



Lecture #7 Part 6

OUTLINE OF MARK

There was one family who always opened its home to Jesus when He was in and around Jerusalem—the family of Lazarus, Martha, and Mary, who were brother and sisters. They lived in Bethany, a suburb about two miles outside Jerusalem. Their closeness to Jesus is the reason the sisters felt so free to interrupt His evangelistic tour with the request to help their sick brother. Jesus' great love for this family should be noted throughout this passage.

- His friendship with Nicodemus and Joseph of Arimathea. They were both involved in His burial, indicating a close friendship probably developed in several meetings (see note below—[Matthew 27:57-60](#). Cp. [John 19:38-42](#).)

[Matthew 27:57-60 \(NASB\)](#)

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

⁵⁸ This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.

⁵⁹ And Joseph took the body and wrapped it in a clean linen cloth,

⁶⁰ and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away.

It is this last fact that reveals a marked change in Joseph. Up until the death of Jesus, He had been a secret disciple. He had probably had several meetings with Christ when the Lord visited Jerusalem. But after the Lord's death, he was no longer secret. He became bold.

Four acts show a remarkable boldness, a boldness that reveals the strength of Joseph's discipleship.

1. Joseph actually marched in "boldly to Pilate" and requested the body of Jesus ([Mark 15:43](#)). This was a tremendous act of courage. The Romans either dumped the bodies of crucified criminals in the trash heaps or left the bodies hanging upon the cross for the vultures and animals to consume. The latter served as an example of criminal punishment to the public. Joseph also braved the threat of Pilate's reaction, for Pilate was fed up with the *Jesus matter*. Jesus had proven to be very bothersome to Pilate. Pilate could have reacted severely against Joseph.

2. Joseph risked the disfavor and discipline of the Sanhedrin. They were the ruling body who had instigated and condemned Christ, and Joseph was a member of the council. Unquestionably, he would face some harsh reaction from some of his fellow Sanhedrin members and from some of his closest friends.



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3. Joseph demonstrated a care, even affection for Jesus by giving his own tomb for the burial of Jesus. This act alone would leave no question about his stand with Christ.

4. Joseph also eliminated himself from taking part in the great Passover Feast. This was just never done, even for the most serious reasons. Joseph, by handling Jesus' body, was considered defiled for seven days for having come in contact with a corpse. Once defiled, Jewish law forbade a person from taking part in Jewish ceremonies.

The thing that turned Joseph from being a secret disciple to a bold disciple seems to be the phenomenal events surrounding the cross (the behavior and words of Christ, the darkness, the earthquake, and the torn veil). When Joseph witnessed all this, his mind connected the claims of Christ with the Old Testament prophecies of the Messiah. Joseph saw the prophecies fulfilled in Jesus. He stepped forward and braved all risks: he took his stand with Christ. A remarkable courage! A courage stirred by the death of Christ.

Note that Joseph embalmed the body and laid it in *his own tomb*, and he closed the tomb's entrance with a huge stone.

The first three gospels concentrate on Jesus' ministry in Galilee. It is the fourth gospel, the Gospel of John, that covers Jesus' ministry in Judea and Jerusalem. John tells us that Jesus was in Jerusalem quite often, especially during the great feasts. (Cp. [John 2:13](#); [John 5:1](#); [John 7:1-10](#); esp. [John 7:10](#) to get an idea of His ministry in Jerusalem.)

[John 2:13 \(NASB\)](#)

¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem.

[John 5:1 \(NASB\)](#)

¹ After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

[John 7:1-10 \(NASB\)](#)

¹ After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

² Now the feast of the Jews, the Feast of Booths, was near.

³ Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.

⁴ "For no one does anything in secret when he himself seeks to be *known* publicly. If You do these things, show Yourself to the world."

⁵ For not even His brothers were believing in Him.

⁶ So Jesus *said to them, "My time is not yet here, but your time is always opportune.

⁷ "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

⁸ "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."



