

Triumphant Tuesday, Wisdom Wednesday
Bible Study, April 7 & 8, 2026
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The Gospel Of Mark Chapter 11 NKJV

The Gospel of Mark builds upon the foundation of earlier writings, especially the prophecies of the Old Testament. Zechariah spoke of a King who would come riding on a donkey, a prophecy fulfilled in **Mark 11**. The echoes of Isaiah's call to purity and Jeremiah's rebuke of temple corruption also resonate in this chapter.

In the New Testament flow, **Mark 11** follows Jesus' ministry of teaching, healing, and revealing His authority. The chapter begins the final stage of His earthly mission. It connects the story of Israel's longing for a Messiah with the reality of Christ's arrival and His challenge to false religion.

Mark Chapter 11 can be viewed in 8 parts

- 1-The Triumphal entry Vss. 1-6**
- 2-Praise for Jesus vss. 7-11**
- 3-The lesson of the fig tree vss. 12-14**
- 4-The temple cleansed vss.15-19**
- 5-Return to the cursed fig tree vss. 20-24**
- 6-Prayer and forgiveness vss. 24-26**
- 7-The religious leaders question Jesus authority vss. 27-28**
- 8-Jesus answer their question with a question vss. 29-33**

The Triumphal entry vss. 1-6

1 Now when they drew near Jerusalem, to ^[a]Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples; **2** and He said to them, **“Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and ring it. 3** And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and **immediately he will send it here.” 4** So they went their way, and found the colt tied by the door outside on the street, and they

loosed it. **5** But some of those who stood there said to them, “What are you doing, losing the colt?” **6** And they spoke to them just as Jesus had commanded. So, they let them go.

Vs.1 Now when they drew near to Jerusalem: If all we had was the Gospel of Mark, we might think this was Jesus’ first journey to Jerusalem. But the Gospel of John tells us of many previous trips. Jesus, like any devout Jewish man, went to Jerusalem for as many of the major feasts as He possibly could.

At the Mount of Olives, He sent two of His disciples: As Jesus prepared to enter Jerusalem, He carefully and deliberately sent His disciples to make arrangements for His arrival into the city. Since the time was short before His crucifixion, Jesus left nothing to chance.

Vs.2 You will find a colt tied, on which no one has sat: With this, Jesus established that He would enter Jerusalem riding on a **colt**. He deliberately chose a young donkey, not a stallion, not a horse, and not coming on foot. This is because in that day, to come riding a **colt** – as opposed to a mighty war-horse – was to come as a man of peace. Jesus didn’t come to Jerusalem as a conquering general, but as a suffering (though triumphant) servant.

Based on [Daniel 7:13](#), some thought the Messiah would come as a majestic conqueror. Based on [Zechariah 9:9](#), some thought that the Messiah would come in a lowly and humble way, riding on a colt.

On which no one had sat: “To Jesus it made no difference that this was an unbroken colt. He was the Creator come into this scene as a Man, and as such all the lower creatures were subject to Him.” (Ironside)

Vs.6 They spoke to them just as Jesus had commanded. So, they let them go: Apparently, Jesus had pre-arranged this with the colt owner, and the disciples were just instructed to say, “It’s for Jesus,” if they were questioned. They did as Jesus said, and it was fine.

Praise for Jesus vss. 7-11

7 Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. **8** And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road. **9** Then those who went before and those who followed cried out, saying: “Hosanna! ‘Blessed *is* He who comes in the name of the Lord!’

10 Blessed *is* the kingdom of our father David That comes ^[c]in the name of the Lord! Hosanna in the highest!” **11** And Jesus went into Jerusalem and into the temple. So, when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

V8. And many spread their clothes on the road, and others cut down leafy branches from the trees and spread them on the road:

We like this slice from the life of Jesus because it simply *feels* so right. For much of Jesus’ ministry, He was despised and rejected of men. Often the adoring crowds followed Him only for what they could *get* from Him, and most of His audience rejected any kind of personal commitment to Jesus. All of that was different on this day.

On this day, they lavished attention and honor on Jesus. They used their clothes as a saddle for Jesus and as a red carpet for the colt He rode on. Considering the expense and value of clothing in that day, this was generous praise.

Vs. 9 Then those who went before and those who followed cried out, saying: “Hosanna! ‘Blessed is He who comes in the name of the LORD!’” For most of His ministry, Jesus did everything He could to *discourage* people from publicly celebrating Him as the Messiah. Here Jesus went out of His way to invite public praise and adoration as the Messiah.

