

# The Gospel of Mark – The Servant King

## Mark 11:1-33

(Expanded Sermon Notes)



This week, we will work through chapter 11 in Mark's Gospel. Chapters 1-2 covered the first two years of Jesus' life and ministry. Chapters 3-10 covered year three of Jesus' life and ministry. Now, chapters 11-16 will cover the events of the Passion week and the resurrection. It is no wonder why Mark's Gospel has been called a passion narrative with a prologue. Here is how one commentator explains this unique feature in Mark's writing. "Mark places the passion narrative of chaps. 11–16 in the context of Easter week. This means that fully one-third of Mark's Gospel (and nearly one-half of John's, chaps. 12–21) is set during the last seven days of Jesus' life. The disproportionate emphasis on this brief time period signals the importance of the final week in Jerusalem for an understanding of Jesus' mission and purpose. The passion narration in chaps. 11–16 resumes the fast pace of the first three chapters of the Gospel. Once Jesus arrives in Jerusalem, to which he has been "on the way" since 8:27, events quickly transpire to complete his mission and revelation as the Son of God."<sup>1</sup>

**Jesus' purpose here is to show that he will not be the conquering Messiah they are expecting who will bring the armies of heaven to destroy Israel's enemies. Rather, he is the Suffering Servant, who is coming to defeat a different enemy, the sinfulness of humankind, and bring messianic peace, as symbolized by the donkey.**<sup>2</sup> The sad reality is that the crowds were half-right. Jesus is the long-promised Messiah and the rightful King. They just didn't understand that his kingdom was not of this earth. And, what he offered them and offers us today is far greater than anything this age could offer. However, we're not altogether unlike the crowds; what they hoped for is what we hope for. What they needed is what we need. And, what they missed, we can miss as well. So what is it? **Jesus is the servant King.**

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<sup>1</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 332.

<sup>2</sup> Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 453.

# 1. The key to it all. (10:45)

## a. Let's rewind to last week for a second. → A Servant of All

- i. Mark 10:45 might be the key to understanding the whole Gospel of Mark. Why? Because Mark's primary purpose is to help his readers see Jesus clearly and follow him accordingly. In order to see Jesus clearly, you have to come face-to-face with the fact that he is the Servant Messiah. **In this one statement Jesus unpacks his nature and personhood and the gospel completely.** Let's break it down.
- ii. **"Son of Man"** - Jesus' preferred title, which is used again in this section, is Son of Man. This is a title that is used around 70 times in all four Gospel accounts. And in Mark, it occurs 14 times. It is used to make clear Jesus' Messianic and divine claims. He is not like any other "messiah" or prophet that has come before. His miracles point to him being God and his teaching makes it abundantly clear.
  1. In other words, Jesus isn't being cute or coy about being God and the Messiah. He is abundantly clear.
  2. **Mark highlights Jesus as the suffering and rejected Son of Man.** With nine such passages, Mark has three times the number of suffering sayings as he does of the other two categories of sayings. Mark opens his use of the title by pointing to Jesus' \*authority to forgive sin and his authority over the Sabbath (Mk 2:10, 28). However, the bulk of his references in the core of his Gospel involve the prediction of the Son of Man's suffering (Mk 8:31; 9:9, 12, 31; 10:33, 45; 14:21 [2x], 41). Mark concludes his references with a stress on the Son of Man as judge, and appealing directly to Daniel 7:13–14 and Psalm 110:1 reminds readers that the authority of his ministry will extend to the end. **This wrapping of authority around suffering tells the core story of Jesus as Son of Man, from suffering to vindication.**<sup>3</sup>
- iii. **"Came to serve."** – Building off of the title, "Son of Man," which makes clear the divine nature of Christ, we hear that he has come. This echoes John's words when he tells us that the "Word" came into the world that he had created (Jn. 1:9). That is, Jesus being God, is God incarnate, or in other words God in the flesh.
  1. **"The image of the invisible"** – Paul in Col. 1:15 explains that when we look on Jesus, we look on the visible image of the invisible God. That is, that God has revealed himself perfectly and precisely through his Son, Jesus.
  2. **What is the significance of his arrival? → That he has come to serve.**
    - a. This stands in great contrast to the gods of the Roman world. Remember, Mark's primary audience are those living in Rome. To hear of a God who came in the flesh and came to serve is a remarkable bit of news. The gods of the Roman pantheon were those who existed in a manipulative power relationship with humanity. The gods needed appeased so that they might not crush humanity. But, here was Jesus, God in the flesh, who came to serve!
    - b. **Key Question** – How many of us still treat or respond to God in the way of fearful trepidation? As if he is a cosmic toddler that needs to be negotiated with instead of a loving God who desires us to flourish?
      - i. **We do this in two ways:**

