

CHRISTIAN RESOURCES

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STUDY IN THE BOOK OF MARK

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By: Bishop Warwick Cole-Edwardes

MARK'S GOSPEL

<u>J.A. ALEXANDER.</u> "There are reasons why the second Gospel should be read before any other as the best introduction to the regular and systematic study....'

H.COLE. "The proven value of Mark as the teaching medium on the mission field today....."

"MARK IS NOT LIKE READING THE NEWSPAPER"

This was the reaction of one pastor from Tawala language area of Papus New Guinea on reading his first portion of the Scriptures in his mother tongue. In a day when translators seek to communicate in everyday language, I wondered if his comment might be a slur! So I asked him to explain his meaning.

"When we read the daily paper (in English) we understand a little, but it is mostly empty phrases. It has always been the same reading God's Word, until today; but Mark is different; it is beautiful."

A few days later he was still overwhelmed with joy.

"I have been like Jacob, digging big wells to get a little refreshment; now I am living beside a crystal clear stream, and the water is so refreshing."

It is our prayer that the Gospel of Mark will be read over and over again and that it will indeed be a crystal clear stream to many thirsty people.

There is then no better book to look at if we want to get a general study of Jesus and His message:

<u>VINCENT TAYLOR.</u> "Mark sets at the centre the personality of Jesus Himself and His redemptive work for man...."

Scripture quotes in text boxes are from the English Standard Version.

1. <u>THE AUTHOR</u>

The Gospel does not refer to its author, yet the authorship of Mark, the associate of Peter has never been seriously questioned.

i) <u>Son of a well-to-do lady of Jerusalem</u> whose name was Mary and whose house was a rallying point and meeting place of the early church

<u>Acts 12:12</u> "And when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark where many were gathered together."

He therefore had a godly home and upbringing.

ii) <u>Nephew of Barnabas</u>: - 1st Missionary journey Mark went with him.

<u>Acts 12:25</u> "And Barnabas and Paul returned from Jerusalem when they had fulfilled their ministry and took with them John whose surname was Mark."

He was very young and when danger approached - went home

<u>Acts 13:13</u> "They came to Perga in Pamphylia and John departed from them and returned to Jerusalem."

But must have been a very keen believer - this led to a division between Paul and Barnabas but we read that Paul was later reconciled to Mark.

<u>2 Tim 4:11</u> "Take Mark and bring him with you, for he is a most useful servant to me..."

iii) <u>Could have been imprisoned with Paul.</u>

Col. 4:10 "and Mark, the cousin of Barnabas...."

So the one man Paul wanted near the end was Mark

iv) <u>Tradition</u> says he founded the Church in Alexandria

11. DATE AND PLACE OF WRITING:

It is generally agreed among scholars that Mark was the first Gospel written.

Irenaeus "after the departure of Peter and Paul" - AD 68.

We cannot be 100% sure, but is between AD 55 - 60

Most scholars today say that it was written from ROME, here A.M. Stibbs and

F.W. Beare agree. Other suggestions put forward are: Alexandria, Caesarea, Syrian Antioch. But Rome is best

<u>1Peter 5:13</u> "the Church that was in Babylon, elected together with you, salute you, and so does Mark my son...."

111. <u>RELATIONSHIP WITH PETER:</u>

Papias (AD 70 - 130) says that behind Mark there is the preaching and authority of Peter.

"Mark who was Peter's interpreter, wrote down accurately, though not in order, all that he recollected of what Christ told, said or did. For he was not a hearer of the Lord or a follower of His. He followed Peter as I have said, later and Peter adopted his instructions to practical needs, without any attempt to give the Lord's words systematically. So that Mark was not wrong in writing down some things in this way from memory, for his one concern was neither to omit nor to falsify anything that he had heard...."

