

Mark 10:32-34 (NIV)

- 1) In this opening verse for this section, Mark gives us an indication of the emotions at play.
- 2) First, the disciples were astonished at what he had said regarding riches and entering heaven but they were probably also afraid along with the crowd.
- 3) They were becoming more and more convinced that what Jesus was telling them was true.
- 4) Either the rest of his followers also knew what Jesus had said about the events that were going to take place and they feared because of what they knew –
 - a) or, they simply sensed what was about to happen was not going to be good.
- 5) Probably, as they continued on their journey, they would occasionally stop for rest.
- 6) It is likely that during one of the rests Jesus pulled the disciples aside to tell them again what was going to happen to him in Jerusalem.
- 7) It almost seems that Jesus is trying to be insensitive in the way He is telling them – so very “matter of fact” and blunt.
- 8) However, if one considers the gravity of the situation and remembers what does take place with the disciples during the events –
 - i) their fears, their doubts, their anxiety and wondering what was going to happen and if all of what he has said would unfold –
 - ii) it is no wonder Jesus is speaking plainly.
- b) We should also bare in mind, if we look at other sections of the gospels, we know that Jesus had been relaying to them the prophesies in relation to himself so, this is what one might call “connecting the dots”.
- c) Without all this, how much worse would it have been if Jesus had not prepared them in this manner.
- d) Instead, despite the fears and doubts, they may have taken some solace in the fact that they were seeing the events unfold exactly as Jesus had told them they would.
- 9) Even with all these emotions, (along with not understanding completely), and dark predictions of what was going to happen, it doesn't appear to stop the disciples from showing their more selfish side.
- 10) Continuing in verse 35...

Mark 10:35-45 (NIV)

- 1) James and John – the sons of Zebedee – the same two that Jesus had dubbed “sons of thunder” continue to show their brashness in coming to the Lord in this way.
- 2) James and John were part of the inner circle so to speak, consisting of, in addition to themselves, Peter and on many occasions, Andrew.

Gospel of Mark – NOTES

- 3) Matthew's recording of this incident tells us that their mother was with them when this exchange took place.
- 4) It is important to note the way they asked – it is almost like they are trying to manipulate Jesus – "we want you to do for us whatever we ask."
- 5) In other words, they want Jesus to say – "of course – ask me anything and I'll give it to you".
- 6) Maybe they expected Jesus to feel like he was in the position of Herod when Herodias' daughter asked for the head of John the Baptist?
- 7) Obviously, Jesus does not go there – instead, He simply cuts to the question immediately "what do you want of me"
- 8) It is interesting to me that Jesus handles this in a way that seems almost like He is going to indulge their request – but of course, He is not.
- 9) Jesus' answer back to them is very to the point - the cup and baptism are references to the Lord's suffering.
- 10) To drink the cup is an Old Testament idiom meaning to fully experience something, in this case God's wrath.
- 11) Again, we see the disciples still had at least a glimmer of that earthly kingdom thought still there.
- 12) To sit on the left and right of the king were the two places of highest honor.
- 13) It must have been difficult for Jesus to deal with these kinds of situations as He proceeded toward Jerusalem and what was ahead of Him there but, He does – and as always, with love and patience.
- 14) Their response to His question was typical of their brash confidence –
 "Yes we can drink the cup and be baptized with the same baptism".
- 15) To end this Jesus reveals their future and at the same time gives them the answer to their request.
- 16) They will suffer as He is going to suffer BUT they will not be granted the request they have made.
- 17) Wait a minute!!! We get the pain but not the glory? – of course not what they wanted to hear.
 - a) If they even understood what they themselves were saying yes to?
- 18) Whether the other disciples picked up on this or overheard part if not all the conversation we don't know.
- 19) We do know they "became indignant" with James and John for trying to elevate themselves above the rest.
 - a) Again, the word indignant indicates real anger!!!
- 20) Obviously, the disciples have still not learned the "being a servant lesson" so Jesus then turns this incident into another teaching moment for the entire group.

Gospel of Mark – NOTES

"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."

21) This is not the first time they have had this lesson and it won't be the last.

22) Just like reinforcing their knowledge of what will be happening in Jerusalem, this is reinforcing one of those traits that these men will absolutely have to have in order to establish the church beginning not too many days in the future and lasting the rest of their lives.

23) These are hard lessons not only for them but perhaps for us as well.

Is being a servant an attitude or and action? Obvious answer BOTH

- It is saying because Jesus loved and served I will love and serve.

Which is more important – attitude or action?

- Attitude must precede action. If we serve as a requirement and not out of love and desire is it truly what we are supposed to be about?

In context of what Jesus is telling the disciples, how would you define the term "servant leader"?

24) The LABC comments on this question ...

By saying that the first will be last and the last first, Jesus changed the terms of winning and losing, as well as terms of leadership. In Jesus' kingdom, leaders are those who work toward the best interests of others, not parading their authority or lording it over others.

Servant leadership in Jesus' kingdom has a lot of the "can do" spirit in it, a big portion of "follow me to the hard work," and a huge helping of "your pile looks bigger than mine, let me help you."

Mark 10:46-50 (NIV)

- 1) This passage marks a milestone in Jesus' life and ministry.
- 2) This will be the last healing recorded in Mark's Gospel and one of the last before His death.
- 3) Jesus passed through the city of Jericho. As we have mentioned, He is on His way to Jerusalem for the last time.
- 4) The large crowd probably consisted of many who were following Jesus but also, it was likely made up of many other Jews who were just on their way to Jerusalem for the Passover.