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<sup>3</sup> D. L. Bock, "Son of Man," ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, *Dictionary of Jesus and the Gospels, Second Edition* (Downers Grove, IL; Nottingham, England: IVP Academic; IVP, 2013), 899.

1. A wholesale rejection or rewriting of his instructions.
  2. A legalistic approach that makes our behavior the primary means of our salvation.
- iv. **“As a ransom for many.”** – Here is the crux of the gospel. Jesus, who is God incarnate and has come to serve, now tells us of the action of his serving. He serves humanity by giving his life so that we might have life.
1. The idea that man needed saving or a divine aid was not foreign to the primary audience that Mark is writing to. In fact, in the Roman world it was a widely accepted fact that there was a clear interplay between the spiritual and the physical worlds. This is different from our cultural moment, where we are so embedded in the scientific method that we tend to have the view that the world is exclusively physical and can be explained in purely physical terms.
    - a. **However, the deep longings of our hearts desire things that are not merely physical.** They look to non-physical ideas of peace, love, harmony, and joy. Yes, the physical world intersects these things, but it is incapable of exclusively providing them. That is why we say things like, “Find joy in yourself.” or “Peace comes from your state of mind.”
    - b. **We may not like to admit it, but we are as spiritual as those in the first century.**
  2. **What is the gospel?** → We were separated from God by our rebellion, but God intervened out of his lavish love and provided a way for us to be made whole and redeemed into the fullness of eternal life through his Son, Jesus. And all who place their faith in Christ as savior, are welcomed not by their efforts, but by the gift of grace into the family of God.
- b. The four P’s of serving: → We see these in the gospel and in Jesus.
- i. **Posture:** Guarding my heart from pride.
    1. **Pride prevents our serving because it submits to the idol of self.**
  - ii. **Perspective:** Actively looking to understand.
    1. This does mean – Asking thoughtful and caring questions.
    2. This does not mean – Steering away from hard or tough questions.
  - iii. **Presence:** Willing to be near.
    1. **You cannot serve those you are distant from.** → This is what makes the incarnation so profound.
- iv. **Perseverance:** Continuing even when it is hard.
1. **Jesus & the Cross** – “who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.” – Heb. 12:2

## 2. Entering Jerusalem

- a. **What happened?** → **What is the triumphant entry of Jesus?**
- i. **Jesus’ purpose here is to show that he will not be the conquering Messiah they are expecting who will bring the armies of heaven to destroy Israel’s enemies.**

