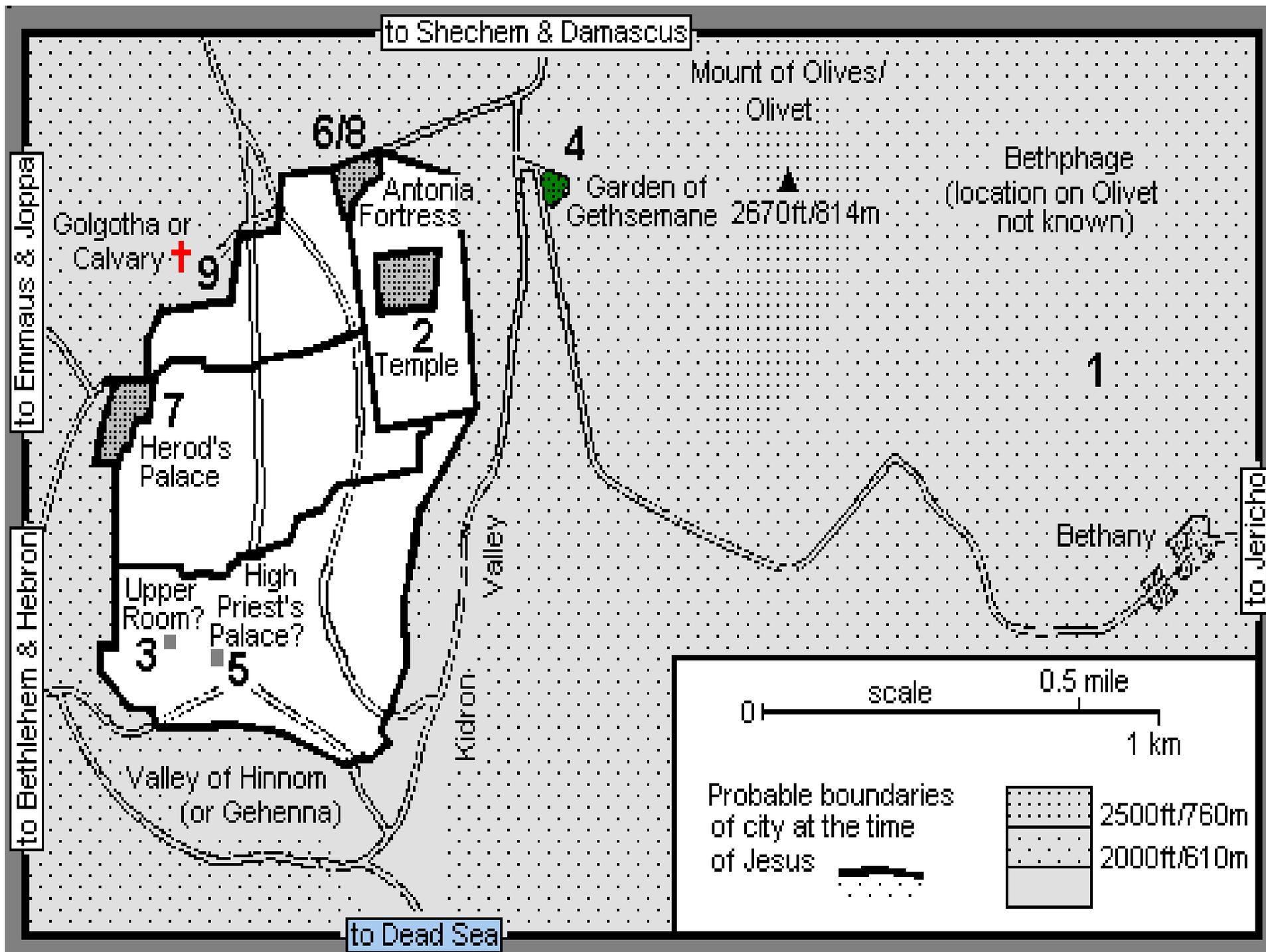


# **Mark Dispensationally Considered**

**Mark 11:1-11: The Presentation of  
the King**

## **Mark 11:1-11**

- Mark 11:1—remember that when we last saw Jesus he was on his way to Jerusalem (Mark 10:32-34) to be delivered unto the chief priests and scribes and then handed over to the gentiles to be mocked, scourged, spat upon, and killed. Now as Mark 11 open Jesus is close to Jerusalem have reached Bethpage and Bethany.
  - See Map for Location