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- ⁹ **Having said these things to them, He stayed in Galilee.**
¹⁰ **But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.**

2. When Jesus visited Jerusalem, His ministry differed entirely from His Galilean ministry. In Galilee Jesus taught many subjects, but in Jerusalem He focused only upon one theme: His Messiahship. He spent His time proclaiming strongly that He was beyond any question the Messiah. There was a reason for this. Jerusalem was the capital of Palestine, and the temple itself was there. Jerusalem was the hub and center of Jewish life and worship. The population of Jerusalem and the surrounding suburbs and cities ranged in the hundreds of thousands (for example, Bethphage and Bethany. Even Jericho, a city of sizeable population, was only about seventeen miles away.) The temple required over twenty thousand priests alone, not counting the Levite helpers who must have numbered even more. If there was any place where Jesus would proclaim His Messiahship, it would be in Jerusalem. Jerusalem was a city that held every sort of man who had been born and who was yet to be born. Jerusalem was to hear the truth of God's Son and of God's great love for the world. The men of Jerusalem and all men born thereafter were to be left without excuse.

Matthew 23:37 (NASB)

³⁷ **“Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.”**

3. Note the following visits to Jerusalem.
- John 2:13:** Jesus cleansed the temple proclaiming it to be **“My Father’s house”** (**John 2:16**); He proclaimed that He was the Son of Man (**John 3:14**); and God’s only begotten Son (**John 3:16**).
 - John 5:1:** Jesus healed a man on the Sabbath, a man who had been sick for 38 years. Then He proclaimed that He had the right to break the Sabbath law because He was the Son of the Father. He was equal with God in every sense of the word (**John 5:1-16**; **John 5:17-30**).
 - John 7:1-10:** He declared that He was sent of God (**John 7:16-17**, **28-29**; **John 8:18**, **26**, **29**, **42**); the Source of life (**John 7:37-39**); the Light of the World (**John 8:12**; **John 9:5**); the Messiah (**John 8:24**, **28**); the Spokesman of God (**John 8:26-28**, **40**); the Son of Man (**John 8:28**); that God was His Father (**John 8:28**, **36**, **38**, **49**, **54**); that He had come from God (**John 8:42**); that He was the great **“I Am”** (**John 8:58**); the Son of God (**John 9:35-37**); the Great Shepherd of Life (**John 10:1-42**); and on and on.

(Mark 11:1-11) Introduction: there is no louder declaration of our Lord’s Messiahship than the triumphal entry. He was picturing that He was *the Messiah*, deliberately



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proclaiming that He was “**the Son of the living God**” ([Matthew 16:16](#)). But the triumphal entry was something else as well. Jesus was *dramatically warning* the people.

They must change their concept of Messiahship. He was not coming as the *national hero* to save the world physically and materially by overthrowing the Roman and Gentile governments of the world. He was coming as the *King of Peace* to save the world spiritually and eternally. Spiritual and eternal salvation must occur first, and then He would *return* to bring peace and national salvation to all men everywhere. He had to come first as the King of Peace; then He would come as the King of Conquest.

1. **Scene 1: the colt—Christ came in peace (v.1-7).**
2. **Scene 2: the triumphal entry—Christ came to save now (Hosanna) (v.8-10).**
3. **Scene 3: the investigation of the situation—Christ came obediently (v.11).**
4. **Scene 4: the seclusion at Bethany—Christ prepared spiritually (v.11).**

1. ([Mark 11:1-7](#)) **Jesus Christ, King; Purpose:** the first scene involved the colt, which symbolized that Christ came in peace. Note an important fact. The stress of these verses is the painstaking details that must be followed, and they were followed to the minutest detail. Christ had a reason for making such detailed preparations to enter Jerusalem. He was deliberately fulfilling the prophecy of [Zechariah 9:9](#).

Zechariah 9:9 (NASB)

⁹ **Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.**

The prophecy said **four things**.

1. **“Rejoice greatly, O daughter of Zion! [that is, Jerusalem]”:** Jerusalem was to be told, given a threefold warning. Why must she be warned? Because what she expected was not going to happen, not like she anticipated.

2. **“Behold, your king is coming to you”:** this was the first warning. Jerusalem’s King was coming, just as Jerusalem had expected. The people were correct in this part of their expectation. But there was danger in their expectation, the danger of being so fervent in their own expectancy and ideas that they missed what really happened. **“Your king is coming,”** but He came somewhat differently than expected.

Thought 1. What a lesson for us! We must guard against reading into Scripture what is not there, especially in looking toward the return of our Lord. We must not dictate *how* Jesus is to return; we must not add to what God has revealed in His Word.



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3. **“Your King is coming...humble”**: this was the second warning. The Messiah was coming in meekness, not as a reigning monarch. He was coming to win men’s hearts and lives spiritually and eternally, not physically and materially.