

LOOK what you have seen!

- Repeated exp.
- another sea storm
 - back to Decapolis
 - Dead daughter / Jewish man / physical
 - possessed daughter / Gentile woman / spiritual
 - feeding 5000 Jews - 4000 Gentiles

Remember - I feed
 + sustain / Bread comes from me
 Jesus = Bread

Jesus = bread of Israel
 [1st fed - children] 7:27 (p 19)
 Symb: 12 - 5 + 2
 Psalm 23
 manna

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?" 22 And they came to Bethsaida. And some people

brought to him a blind man and begged him to touch him. 23 And he took

the blind man by the hand and led him out of the village, and when he had

spit on his eyes and laid his hands on him, he asked him, "Do you see

anything?" 24 And he looked up and said, "I see men, but they look like

trees, walking." 25 Then Jesus laid his hands on his eyes again, and he

opened his eyes, his sight was restored, and he saw everything clearly.

26 And he sent him to his home, saying, "Do not even enter the village."

27 And Jesus went on with his disciples to the villages of Caesarea Philippi.

And on the way he asked his disciples, "Who do people say that I am?"

28 And they told him, "John the Baptist; and others say, Elijah; and others,

one of the prophets." 29 And he asked them, "But who do you say that I

am?" Peter answered him, "You are the Christ." 30 And he strictly charged

them to tell no one about him. 31 And he began to teach them that the Son

of Man must suffer many things and be rejected by the elders and the chief

priests and the scribes and be killed, and after three days rise again. 32 And

he said this plainly. And Peter took him aside and began to rebuke him.

33 But turning and seeing his disciples, he rebuked Peter and said, "Get

behind me, Satan. For you are not setting your mind on the things of God,

but on the things of man." 34 And calling the crowd to him with his disciples

Jesus = bread of world - ends of earth
 7 = # of completeness
 Gentiles

FINALLY MADE IT!
 Did what Jesus said
 began to open their eyes - were they making the connection missed - feeding 5000 walking on water feeding 4000

Confused / blurry vision sight. Like disciples.
 [Bookends - deaf ears 7: blind eyes] VISUAL PARABLE

Don't tell - always about crowd control. Remember purpose of signs ... not to nullify faith. Control of response to miraculous. here Caesar is LORD.

Same 3 as 6:14-15 (p 14)
 - John Baptist
 - Elijah
 - Prophet.
 Unclear vision

Tell NO ONE - like when demons recogn. - like blindman - like deaf. Wants the discovery - Jesus to come from G of individual faith. also - avoid misunderstanding.

Jesus needs to teach what Messiah really is.

Elders chief priests scribes = Sanhedrin (total rejection by Jewish leadership)

TEMPTATION way of God's thing = suffering man's thing -> suggests disobedience to God's will/plan

These feedings are to be understood. They explain something.
 - Remember - I FEED
 BOOKENDS - Do you not yet understand.

Similar to deaf man
 - people brought
 - begged Jesus to touch
 - private / alone
 - Spit + touch
 - don't tell

Diff.
 - 2 touches (unusual)
 - No declaration or prayer but a question

A Symbol - parable
 Disc. like blind man (need 2 touches) to see clearly.

Jesus now takes disc. by the hand - leads them to the issue - what do they see perceive about him.

4:41 (p 10) who is this?
 6:49-52 (p 16-17) still not ready to see a ghost
 Now ready

3 STAGES of Spiritual Sight
 - blindness
 - dim vision
 - clear sight.

No parable here - Could not be misunderstood. Peter got it & did not like it.

A rejected Messiah incompatible w/ Jewish convictions & hopes.

The suggestion that Jesus should refuse the passion - like tempt. coming from Satan himself.
 It is appointed by God
 Messiah achieve victory through suffering.

(medicinal)

Isaiah 35:5-6 (again)

25

1)

2)

(Do you see now?)

p1/1

1) Is 52:13-53:12

2)

(Hosea 6:1-2)

vs. parables

(private)

(public)

(Peter)

SON OF MAN - 1) suffer many things vs 31 2) come in glory of Father v 38

UPSIDE DOWN

LOSE LIFE to SAVE LIFE
- Deny self
- take up cross
- follow Jesus
(rejection, suffering death - like vs. 31)

Language of Commerce
- profit
- gain
- give in exchange
- forfeit (loss)

Come after me follow me my sake ashamed of me Jesus is central

Kingdom of God
- will come w/ power
- some here will witness it

These 3 w/ Jesus raising Jairus' daughter p 13 (5:37)

Transfigure - "change outward appearance / form"
- veil of humanity lifted from Jesus
- given eyes to see spiritually.

Was for Peter, James & John
- with him
- by themselves
- before them
- to them

Relates to feast of tabernacles

Peter - don't talk Listen - ears to hear.

This was momentary glory - anticipation of end, but not end yet.

2nd mention of resurrection

What did they not want to listen to?

the crowd - for everyone not just disciples (leaders)

he said to them, "If anyone would come after me, let him deny himself and

take up his cross and follow me. For whoever would save his life will

lose it, but whoever loses his life for my sake and the gospel's will save it.

For what does it profit a man to gain the whole world and forfeit his soul?

For what can a man give in return for his soul? 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. And he said to them, "Truly, I say to you, there

are some standing here who will not taste death until they see the kingdom

of God after it has come with power. And after six days Jesus took with

him Peter and James and John and led them up a high mountain by

themselves. And he was transfigured before them, and his clothes became

radiant, intensely white, as no one on earth could bleach them. And

there appeared to them Elijah with Moses, and they were talking with

Jesus. And Peter said to Jesus, "Rabbi, it is good that we are here. Let us

make three tents, one for you and one for Moses and one for Elijah." For

he did not know what to say, for they were terrified. And a cloud

overshadowed them, and a voice came out of the cloud, "This is my

beloved Son, listen to him." And suddenly, looking around, they no

longer saw anyone with them but Jesus only. And as they were coming

down the mountain, he charged them to tell no one what they had seen,

until the Son of Man had risen from the dead. So they kept the matter to

themselves, questioning what this rising from the dead might mean. And

22 OPPOSITE OF WORLD'S VIEW
- gain world will lose life
- save life = lose life

Suffering for sake of gospel only mentioned in Mark. (ref. to Xians in Rome)

Trying to SAVE LIFE - by gaining world - being ashamed of Jesus leads to absolute loss - your soul.

warning of judgement hope of glory.

