

MARK: OUR PREACHING MANUAL

FIFTH DIVISION

V. 10:1-13:37 WHEN WILL THE MESSIAH ESTABLISH HIS KINGDOM?

SECOND SECTION: *THE CORRECT ORDER ON LIFE'S JOURNEY*

Mark 10:32-11:11

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V. 10:1-13:37 WHEN WILL THE MESSIAH ESTABLISH HIS KINGDOM?

FROM ... UNTIL	RIGHT ORDER	HARVEST TIME	NOW AND THEN	UNKNOWN HOUR
10:1 The Crowds They gathered to him and Jesus taught as his custom was	10:32-34 To Jerusalem Jesus taught the 12: 1. Death 2. Resurrection	11:12-14 The fig tree 1. Leaves 2. Fruitless 3. Cursed	12:13-17 Tribute? Do we pay Caesar? Whose image is on the coin ? 1. To Caesar 2. To God	13:3-13 The Signs 1. When 2. What sign? Watch out!
10:2-12 The Pharisees Divorce? 1. Moses? 2. In the creation ?	10:35-40 2 disciples request to be seated either side of him in his kingdom Baptism and cup 1. Suffering 2. Glory	11:15-19 The temple cleansing 1. "House of prayer" or 2. "Den of thieves"? Jesus cleansed the temple	12:18-27 Marriage? Whose will she be in the resurrection (future)? Ignorance of: 1. The Scriptures 2. God's power and life	13:14-23 The Great Tribulation When you see ...
10:13-16 The Children 1. Jesus blessed them 2. Receive the kingdom as a child	10:41-45 The 10 They were angered by the request of the 2 disciples 1. Servant-great 2. Slave-first	11:20-26 The dried up fig tree From the roots! Our roots: Prayer mixed with 1. Faith and 2. Forgiveness	12:28-34 Commandments? The greatest command: 1. Love God 2. Love neighbor Present wisdom brought scribe near future kingdom	13:24-27 The Coming In those days after ... men will see ...
10:17-22 A Rich Man Why call Jesus good? 1. All the commandments 2. Give all and follow me The rich man 1. Goes away 2. Sad	10:46-52 Blind Bartimaeus 1. The popular Jesus cared for 2. The despised Bartimaeus who rose and followed	11:27-33 The temple challenge Authority: 1. Human or 2. Heavenly Who had it? 1. The priests, or 2. John and Jesus?	12:35-40 Jesus taught in the temple 1. Messiah 2. Lord The Scribes' present actions and future condemnation	13:28-31 The Fig Tree When you see leaves come out, summer is near
10:23-31 The Disciples How hard for the rich! 1. Forsake all 2. Rewarded in this life and coming age The correct order 1. First to be last 2. Last to be first	11:1-11 Jesus' Triumphal Entry 1. He rode humbly on a donkey 2. They exalted him in praises	12:1-12 The vineyard The owner sent for the fruit The tenants rejected the servants and son of the owner The vineyard would go from the evil tenants to others	12:41-13:2 Jesus observed the people and the present temple buildings and stones 1. A widow gave all 2. The rich gave little No stones to be left of the temple in the future	13:32-37 The day and the hour 1. Be on guard! 2. Be alert! Watch!

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SECOND SECTION: *THE CORRECT ORDER ON LIFE'S JOURNEY*

Mark 10:32-11:11

Corresponding PowerPoint® presentation:

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Jerusalem, the capital city of the Jewish nation received Jesus with shouts of acclamation. Crowds lined the streets and spread branches in front of him. They praised God at Jesus' coming. Indeed Jesus' entry into Jerusalem was a triumph! But the gospel writer tells us the story in such a way that we are to understand that this noisy, bustling event was the culmination of a journey.

In his ministry Jesus had moved down to the area of Judea and across the Jordan. He was near the area where John had baptized. Once again he taught the crowds. Here he met the Pharisees. They questioned him on divorce. Here he blessed the children. Here he challenged the rich young man to sell all he had, give to the poor and follow Jesus. Here he discussed with his disciples how hard it was for the rich to enter heaven.

