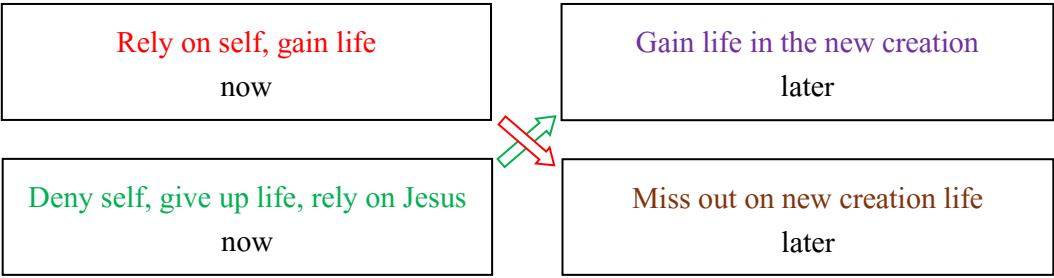
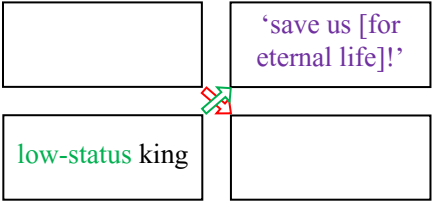


The major **reversal** paradigm for Mark 8-13 could be summed up from Mark 8:34-38:



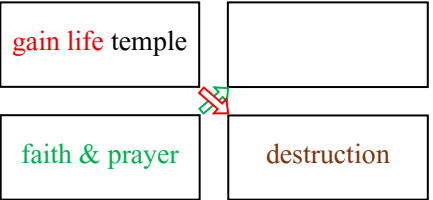
11:1-10 Apparently **low-status Jesus** actually has total power

- 11:1-6 total control over circumstances
- 11:7-10 goofy humility + acclaim + ‘save us’ = Messiah



11:11-26 Apparently **secure temple** is doomed for destruction

- 11:11 reader: what’s going on with the temple?
- 11:12-14 fruitless *fig tree* is condemned
- 11:15-18 fruitless *temple* is condemned
- 11:19-21 fruitless *fig tree* actually perishes...
- (reader: what about the fruitless *temple*...?)

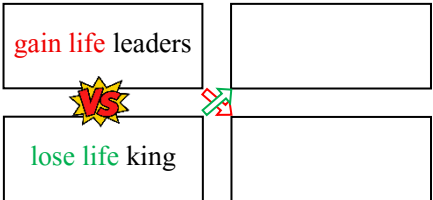


- 11:22-26 instead **rely on God**

Prayer is the opposite of self-reliance. It’s like a child saying, ‘Please help me.’

11:27-33 Apparently **powerful leaders** are exposed

- 11:27-28 apparently powerful leaders (pl.), ‘who gave you (sg.) power?’
- 11:29-30 Jesus (sg.), ‘was powerful John’s power from the most-powerful?’
- 11:31-32 apparently powerful leaders, ‘we’re trapped between:
a. the most-powerful’s power; and
b. the crowd’s power!’
- 11:33 supposedly powerful leaders retreat



Mark 8-13 section

Verses	Function	Main point
8:31-10:52	The right way to enter Jesus' kingdom	Rely on God
11:1-12:44	The wrong way to enter the kingdom	Rely on external religious credentials/respectability
13:1-37	Motivation to choose the right way	God destroyed the definitive 'wrong way' (Jewish temple)

Diagnostic questions

11:1-10 1. Lowliness

Jesus looks low-status, but is actually in complete control. Following him can likewise make us look as though we are *losing now*.

What kinds of lowliness make you instinctively think, 'this can't possibly be what winning looks like'?

11:11-26 2. Security

The Temple had history, divine mandate and immense religious prestige. For the Jews of Jesus' day, that made it easy to rely on the Temple for security.

Christians today can make the same mistake, relying on respectable things, e.g. 'I'm in a good church', 'I know my Bible', 'I am a small group leader', 'people think I'm godly'.

What makes you think, 'surely I must be all right with God, because I have *this*' or 'I cannot be right with God until I have *this*'?

11:27-33 3. Status

The things that make us feel spiritually secure (e.g. office, experience, knowledge, reputation, connections) can also become sources of power over others.

