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| SERIES: | 41 Mark - 2013 |
| MESSAGE: | Mark 11:1-33 |
| SPEAKER: | Skip Heitzig |
| SCRIPTURE: | Mark 11:1-33 |

MESSAGE SUMMARY

Mark 11 opens with Jesus' triumphant and peaceful entry into Jerusalem. As He encounters the chief priests, scribes, and elders in the temple, Jesus proves His rightful authority, God demonstrates His amazing sovereignty, and we gain insight about how our lives should look as we follow Jesus.

DETAILED NOTES

I. Introduction

- A. Chapters 1-10 are about Jesus the Servant
- B. Now we see Jesus as the suffering Servant
 1. Three fifths of the gospel of Mark focuses on that
 2. Matthew, Luke, and John focus on this also—29 chapters focused on the final week of Jesus' life
- C. Jesus has been in Perea, where Herod Antipas was the ruler
 1. Jesus is traveling up, up, up to Jerusalem; altitude change: 1290 feet below sea level to 2600 above sea level
 2. View of Jerusalem from the Mount of Olives is breathtaking
 3. Jesus and the disciples are traveling to his friend Lazarus' house in Bethany
- D. The triumphal entry
 1. Mentioned in all four gospels
 2. Sometimes God will repeat Himself—verily, verily
 3. Sometimes three times "Holy, Holy, Holy" (see Isaiah 6:3)

II. The triumphal entry of Jesus into Jerusalem

- A. The name
 1. A Roman would not see this as a triumphal entry—a soldier had to kill at least 5,000 in order to receive a triumphal entry
 2. The Roman forum has two arches called the triumphal arches; the arch of Titus is still there and you can see the engravings of the fall of Jerusalem in AD 70
 3. Jesus came to triumph over sin
 - a. Roman standards: 5,000 deaths
 - b. Jesus fulfilled that through His death and resurrection, when over 5,000 obtained new life in Acts 4:4
- B. That day of Jesus' triumphal entry was more significant than anything the Romans could dream up
 1. He had the disciples get a colt—He rode a donkey to reveal His identity
 - a. Typically Jesus told people to keep quiet about Him
 - b. He was deliberately drawing attention to Himself as the Messiah

- c. "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey" (Zechariah 9:9)
 - d. Riding a donkey signified peace—riding a horse signified war
 - e. Revelation 19 Jesus rides a horse
 - i. Jesus' first coming: peace
 - ii. Jesus' second coming: judgment and war
2. "The Lord needs it" (v. 3)
 - a. How could the Lord need anything?
 - b. God works on the principle of partnership
 - c. Men and women surrendered to Him
 - d. Jesus borrowed a boat, a house, a donkey, a tomb
 - e. He has limited Himself to your cooperation with Him
 - f. "God has chosen the foolish things of the world to confound the wise" (1 Corinthians 1:27)
 3. "They spoke to them just as Jesus had commanded" (v. 6)
 - a. Jesus is teaching them a lesson
 - b. Everything was set up in advance
 - c. They would have been encouraged when what Jesus said would happen did happen
 4. Jesus sat on the donkey
 - a. Skip's grandson would have loved to see this—he loves animals
 - b. What a great day for that donkey
 - c. Poem about the donkey by G.K. Chesterton
 5. "Hosanna" a messianic cry of salvation—"Save now Lord!" (see Psalm 118:25)
 - a. In Luke's rendering of this story, Jesus held the nation of Israel accountable to know that particular day (see Luke 19)
 - b. That day was a Sunday—the tenth day of Nissan
 - c. It was the day that Jewish homes selected a lamb
 - d. That was the day that Jesus was presented
 - e. Daniel was given the timing—483 years (see Daniel 9) (see also: The Coming Prince by Sir Robert Anderson)
 - f. How exact is God? Why do you get so worried about so many little things?
 - g. He is exact and He can take care of anything that is going on in your life
 6. Jesus looks around and considers what people are doing in God's house and then He goes home
 - a. Don't just spout off
 - b. Go home, rest, talk to God
 7. The next day, Jesus saw a fig tree
 - a. He cursed the fig tree for not bearing figs even though it wasn't fig season
 - b. Early produce bore a normal crop—no early figs, no regular fruit
 - c. Through this, Jesus gave his commentary of Israel and how they rejected Him
 - d. In AD 70, the Jews were scattered until 1948
 - e. During the tribulation and throughout the kingdom age, they will bear fruit

8. Jesus drove out the vendors and turned over the tables of the money changers v. 15
 - a. He did this twice—at the beginning of His ministry and at the end of His ministry
 - b. He cleansed the temple at the beginning of His ministry (see John 2)
 - c. "Gentle Jesus, Meek and Mild" by Charles Wesley
 - d. Is Jesus just having a bad day? No, He exercised His rightful authority as Messiah over God's house
 - e. "My Father's house" (see John 2:16)
 - f. Hundreds of thousands of people came to worship from all over, and they would buy their sacrifice there and exchange their currency for temple currency
 - g. The scribes and Pharisees were shocked and they sought how they could destroy Him; the boldness of Jesus should have jogged their memory and they would have recognized Him as the Messiah (see Malachi 3:1-3)
 - h. God's house had become a den of thieves—the thieves were running the show
9. The dried up fig tree
 - a. Dried up from the roots that you couldn't see
 - b. If you don't see fruit, maybe you're dried up from the root
 - c. Real change needs to take part at the root—in the heart
 - d. Believe and receive
 - i. Jesus didn't intend for us to go around changing the topography
 - ii. This is not a magic formula
 - iii. Jesus taught them how to live a life of faith in order to avoid God's curse
 - iv. A rabbi who was a spiritual teacher was called the rooter up of mountains
 - v. Zechariah sees a menorah filled automatically (see Zechariah 4)
10. When you pray, forgive them
 - a. If you're just bummed out at somebody, forgive them; no need to go tell them
 - b. If someone has something against you, go and make it right
 - c. Jesus taught the Lord's Prayer (see Matthew 6:9-15)
 - d. There is always a relationship between vertical forgiveness and horizontal forgiveness
 - e. If you have been forgiven the debt that would keep you out of heaven, who are you to hold a grudge against someone else? (see Ephesians 4:32)
 - f. It's not easy being around people, they keep proving that they are sinners and that is why they need to be forgiven
11. The Pharisees want to know where He gets His authority
 - a. Check and check mate
 - b. Jesus is in control
 - c. Jesus is the Son of the Father and He has the unique authority as the Son—the Messiah

Publications referenced: The Coming Prince by Sir Robert Anderson; "Gentle Jesus, Meek and Mild" by Charles Wesley

Cross references: Psalm 118:25, Isaiah 6:3, Daniel 9, Zechariah 4, Zechariah 9:9, Malachi 3:1-3, Matthew 6:9-15, Luke 19, Acts 4:4, 1 Corinthians 1:27, Ephesians 4:32

Topic: Triumphal Entry

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