Gospel of Mark – NOTES

- a) 5 o'clock traffic without cars.
- 5) Here, we have another of the differences in the synoptic gospels.
 - a) Matthew records that there were two blind beggars – Mark and Luke record only the one.
 - b) The same event but Mark and Luke single out one – the more vocal of the two – Bartimaeus.
- 6) A point of interest here is that Bartimaeus was very much aware of Jesus' reputation and must have to some degree believed, at least, in Jesus' healing abilities.
- 7) He was also aware of the fact that the Messiah would be a descendant of King David.
- 8) It doesn't take a great leap to say then that when he called Jesus the Son of David, he was acknowledging Jesus as the Messiah.
- 9) At any rate, the situation got Jesus' attention and He stopped and called the man to Him.
- 10) Bartimaeus leaps to his feet and goes to Jesus.
- 11) The exchange between him and Jesus is interesting:

Mark 10:51-52 (NIV)

- 12) What we see here is ***faith without sight***.
- 13) Bartimaeus had not seen or, for that matter he had perhaps not even heard Jesus speak but he knew by faith who He was and what He was capable of.
- 14) Jesus has throughout His ministry encountered many people who were in the opposite condition.
- 15) They had seen His miracles and had heard Him speak yet they were spiritually blind – ***sight without faith***.
- 16) These folks walked away – Bartimaeus on the other hand, did not – he decided to cry out to Jesus – not only as the one who would heal him but also as his Messiah!
- 17) Then he follows Jesus!
- 18) Peter speaks of this type of person in 1 Peter 1:8-9

1 Peter 1:8-9 (NIV)

- 19) We are Bartimaeus's of a sort. We are like those Peter was addressing in his letter.
- 20) What we must realize is that the entire world consists only of people who have not seen Jesus.

The only way people see Jesus and learn of Him and His Messiahship is through God's word and we who are believers. Agree / Disagree?

Does this in anyway change our perspective of our responsibility in the world?

Is it enough to "set a good example"?

Gospel of Mark – NOTES

Mark 11:1-11 (NIV)

1) Of course, as I'm sure you know, this entire incident is a fulfillment of prophesy.

Zech 9:9 (NIV)

- 2) The events that lead up to this entry are a true testimony to the omniscience of our Lord.
 - a) He had not prearranged for the animal to be there.
 - b) He had no way of knowing that the colt had not been ridden before.
 - c) He had no way of knowing other than divine knowledge that the questions that would be asked were.
 - d) He had no way of knowing the response of those questioning the taking of the colt would be as it was.
 - e) Yet – it all takes place exactly as He outlines to the two disciples He sends!
- 3) You likely have heard this called the triumphal entry – and in a manner of speaking, it was but, as MacArthur points out in his title for this section of his commentary it truly is a “False Coronation of a True King”.
- 4) The crowds that followed Jesus to Jerusalem had witnessed several miracles
 - a) Healing and salvation of the blind beggars (Bartimaeus in Mark’s description)
 - b) Conversion of Zacchaeus (Luke 19)
 - c) Resent raising of Lazarus from the dead
- 5) And for that matter, His fame had spread and even those that were already in Jerusalem were aware of His ministry.
- 6) As Jesus approached Jerusalem, the crowd’s reaction must be understood for what it was and for what it was not.
- 7) It was:
 - a) Spontaneous, and likely misplaced – again, the multitudes were not seeing the true idea of the Messiah.
 - b) They were still thinking knight on a white horse – NOT a servant or a sacrifice who will die as a sacrifice for their sins in less than a week.
 - c) This was a welcoming of their idea of a Messiah – NOT the true Messiah.
- 8) It was NOT:
 - a) A genuine expression of faith in or praise for their true King.
 - b) It was NOT a recognition of God’s Holy Son even though the scripture they quote is.
 - c) All of this is obvious, considering the fact that by Friday of this same week, many who were part of this crowd would likely be part of the same crowd crying out “Crucify Him, Crucify Him”.
- 9) However, on this Monday, they are crying “Hosannah”.

Gospel of Mark – NOTES

10) N.T. Wright says of this response:

“Hosannah” is a Hebrew word which mixes exuberant praise to God with the prayer that God will save his people, and do so right away. The beginning and end of their cheerful chant is taken from Psalm 118:25-26, which is itself all about going up to Jerusalem and the temple. The sentence that follows means, literally, “Blessed is the one who comes”; but in Hebrew and Aramaic that’s the way you say “welcome.” In the middle of the chant they have inserted the dangerous prayer: Welcome to the kingdom of our father David!

11) We don’t spread cloaks on the road for friends or even for family.

12) This would be especially true in the Middle East at this time because the roads were dusty and stony.

13) But would we do it for royalty?

14) When the Queen died sometime back, we saw mourners stand in line for 8 or 9 hours just to spend 30 seconds in front of her coffin to pay their respects.

15) They loved their queen and rightly so.

16) They knew her as a gracious wonderful lady who had dedicated her entire adult life for over 70 years to their service.

How does Jesus’ kingship call us to put ourselves out for Him?

Do we truly feel compelled to lay our cloaks on the ground in front of Him to worship at that level?

If the honest answer is no then – Why Not?

If the answer is yes then – How do we do it?

17) Finally, after the entry into Jerusalem, Mark tells us

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

18) This was a rather anticlimactic comment after the “so called” Triumphal entry.

19) As we will see however, it foreshadows the Lord’s assault on the money changers in the temple the very next day.

20) I think we must consider Jesus’ human side here. What He sees at this point is likely no different than what He sees the next day.

21) He has been thru the totally misplaced “False Coronation of a True King”.

22) He knows the hearts of all those who were laying their cloaks on the ground and the palm branches – they did not know Him for what He was – only what they wanted Him to be.

23) All of this must have been truly disappointing to Him.

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- 24) Not to mention the fact of course, that He knew His fate – rejection, abandonment, and a cruel death on a cross – all within days.
- 25) This really sets the stage for the next section's events.