But it is also from here that he began that journey to Jerusalem, which ended with the Triumphal Entry.



In Mark 10:17 the Bible says, *And as he was setting out on his journey, a man ran up ... (ESV).* This was the rich young ruler. Jesus' journey was interrupted as he started it. But after his conversation with the rich young man, they finally do get on their way. Chapter 10:32 says, "They were on their way up to Jerusalem..."

Jerusalem was their destination. Jesus led the way. But the text says the disciples were astonished and those who followed were afraid. They knew that the common people flocked to Jesus. He taught and did wonderful things for so many. But they also knew of the fierce opposition of the religious leaders! If Jesus were to do anything he shouldn't go to Jerusalem. They would kill him

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there! It might make sense to go there if he could gather a huge army, storm the city, conquer it and rule as king!

But he made no effort to train troops. He bought no weapons. He organized no army. What would he do to defend himself? How could he conquer? Maybe he would do a huge miracle and destroy all his enemies with fire from heaven. They had seen him calm the storm on the Sea of Galilee, but he had never called fire down on his enemies. He had warned of future destruction on those who rebelled but for the present he largely did miracles of mercy.

But let's stop for a moment and look at the outline of this journey from the Jordan to Jerusalem.

From Jordan to Jerusalem "The Right Order"				
Death, Resurrection				
Suffering, Glory				
Service, Greatness				
Obscurity, Popularity				
Humility, Exaltation				

The journey consists of five stories or sections. The first three sections are mainly conversations between Jesus and his disciples. The fourth is the healing of blind Bartimaeus and the fifth is the triumphal entry into Jerusalem. In each section or story we find two opposites: death and resurrection, suffering and glory, service and greatness, obscurity and popularity, and humility and exaltation. The five stories develop around these themes.

Following is the list of references with titles for each of the five sections and the subsections.

The Outline:

I. Jesus predicted his death once again 10:32-34

Order and progress

Fear intensified

Death and resurrection

Death in the other lane

II. The request of James and John 10:35-40

The best seats in the house

Window seats

The cup and the baptism

Suffering and glory

III. The ten were indignant at the request of James and John 10:41-45

A scuffle over seats

Service and greatness

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Shining shoes
No one asked them to wash the dishes
Grandpa the story teller
Thousands of letters and phone calls
Service before and after a wheel chair

IV. Blind Bartimaeus received his sight 10:46-52

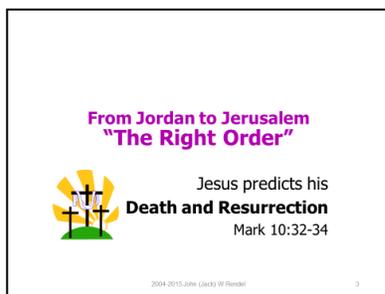
What's all the yelling about?
(Study on mercy)
Obscurity and popularity

V. The triumphal entry 11:1-11

A donkey not a chariot
Haman and Mordecai
From donkey to lion
Humility and exaltation
Riding with Julius Caesar
No reception for Jesus in the temple
The silent treatment for 30 years
A review of our lesson
He humbled himself ... even to death on a cross
The two sides to this coin

Questions to help in the study of this section, Mark 10:32-11:11:

I. Jesus predicted his death once again 10:32-34



Order and progress

Now, let's look at each story. As I mentioned already I'd like us to notice two ideas in each story. The two ideas or realities are opposites. They are both important for our lives as disciples. They were realities in Jesus' life and in the disciples' lives.

They also follow an order and then they progress forward. I like the phrase that is found on the Brazilian flag. It says "Order and Progress". It is also true of this journey; there was order and progress.

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Fear intensified

Let's look at chapter 10:32-34. What are these two realities in the first story? Jesus again tells his disciples that in Jerusalem he will be betrayed. The chief priests and teachers of the day would condemn him to death! They would hand him over to the Gentiles. They would mock him, spit on him, flog him and kill him.

The disciples were already afraid. Now Jesus intensifies their fear. He leaves them trembling in their boots! Things could not get worse and Jesus insisted on going to Jerusalem. There his enemies waited to destroy him. But at the very end of Jesus' talk he said, "Three days later the Son of Man will rise again!"