# Mark 11:1-11

- Mark 11:2-3--upon arriving at the Mount of Olives Jesus sent out two of his disciples into the village to fetch a colt and bring it to him. If anyone asks them what they are doing Jesus instructed them to say that “the Lord hath need of him.”
  - Matthew 21:2-3 (1028)—Jesus sends them to find a donkey a beast of burden whereupon never a man had ever sat.
  - Matthew 21:4-5—tells that the reason this was being done was to fulfill Zechariah 9:9 (973). The prophet said that in his first coming the King would enter the city in a lowly manner riding upon a donkey. This is a far cry the majestic return of Christ at the Second Advent depicted in Revelation 19:11-16 (1348). When the Lord comes back to earth he will return as a man of War riding upon a white horse.

## **Mark 11:1-11**

- Mark 11:4-6—the disciples found the colt just and loosed him according to the Lord's instructions. When they were asked what they were doing they spoke as they were commanded and took the donkey back to Jesus.
- Mark 11:7—upon bringing the colt to Christ the disciples put their garments upon the donkey and set Jesus upon it. In a sense it is miraculous that a donkey whereupon no man had ever sat would allow Jesus to sit upon her.

# Mark 11:1-11

- Mark 11:8-9—in addition to placing their garments upon the donkey some spread them in the road in front of Christ as he approached Jerusalem. Other cut down the branches from trees and places them in the way. Those that went before as well as those who followed after cried “Hosanna; Blessed is he that cometh in the name of the Lord,” thereby hailing Christ as their king.
  - Luke 19:37-38 (1103)—it is important to realize that only the disciples or followers of Christ having this response. They alone recognize Christ as their king and hail him as such. The rest of the city does not understand what all the fuss is about.
  - Matthew 21:7-11 (1028)—within a week Jesus will hear a multitude shout “Crucify Him”
  - Psalm 118:26 (657)

# Mark 11:1-11

- Mark 11:10—many of the people believed that Jesus was entering to city for the purpose of establishing the kingdom. They thought that the throne of David was shortly to be order and established with Christ reigning and ruling from Jerusalem.
  - I Peter 1:11 (1312)—remember that the things pertaining to the sufferings of Christ where hid from the disciples eyes. Therefore they were expecting the immediate establishment of the glory of the kingdom.
- Luke 19:39-40 (1103)—the Pharisees from among the multitude asked Christ to rebuke his disciples. The Pharisees did not like Christ being hailed as the king. Jesus answers by telling the Pharisees that if the multitude of his disciples held their peace the very stones would cry out. In other words, all of creation knew what was happening only these sad sack Pharisees and their followers did not perceive the significance of this momentous event.