In fact, when the religious leaders of His day objected, He told them, “*I tell you that if these should keep silent, the stones would immediately cry out.*” **Luke 19:40.**

The statements from the crowd came from **Psalm 118:19-29.** In this, their praise was *Scriptural*. It is important that we praise God *as He wants to be praised*. So, if God says we are to come to

Him with words **Hosea 14:2**, then that is how we come. If God says we are to come to Him with song **Psalm 100:2**, then that is how we should come. If God says we are to come to Him with hands raised up **Psalm 134:2**, that is how we come. The whole point in worship is to do *what pleases God*, not what pleases us, but the beautiful truth is that when we please God, we find ourselves wonderfully pleased also.

Vs.11 When He looked around at all things: Jesus came as the Messiah to Jerusalem, not as a mighty general to conquer the Romans. He came first to look at the standing of the people of God, and to make an inspection. In the rest of **Mark 11** we see the results of this inspection.

Malachi 3:1-3 speaks prophetically of the Messiah coming to the temple in careful assessment.

We see again the *courage* of Jesus because He didn't hide from the authorities. **John 11:57** makes it clear that there was a price on Jesus' head and the authorities were looking for Him. Despite that threat, Jesus came into Jerusalem in the most public way possible.

The lesion of the fig tree vss. 12-14

12 Now the next day, when they had come out from Bethany, He was hungry. **13** And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. **14** In response Jesus said to it, **“Let no one eat fruit from you ever again.” And His disciples heard it.**

Vs.13 Seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it: Essentially, the tree was a picture of false advertising, **having leaves** but no figs. Ordinarily this is not the case with these fig trees, which normally do not have leaves without also having figs.

For it was not the season for figs: It wasn't that the fig tree didn't have figs because it wasn't supposed to. The problem is that it *had leaves* but didn't have figs. The leaves said, “There are figs here,” but the figs weren't there.

There are many trees with only leaves, and these were not cursed. There were many trees with neither leave nor fruit, and these were not cursed. This tree was cursed because it professed to have fruit but did not.

Vs.14 In response Jesus said to it, “Let no one eat fruit from you ever again”. The tree was cursed for its *pretense* of leaves, not for its *lack* of fruit. Like Israel in the days of Jesus, it had the outward form but no fruit. In this picture, Jesus warned Israel - and us - of God’s displeasure when we have the *appearance* of fruit but not the fruit itself. God is **NOT** pleased when His people are all leaves and no fruit.

In all works in the ministry of Jesus, this is the only destructive miracle. The Old Testament is filled with miracles of destruction and judgment, but Jesus most perfectly showed us the nature of God. If this was the only miracle of its kind, we must see there was a great and important lesson in it. God doesn’t approve when there is profession without reality, talk without walk.

Jesus cleansed the Temple vss. 15-19

15 So, they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple and overturned the tables of the moneychangers and the seats of those who sold doves. **16** And He would not allow anyone to carry wares through the temple. **17** Then He taught, saying to them, “**Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a ‘den of thieves.**

18 And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching. **19** When evening had come, He went out of the city.

Vs.15 Then Jesus went into the temple and began to drive out those who bought and sold in the temple: The temple area was filled with profiteers who worked in cooperation with the priests and robbed the pilgrims by forcing them to purchase approved sacrificial animals and currencies at inflated prices.

Every Jewish male had to pay a yearly temple tax - an amount equaling about **two days’ pay**, it had to be paid in the currency

of the temple, and the money exchangers made the exchange into temple money at outrageous rates.

Those who bought and sold in the temple: They did this in the outer courts of the temple, the only area where Gentiles could worship and pray. Therefore, this place of prayer was made into a marketplace, and a dishonest one at that.

Vs.17 God intended the temple to be a **house of prayer for all nations**, but they had made it a **den of thieves**. A **den of thieves** is a place where **thieves** associate and hide. It is a sorry, shameful condition when the house of God becomes a place where unrepentant and active sinners can associate and hide.

Return to the cursed fig tree vss. 20-24

20 Now in the morning, as they passed by, they saw the fig tree dried up from the roots. **21** And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

22 So Jesus answered and said to them, "Have faith in God. Have faith in God. **23**"For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. **24** Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them

Vs.22 Have faith in God. Jesus explained that this miracle was really the result of pray made in faith, and He encouraged His **marveling** disciples to have this kind of faith, trusting that God hear them also.

In God: Jesus made it clear that prayer must be offered in faith, and faith must be **in God**. Faith is trust, confidence, and reliance upon someone or something.

