



NEW TESTAMENT  
CHRISTIAN CHURCHES OF AMERICA, INC.

## THE MINISTRY IN JERUSALEM & JUDEA MARK 10:1-13:37

### Mark 10

#### Jesus and the Pangs of Divorce

**Mark -10:1-12** In this day of multiple marriages, the church must proceed with caution. The holiness of the divine commandment must never be compromised. At the same time, the compassion and gentleness of the divine nature must never be violated.

#### "Jesus Loves the Little Children of

**the World"-Mark 10:13-16** It is appropriate that the story of Jesus and the children should follow his teaching on divorce as children are often among the first casualties of a broken home.

**The Difficulty and Delight of Discipleship-Mark 10:17-31** The story of the rich young ruler (Matthew 19:22; Luke 18:18) fires the imagination. There may be no "respect of persons" (1 Peter 1:17) with God, but there is with man. This man who came running to Jesus lacked nothing which men generally seek with a passion - the vitality of youth, the security of riches, and the prestige of influence. Jesus gave him a lesson on the cost of discipleship. The rich man turned away in poverty and the disciples remained to receive the promise of immeasurable riches.

**The Final Passion Prediction-Mark 10:32-34** We have in this passage a priceless glimpse of a party of Jewish pilgrims going up to Jerusalem for the exciting Feast of the Passover. Jesus leads the way, with the disciples following. The party included other pilgrims as well. An air of amazement and fear permeates the group. Jesus strides ahead with almost a fierce determination, but the disciples do not understand His words or His spirit.

**The Struggle for Recognition Mark-10:35-45** Once more the contest for position among the Twelve emerges. It is not a pretty sight. James and John, as well as their mother (Matthew 20:20-21) may appear in a poor light, but so do the other disciples who resented the self-seeking of them. Jesus in reality accepted the ambition of the disciples and gently lead them to an improved understanding of themselves and of the facts of life. Indeed, He offered guidelines for personal fulfillment and the way to greatness.

**Blindness Then and Now-Mark 10:46-52** The story of blind Bartimaeus is moving and meaningful. Sightlessness is a dreadful affliction. The restoration of sight is a priceless blessing.



## Mark 11

**The Triumphal Entry and Its Meaning-Mark 11:1-11** What we see in the Triumphal Entry is in sharp contrast to what we observed throughout the ministry of Jesus in Galilee. During that period Jesus made every effort to keep His Messiahship secret. Now Jesus approaches the city of Jerusalem, openly asserting His Messiahship; albeit with biblical symbolism. How awesome that approach must have been! He came into His own, and His own received Him not!

**The Reality and Sternness of Divine Judgment-Mark 11:12-19** Jesus returned to the city with a sense of purpose and destiny. He had taken stock of the Temple area on the previous evening and must have come with a plan. The circumstances leading to the withering of the fig tree are puzzling until the event is seen as a prophetic parable in action. The situation was ominous.

**A Helpful Lesson from a Helpless Tree-Mark 11:20-26** According to Mark's chronology of the Passion Week, it was now Tuesday morning when Jesus and the Twelve returned to Jerusalem from their haven in Bethany. The disciples were startled when they saw the fig tree which Jesus had rebuked the day before. 'Master, behold, the fig tree which thou cursedst is withered away!' Have faith in God!

**The Contest over Authority-Mark 11:27-33** The conflict between Jesus and the leaders of Judaism was rapidly coming to a head. When He had cast out of the Temple area those who sold, Jesus had touched an exposed nerve: money. The chief priests, the scribes, and the elders accosted Jesus as He was walking in the Temple (27). Their attempt to discredit His credentials, however, resulted in the impeachment of their own authority.

## Mark 12

**Divine Judgment: A Serious Contemporary Blind Spot-Mark 12:1-12** Jesus tells a story. We know it as the parable of the wicked husbandmen. Some call the story an allegory. The message is powerful. It is needed today: rejection of the will of God brings disaster and judgment. That is a serious contemporary blind spot.

**Hostile Groups with a Common Cause-Mark 12:13-17** The authorities, who were looking for a way to kill Jesus, now tried another approach. They sent representatives of two otherwise hostile groups to catch or trap (the word suggests fishing or hunting) Him in His words (13). A common foe gave them a common cause: the destruction of Jesus.

**Light on Resurrection Life-Mark 12:18-27** The Sadducees now took their turn. The scribes were the official teachers and interpreters of the Law. Some were Pharisees, others were Sadducees. They understood neither the scriptures nor the power of God (24). Jesus linked the two in order to shed light on what the resurrection life will be like.

**The Heart of Biblical Religion-Mark 12:28-34** In the passing parade of hostile critics: priests, scribes, elders, Pharisees, Sadducees, and Herodians - one lone scribe broke through the barriers of blind prejudice and rage to see Jesus in a true light. (Matthew 11:30)

**The Messiah: David's Son or David's Lord?-Mark 12:35-40** Once more, Jesus took the initiative against His beleaguered enemies. The conundrum puzzled and delighted the common people (37). The promise of judgment seemed only to antagonize the scribes further.

## Mark 13

**The End of the Age-Mark 13:1-37** This discourse of Jesus, the longest in Mark, is a farewell address. Several factors should be kept in mind. (1) The chief purpose of this discourse is not to disclose mystery but to promote faithfulness and watchfulness in a time of upheaval and tumult. (2) Two themes appear alternately: the siege and fall of Jerusalem (A.D. 66-70) and the Second Coming and final judgment. The first event was near; the second event lies in the future even yet. No man: not the angels, neither the Son (32) knows when the Son of man will return in the clouds with great power and glory (26). It will, therefore, greatly help in the interpretation of this passage, to remember; (1) that Jesus predicted the fall of Jerusalem and the destruction of the Temple, (2) that He described conditions in the Church Age, which extends from the Resurrection to the Second Coming and (3) that He made a solemn promise to return again

