

*The Grand Entrance*  
Jesus Arrives in Jerusalem  
The Greatest Opportunity Series – Part 26  
Mark 10:46-11:26

Introduction

- Last Week = Jesus' Upside Down World - Last week we talked about how Jesus' kingdom seems have some inversion concepts compared to the world system of today. In the Christian world, the greater the title, the greater the servant. This was demonstrated best by Jesus Christ Himself. The King of the Universe humbled Himself and came as a man and served until He died.
- The Hidden Messiah Motif – Perhaps most fascinating for our purposes today is **the way that the Old Testament prophecy talks about the Jewish Messiah** that was to come. Messiah was a translation of the concept, '**Anointed One**'. It meant that God was going to send a supernatural person to rescue Israel both from their oppressors and their sins. Unfortunately, as much as there is **a lot of prophecy**<sup>1</sup> and information about this Messiah, much of it was **cryptic** and could be better seen in retrospect (after the fact, looking back). The main problem was that it seemed to suggest **two pathways that the Messiah would take to rescue His people**. There was the **Suffering Servant** motif that the Messiah would suffer for His people and purify them, and there was the **Conquering King** motif that the Messiah would come in and dominate the world, while blessing Israel and raising them to ruling status. The Prophets only said what was revealed and even they didn't seem to know how it all fit together. I cannot imagine that anyone was able to put together that it was a two lifetime process.
- A Different Kind of Ruler – Regardless of what type of Messiah was going to come a few things were very clear about Him. God was going to send someone to lead His people, but **He would not lead like all the earthly leaders before Him**. Where they had selfishly sought their own power and forced their will, the Messiah was going to lead differently with grace, gentleness, and peace. He would reach out the poor, the sick, the disabled, the forgotten, the oppressed. He would be a champion for those who didn't have a champion. In the process He would break the oppressors to set His people free whether they be physical, emotional, mental, spiritual, or social.
- A Different Kind of Follower – What became immediately clear when Jesus came on the scene was that **He demanded a different kind of follower. He was not leading the charge for the arrogant, self-righteous, religious or wealthy**. He demanded that any who follow Him recognize that He is the Savior and that would mean they would have to acknowledge their need for Him. **It meant that they would have to surrender their pride**. Ultimately, it meant...

Jesus **CLEANSSES** the Humble and Humbles **BULLIES**

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<sup>1</sup> It has been said that Jesus fulfilled 324 individual prophecies concerning the Messiah. Some calculate 351 (newtestamentchristians.com)

- Last Week – Jesus explained to His team that this was His last trip to Jerusalem and that He was going to be murdered there.
  - This week, they walk into the City together for the last time...
- But first Jesus is going to do a series of incredibly powerful and meaningful things on His journey in. **It's time to go public.**
- Helpful Context – the Bigger Picture is critical to understand some of the things that Jesus does. If we take them all individually they seem rather random, but as a whole it begins to make sense. There are **four concepts that will unlock these stories most quickly.** We must **understand...**
  1. Jesus & The Jews – There are **two classifications of Jews in the eyes of Jesus and the Bible<sup>2</sup> during His earthly ministry.** There were His people whom He came to save, and the religious authorities who resist Him. The Bible jumps back and forth when talking about the Jews so it's important to remember that **the majority of the nation loved Jesus or at least the idea of Him. He was not against the nation, they were the joy of His heart.** Too often in history this has been distorted and Christians are pitted against Jews for being enemies of Christ. This was not initially true.<sup>3</sup> Initially the nation welcomed Christ, and we see this clearly in the stories we are about to read. They wanted a Savior. The religious leaders on the other hand were the power force in the nation and they didn't believe that Jesus was the Messiah, nor did they want Him to be. They wanted Him to stop challenging them and if He was killed, all the better.
  2. The State of the Nation – **God began the nation of Israel so that He could have a special people group on earth marked out to be a conduit of His power and revelation.** He wanted people who would be fully dedicated to Him. They were supposed to show the world more about God's nature and how He dealt with mankind. God set up a system of blessings and curses. He needed above all, strict obedience, so that He could use them properly and they wouldn't distort the message of God to a Gentile dying world. He said IF they obeyed Him, He would flow through them like He wanted to and they would be gloriously blessed and they could share that blessing with the world around them. However, if they didn't obey, He would bring down the hammer and get them back in line with discipline and ferocity. Remember, they were not just a people group, but HIS people group, very specifically designed. Unfortunately because of sin in the world there was a gap between God and His people. Therefore, **He would move through key leaders to guide His people toward His will. When those leaders were good, the nation went well and people were blessed. When they were not good, it went terribly. Everything rose and fell on leadership's ability to discern the voice of God and obey that voice.** Unfortunately the

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<sup>2</sup> The simplest way to describe the two groups is 1.) True Israel – those who are God's in their heart; 2.) False Israel or National Israel – those who are secular and hard-hearted toward the Lord. But for our study purposes we want to highlight the fact that the religious authorities were the problem then and now.

<sup>3</sup> The majority of resistance, frustration, or animosity of Jews toward Jesus Christ or Christians has to do with a protection of the name of God and should be seen as a misplaced passionate zeal, like that of the Apostle Paul before being saved. They are not haters. They are defenders of their version of God and they don't like anyone claiming to be Him if they are not. Unfortunately, all the emotional vitriol you see from Jews towards Christians today have to do with the violence and animosity toward them FROM Christians through the years. It has little to do with Jesus and more to do with His followers being jerks.

leadership failed so badly that in 722BC, God wiped out the North of Israel by the Assyrians. In 586BC He took out the rest of the South by the Babylonians. After a 70 reset period, He brought them back. They had been stumbling and failing for the next 500 years which God was patient with them, calling them back to Himself many times until He finally went silent and **waited for His predetermined plan to bring in the Big Gun: The Messiah**. That's where we pick up the story.<sup>4</sup>

3. **The True Messiah** – There were many bogus leaders that showed up in the 500 years prior to Christ claiming to be the Anointed One, the Messiah. They all died and were forgotten. Along the way, **people had their opinions of what the Messiah would be like. They chose the version that worked best for them (usually the Conquering Hero). Despite popular opinion Jesus was going to be the real Messiah that He was. He wasn't going to fit into anyone else's paradigm.** He was going to demonstrate what God intended all along. This true Messiah fulfilled a certain style and detailed aspects. For example, consider this list of **Messianic Prophecies<sup>5</sup> regarding the way the Messiah would operate:**

- King of Peace and Righteousness (Gen 14:18; Isa 9:6)
- Lamb of God (Gen 22:8; Isa 53:11)
- Will bless ALL nations (Gen 22:18; Ps 72:17; Isa 11:10) and Gentiles would seek Him (their light).
- Demonstrate these character traits: Holiness, Mercy, Righteousness, Grace, Faithfulness, Goodness, Compassionate, Just, Wise, Pure (Ex 15:11; 33:19; Ps 2:6; 40:9; 45:2; 89:36-37; 100:5; 112:4 ;Isa 9:7; 11:2; 40:11; 53:9c)
- Cleanse lepers (Lev 14:11)
- A Prophet (Dt 18:15; Isa 46:9-10)
- Teacher of the Father's Word with wisdom and authority (Dt 18:18; Psa 78:2b; Isa 2:3)
- A Good Shepherd of the people (Ps 23:1)
- A worker of good works (Ps 38:20)
- A giver of good gifts (Ps 68:18)
- A preacher of good news (Isa 61:1)
- Zealous for the Father's House (Ps 69:9)
- A teacher of parables (Ps 78:1-2; Isa 6:9-10; 48:16-17)
- Powerful Son of God (Isa 9:6)
- Humble, Meek, lowly, and average in appearance (Isa 42:2; 53:2; Zech 9:9e)
- A Servant (Isa 49:5; 52:13-15)
- A Healer (Isa 53:4a)
- He would be oppressed, afflicted, persecuted, accused, etc. (Isa 53)
- A leader and commander (Isa 55:4b)
- Minister to the poor (Zech 11:7)
- Psalm 147:3, 6 - *"He heals the brokenhearted and binds up their wounds...<sup>6</sup> The Lord lifts up the humble; he casts the wicked to the ground."*
- Isaiah 35:5-6 – *"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped;<sup>6</sup> then shall the lame man leap like a deer, and the tongue of the mute sing for joy."*

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<sup>4</sup> For students wanting to know what happened next, we see that they rejected God's Son (Messiah) and they were judged. The Roman Empire destroyed them in AD 70 and destroyed their temple. It's never been rebuilt. Jerusalem is a shell of its former (spiritual) self even 2,000 years later. The Jews were dominated and ultimately kicked out across the world for many years until May 14, 1948 when Israel was allowed to be a nation again recognized by the nations around the world. Yet still they remain resistant to the Savior, Jesus Christ.

<sup>5</sup> I was reading off the list and grabbing appropriate selections provided by -

<https://www.newtestamentchristians.com/bible-study-resources/351-old-testament-prophecies-fulfilled-in-jesus-christ/>

- Isaiah 42:1-4, 6-7 – *“Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. <sup>2</sup> He will not cry aloud or lift up his voice, or make it heard in the street; <sup>3</sup> a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. <sup>4</sup> He will not grow faint or be discouraged till he has established justice in the earth...<sup>6</sup> “I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, <sup>7</sup> to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.”*
4. Fulfilling Prophecy – In addition to those mentioned above, there are hundreds of prophecies about the Messiah, and no one could fulfill all of them without being the actual Messiah, since some of them had to do with birth directives and we aren’t in control of those narratives. **Too many prophecies are out of the control of the individual (Virgin birth, birthplace, childhood/infancy situations, death scenarios, family lineage, etc.) so it had to be the real one to fulfill all of them.** The ones that are most specific to our stories today tend to be found in either Isaiah or Zechariah. They speak about Jesus healing the blind and coming to His people lowly but victorious on a donkey. The detail is incredible.