FOLLOW THE SUFFERING MESSIAH

Ex 24: 16 (12-18) Moses six days waiting to go up mtn. to see the glory of the LORD.

pg 16 (6:48-50) Jesus meant to show glory - they thought he was a ghost

I Kings 19: 11-13 Elijah - Mt Horeb - seeing God's glory
Ex 24: 12-18 Moses - Mt Sinai - glory of LORD

Peter - impulsive, inapprop. still thinking glory

VOICE - pl 1:11 Spoke to Jesus - baptism "to disciples - transf.

After announcing obedience thru suffering - affirmation from Father directed at disc. to "HEAR"

This charge to silence is temporary (until after resurrection)

What does death/res. have to do w/ Son of Man?

Mal 3:1 Mark 1:2-3
Voice crying in wilderness

Both Elijah! John suffered under wicked woman / weak King
Jezebel / Ahab Antipater / Herodias

Elijah's task
- to prepare people of God to receive salv. thru repentance.

John the Baptist fulfilled this function!

Dressed alike II King 1:6-8 Mark 8

def. than Elijah on mtn. he went to heaven in chariot.

Scribes - might not think disc. have authority to do exorcism. Their failure helps prove scribes point.

to disc. or to scribes?

Jesus gone - so asked his followers

Exasperation at disc! Now they are the generation.
8:38 (p22)
8:12 (p20)

Deaf & Dumb Demon
- convulsed boy 2x
- fell on ground
- foam at mouth
- cast in fire/water TO DESTROY
- Seizes, throws foams, grinds teeth becomes rigid.

Father
- brings son to Jesus
- has to ask disc.
- Asks Jesus w/ If
- Ask for help to fully Believe

Demon shows destructive intent around Jesus - to Jesus
"immediately convulsing"
"convulsing him terribly"

they asked him, "Why do the scribes say that first Elijah must come?"¹² And

he said to them, "Elijah does come first to restore all things. And how is it

written of the Son of Man that he should suffer many things and be treated

with contempt?¹³ But I tell you that Elijah has come, and they did to him

whatever they pleased, as it is written of him."¹⁴ And when they came to

the disciples, they saw a great crowd around them, and scribes arguing

with them.¹⁵ And immediately all the crowd when they saw him, were

greatly amazed and ran up to him and greeted him.¹⁶ And he asked them,

"What are you arguing about with them?"¹⁷ And someone from the crowd

answered him, "Teacher, I brought my son to you, for he has a spirit that

makes him mute.¹⁸ And whenever it seizes him, it throws him down, and he

foams and grinds his teeth and becomes rigid. So I asked your disciples to

cast it out, and they were not able."¹⁹ And he answered them "O faithless

generation) how long am I to be with you? How long am I to bear with you?

Bring him to me."²⁰ And they brought the boy to him. And when the spirit

saw him, immediately it convulsed the boy, and he fell on the ground and

rolled about, foaming at the mouth.²¹ And Jesus asked his father, "How

long has this been happening to him?" And he said, "From childhood.²² And

it has often cast him into fire and into water, to destroy him. But if you can

do anything, have compassion on us and help us."²³ And Jesus said to him,

"If you can! All things are possible for one who believes."²⁴ Immediately

the father of the child cried out^[2] and said, "I believe; help my unbelief!"

²⁵ And when Jesus saw that a crowd came running together, he rebuked the

Jesus hurried before crowd assembled

2nd mention of Suffering

Both messiah and Elijah will suffer. written

Mountain top to - great crowd - scribes arguing w/disc... 9

Mountain top Glory - God's voice Bottom - arguing darkness - demon possession

Man not asked? answers. He is one w/ problem that began the argument.

Disc had cast out demons before. 6:12-13 (p.14)

No faith (?) heart breaking to Jesus.

Disc. were relying on past success (self confident) = -unbelief - not dependent + failure

If - bad exp. w/ disc.?

Jesus says His ability is NOT the question. It is the ability to BELIEVE.

Jesus will NOT respond on basis of - a challenge (father) "If you can" - presumption (disc.) done before

* But through Dependant FAITH - BELIEF

Allusion to spiritual death here
 James daughter physical death
 similar language (5:39-42)
 - Allusion to death/resurrection
 Contrast to Destroy

Only driven out by prayer - full reliance on God.
 Esp. when confronting demonic.
 Only God is sovereign over spirit world.

No public ministry

"Delivered" - by who The Father -> men suffering not mentioned was 9:12.

Not responsive, secret of Kingdom (usually they ask - feeling guilty? Caught?)

Being competitive One-upping each other

p22 8:34 "If any man would come after me, let him deny himself."

p14 6:11 "If any place will not receive you... Shake dust off feet."

Coming after their unsuccessful exorcism why are they assuming such authority?