1V. <u>CHARACTERISTICS:</u>

- i) The shortest of all the Gospels
- ii) Much vividness on details
- iii) Our Lords discourses are omitted or compressed
- iv) Few references to the Old Testament
- v) Not great attention to chronology
- <u>BERNARD.</u> Bampton Lectures "it is the Gospel of action, rapid, vigorous and vivid centering at once on the Lord's official and public career, it bears us from one mighty deed to another with a peculiar swiftness of movement and yet with a life of picturesque detail"

COMMENTARY

1. <u>THE PREPARATION:</u> (1: 1-13)

A. <u>THEME</u> (1:1-1)

1.1) "The beginning of the Gospel of Jesus Christ the Son of God...."

GOSPEL = EVANGELION = the good news.

The Gospel includes a <u>description of</u> His life, friends, deeds, death, resurrection - EVERYTHING ABOUT HIM.

Everything leads us to worship and praise.

1.2) It is then a <u>message</u> of salvation, of hope, of joy.

It is not then what we must do, but what God has already done for us on the Cross.

<u>J.C. Ryle</u> "There is always music in the word, hope in it, comfort in it, gladness in it, a song to cheer the heart and renew the courage."

"Of Jesus Christ the son of God...."

JESUS	- Hebrew form -	Joshua	JEHOVAH IS SALVATION
	- Aramaic form -	Geshua	JEHOVAH IS SALVATION
<u>Matt 1: 21</u>	"Thou shalt call His n	ame Jesus for Ho	e will save the people from their sins"
	So Jesus then means	<u>SAVIOUR</u>	- <u>1 Tim 1:15</u> - <u>John 3:17</u>
	Nor can the me	a sing nor head ca emory find a sweet aame O! Saviour o	ter sound
<u>CHRIST</u>	- Not a proper name		anslated into Greek from Hebrew /IESSIAH means <u>ANNOINTED</u>
	So Jesus is the A	nointed One - -	PROPHET PRIEST KING
SON OF	GOD - a divine p - partakes - virgin bi	of Godhead - pr	e-existent

This is what Mark's gospel is all about

B. <u>THE MINISTRY OF JOHN THE BAPTIST.</u> (1:2-8)

As it is written in Isaiah the prophet,^[a]

"Behold, I send my messenger before your face, who will prepare your way,

³ the voice of one crying in the wilderness: 'Prepare^[b] the way of the Lord, make his paths straight,'"

⁴ John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵ And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁶ Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ⁷ And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. ⁸ I have baptized you with water, but he will baptize you with the Holy Spirit."

J.C.Lambert.

"no mortal man was ever praised so greatly as he whom Jesus described as a burning and shining light, as one who was much more than a prophet, and of whom Jesus said - among them that are born of woman there has not arisen a greater than John the Baptist."

THE MAN

i) burning <u>convictions</u>

ii) <u>discipline</u>

place = wilderness between Judea and Dead Sea clothes food

iii) humility

<u>Calvin</u> "to be raised from depths of degradation and to be made sons of God, and thus exalted to such an inconceivable elevation and dignity, does and must produce humility and meekness."

THE MESSAGE

Repentance and remission of sins	v.4
Confession of sins	v.5

Pointed people to Christ v.7

C. <u>THE BAPTISM OF JESUS</u>

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven, "You are my beloved Son;^[a] with you I am well pleased."

This was important for 4 reasons:

- i) <u>IDENTIFICATION:</u>
- <u>C. Morgan</u> "His was a baptism of repentance, his also was a baptism of confession of sins. In that hour He repented, He confessed sins. But the repentance was not for Himself, the sins were not His own. In that hour He <u>identified</u> Himself with the multitude who had been thronging out to baptism, identified Himself with them in their consciousness of sin, in repentance for it, in confession of it"

ii) <u>MOMENT OF DECISION:</u>

- <u>Rawlinson</u> "Jesus recognized His appointed hour. It was the moment when He decided once for all to cut the cable and launch out into the deep."
 - iii) **DIVINE APPROVAL**:

"Thou art My beloved Son in whom I am well pleased."

iii) <u>ANNOINTING</u>

"...and the Spirit descending upon Him like a dove."