## Lesson

- Strange Travel Companions
  - A Blind Man of Jericho Receives a Healing from Jesus
    - Mk 10:46-52<sup>6</sup> – *“And they came to Jericho.<sup>7</sup> And as he was leaving Jericho with his disciples and a great crowd,<sup>8</sup> Bartimaeus,<sup>9</sup> a blind beggar,<sup>10</sup> the son of Timaeus, was sitting by the roadside. <sup>47</sup> And when he heard that it was Jesus of Nazareth, he began to cry out<sup>11</sup> and say, “Jesus, Son of David, have mercy on me!” <sup>48</sup> And many rebuked him, telling him to be silent. But he cried out all the more, “Son of David,<sup>12</sup> have mercy on me!” <sup>49</sup> And Jesus*

<sup>6</sup> “The incident involving the blind beggar, Bartimaeus, is the last of the healing miracles recorded by Mark. The vividness with which the story is told as well as the precision with which it is located at Jericho on the final stage of Jesus’ journey to Jerusalem is apparently due to eyewitness report.” NICNT

<sup>7</sup> “Jericho was located about five miles west of the Jordan and eighteen miles northeast of Jerusalem. The old city had badly deteriorated by the first century, but extending southward the new city built by Herod as the site for his magnificent winter palace was renowned for its singular beauty and fertility.” NICNT

<sup>8</sup> “The crowd which came out of the city with Jesus and his disciples plays almost no role in the ensuing drama; it most likely consisted of pilgrims on their way to Jerusalem for the feast (cf. Ps. 42:4). Though the road which led from Jericho to the capital passed through desolate mountainous country and was notoriously unsafe, it was much travelled.” NICNT

<sup>9</sup> “The presence of a blind beggar just outside the city gates, on the pilgrimage way, was a common sight in the Near East. The preservation of his name is unusual, and is limited to the Marcan account. Mark so rarely records names in connection with incidents of healing (only Ch. 5:22) that it is probable that the Son of Timai was known in the later Church.” NICNT

<sup>10</sup> “Luke’s spotlight finds this blind beggar. In terms of power and privilege, such a person would belong to that five or ten percent of the population known as “expendables” (see Figure 1, p. 60), for whom society as a whole had no need. Forced by his physical malady to live off the charity of others, this man would have had no attachments to possessions or kin; his existence would have been an embarrassment (cf. 16:3), marginal to the daily lives of others, and, if not for the premium placed on almsgiving in Jewish circles, short-lived. He is thus manifestly one of “the poor,” as this is understood within the Lukan narrative.<sup>168</sup> Because of this identification, and especially because Luke has underscored the efficacy of the good news in providing recovery of sight for the blind (4:18–19; 7:21–22), the simple news that “Jesus is passing by” such a person may be enough to give Luke’s readers an inkling of the outcome of the scene the Evangelist has begun to paint.” NICNT Luke – Joel Green.

<sup>11</sup> “It is evident that Bartimaeus has heard about Jesus of Nazareth and that his relentless crying of “Son of David, have mercy upon me” reflects a conviction, formed on the basis of what he had heard, that Jesus could restore his sight.” NICNT

<sup>12</sup> “The nuance in “Son of David” is more difficult to determine. Unlike Matthew and Luke, Mark had made little of this theme. Jesus is addressed as Son of David only here... (cf. Isa. 11:1ff.; Jer. 23:5 f.; Ezek. 34:23 f.; 4QPatriarchal Blessings i. 3–4, “the righteous Messiah, the branch of David”).” NICNT

stopped and said, "Call him."<sup>13</sup> And they called the blind man, saying to him, "Take heart. Get up; he is calling you."<sup>50</sup> And throwing off his cloak, he sprang up and came to Jesus.<sup>14</sup> <sup>51</sup> And Jesus said to him, "What do you want me to do for you?"<sup>15</sup> And the blind man said to him, "Rabbi,<sup>16</sup> let me recover my sight."<sup>17</sup> <sup>52</sup> And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.<sup>18</sup> "

- ESV Combo Account - Luke as Base - Matt 20:29-34; Mark 10:46-52; Luke 18:35-43 (Scriptural Color Key: Luke is black; Matthew is orange; Mark is green; John is red; My additions are non-bold, black and non-italicized)
  - *"And as he was leaving Jericho with his disciples a great crowd followed him. As they drew near to Jericho, behold, there were two blind men sitting by the roadside begging, (one of them was Bartimaeus, the son of Timaeus. And hearing a crowd going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And when they heard that Jesus was passing by, they cried out, "Jesus, Son of David, have mercy on me!" And many (in) the crowd who were in front rebuked them, telling them to be silent. But they cried out all the more, "Son of David, have mercy on me! Lord, have mercy on us!" And Jesus stopped and commanded them to be brought to him (saying) "Call them". And they called the blind (men), saying to Bartimaeus, "Take heart. Get up; he is calling you." And throwing off his cloak, he sprang up and came to Jesus. And when they came near, Jesus asked them, "What do you want me to do for you?" They said to him, "Lord, Rabbi, let our eyes be opened." And Jesus in pity touched their eyes, and said, "Recover your sight; Go your way; your faith has made you well." And immediately they recovered their sight and followed him on the way, glorifying God. And all the people, when they saw it, gave praise to God."*

<sup>13</sup> "Jesus took the initiative in directing that the blind man should be called. The rebuke of those who had attempted to silence the beggar was not allowed to stand (cf. Ch. 10:13f.), for even on the way to Jerusalem Jesus had time for a man who appealed for his help in faith." NICNT

<sup>14</sup> "His response was dramatic and decisive. He cast aside his outer garment, which he had spread on the ground in front of him to receive alms, sprang up, and came, apparently unaided, to Jesus." NICNT

<sup>15</sup> "The cause of Bartimaeus' distress was clear, but Jesus' question is designed to strengthen his faith by encouraging him to express it forthrightly." NICNT

<sup>16</sup> The word that Bartimaeus uses to address Jesus is rabbouni, a word that is rarely used with reference to humanity. It is frequently used as an address to God in prayer, however. Its use here suggests Bartimaeus's—and Mark's—estimation of Jesus. - Edwards, J. R. (2002). The Gospel according to Mark (p. 331). Eerdmans; Apollos.

<sup>17</sup> "The response, "Master, let me receive my sight," acknowledged Jesus as the one who can make the blind to see (Ch. 8:22–26; Isa. 35:5). It was recognized by the Lord as an affirmation of confident trust in the gracious mercy of God and his power to heal (cf. Ch. 5:34). The healing was immediate: "he received his sight and followed him in the way." NICNT

<sup>18</sup> "That Bartimaeus followed Jesus does not mean that he became a disciple, like one of the Twelve, but that he joined the crowd of pilgrims who were accompanying the Master. It would undoubtedly be his intention to go up to the Temple in order to offer the sacrifice of thanksgiving for his sight. The following "on the way" contrasts dramatically with his former sitting "along the way" and anticipates Ch. 11:1–11 when the pilgrims enter Jerusalem with the ancient songs of praise." NICNT

- How many blind guys?<sup>19</sup> – this story is told by all three synoptic gospels (Matthew, Mark, Luke) and they all tell the story in the chronological scheme of Jesus going to Jerusalem (leaving Jericho) and seem to be attaching it to the Triumphal Entry (Passion week). Therefore, it's clear that they **intend the same story**. The weird part is that **Matthew mentions that it's two men** and the other authors only name one. Interestingly it's Matthew that recounts the **Gerasene Demoniac** story as two men while the others mention one. It's not clear why Matthew does this. Ultimately it doesn't matter since the healing of the blind and the poor is the main point of the story, but for those of us sticklers on details in the Western world, we struggle with things like this. We shouldn't. It's most likely that there were two in both stories, but one became the main communicator and the other fell back into the narrative background. The clear indicator in both situations is that both of them were delivered of their situation, but one had a deeper interaction with the Messiah, and since they are detailed it's likely they entered into ministry and the church at the time knew who they were.
  - Focus on Bartimaeus – **for our time today we are going to focus mostly on the one guy that gets the most interaction with Jesus, Bartimaeus.**
- Why Jesus didn't shush him like others calling Him the Messiah<sup>20</sup> - Many times Jesus told people not to mention their healing or to call Him Messiah because it would have hijacked the timing of his ministry and going to the cross. But now it's time. It's time to do that final walk to the cross. It's time for people to recognize as much as they can recognize and come to a conclusion and decision. Whether this guy (or these guys) knew Jesus as the Messiah is unclear, but they did know Him to be a good miracle worker.

