews alone now. The Word tells us clearly that from everywhere in the world, if they call upon the Lord, those who call upon His name to come to Him, no hidden cause for anyone and anything, He hears them all. From the left to the right of His hand, no place can be hidden; it tells us clearly. His calling is free; just follow the small little voice in your heart to search for someone who created all things of this earth; no nation can say the Lord is not for them.

Matthew 21:14. After the Lord Jesus had chased the merchants out of the temple, the people who stayed for worship saw the work of the Lord, not the merchants who saw it. When He did not allow them to walk through, those were not commoners whom He stopped walking through; those were the merchants whom He stopped going through the temple. But the commoners came in to worship, and that was when they brought all the sick to Him.

Mark 11:18, Matthew 21:15. See Comments Matthew 21:15. Mark shows that the chief priests and the scribes sought a way to destroy the Lord Jesus because of their jealousy and fear of losing their power over the people.

Matthew 21:16. See Comments Matthew 21:16

Mark 11:19, Mark 11:11b, Matthew 21:17. These verses show that the Lord Jesus went to Bethany in the evening after His triumphal entry into Jerusalem and after cleaning the temple.

Jesus and the Fig Tree

Mark 11:12, Matthew 21:18. Hunger is a human feeling. Remember, the Lord Jesus is human, and He knows what it means to be hungry; it is His human nature here showing. So, people cannot think that He is not a

human. The stomach is of flesh, and the Lord has the flesh of a human; His humanity has shown here as well.

Mark 11:13-14, Matthew 21:19. See Comments Matthew 21:18-19.

Mark 11:20-21, Matthew 21:20. Mathew 21:20 and Mark 11:20-21 happen simultaneously, but it was not in the morning when the Lord cursed the fig tree. We can notice from these verses that there is a dividing part in what happened: the Lord cursing the fig tree, the disciples seeing it, and the disciples talking about it. From what the disciples saw until the disciples talked about it here, there is a time period, and in between these, notice that there is a time separation. The disciples came and asked later on, not in the spot when the Lord cursed the fig tree. The tree withered right away, but the disciples did not say anything at that time. However, on the following day, as the Bible has told, the disciples talked.

Mark 11:22-24, Matthew 21:21-22. See Comments Matthew 21:21-22. Another example of what we should not ask in prayer from the Lord is not to feel hungry; this is against human nature. The Lord Jesus feels hungry as well; it is human nature to be hungry. Humans have arguments that the Lord shouldn't be hungry enough to curse the fig tree. Humans cannot expect the Lord to have feelings like humans, but as the Bible tells us, the Lord was born as a baby, so human nature is shown here.

Mark 11:25. This verse stands on its own. The meaning is clear on its own: whatever you want the Lord to do for you, you should do it for someone else. The logic of humans is that you give one, you get one, but for the Lord, if you give one, the overflow will come, and not what you give is what you get; if you give in the name of the Lord, the overflow will come to you.

“Forgive if you have anything against anyone.” This saying means more than just forgiving: you also forget them all, big or small, from your heart. After you forgive, you must forget them as well, as the Lord did. He forgives and forgets all our trespasses.

Mark 11:26. This verse is in the original as well, but not all Bible versions will write it down; men tend to cut it off. The verse is clear on its own already. Even if we have small trespasses like the tip of a needle, but when they come to the Lord's eyes, they are all clear. As the Bible tells us, nothing is secret for the Lord. You say you forgive, but inside your heart, you do not; not only the Lord hears, but He sees in the heart as well; there is no secret for the Lord. If forgiveness does not come from the heart, it is not complete forgiveness; therefore, if you want forgiveness from the Lord, better forgive first from your heart.

²⁷ And they come again to Jerusalem; and as **He** is walking in the temple, there come to **Him** the chief priests, and the scribes, and the elders;

²⁸ and they **say to Him**, By what authority **are Thou** doing these things? Or who gave **Thee** this authority to do these things?

²⁹ And **Jesus** said **to** them, **I** will ask you one question, and **you** answer **Me**, and **I** will tell you by what authority **I** do these things.

³⁰ The baptism of John, was it from heaven, or from men? Answer **Me**.

³¹ And they reasoned with themselves, saying, If we shall say, From heaven; **He** will say, Why then did **you** not believe him?

³² But should we say, From men —they feared the people; for all **truly** held John to be a prophet.

³³ And they answered **Jesus** and say, We **do** not know. And **Jesus** **says to** them, Neither **I** tell you by what authority **I** do these things.

Comments Mark 11:27-33. For Mark 11:27-33 see Comments Matthew 21:23-27 and Luke 20:1-8.

Mark 11:27-28, Matthew 21:23, Luke 20:1-2. See Comments Matthew 21:23.

Mark 11:29, Matthew 21:24, Luke 20:3. See Comments Matthew 21:24.

Mark 11:30-32, Matthew 21:25-26, Luke 20:4-6. See Comments Matthew 21:25-26.

Mark 11:33, Matthew 21:27, Luke 20:7-8. See Comments Matthew 21:27. God cannot lie; that is the key to all things, which is shown in this verse. So, here it is clear that the Lord Jesus did not lie. He did not tell, so He did not lie. It is not in the Lord to lie. Rather not tell, than lie (He kept the promise made in verse 21).

Life and Faith Applications. 1) Don't use the place of worship as a place for business; the Lord does not join with it. So, if you call that place a place of worship, treat it as the Lord did; stop if you can those that do not worship; if you cannot stop them, do not join to do business with them; if you join, you are one of them. 2) When we stand praying, we need to do more than forgive the wrongs people do to us; we need to forget them all from our hearts, big or small, as the Lord does; He forgives and forgets all our trespasses. 3) Keep in mind that God cannot lie; this is the nature of God; He cannot lie. Therefore, we should follow Him in our lives and not lie. 4) Do not doubt when you ask something from the Lord; have faith and ask in faith, but do not ask things against God's will and the nature of man.