D. <u>THE TEMPTATION OF CHRIST.</u> (v.12-13)

¹² The Spirit immediately drove him out into the wilderness. ¹³ And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

(Note)

The Spirit drove Him into the wilderness - under His control Tempted by Satan - Power : Subtlety i) cause Jesus to doubt - Sonship - Father's care - Easier than cross ii) resort to spectacular means

iii) compromise

TREMENDOUS LESSONS

- resist Satan by Scripture
- Jesus tempted as we are understands
- no compromise

II <u>THE GALLILEAN MINISTRY:</u> (1:14-9:50)

(a) <u>OPENING MINISTRY</u> (1: 14-20)

As soon as Jesus commences we read that John is imprisoned, But Jesus states his message:

v.5 "the time is fulfilled and the Kingdom of God is at hand, repent ye and believe the Gospel..."

Time is fulfilled Gal 4:4

Kingdom of God:	-	great and glorious futur Kingdom now present	e kingdom
		REQUIREMENTS: -	repentance faith

Jesus now chooses his Disciples

¹⁴Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

Jesus Calls the First Disciples

¹⁶ Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. ¹⁷ And Jesus said to them, "Follow me, and I will make you become fishers of men."^{[a] 18} And immediately they left their nets and followed him. ¹⁹ And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. ²⁰ And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

Jesus Begins His Ministry

Montgomery: "One man can loose me a battle..."

What were they:

Matt. Henry - "the instruments Christ chose to employ in setting up Hs Kingdom were the weak and foolish things of the world, not called from the great Sanhedrin, or from the schools of the Rabbis, but picked up from the tarpaulins of the sea side."

What were they doing: - doing work

CALL - "Follow me and I will make you fishers of men...."

<u>(b)</u>	<u>MINISTRY</u>	IN CAPERNAUM:	(1:21-34)
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Here is the way Jesus would have spent the Sabbath Day:

Morning: (v.21-28) "and straight away on the Sabbath Day He entered into the Synagogue and taught..."

Stresses the importance of Church worship - taught with authority

- a) Mannerb) Message
- c) Man

<u>C.Morgan:</u> *"it was not the authority of Law, it was not the authority of manner – it was the authority of noted, eternal truth, uttered through an absolutely perfect man..."*

While worshipping - demon possessed man			-]	Sin depravity Power of Satan Sovereignty of God
Afternoon:	(v30-31)	after worship to	o a home	
		Mother-in-law	<u>Philips</u> :	"and they lost no time in telling Jesus about her"
Evening:	(v32-34)	healing	alwa	ys abounding in the work of G

(c.) WIDER MINISTRY IN GALILEE (1:35-45)

(v.35) "and in the morning, rising up a good while before day, - He went out and departed into a solitary place and there prayed."

<u>Henry Martyn:</u> - "I see how great are the temptations of a missionary to neglect his own soul apparently continuously employed for God. My heart has been growing more hard and proud. Let me be taught that the first great business honour is not the fulfillment of the great commission, but the sanctification of my own soul - so shall I be rendered more capable also of performing the duties of the ministry in a solemn and holy manner it is more my duty to remember the words - take heed to thyself then to take heed to the flock."

Filled with power He then heals the leper:

- banished from fellowship
- live outside the camp
- tattered clothes
- cry unclean, unclean

God.

(d) <u>GROWTH OF OPPOSITION</u> (2:1-3:6)

Just a very general note here:

<u>Scribes</u>	8 9 19	Now Rabbis, Law teachers, expounded Law,		
<u>Pharise</u>	es: Society of scribes and lay Convert people to Judaism Preserve Judaism through la	ws		
i)	HEALING OF PARALISED MAN	(2:1-12)		
	Brought friend to Jesus -	Andrew and Peter Philip and Nathaniel	Jn. 1:41 Jn. 1:45	

<u>M. Henry:</u> - "true faith and strong faith may work variously, conquering sometimes the objections of reason, sometimes those of sense but however manifested, it shall be accepted and approved by Jesus Christ".

ii) <u>THE CALL OF ALPHAEUS</u> (v.13-17)

Jesus Calls Levi

¹³ He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. ¹⁴ And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

¹⁵ And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. ¹⁶ And the scribes of^[a] the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, "Why does he eat^[b] with tax collectors and sinners?" ¹⁷ And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."