- Exorcism in my name (mighty work)

You will bring my K by serving/humbly not by power/greatness As you are received, I will be

unclean spirit) saying to it, "You mute and deaf spirit I command you, come out of him and never enter him again."²⁶ And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead."²⁷ But Jesus took him by the hand and lifted him up, and he arose."²⁸ And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?"²⁹ And he said to them, "This kind cannot be driven out by anything but prayer."³⁰ They went on from there and passed through Galilee. And he did not want anyone to know,³¹ for he was teaching his disciples saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise."³² But they did not understand the saying, and were afraid to ask him.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."³⁸ John said to him, "Teacher, we saw someone casting out demons in your name,¹ and we tried to stop him, because he was not following us."³⁹ But Jesus said, "Do not stop him, for no one who does a mighty work in my name will be able soon afterward

Opposite of world
 - deny yourself to follow - lose life, save it
 - to be 1st, must be last, servant of all. - reversal of greatness/rank

Jesus confronts
 - Disc. presumption (faithless gen.)
 - Father's faith (if you can)
 - Spirit - command rebuke come out

Disc. being presumptuous "We have the power/gift" 6:13 (p14)
 Trusting the gift or themselves instead of God.
 SHOWN IN PRAYERLESSNESS

3rd x mentioned important teaching the mission of messiah

were Peter James & John feeling important? (transf.) 9 had failed w/demon. They couldn't tell, but maybe 'pull rank.'

Still thinking glory. Teachable moment

Same word in Aramaic means child & servant. *Enacted parable play on words.

child & servant
 - least
 - no status
 - no basis for pretensions

John thinks he has something good He is in competitive mode - exclusive

Jesus is thinking inclusively.

9-10

Contrast to disc. inability to cast out demon. 9:18 (p23)

What is done for those who represent Jesus is done for Jesus. (ie receive v37)

Contrast - Casting out demons - giving cup of water - Encourage even smallest act in my name - it will lead to faith

REWARD

This great act can lead to receiving faith - Hospitality because of me (small act)

Recognizes Jesus authority to speak evil of me. 40 For the one who is not against us is for us. 41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward. 42

Trivial / Imp't doesn't distinguish 25 It's faith and obedience

Very serious matter - destroying faith - causing to move away from faith (ie: person casting out demons)

Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

TO SIN - prevent the exercise of faith in Jesus (receiving) It would be better for him to drown than do this grievous thing!

Also - very serious matter - destroying your own faith - letting anything in your life that damages faith!

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, to the unquenchable fire.

Causes you to sin means - lose faith ie - pride - being 1st vs last - not depending on God - relying on self

Goes further here describing lose life to save it p22 8:35

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. 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, where their worm does not die and the fire is not quenched.

Whatever puts you in danger of losing life by trying to save it... CUT IT OUT - do (hand) - go (foot) - focus (eye)

Losing faith

For everyone will be salted with fire. Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.

Preserving faith

Don't lose saltiness what makes you diff. from the world. Don't be first... be servant.

Purification - like seasoned w/salt Temporary Don't seek greatness whose best; compete... Instead - Be a servant.

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. And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce and to send her away." And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, God made them male and female. Therefore a man shall leave his father and mother and hold fast to his

summary of journey south. Leaves Galilee to Herod's territory. Hope of Pharisees to trap Jesus in Perea (Herod's jurisdiction) on divorce issue as John Baptist had been.

Back to public ministry

Jesus response to challenge is to ? back

Deut. 24:1 Divorce tolerated not sanctioned. Allowed so that if woman is kicked out the certificate lets her get remarried. Protects her - a merciful concession to limit consequences of sin.

one another. 10 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. 2 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

Pharisees answer w/ the exception? permission of Deut. 24:1 (only for man against woman)

Jesus quotes Gen 2:24 and Gen 1:27 to answer. Divorce & lawful acc. to purpose of GOD.

PURPOSE of Marriage as GOD instituted it UNITY not SEPARATION

Matthew 19:4-9

Diff. order phrasing of ? answer includes adultery exception for divorce

Luke 16:18 - No ?

just stuck in between stories Jesus tells. adds marrying a divorced woman as adultery.

Vs 7-9 states in positive
vs 11-12 " " negative.

UNITY
vs
Separation

Ex. 20:14 (commandment)
"You shall not commit adultery!"
Under Jewish law women could not divorce men.
So ... desertion / remarriage is issue.
(Herodias deserted Philip to marry Herod Antipas)

wife, ^[w] 8 and the two shall become one flesh. So they are no longer two but one flesh. ^[Answer to Pharisees?] 9 What therefore God has joined together, let not man separate.

Disciples asking again

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, ^{desertion} 12 and if she divorces her husband and marries another, she commits adultery." 13 And they were bringing children to him that he

* New concept husband could not commit adultery against his wife ... only the other woman's husband.
Jesus make the offense same for men & women.
Raises status of women
Gives man same obligation of fidelity.

might touch them, and the disciples rebuked them. 14 But when Jesus saw it, he was indignant and said to them, "Let the children come to me, do not

Children - helpless dependent no status no merit

RECEIVE KINGDOM
- as gift not earned
- as dependent helpless child

hinder them, for to such belongs the kingdom of God. 15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter

like: Do not stop him - unknown exorcist. "little ones in faith"

it." 16 And he took them in his arms and blessed them, laying his hands on them. 17 And as he was setting out on his journey, a man ran up and kneelt

(9:47 p25) enter K of God still an issue

before him and asked him, "Good Teacher, what must I do to inherit eternal life?" 18 And Jesus said to him, "Why do you call me good? No one is good

GOOD only used as characteristic descript of God.
IS Jesus saying, "Do you understand who I am? or Is He giving a clue? or - saying - Do you understand GOOD? Treat goodness = GOD

except God alone. 19 You know the commandments: 'Do not murder, Do not

RECEIVE - gift - not earned not deserved

commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother." 20 And he said to him, "Teacher all these I

man excited urgent reverent wealthy sincere earnest "good, yet insecure

have kept from my youth." 21 And Jesus looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor,

DO? Are there conditions to fill that I don't know about?
confident of obedience, yet unsure of God's approval.
Jesus liked his sincere searching.

and you will have treasure in heaven; and come, follow me." 22 Disheartened by the saying, he went away sorrowful, for he had great possessions. 23 And

Ex. 20:12-16 Deut 5:16-20 (Comm focusing on rel. w/ others)

Lack -> Jesus
- helplessness
- faith of a child
- dependency
- freedom from earthly ties

Jesus looked around and said to his disciples, "How difficult it will be for those who have wealth to enter the kingdom of God!" 24 And the disciples

Rich
- false sense of security
- tempted to trust material resources

Depend on me Follow me Receive treasure from me

Jesus knew the roadblock for this man - what was keeping him from losing life to save it,

Jesus hard call is out of Love.

