

# **Dr. Mark Jennings, Mark, Lecture 17, Mark 10:32-11:11, Passion Prediction, Triumphal Entry**

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This is Dr. Mark Jennings and his teaching on the Gospel of Mark. This is session 17 on Mark 10:32-11:11. Passion Prediction, Triumphal Entry.

Hello again, as we keep working through the Gospel of Mark. When last we were together, we were looking at the incident with the rich man who Jesus loved and it said he was able to meet the commandments, but when Jesus asked him to give away all that he had to the poor, he was dejected and unable to follow. This has been in this pattern of Jesus teaching on discipleship.

What I'd like to do as we continue to look at this is remember we're getting very close now to Jesus' entrance into Jerusalem. We're getting to that point where the teaching of the disciples on the road to Jerusalem was about to come to an end and the entrance into Jerusalem. What I'd like to do now, though, is continue in Mark chapter 10, looking at verses 32 through 45.

To help us understand a little bit of the structure of this passage, we're going to get our third and final passion prediction, where Jesus predicts what is about to happen, and there are some important differences, which I'll note in a second. But you're also going to get what we've become accustomed to seeing now: this disconnect, this tension between the actions in the heart of the disciples, and what Jesus is saying about discipleship, about following him, and about being obedient. As I've stated before, and I think as we're seeing through this, Mark continually has a very negative view of the disciples.

There's not a lot of positive statements he makes about them. In fact, in a lot of ways, the disciples become the foil, if you will, for Jesus' own pattern of obedience, his own pattern of following the will of God. So that is what Jesus' own obedience is held up in contrast to the disciples.

And we're going to see this play out again. Let's begin first by looking at this third prediction: chapter 10, verse 32.

They were on the road going up to Jerusalem, and Jesus was walking ahead of them. They were astonished, but those who followed him were afraid. Taking the twelve aside again, he began to tell them the things that would happen to them.

Listen, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death. Then they will hand him over to the Gentiles, and they will mock him, spit on him, flog him, and kill him.

And he will rise after three days. It's not a surprise at this point that we have this language from Jesus regarding what is going to happen to him. Here, in this third passion prediction, I think it operates very similarly to the other two in that it is a summary statement of what Jesus is teaching, and this is another aspect of it.

So, it picks up on the other two, but there are some interesting details. When you think of the first passion prediction that we saw, it really identified three groups that would reject Jesus. The elders, the priests who were in charge, and the experts of the law.

The second passion prediction about what would happen to the Son of Man really emphasized that Jesus would be handed over into human hands, and as we discussed at that moment, I really saw that as a picture of God handing Jesus over by the stress into human hands, if that was what was occurring here. But here we've got some unique statements. This is the only one that has the handing over by the religious leaders to the Gentiles, and what the Gentiles will do, which is a new aspect, especially in terms of their mocking, their spitting, and their flogging him, and then killing him.

Now one of the things that has come up frequently is how authentic are these statements, and scholars have argued that this is probably the product of either Mark inserting it back into his gospel on the basis of the knowledge of what happens to Jesus, or the early church sort of inserting it into this document. Of course, there are some problems with that, and we've already noted some of them. Again, the fact that this is the Son of Man will be handed over.

We've talked quite often about how the Son of Man title is not one that the church picks up. That's one that Jesus uses for himself. Also, again, we have this reference to kill him instead of crucifying him.

Again, we would have expected the crucifixion language to be the language if this was a later insertion instead of killing, as well as the problem of after three days, whereas the later church, the confusion of how to understand the time of after three days instead of in three days, referring to the resurrection, gets clarified. But even thinking through it as if this was Mark's hand modifying this, it is not the order of what happens in Mark. If Mark was modifying this statement or trying to bring something out that comes up later in his gospel, the order of the events that are presented here in Jesus' prediction isn't the same order that we see actually play out in Mark's gospel, and one would have thought that he would have reordered it.

So, I think, in a sense, the historicity lies in favor of Jesus making this statement or summary statement that reflected his teaching. And again, of course, we have this curiosity of the Son of Man being handed over. One last thing before I look at the episode of James and John is they're on the road going up to Jerusalem, and Jesus is walking ahead of them.

They were astonished, but those who followed him were afraid. I find that statement you have very interesting. They were astonished, but some were afraid.