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<sup>19</sup> "But Matthew's version is not just an abbreviated version of Mark's. It is distinctive in two puzzling ways, firstly in that Mark's single blind man has become two blind men, and secondly in that the whole episode (with its doubled beneficiary) has a parallel earlier in the gospel (9:27–31). Matthew thus has a total of four blind men to Mark's one (though no parallel to the other blind man of Mark 8:22–26)." NICNT Matthew by R.T. France

<sup>20</sup> "Presumably, Jesus did not silence the beggar (in contrast to Ch. 8:30) because he is at the threshold of Jerusalem where his messianic vocation must be fulfilled. The "messianic secret" is relaxed because it must be made clear to all the people that Jesus goes to Jerusalem as the Messiah, and that he dies as the Messiah... The problem is that Bartimaeus' use of "Son of David" is confined to his period of blindness before he has gained Jesus' attention. When he stands in the presence of Jesus he addresses him respectfully as "my master," but there is no suggestion of messianism in this title of honor. If the request to see reflects a messianic conviction that Jesus is the one through whom the promises of Isa. 35:4–5; 61:1 are fulfilled, this is not made explicit in the text (in contrast to Ch. 7:37). For these reasons it is, perhaps, better to find in "Son of David" a respectful form of address colored by the vivid Davidic associations of Jerusalem but informed by the conviction that Jesus was the instrument of God for bringing healing and blessing to the land. It is not necessary to conclude that Bartimaeus knew of Jesus' Davidic lineage or recognized that he was the Messiah. It is evident from Ch. 11:10 (cf. Acts 4:25) that those who had no direct Davidic descent could speak of "our father David" (with the implication that they were the sons of David). All that is required by the ensuing narrative is that the blind man recognized Jesus as the one from whom he could expect the gracious mercy of God. The ambiguity in "Son of David" permitted Mark's readers to hear his cry as an acknowledgment of Jesus' messianic dignity." NICNT

- Why a Blind Guy story?<sup>21</sup> – the timing of the story in the gospels can't be an accident. Jesus is about to go into Jerusalem and judge the religious establishment for ignoring Him and His word for hundreds of years. **The fact that Jesus heals a blind man, unable to see what's happening because the man WANTED to be healed, is greater judgment on Jesus having to correct the Jewish leaders because they are blind but don't want to see.**
- The man's two main problems – although perhaps not his 'greatest' problems' his most obvious problems are: **1.) Blindness; 2.) Poverty. The messiah was famously going to minister to both.**
- And they came to Jericho – Jericho touts itself today as the longest continuously occupied city on the planet at over 10,000 years. Of course it's a wimpy, poverty stricken, deserty town today when it has had flourishing and massive presence in the past. In Jesus' day it was a thriving city that was **basically the gateway to Jerusalem**. It was the last major city before hitting the capital. It had all the same problems as any big city and beggars was one of them.
- And as he was leaving Jericho with his disciples and a great crowd – Jesus was really famous and although this was the time of year that **tons of pilgrims flooded Jerusalem**, some of those people wanted to walk with the **famous revolutionary**. I'm sure some were just arriving at the same time, but when you realize the reaction to the crowd to the blind guys yelling, you realize that they didn't want the guy to bother Jesus so they likely knew who He was.
- Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.- **Bar means 'son of'** and his dad was Timaeus, so it's Bar-Timaeus. Pretty simple. He was a blind beggar. **There was very little left for the blind other than begging**. If you didn't have a wealthy enough family to care for you, and you were on your own, you were a beggar. The religious considered you cursed by God and the secular thought of you as a nuisance. You were the lowest of the low (disabled and poor). This guy was sitting (no point in walking around if you are blind, you stay where you are placed) by the roadside to beg from passerby's.
- And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" – The name of Jesus of Nazareth (northern fishing town) was famous in all of Israel. **Everyone knew of this miraculous healer and exorcist. He was not just a teacher and a prophet, but he could do the impossible. For a person with disabilities,**

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<sup>21</sup> "The healing of Bartimaeus displays, without any concealment, the messianic dignity of Jesus and his compassion on those who believe in him, and throws in bold relief the blindness of the leaders of Israel, whose eyes remained closed to his glory...The association of Ch. 10:46–52 with Ch. 11:1–11 undoubtedly reflects historical sequence and marks a fulfilment of Isa. 29:18–19: "In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. The meek shall obtain fresh joy in the Lord, and the poor among men shall exult in the Holy One of Israel." The Marcan account of the entry into Jerusalem is characterized by vivid detail and yet is remarkably restrained in its messianic assertion. It carries forward the unveiling of Jesus' majesty and office in an enigmatic way which becomes plain only in the light of subsequent events. For the readers of the Gospel, the entire scene has evident messianic significance. The entry itself, however, was ambiguous and its meaning was concealed even from the disciples, according to Jn. 12:16. In interpreting the account it is important to appreciate the tension between messianic assertion and restraint." NICNT

**this was their one chance.** This guy wasn't going to miss it. So, he starts trying to get Jesus' attention. The problem is that it's **a big crowd and super noisy**, so he is going to have to yell to get any attention and yell he did. He shouted out specifically to Jesus, calling Him by name. He called him 'Son of David' which can simply mean, 'Jewish guy' but had an air of honor to it. If you want something from someone you need to be polite. He begged for Jesus to have mercy on him by stopping what He was doing even though He didn't have to, and help him. There's no indication that the blind guy knows Jesus to be the Messiah, only a healer.

- And many rebuked him, telling him to be silent. – everyone is **irritated** by him. They don't like his yelling, and they probably want something from Jesus too. They don't respect this guy and consider him a bother so they try to shut him down.
- But he cried out all the more, "Son of David, have mercy on me!" – He was not going to be deterred from his miracle. He screamed louder and refused to be silenced. **He was going to fight for his chance at a miracle.**
  - He could see more than the religious leaders – here **a blind man could see that Jesus was special and good, but the religious leaders couldn't even though their eyesight was 20/20.**
- And Jesus stopped and said, "Call him." – Jesus heard him and stopped what He was doing. He told His guys to call him forward. It would be too difficult to back up and make the way through the crowd to get to the dude, and it was going to be a quick touch base anyway, so Jesus called the man to Him. The most powerful part of this line to me is that **Jesus cared enough to stop and honored the man with a dialogue. Jesus never let His fame blind Him to needs.**
- And they called the blind man, saying to him, "Take heart. Get up; he is calling you."- whether it was His guys who said this or the crowd around Bartimaeus, he (and his buddy) were told that Jesus stopped and wanted to talk to him. Wow! This was his shot!
- And throwing off his cloak, he sprang up and came to Jesus – he's pumped and jumps up and throws his cloak in a rush (either the cloak spread out to receive begging change, or one that he was wearing due to the weather is unclear). He jumped up and came to Jesus (I'm assuming with help to navigate the crowds).
- And Jesus said to him, "What do you want me to do for you?" – Again, Jesus asks the question that seems so unnecessary, but it was necessary for Jesus and **the process He was walking the man through. What do you really want?** Jesus didn't automatically help the guy out, He engaged him. Jesus wanted the man to think through this. He was standing right in front of the Messiah, the Son of God. What he needed to say, if we are honest, is 'save me.' But he only knew so much and right now he was blinded by his blindness need.
  - Can you repeat the question?: Note that Jesus asked Bartimaeus basically the same question he just asked James and John. Everyone

wanted something from Jesus. He was on His way to die and people were still trying to get something from Him.

- And the blind man said to him, “Rabbi, let me recover my sight.” – he wanted to see. He was thinking this was his greatest problem so he brought it to God. There’s nothing wrong with bringing our concerns to God we are told to do that. The problem is when we bring things to God that we have already been given the power to handle or are trying to avoid responsibility of dealing with it ourselves in responsibility.
- And Jesus said to him, “Go your way; your faith has made you well.” And immediately he recovered his sight – Jesus just proclaimed the man’s healing like it was nothing. There was no power drain mentioned, there was no drama, there was no laying on of hands, there was no prayer, there were none of the other layers. With a word, Jesus healed two men of blindness like He was just breathing normally. The interesting part is that he mentions faith. **He said the reason you are well right now is that you had the faith to come to ME. It wasn’t a statement that the man didn’t have doubt, it was that the man had enough belief in Jesus to come to Him. If he didn’t, he wouldn’t be healed. He did, and was.**
- and followed him on the way. – this is **less about this guy becoming a disciple, than proof and evidence of the Messiah following in His train as He victoriously marches into Jerusalem.** If it was said that he ‘followed him’ and stopped there it may be official discipleship, but since it says, ‘on the way’ it seems to be just a following literally since the guy was so excited. He would be one of those ‘walking, leaping, and praising God’, and shouting about His goodness. Apparently both guys followed Jesus on the way to Jerusalem.

- **Triumphal Entry, Pt. 1**

- **Jesus’ Disciples Bring Him a Donkey for His Grand Entry**

- **Mk 11:1-7 – “Now when they drew near to Jerusalem (climbing 2600 feet in elevation),<sup>22</sup> to Bethphage and Bethany,<sup>23</sup> at the Mount of Olives,<sup>24</sup> Jesus sent two of his disciples<sup>2</sup> and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt<sup>25</sup> tied, on which no**

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<sup>22</sup> “The arrival at the outskirts of Jerusalem marks the beginning of a new section. From this point forth all of the subsequent events occur in and around Jerusalem. The concern of this new unit is Jesus’ prophetic ministry in Jerusalem, consisting of the symbolic actions accomplished during the first three days in the city (Ch. 11:1–25) and the conflict with priestly and scribal authorities which his presence provoked (Ch. 11:27–12:37). Jesus continued to prepare the disciples for their future ministry, instructing them concerning believing prayer (Ch. 11:20–25) and exhorting them to watchfulness in the specific context of mission and suffering (Ch. 13:1–37). The limits of the section are determined by the Passion Narrative, which opens with a new note of time and explicit reference to the Passover (Ch. 14:1).” NICNT

<sup>23</sup> “Jesus came from Jericho to the Mount of Olives, rising over 2600 ft. high and stretching from north to south on the east side of Jerusalem. The pilgrimage road led through Bethany on the eastern slopes of the mountain, across the Kidron Valley to the northern gate of the city. Bethphage was a village or district close to Jerusalem. It is described in rabbinic literature as falling within the precincts of Jerusalem, marking the limits within which items for the Temple could be prepared or used. Bethany, located at the second milestone from the city (Jn. 11:18), was the final station on the road from Jericho to Jerusalem. Although Bethany would be reached before Bethphage, the order of mention in verse 1 is apparently dictated by the reference to Jerusalem, followed by the village which was nearer to the city.” NICNT

<sup>24</sup> “In the OT the Mount of Olives is designated as the place of the future eschatological revelation of God’s glory (Zech. 14:1–9; cf. Ezek. 43:2–9), although its association with the resurrection of the dead and with the coming of the Messiah belongs to the post-Christian period.” NICNT

<sup>25</sup> “Gr. πῶλος designates simply a young animal, and with this meaning stands in connection with a number of zoological designations (elephant, camel, ass, gazelle); when it stands alone in Greek sources it connotes a (young) horse, and this meaning is preferred here by W.

one has ever sat.<sup>26</sup> Untie it and bring it.<sup>27</sup> <sup>3</sup> If anyone says to you, 'Why are you doing this?' say, 'The Lord<sup>28</sup> has need of it and will send it back here immediately.' <sup>4</sup> And they went away and found a colt tied at a door outside in the street,<sup>29</sup> and they untied it. <sup>5</sup> And some of those standing there said to them, "What are you doing, untying the colt?" <sup>6</sup> And they told them what Jesus had said, and they let them go. <sup>7</sup> And they brought the colt to Jesus and threw their cloaks on it,<sup>30</sup> and he sat on it."