OT- riches/wealth equalled the favor of God

These people could do good works - give alms.

The rich were the ones disc. expected to be in K of God.

Those who receive K of God like a child

Salvation is not possible as a human thing - only a God thing

Peter - we did what rich man did not (Did right thing - works)

Jesus emphasizes receiving

Can't lose in God's economy - can't outgive God.

New family 3:35 p8

Adding that first will be last 9:35 p24

Journey w/a Purpose

- Jesus leading
- Disc. sensed the danger - reluctant
- heading toward suffering
- predicted it
- tried to prepare Disciples (12)

After last prophesy suffer/die/rise (9:31) came a conflict over "glory" - who was the greatest. pg 24.

All prophecies of passion have started w/ "Son of Man."

were amazed at his words. But Jesus said to them again, "Children, how difficult it is^[x] to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." ²⁶ And they were exceedingly astonished, and said to him, ^[v] "Then who can be saved?" ²⁷ Jesus looked at them and said, "With man it is impossible, but not with God. For all things are possible with God." ²⁸ Peter began to say to him, "See, we have left everything and followed you." ^(interrupted this line of thought) 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." 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." ³⁵ And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." ³⁶ And he said to them, "What do you want me to do for you?" ³⁷ And they said to him, "Grant us to sit, one at your

2nd x

27 (10:15 p26) Are they receivers - dependent? Jesus calls them Children.

Largest animal smallest opening (impossible)

Futile to attempt to enter K of God on merit or achievement - Only those who RECEIVE the GIFT from God.

9:23 p23 "All things possible for one who believes" 1:18 p2 We did it! :)

Close life... save it 8:35 p22

Leaving relationships & possessions, be restored in new & glorious form.

Question: Inherit eternal LIFE? - gain life by losing - by being depend. Key word - receive

3rd x - just disc. 8:31 p21 9:31 p24 - P.J+J. 9:9 p22 9:12 p23

Suffer, Die, Rise

Most descriptive Always start w Son of Man 1st x Gentiles mentioned. Jews condemn to death they have Gentiles carry it out.

Teacher - seems weak... looking for glory.

James/John - very demanding right after "teaching" on what would happen in Jerusalem.

James & John - demanding telling
 Jesus - Questions are you sure? You don't get it
 J! John - Cocky over-confident.

OT - cup of wine - metaphor for wrath of God's judgement on sin.
 28

- James & John
- still looking for glory & position (who is greater)
 - still competitive
 - demanding vs. receiving
 - presumptuous
 - cocky / pride
 - ambitious / self-promoting

Glory comes thru suffering
 Is 53:5

Cup - designation of judgement
 baptism - repentance in context of God's judgement on human sin.
 Jesus bears the suffering for human sin

Jesus view of authority - opp. of worldly view.

great = servant
 first = slave

(John - 1 John 3:16) got it later

Rare to record the name of the healed - only other James

After this encounter Bartimaeus followed Jesus. Probably known in early church.

Son of David

- only time used. Messianic title
 "Christ thru the line of David." in Mark.

Cloak - spread out to collect alms.

Did fly everywhere? you.

Jesus telling about suffering.
 right hand and one at your left, in your glory." 38 Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" 39 And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." 41 And when the ten heard it, they began to be indignant at James and John. 42 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it shall not be so among you. But whoever would be great among you must be your servant 44 and whoever would be first among you must be slave of all. 45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." 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

Cup / baptism are parallel

Baptism symbolizes death/resurrect.

As Jesus followers James & John will share in sufferings

Jesus submits to His Father's authority

Teachable moment
 The 10 now feeling competitive. (9:31) p24

Kingdom of God not about control about service

Follow the Messiah who serves vs rule over

ransom = paying \$ for freedom

OT - ransom = equiv. subst.

PURPOSE Is 53:10

Ears to hear

Such a different request than James & John!

only called Jesus Teacher.

Bartimaeus - like a child - knows need dependent.

Same question Jesus asked James & John (10:36)

Bartimaeus recognized Jesus as Son of David as he heads to Jerusalem to do work of Messiah.

Last Blind man. (8:22 p21) - 2 touches to see clearly then Peter's confession that Jesus is Messiah.

Bartimaeus Faith

- heard → responds
- cries out
- 2x - more against restraint
- sprang up
- CAME**
- calls Jesus **Son of David**

Blind man has eyes to see
"Who is really blind"

man said to him, "Rabbi, let me recover my sight." ^(Master) ^(receive) 52 And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered ^(recovered) his sight and followed him on the way. 11

Bartimaeus request is humbly made -
- to recover (receive) sight
- not demand
- knows need vs desire for glory.

My way = your way Jesus
He followed as rich man would not.

18 miles Jerico to Jerusalem

Humble Servant King Comes to Jerusalem

Zech 9:9

King comes riding on donkey

Jesus orchestrated his entry (veiled assertion of messiahship - involving humility.)

Gen 49:10-11

"Scepter will not depart from Judah until he comes to whom it belongs."
"He will tether donkey / colt"

11 King 9:13

"Spread cloaks under him on bare steps"
Jehoi is King.

Ps 118:27b

with boughs in procession join in the festival procession.

