



8. The Rewards of Discipleship | 10:28-31

- *In contrast to refusal to answer Jesus' call, the disciples left everything to follow Jesus. There appears to be a note of self-congratulation.*
- *Jesus defines Christian existence as mix of blessing & suffering, promise & persecution.*
- *Jesus assures God takes nothing away without restoring it in a new and glorious form.*
- *31 –Speaks of the reversal of every earthly graduation of rank in the age to come. It is a powerful summation of Jesus' teaching that the leader must be the servant.*

9. Third Prophecy of the Passion | 10:32-34

	1 = 8:31	2 = 9:31	3=10:33-34
Deliver to chief priests / scribes	—	(X)	X
Sentenced to death	(X)	—	X
Delivered to Romans	—	—	X
Mocked, spit upon, scourged	—	—	X
Executed	X	X	X
Resurrected	X	X	X

10. Concerning Ambition | 10:35-45

- Still think Jesus is going to Jerusalem to suffer but then rise and assume glory quickly.
- His sealing his service by sacrificing of his life for many goes beyond any teaching before.
- “Cup?” = sufferings. “Baptized?” = overwhelming disaster = death. “You do not know in requesting to share my glory, you are also requesting to share in my suffering and death.”
- Naïve reply indicates they still do not understand the depth of suffering awaiting Christ.
- Jesus’ denial to appoint honorees in his glory is consistent with his refusal to accept even the appearance of authority (10:18).
- Jesus likely had coinage of the day in view – Tiberius and Herod Philip. These gave the illusion of ruling but exploited the people. The disciples were imitating those they despised.
- Jesus will not place the vocation of the Servant in any category of earthly rulers.
- The 12 (we) are called to be a community of compassion as expressions of true worship.
- 45 –Key verse. Jesus’ veiled glory as Son of Man places the statement in terms of Messianic mission. His life and death are voluntary choices. Jesus is never a martyr.
- “Ransom” = value forfeited to pay a debt of imprisonment (carries forward OT language).
- “For the many” = Jesus, as unique Son of Man, takes the place of the many.
- Disciples were to experience this power of death in themselves (and did – 1 Jn 3:16).

Entry into Jerusalem | 11:1-11

- The story of blind Bartimaeus and the entry into Jerusalem fulfills Isaiah 29:18-19.
- Jesus himself took the initiative of preparing for this entry.
- The great messianic oracle, Zechariah 9:9 contains the 3 essential elements –
 - The entry – “See your king comes”
 - The messianic animal – “riding upon an ass, even upon a colt, the foal of an ass”
 - The jubilation of the people – “Rejoice greatly, O daughter of Zion”

Entry into Jerusalem | 11:1-11

- 1-3 – *Mark knew the King was coming into his capital city. The Messiah was coming into Jerusalem. And the Lord was entering his Temple. Yet Mark's account is strangely veiled.*
 - *Mark does not cite Zechariah but only records the events.*
 - *Crowd strewing branches before Christ is significant but does not attract Rome's attention.*
 - *Chanting Hallel Psalms (Psalms 113-118, here Psalm 118:25-26) is not messianic assertion.*
 - *After Jesus enters the city, apparently the crowds disperse.*
 - *Crowd recognizes Jesus as prophet but not as Messiah (Mat 21:11, Lk 19:41-44, Jn 12:16).*
 - *Mary's outpouring of love is not in Mark. Few suspected the suffering of Jesus (Jn 12:7-8).*
 - *Future glory of Christ descending on the Mount of Olives from Zech 14:1-9, Ezekiel 43:2-9.*
 - *Only later did the disciples recognize that Scripture had been fulfilled and the Messiah had come into Jerusalem.*
- *The entry was a veiled assertion that Jesus is the Messiah but that messiahship involved the way of humility and suffering. The Messianic Secret which pervades Jesus' entire ministry is preserved.*

Entry into Jerusalem | 11:1-11

- *The significance of the colt (note 7 verses given to it) –*
 - *Why never ridden? Because a sacrificial animal could not be put to common use (Num 19:2, Duet 21:3). This colt was specially selected for its sacred task to denote the Messiah.*
 - *Why tethered (tied up)? To fulfill Gen 49:8-11.*
 - *Note link between Gen 49:10 and Mark 11:9-10. He who comes = "Shiloh" and Jewish texts confirm this as messianic prediction.*
 - *Why resistance on the untying of the colt? Again because of Gen 49:10. The colt is tied and only the Messiah can loose it (hence there is no owner mentioned in the story).*
- *Note the significance of Gen 49:11 –*
 - *He will wash his garments in wine* = Jesus spilled his own blood first in saving the world.
 - *"His robes in the blood of grapes"* = Jesus spilling the blood of the nations second in judging the world. (Wine = joy. Grapes = wrath.)
 - *Echoes Isaiah 63:1-6 where Christ's garments are stained both in providing salvation and in executing judgment (also Rev 14:18-20). Edom = red, Bozrah = grapes.*

Entry into Jerusalem | 11:1-11

- 7-8 – *The spreading of cloaks appears to have been a spontaneous action – similar to that of Jehu (2 Kings 9:12) and Simon, last of the Hasmonean kings (1 Macc 13:51).*
- 9-10 – *The Hallel Psalms were used at Tabernacles and Passover.*
- *The form is chiastic –*
 - *Hosanna!*
 - *Blessed is he who comes in the name of the Lord!*
 - *Blessed is the coming kingdom of our father David!*
 - *Hosanna in the highest!*
- 11 – *The late hour makes sense as Jericho is 18 miles away. Jesus inspecting the Temple is not some pilgrim awestruck by it. The point is Jesus is the Lord of the Temple who must inspect its premises as to whether the purpose intended by God is being fulfilled (Mal 3:1).*