- ESV Combo Account - Luke as Base - Matt 20:29-34; Mark 10:46-52; Luke 18:35-43
  - "And **the next day** when he had said these things, he went on ahead, going up to Jerusalem. Now when **they** drew near to **Jerusalem and came to Bethphage and Bethany, to the Mount of Olives**, (at the mount that is called Olivet), **Jesus sent two of his disciples, saying to them**, "Go into the village in front of you, where **immediately on entering you will find a donkey tied, and a colt tied with her**, on which no one has ever yet sat. Untie **them** and bring **them here to me**. If anyone **says anything to you** (or) asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of **them**, and will send (them) **back here immediately**.' and he will send them at once." This took place to fulfill what was spoken by the prophet, just as it is written, saying, "Say to the daughter of Zion, 'Fear not, daughter of Zion; Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.' So the disciples who were sent went away and did as Jesus had directed them and found a colt tied at a door outside in the street just as he had told them. And as they were untying the colt, its owners **standing there said to them**, "What are you doing? Why are you untying the colt?" And they **told them what Jesus had said**, "The Lord has need of it", and they let them go. And they brought **the donkey and the colt** to Jesus, and throwing their cloaks on the colt, they set Jesus on it. **His disciples did not understand these things at first, but when**

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Bauer, "The 'Colt' of Palm Sunday (Der Palmesel)," JBL 72 (1953), pp. 220–229. Yet in the LXX, as in the papyri, πῶλος is used of the colt of an ass (cf. Gen. 32:15; 49:11; Judges 10:4; 12:14; Zech. 9:9), and on the basis of Zech. 9:9 the ass was understood to be the beast of the Messiah (see Berachoth 56b Baraitha; Bereshith Rabba 75, 98; Tanchuma Genesis 2a; Pirque Rabbi Eliezer 32). Since the πῶλος in Ch. 11:2, 5, 7 is a sacred, messianic animal, it is inconceivable that πῶλος should be understood as "horse." So H. W. Kuhn, "Das Reittier Jesu in der Einzugs-geschichte des Markusevangeliums," ZNW 50 (1959), pp. 82–91; O. Michel, "Eine philologische Frage zur Einzugs-geschichte," NTS 6 (1959), pp. 81 f.; idem, TWNT VI (1959), p. 960." NICNT

<sup>26</sup> "The description of the colt as one which had never been ridden is significant in the light of the ancient provision that an animal devoted to a sacred purpose must be one that had not been put to ordinary use (cf. Num. 19:2; Deut. 21:3; 1 Sam. 6:7). This detail emphasizes the appropriateness of the colt for the sacred task it will perform and characterizes Jesus' entry as a symbolic action possessing profound messianic significance." NICNT

<sup>27</sup> "Jesus took the initiative in sending two of his disciples (cf. Ch. 6:7; 14:13) into the nearby village (presumably Bethphage) to untie a young, untrained ass and to bring it to him. His precise knowledge concerning the animal and its availability suggests prearrangement with the owner (cf. Ch. 14:12–16), who may have been with Jesus at the time. While this point is not made explicit in the text, it tends to be confirmed by the fact that the message concerning the colt is not directed to the owner but to anyone who might question the disciples' action. The character of the message is also consistent with this interpretation: the owner wants his colt and will return it without delay." NICNT

<sup>28</sup> "The capitalization indicates that the translators of the ASV, RSV assumed that Jesus meant himself in this reference to ὁ κύριος, and this understanding has the support of K. Tagawa, Évangile et Miracle (Paris, 1966), p. 169 n. 3, and G. Minette de Tillesse, Le Secret messianique dans l'Évangile de Marc (Paris, 1968), p. 396, among others. Nevertheless, this is contrary to Marcan usage and it is unlikely that Jesus would have referred to himself in this way (cf. Ch. 14:13 f. in a parallel circumstance: "The Teacher says, Where is my guest room ..."). While ὁ κύριος may be deliberately ambiguous, it is preferable to translate "The owner has need of him," and to assume that the owner was with Jesus at this time. A message to the effect that the owner wanted his colt and would return it shortly would account for the response described in verses 5–6." NICNT

<sup>29</sup> "The apparently disproportionate length at which the incident of the untying of the colt is related (verses 1–6) suggests that far more is involved than merely the preparation for the entry. The attention given to this phase of the action and the explicit reference to "a colt tied," with its allusion to Gen. 49:11, points to a deeper significance supplied by the Oracle of Judah, Gen. 49:8–12. The allusion to Gen. 49:11 confirms the messianic character which the animal bears in Ch. 11:1–10. It also indicates that the untying of the colt was itself a messianic sign, although it was not recognized as such at that time. In addition to the "colt of an ass," the oracle speaks of the enigmatic "Shiloh who is to come" (Gen. 49:10), and this reference was interpreted messianically in pre-Christian Jewish texts." NICNT

<sup>30</sup> "The disciples placed their outer garments on the colt in place of a saddle, and Jesus began his ride to the gates of Jerusalem." NICNT

*Jesus was glorified, then they remembered that these things had been written about him and had been done to him.*

- How big was the Triumphal Entry?<sup>31</sup> – It’s tempting to think that everything was about Jesus and that all the prep was for Him, all the glory was for Him, all the songs were for Him, but that’s not likely true. That would be true if it was any normal time of year but this is **festival season**. Pilgrims are coming into the city in droves. They are heading up (elevation) to Jerusalem and singing the ascending Psalms. They are proclaiming things about God, but happen to be in the presence of God unknowingly. It was only the big immediate group around Jesus, those who knew Him directly that were doing the majority of the personal-Jesus-stuff. They were the ones laying down their cloaks, and giving Him personal honor. That was a sizeable group, but it was in the midst of other celebration too. The Feast of Tabernacles would have them ready with branches (if this is that time of year – see notes below).
- Why didn’t Rome shut it down? – from our vantage point as Christians it looks like the whole city is welcoming in the Jewish king here, which I explain above that it was likely not that big of a deal visibly from a distance although it was a big deal up close because Jesus had quite the crew (it was certainly a big deal in meaning, and spiritually). But if it was a massive group and looked like a victory march into the city, Rome would have come in and cracked down on it. We already saw what King Herod the Great did when he thought another king was coming to town (he murdered babies). Rome wasn’t going to mess with a revolution happening, so why didn’t they shut it down? Because **it was small and the way that Jesus did it (on a baby donkey) was laughable to them**. They were all about pomp and circumstance (huge horse, banners, trumpets, etc.) when it came to demonstrating power and authority. What Jesus did was lowly and embarrassing to them. No reason to sound the alarm when it looks like this. **But isn’t that what Jesus was going for? A spiritual revolution? A king of hearts? Demonstrating victory in humility?**

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<sup>31</sup> “Jesus himself took the initiative in preparing for his entry into the city. The precise instructions concerning the colt of an ass never before ridden possess a profound symbolic significance which could only be messianic. It was not customary for pilgrims to enter Jerusalem riding upon an ass; the final stage of the pilgrimage was generally completed on foot. The great messianic oracle, Zech. 9:9, already contained the three essential elements of the Marcan account: the entry (“See, your king comes”), the messianic animal (“riding upon an ass, even upon a colt, the foal of an ass”), and the jubilation of the people (“Rejoice greatly, O daughter of Zion”). Yet Mark does not cite this oracle, and Jesus’ fulfillment of the prophecy occurred in circumstances that paradoxically concealed the meaning of his action. The presence of the crowds, the greens, the antiphonal chanting of the Hallel Psalms, the feeling of exultation when the city comes into view, mark the final stage of the pilgrimage even if Jesus was not present. It is probable that the strewing of the pilgrim’s way with greens cut from the fields and with outer clothing marks a moment of high enthusiasm intended to honor a pilgrim engaged in a prophetic mission. Yet the demonstration was apparently not so significant as to attract the attention of the Roman authorities, and the exultation in Ch. 11:9–10 stops short of messianic assertion. When Jesus entered the city the group of pilgrims who had accompanied him quickly dispersed, and he appears to have come to the Temple accompanied only by the Twelve.” NICNT

- How long is Passion Week? <sup>32</sup> – Many commentators explain that the normal **7 day Passion Week narrative is difficult to fit with Mark's gospel**. It seems to be far more things happening that extend almost from one celebration season to the next, which would almost be 6 months that the rest of the book covers. So are we in Christ's final week or are we in Christ's final **6 months**? It's not clear. The fact that Mark isn't good with chronology means that he's not reliable for timing. He may have inserted here a bunch of teaching that coincided with things Christ said off the cuff.
- Now when they drew near to Jerusalem, to Bethphage – Bethphage was a small village in the vicinity of Jerusalem. It was close enough to be considered in the temple 'grounds' (allowance for temple items to be used there).
  - **Jericho to Jerusalem is roughly 18 miles. That's a long walk.**
- and Bethany, - Bethany is slightly larger than Bethphage, and a little further out, but also close to Jerusalem and connected to the Mount of Olives. Most famously in Scripture this is the town where Jesus had three of His best friends: Lazarus, Mary & Martha, and where He would stay when He was in the area.
- at the Mount of Olives, - Christians know the Mount of Olives as being the landing spot of the returning Christ and a place where Heaven invades earth, but at this time, in the Old Testament mindset it was known to be a place where God was going to display His glory in some unknown fashion.
- Jesus sent two of his disciples – it doesn't say which two and it doesn't really matter. It's just a bummer when it's Thaddeus' or Bartholomew's only chance to be mentioned and no one recorded it. ☺
- and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. – The village was probably the small village of Bethphage and the reason it was mentioned at all. **We have two ways to read this story**: 1.) Supernatural set up; 2.) Practical set up. Neither option ultimately matters because it's