Psalms of Ascent 113-118

used Feast of Tab. Passover

Arrives at destination

Malachi 3:

Hungry → fruit very curious if literal - not the season for fruit.

figs = object lesson

Micah 7:1-4

(none of the early figs I crave).

Jeremiah 8:13

there will be no figs on tree, leaves will wither.

Jesus^{a)} sent two of his disciples²⁾ and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt³⁾ tied, on which no one has ever sat. Untie it and bring it. If anyone⁴⁾ says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" ^{Jesus refers to himself} And they went away and found a colt⁵⁾ tied at a door outside in the street, and they untied it. And some of those standing there said to them, "What are you doing, untying the colt?" And they told them what Jesus had said, and they let them go. And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. And those who went before and those who followed were shouting,

Prophecy
Go - it will be like this

length - (lots of description point to something (Gen 49:8-12))

Fulfilled
It was like that

Parade into Jerusalem

(outside city wall enters vs 11)

First time Jesus is honored and he accepts it.

Ps 118:26a

"Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!" And he entered Jerusalem and went into the temple. And when he had looked

(Son of David - Bartimaeus)

(Mal 3:1b) "Lord ... will come to his temple."

around at everything, as it was already late, he went out to Bethany with the twelve. On the following day, when they came from Bethany, he was hungry. 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. And he said to it, "May no one ever eat

HINT: OBJECT LESSON

[Mark uses this statement to pt to allusion made in Scripture]

Isaiah 34:3-4 (destruction of fig = judgement)

First thing Jesus does - even tho late is check out temple.

From a distance leaves conceal fruit (or lack of it)

Temple and ceremonies look good from a distance ... upon closer inspection see true condition.

NO FRUIT

equivalent to mark 12:9

During Passover population of Jerusalem went from 50,000 - 250,000.

30 Temple had 4 courts - priest - Israelites - women - Gentile

CURSE ON FIG TREE - NO FRUIT

prophetic realism

may no one ever eat

fruit from you again." And his disciples heard it, /15 And they came to

Jerusalem. And he entered the temple and began to drive out those who

sold and those who bought in the temple, and he overturned the tables of

the money-changers and the seats of those who sold pigeons. 16 And he

would not allow anyone to carry anything through the temple. 17 And he

was teaching them and saying to them, "Is it not written, 'My house shall

be called a house of prayer for all the nations'? But you have made it a den

of robbers." 18 And the chief priests and the scribes heard it and were

seeking a way to destroy him, for they feared him, because all the crowd

was astonished at his teaching. 19 And when evening came they went out

of the city. 20 As they passed by in the morning, they saw the fig tree

withered away to its roots. 21 And Peter remembered and said to him,

"Rabbi, look! The fig tree that you cursed has withered." 22 And Jesus

answered them, "Have faith in God. 23 Truly, I say to you, whoever says to

this mountain, 'Be taken up and thrown into the sea,' and does not doubt

in his heart, but believes that what he says will come to pass, it will be

done for him. 24 Therefore I tell you, whatever you ask in prayer, believe

that you have received it, and it will be yours. 25 And whenever you stand

praying, forgive if you have anything against anyone, so that your Father

also who is in heaven may forgive you your trespasses. 26 And they came

again to Jerusalem. And as he was walking in the temple, the chief priests

and the scribes and the elders came to him, 28 and they said to him, "By

what authority are you doing these things, or who gave you this authority?

Currency exchange Roman for Tyrian shekels to pay temple tax (no image) exchanged - unfairly

TEMPLE meant to be House of PRAYER for NATIONS

Robbed God of glory from the Gentiles

SEEK TO DESTROY FEAR

Judgement

Foreshadow destruction of Jerusalem

vs Faith in temple Ceremonies, Judaism it will not last

CURSE ON TEMPLE end of fruitfulness

You are New House of Prayer

Not a building It is you who pray - whatever - whenever

Forgiveness goes round. God -> you -> others include - extend

New house of prayer - us - not about sacrifices for sin about forgiveness experienced and passed on.

Doves - rec. offering of poor - for purif. of women - cleansing of lepers etc.

Isaiah 56:6-8

House of prayer for Gentiles.

Jeremiah 7:9-11

"den of robbers"

The forecourt became a market (Chiaphas) - kept one place available to Gentiles from being place of prayer

Peter inserts his memory

paraphrase: curse - Anyone who thinks they can destroy the Temple - go ahead. God is not protecting it anymore.

Zechariah 14:1-4

Judgement of Jerusalem Israel

New means of God reaching nations - your prayers receive - be done

New mission - extending forgiveness - receiving forgiveness

sounds like Lord's prayer.

Fig tree > no fruit Temple > your prayers answered / fruit.

expel merchants teach in temple

Sanhedrin - chief priests scribes elders } make up the high court

not in best MSS - a gloss (transfer)

v 26 But if you do not forgive, neither will your Father in heaven forgive your sins (Matt. 6:15)

They want to know who Jesus is claiming to be. He hasn't publically said, a prophet? a rebel? no official status?

Lots of authority shown in Jesus verbal interaction here.

Chief priests scribes elders } Sanhedrin 31

Jesus answers a challenge? w/ a very pointed challenge?

to do them?" 29 Jesus said to them, "I will ask you one question; answer me,

and I will tell you by what authority I do these things. 30 Was the baptism of

John from heaven or from man? Answer me." 31 And they discussed it with

one another saying, "If we say, 'From heaven,' he will say, 'Why then did

you not believe him?' 32 But shall we say, 'From man?' — they were afraid

of the people, for they all held that John really was a prophet. 33 So they

answered Jesus, "We do not know." And Jesus said to them, "Neither will I

tell you by what authority I do these things." 12 1 And he began to speak to

Sanhedrin - outside them in parables. "A man planted a vineyard and put a fence around it and

dug a pit for the winepress and built a tower, and leased it to tenants and

went into another country. 2 When the season came, he sent a servant to

the tenants to get from them some of the fruit of the vineyard. 3 And they

took him and beat him and sent him away empty-handed. 4 Again he sent

to them another servant, and they struck him on the head and treated him

shamefully. 5 And he sent another and him they killed. And so with many

others, some they beat, and some they killed. 6 He had still one other, a

beloved son. Finally he sent him to them, saying, 'They will respect my son.'