I am trying to think in terms of, with Mark, what is happening here because astonishment has often been the response of the crowd, and fear has been factoring in here throughout the gospel. One of the things, though, I think we need to keep in mind is where they're going. They're going up to Jerusalem.

So, since chapter 8, Jesus has been focused on Jerusalem. We've had a messianic confession that was made. He's on this way, and you wonder if there's not this sense of, at least among the crowd, that this Messiah figure, this one who has mostly stayed around Galilee and a few Gentile lands, has now, in putting his face towards Jerusalem, if there's not a messianic fervor, then now he's going in to make the city his.

And I think the fear might refer to the moment of what might be ahead of them more than fear in terms of a fear of the Lord. And even that context, I think, best explains why this episode happens between James and John, that they are thinking in terms of the arrival of the kingdom. So, let's look at this episode.

So, Jesus has just given this summary statement about how the Son of Man will basically fall under the decision-making authority of the religious leaders and the Gentiles, who will be able to mock him, spit on him, and kill him. And it's in this context that we get another example of how the disciples are having a disconnect between what Jesus is saying about himself and what they are seeing in terms of following him. Let's begin looking here at verses 35 down to 45.

Then James and John, the sons of Zebedee, approached him and said, Teacher, we want you to do something for us if we ask you. What do you want me to do for you? He asked them. They answered him, Allow us to sit at your right hand and at your left in your glory.

But Jesus said to them, You don't know what you're asking. Are you able to drink the cup I drink or be baptized with the baptism I am baptized with? We are able, they told him. Jesus said to them, You will drink the cup I drink, and you will be baptized with the baptism I am baptized with.

But to sit at my right or left is not mine to give. Instead, it is for those it has been prepared for. When the other disciples heard this, they began to be indignant with James and John.

I'll stop there and I'll pick up the rest in a little bit. So here we have this context of how Jesus is moving towards Jerusalem, and James and John come to request Jesus to grant them something. Now Matthew records this episode as well.

We see it in Matthew chapter 20, but it is James and John's mother who actually presents the request. I think what we have here is not Matthew trying to protect the disciples, because if you look at the Matthean account, when Jesus responds, he responds to James and John. He doesn't respond via the mother.

Probably what we have here is Mark capturing the essence of the request, whereas Matthew is capturing essence and process. So that the request is still from James and John in both accounts, while Matthew gives a little more detail into just how the request was made. However, all parties involved know that James and John are making this request.

Notice what he asks. They ask for Jesus to do something for them first.

Whatever they ask is a bit of vagueness. We want you to do something for us if we ask you. Now I find it interesting that it's James and John, not James, John, and Peter.

James, John, and Peter have been singled out. The three of them have been receiving unique honors and commendations. And so, it's natural to see how they would be thinking about how they might occupy a unique place when Jesus comes into his kingdom.

And I don't think they're thinking in terms of glory, in terms of resurrection. I think they're thinking in terms of messianic rule, perhaps stemming from the transfiguration. They're thinking about what they've just seen with Jesus.

They're on the road to Jerusalem. It must seem as if now everything is coming to its eschatological end. And they're thinking in terms of how are they going to be honored.

But it is telling that in asking this question, they're not including Peter in this. So even though they would have known Peter was a part of this special three, if you will, their concern is not for Peter, which I think gives some indication unto their heart. And I think it's also interesting that they do not begin by asking a specific request.

They begin by saying, teacher, we want you to do something for us. Almost as if they're trying to get Jesus to agree to grant to them whatever they want before they

actually ask the specific. And trying to have Jesus make some sort of grand statement that then he is obliged, if you will, to meet.

Not to draw too close a connection, so bear with me here, but there is a bit of that sense of what Herod ends up falling into when he makes his grand statement about giving whatever the girl requests upon dancing and now finds himself trapped in having to give the head of John the Baptist. And so, there's almost this sense, I wonder, of nothing to that malevolent, don't misunderstand me, but of trying to get one of these grand oaths that then cultural demands would imply Jesus has to meet. Regardless, they do not lead with the question.

And then Jesus says, what do you want me to do for you? The answer is to allow us to sit at your right hand and at your left. Now, I think the seating here is not the idea of a messianic banquet. I think they're more in this kingdom language. What you have is basically a throne room being depicted, and they want to sit at the places of honor of the king.

