



## Entry into Jerusalem | 11:1-11

- 9-10 – *The Hallel Psalms were used at Tabernacles and Passover.*
- *The form is chiastic –*
  - *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!*
- 11 – *The late hour makes sense as Jericho is 18 miles away. Jesus inspecting the Temple is not some pilgrim awestruck by it. The point is Jesus is the Lord of the Temple who must inspect its premises as to whether the purpose intended by God is being fulfilled (Mal 3:1).*

## When we see the drum-beat of “Jerusalem” in chap 11. Then we see the entire flow of the passage.

- Luke 13:33 – Jesus prophesies he must die in Jerusalem.
- Luke 13:34 – Jesus weeps over Jerusalem as a mother weeps for her children. And prophesies desolation on the city.
- 1 – Jesus approaches Jerusalem and specifically the Mount of Olives.
- 4-9 – The King enters his capital city in the Triumphal Entry.
- 11 – Jesus enters Jerusalem proper and heads for the Temple and inspects it.
- 12-14, 20-21 – Jesus prophesies the destruction of Jerusalem using a fig tree as a type of the city.
- 15-17 – Jesus defends the Temple in Jerusalem. (Both are prophesies of coming judgment).
- 18-19 – Jesus leaves Jerusalem every evening because his first advent is to die in Jerusalem only. In his second advent he will take up residence in Jerusalem.
- 22-24 – Jesus teaches that Jerusalem can be saved.
- 25 – Jesus prophesies his forgiveness of Israel from the cross. Why? So that his Father will honor his prayer from Luke 13:34.
- 12:1-12 – Jesus prophesies about the destruction of the Jews.

*The entire passage is Jerusalem, Jerusalem, Jerusalem, Jerusalem! This is key to the passage.*

## The Unproductive Fig Tree | 11:12-14

- 12-13 – Jesus seeking figs when it was not the season for figs and then cursing the tree seems incongruous. But this serves to heighten the disciples’ curiosity of Jesus’ actions.
  - Jesus expected his disciples to look beyond mere hunger and fruit trees. And his enigmatic actions led them to look for deeper meaning.
  - Means = “And the interesting thing about this is that it was not even the time for figs.”
- OT prophets frequently spoke of the fig tree to refer to Israel’s status before God (Jer 8:13, 29:17, Hos 9:10, Joel 1:7, Mic 7:1). And the destruction of the fig tree is associated with judgment (Hos 2:12, Is 34:4, Luke 13:6-9).
  - The fig tree is Israel and what happens to the tree happens to Israel in rejecting Messiah.
  - Note the leaves of the tree conceal that there is no fruit to enjoy.
  - So Israel welcoming their Messiah in the Triumphal Entry with false shouts and branches (only leaves) conceals that they will crucify him by the end of the week (no fruit).
- 14 – Jesus’ judgment on the tree is a prophetic judgment upon the nation of Israel.

## Cleansing of the Temple | 11:15-19

- 15 – There were 4 markets on the Mount of Olives where pilgrims could buy doves and other pure animals for sacrifice. There was no need for additional markets in the Temple. Buying and selling in the Temple plunged the whole nation into disobedience to God.
- Transforming the outer court into an oriental bazaar appalled Jesus by the disregard for the sacredness of an area for use by Gentiles. Court of the Gentiles was for Gentiles to pray, not sell.
- 16 – Jesus' driving out merchants and then standing guard to prevent the court from being used as a thoroughfare is an astonishing display of zeal for God's honor. This fulfilled Zech 14:20-21.
- 17 – The designation of the Temple as a House of Prayer is ancient in Scripture. But "for all nations" is in Isa 56:7 only. Here in Isaiah the blessings of salvation are extended to the Gentiles.
- 18 – Driving out the merchants confused the outer court only. So the priests did nothing.
- This act by Christ is the immediate occasion for the arrest and crucifixion of Jesus. They may have pictured Christ as an emerging Zealot who needed to be stopped to maintain peace with Rome.
- In contrast to the hostile response of the chief priests and scribes, the people were spellbound at this impressive display of authority. This is a new teaching and with authority as in 1:27.

## The withered fig tree, Faith and Prayer | 11:20-25

- 20-21 – That the tree was withered from its roots indicates the totality of its destruction. So of course, no one could eat fruit from it any longer.
- 22-24 – These sayings on faith and prayer occur in scattered places in other gospels. So Mark's account may have been uttered on different occasions.
- The corollary to faith is miracle and faith = unwavering trust in miraculous divine help. What is affirmed is God's absolute readiness to respond to resolute faith that prays.



