

- 1) One interesting note I found I would like to share with you before we move one regarding the triumphal entry.
- 2) Christians have referred to this start to the passion week as “Palm Sunday”
- 3) Regarding “Palm Sunday”. John MacArthur has the following chronology of the passion week:

- Saturday six days before the Passover (John 12:1) – Jesus arrived at the small villages of Bethphage and Bethany.
- On the next day, Sunday – He attended a dinner in His honor at the home of Simon the leper in Bethany (Matt. 26:6–13).
- Same Day – a “large crowd of the Jews then learned that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He raised from the dead” (John 12:9).
- Monday of Passion Week – Christ’s entry into Jerusalem took place the following day (John 12:12).

NOTE: not on Sunday as Christians have traditionally believed. This chronology eliminates the problem of the Gospels having no record of Jesus’ activities on Wednesday, which would be the case if the triumphal entry were on Sunday. It is difficult to explain how there could be a day omitted in the account of the most momentous week of Christ’s life, especially since the events of all the other days are carefully accounted for.

- Monday night after the triumphal entry –Jesus returned to Bethany
- Tuesday – returned Jerusalem, cursed the fig tree, and cleansed the temple.
- Wednesday – He was involved in controversy with the leaders of Israel, gave a sermon on His second coming, and Judas planned his betrayal of Him.
- Thursday – disciples prepared for the Passover meal, which they celebrated in the upper room.
- From there the Lord and the disciples went to Gethsemane, where He was betrayed and arrested.
- After several trials before the Sanhedrin and the secular rulers Pilate and Herod Thursday night into early Friday morning
- Friday – the Lord was crucified
- Saturday – He was in the grave and Sunday He rose.

MacArthur, John. Mark 1-16 MacArthur New Testament Commentary Two Volume Set (MacArthur New Testament Commentary Series) . Moody Publishers. Kindle Edition.

- 4) He may have a point – it does make sense in looking at it. However, you obviously can agree or disagree. Just some thoughts.

## ***Gospel of Mark – NOTES***

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- 1) As we closed last time, Jesus had finished entering the city on either Palm Sunday (or Monday) and it was late in the day.
- 2) He went to the temple and looked around but then left and went back to Bethany with the disciples to spend the night.
- 3) Picking up there...

### **Mark 11:12-14 (NIV)**

- 4) Let's talk about fig trees.
  - a) First, they were very common in Israel and a popular source of food.
  - b) In March, they would bud and the buds were edible.
  - c) In April the tree forms large green leaves.
  - d) Following the leaves, the buds fall off and the actual crop of figs appears.
  - e) Since this incident took place in April, the leaves should have indicated a presence of edible buds.
  - f) This combination of leaves and no edible buds showed that there would not be any fruit this year.
    - i) Perhaps the tree was too young – it takes 3 years from the time a fig is planted until it can produce fruit.
    - ii) We really don't know the reason.
- 5) What we do know is that the tree looked from the outside very promising but offered no fruit.
- 6) Jesus did not curse the tree because He was angry.
- 7) Instead, the situation became an “acted out” parable intended to teach the disciples.
- 8) Jesus was showing His anger at religion without substance.
- 9) This would all come together after what happens next and the final condition of the fig tree becomes apparent to the disciples.
- 10) I think one of the keys to getting the full impact of this entire passage is to remember the last act of Jesus the day before.
- 11) In verse 11 we read...

11 Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.
- 12) I think the “everything” that he looked at was the same things that will be there the next morning when he arrives.
- 13) It is important that we see the significance of what happens next.
- 14) This is the triggering event that actually leads to God's planned conclusion of Jesus' life.
- 15) This is what triggers his **crucifixion and thus His sacrifice for all of humanity.**

## ***Gospel of Mark – NOTES***

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- 16) I am reasonably sure that Jesus knew exactly what He was going to do next when He left the temple the night before.
- 17) I am also sure, He knew exactly what the final outcome of His actions would be.
- 18) So, keep that in mind as we study the remainder of chapter 11 and go thru chapter 12.

### **Mark 11:15-18 (NIV)**

- 19) This is the second time Jesus cleanses the temple.
- 20) What he saw the night before and this morning was an abomination!
- 21) To get the full impact of what is actually happening, we need to look at what had led to the situation.
- 22) We begin with a look at God's intentions for the Temple as recorded in Deut 12:5-7

### **Deut 12:5-7 (NIV)**

- 23) By this time in history, even though many did bring their sacrifices from their own crops and herds, many would travel to Jerusalem and purchase the needed sacrifice there.
- 24) The religious leadership namely Annas and Caiaphas had established markets where these purchases could be made.
  - a) Annas had been deposed by the Romans, yet, he still retained the title of high priest and wielded tremendous power and influence behind the scenes.
  - b) Along with his equally wicked son-in-law Caiaphas, together they Annas ran the temple's business, acquiring extreme wealth in the process.
  - c) The operations in the Court of the Gentiles had become known as the Bazaar of Annas, so named after the greedy high priest.
  - d) It is important to keep in mind that the area we are talking about was the Court of the Gentiles.
  - e) As such, this was the only place a converted Gentile could go in the temple to worship because, they were still not truly Jews.
    - i) Recall if you will Jesus' quote:

"My house will be called a house of prayer for **all nations**"?