Of course, the one at the right is of the highest honor. That was usually reserved for the son, who would be the heir, the chief advisor, or the person closest to the king. And the one at the left, I think we need to understand here, is not dismissive because the left did hold a lesser position than the right in ancient culture, but it's still clearly a place of honor at the left.

And so, they're asking this question of wanting to have places of honor. So, this is, again, indicating how just wrong-footed they are. Jesus said to them, you don't know what you're asking.

Are you able to drink the cup I drink? Will you be baptized with the baptism I am baptized with? This metaphor of cup and baptism, I think here, Jesus is understanding in terms of his suffering. That is going to occur. And cup, and we'll talk about this a little bit more later when we get into the Garden of Gethsemane, but cup does have references to suffering and judgment and wrath.

But the baptismal language, though there are some languages connected with water and judgment, and I think even when you consider the baptism of John the Baptist, I think there was a symbolic effect, too, of going into waters that have judgment motif around it and then maybe coming out. So, I think even baptism language carries that, though not as necessarily clear as the cup. But even more, I think, is the fullness idea that you have here.

In drinking the cup, there's an internal existence that now happens. In baptism, an external surrounding occurs. And so, I think the metaphors work in terms of Jesus is saying, are you able to experience fully the full experience of what I'm about to incur or be a part of that? And he asks the rhetorical question in a way that suggests he

knows that they're not, that at this point, this is not something that they are able to do.

Of course, they respond with, "We are able," certainly affirming what Jesus says to them, that they understand that Jesus is saying something negative, and I think that's important. He's asking them if they're able to endure something, and they say, "We are able."

So maybe they're thinking in terms of the martyrdom that might await or the suffering that comes through it. But they do seem to affirm that they can stand strong, which is something we're going to see come up again, where the disciples affirm to Jesus their strength, only to show that they're not. But Jesus' response is fascinating.

First, he affirms their statement. You will drink the cup I drink, and you will be baptized with the baptism I am baptized with. Now, we know that this group has been being rebuked for being closer to the hardness of the heart, and we know that Jesus is going to say that the sheep will scatter when the shepherd is struck down.

So, I think this sense of what Jesus is saying is in affirming them is actually a hopeful statement. In other words, that there will be a time when they will understand what it means to follow Jesus. They will understand the significance of being part of the Son of Man must suffer ministry of that kingdom.

And indeed, we know that James, in just a matter of really a few short seasons from now, will be martyred by Herod Agrippa I in Acts 12. John will live a much longer life, though he will certainly be persecuted as well. And so, I think there is this statement where Jesus is showing forethought that that is something that will occur.

But then he says, but to sit at my right or my left is not mine to give. Notice, indeed, it is for those who have been prepared for it. Notice even in his statement that they will be able to drink the cup and be baptized, which is hard not to hear sometimes, such as some sacramental language in how both of them play together.

But in making that statement, he is not saying that they will sit at his right and his left. He's also saying that he doesn't even have the authority, that this whole process is ordained by God the Father, and that it is God who decides who is honored and who is not.

It's hard to miss the irony that the only other time Mark mentions someone at the right and at the left of Jesus is those who are being crucified alongside him. And he's very specific. He uses the exact same language, one on his right and one on his left.

And so perhaps even there, there's a hint of what discipleship means and who actually receives the honor of being on the right and the left of Jesus. So, we have this moment, and of course, then the other 10 disciples hear this, verse 41, and they become indignant with James and John. Now, given what we know about the disciples in the Gospel of Mark, I don't think they become indignant because James and John misunderstand sacrificial discipleship and servant leadership.

I think they become indignant because, well, James and John are simply trying to take the position that they want to have for themselves. There's no indication so far in the Gospel that the group of the disciples who are getting it right or James and John are getting it wrong. And so then, at this moment where James and John are trying to vie for honor, and the other disciples get mad at them for doing that, Jesus gives them some teaching.

And we've seen this pattern where the disciples do something that reflects their self-interest, their conceit, their arrogance, and then Jesus teaches in response, teaches about discipleship. We even saw it as early as when Peter's confession about the Messiah, and then Jesus goes from that confession to talking about what it means to be a follower of Christ, to follow, to lay down the life. And here, so a similar thing happens in verse 42.

Jesus called them over and said to him, You know that those who are regarded as rulers of the Gentiles dominate them, and their men of high positions exercise power over them. But it must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be a slave to all.

