

A Contentious Arrival

Mark 11:1-19

1. _____ Declaration (v. 1-11)
 - a. _____ of two disciples
 - b. Commissioning of a _____
 - i. Denotes _____
 - ii. Denotes _____
 - c. _____ proclamation
 - i. Fulfills the _____ (Genesis 49:8-12)
 - ii. Fulfills the _____ (Psalm 118:19-27)
 - iii. Fulfills the _____ (Zechariah 9:9)
2. _____ Demand (v. 12-14)
 - a. Symbolic for _____
 - b. Showing a great _____
 - c. Sad _____ status
 - i. Lacking _____
 - ii. Lacking _____
3. _____ Display (v. 15-19)
 - a. _____ in the temple
 - b. _____ display of greed
 - c. Call to return to _____
 - d. Chief priests' _____ of Jesus
 - e. Crowds' _____ at Jesus

“The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes o him; and to him shall be the obedience of the peoples. Binding his foal to the vine and his donkey’s colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.” (Genesis 49:10-11)

Quote from R. T. France on Mark 11:1-25

“Jesus’ arrival in Jerusalem, for the first and only time in Mark’s narrative, and at the end of a lengthy account of the journey from the north, makes a climactic moment in the story. In the period leading up to the Passover festival, when large numbers of other pilgrims would have been making their way into the city, it might have been possible for Jesus and his disciples to arrive quite inconspicuously if they had so wished. Instead, by means of two dramatic actions (the royal procession outside the city walls and the demonstration in the temple) Jesus makes sure that his arrival is noticed. Both actions claim a unique status and authority for Jesus, and neither is calculated to win the goodwill of the religious authorities; a direct challenge to Jesus’ credentials will quickly follow (11:27-33). In introducing this third act in this way, Mark allows his readers no doubt that this is the beginning of a decisive confrontation, in which neither side will be in a mood to compromise.

“The procession towards Jerusalem and the attack on the temple traders are blatantly public acts which effectively throw down the gauntlet to the Jerusalem authorities and force them to respond. Mark also interweaves with the second of these events a curious incident, the withering of the fig tree, which takes place away from the crowd and the authorities, but which conveys in pictorial form an equally vehement repudiation of the status quo. For those who can appreciate its symbolism, it points forward to the radical teaching of chapter 13 on the terminal decline and replacement of the Jerusalem regime, focused in the failure and the coming dissolution of temple worship. The drastic implications of Jesus’ public actions are thus reinforced for Mark’s readers by this more private gesture, and the whole complex of three symbolic actions sets the scene for the bitter and ultimately fatal conflict which will all follow.”

Read through the Bible in a year!

Mar 28: **Judges 4-6; Luke 4:31-44**

Apr 1: **Jdgs 13-15; Luke 6:27-49**

Mar 29: **Judges 7-8; Luke 5:1-16**

Apr 2: **Jdgs 16-18; Luke 7:1-30**

Mar 30: **Judges 9-10; Luke 5:17-39**

Apr 3: **Jdgs 19-21; Luke 7:31-50**

Mar 31: **Judges 11-12; Luke 6:1-26**

*** Lord willing, all who complete the reading at the end of the year will be invited to a dinner and celebration at the end of the year!***