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<sup>32</sup> "At the outset the narrative is set within a framework of three successive days and the recurring pattern of entrance into the city during the day but withdrawal to Bethany on the eastern slopes of the Mount of Olives in the evening (Ch. 11:11f., 19f.). The third day begins with Ch. 11:20, but it is not said when it ended, unless the instruction on the Mount of Olives (Ch. 13:3–37) is intended to mark the close of the third day. The precise temporal links between the units of tradition in Ch. 11:1–25 are simply lacking in Ch. 11:27–12:44, and it is conceivable that the five conflict situations in Jerusalem, like the corresponding sequence of conflict in Galilee (Ch. 2:1–3:6), actually took place over an extended period of time. This raises one of the most difficult questions of the Marcan outline. It is traditional to compress the sequence of events in Ch. 10:46–16:8 into a single week, extending from Palm Sunday to Easter. This understanding is at least as old as the fourth century, when it was customary to celebrate liturgically Jesus' entry into Jerusalem on the Sunday before Easter, and it has solid support in Jn. 12:1, 12–15. Yet it is very difficult to determine whether Mark understood the tradition in Ch. 11:1–16:8 to cover a single week. There is no reference to the Passover until Ch. 14:1, which does not possess any chronological link with the preceding section, and Mark does not say that Jesus came to Jerusalem for the Passover. It has been plausibly argued that the cries of Hosanna, the branches of green in the hand, the allusions to Ps. 118 and Zech. 9–13, and the reference to the Mount of Olives, as well as the interest in the Temple and its relation to the Gentiles, in Ch. 11:1–19 are more appropriate to the Feast of Tabernacles in the Fall than to the Passover in the Spring. Moreover, Jesus' reference to teaching daily in the Temple in Ch. 14:49 appears to imply a longer ministry than that presupposed in the traditional chronology. The Marcan narrative, considered in itself, could conceivably permit a Jerusalem ministry extending from Tabernacles to Passover, a period of approximately six months, as opposed to the thought of a single, final week. The question may be left open, for it has important bearing on the interpretation of the subsequent narrative."

the actual process that matters, and the Scripture supports both options contextually.

- Supernatural Set Up – this would mean that Jesus is prophetically seeing what the Holy Spirit set up for Him ahead of time and it's a divine appointment. This would mean that God supernaturally put things in place for this to happen.
- Practical Set Up – this would mean that Jesus has a hand in designing His Triumphant entry practically and had already talked to the owner of the animal and set it up that He could use it for this purpose and would return it.
- Prophetic set up – No matter which version you agree with above, the fact remains that this was a fulfillment of the Messianic prophecy found in *Zechariah 9:9* – *“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.”*
- A brand new colt – the most important part about the animal that Jesus rode was that it was humble (not a horse, but a donkey), and that it had ‘never been ridden’, which signified it was *set aside and could be considered dedicated to God, or holy*.
- Tied there – Some commentators make a great deal about this action of untying the colt and what the colt was tied to, as being prophetic and Messianic based on the passage in Genesis 49:11. Considering the passage is a prophetic statement about Judah, the very tribe that Jesus is from, seems to suggest there is something to it. It actually mentions that the foal is tied to a vine, like it's waiting there. I have to admit that I would have to study that prophecy because reading it on face value the donkey part (in the original Genesis passage) doesn't really make much sense and feels random.
- Untie it and bring it. – There is something trespassing about untying a tied animal and taking it. It's one thing to find a colt just standing there and you can say that you found it, but this is grabbing SOMEONE's colt. So Jesus has further instructions.
- If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’ ” – Jesus anticipates that *someone is going to see this happen without the owner there and ask questions* so he preps his guys. Sure enough it happens. The strange part of this verse is the use of the word, ‘Lord’. It's the word *kurios*, which means master, but Mark rarely has Jesus use this term for Himself and although it's not unheard of, it's notable, OR, it simply means, the *‘master of the colt*, meaning the owner. If Jesus has the owner with him there and his guys go to get the colt, they can say, ‘the owner needs it and we'll be right back.’

- And they went away and found a colt tied at a door outside in the street, and they untied it. – this is confirmation of the intentionality of this whole story. Jesus knew what was going on and it was strategic.
  - And some of those standing there said to them, “What are you doing, untying the colt?” And they told them what Jesus had said, and they let them go. – As assumed, people asked questions and they gave the prepared answer. But they were being obedient.
  - And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. – this is a **makeshift saddle**. It’s uncomfortable to ride bareback, especially on an animal that isn’t a large horse.
- Jesus Weeps Over Jerusalem – It seems most fitting for Luke’s gospel inclusion of a story about Jesus weeping over Jerusalem, to happen around this timeframe in this story. He would be coming to Jerusalem as the king and seeing His city of His people that He loved so dearly but knew what was going to happen (His murder and rejection and ultimate judgment). It’s a prophecy of the AD 70 devastation coming by Rome when they tear down the famous temple and wreck Jerusalem.
    - Luke 19:41-44 - *“And when he drew near and saw the city, he wept over it, saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.””*
- Triumphal Entry, Pt. 2
    - Jesus is Welcomed by the People with Celebration
      - Mk 11:8-11 – *“And many spread their cloaks on the road,<sup>33</sup> and others spread leafy branches<sup>34</sup> that they had cut from the fields.<sup>35</sup> <sup>9</sup> And those who went before and those who followed were shouting, “Hosanna!<sup>36</sup> Blessed is he who comes in the name of the Lord! <sup>10</sup> Blessed is the coming kingdom of our father David! Hosanna in the highest!”<sup>37</sup> <sup>11</sup> And he entered Jerusalem and*

<sup>33</sup> “What is described in verse 8 appears to have been a spontaneous expression of homage to Jesus. The pilgrims may have believed that he had come to Jerusalem in fulfillment of a prophetic mission. The spreading of the garment upon the way is similar to the royal salute given to Jehu (2 Kings 9:12f.), or the gesture of profound respect shown to Cato of Utica when he was about to leave his soldiers (Plutarch, Cato Minor 7).” NICNT

<sup>34</sup> “The reference to the branches of green and the antiphonal singing recalls the entry into Jerusalem of Simon, the last of the five Hasmonean brothers, on a triumphal occasion (1 Macc. 13:51). A note of jubilation and excitement is evident in the text. Yet the action described does not appear to possess a messianic significance, for there is no explicit acknowledgment of Jesus’ majesty in the acclamation of verses 9–10. It was a brief moment of enthusiasm outside the city walls which would have been appropriate to a royal enthronement, but was scarcely distinguishable from the exultation which characterized other groups of pilgrims when the City of David, with its magnificent Temple, came into view.” NICNT

<sup>35</sup> “Gr. ΣΤΙΒΆC denotes leaves, leafy branches, or perhaps rushes gathered from the fields. Palm branches are mentioned only in Jn. 12:13. If palms were involved, they would have been brought from Jericho by the pilgrims, since they were not native to Jerusalem.” NICNT

<sup>36</sup> “Gr. ΩCΑΝΝΑ is a transliteration of אֲשׁוּעָנָא, the Aramaic form of הוֹשִׁיעָנָא and means “save, we pray” or “save now.” Cf. E. Lohse, “Hosianna,” Nov Test 6 (1963), pp. 113–119.” NICNT

<sup>37</sup> “Those who went before Jesus and those who followed behind began the chanting of one of the great psalms of ascent to the Holy City. The Hallel Psalms (Ps. 113–118) were used liturgically in connection with Passover and Tabernacles, serving as a focus for prayer, praise and thanksgiving for every pious Jew. The substance of Ps. 118:25f. is cited in verse 9, while the response in verse 10 provides a commentary upon the quotation... “Hosanna” is properly a prayer invoking God’s saving action (“save us”), but through liturgical use it came to be dissociated from its original meaning and could be used as a shout of acclamation (like “Hallelujah”) or as a greeting in addressing pilgrims or a famous rabbi. In Ps. 118:26 a blessing is pronounced upon the pilgrims who have come up to the festival, and this is perhaps the normal way to understand verse

went into the temple. And when he had looked around at everything, as it was already late,<sup>38</sup> he went out to Bethany with the twelve.<sup>39</sup>”

- ESV Combo Account - Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40; Jn 12:12-19
  - “And as he rode along, most of the large crowd (many) that had come to the feast heard that Jesus was coming to Jerusalem (and) spread their cloaks on the road, and others cut leafy branches from the palm trees (and) from the fields and spread them on the road. As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples, that went before him and that followed him, that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness went out to meet him. The reason why the crowd went to meet him was that they heard he had done this sign. (And they) began to rejoice and praise God shouting with a loud voice for all the mighty works that they had seen, crying out, “Hosanna! Hosanna to the Son of David! Blessed is he who comes in the name of the Lord, even the King of Israel! Blessed is the coming kingdom of our father David! Hosanna in the highest! Peace in heaven and glory in the highest!” And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” He answered, “I tell you, if these were silent, the very stones would cry out. So the Pharisees said to one another, “You see that you are gaining nothing. Look, the world has gone after him.” And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.” And he went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.”
  - And many spread their cloaks on the road, - this was an ancient Middle Eastern way of demonstrating honor (so the person didn’t have to get dust on their feet or their animal/carriage/chariot).