For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many. So it begins, of course, with this great reversal, and he uses the Gentiles as the foil here in the contrast of what leadership looks like in Gentile land, so in the lands of those who would not have the direction of the Torah, of the law, and the prophets, who are, you know, so understanding of Second Temple Judaism, the expression of pagan understanding and thought, that the Gentiles seek to have power and high positions over others. It is interesting that he says those who are regarded as rulers of the Gentiles, I think implying that they're really not the ones who are rulers; they're just regarded, or they seem to be that, maybe indicating their divine authority over all people.

But even moving forward, notice when he criticizes this Gentile group, those who would lack the teaching of the Old Testament, if you will, the Hebrew Bible, that their men of higher positions seek to exercise power over others, not unlike what James and John have just requested. They have just requested to be in a high position, to be in that position of honor in that throne room, in that ruling place, indicating that here their actions are more reflective of what Gentile rulers behave: seeking honor,

seeking position, seeking authority over others. The rebuke would be hard to miss, but it must not be like that among you.

Then you have the great reversal. Whoever wants to become great must be a servant. Whoever wants to be first must be a slave to all.

That there is this inverse reality of this kingdom ethic, if you will, that it is an outward focus, a submission, a service focus, not one that is inward. That authority is for others, not for oneself. And then, of course, to substantiate his claim is the critical statement, Mark 10.45, for even the Son of Man did not come to be served, but to serve and to give his life a ransom for many.

That ransom for many is one of the strongest statements in the Gospel of Mark and in Jesus' teaching of his own understanding that the Son of Man must be handed over, rejected, suffer, die, and rise again after three days of his own understanding of a substitutionary atonement connection with that. This ransom has the idea of paying the price for a slave, paying the price of freedom. And so here is the Son of Man did not come to be served, but to serve.

Now, everything that we've known about Daniel, Son of Man, has that figure being lauded, praised, and honored. Jesus is not saying that the Son of Man never receives honor, but rather that the reason the Son of Man has come to this place is to serve as a ransom for many. And here, I believe, is this clear statement of Jesus taking the Daniel, Son of Man figure and associating it with the Isaiah suffering servant motif.

You know, Isaiah 52 and 53, we have this figure who is said to come to serve, who it says of him, he pours out his life unto death, who does so as an offering for sin. In Isaiah 53, this figure takes our pain, bears our suffering, is pierced for our transgressions, is crushed for our iniquities, that the punishment that is due us comes upon him and brings us peace. We are healed by his wounds, we are healed.

The Lord puts our iniquities upon him. And so, this picture of this servant figure who receives this judgment and this punishment for others, though not deserving it of himself, I think this is, that 1045, and others have talked about this too, really becomes not a quote of the suffering servant motif, but a nice summary of it that this is a summary figure, that this ransom for many in connection with what Jesus has said about the Son of Man.

He has said about the Son of Man that he will suffer and die, and now he says about the suffering Son of Man that he will serve and be a ransom for many. I think when you take 1045 and connect it with what Jesus has been saying in his passion predictions on the Son of Man, you see a clear picture that Jesus understands that before he receives the glory as the Son of Man, he comes as the suffering servant—this blending of the two now in the one person.



And it is that blending that is the basis for his teaching on discipleship. To understand what it means to be part of the people of God, to follow the Messiah means to do as the Messiah has done, as the Son of Man does, which is to suffer. Now, we come to here in verses 46 through 52, and we are now on the cusp of the entrance into Jerusalem.

In fact, this will be the last healing. We have the healing of a blind man. This will be the last healing that we have before entrance into Jerusalem.

It's fascinating, verses 46 through 52, and some fascinating elements that I want us to consider as we are now moving past Jesus' predictions of what is about to happen and his teaching on discipleship to now into Passion Week. Verse 46, they came to Jericho, and as he was leaving Jericho with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road. When he heard that it was Jesus the Nazarene, he began to cry out, Son of David, Jesus, have mercy on me.

Many people told him, keep quiet. But he was crying out all the more, have mercy on me, Son of David. Jesus stopped and said, call him.

So, they called the blind man and said to him, have courage, get up, he's calling for you. He threw off his coat, jumped up, and came to Jesus. Then Jesus answered him, what do you want me to do for you? Rabboni, the blind man told him, which is a high exalted way of saying rabbi, I want to see.