Death then life

Here we find two realities *death* and *resurrection*. They are opposites yet intimately linked. There can be no resurrection if there is no death. For Jesus to rise from the dead he had to die. The Apostle Paul wrote that without resurrection we have no faith. Our faith is in vain. We have no hope. We are of all men, the most miserable!

To enjoy the triumphs of the resurrection Jesus had to suffer the awfulness of death. To live with Christ we must also die with Christ. These words came from the pen of the Apostle Paul as he wrote his second epistle to Timothy (II Timothy 2:11).

Death in the other lane

Death frightens us! One night in 1967 our team left a city in the Middle East, on a trip to the south of the country where we lived. As we left the city we noticed many cars approaching the city but what really caught our attention was the fact that they kept their high beams on. We could not understand why, but about half an hour from the city we shot past a man lying spread eagle on the road. If he had not been lying in the other lane we would have bounced over him. I had the slight impression there was something like potatoes scattered around the road near him.

We had been going at a good clip and flew past him but our team leader who was driving hit the brakes and came to a screeching stop. He threw the Volkswagen van into reverse. Two noises began to rise as we reversed, the whine of the air cooled engine and the cries of the one national team member. He was screaming at us, "Don't stop; don't stop! Please, don't stop! Keep going! We can't stay here!" He was yelling like he was possessed. Inwardly I was shaken!

But our team leader quickly jumped out of the vehicle, checked the man and discovered he was not breathing. He jumped back into the van and we continued on to the next town. The national brother with us kept speaking in a very excited way, his words spilling out like water over a falls. He explained that if the villagers in the area had found us with the cadaver they would have assumed we were the man's killers and executed us on the spot. The man on the road may have fallen from the back of a truck carrying potatoes and other goods to market. The best action we could take was to reach the next town and report to the police.

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Now we knew why all those cars entering the city we had just left had on their high beams! They had been frightened by death on the road. But unless we go through death we can't experience that most important of events, the resurrection to life!

II. The request of James and John 10:35-40



The best seats in the house

The second story in 10:35-40 is the request of James and John. They asked for seats either side of Jesus in his glory. Their thoughts were on the glory of Jesus' coming kingdom. They were concerned about where they were to be seated.

Window seats

I remember another story from life on the road in Nigeria in the 1950's. As children whenever the four of us accompanied mom and dad on a trip we wanted window seats. All four of us wanted window seats! Those were the best seats. The window seat gave you a great view! The window seat allowed you to put your hand, arm, even your head out to catch the breeze, which was always a precious commodity in the hot climate, in a car with no air conditioning. It also helped you conquer travel sickness! We soon had a scuffle over who would have the window seats and mom and dad would have to sort us out. They often set up a rotating schedule throughout the trip so each of us had a turn at the window seat.

The cup and the baptism

James and John asked for seats, next to Jesus, either side of him. Jesus responded to James and John by saying they were ignorant of the full reality of their request. He asked them if they were first prepared to suffer and he used symbolic language to communicate.

“Can you drink the cup I drink? Can you be baptized with my baptism?” Remember how Jesus prayed in Gethsemane for the cup to pass from him. He was referring to his approaching sufferings. He then confirmed that they would suffer, by saying, “you will drink ... you will be baptized”

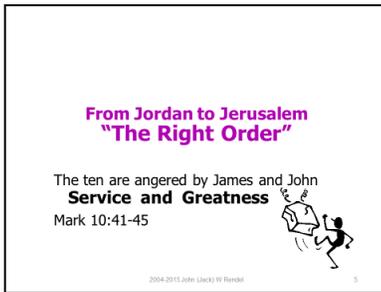
Suffering then glory

Jesus was saying that there are two opposite realities. There is *glory* but *suffering* comes first. In fact, the sufferings of this present time can be used to refine our lives and produce a glory in our lives and character. That glory will correspond to the coming glories of Christ in his kingdom.

The third story is the reaction to the conversation in the second story.