Tax collectors

Politicians

Eating with sinners

A Question About Fasting

¹⁸ Now John's disciples and the Pharisees were fasting. And people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" ¹⁹ And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. ²⁰ The days will come when the bridegroom is taken away from them, and then they will fast in that day. ²¹ No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. ²² And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins."^[c]

Both the Pharisees and John's disciples used to fast and so they now ask why Jesus' disciples don't fast.

No old Judaism rules into new Christianity

iv. <u>CONTROVERSIES OVER THE SABBATH</u> (2:23-3:6)

Plucking corn

Here Jesus explains how because He is the Son of Man only He determines what is lawful. Then there followed the incident when Jesus heals the man's crippled hand on the Sabbath......

indicating Sabbath was for doing good and not a burden.

<u>v.4</u> "is it lawful to do good on the Sabbath days or to do evil, to save life or to kill. But they held their peace.

E. <u>CALLING OF TWELVE - FURTHER MINISTRY IN GALLILEE</u>

			(3:7-7:23)
(i)	PREACHING AND HEALING	(3:7-12)	

The opposition mounting as well as the following - Jerusalem - Idumea And here He gets into the Word to preach and teach - Tyre - Sidon

⁹ And he told his disciples to have a boat ready for him because of the crowd, lest they crush him, ¹⁰ for he had healed many, so that all who had diseases pressed around him to touch him. ¹¹ And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God." ¹² And he strictly ordered them not to make him known.

The Twelve Apostles

¹³ And he went up on the mountain and called to him those whom he desired, and they came to him. ¹⁴ And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach ¹⁵ and have authority to cast out demons. ¹⁶ He appointed the twelve: Simon (to whom he gave the name Peter); ¹⁷ James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); ¹⁸ Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot, ^[b] ¹⁹ and Judas Iscariot, who betrayed him.

Ist - fellowship 2nd - sent out 3rd - given power

(iii) <u>OPPOSITION IN CAPERNAUM</u> (3:20-35)

Verdict of his friends:	v.21	"He is beside himself	??
Verdict of the of the Scrib	bes v.32		Chief of devils god of flies god of filth

Ends off with the sin that has no forgiveness.

v.29 "but he that shall blaspheme against the Holy Spirit hath never forgiveness and is in danger of eternal damnation."

(iv) <u>PARABLES OF THE KINGDOM:</u> (4:1-34) Sower: 4:1-25 Seed growing secretly 4:26-29 Grain of mustard seed y.30-32

(v) <u>MINISTRY AROUND THE SEA OF GALLILEE</u> (4:35-5:43)

Here we see how the faith of the disciples was tested.

- a) storm they cannot master (4:35-41)
- v.41 "what manner of man is this that even the wind and the sea obey Him."

b) demoniac they cannot control (5:1-20) - 5:19

c)	girl they could not raise	(5:21-24)
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(35-43)

faith = only lay hands

And a great crowd followed him and thronged about him. ²⁵ And there was a woman who had had a discharge of blood for twelve years, ²⁶ and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. ²⁷ She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. ²⁸ For she said, "If I touch even his garments, I will be made well."

d) woman they could not heal

(5:25-34)

vi) <u>REJECTED IN NAZARETH</u> (6:1-6)

Jesus Rejected at Nazareth

6 He went away from there and came to his hometown, and his disciples followed him. ² And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands? ³ Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. ⁴ And Jesus said to them, "A prophet is not without honor, except in his hometown and among his relatives and in his own household." ⁵ And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. ⁶ And he marveled because of their unbelief.

And he went about among the villages teaching.

vii) <u>MISSION OF THE TWELVE</u> (6:7-13)

Jesus Sends Out the Twelve Apostles

⁷ And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸ He charged them to take nothing for their journey except a staff—no bread, no bag, no money in their belts—⁹ but to wear sandals and not put on two tunics.^[a] ¹⁰ And he said to them, "Whenever you enter a house, stay there until you depart from there. ¹¹ And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them." ¹² So they went out and proclaimed that people should repent. ¹³ And they cast out many demons and anointed with oil many who were sick and healed them.