## Mark 11:1-11

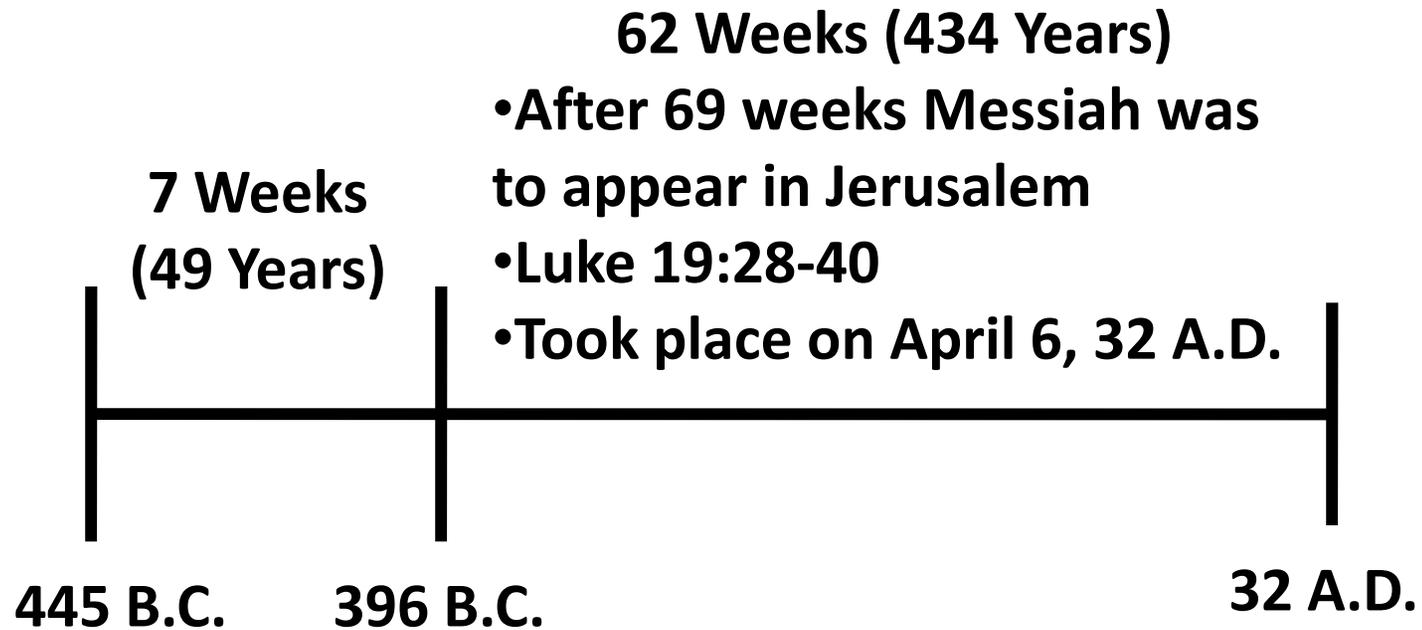
- Luke 19:41-42—Jesus weeps over the city of Jerusalem as he approaches it. This was to have been Jerusalem's day and a day of peace but these things were hid from their eyes.
- Luke 19:43-44—instead of it being a day of peace for Jerusalem Jesus foretells the cities destruction because they knew not the time of their visitation. Prophetically that entire city should have known the significance of Christ's arrival that day.
  - See PowerPoint slides on Daniel 9 for detailed explanation.