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III. The ten were indignant at the request of James and John 10:41-45



A scuffle over seats

The other ten disciples were upset with James and John for trying to lay claim to the best seats, next to Jesus! So Jesus called them all together to straighten out their crooked thinking. Jesus said, "Look, I don't want you to lord it over one another like the Gentile rulers do to their followers." Later Jesus was also going to take aim at the religious leaders and decry their claims to the best seats in the synagogues. Let's not fool ourselves. Claiming the best seats continues right up to our day.

Service then greatness

Again Jesus took two opposite realities and taught his disciples how to choose between them. He said, "You choose to be a *servant* and you will be *great*! You choose to be a slave and you will be first." Jesus finished with a reminder of his own example. The son of man did not come to be served but to serve, and to give his life as a ransom for many. In Jesus' kingdom service leads to greatness. You are not great because someone serves you. You are great because you serve others.

Shining shoes

The team in Turkey was surprised one morning! They had been out in the towns visiting house to house and their shoes were covered with dust. But one morning they woke up to find all their shoes brightly polished and "parked" next to each one's bed! Dale Rhoton had risen early and shined their shoes! It reminds me of the time when Jesus washed the disciples feet. What a telling example! Jesus had cared for and served his disciples in a practical way. They wore sandals and their feet would get dusty out in the streets. Dale had cared for and served his team in a practical way.

No one asked them to wash the dishes

Someone once told me that they began to accept the ministry of Operation Mobilization when they saw us, especially the guys, get up from the dinner table and go to the kitchen to wash the dirty dishes. No one had asked them to do it. The Lord was working in them and they knew that to be serious with the Lord we should serve each other.

Grandpa the story teller

I think of others who have served me. One of those people was my maternal grandfather. When as children we went to the United States, on furlough, from Nigeria, my parents were invited out

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to meals and meetings to share about their ministry. I was in first grade of school and my brother Bob was a year and a half younger. When mom and dad went out of an evening we liked nothing better than to have grandpa come over and baby sit.

We called him Popop and we enjoyed so much his visits. He would gather us close to him on the couch and tell us cowboy stories all evening until we fell asleep. This was the early 1950's; we had no television. He told us stories about cowboy Ned and the cattle rustlers. We could hardly wait for Popop to come on the next visit. Popop served mom and dad by caring for us, and he served us by showing his love and interest in us.

Thousands of letters and phone calls

In the summer of 2003 many in Operation Mobilization witnessed the turning over of the leadership of the ministry from George Verwer, the founder, to Peter Maiden, his assistant. I think there was not a hand not raised when the 1700 of us were asked how many had ever received a letter, e-mail or phone call from George Verwer. There was a moment when we all realized just how much George had done for us by keeping in touch. We were not the only ones he had written to, by any means!

I was on a trip with George to our base in Zaventem, Belgium, several years ago. We had spent the day traveling by car and ferry from London to Brussels, Belgium. I was weary when we arrived and it was nearing midnight. We soon were off to bed in what we knew endearingly as the "factory". The team there was renovating an old factory we had been using as a vehicle repair base for many years, but some of the walls were still quite thin. As I lay in my bed waiting for sleep to carry me off and I knew it wouldn't take long, I heard a voice coming through the wall. It was George and I could tell he was dictating letters to people all over the world. The time was 1:00am.

My mind goes back to an Operation Mobilization conference in the 1960s. One night George Verwer spoke on the subject of writing letters! His words challenged me deeply and I remember writing several letters immediately after the meeting! The atmosphere was electric! He had communicated. Fortunately the Lord was merciful and my response was not a flash in the pan. I have continued to write letters, postcards, e-mails and made telephone calls since then. His example continued as well, and my wife Cathy spent several periods of time helping him and his assistant type up those letters to thousands and thousands of people over the years.

Service before and after a wheel chair

My mind races on to another person who served so many of us, Jonathan McRostie. In the summer of 1979 George Verwer asked me to go down to Spain and reopen the summer outreaches there, after a lapse of a few years. It was the beginning of June and hundreds of young people from around Europe and North America were gathered in another factory in Belgium in an OM summer orientation conference. Then they formed into teams and struck out across Europe to their destinations in Italy, Spain, Austria, France, Belgium, England and other places, to work with local churches in outreaches to people.

