

Handout 1: Mark Lesson 8

Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass. Zechariah 9:9

Between Sunday and Monday of Passion Week, Jesus will perform three prophetic acts in the tradition of the Old Testament prophets:

1. The manner of His entrance into Jerusalem
2. The cursing of the fruitless fig tree
3. The cleansing of the Temple

The significance of why Jesus rode into Jerusalem on a tethered colt of an ass that no one had ridden previously (see Gen 49:10-11; Num 19:2; Dt 21:3; 1 Sam 6:7; Zec 9:9):

1. The “tethered” colt of an ass invokes the prophecy of Jacob-Israel concerning the kingship of one who comes from the tribe of Judah, which is Jesus’ tribe.
2. That no one has previously used it recalls the stipulations of the Law that an animal devoted to a sacred purpose must be one that has not been used in any profane or ordinary way.
3. It fulfills the mount of the Redeemer-Messiah in Zechariah’s prophecy and the humility of the rider.

Scripture points to three Temple cleansings:

1. In the first year of His ministry (Jn 2:14-16)
2. On Sunday of His last visit to Jerusalem (Mt 21:12-13:17; Lk 19:45-48)
3. On Monday of His last visit to Jerusalem (Mk 11:15-19)

Notice the significant repetition of “threes” connected to Jesus’ ministry; for example:

- Jesus’ three year ministry (year one Jn 2:13; year two 6:4; year three 11:55 and 12:1)
- Jesus’ prediction that the sign of His authority is connected to three days between His death and Resurrection (Mt 12:39-40)
- Three Apostles accompany Jesus to the Mount of Transfiguration (Mk 9:2; repeated in Mt 17:1-8 and Lk 9:28-36)
- Three predictions of His Passion (Mk 8:31-33; 9:30-31; 10:32-34; repeated in Mt and Lk)
- Three different anointings by women: the first on His feet during year one of His ministry (Lk 7:37-38); the second on His feet in the third year on Saturday of His last week (Jn 12:3); and the third on His head in His third year on Wednesday of His last week (Mt 26:6-7 and Mk 14:3)
- Three Temple cleansings (Jn 2:13-25; Mt 21:12 and Mk 11:11-12,15-17)
- Three different times Caiaphas declared Jesus must die (before Jesus’ last journey to Jerusalem in Jn 11:49-50; during His last week in Jn 18:14; and at Jesus’ trial in Mt 26:65-66)
- Three times Pilate declared Jesus’ innocence, “without fault” (Jn 18:38; 19:4, 6)

Many of the “three sequences” are fulfilled the last week of His ministry.

Michal E. Hunt Copyright © 2014 www.agapebiblestudy.com

Handout 2: Mark Lesson 8

And suddenly there will come to the Temple the LORD [YHWH = Yahweh] whom you seek, and the messenger of the covenant whom you desire. Yes, he is coming, says the LORD of Hosts [Yahweh Sabaoth]. Malachi 3:1b-c