- 25) *Getting back to the sacrifices people brought*, even for those who brought their own sacrifices, many times, the priests managed to find the animal or other offering unacceptable in some way.
- 26) In this case, worshipers were forced to buy another.
- 27) To get an idea of the potential scope and magnitude of this operation, the Jewish historian Josephus, wrote that 255,600 lambs were sacrificed at the Passover in A.D. 66.

## ***Gospel of Mark – NOTES***

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28) Next, we must discuss the money changers.

- a) The temple tax could only be paid using Jewish or Tyrian coins.
  - i) Coins of Tyre, which in the Roman Empire took on an unusual role as the medium of payment for the Temple tax in Jerusalem, and subsequently gained notoriety as a likely mode of payment for Judas Iscariot.
- b) Foreigners had to exchange their money for acceptable coinage.
- c) Because they had a monopoly, granted by Annas and Caiaphas, the money changers charged exorbitant fees for their services.

29) All of this had combined to turn the temple of God into a place of abuse and extortion.

30) The sound of bawling of oxen, the bleating of sheep, the cooing of doves, and the loud haggling of merchants and their customers was probably deafening.

31) Not to mention the “wonderful” aromas that must have pervaded the entire area.

32) As a converted Gentile, can you imagine traveling the distance many of them did for a worship experience only to find this mess.

33) Regardless – Gentile believer or Jew, this scene must have been totally repulsive and absolutely not conducive to any meaningful worship experience.

34) Jesus entered the temple and single handedly cleaned house so to speak.

35) As I thought about this, I believe it must be considered a miracle in and of itself.

36) Jesus – one man – having strength and **presence** enough to drive all these merchants (along with their animals), and money changers from the temple is quite a feat!

37) There is one other comment scripture makes here that we should take note of – Jesus would not allow anyone to carry merchandise through the temple courts.

38) Apparently, the temple was situated so that it was much more convenient for merchants to carry their merchandise through the temple rather than go around.

39) Jesus puts a stop to that as well.

40) In John 2:17, when he cleared the temple the first time, Jesus makes the comment “How dare you turn my Father’s house into a market!”

41) The entire scene before the cleansing must have been total and complete chaos.

42) Gentile or Jew – no one could worship with this going on.

43) Obviously, after successfully ridding the temple of all of this Annas and Caiaphas and others were hit in their proverbial pockets – thus, in verse 18 we see that this was the trigger for what happens in the rest of the week.

18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.

## Gospel of Mark – NOTES

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Today, would Jesus drive, out bake sales to fund youth ministries, book tables, or sign-ups for camp from our church foyer?

What would He drive out today?

Those who use the church, people, or the worship gathering for social, political, or financial advantage.

God opposes those who attempt to leverage power or status or to meet their need for self-importance in his house of prayer.

LABC makes the comment ***“Don't throw bake sales out of your church; instead, throw hypocrisy out of your life.”***

*Jesus became angry, but he did not sin. There is a place for righteous indignation. Christians are right to be upset about sin and injustice and should take a stand against them.*

What are some specific things (sins and injustice) that we should be angry about?

Meddling – what are some things we should not get angry about?

- personal insults
- petty irritations

What about getting angry at ourselves?

### Mark 11:19-21 (NIV)

- 1) Peter's remark, "Rabbi, look, the fig tree which You cursed has withered," affirms that what the Lord curses will be destroyed.
- 2) The MacArthur commentary points out that the destruction of the corrupted religious system, centered on the temple, began that Tuesday.
- 3) It would accelerate dramatically on Friday when God tore the veil separating the Holy Place from the Holy of Holies from top to bottom, and be completed some forty years later by the Romans when they destroy the temple completely.
- 4) Again, it is assumed by most commentators which I read that this entire set of happenings – the cursing of the fig tree, clearing of the temple, and the withering of the fig tree was meant as an ongoing parable of sorts describing Jesus' anger at the corrupt and vile religious system.
- 5) However, to be honest, as the LABC indicates, "Jesus did not explain why he cursed the fig tree, and we don't really know whether the disciples understood Jesus' meaning."