Vs.23 Whosoever says to this mountain, "Be removed": Mountain was a popular figure of speech for any insurmountable problem; Jesus said that as we believe, God could overcome any obstacle.

” Does not doubt in his heart”, it never said a word about doubting in his head. You see, faith will work in your heart with doubt in your head. You can have doubts in your head, because the devil has access to our physical senses. What must we do? Hold yourself in the arena of faith by casting down negative thoughts and by believing in the inward man, (Holy Spirit).

Prov. 3:5 says, “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” Don’t lean on what your head tells you. Trust in the Lord to bring His word to pass in your life.

Vs.24 Believe that you receive them, and you will have them. Believing, That’s the key to everything in the Kingdom of God. It is the way we tap into the very power of almighty God. But few of us are sure exactly how to do that kind of believing. We don’t know how to put it into action.

Dr. Kenneth Hagin says you need to “keep the switch of faith turned on. “And that speaking out that phrase, **“I believe I receive,”** is one way to do it. We say it when we **pray**. We say it when we **praise** God. We say it when we **read** the word of God. We say it even with **doubt** in your head. And, we especially say it in the face of darkness when it looks like we’re not receiving. When everything looks the worst, we say it the loudest. ***I believe I receive!***

We must believe before you receive.

Pray and forgiveness vss. 25-26

25 “And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. **26**“But if you do not forgive, neither will your Father in heaven forgive your trespasses.”

Vs.25 Whenever you stand praying, if you have anything against anyone, forgive him: A lack of faith is not the only

obstacle to effective prayer. Refusing to forgive or holding on to bitterness can also hinder our prayer.

The point may also be that this is an area where we need great faith. Sometimes a hard and unforgiving heart is bigger than any mountain.

We are never to place religious duty or ministry ahead of good relationships with people. We are to set things right first and then continue in prayer if we have unforgiveness in our hearts against anyone. We are to do what Paul commanded in **Romans 12:18: If it is possible, as much as it depends on you, live peaceable with all men.**

Vs.26 If you do not forgive, neither will your Father in heaven forgive your trespasses: The forgiven heart will forgive others. If we have hard, unforgiving hearts, it calls to question if we have ever received or appreciated the forgiveness God offers us, because we need His forgiveness daily. Strife which causes unforgiveness leads to trouble in the spirit realm. It opens the door to the devil and keeps our prayers from being answered. We need to let the light of God word flow **on** and **in** our relationships.

Eph. 4:3-4 tells us, we are one Body and one Spirit and be eager and strive earnestly to guard and keep the harmony and oneness of the spirit.

The religious leaders question Jesus authority vss. 27-28

27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him. **28** And they said to Him, "By what authority are You doing these things? And who gave You this authority to do these things?"

Vs.27 As He was walking in the temple, the chief priests, the scribes, and the elders came to Him: Jesus wasn't looking

to debate the religious leaders. He wanted to teach the people and tell them about God's good news. But the questioners came to Him, and He was more than able to handle them.

Vs.28 By what authority are You doing these things? Jesus was extremely courageous by boldly entering Jerusalem and driving out the corrupt merchants from the temple courts. Now **the chief priests, the scribes, and the elders** wanted to know what right He had to do such things.

Jesus answer their question with a question vss. 29-33

29 But Jesus answered and said to them, **“I also will ask you one question; then answer Me, and I will tell you by what authority I do these things: 30 The baptism of John—was it from heaven or from men? Answer Me.”**

31 And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe him?’ **32** But if we say, ‘From men’”—they feared the people, for all counted John to have been a prophet indeed. **33** So they answered and said to Jesus, “We do not know.”

And Jesus answered and said to them, **“Neither will I tell you by what authority I do these things.**

Vs.29-30 I will also ask you one question: When Jesus asked them to answer the question regarding **the baptism of John the Baptist**, He was not evading their question. If John really was from God, then he was right about Jesus and Jesus was indeed the Messiah. If what John said was true, then Jesus had all authority.

Vs.33 We do not know: Their response to His question exposed the fact that these men were not sincere seekers of truth. They cared more about scoring rhetorical points in debate and in pleasing the crowds than in knowing the truth.

“The whole story is a vivid example of what happens to men who will not face the truth. They must twist and wriggle and, in the end, get themselves into a position in which they are so helplessly involved that they have nothing to say.” (Barclay) It is more

difficult at first to face the truth and admit wrong, but it is the only path with a real *future*.

Sources used: AMP Bible; Faith walk Bible study. Com; Enduring Word Bible Commentary; From Faith-to-Faith Daily Guide; Health Food Devotion by Kenneth E. Hagin.