1. **Rather, he is the Suffering Servant, who is coming to defeat a different enemy, the sinfulness of humankind, and bring messianic peace, as symbolized by the donkey.**<sup>4</sup>
  - ii. The story comes to its climax, not in Jesus' entering Jerusalem, but in his lamenting over the city (vv. 41–44). Therefore, while Jesus deserves a triumphal entry as “king” (v. 38), Luke emphasizes that he is moving instead to the place of his rejection. This continues the movement Jesus spoke of in 13:33. It does not contradict Matthew or Mark, for v. 45 shows that Jesus did eventually enter the city. Luke simply omits the statement that he entered (cf. Matt 21:10; Mark 11:11) to make his theological point.<sup>5</sup>
    1. Famously, Jesus arrives in Jerusalem and does nothing to overthrow the Romans or to demonstrate his “earthly power” as the people expected him to. What does the text tell us? → Mark 11:11
      - a. **<sup>11</sup> And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.**
- b. **The symbols of his entrance:**
  - i. **Donkey** – Jesus is going to enter Jerusalem in abject humility on the colt of a donkey rather than a white warhorse. As the crowds cheer his messianic entry, they have no idea they are acclaiming the Suffering Servant who is the king of peace rather than war and will defeat not the Romans but the powers of darkness and bring spiritual salvation rather than political liberation.<sup>6</sup>
  - ii. **Palms** – The people spreading their cloaks on the road (the palm branches are found in John 12:13) recalls Jehu's acclamation as king in 2 Kings 9:13. All the Gospels depict this as a “red carpet ride” into the city. The royal Messiah is in procession into the city of God, but not for the purpose the people think.<sup>7</sup>
    1. Luke says nothing about the spreading of branches as well, though all the other Evangelists mention this (John says they were palm branches).<sup>8</sup>
  - iii. **Hosanna / The King!** - God has brought peace in his salvation, and all who receive that peace must praise and glorify him. The pilgrims who shouted this praise were thinking of earthly peace and praise, but Luke wants us to catch the heavenly origin of it all.<sup>9</sup>
- c. **Are there details that are inconsistent with what we know from other sources?**
  - i. **Does it fit the political landscape?** → Yes → “In order to appreciate what happens next, you need to understand something of the Jewish feelings towards Rome. In 63 BC

<sup>4</sup> Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 453.

<sup>5</sup> Walter L. Liefeld, “Luke,” in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 1011.

<sup>6</sup> Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 454.

<sup>7</sup> Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 454–455.

<sup>8</sup> Leon Morris, *Luke: An Introduction and Commentary*, vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 295.

<sup>9</sup> Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 456.

Roman legions under Pompey had put an end to an independent Jewish state, conquering Jerusalem and deposing the king. Although Israel had returned from its exile in Babylon hundreds of years earlier, the golden age predicted by the prophets had not yet materialized. Instead Israel labored under the oppressive military dictatorship of a Pagan nation. The Jews chafed under the yoke of Roman rule. Within 35 years after Jesus's death, Jews would be in a full-scale rebellion against Rome, finally resulting in the catastrophic destruction of Jerusalem in 70AD. In the meantime, Israel was a cauldron of unrest period jews yearned for a messianic deliverer who would establish God's kingdom in the land."<sup>10</sup>

ii. **Do the details line up with the known infrastructure of the time?** → Yes. →

Archaeological evidence supports the historical accuracy of the Triumphal Entry.

1. For example, in the 1970s, excavations in Jerusalem uncovered the remains of a first-century road that led from the Mount of Olives into the city. This road is believed to be the same one that Jesus would have traveled on during his Triumphal Entry.<sup>11</sup>

iii. **Are there any exaggerations or overstatements in the text?** → No

1. This question helps us examine the reliability of the authorship of the text. If the Gospel writers are merely making up a story, are there details that make no sense to include if it is fiction? If so, the text and the account is reliable. → This account includes a particular detail that would make no sense if it was a fiction... Jesus leaves Jerusalem soon after he arrives!

- a. <sup>11</sup> **And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.**
- b. He tells others to pay Caesar his taxes → Mark 12:17 – <sup>17</sup> **Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him."**

2. **If the Gospel writers are attempting to create a Messianic story, this is the wrong way to go about it!**

- a. The hero (Jesus) arrives only to leave and not assert power.
- b. Later that week, the hero (Jesus) tells Jewish people to still submit to Caesar.
  - i. These are embarrassing details if Jesus is really the Messiah and there would be no reason to include them if they weren't true.
- c. Simply stated, there are no exaggerations, convenient fabrications, or embarrassing details omitted that make it more believable.
- d. **Instead, what we find are details and descriptions that fit both the physical landscape and the political / cultural landscape that establish the validity of the account.**

3. **There are other details of the passion week and the resurrection that would be embarrassing and not help a self-serving fictional account:**

- a. Peter's denial – Matthew 26:33-35, 69-75; Mark 14:29-31,66-72; Luke 22:31-34, 54-62; John 13:36-38, 18:25-27, 21:15-19.