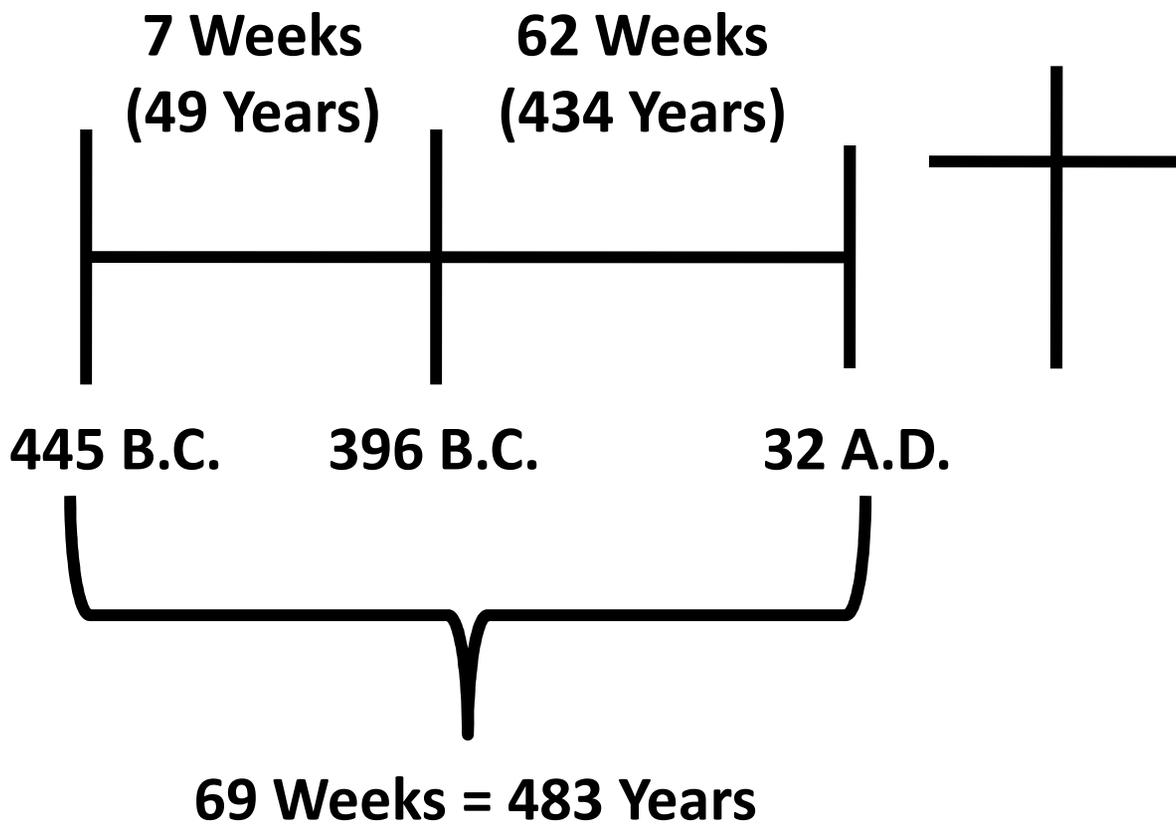
## **7 Weeks (49 Years)**

- **Nehemiah 2:1-4 (p. #541)**
- **March 14, 445 B.C.**
- **Edict is Issues to Rebuild  
Jerusalem**