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9b. “Blessed in the name of the Lord be he who comes” formed part of a customary form of religious greeting. Yet the formulation is ambiguous and Mark may well have intended his readers to detect a deeper, messianic significance in the phrase “he who comes in the name of the Lord” (cf. Gen. 49:10). The rabbis interpreted Ps. 118:25f. with reference to David or to the final redemption, and this understanding appears to explain the reference to “the kingdom of our father David” in verse 10. The substance of the antiphonal response is provided in the fourteenth of the Eighteen Benedictions (Palestinian recension) when prayer was offered daily for the restoration of the kingdom of David. The final Hosanna (Save us, thou who dwellest in the highest) is an appeal for God to inaugurate the era of salvation. The verse expresses a popular type of messianic hope without identifying Jesus as the Messiah. Despite the enthusiasm of their homage, there is no awareness on the part of the people that the time of fulfilment has actually arrived and that the Kingdom has actually drawn near in the person of Jesus himself (cf. Ch. 1:14f.).” NICNT

<sup>38</sup> “Once within the city, the crowd of pilgrims seems to have quickly dispersed. The lateness of the hour is natural enough since they had come from Jericho, nearly eighteen miles away.” NICNT

<sup>39</sup> “Jesus seems to have gone to the Temple alone, or accompanied by the Twelve. In recording this visit to the Temple Mark has no intention of depicting Jesus as a pilgrim who has come to Jerusalem for the first time and has a natural desire to see “all things.” The point is rather that Jesus is the Lord of the Temple, who must inspect its premises to determine whether the purpose intended by God is being fulfilled (cf. Mal. 3:1). The whole of the Temple precincts are denoted in the comprehensive term used by the evangelist, but it is probable that Jesus proceeded no further than the Court of the Men. His survey, which took in all that could be seen, provided the ground of his action the following day.” NICNT

- and others spread leafy branches that they had cut from the fields. – John’s gospel mentions **palm branches which aren’t native to Jerusalem** so they would have had to be prepped and brought from Jericho area down the mountain, which means forethought. This wasn’t a spontaneous, ‘hold on, while I go find some things to cut down real quick and I’ll be right back.’ This was probably a planned ordeal with Jesus’ crew or with the other pilgrims coming in with branches for Feast of Tabernacles.
  - And those who went before and those who followed were shouting, “Hosanna! – Hosanna means, **‘save us now’** usually referring to God’s salvation and rescue (although I imagine it could be used of any deliverer).
  - Blessed is he who comes in the name of the Lord! – when pilgrims come near the city it’s customary to call out praise to God by reciting certain Psalms (**the Hallel Psalms**, or Psalms of ascent, as you climb the mountain to the city). It’s commonly **Psalm 113-118**. These statements recorded by Mark seem to be pulled from the ending of that process, **mostly from Psalm 118**. It could be that while people were chanting these, they had a new meaning for those who were close to Jesus as they felt that God was in the process of saving through this Messiah.
  - Blessed is the coming kingdom of our father David! – This is a reference to the coming Messiah in a sense, but more so the hope of the restoration of Israel was the kingdom of David in general.
  - Hosanna in the highest!” – God come and save us from your high and lifted place, is the meaning.
  - And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve. – the point here is that **Jesus, who is the true high priest of Israel was coming in for an inspection** and what He saw He was going to deal with tomorrow.
- The Black Thumb of Gardening
    - Jesus Curses the Fig Tree Near Jerusalem
      - *Mk 11:12-14 – “On the following day, when they came from Bethany, he was hungry. <sup>13</sup> And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves,*

for it was not the season for figs.<sup>40</sup> <sup>14</sup> And he said to it, "May no one ever eat fruit from you again."<sup>41</sup> And his disciples heard it."

- **ESV Combo Account - Mt 21:18-19; Mk 11:12-14**
  - *"In the morning, On the following day, when they came from Bethany, returning to the city, he was hungry. And seeing in the distance a fig tree in leaf, by the wayside, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever eat fruit from you again (May no fruit ever come from you again!)." And his disciples heard it." And the fig tree withered at once.*
- **The Strangeness of this story<sup>42</sup>** - Many things about this story are weird. The fact that Jesus curses a tree, and it would be the only destruction

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<sup>40</sup> "The explicit statement that it was not the season for figs presupposes that the season involved is the spring month of Nisan in which the Passover falls. It has often been urged that this clause is a gloss that was imposed upon the text at a time when its Tabernacles orientation had been forgotten. There is no textual support for this proposal, and it must be rejected as an expedient designed to alleviate the problematic character of verse 13. Such parenthetical comments are typically Marcan and occur throughout the Gospel (e.g. Chs. 1:16; 5:42; 7:3-4, 19; 13:14). C. H. Bird has called attention to the function of those parenthetical clauses in Mark which begin with the conjunction "for"; when Jesus alludes to the Scriptures without explicitly quoting them, frequently a clause introduced by "for" indicates that a biblical passage, word, or idea is to be recalled by the immediate situation. Mark uses such clauses to create striking sentences which are always the mark of a deeper symbolic meaning (e.g. Ch. 1:16, rooted in the OT metaphor of fishing set forth in Jer. 16:16). In Ch. 11:13 the final clause should be translated, "and the significant thing about this is that it was not even the season for figs." It has been suggested that the passage to which allusion is made is Micah 7:1-6. Bemoaning the absence of righteousness in Israel the prophet compared the land to a gleaned vineyard and exclaimed, "I desire the first ripe fig" (Mic. 7:1). These words were in Jesus' mind as he approached the fig tree, and Mark has used the parenthetical clause in verse 13c to point to the Scriptural text which elucidates the event. A more comprehensive commentary is offered by Jer. 8:13, which occurs in the context of God's judgment upon the land because of the false scribe and priest: "When I would gather them, says the Lord, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them." The parenthetical clause in verse 13 is thus a deliberate Marcan device, and rather than being a dissonant note to be removed from the score, it is the key to its primary theme." NICNT

<sup>41</sup> "The incident involving the fig tree occurred on the next day when Jesus and his disciples were returning from Bethany to Jerusalem. Jesus' hunger accounts principally for the fact that he came to the tree to see if there was fruit upon it. It is important to stress, however, that neither his hunger nor his disappointment in the failure to find fruit is cited as the ground of the pronouncement in verse 14. While Jesus was initially prompted by physical hunger in this situation, he used the occasion for a prophetic symbolic action of far-reaching significance. On the protected eastern side of the Mount of Olives fig trees can be seen in leaf at the end of March or the beginning of April. Only early green figs, which actually appear before the leaves, could be expected at this time, and they are disagreeable in taste and are not ordinarily eaten. They are not ripe before June, and quite commonly they all fall off, so that after some days the fig tree has only leaves. This corresponds to the situation depicted in verse 13, where the point lies in the difference between the tree's appearance from a distance and its true condition, which a closer inspection reveals." NICNT

<sup>42</sup> "The difficulties presented by this incident involving a fig tree covered with leaves but without fruit are well known. It is usually treated as a miracle of destruction, and the question naturally arises if the cursing of the fig tree—for so Peter understands verse 14 (Ch. 11:21)—is really consistent with what is otherwise known of Jesus' character. The juxtaposition of the two seemingly contradictory assertions in verse 13 heightens the difficulty, for the explicit statement that it was not the season for figs appears to make Jesus' action arbitrary and meaningless. These problems have often been regarded as an insuperable obstacle to accepting the account in its present form. It is said that the narrative had its origin in a local legend concerning a withered fig tree in the vicinity of Bethany,<sup>24</sup> or that Jesus' parable of the unproductive fig tree (Lk. 13:6-9) has been transformed in the course of tradition into a factual account. More commonly, the final clause of verse 13 is regarded as a gloss, inserted at a time when it was believed that the incident occurred near the time of Passover; when the gloss is removed, the account gains credibility because it has reference to the time of the fig harvest, in close proximity to the Feast of Tabernacles. It is not necessary to resort to such expedients. Jesus evidently used his hunger as an occasion for instructing the Twelve. If the incident occurred in the period approaching Passover, the parenthetical statement in verse 13c is incontrovertible and suggests that Jesus had no expectation of finding edible figs. Events have meaning beyond their face value; they become significant as they are interpreted. The unexpected and incongruous character of Jesus' action in looking for figs at a season when no fruit could be found would stimulate curiosity and point beyond the incident to its deeper significance. His act was an example of prophetic realism similar to the symbolic actions of the OT prophets (e.g. Isa. 20:1-6; Jer. 13:1-11; 19:1-13; Ezek. 4:1-15). The prophets frequently spoke of the fig tree in referring to Israel's status before God (e.g. Jer. 8:13; 29:17; Hos. 9:10, 16; Joel 1:7; Micah 7:1-6), while the destruction of the fig tree is associated with judgment (Hos. 2:12; Isa. 34:4; cf. Lk. 13:6-9). In this context the fig tree symbolizes Israel in Jesus' day, and what happens to the tree the terrible fate that inevitably awaited Jerusalem. The explanation was already put forth by Victor of Antioch, in the oldest existing commentary on Mark, that Jesus had "used the fig tree to set forth the judgment that was about to fall on Jerusalem." This is certainly the evangelist's understanding of the episode, for in the Gospel of Mark Jesus' action in the Temple is firmly embedded within the fig tree incident. The a-b-a structure of Ch. 11:12-21 (fig tree—cleansing of the Temple—fig tree) serves to provide a mutual commentary on these two events. Just as the leaves of the tree concealed the fact that there was no fruit to enjoy, so the magnificence of the Temple and its ceremony conceals the fact that Israel has not brought forth the fruit of righteousness demanded by God. Both incidents have the character of a prophetic sign which warns of judgment to fall upon Israel for honoring God with their lips when their heart was far from him (cf. Ch. 7:6)." NICNT

miracle. The fact that Jesus looks for fruit out of season and then gets mad that it's not there. The fact that one gospel says it withered immediately and the other says that when they came back the next morning it was withered. There's so many oddities. That's why instead of spending time trying to sort out all the details we need to take the heart of the story and move on.