In Defense of Three Temple Cleansings

Gospel of John First Temple Cleansing	Gospel of Matthew Second Temple Cleansing	Gospel of Luke Second Temple Cleansing	Gospel of Mark Third Temple Cleansing
<p>First year of Jesus' ministry after the Wedding at Cana (Jn 2:1-12), Jesus went to Jerusalem near the time of Passover and cleansed the Temple (Jn 2:13-19).</p>	<p>Third year of Jesus' ministry, on Palm <u>Sunday, Nisan 10th</u> Jesus entered the city and was acclaimed by the crowd. He went to the Temple immediately after entering the city. Jesus cleansed the Temple, quoting Is 56:7 and alluding to Jer 31:8 (Mt 21:1-17). Then left to spend the night in Bethany (Mt 21:18)</p>	<p>Third year of Jesus' ministry, on Palm <u>Sunday, Nisan 10th</u> Jesus entered the city and was acclaimed by the crowd. He went to the Temple immediately after entering the city. Jesus cleansed the Temple, quoting Is 56:7 and alluding to Jer 31:8 (Lk 19:28-46).</p>	<p>Third year of Jesus' ministry, on Palm <u>Sunday, Nisan 10th</u> Jesus entered the city and was acclaimed by the crowd. He went to the Temple (Mk 11:1-11a).</p> <p>He left for Bethany with the Twelve (Mk 11:11b).</p>
	<p><u>Monday, Nisan 11th</u></p> <p><i>When he was going back to the city in the morning ... <u>Jesus curses the fig tree and it withers</u> (Mt 21:18-22).</i></p> <p>He entered the Temple area and began to teach the people (Mt 21:23ff).</p> <p><i>When the chief priests and the Pharisees ... attempting to arrest him, they feared the crowds... (Mt 21:45).</i></p>	<p><u>Monday, Nisan 11th - Wednesday the 13th</u></p> <p><i>Everyday he was teaching in the Temple area (Lk 19:47a).</i></p> <p><i>The chief priests, the scribes, and the leaders of the people, meanwhile, were seeking to put him to death ... (Lk 19:47b)</i></p>	<p><u>Monday, Nisan 11th</u></p> <p><i>The next day as they were leaving Bethany ... (Mk 11:12)</i></p> <p><u>Jesus curses the fig tree and it withers</u> (Mk 11:13-15)</p> <p><i>They came to Jerusalem, and on entering the Temple area he began to drive out those selling and buying there (Mk 11:15-16). Jesus quotes Is 56:7 and Jer 31:8 (Mk 11:17).</i></p> <p><i>The chief priests and scribes came to hear of it and were seeking a way to put him to death ... (Mk 11:18).</i></p>

Handout 3: Mark Lesson 8
Symbolic Images of the Prophets: the Vineyard or Fig Tree

Image Group	Part I Covenant relationship	Part II Rebellion	Part III Redemptive Judgment	Part IV Restoration Fulfilled
Vineyard or Fig tree [examples in Scripture]	Well-tended vineyard/fruitful fig tree Is 5:1-4a; Ez 19:10-11; Jer 24:4-7	Vines grow wild/failure to produce fruit Is 5:4b; Jer 2:21; Hos 2:14; Mic 7:1-4; Joel 1:7, 11-12	Weeds overgrow vineyard/ ruin and destruction Is 5:3-6; Ez 19:12-14; Jer 8:13; 24:1-10; Nah 3:12-15	Vines are replanted/ fruitfulness restored John 15:1-2, 4-6

In Isaiah 5:1-7 the preparations for the vineyard are symbolic of what God did for Israel:

He has planted in a fertile hillside that will get full sun.	God chose the land of Canaan as the place where His covenant people could thrive.
He spaded the ground and cleared it of stones.	God led Israel in the conquest of the pagan peoples and removed them from the land.
He planted the best vines.	God allotted the land to the twelve tribes of Israel; His “chosen vine”/ “cherished plant.”
He built a watchtower so servants can protect the vineyard.	God gave the Law as a guide and sent His prophets to watch over His people; He protected them from their enemies.
He dug out an in-ground winepress* to prepare for the fruitful harvest.+	In God’s divine plan for mankind’s salvation, Israel was to be His agent to bring the Gentile nations to salvation. It was a mission that was to bring the “fruit” of the great harvest of souls into heaven after their individual judgment and final harvest in the Last Judgment at the end of the Age of Man.

* “winepress” = symbol of obedience or judgment; + “harvest” = symbol of the gathering of fruitful souls into heaven and for the Last Judgment.”

Symbolic Imagery in the Parable of the Wicked Tenants	
The master of the vineyard	God
The vineyard with a hedge and watchtower	God’s covenant people, Israel/Judah The “hedge” was the Law and the “watchtower” the prophets
The tenants/vinedressers in charge of the vineyard’s harvest	The religious authorities whose duty it is to ensure the salvation of the covenant people
The master’s journey/absence for a long time	No theophany of God since Mt. Sinai
The three sets of the lord’s servants	God’s prophets down through salvation history
The master’s son	Jesus, God the Son
The tenants/vinedressers who decide to kill the son	The religious authorities and others who reject Jesus as the Messiah and seek His death
The “others” who will now receive authority over the lord’s vineyard	The Jewish and Gentile Christians who will be the “new Israel”* of the New Covenant Church of Jesus Christ
Michal E. Hunt Copyright © 2013	