Call.... He called unto him the twelve

Commission.... Began to send them forth 2 x 2

Gave power.... He gave them power over unclean spirits

Provision promised.....

viii) MURDER OF JOHN THE BAPTIST (6:14-29)

- v.20 "for Herod feared John knowing that he was a just man and holy and observed him, and when he heard him, he did many things, and heard him gladly"
 - JOHN HOLY - JUST - BOLD FOR TRUTH

<u>Prayer Book:</u> "Almighty God by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way for Thy Son our Saviour by preaching of repentance - make us so to follow His doctrine and Holy life, that we might truly repent according to his preaching and after his example

- i) constantly speak the truth
- ii) boldly rebuke vice
- iii) patiently suffer for truths sake through Jesus Christ our Lord.

ix) <u>FEEDING OF 5000</u> (6:30-44)

In this story **Philip** was a confessing Christian but practicing atheist

x) <u>WALKING ON THE WATER</u> (6:45-56)

Jesus Walks on the Water

⁴⁵ Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶ And after he had taken leave of them, he went up on the mountain to pray. ⁴⁷ And when evening came, the boat was out on the sea, and he was alone on the land. ⁴⁸ And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night^[g] he came to them, walking on the sea. He meant to pass by them, ⁴⁹ but when they saw him walking on the sea they thought it was a ghost, and cried out, ⁵⁰ for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart; it is I. Do not be afraid." ⁵¹ And he got into the boat with them, and the wind ceased. And they were utterly astounded, ⁵² for they did not understand about the loaves, but their hearts were hardened.

xi) <u>CONTROVERCY AND CEREMONIAL CLEANSING</u> (7:1-23)

Here we see clearly a picture of degraded Jewish religion

"This people honors me with their lips, but their heart is far from me;
⁷ in vain do they worship me, teaching as doctrines the commandments of men."

⁸ You leave the commandment of God and hold to the tradition of men."

<u>Matthew Henry:</u> "they rested on the outside of all this religious exercise and thus hearts were not right with God in them, and this was worshipping God in vain for neither was He pleased with such scam devotions nor were they profited by them...."

Here is a description of the human heart.

²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³ All these evil things come from within, and they defile a person."

F. <u>IN TYRE AND SIDON</u> (7:24-30)

Here we read of the story of the persevering woman.

G. <u>IN NORTH GALILEE</u> (7:31-9:50)

- i) <u>Deaf and dumb man healed:</u> (7:31-37)
 - v.31 "and again departing from the coasts of Tyre and Sidon, He came unto the Sea of Galilee and into the region of the Decapolis

and the man was healed.

- ii) <u>Four thousand fed</u> (8:1-10)
- iii) <u>Relationship with the Pharisees</u> (8:11=21)

¹¹ The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. ¹² And he sighed deeply in his spirit and said, "Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation." ¹³ And he left them, got into the boat again, and went to the other side.

The Leaven of the Pharisees and Herod

¹⁴ Now they had forgotten to bring bread, and they had only one loaf with them in the boat. ¹⁵ And he cautioned them, saying, "Watch out; beware of the leaven of the Pharisees and the leaven of Herod."^{[b] 16} And they began discussing with one another the fact that they had no bread. ¹⁷ And Jesus, aware of this, said to them, "Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? ¹⁸ Having eyes do you not see, and having ears do you not hear? And do you not remember? ¹⁹ When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." ²⁰ "And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." ²¹ And he said to them, "Do you not yet understand?"

iv) <u>Blind man from Bethsaida</u> (v.21-26)

v) <u>Confession and Transfiguration</u> (8:37 – 9:10)

Confession - count cost

³⁴ And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. ³⁵ For whoever would save his life^[d] will lose it, but whoever loses his life for my sake and the gospel's will save it. ³⁶ For what does it profit a man to gain the whole world and forfeit his soul? ³⁷ For what can a man give in return for his soul? ³⁸ For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

TRANSFIGURATION

vi) <u>Passion foretold</u> (9:11-50)

"Malachi's prophecy had actually been fulfilled not to be sure literally and figuratively named in John the Baptist who because he went forth in Spirit and power of Elijah deserved to be called Elijah."

