

Week 7: The King Enters, the Temple Falls

Overview: Mark 11–13 is the most politically charged section of the Gospel. Jesus enters Jerusalem as a king on a donkey, clears the temple, curses a fig tree, answers every trap his opponents set, and delivers the most extended teaching in Mark – the Olivet Discourse. This message asks: what kind of king is this? And what does it mean to stay awake while the world sleeps?

Passages covered this week: Mark 11 - 13

Key Scripture: Mark 11:1-11; 13:32-37

CONTENT

Key Takeaway: Jesus enters as a king but not the kind anyone expected. He comes to cleanse, judge, and call his people to watchful faithfulness until he returns.

Key Points

- The triumphal entry (Mark 11:1–11)
 - A colt never ridden: a king's animal, but a humble one (Zechariah 9:9)
 - Hosanna – save us now. The crowd gets it right but for the wrong reasons. They want political deliverance.
 - Jesus looks around at everything and leaves. The observation is deliberate. The cleansing is the next day – he doesn't react impulsively.
- The cursed fig tree and the cleansed temple (Mark 11:12–25)
 - The fig tree: fruitless religion gets judged. The leaves without fruit is the picture of Israel's leadership.
 - Tables turned: the Court of the Gentiles has become a marketplace. The place meant for the outsiders to pray has been commercialized.
 - My house shall be called a house of prayer for all nations — the temple's purpose is access for everyone
 - The withered fig tree: faith that moves mountains. But it's anchored in prayer and forgiveness.
- Jesus answers every trap (Mark 11:27–12:44)
 - Authority questioned, Caesar's coin, resurrection debate, greatest commandment, David's son – he answers every challenge and asks one they can't answer
 - Greatest commandment: love God with everything, love your neighbor as yourself. The summary of the whole law.
 - The widow's offering: she gave everything she had. Jesus says she gave more than all the wealthy donors combined.
- The Olivet Discourse (Mark 13)
 - The temple will fall — every stone thrown down. This happened in AD 70.

- Wars, earthquakes, persecution: the birth pangs of the new age
- The abomination of desolation, the great tribulation: apocalyptic language pointing to future judgment
- No one knows the day or hour — not angels, not the Son, only the Father
- **Stay awake** (13:35–37): the closing command. Not fear, but watchful faithfulness. Live as if he could return at any moment.

Gospel Application: Jesus didn't enter Jerusalem to start a revolution with swords. He came to die. The king on a donkey is the king who will hang on a cross. And the warning to stay awake isn't anxiety – it's an invitation to live every day as people who know how the story ends and who the King is.

Key Question: Are you awake – living like Jesus is King and could return at any moment? Or are you asleep to what actually matters?

APPLICATION

Activity Suggestions

- Stay awake – give students a moment to write down what they want to be doing when Jesus returns. Spend time in discussion – are they living their lives like Jesus could return at any time?

Community Group Questions

- The crowd cried 'Hosanna' (save us) but wanted political deliverance. What do you want Jesus to save you from? Is it the same as what he came to save you from?
- Jesus cleared the temple because it had become something other than what God intended. What does it look like for religion to become empty performance? Do you see that in your own life?
- The widow gave everything she had. What does radical generosity look like for a student? Is there anything you're holding back?
- Jesus says no one knows the day or hour – not even him. How does not knowing the timing affect how you live?
- What does it mean to 'stay awake'? What would your life look like if you were fully awake to what matters?