

Mark 11

ASVh with Comments

Summary. In this chapter, we continue to summarize the events around the traveling points of the Lord. Many verses show that the Lord, the disciples, and some people are traveling. 1) Mark 11:1 tells that Jesus comes near to Jerusalem to Bethphage and Bethany at the Mount of Olives. Here the Lord sends two of His disciples into the village ahead to bring a colt, so the Lord will enter Jerusalem riding on a colt to fulfill the prophecy about how He enters Jerusalem. Mark 11:7 shows that 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 to see the Lord coming to Jerusalem; as the disciples are taking the colt, how can people know who is coming? Here clearly, the Holy Spirit is stirring people's hearts as they are shouting out the "King is coming." 2) In Mark 11:11a and 11:15, we see that Jesus enters Jerusalem and goes into the temple. Being in the temple, He starts cleansing the temple by chasing all those who did not come for worship but used the temple as a marketplace. Those who come to worship, the Lord teaches them and heals those sick. 3) In Mark 11:19 and 11:11b, it shows that at the end of the day, Jesus and His twelve disciples went out of the city to Bethany. Verse 11:12 shows that Jesus and the disciples came back from Bethany and Jesus was hungry. At this time, 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) In Mark 11:27, we are told that Jesus and the disciples came again to Jerusalem, and they walked into the temple where the chief priests and the scribes, and the elders came to challenge the authority of 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 your way into the village that is over against you: and **straightaway** as **you** enter into it, **you** shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

³ And if anyone say **to** you, Why do **you** this? say **you**, The **Lord** hath need of him; and **straightaway** he will send him back **here**.

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

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

⁶ And they said **to** them even as **Jesus** had said: and they let them go.

⁷ And they bring the colt unto **Jesus**, and cast on him their garments; and **He** sat upon him.

⁸ And many spread their garments upon the way; and others branches, which they had cut from the fields.

⁹ And they that went before, and they that followed, cried, **Hosanna**; Blessed is **He** that cometh in the name of the **Lord**:

¹⁰ Blessed is the kingdom that cometh, the 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 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 in the same meaning in this place. In this place, the Holy Spirit wants us to know between Matthew and Mark have described differently, but look at what it joins, the same thing, the

colt, bring them to the Lord, the Lord tells them to bring them to the Lord that is the real word to say. Matthew and Mark describe in a different way, 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 talking what it needs to be fulfilled prophecy wise, Mark writes down as the Lord tells, but both have one join meaning "bring them to the Lord."

Matthew 21:4-5. Here it shows 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. For the difference, in words spoken by the multitude, we can explain as the multitude express their feeling 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 when **He** had looked around upon all things, it being now evening, **He** went out to Bethany with the twelve.

¹² And on the following day, when they came out from Bethany, **He** hungered.

¹³ And seeing a fig tree afar off having leaves, **He** came, if by chance **He** might find anything thereon: and when **He** came to it, **He** found nothing but leaves; for it was not the season of figs.

¹⁴ And **He** answered and said to it, No man eat fruit from you henceforward forever. And **His** disciples heard it.

¹⁵ And they come to Jerusalem: and **He** entered into the temple, and began to throw out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

¹⁶ and **He** would not allow that any person should carry a vessel through the temple.

¹⁷ And **He** taught, and said to them, Is it not written, **My** house shall 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 every evening **He** went forth [] out of the city.

²⁰ And as they passed by in the morning, they saw the fig tree withered away from the roots.

²¹ And Peter calling to remembrance says unto **Him, Rabbi**, behold, the fig tree which **Thou** cursed is withered away.

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

²³ Truly I say to you, Whosoever shall say to this mountain, Be you taken up and thrown into the sea; and shall not doubt in his heart, but shall believe that what he says comes to pass; he shall have it.

²⁴ Therefore I say to you, All things whatsoever you pray and ask for, believe that you receive them, and you shall have them.

²⁵ And whenever you stand praying, forgive, if you have anything against anyone; that your **Father** also who is in heaven 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. Comparison analysis and verses time mapping of 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 is a verse summary of the day telling us that Jesus entered Jerusalem and the temple, and at the end of the day, He and His disciples left for Bethany. In between Mark 11:11a (the first part of the verse) and Mark 11:11b (the second part of the verse), other events are happening that are described later in Mark Chapter 11 and the other Gospels. Note that the events are not necessarily given in their timing order.