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I was going to Spain and they had chosen a young man from England to go with me. Jonathan McRostie was forming the teams and orientation was being given to team leaders, drivers, cooks, bookkeepers, and literature organizers before they left. The operations room was abuzz with activity. Everyone needed to talk with Jonathan at the same time. His nights were very short and I could tell he was weary. At one point I wondered how he kept upright. But he eventually procured me a car and the essentials for the trip!

For many years Jonathan was in a wheelchair having suffered a broken back in an automobile accident, serving people on the European teams of OM. He never gave up. He continued to serve others! It is one thing to serve when you are healthy but quite another when you are paraplegic!

But what shall we say of the years of service of Margit, Jonathan's wife, who has persevered, serving by his side through the tough times? She has served the Lord, served Jonathan and those whom Jonathan served.

The very next story will be a demonstration of Jesus' care and service to a needy blind man.

IV. Blind Bartimaeus received his sight 10:46-52



What's all the yelling about?

In chapter 10:46-52 Jesus and his party come to Jericho. And as they leave the city, Mark, the gospel writer, records an event which fits into the scheme of the two opposite realities.

Blind Bartimaeus was sitting at the roadside begging. When he heard the crowd and realized that Jesus was passing, he started yelling: *Son of David, have mercy on me* (ESV)!

The theme of Mercy in other scriptures

Genesis 19:16, 19 When the Lord rescued Lot from the destruction of Sodom, the author of Genesis declared the mercy of God and Lot recognized God's mercy.

Genesis 39:21 God had mercy on Joseph and gave him grace in the eyes of the prison director. Joseph had been accused of trying to rape the wife of Potiphar, the captain of Pharaoh's guard. His wife did not show mercy to Joseph. Potiphar did not show him mercy either. Earlier Joseph's brothers had not shown him mercy. They had thrown him in a ditch and then sold him to the Ishmaelites.

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Genesis 40:14 Later Joseph interpreted 2 dreams for 2 of Pharaoh's servants and he asked the man whose life was spared to remember him to Pharaoh. That man forgot Joseph for 2 years until Pharaoh himself had dreams which no one could interpret. Only until then did the servant of Pharaoh mention Joseph to him.

Exodus 15:13 Moses and all Israel sang to the Lord declaring his mercy to Israel, because he destroyed their enemies, the army of Egypt, in the Red Sea.

Exodus 20:6 In the 10 Commandments God declared his mercy (love) to thousands of those who love him and keep his commandments.

Exodus 34:6, 7 In this passage we see that God is merciful and yet God mixes mercy and judgment (Cf. Numbers 14:18).

Numbers 14:19 Moses prayed to God on behalf of Israel, a rebellious people, asking for his mercy on them.

Joshua 2:14 It is interesting to see that the Lord had mercy on someone from this same city that he was visiting, Jericho, many centuries earlier. It was Rahab, the prostitute who hid the 2 spies. Her life was rescued from the destruction that was to fall on Jericho.

2 Samuel 9:7 David showed mercy (goodness) to Mephibosheth, the son of Jonathan.

Psalms 26:3 "For your mercy is before my eyes and I have walked in your truth."

Some of the people told Bartimaeus to shut up. But he yelled even louder. Psalm 57:3 says, *He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth (AV/KJV)*. God had sent Jesus from heaven and he saved Bartimaeus, who had been "trampled" by others. Jesus stopped, called him, and healed him. Jesus responded to his calls for help and then he responded to his faith. He gave him his sight.

What was Bartimaeus' response to Jesus? He followed Jesus along the road. You will remember that the disciples had been thinking about where they would *sit*, desiring to have the two best seats next to Jesus. Bartimaeus on the other hand rose up to *follow* him along the road after Jesus healed him. It is not time to *sit* down but to rise and *follow* in the steps of Jesus. (This contrast between *sitting down* or rising to *follow* Jesus was an observation David Gooding made to me in a conversation with him on an occasion in the 1980's.)

Jesus was willing to set aside the popularity he already enjoyed, to minister to a poor begging blind man who sat at the edge of the road.