- The heart of the story – the heart of the story, **the meaning of this encounter is that from a distance things can look one way but up closely they are something very different. It was an excuse to demonstrate that a fruitless tree, Israel, would be judged<sup>43</sup> (cursed) and wiped out (AD 70 prophecy).** Don't make more of it than that.
  - On the following day, when they came from Bethany, he was hungry. – more evidence of Jesus' humanity and normalness. It was morning and they were heading back to the city of Jerusalem after staying with Mary/Martha likely.
  - And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. – Jesus should have known that it was not fig season but hey why not check to see if there are any of the almost inedible nibs that show up pre-season?
  - When he came to it, he found nothing but leaves, for it was not the season for figs. – Of course there was nothing there. Even though it looked beautiful and full it was unfruitful, just like Israel. It looked beautiful on the outside (the temple), but was spiritually dead.
  - And he said to it, "May no one ever eat fruit from you again." – this was an excuse for Jesus to do a prophetic move and speak about the destruction of the Temple and Jerusalem. Jesus wasn't mad at the tree, He was demonstrating something else that God was mad at. It was simply a prop.
  - And his disciples heard it. – the reason we have this story is that they heard it and someone wrote it down.
- World-Class Table Thrower
    - Jesus Trashes the Temple
      - *Mk 11:15-19 – "And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers<sup>44</sup> and the seats of those*

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<sup>43</sup> Fig trees are symbols of judgment throughout the OT (Isa 34:4, Jer 29:17, Hos 2:12, 9:10, Joel 1:7, Mic 7:1).

<sup>44</sup> "The Court of the Gentiles was a wide enclosure which provided access to the interior parts of the Temple precincts, from which it was separated by a high partition-wall. While it was protected by certain regulations prohibiting the use of the forecourt as a thoroughfare, it was generally considered to have little sacred significance. In a country where the circulating currency consisted primarily of Roman money, provision had to be made for the Jews to pay the annual Temple tax "after the shekel of the Sanctuary" as commanded in Ex. 30:13-16. In the first century all Temple dues had to be paid in Tyrian coinage, since the Tyrian shekel was the closest available equivalent to the old Hebrew shekel. To make the necessary exchange the tables of the money changers were set up in the provinces on Adar 15, and in the Temple forecourt on Adar 25 (M. Shekalim I. 3), five days before the first of Nisan, when the tax was due. The slight surcharge permitted in the exchange (1/24 of a shekel) was intended to cover loss resulting from the wear of coins in circulation (M. Shekalim I. 7). No information is available concerning the date when the tables were taken down, but presumably this was done in the provinces on Adar 25 and in the Temple on Nisan 1. The specific reference to the tables of the money changers in the Temple forecourt tends to date Jesus' action between Adar 25 and Nisan 1, i.e. more than two weeks before Passover." NICNT

*who sold<sup>45</sup> pigeons.<sup>46</sup> <sup>16</sup> And he would not allow<sup>47</sup> anyone to carry anything through the temple.<sup>48</sup> <sup>17</sup> And he was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'?"<sup>49</sup> But you have made it a den of robbers."<sup>50</sup> <sup>18</sup> And the chief priests and the scribes heard it and were seeking a way to destroy him,<sup>51</sup> for they feared him,*

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<sup>45</sup> "Doves were the recognized offering of the poor, required for the purification of women (Lev. 12:6; Lk. 2:22–24), the cleansing of lepers (Lev. 14:22), and other purposes (Lev. 15:14, 29). The installation of stalls for the sale of animals and of other requirements for the sacrifice such as wine, oil and salt, had the effect of transforming the Court of the Gentiles into an oriental bazaar and a cattle mart. Jesus was appalled at this disregard for the sanctity of an area consecrated for the use of Gentiles who had not yet become full proselytes to Judaism. His action in driving out the merchants and their patrons, overturning the tables of the money changers and the seats of those who sold doves, and standing guard over the court to prohibit its use as a thoroughfare, was an astonishing display of zeal for God's honor and respect for the sacredness of the Temple precincts." NICNT

<sup>46</sup> "On the Mount of Olives, which was considered a part of the Temple precincts for ritual purposes, there were four markets where pilgrims could buy doves and other ritually pure objects of sacrifice for Temple offerings (TJ Ta'anith IV. 8). These markets were not under the jurisdiction of the High Priest, but of the Sanhedrin. Although it is commonly assumed that the commercial use of the Court of the Gentiles was a practice of long standing, there is actually no evidence that traffic in ritually pure items took place in the Temple prior to A.D. 30. V. Eppstein has argued that the sale of animals in the Temple forecourt was an innovation of recent date, introduced by Caiaphas, who wished to set up a market which would be in punitive competition with the traditional markets on the Mount of Olives. The rabbinic evidence marshalled in support of this thesis indicates that the markets of the Temple and of the Mount of Olives had been the subject of impassioned quarrels during this period, while the existence of the four markets on the Mount of Olives is presumptive evidence that the transaction of business in sacrificial objects inside the Temple was not an established institution, but an exceptional and shocking license introduced by Caiaphas forty years before the destruction of the Temple, i.e. ca. A.D. 30. The presence of certified markets on the Mount of Olives nullified any argument in support of the use of the Court of the Gentiles for similar purposes. Jesus' action expressed his deep indignation at the flagrant violation of the divinely announced purpose for the Temple. The use to which the forecourt was devoted entrenched the entire people in disobedience to God. In order to halt this deplorable situation he inflicted blows upon the guilty and drove them from the court.<sup>36</sup> This is the only act of violence recorded of the Lord, and it is understandable as a public demonstration of zeal for God's honor." NICNT

<sup>47</sup> "Ironically, Jesus' spirited protest entailed a rigorous application of existing provisions, which prohibited anyone from entering the Temple Mount with a staff, sandals or his wallet, and which specifically denied the right to make of the forecourt "a short by-path" (M. Berachoth IX. 5; TB Berachoth 54a). The reference to the vessels of the Temple in verse 16, in conjunction with the expulsion of the merchants in verse 15, indicates that Jesus was acting in fulfilment of the obligation laid upon him by Zech. 14:21: "and every vessel in Jerusalem and Judah shall be sacred to the Lord of hosts ... and there shall no longer be a trader in the house of the Lord of hosts on that day." By purging the Temple forecourt Jesus bore witness to the conditions of "that day" when God would gather the righteous Gentiles to his Temple to worship him (cf. Zech. 14:16)." NICNT

<sup>48</sup> "The absence of any immediate counter-action on the part of the Temple authorities is surprising but intelligible. While the incident disturbed the activity in the Court of the Gentiles, it did not interrupt the functioning of the Sanctuary. Moreover, Jesus' action was too ambiguous in character to be directly revolutionary.<sup>38</sup> His violent expulsion of the merchants could be explained within a current of active pietism which openly appealed to Phinehas and his zeal for God (Num. 25:6–12; Ps. 106:28–31; Ecclus. 45:23 f.; 1 Macc. 2:54), or as an exercise of prophetic authority within the tradition of Jeremiah (Jer. 7:1–15; 26:1–15), or as the coming of the Lord to his Temple, whose purging action is the immediate prelude to judgment (Mal. 3:1–5)." NICNT

<sup>49</sup> "The scriptural warrant for Jesus' violent action is solemnly introduced. The quotation is drawn from Isa. 56:7 and agrees exactly with the LXX text. The prophecy speaks of a destiny and a function which God has designed for his house, and occurs in the midst of promises which describe his generous purposes both for his people Israel and for all the nations. While the designation of the Temple as a house of prayer is ancient (cf. 1 Kings 8:28–30; Isa. 56:7 twice; 60:7 LXX), the clause "for all the nations" is found only in Isa. 56:7 and in Mark's summary of Jesus' teaching. This notice indicates that Jesus expelled the merchants from the Court of the Gentiles in order to safeguard rights and privileges sanctioned by God. The use of the forecourt as an open market effectually prevented the one area of the Temple which was available to the Gentiles from being a place of prayer." NICNT

<sup>50</sup> "The second part of Jesus' protest recalls the language of Jer. 7:11 and sets in sharp opposition what the Temple has become with what it must be in God's intention. The perfect tense in the statement "You have made it a cave of marauders" stresses the irremediable character of the action of the priestly authorities and points forward to the stern warning in Ch. 13:2. It is possible that the strong term "robbers" or "marauders" should be understood in the more technical sense it bore in the works of Strabo and Josephus, where it describes those engaged in anti-government guerrilla warfare. Jesus would then be saying that the Temple authorities had prepared the way for the Temple to be turned into a Zealot stronghold. On the other hand, the distinctive vocabulary is already a part of Jeremiah's denunciation of the false sense of security bred by the presence of the Temple of the Lord in his own day and may be intended to evoke the larger context of Jer. 7:11 where the destruction of the land is prophesied. In that case the merchants are described as marauders, not so much because they were involved in fraudulent practices but because they were insensitive to the holiness of the area where they practiced their trade. By expelling them from the forecourt Jesus freed the place where the Gentiles were allowed to worship. In view of the explicit citation of Isa. 56:7 and the allusion to Jer. 7:11, speculation that Jesus' action was aimed at reform or abolition of the Temple worship is irrelevant. He is depicted as making possible the worship of the Gentiles at the feast of the Passover which commemorated God's redemption of his people. The importance of this would not be lost upon Mark's readers in the predominantly Gentile Church of Rome." NICNT

<sup>51</sup> "Jesus' legitimate censure of the priestly authorities for their misuse of the Temple is presented as the immediate occasion for the fateful decision which leads directly to his arrest and crucifixion. The expulsion of the merchants may have seemed to them to signal the emergence of a new Zealot leader who could only be considered as a center of grave disorders. Nevertheless, the coalition between the chief priests and the

because all the crowd was astonished at his teaching. <sup>19</sup> And when evening came they went out of the city.”