What makes you think, 'I have *this*, therefore you should listen to me' or 'I need *this*, otherwise I won't be taken seriously'?



bean & belief
small batch, deep convictions

Markan sandwich:

temple filling between two
slices of fig-tree bread.

plant-based • organic • fairly traded

14.5
— ♻ —

Getting back into the text

- 11:1-10
1. Before Jesus even appears in Jerusalem, count how many things he knows or controls in advance. Why might Mark spend six verses describing this before his entry to Jerusalem?
 2. Why does Mark tell us that no one has ever sat on the colt before? What does that detail add?
 3. What do you make of the crowd crying, 'save us!' while Jesus is riding on a colt that nobody had previously ridden on?
- 11:11-26
4. In 11:11 Jesus enters the temple, looks around at everything, and then leaves. Why include such an apparently uneventful verse?
 5. Which details make the fig tree look healthy at first glance in 11:12-14? Why might that matter for interpreting the temple?
 6. Mark goes out of his way to tell us that 'it was not the season for figs'. Why include this?
 7. Jesus quotes both Isaiah 56 and Jeremiah 7. What happens when a promise about 'all nations' is placed beside a condemnation of a 'den of robbers'?
 8. Many scholars call this a 'Markan sandwich' with the temple in the middle, fig trees as the bread. What effect does that structure have?
 9. What is striking about the chief priests and teachers fearing Jesus?
 10. Why does Mark tell us that the fig tree had withered 'from the roots'?
 11. Peter draws Jesus' attention back to the cursed tree. Why might Mark give the reader Peter's reaction rather than simply narrating the dead tree himself?
 12. After all the visual impressiveness of Jerusalem and the temple, Jesus' answer begins simply, 'have faith in God' (11:22). Why is that such a strikingly bare alternative?
 13. Why might it be a mountain specifically (11:23) that is thrown into the sea?
 14. Forgiveness suddenly appears (11:25) in a paragraph about faith and prayer. Why? How does that connect to (or clarify the meaning of) the previous verses?
- 11:27-33
15. What, if anything, is funny about the way Mark tells 11:27-33?
 16. Questions wield power by demanding a response. Which of these is more powerful, and why?
 - a. Chief priests, teachers of the law and elders, 'by what authority are you doing these things?'
 - b. Jesus, 'John's baptism – was it from heaven, or of human origin?'
 17. Read the private discussion in 11:31-32 carefully. What considerations do they take into account? What obvious consideration is completely absent?
 18. What impression of Jesus does Mark leave you with by the end of 11:33?
- Overall
19. Which detail in Mark 11 would be easiest to skim past because you already 'know the story'? Slow down over that detail. What changes if Mark included it deliberately?

³⁹ 'We can,' they answered.

Jesus said to them, 'You will drink the cup I drink and be baptised with the baptism I am baptised with, ⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.'

⁴¹ When the ten heard about this, they became indignant with James and John.

⁴² Jesus called them together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³ Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴ and whoever wants to be first must be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'

⁴⁶ Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means 'son of Timaeus'), was sitting by the roadside begging. ⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout, 'Jesus, Son of David, have mercy on me!'

⁴⁸ Many rebuked him and told him to be quiet, but he shouted all the more, 'Son of David, have mercy on me!'

⁴⁹ Jesus stopped and said, 'Call him.'

So they called to the blind man, 'Cheer up! On your feet! He's calling you.'

⁵⁰ Throwing his cloak aside, he jumped to his feet and came to Jesus.

⁵¹ 'What do you want me to do for you?' Jesus asked him.

The blind man said, 'Rabbi, I want to see.'

⁵² 'Go,' said Jesus, 'your faith has healed you.' Immediately he received his sight and followed Jesus along the road.

11 As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, ² saying to them, 'Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³ If anyone asks you, "Why are you doing this?" say, "The Lord needs it and will send it back here shortly."'

⁴ They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵ some people standing there asked, 'What are you doing, untying that colt?' ⁶ They answered as Jesus had told them to, and the people let them go.

⁷ When they brought the colt to Jesus and threw their cloaks over it, he sat on it.

⁸ Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹ Those who went ahead and those who followed shouted,

Zechariah 9:9

⁹ Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.

<u>Mark 8:31-13:37</u> Surprise #2 Jesus' kingdom is for the humble, not externally religious	<u>Mark 14:1-16:8</u> Surprise #3 The mighty eternal King Jesus did actually suffer a miserable death
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‘Hosanna!’^a

‘Blessed is he who comes in the name of the Lord!’^b

¹⁰ ‘Blessed is the coming kingdom of our father David!’