7 But those tenants said to one another, 'This is the heir. Come, let us kill

him, and the inheritance will be ours.' 8 And they took him and killed him

and threw him out of the vineyard. 9 What will the owner of the vineyard

do? He will come and destroy the tenants and give the vineyard to others.

10 Have you not read this Scripture: "The stone that the builders rejected

has become the cornerstone; 11 this was the Lord's doing, and it is

Cleansing temple asking for leaders to repent/restore temples purpose

Sanhedrin - recognize their dilemma - causes stress, embarrassment.

They are not evaluating personally. Looking - externally - politically - taking poll.

What is the most advantageous position? Decide - vague is best Cannot find way to answer that works.

p 8 - 4:11 for those outside everything is in parables.

(Real Situation in Galilee - 1st century. - absentee owners - tenant farmers - foreign landlords - rent = portion of produce)

Tenants think - son coming means father died. Kill him and property becomes ownerless. They could claim it as occupants.

Rejected prophets " John - servant " Jesus - son

Therefore rejected owner (God) - brings judgement.

AD 70 - Temple destroyed Sanhedrin abolished

Psalms 118:22-23

Refers to a building block rejected in building Solomon's temple - but then proved to be the key stone to the porch.

In rabbinic literature the stone of Ps. 118:22 was reference to Abraham, David or Messiah. "the builders" was sometimes used of the Drs of the Law.

takes offense put on defense

If they cannot see John from God, how can they see Jesus from God?

Decision about John determines decision about Jesus. John prepared the way... Repentance

Implies Jesus's authority, like John's, is from GOD.

Isaiah 5:1-7 vineyard created vs 1-2 (dug, planted, built) winepress Israel/Judah = vineyard "Song of Vineyard"

Time is fulfilled K of God at Hand pl 1:15

OT prophets often called "servants of God" Amos 3:7 Zech 1:6

In Isaiah - vineyard at fault - here it's the tenants. Jesus directing parable at leaders of people.

Sanhedrin knew what happened in Vineyard Song (Is 5:5) to Israel/Judah for rejection - bad fruit Judah - taken captive to Babylon Israel - wiped out by Assyria

The church - New Israel Jesus very close to saying who He is!

Rejection of son =
" of God's final messenger -
brings catastrophic judgement .

marvelous in our eyes?" ¹² And they were seeking to arrest him but feared

still at temple
(11:32 p 31)

(the people) for they perceived that he had told the parable against them.

They are doing exactly what parable talks about.

So they left him and went away. ¹³ And they sent to him some of the

(no time or place)

Pharisees and some of the Herodians to trap him in his talk. ¹⁴ And they

This parable was meant to be understood - on some level they "get it"

Represent both sides of ? they ask:
Pharisees - Nationalists oppose Rome
Herodians - favored Herods (Roman) dynasty

came and said to him, "Teacher we know that you are true and do not care

Set up -
Try to keep Jesus from being evasive (this time).

about anyone's opinion. For you are not swayed by appearances, but

truly teach the way of God. Is it lawful to pay taxes to Caesar, or not?

Carefully devised question
Dangerous

Imposed by Rome AD 6

"Should we pay them, or should we not?" ¹⁵ But, knowing their hypocrisy, he

Force Jesus to get in trouble w/ Rome or Jewish people.
- compromise theologically (Pharisees) politically (Herodians)

said to them, "Why put me to the test? Bring me a denarius" and let me

Denarius - only coin that was accepted as payment of taxes thru all Roman territories.

look at it." ¹⁶ And they brought one. And he said to them, "Whose likeness

Jesus had no coin.

and inscription is this?" They said to him, "Caesar's." ¹⁷ Jesus said to them,

"Caesar Augustus Son of the Divine Augustus" (front)
"Pontifex Maximus" (back) rooted in imperial cult claimed divine honors.

"Render to Caesar the things that are Caesar's, and to God the things that

So - Caesar ≠ GOD distinguishes -
Things that are GOD'S - man himself

are God's" And they marveled at him. ¹⁸ And Sadducees came to him, (who

Saducees -
aristocratic high priests leading families

say that there is no resurrection.) And they asked him a question, saying,

"Teacher, Moses wrote for us that if a man's brother dies and leaves a

Deut 25:5

wife, but leaves no child, the man must take the widow and raise up

offspring for his brother. ²⁰ There were seven brothers; the first took a wife,

and when he died left no offspring. ²¹ And the second took her, and died,

leaving no offspring. And the third likewise. ²² And the seven left no

offspring. Last of all the woman also died. ²³ In the resurrection, when they

hypothetical illustration - to them it proves heaven to be ridiculous/impossible
Want to discredit Jesus vs. entrap.

rise again, whose wife will she be? For the seven had her as wife." ²⁴ Jesus

Don't believe in premise - insincere question (to ridicule belief in resurrection)

said to them, "Is this not the reason you are wrong, because you know

Jesus sees faith in resurrection as Scriptural

neither the Scriptures nor the power of God?" ²⁵ For when they rise from the

they quote Moses so does Jesus.