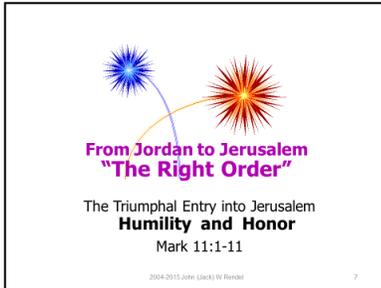
Obscurity and popularity

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What are the two opposite realities here? Popularity, notoriety and fame are to be preceded by identification with those who are poor, blind and obscure. We are to identify with people who don't count, who are not famous, who are even told by others to "shut up", and be quiet!

Why was Jesus so popular? Why did so many follow him along the road? They crowded after him because he had stopped to notice them. He had helped them. He took care of them. Now they wanted to be with him.

V. The triumphal entry 11:1-11



A donkey not a chariot

The fifth story found in 11:1-11 is about Jesus' triumphal entry into Jerusalem. Much space is given to *how* he entered Jerusalem.

He chose to ride on the foal of a donkey. If we are slow to understand, the prophet Zechariah explains, in his prophecy chapter 9 and verse 9, *Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.*

The prophet emphasized the gentleness and humility of the Messiah.

Jesus did *not* hire a grand chariot in which to ride into Jerusalem. If you continue to read Zechariah chapter 9 and verse 10 you will read that God will take away the chariots from Ephraim and the war horses from Jerusalem.

Haman and Mordecai

In the book of Esther the king wanted to honor Mordecai for saving his life from a plot to kill him. To do this he told Haman to set Mordecai on a horse with a crest on its head. He was to clothe Mordecai with a royal robe that the king had worn. And he was to lead him through the streets shouting, "This is done to the man whom the king desires to honor!" Haman thought that the king was planning to honor him not Mordecai or anyone else, least of all Mordecai, whom Haman hated.

From donkey to lion

When I was growing up in Nigeria I was called Jacky. My name is Jack and when you are a small boy they call you Jacky. But in the Hausa language of Nigeria "Jacky" meant "donkey". That was humiliating to me and embarrassing to the Africans. So they changed my name from "Jacky" to "Zaki". "Zaki" meant lion! I was honored and they were saved from embarrassment.

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If you go to another people and culture to preach the Good News about Jesus remember your name in their language may not exist or it may mean something negative. Think carefully about what they could name you. Ask for advice. You may have to change your name.

But Jesus did not ride into Jerusalem like a lion. He came in humility on a donkey.

Riding with Julius Caesar

Eusebius, a Roman historian tells us that on one of the occasions when Julius Caesar rode in a procession of triumph through Rome the axle of his chariot broke and he almost pitched head first to the ground.

This ruler of Rome was humbled. He also died later at the hands of colleagues and fellow rulers. Brutus, a friend of Julius, as well as others, surrounded him and stabbed him to death. But in Caesar's case no resurrection followed.

Humility then exaltation

As Jesus rode into Jerusalem that day they praised God and blessed Jesus as the one who came in the name of the Lord.

Humility leads to exaltation. This is the road Jesus took. And this road ultimately brings glory, not to one's self, but to God.

No reception for Jesus in the temple

But Jesus went to the temple, not just into Jerusalem. What was his reception like in the temple? In the temple there was no reception, there was no banquet, no welcome. The temple authorities did not give Jesus awards for his work with the poor. They did not give him honorary doctorates for his excellent and tireless teaching. He was not crowned king.

There was only silence!

When you get angry with your wife or husband what is one of the means of revenge? It is the silent treatment! I won't talk to her. I will not say one word to him. He offended me!

The silent treatment for 30 years

A couple known to friends of ours had a terrible argument thirty years ago. They have not spoken a word directly to each other in all those years. They communicate by leaving notes on the table or they call up relatives by phone to ask them to give their spouse a message. This is the silent treatment.

In the temple the chief priests gave Jesus the silent treatment.