Go your way, Jesus told him. Your faith has healed you. Immediately he could see and began to follow him on the road. I think there's some fascinating elements in this final miracle.

So, they're at Jericho, which is probably roughly about 17 miles northeast of Jerusalem, and we have this healing of a blind man. We've already talked about how blindness has been connected a little bit with the spiritual insight. Remember the healing of the blind man who could partially see, couldn't really tell the distinguishing between people and trees, and they could see clearly.

Our discussion was how that healing, when paired with what Jesus was saying about the disciples, indicated that they were seeing a little bit but hadn't yet to see clearly, and how the miracle was almost a metaphor for what was happening spiritually for the disciples. I think there's a little bit of that hint here. Here's a blind man who is calling upon Jesus as the son of David and understands it in a way that the disciples do not.

And it's also interesting that we know the name of this man, Bartimaeus, even the son of Timaeus, which in Hebrew, Bartimaeus would also, the way that would work, would indicate son of Timaeus. It's interesting because, again, we don't usually get the names of people in the Gospel of Mark. On a few occasions, we do, and the possibility has been conjectured, especially since Mark names other people, is that perhaps this figure was a known figure to the group that Mark is writing, and he is mentioning Bartimaeus for that reason, or known enough that his name was available, as opposed to when you think of some of the other miracles where we simply just have the condition of the person and not the name.

You know, we look at here, too, we have something that stands out, which we haven't had elsewhere, which is the cry that Bartimaeus gives. He calls him son of David. Now, nowhere else in Mark do we get the Davidic ancestry mentioned, with possible exception of 1235, where Jesus is responding on how to understand Psalm 110, where there's a reference to David.

But son of David is not something that is mentioned elsewhere in Mark, which I think also strengthens the historicity of this account. Of course, in this way, son of David is this statement about Jesus being the Messiah. That's what's being proclaimed.

He's not simply saying, you of Davidic line, to call him son of David is to refer to him with a belief that you are the son of David, the heir of David, the one who is to come, the Messiah. And, of course, he's calling out to the Son of David, Jesus, to have mercy on me, and this would fit with the belief that the one who is to come would give healing, or healing would accompany. And there's an irony here that you have this man calling the son of David, making this messianic claim, and there is a command to be silent, but the command to be silent doesn't come from Jesus.

Think of Peter, who says, you are the Messiah, and then Jesus told him to be quiet until he had things that he wanted to teach that had to come to pass. Here we have this beggar, Bartimaeus, son of David, and the crowds are telling him to hush. There's an irony of here he is actually proclaiming something accurately and right, which is have mercy, but yet the crowds are telling him to be quiet.

And you can't help but think in this honor, shame, social culture, if the crowds are not telling him to be quiet because they see him as a blind beggar sitting on the road and not worthy of the Messiah's attention in this great movement as Jesus is entering into Jerusalem. Of course, it's his persistence that ends up winning the day. He isn't silent.

He continues to cry out, have mercy on me, son of David, and then Jesus stops and calls him to him, and the disciples bring him. Notice his excitement. He threw off his cloak and immediately ran.

And then as Jesus asks of him, what do you want me to do for you? Notice the interplay between blind Bartimaeus and James and John. James and John come wanting something from Jesus. Jesus says to them, what do you want me to do? And they say, we want you to honor us.

Blind Bartimaeus calls for son of David, says, what do you want me to do? And he says, in the midst of saying, have mercy on me, he says, I want to see. It's hard not to miss the irony. He's not saying, I want to be honored.

He's saying, I need you to have mercy on me and to give me sight. And I think there's even, if you think of sight and belief, think of the man who said, I believe, help my unbelief. I want to see, I want to believe, I want to understand.

The miracle, I think, points the reader in that direction. And Jesus responds, go your way, your faith has healed you. We've seen this all along.

There is a muscular response to faith that Jesus requires and then responds to. And here the man's persistence was that muscular response, even though the crowds were telling him to stay the blind beggar and not call out to Jesus, his persistence demonstrated his sincerity of faith. And so, Jesus tells him to go your way, your faith has healed you.

And notice what the beggar does. He immediately could see, as we've seen all along through the Gospel of Mark, and began to follow him on the road. Then, now having the option of going your way, this man understood all the choices available to him; the choice he makes is to follow Jesus.