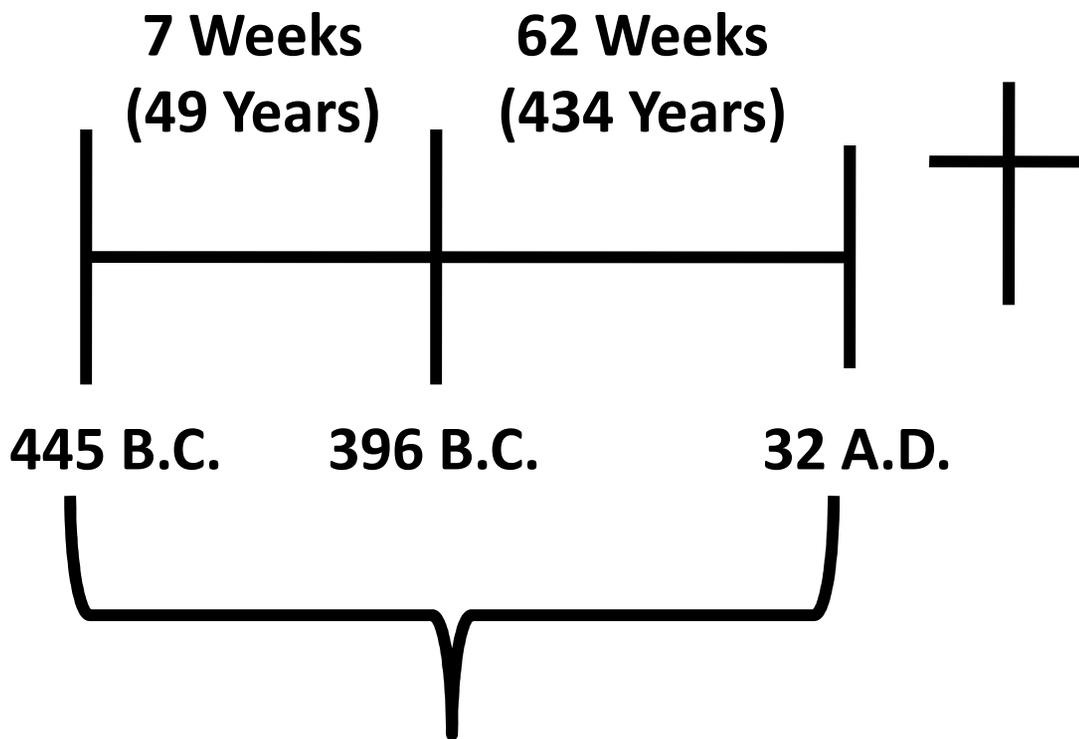
**445 B.C.**

**396 B.C.**



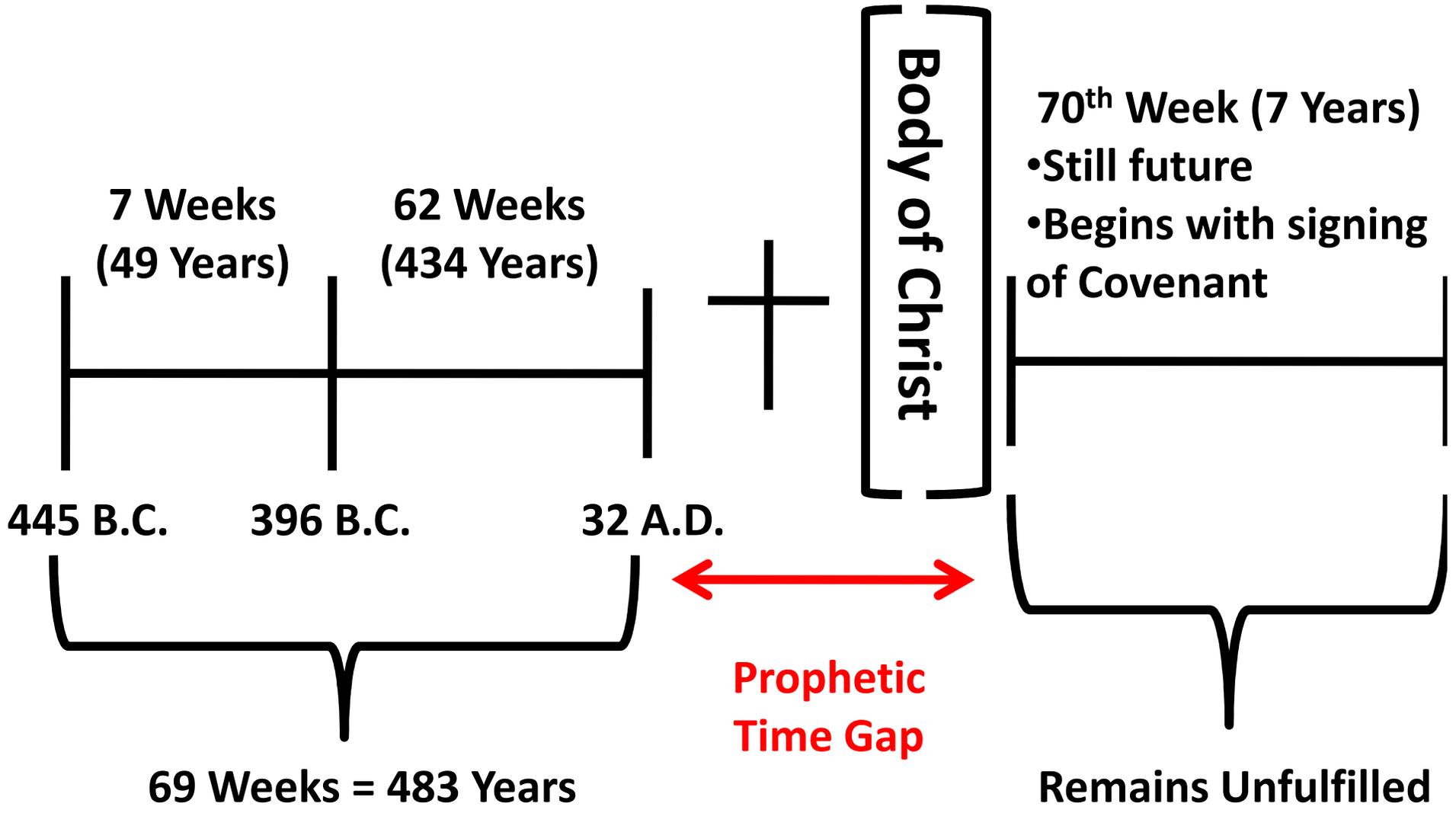


- Messiah is cut off after the 69<sup>th</sup> week ends but before the 70<sup>th</sup> week begins.
- There is a gap of an undisclosed amount of time in the prophecy.



**The Body of Christ**

- Because of Israel's unbelief God inserted a previously unpredicted time period into the prophetic sentence.
- The Dispensation of the Grace is the subject of the mystery which God kept secret since the world began.
- Reveled in the writings of Paul



## **Mark 11:1-11**

- Mark 11:11—after taking in the day's events Jesus returns to Bethany with the twelve.