- ESV Combo Account - Mt 21:12-16; Mk 11:15-19; Luke 19:45-46
  - *And they came to Jerusalem and Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple. And He was teaching them and said to them, “It is written (Is it not?), ‘My house shall be called a house of prayer for all the nations,’ but you make/ have made it a den of robbers.” And the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read, “ ‘Out of the mouth of infants and nursing babies you have prepared praise’? And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching. And when evening came they went out of the city.*
- And they came to Jerusalem. – their intended destination the whole time. They arrived the night before but it was late and they had to wait until morning.
- How many temple cleansings? – it’s tempting to read John’s account of Jesus cleansing the temple – the one where He makes a whip and chases everyone out just like this one – and think that it’s the same story as this one. But John is very clear to demonstrate that his story happened at the beginning of his gospel and the beginning of Jesus’ ministry as a way of setting the tone. There seems to be **2 cleansings: one at the beginning and one at the end. It demonstrates what was truly wrong with Israel and why Jesus had to come in the first place (the failure of the religious leaders of Israel to lead their people right spiritually).**
  - John 2:13-22 – “The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. <sup>15</sup> And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. <sup>16</sup> And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.” <sup>17</sup> His disciples remembered that it was written, “Zeal for your house will consume me.” <sup>18</sup> So the Jews said to him, “What sign do you show us for doing these things?” <sup>19</sup> Jesus answered them, “Destroy this temple, and in three days I will raise it up.” <sup>20</sup> The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” <sup>21</sup> But he was speaking about the temple of his body. <sup>22</sup> When therefore he was raised from the dead, his disciples remembered

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scribes (cf. Chs. 11:27; 14:1, 43, 53) is ironical in the light of the congruence of Jesus’ action with a rigorous reading of scribal law (see on verse 16).” NICNT

*that he had said this, and they believed the Scripture and the word that Jesus had spoken."*

- And he entered the temple and began to drive out those who sold and those who bought in the temple, - Jesus went ballistic by chasing out the business activity. There seems to be an **allusion to Zech. 14:21**: "and every vessel in Jerusalem and Judah shall be sacred to the Lord of hosts ... and there shall no longer be a trader in the house of the Lord of hosts on that day." This is a point in the Old Testament that was demanding that the temple be honored and that spiritual matters not be hindered by business. It wasn't to be about selfish-gain, but about God at all times. This was a purity move.
- and he overturned the tables of the money-changers – **Money changing was a practical situation**. The pilgrims had to pay a temple tax in a specific coinage (Tyrian which was closest to the Hebrew shekel – which was given traditionally). They would have had to exchange their Roman coinage in order to pay the tax. These booths were set up to help that process and make a little bit in the process (processing fee). Normally all of this business would have been done outside the temple, even as far as the Mount of Olives in the past. It seems a relatively recent phenomenon that they were allowed in the Temple, and Jesus wasn't having it.
- and the seats of those who sold pigeons. – pigeons were animals for sacrifice for the poor. It was for certain cleansings (women, lepers, etc.). **It's not that pigeons were bad it was the business dealings in the temple.**
- And he would not allow anyone to carry anything through the temple. – **People weren't taking the temple seriously and they were using it as a short cut**. It was people walking through the Court of the Gentiles and detracting from the holiness of the space (even though Jews didn't care about Gentiles, God did). **Jesus started blocking the path**.
- And he was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? – Jesus explains why He's doing all of this. He quotes **Isaiah 56:7** explaining that it's always been a place for prayer and connection to God but they are making it something else.
- But you have made it a den of robbers." – Now Jesus quotes **Jeremiah 7:11** which calls out the selfishness of those who are doing it and those who are allowing it (temple leaders).
- And the chief priests and the scribes heard it and were seeking a way to destroy him, - this was **a direct hit to the religious establishment** and boy were they mad. They determined in that moment that this man was not going to leave the city. They wanted Him dead and gone.
- for they feared him, because all the crowd was astonished at his teaching. – the only thing stopping them from arresting Him in that moment was that **He had a big entourage that were watching and supporting Jesus. Everyone was mesmerized by this guy and to shut Him down publicly was to invite a riot which Rome wouldn't allow.**

- And when evening came they went out of the city . – Jesus and His team went home for the evening. “Good day guys, good day. We ticked off the religious leaders, we pronounced judgement, we honored the Father, and we cleaned some stuff up. Good day.”
- Moving Mountains
  - Jesus Teaches His Disciples About the Power of Faith
    - Mk 11:20-26 – *“As they passed by in the morning, they saw the fig tree withered away to its roots.<sup>21</sup> And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.”<sup>22</sup> And Jesus answered them, “Have faith in God.<sup>23</sup> Truly, I say to you, whoever says to this mountain,<sup>52</sup> ‘Be taken up and thrown into the sea,’ and does not doubt in his heart,<sup>53</sup> 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,<sup>54</sup> 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.”<sup>55</sup>*
    - ESV Combo Account – **Mt 21:20-22; Mk. 11:20-24**
      - *As they passed by in the morning, they saw the fig tree withered away to its roots. And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.” When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?”<sup>21</sup> And Jesus answered them, “Have faith in God. 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. Therefore, I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. You will receive, if you have faith.*
      - As they passed by in the morning, they saw the fig tree withered away to its roots. – The team is back up in the morning and heading back to Jerusalem from Bethany and they take the same route as the prior day. They see the same tree that Jesus pronounced judgment on and it was dead.

<sup>52</sup> “The Dead Sea is visible from the Mount of Olives and it is appropriate to take the reference to “this mountain” quite literally. An allusion may be intended to Zech. 14:4. In the eschatological day described there the Mount of Olives is to be split in two, and when the Lord assumes his kingship “the whole land shall be turned into a plain” (Zech. 14:10).” NICNT

<sup>53</sup> “On this understanding the solemnly introduced assurances of verses 23–24 are grounded explicitly on God’s faithfulness and not on the ability of a man to banish from his heart the presumption of doubt. Basic to both of these alternative ways of reading the text is the concept of faith as a quiet confidence in the power and goodness of God who accomplishes everything. The corollary to faith is miracle, and in this immediate context faith is unwavering trust in miraculous divine help.” NICNT

<sup>54</sup> “The prayer in question is then specifically a Passover prayer for God to establish his reign. What is affirmed is God’s absolute readiness to respond to the resolute faith that prays (cf. Isa. 65:24). What distinguishes the faith for which Jesus calls from that self-intoxication which reduces a man and his work to a fiasco is the discipline of prayer through faith. When prayer is the source of faith’s power and the means of its strength, God’s sovereignty is its only restriction.” NICNT

<sup>55</sup> “While there is no textual evidence for the omission of verse 25, this saying stands under strong suspicion of being a gloss, influenced by Mt. 6:14 f. While the distinctive vocabulary and phraseology (“if you have anything against someone . . . your Father who is in heaven . . . forgive you your trespasses”) is unparalleled in Mark, it is decidedly Matthean in character (cf. Mt. 5:23; 6:9, 14 f.). Matthew appears to follow Mark in this pericope, but only through Ch. 11:24, which may suggest that his copy of Mark actually concluded this section with verse 24. Moreover, the transition between verses 24 and 25 is abrupt, since Jesus has been talking about faith, while the new saying speaks of forgiveness. Ch. 11:26 is a clear case of a transfer from Mt. 6:15 which did not take place in the best MSS but shows how easily a passage from one Gospel could become attached to the context through catchword association.<sup>56</sup> Yet none of these arguments is decisive in itself, and verse 25 actually differs in formulation from Mt. 6:14 to a greater degree than is usual in cases of Synoptic transfer. Verse 25 must be considered as a logion in its own right. Its formulation has been influenced by the liturgical language of the Lord’s Prayer.” NICNT

- And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.” – Peter remembers it and calls it out to the group and to Jesus with amazement.
- And Jesus answered them, “Have faith in God. – Jesus has an interesting reaction. He doesn’t seem to think that Peter is amazed at the meaning of the parable He demonstrated but about the power of being able to do something like that. So, **Jesus uses this as an example to talk about being a conduit of heavenly power.** He says, **it all begins with believing that God is who He says He is and can do what He says He can do. It starts with alignment and understanding.**
- Truly, I say to you, - This is Jesus’ favorite way of getting the team to pay attention for something really important He is about to say.
- whoever says to this mountain, ‘Be taken up and thrown into the sea,’ – Jesus uses an extreme example by citing it in a place that can actually see a mountain locally. He says, by faith you can speak to a mountain and tell it to move and be cast into the sea. Why someone would want to do that, I don’t know. Also, I’m glad that people aren’t doing that because it would mess up property values.
- and does not doubt in his heart but believes that what he says will come to pass, it will be done for him. – But **belief is key to this whole process.** Honestly, this is a tough passage for me because I don’t fully understand it and still learning. There are too many things in this passage that seemingly contradict other things Jesus teaches about commanding and prayer. But we are studying this one right now so here it goes. Jesus says that **a big part of follow through on command is meaning what you say. It’s not a loose statement or a whimsical guess or hope. It’s a command. That means you mean it. It means that you are going to follow through and threaten that item if it doesn’t. To do that you need to believe firmly in what you are doing. God is real and not to be trifled with and so is His power. Don’t use it weakly. Say it, do it, and believe it.**
- Therefore, I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. – The same thing is with prayer, which is what this teaching is really about. Jesus is saying, when you pray, **pray like you mean it.** Don’t just throw up a bunch of stuff to see what sticks, this is **a real conversation, with your real God, who can do real miracles. It’s not playtime. Pray it, believe it, lock it.** Then it will be yours.
- And whenever you stand praying, forgive, if you have anything against anyone, - And while we are on the subject of prayer, **forgiveness matters.** When you are in prayer you need to clear your heart from all the things you are holding over others because of what they have done to you or what they mean to you. You have to release to them. God isn’t going to engage with you easily with blessing if you are harboring hatred for others. It would be enabling you.

- so that your Father also who is in heaven may forgive you your trespasses  
– When the Lord sees that you are being obedient and submitting to Him and His ways, then He can release blessing to you. **He can release you from the things that are blocking you from His best.**

### Conclusion

- These are the works of the True Messiah
- Jesus is the KING they NEEDED but didn't want - The leaders of Israel saw all of this and wanted Jesus to go away. When you hear all of this, what is your reaction? What do you want to happen?
- Sometimes a SAVIOR is easier to receive than a KING