Saducees see death as extinction

not exactly hypothetical philosophical debate

dead, they neither marry nor are given in marriage, but are like angels in heaven. ²⁶And as for the **dead being raised**, have you not read in the book

(Do not know Scriptures)

Ex. 3:6

of **Moses** in the passage about the bush, how **God** spoke to him, saying, 'I am the **God of Abraham**, and the **God of Isaac**, and the **God of Jacob**?' ²⁷He

is **not God of the dead**, but of the living. **You are quite wrong.** ²⁸And one

Saducees

of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is

scribes believe in resurrection

the most important of all?" ²⁹Jesus answered, "The most important is,

'Hear, O Israel: The Lord our God, the Lord is one. ³⁰And you shall love the

Lord your God with all your heart and with all your soul and with all your

(not asked for)

mind and with all your strength.' ³¹The second is this: You shall love your

neighbor as yourself.' There is no other commandment greater than these."

³²And the scribe said to him, "You are right, Teacher. You have truly said

Deut. 4:35 "No Gods before me."

that he is one, and there is no other besides him. ³³And to love him with all

soul: mind

the heart and with all the understanding and with all the strength, and to

(happening right now at temple)

love one's neighbor as oneself, is much more than all whole burnt offerings

and sacrifices." ³⁴And when Jesus saw that he answered wisely, he said to

(able to hear)

Messianic Kingdom - not Mosaic Law

him, "You are not far from the kingdom of God." And after that no one

dared to ask him any more questions. ³⁵And as Jesus taught in the temple,

What do the scribes mean when?

Messiah

Common terms for messianic deliverer

he said, "How can the scribes say that the Christ is the son of David?"

Yahweh (Father) -> Adonai (Jesus)

Trinity implied.

³⁶David himself, in the Holy Spirit, declared, "The Lord said to my Lord, Sit

How can David's descendant (Christ) be harmonized w/ fact that Christ is David's Lord?

at my right hand, until I put your enemies under your feet.' ³⁷David himself

In what sense, then is he his son?

calls him Lord. So how is he his son?" And the great throng heard him

Veiled reference to who Jesus is.

Relationships in heaven are different than earth comparable to angels. (Communion w/ God)

God's covenant Faithfulness linked w/ resurrection. Goes beyond death.

613 individual statutes of the Law

Deut 6:4 - Shema used every morning and evening by Pious Jews - since second cent. BC

Deut 6:4-5 - Jesus added "all your mind"

The 2nd not asked for But inseparable from most imp. acc. to Jesus.

Lev. 19:18

Not far from K of God

- openness ears to hear
- understood devotion over duty
- attracted to Jesus

Why not in K of God?

- Commitment to follow Jesus?
- personalizing truth he said?

So Jesus asks a question: About Messiah

provocative? to provoke thought and discussion.

Psalm 110:1

Davidic sonship of Messiah Jer 23:5-6

David was national deliverer the enduring King, to be under leadership of David's heir.

Scribes -> God > David > Messiah (who will restore on earth Davidic Kingdom sovereignty of Israel)

David -> God > Messiah > David (establish whole diff. Kingdom, which is at the R hand of God)

Saducees accept only authority of the Pentateuch.

Ex 3:6 Jesus proves res. from Pentateuch.

Greater vs. smaller commandments disting. on the basis of amount demanded

The ? shows scribes see piety as human achievement. Do/obey most imp. = being better.

Jesus answer goes deeper - principal of Law. Summarized whole Law.

Jesus says "your" Scribe says "the" "one's" personal vs impersonal

Surprising that scribe understands this.

1 Sam 15:22 Hos 6:6 Prov. 21:3

During festival - David's Kingdom on peoples minds Je:11:10 p29 (Entry into Jerusalem) Ps 118:26 a

- 1) white long robes - mark of distinction
- 2) people rose as scribes passed by - greeted w/ respectful titles (Rabbi, Master)
- 3) sat in front of synagogue (seat of honor) facing congreg.
- 4) At feasts considered high style to have scribe - highest place over aged, even parents.

Scribes lived on subsidies (were poorer classes) meritorious to relieve scribe of concern for livelihood "They abused this - took adv. of widows"

gladly. ³⁸ And in his teaching he said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces ³⁹ and have the best seats in the synagogues and the places of honor at feasts, ⁴⁰ who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation." ⁴¹ And he sat down opposite the

NOT LOVING GOD
Desire to be first.
Compare to 10:31 p 27
9:35 p 24
10:43-44 p 28
Should have wanted God to receive praise.

NOT LOVING PEOPLE (Abuse)

SHAM RIGHTEOUSNESS

→ end of Jesus's public ministry

Court of Women

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. 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." **13** ¹ And as he came out of the

TRUE DEVOTION

Surrender all she had. - could have kept one coin.

Imp't. - not what can be done w/ gift - but what gift symbolizes. in trust - EVERYTHING

[the last shall be 1st.]

What impresses men vs.

What impresses God I Sam. 16:7 man looks to externals God looks at the heart

(Jesus finally found) Fruit to praise Loved God w/ ALL.

temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" ² And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down." ³ And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, ⁴ "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" ⁵ And Jesus began to say to them, "See that no one leads you astray. ⁶ Many will come (in my name), saying, 'I am he!' and they will lead many astray. ⁷ And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. ⁸ For nation will rise against nation, and kingdom

Prophecy Temple totally destroyed

happened AD 70 by Rome

Thesis Question

what proceeds from here answers the question.

Labor - pre death (events in world)

Something is Dying - (end)

[Temple as dwelling place of God's presence]

INTRO

Olivet Discourse

longest uninterrupted private instruction Comes between - public ministry (which ended in conflict w/ temple authorities) and - passion narrative

Temple is not mentioned again. alluded to in 13:14

But Jesus is answering the question v 4

Don't be led to think the end has come.

whole system too?

could view all

Be on your guard.