And I think this picture is a picture of discipleship held up against what the disciples have been demonstrating and showing. The end of verse 52 really wraps up this part of the Gospel that we've been engaging in, which is this teaching about discipleship that Jesus has been preparing and predicting on his way to Jerusalem. And now, when we enter into Mark 11 verse 1, we come to the climax of the story, if you will, which is the moving into Jerusalem.

Thinking a little bit just about chapter 11 and 11 through 15, the relationship, there is a tension between Jesus and the temple, and the temple leadership that will govern much of the shape of the next four chapters. We'll have Jesus entering into the temple in the question of authority. We're going to have the parable of the wicked tenants, again, or authority in rebuke or coming together.

In chapter 13, verse 1, we're going to have this departure from the temple by Jesus in a very ominous way. We're going to get into his arrest, and Jesus will ask him, why did they not arrest him when he was at the temple? We're going to see them charge

Jesus with destroying the temple. And even at the mocking at the crucifixion, they will mock Jesus about his statements regarding the temple.

In other words, there's this linking that happens from 11 to 1 on through the passion through chapter 14 and then into 15 of Jesus' death, authority, and the temple authority. And I think it's an important theme for us to look at. Now, moving in more specifically to the triumphal entry, I'll just say a few words here, and then we'll pick up it next time.

Looking at the first set of verses, six verses. When they approached Jerusalem at Bethpage and Bethany near the Mount of Olives, he sent two of his disciples and told them to go into the village ahead of them. As soon as you enter it, you will find a young donkey tied there, on which no one has ever sat.

Untie it and bring it here. If anyone asks you why you are doing this, Say, the Lord needs it, and we'll send it back here right away. So they went and found a young donkey outside in the street, tied by a door.

They untied it, and some of those standing there said to them, what are you doing? Untying the donkey. They answered him, as Jesus had said, so they let them go. Then they brought the donkey to Jesus, threw their robes on it, and he sat on it.

Let's look at these first seven verses, with verse seven sort of being the bridge between six and eight. There are some interesting things here. Notice, first of all, that Jesus is very deliberate in wanting to obtain this cult to enter Jerusalem.

This is by his choice. There's a sense of preparation. We're actually going to see a very similar thing play out in chapter 14, with the obtaining of a room for Passover.

Indeed, if you look at the first six verses of Mark 11 and Mark 14, 12 through 16, there are a lot of similarities in the language and in the structure. There is certainly a relationship between the two narratives. You'll have an account between these two that I think are to be read together.

We'll say a little bit more about that when we get into Mark 14. And here, though, this is the beginning of this prologue of the passion, this prologue of what is about to happen. And notice, from Mark's literary standpoint, Mark gives us a lot of detail on the next set of events.

Mark typically moves very quickly. We've talked about this as a style for Mark. He moves very quickly.

Yet, when he gets to chapter 11, he slows down dramatically. There's a rhetorical effect. All of a sudden, these last few moments, we get a lot of detail on, indicating that this is really where the Gospel has been moving.

And it's hard to miss, now that he arrives into Jerusalem, there's always been this idea of movement from the very beginning, from chapter 1 on in the Gospel of Mark. Jesus has always been on the move. He's never settled anywhere.

He's always been on the road. And even if you think of the beginning of Mark chapter 1 on John the Baptist, it's about preparing the way. He's sort of been on this way, on this road, on this path.

Now, on this path through Jerusalem, which is where one would expect to prepare the way forth, he's entering into the great climax. We also know that Jerusalem is where the religious leaders have been coming from most recently and have been opposed to Jesus. They're always coming from Jerusalem.

And so, as we attend to this, we see very early on the deliberate nature of how Jesus wants to enter in. He chooses to enter in riding this beast, this young colt, this young donkey. Now, there's always been speculation about how he knew about this donkey.

He gives very specific instructions. Go, as soon as you enter in, you're going to see a donkey tied. No one's ever sat on it, a colt.

Untie it and bring it here. If anyone says to you, are you doing this? This is your response. And the disciples do it.

It plays out exactly that way. Now, some argue that this is prophetic insight. Jesus sees a vision if you will.