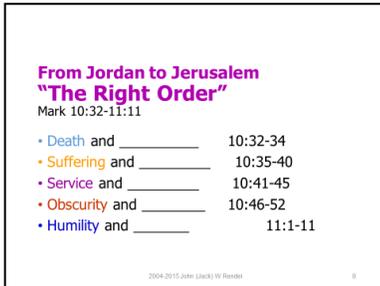
Which is our response to Jesus? Is it the silence of ignoring him or the rejoicing in God of receiving him?

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If we have received him and we rejoice in him; if he has entered our lives in triumph; if we have identified with him, then let's remember how he entered our lives. He entered in all humility!

A review of our lesson

Let's review those five steps or realities.



From Jordan to Jerusalem	
"The Right Order"	
Mark 10:32-11:11	
• Death and _____	10:32-34
• Suffering and _____	10:35-40
• Service and _____	10:41-45
• Obscurity and _____	10:46-52
• Humility and _____	11:1-11

He died to rise to life.

He suffered to be glorified.

He served and became first and greatest.

He sought us out in our need and obscurity and became our popular leader.

He humbled himself and was exalted.

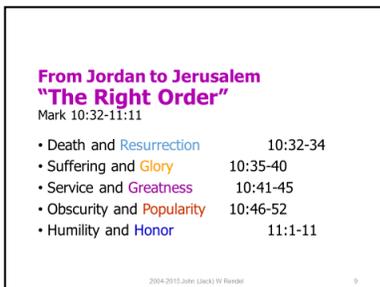
He humbled himself ... even to death on a cross

In his letter to the Philippians 2:8-10 Paul wrote, ... *he (Jesus Christ) humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth*

Today I must decide. Do I look for a seat amongst the great as James and John did? Do I remain seated begging at the side of the road like Bartimaeus? Or do I rise and follow Jesus along the road which harbors death, suffering, service, obscurity and humility?

The two sides to this coin

I must follow Jesus and remember there are two sides to the coin.



From Jordan to Jerusalem	
"The Right Order"	
Mark 10:32-11:11	
• Death and Resurrection	10:32-34
• Suffering and Glory	10:35-40
• Service and Greatness	10:41-45
• Obscurity and Popularity	10:46-52
• Humility and Honor	11:1-11

Death leads to resurrection.

Suffering is the path to glory.

Service rewards the greatest.

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Obscurity gathers popularity.
And humility crowns with exaltation.

Jesus leads us in the only true triumphal procession.

Questions to help in the study of this section, Mark 10:32-11:11:

1. Why were the disciples so frightened at the prospect of accompanying Jesus to Jerusalem? Did Jesus confirm or dispel their fears by what he announced to them? (10:32-34)
2. Jesus introduced a very positive thought into his announcement about what would happen to him in Jerusalem. Why did this not seem to make any difference? Why not? Does it really make a difference to me? (10:32-34)
3. For 3 years the 12 had walked and talked and listened to Jesus. He had reprimanded them on more than one occasion about self-seeking and egotistical attitudes. Why did the two disciples ask for the seats next to him in his glory? Was this request entirely egotistical? For what would I like to ask Jesus? (10:35-40)
4. There are two words that begin with “s”, at least in English, which Jesus used in the conversations with the two who asked for the seats, and the 10 when they raised a protest. What are they? Can you think of ways in which Christians have lived out these two realities or could live out these two realities? Please make two lists with each of these words at the top of each list. In each list write down the different ways Christians can live out these two realities. Have I lived these realities out in my life? (Two sections, 10:35-45)
5. *From* what did Jesus have to turn away, at least momentarily, in order to turn *to* Bartimaeus? Am I willing to do what Jesus did in order to minister to those who count for so little in our societies, and yet are hurting so much? (10:46-52)
6. Contrast the reception Jesus experienced in the streets of Jerusalem as opposed to that which he received in the temple. Contrast the noise level and the action! What does this tell us about the attitudes of the common man as opposed to the high priests regarding Jesus? All this has to do with receiving Jesus. How have I received or rejected Jesus? Remember that on the day he rode triumphantly into Jerusalem there was no active rejection of him, but there was something else which was a sinister shadow of what was to come in less than a week later. (11:1-11)