These things

- Beginning
- wars
 - natural disasters
 - persecution

interesting words
 birth pangs
 - deliver - 3x

Something about to be born - (birth)

against kingdom. There will be earthquakes in various places; there will be famines. ³⁾ These are but the beginning of the birth pains. ⁴⁾ 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. ¹⁴ But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. ¹⁵ Let the one who is on the housetop not go down, nor enter his house, to take anything out, ¹⁶ and let the one who is in the field not turn back to take his cloak. ¹⁷ And alas for women who are pregnant and for those who are nursing infants in those days! ¹⁸ Pray that it may not happen in winter. ¹⁹ For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. ²⁰ And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. ²¹ And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. ²² For false christs and

[Church as dwelling of God's presence]

More Labor - pre birth (pers. of Christians)

Church must get a foothold in the known world before Temple can be destroyed.

By AD 60 gospel reached Roman world.

No promise of acquittal - goes on to talk of death. Message will be given by H.S.

8:35 (p 22) Save your life by losing it for my sake.

Mark is referring to 168 B.C. The Temple was desecrated by statue of Zeus in Holy of Holies & a pig was sacrificed on the altar

when something like this happens again ... Get out of town

Ez 7:22.

Ez 7

The end has come { calamity, destruction, wrath, judgement of God }

This will be the worst yet for Jerusalem unprecedented catastrophe

These 'Christs' and prophets trying to delay fleeing.

This Labor (persecution)

Spread Gospel by AD 60
 Gospel had reached Roman world (Lane p462)

- *persecution of believers
- bear testimony
 - Holy Spirit Speaks
 - follow their servant leader who gave his life.

*spread Gospel

This is happening in Rome under Nero

Christians in Jerusalem fled to Pella

Mark written in 65 AD

AD 66 - Zealots won battle

AD 70 - Jerus. crushed.

NOV 67 - Spring 68

Zealots occupied Temple

Criminals roamed freely in Holy of Holies

murder in Temple

clown "Phanni" as farcical High Priest

(Lane 464)

Reference to future

It is not end of time.

Why flee if it was ...

This is a crisis in history.

God cut short so it would not be the end.

(Spiritually)

Holy of Holies - Temple

(Roman church)

(URGENT)

(HINDRANCES TO FLIGHT)

(Jordan River becomes impass. to cross) (REASON TO FLEE)

1) past to

2) present 3) future

(Flesh)

(Physically)

Those chosen by God to survive

(POSSIBLE DETERENT) (v6)

(in Jerusalem)

(in Jerusalem)
The Christians are looking for Jesus return. It is a critical time. But they must not believe false prophets and Christs... the must flee the city.

13:6 (p34) false prophets will arise and perform signs and wonders, to lead astray, if possible the elect.²³ But be on guard; I have told you all things beforehand.

Jesus did not provide signs to produce belief. He wanted faith.

Apocalyptic lang.
Imagery = impt.
Turning point in History
Darkness/Destruction
Shock - grief
Disbelief

possible the elect.²³ But be on guard; I have told you all things beforehand.

^{v19} But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. ²⁵ And then they will see the

The Death End

The light of Temple - gone
God's presence there - over

The Birth

Gods power & glory not in Temple, but thruout the earth in his elect
The church

9:1 (p22) Some here not taste death until see K of God after it has come w/ power.

(Dan 7:13) Son of Man coming in clouds with great power and glory. ²⁷ And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven. ²⁸ From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. ²⁹ So also, when you see these things taking place, you know that he is near, at the very gates. ³⁰ Truly, I say to you, this generation will not pass away until all these things take place. ³¹ Heaven and earth will pass away, but my words will not pass away. 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. ³⁴ For you do not know when the time will come. ³⁵ It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. ³⁶ 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, or in the morning - lest he come suddenly and find you asleep. ³⁷ And what I say to you I say to all. Stay awake. ¹⁴ ^(Tues.) It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how

Dan 7:13 Son of Man coming in clouds of heaven
Dan 7:14 He was given all auth., glory & sov. power. all peoples, nations, & men of every lang. worshipped him. ... will not pass away.

The disciples hearing this will see it happen... its near future / not distant future.

Temple destruction
Shake Jewish Christians. They cannot fathom No Temple. The change in God's presence - so shocking
Feel LOST - NO ROOTS.

Birth illustration
Conception
pentacost
Pregnancy and labor
Church growing until established enough to live outside the womb of Judaism
The period when Temple & church existed together.
birth
mother gone
umbilical chord cut
Church is launched.

Those days - tribulation & right after told all beforehand - signs / flee
That day - No one knows (Ev Farmer)
Heaven & earth pass away

Mark 11:22 (p 30)
Have faith in God when this mountain is cast into the sea.

Because the moment of crisis is unknowable
unceasing vigilance is required!

illust. - Temple - fell asleep.
Those put in charge.

Be on your guard (3x)
See that (1x) - promote faith & obedience in time of stress and upheaval.
(it will be hard) and dangerous

soon as its branch becomes tender and puts out its leaves, you know that summer is near. ²⁹ So also, when you see these things taking place, you know that he is near, at the very gates. ³⁰ Truly, I say to you, this generation will not pass away until all these things take place. ³¹ Heaven and earth will pass away, but my words will not pass away. 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. ³⁴ For you do not know when the time will come. ³⁵ It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. ³⁶ 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, or in the morning - lest he come suddenly and find you asleep. ³⁷ And what I say to you I say to all. Stay awake.

whoever says to this mtn. (11:23) know that he is near, at the very gates. ³⁰ Truly, I say to you, this generation will not pass away until all these things take place. ³¹ Heaven and earth will pass away, but my words will not pass away. 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. ³⁴ For you do not know when the time will come. ³⁵ It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. ³⁶ 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, or in the morning - lest he come suddenly and find you asleep. ³⁷ And what I say to you I say to all. Stay awake.

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awake. ¹⁴ ^(Tues.) It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how

Unleavened Bread. And the chief priests and the scribes were seeking how

The destruction of the Temple and Jerusalem so shocking - even to Christians - who must feel Judaism is their heritage, roots, foundation. Did not expect old to go away, but to build on it.