**When we see the drum-beat of “Jerusalem” in chap 11.
Then we see the entire flow of the passage.**

- Luke 13:33 – *Jesus prophesies he must die in Jerusalem.*
- Luke 13:34 – *Jesus weeps over Jerusalem as a mother weeps for her children. And prophesies desolation on the city.*
- 1 – *Jesus approaches Jerusalem and specifically the Mount of Olives.*
- 4-9 – *The King enters his capital city in the Triumphal Entry.*
- 11 – *Jesus enters Jerusalem proper and heads for the Temple and inspects it.*
- 12-14, 20-21 – *Jesus prophesies the destruction of Jerusalem using a fig tree as a type of the city.*
- 15-17 – *Jesus defends the Temple in Jerusalem. (Both are prophecies of coming judgment).*
- 18-19 – *Jesus leaves Jerusalem every evening because his first advent is to die in Jerusalem only. In his second advent he will take up residence in Jerusalem.*
- 22-24 – *Jesus teaches that Jerusalem can be saved.*
- 25 – *Jesus prophesies his forgiveness of Israel from the cross. Why? So that his Father will honor his prayer from Luke 13:34.*

The entire passage is Jerusalem, Jerusalem, Jerusalem, Jerusalem! This is key to the passage.

The Unproductive Fig Tree | 11:12-14

- 12-13 – Jesus seeking figs when it was not the season for figs and then cursing the tree seems incongruous. But this serves to heighten the disciples' curiosity of Jesus' actions.
 - Jesus expected his disciples to look beyond mere hunger and fruit trees. And his enigmatic actions led them to look for deeper meaning.
 - Means = "And the interesting thing about this is that it was not even the time for figs."
- OT prophets frequently spoke of the fig tree to refer to Israel's status before God (Jer 8:13, 29:17, Hos 9:10, Joel 1:7, Mic 7:1). And the destruction of the fig tree is associated with judgment (Hos 2:12, Is 34:4, Luke 13:6-9).
 - The fig tree is Israel and what happens to the tree happens to Israel in rejecting Messiah.
 - Note the leaves of the tree conceal that there is no fruit to enjoy.
 - So Israel welcoming their Messiah in the Triumphal Entry with false shouts and branches (only leaves) conceals that they will crucify him by the end of the week (no fruit).
- 14 – Jesus' judgment on the tree is a prophetic judgment upon the nation of Israel.

Cleansing of the Temple | 11:15-19

- 15 – There were 4 markets on the Mount of Olives where pilgrims could buy doves and other pure animals for sacrifice. There was no need for additional markets in the Temple. Buying and selling in the Temple plunged the whole nation into disobedience to God.
- Transforming the outer court into an oriental bazaar appalled Jesus by the disregard for the sacredness of an area for use by Gentiles. Court of the Gentiles was for Gentiles to pray, not sell.
- 16 – Jesus' driving out merchants and then standing guard to prevent the court from being used as a thoroughfare is an astonishing display of zeal for God's honor. This fulfilled Zech 14:20-21.
- 17 – The designation of the Temple as a House of Prayer is ancient in Scripture. But "for all nations" is in Isa 56:7 only. Here in Isaiah the blessings of salvation are extended to the Gentiles.
- 18 – Driving out the merchants confused the outer court only. So the priests did nothing.
- This act by Christ is the immediate occasion for the arrest and crucifixion of Jesus. They may have pictured Christ as an emerging Zealot who needed to be stopped to maintain peace with Rome.
- In contrast to the hostile response of the chief priests and scribes, the people were spellbound at this impressive display of authority. This is a new teaching and with authority as in 1:27.

The withered fig tree, Faith and Prayer | 11:20-25

- 20-21 – *That the tree was withered from its roots indicates the totality of its destruction. So of course, no one could eat fruit from it any longer.*
- 22-24 – *These sayings on faith and prayer occur in scattered places in other gospels. So Mark's account may have been uttered on different occasions.*
- *The corollary to faith is miracle and faith = unwavering trust in miraculous divine help. What is affirmed is God's absolute readiness to respond to resolute faith that prays.*

The withered fig tree, Faith and Prayer | 11:20-25

In my opinion ...

- *The context is the judgment of Israel and destruction of Jerusalem for rejecting Messiah.*
- *We know from Mk 10:26-27 that salvation is impossible with man, only possible with God.*
- *Jesus prays for Jerusalem before entering the city in Luke 13:34. We know the people of Israel are God's chosen people through an everlasting covenant (37X in OT, Ps 105:8-11). And that Jerusalem is the city God has ordained to bear his name forever (811X in Bible, 1 Kings 14:21, Ps chapter 48, 135:21).*
- *The idea that Jesus does not answer Peter's comment on the dead fig tree but instead breaks into a statement about faith and prayer seems incongruous.*
- *Perhaps the prayer of faith in 22-24 is prayer for salvation, and Israel specifically. And the miracles recounted are similar to "harder for a camel to go through the eye of a needle" but here apply to Israel. Israel's salvation is as difficult a moving a mountain.*
- *Yet the Lord of Hosts will accomplish it (Romans 11:25-27).*
- *And Jesus on the cross forgiving those crucifying him (Luke 23:34) is in direct application of 25-26. Jesus is asking the Father to hear his prayer for Jerusalem (Luke 13:34) and he is removing every obstacle so the Father will hear his love for Israel and save them. All of them.*