Matt. 17:11-13; Matt. 11:10-14; Luke. 1: 17; 7-27

- i) question re Elijah (v.11-13) Mal. 3:1; 4:6
- ii) the healing of the boy with an evil spirit (v.14-29) man & son

iii) <u>Passion predicted</u> (v.30-32)

iv) <u>Jealousy among disciples</u> (v.33-40)

Who Is the Greatest?

³³ And they came to Capernaum. And when he was in the house he asked them, "What were you discussing on the way?" ³⁴ But they kept silent, for on the way they had argued with one another about who was the greatest. ³⁵ And he sat down and called the twelve. And he said to them, "If anyone would be first, he must be last of all and servant of all." ³⁶ And he took a child and put him in the midst of them, and taking him in his arms, he said to them, ³⁷ "Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me."

v) <u>Stumbling blocks</u> (v.41-48)

⁴² "Whoever causes one of these little ones who believe in me to sin,^[g] it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. ⁴³ And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell,^[h] to the unquenchable fire.^{[i] 45} And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. ⁴⁷ And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, ⁴⁸ 'where their worm does not die and the fire is not quenched.'

III. <u>THE JOURNEY TO JERUSALEM</u> (10:1-52)

A) <u>INCIDENTS ALONG THE WAY</u> (10:1-31)

i) teaching ministry (v.1)

And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again. And again, as was his custom, he taught them.

ii) question of divorce (v.2-12)

And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" ³ He answered them, "What did Moses command you?" ⁴ They said, "Moses allowed a man to write a certificate of divorce and to send her away." ⁵ And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. ⁶ But from the beginning of creation, 'God made them male and female.' ⁷ 'Therefore a man shall leave his father and mother and hold fast to his wife,^{[a] 8} and the two shall become one flesh.' So they are no longer two but one flesh. ⁹ What therefore God has joined together, let not man separate."

¹⁰ And in the house the disciples asked him again about this matter. ¹¹ And he said to them, "Whoever divorces his wife and marries another commits adultery against her, ¹² and if she divorces her husband and marries another, she commits adultery".

iii) <u>Receiving little children</u> (v.13-16)

v.13) ... "and the disciples rebuked them that brought them but when Jesus saw it, He was very displeased and said unto them, suffer the little children to come unto Me and forbid them not for of such is the Kingdom of God...."

iv) <u>Rich young ruler.</u> (v.17-27)

v) <u>Forsake all and take up cross</u> (v.28-31)

²⁸ Peter began to say to him, "See, we have left everything and followed you." ²⁹ Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, ³⁰ who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. ³¹ But many who are first will be last, and the last first."

<u>Helen Rosevere</u> "if Jesus is God and can lay down His life for me, then no sacrifice is too great for me to make for Him...."

B) <u>PREDICTION OF THE PASSION</u> (10:32-45)

³² And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, ³³ saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. ³⁴ And they will mock him and spit on him, and flog him and kill him. And after three days he will rise."

this is followed by the question of the sons of Zebedee.....

v.45) "for the Son came not to be saved but to save, and to give His life as a ransom for many"

C) <u>HEALING OF BARTIMAEUS</u> (10:46-52

⁴⁶ And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. ⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" ⁴⁸ And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" ⁴⁹ And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; he is calling you." ⁵⁰ And throwing off his cloak, he sprang up and came to Jesus. ⁵¹ And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." ⁵² And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

<u>IV</u> THE JERUSALEM MINISTRY OF OUR LORD (11:1-13:27)

(A) ENTRY INTO JERUSALEM (11:1-26)

i) <u>Triumphal entry</u> (v.1-11)

And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. ⁸ And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. ⁹ And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰ Blessed is the coming kingdom of our father David! Hosanna in the highest!"