‘Hosanna in the highest heaven!’

¹¹ Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

¹² The next day as they were leaving Bethany, Jesus was hungry. ¹³ Seeing in the distance a fig-tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. ¹⁴ Then he said to the tree, ‘May no one ever eat fruit from you again.’ And his disciples heard him say it.

¹⁵ On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts. ¹⁷ And as he taught them, he said, ‘Is it not written: “My house will be called a house of prayer for all nations”^c? But you have made it “a den of robbers”’.^d

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.

¹⁹ When evening came, Jesus and his disciples^e went out of the city.

²⁰ In the morning, as they went along, they saw the fig-tree withered from the roots. ²¹ Peter remembered and said to Jesus, ‘Rabbi, look! The fig-tree you cursed has withered!’

²² ‘Have faith in God,’ Jesus answered. ²³ ‘Truly^f I tell you, if anyone says to this mountain, “Go, throw yourself into the sea,” and does not doubt in their heart but believes that what they say will happen, it will be done for them. ²⁴ Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and

Jeremiah 7:8-15

⁸ “Behold, you trust in deceptive words to no avail. ⁹ Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, ¹⁰ and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? ¹¹ Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD.

¹² Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. ¹³ And now, because you have done all these things, declares the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, ¹⁴ therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh. ¹⁵ And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim.

^a A Hebrew expression meaning ‘Save!’ which became an exclamation of praise; also in verse 10

^b Psalm 118:25,26

^c Isaiah 56:7

^d Jeremiah 7:11

^e Some early manuscripts *came, Jesus*

^f Some early manuscripts *‘If you have faith in God,’ Jesus answered, ²³ ‘truly*

<u>Mark 1:1-3:35</u> Premise Jesus really is Isaiah’s promised eternal king, but...	<u>Mark 4:1-8:30</u> Surprise #1 Most witnesses of Jesus’ miracles rejected him due to God-given blindness
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it will be yours. ²⁵ And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.”^a

²⁷ They arrived again in Jerusalem, and while Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him. ²⁸ ‘By what authority are you doing these things?’ they asked. ‘And who gave you authority to do this?’

²⁹ Jesus replied, ‘I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. ³⁰ John’s baptism – was it from heaven, or of human origin? Tell me!’

³¹ They discussed it among themselves and said, ‘If we say, “From heaven,” he will ask, “Then why didn’t you believe him?”’ ³² But if we say, “Of human origin” . . .’ (They feared the people, for everyone held that John really was a prophet.)

³³ So they answered Jesus, ‘We don’t know.’

Jesus said, ‘Neither will I tell you by what authority I am doing these things.’

12 Jesus then began to speak to them in parables: ‘A man planted a vineyard. He put a wall round it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and moved to another place. ² At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. ³ But they seized him, beat him and sent him away empty-handed. ⁴ Then he sent another servant to them; they struck this man on the head and treated him shamefully. ⁵ He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.

⁶ ‘He had one left to send, a son, whom he loved. He sent him last of all, saying, “They will respect my son.”

⁷ ‘But the tenants said to one another, “This is the heir. Come, let’s kill him, and the inheritance will be ours.”’ ⁸ So they took him and killed him, and threw him out of the vineyard.

⁹ ‘What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. ¹⁰ Haven’t you read this passage of Scripture:

“‘The stone the builders rejected
has become the cornerstone;

^a Some manuscripts include here words similar to Matthew 6:15.

Isaiah 5:1-7
⁸ “Let me sing for my beloved
my love song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.
² He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
and he looked for it to yield grapes,
but it yielded wild grapes.
³ And now, O inhabitants of Jerusalem
and men of Judah,
judge between me and my vineyard.
⁴ What more was there to do
for my vineyard,
that I have not done in it?
When I looked for it to yield grapes,
why did it yield wild grapes?
⁵ And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
⁶ I will make it a waste;
it shall not be pruned or hoed,
and briars and thorns shall grow up;
I will also command the clouds
that they rain no rain upon it.
⁷ For the vineyard of the LORD of hosts
is the house of Israel,
and the men of Judah
are his pleasant planting;
and he looked for justice,
but behold, bloodshed;
for righteousness,
but behold, an outcry!