## Withered fig tree, Cleansing, and Prayer of Faith | 11:20-25

### In my opinion . . .

- *The context is the judgment of Israel and destruction of Jerusalem for rejecting Messiah.*
- *We know from Mk 10:26-27 that salvation is impossible with man, only possible with God.*
- *Jesus prays for Jerusalem before entering the city in Luke 13:34. We know the people of Israel are God's chosen people through an everlasting covenant (37X in OT, Ps 105:8-11). And that Jerusalem is the city God has ordained to bear his name forever (811X in Bible, 1 Kings 14:21, Ps chapter 48, 135:21).*
- *The idea that Jesus does not answer Peter's comment on the dead fig tree but instead breaks into a statement about faith and prayer seems incongruous.*
- *Perhaps the prayer of faith in 22-24 is prayer for salvation, and Israel specifically. And the miracles recounted are similar to "harder for a camel to go through the eye of a needle" but here apply to Israel. Israel's salvation is as difficult a moving a mountain.*
- *Yet the Lord of Hosts will accomplish it (Romans 11:25-27).*
- *And Jesus on the cross forgiving those crucifying him (Luke 23:34) is in direct application of 25-26. Jesus is asking the Father to hear his prayer for Jerusalem (Luke 13:34) and he is removing every obstacle so the Father will hear his love for Israel and save them. All of them.*

## The parable of the prodigal son | Luke 15

- *In support, note that this parable is about Jews and Gentiles.*
- *An answer by Jesus to the challenge that "This man welcomes sinners and eats with them."*
- *So Jesus doubles down saying in essence "Not only do I welcome them, I will go out of my way to welcome them and I will make them joint heirs of the covenant, of God, of heaven"*
  - *Same as Luke 4:16-30 where they wanted to kill Jesus for even hinting Gentiles were equal to Jews*
  - *Same as Mark 7 where Jesus doubles down on the Pharisees question, "You think I am defiling now; wait till I minister to those you despise!" Then the next 3 miracles are provision for gentiles.*
  - *Same as Jesus' cleansing of the temple, where? The Court of the Gentiles as close as gentiles could get.*
- *Note according to Luke 15:3, Jesus' 3-part answer in the remainder of the chapter is one "parable" singular.*

## The parable of the prodigal son | Luke 15

- *The prodigal is a gentile. The self-righteous brother is a Jew.*
- *Note the length Jesus goes to make the prodigal gentile as loathsome as possible to the Pharisees.*
  - *He dishonors his father = Mark 7:9-13*
  - *He associates with prostitutes and sinners = Mark 2:15-16, Matt 21:31-32, Luke 7:39*
  - *He wastes his inheritance = Romans 9:3-5*
  - *He resorts to begging = Psalm 37:22-25, John 8:31-33*
- *O but the Father is looking for him! Jesus is searching for him, for the one sinner that repents!*
  - *Just like the sheep, just like the coin.*
  - *The Father gathers up his robe and runs to meet the gentile sinner. This degrading act inappropriate for an elder, the Father does not consider degrading, he considers it an honor.*
  - *Here is the only time the Father or Jesus is recorded running, when God runs to the sinner.*
- *Inconceivable for the Pharisee that Yahweh would stoop to run, stoop to the gentile.*
- *Inconceivable for the Christ not to stoop and be the servant of the world, first to the Jew, then to the gentile.*

## The Authority of Jesus | 11:27-33

- *27 – Note resistance to Jesus came from all the influential groups within Judaism. Jesus made the Temple the focal point of his ministry for the duration leading up to his death and resurrection. And that each of these three groups is represented indicates the alarm Jesus had created.*
- *28 – “These things” = cleansing (defending) the temple, accepting worship and the popularity of his teaching. How could Jesus perform an official act if he possessed no official authority.*
- *Was his authority centered in his own person, as a prophet, or was it given by another. Remember that Jesus had never said publicly that he was the Messiah. This secrecy prompted the question.*
- *29 -30 – Jesus’ question in response to a question was common of rabbis but it is unusual that he makes his answer entirely depend on theirs. Their decision about John will determine their decision about him.*
- *Jesus stands in solidarity with John, as both oppose those who disregard the will of God.*

## The Authority of Jesus | 11:27-33

- *This brings the challenge to a crescendo – the authorities have rejected both John and Jesus. And in so doing, they have rejected the will of God. Hence, only two options, “from God or from men.”*
- *31-32 – Jesus’ question embarrasses the Jewish leaders. They know they have been caught, and bettered. Not their reasoning out the second option “from men” trails off in frustration.*
- *The spokesman implies ignorance and refuses to answer the question.*
- *Jesus, therefore, refuses to answer beyond the veiled association of himself with John the Baptist.*
- *Jesus’ authority remained intact drawn from the inseparable proclamation in 1:15 that the Kingdom of God had come near in the person of Jesus Christ.*
- *The implied judgment of Christ upon these groups in response to their question is clear in light of the parable of the vineyard which immediately follows (12:1-11).*