He has prophetic knowledge that there's this donkey there. Without dismissing, of course, Jesus' prophetic ability, I think, is more indicative of pre-planning, that Jesus has already set in motion, in motion a process that the disciples themselves aren't as privy to, but he's already set in motion and reserved this beast. And perhaps there's even a bit of appropriate response that when the people see who have this donkey being untied, if the figure or the gentleman says, the Lord needs it and will send it back right away, then they're to respond appropriately.

Regardless, there's a sense of deliberateness. Of course, then the question does become, why does he want to enter in in this way? And there is all sorts of possibilities here. One is that there's a kingship sense of entering in in a way that's indicative of how Solomon entered in, the riding on this beast, not on a war horse conquering, but on this idea that reflects Davidic dynasty.

And of course, though Mark doesn't quote it, Matthew does, and John does as well, is the idea of Zechariah 9:9. And I think what is implied in Mark, or maybe I should say explicitly indeed, if not in words, but is explicit in Matthew and in John, is that Zechariah 9:9 has come to town if you will. Zechariah 9:9 depicts this moment, this great eschatological moment of this riding in on this beast. And so this hope of Zechariah 9:9, which was this hope of Jerusalem, which was this hope of Israel and God's great act of redemption, was connected with this view in this picture.

And the other Gospels make this more explicit. And I think, too, when you look at this, that the deliberate nature, whether it's picking up on Solomon from 1 Kings, or even Yehu in 2 Kings, or it's picking up from Zechariah 9:9, it's probably a little bit of both. Even the never-been-ridden has a sacred feel to it.

The point is that Jesus is not entering in Jerusalem in the way a pilgrim would, which is walking in, but is choosing to enter into Jerusalem in a very symbolic way, in a way that speaks to in preparation for the Passion. And the crowds even respond in a way that is conducive of this, in a way of recognition. Many people spread their robes on the road.

Others spread leafy branches, cut from the fields. This is where Palm Sunday comes from. This is an honor.

They recognize that Jesus is this powerful figure, this known figure, this man of reputation, and he's coming in, and then those who went ahead and those who followed kept shouting the same thing. Hosanna, who comes in the name of the Lord, is the blessed one.

The coming kingdom of our Father David is blessed. Hosanna in the highest heaven. Now, this Hosanna proclamation that is happening means, Lord, save us, though, by this time, it also had developed just a sense of what you cried out to pilgrims.

So we have to be careful before we put these crowds surrounding them laying palms as if they're proclaiming, you know, here comes salvation. They would have actually been saying something that they probably greeted all the pilgrims with. And, of course, you have the reference of the coming kingdom of our Father David is blessed, which brings up what Bartimaeus was just talking about with the son of David.

Now, the question of what the crowds understood when they were proclaiming this is not the same question as what Mark is telling us. The crowds might have understood what Jesus was doing, and I think even their response with the laying down of the clothing and the palms means they gleaned some of what Jesus is doing in coming in on this beast. And even perhaps in the coming kingdom of our Father David is blessed, there is a messianic fervor that is available.

But whether they get it completely or incompletely, wrongly or not, or whether it's just kind of greeting the revelers and the pilgrims as they come in, and Jesus is feeling that, as a reader of Mark, we know, of course, what they say is true, even more so than what they realize, that the kingdom is coming and the son of David has arrived. And the last thing I'll finish, and we'll pick it up next time, is verse 11. It's very interesting, a very understated verse.

You have this triumphal entry, this celebratory moment. You have Jesus on this symbolic beast entering in. You have all the hosannas, and it says he went into Jerusalem and into the temple complex.

So, the first place he goes is the temple complex. After looking around at everything, since it was already late, he went out to Bethany with the Twelve. It's a very understated and unheightened moment.

He goes in, and he goes to the temple. Mark tells us he looks around. Now the Greek word that is translated here, looked around, is found seven times in the New Testament. Six of them in Mark.

And it almost always has the idea of judging, evaluating, and discerning, not the idea of simply gazing to see what is going on, that there is an evaluation that is being made. And if that's the case, there's a very ominous relationship to what Jesus does here in Jeremiah 7:11. Of course, we're going to hear from Jeremiah 7 when Jesus enters the temple. But if you look at Jeremiah 7:11, it is God who looks and evaluates the temple and then declares judgment upon it.

We'll pick that up next time as we walk through the Gospel of Mark.

This is Dr. Mark Jennings and his teaching on the Gospel of Mark. This is session 17 on Mark 10:32-11:11. Passion Prediction, Triumphal Entry.