¹¹ And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Jesus Curses the Fig Tree

¹² On the following day, when they came from Bethany, he was hungry. ¹³ And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.

iii) <u>cleansing of the temple</u>	(v.15-19)	(Mal.3:1)
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iv) <u>meaning of parable re fig tree</u> (v.20-26)

B. <u>DEBATES</u> (11:27-12:44)

i) <u>Christ's authority</u> (11:27-33)

v.28) "and say unto Him, by what authority doest thou these things, and who gave thee this authority to do these things...". John

ii)	<u>Wicked husbandman</u>	(12:1-12)
iii)	Tribute to Caesar	(12:13-17)

Paying Taxes to Caesar

¹³ And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. ¹⁴ And they came and said to him, "Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances, ^[C] but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?" ¹⁵ But, knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a denarius^[d] and let me look at it." ¹⁶ And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." ¹⁷ Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.

iv) <u>Question of Sadducees re marriage</u> (v.18-27)

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" ²⁹ Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. ³⁰ And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' ³¹ The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." ³² And the scribe said to him, "You are right, Teacher. You have truly said that he is one, and there is no other besides him. ³³ And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." ³⁴ And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any more questions.

vi) <u>David's son</u> (12:35-37) vii) Widow's two mites (v.41-44)

⁴¹ And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. ⁴² And a poor widow came and put in two small copper coins, which make a penny.^{[f] 43} And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box.⁴⁴ For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on."

C. <u>OLIVET DISCOURSE - LITTLE APOCALYPSE</u> (13:1-27)

- i) <u>doom of the temple</u> (v.1-4)
- ii) <u>warning to disciples</u> (v.5-13)

⁹ "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. ¹⁰ And the gospel must first be proclaimed to all nations. ¹¹ And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. ¹² And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. ¹³ And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

iii)	two great forthcoming events	(v.14-27)
	a) destruction of Jerusalem	(v.14-23)
	b) the coming of the Lord	(v.24-27)

(v.25-37)

No One Knows That Day or Hour

watchfulness

iv)

³² "But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Be on guard, keep awake.^[a] For you do not know when the time will come. ³⁴ It is like a man going on a journey, when he leaves home and puts his servants^[b] in charge, each with his work, and commands the doorkeeper to stay awake. ³⁵ Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows,^[c] or in the morning—³⁶ lest he come suddenly and find you asleep. ³⁷ And what I say to you I say to all: Stay awake."

Matt Henry"take ye heedof everything that would indispose you for
your masters coming, watch for His coming that it may not at
anytime be a surprise to you and PRAY
for that grace
which is necessary to qualify you for it, for you know not
when the time is"

V. <u>THE PASSION</u> (14:1 – 15:47)

a) <u>Last supper</u> (14:1-25)

²² And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." ²³ And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. ²⁴ And he said to them, "This is my blood of the^[c] covenant, which is poured out for many. ²⁵ Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

b) <u>The arrest</u> (14:26-52) Gethsemane

v.50 "and they all forsook Him and fled..."

v.51-52 re Mark

c) <u>Trials</u> (14:53-65)

i)	before High Priest (v.53-65) -	followed by <u>Peter's</u>
		<u>denial</u>
ii)	before Pontius Pilate (15:1-15)	- Barnabas

Pontius Pilate in turn sends Jesus to Herod who in turn returns Jesus to him - question of Barnabas

d) <u>The crucifixion and burial</u> (15:16-47)

<u>J.C. Ryle</u> re believers "all that they have and are and hope for, may be traced up to the doing and dying of the Son of God. Through His condemnation they have been acquitted Through His suffering they have peace Through His shame they have glory Through His death they have life Their sins are imputed to Him, His righteousness is imputed to them ..."

this then is followed by the burial

VI. <u>THE RISEN LORD:</u> (16:1-8)

The Resurrection

16 When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" ⁴ And looking up, they saw that the stone had been rolled back—it was very large. ⁵ And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. ⁶ And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. ⁷ But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." ⁸ And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

i) <u>the great Commission</u> (v.9-20)

¹⁵ And he said to them, "Go into all the world and proclaim the gospel to the whole creation. ¹⁶ Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ¹⁷ And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; ¹⁸ they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover."

¹⁹ So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. ²⁰ And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]

Inescapable - Imperative

Matthew Henry:	"they must make it the business of their lives to send
	these glad tidings up and down the world with all
	possible fidelity and care, not as an amusement or
	entertainment, but as a solemn message from God to
	man, and an appointed means of making men happy

Trust = saved / Not = damned