Mark 11:15-17, Matthew 21:12-13, Luke 19:45. See Comments Matthew 21, 12-13. As Jesus entered Jerusalem riding on a colt, He went straight to the temple; He entered the temple and cleansed the temple showing His authority and disappointment about what people are 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 He is the One that comes to point the way and leads them out of wrongdoings in the temple of God; people learn now that they have been misusing the place of God. To point out straight to people’s hearts, that shows the authority of the Lord. The hearts of people have seen and heard what the Lord has said, 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 them to do wrong for the Lord; because 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 as a market place not a worship place anymore. When the Lord has chased all out, it impacted people’s hearts and made them start to think about what they have done to the temple of God; that is why they are shouting and praising God; it is reflecting what happened. But the day is not over yet for them; the day for them to continue to do wrong it does not end, the sun goes down, to do wrong for them it is not counting with the sun, when they open their eyes in the morning, the bad they still do, it never ends.

“And He would not allow that any person should carry a vessel through the temple”; in those times, they used the temple, not for worship, but they used it as a shortcut of their travel because the temple ground was softer, it is not like they are walking through the bush; they used the benefit of the temple grounds for walking through like nowadays would call they made the temple as a highway of walking to make shortcuts for their travels. So, Jesus stopped only those that did not come for worship; the worshipers He welcomed them into the house of the Lord, that always He did.

“My house shall be called a house of prayer for all the nations”; the difference between Matthew and Mark, just let people know, not everybody notices the small little difference of it; here in this place, Mark says it complete. Just the words “all the nations,” think on those words alone, it is not just for the Jews alone now, the Word has told clearly. From everywhere in the world, if they call upon the Lord, He hears all, from the left to the right of His hand, no place can be hidden; it tells clear, those who call upon His name to come to Him, no hidden cause for anyone and anything. 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 He had chased them all out from the temple, when He did not allow them to walk through, those they are not commoners that He stopped them walking through the merchants He stopped them to go through. But the commoners come in to worship, and that is when they bring all the sick to Him; and the people who stayed for worship have seen the work of the Lord, not the merchants that have seen.

Mark 11:18, Matthew 21:15. See Comments Matthew 21:15. Mark here shows that the chief priests and the scribes were seeking a way to destroy Jesus because of their jealousy and fear of losing power in controlling the people.

Matthew 21:16. See Comments Matthew 21:16

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

Jesus and the Fig Tree

Mark 11:12, Matthew 21:18. Hunger is a human feeling; remember, 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 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 tree. We can notice from these verses that there is a dividing part in

what happens; the Lord cursing the fig tree, the disciples seeing it, the disciples talking about it; from the disciples saw, until the disciples talk about here, there is a time period, in between these now notice that it is a time separation. The disciples have come and asked later on, not in the spot when the Lord has cursed the tree, the tree withered right away, but the disciples did not say in that time, on the following day as the Bible has told, the disciples have talked.

Mark 11:22-24, Matthew 21:21-22. See Comments Matthew 21:21, 22. Also, another example of what you should not ask is we should not ask not to feel hungry; this is against human nature. The Lord feels hungry as well; it is human nature to be hungry; humans have questions, the Lord shouldn't be hungry enough to curse the tree. Humans cannot expect the Lord has feelings as humans, but as the Bible has told, the Lord was born as a baby, so human nature is 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, also do to someone else. The logic of humans, you give one, you get one, but for the Lord, if you give one, the overflow will come, not what you give is what you get; if you give, the overflow will come to you. More than forgive, you 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. It is clear in its own already; even small things are as a tip of a needle, but when it comes to the Lord's eyes, it is clear, as the Bible has told, nothing is secret for the Lord. You say you forgive, but inside you do not; not only the Lord hears, but He sees in the heart as well, there is no secret for the Lord. If the forgiveness did not come from the heart is not complete forgiveness; therefore, if you want forgiveness from the Lord, better forgive first.

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

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

²⁹ And **Jesus** said to them, **I** will ask of you one question, and 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 know not. And **Jesus** says to them, Neither tell **I** 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 of all things, which shows in this verse. So, here it is clear that Jesus did not lie, He did not tell, or lie, it is not in the Lord to lie; rather not tell than lie.

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 heart, 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 this 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.