<sup>10</sup> William Lane Craig via: <https://www.reasonablefaith.org/writings/popular-writings/jesus-of-nazareth/the-triumphal-entry>

<sup>11</sup> Pitts, Andrew W. "The Historical Evidence for the Triumphal Entry." Journal of the Evangelical Theological Society 59, no. 4 (2016): 703-22. [https://www.etsjets.org/files/JETS-PDFs/59/59-4/JETS\\_59-4\\_703-722\\_Pitts.pdf](https://www.etsjets.org/files/JETS-PDFs/59/59-4/JETS_59-4_703-722_Pitts.pdf).

- b. The women first at the resurrection – Matt. 28:5-8; Mark 16:2-8; Lk. 24:1-8; Jn. 20:1
    - c. The men hiding – Jn. 20:19-25
    - d. Thomas' doubt – Jn. 20:24-31
  - d. When we talk about the need for a Savior, we are really asking the question, "What leads to our greatest flourishing?"
    - i. The drive and desire to realize a contented or complete state or experience of flourishing is a native drive for humanity. This is why we hear the rhetoric of "follow your heart" and "be true to yourself" in popular media, music, and movies.
    - ii. This pursuit of flourishing runs deep not just in the psyche of religious people, but even in those who do not ascribe to religion. Christopher Watkin notes in his comparative work on French post-theological thinkers:
      - 1. **"The dichotomy of theism and atheism are two routes to the same destination."**<sup>12</sup> → That is they are both trying to answer the question of transcendence and the pursuit of something more.
      - 2. Watkin continues, **"Religion posits a transcendence that alone can satisfy human desire, and the runt of immanence that remains once transcendence has taken this lion's share is limited, finite and incapable of sustaining happiness. Condemned to asceticism, atheism simply accepts the scraps of immanence that fall from religions table."**<sup>13</sup>
        - a. Watkin quoting a post-theological thinker, that is someone who does not believe in God, notes the significant gap between religious experience and atheistic experience. That is to say, that a post-theological world leaves much to be desired and a gap that is impossible to span.
    - iii. The church father, Gregory of Nyssa described man's drive for the transcendent and ultimately a savior as rooted in his creation, that is, **"Man is made in the image of the incomprehensible."**<sup>14</sup>
      - 1. This is why we are driven to find a flourishing state or have the persistent need for fulfillment. What we long for is ultimately fulfilled by the source of our creation, God.
  - e. **There are only three options when it comes to a savior.**
    - i. **Myself** – I am the one who will save me.
      - 1. This is ultimately the entire premise of Nietzsche's philosophy. Man will overcome his limitations by defining his own existence. Nietzsche expressed it this way, **"What is the ape to a human? A laughing stock or a painful embarrassment. And that is precisely what the human shall be to the overman: a laughingstock for a painful embarrassment."**<sup>15</sup>
    - ii. **Someone else** - Friend, Family, Government, Etc.

<sup>12</sup> Watkin, Christopher. *Difficult Atheism: Post-Theological Thinking in Alain Badiou, Jean-Luc Nancy and Quentin Meillassoux*. (Edinburgh: Edinburgh University Press, 2013), 133.

<sup>13</sup> Watkin, Christopher. *Difficult Atheism: Post-Theological Thinking in Alain Badiou, Jean-Luc Nancy and Quentin Meillassoux*. (Edinburgh: Edinburgh University Press, 2013), 133

<sup>14</sup> Watkin, Christopher. *Biblical Critical Theory: How the Bible's Unfolding Story Makes Sense of Modern Life and Culture*. (Downers Grove, IL: InterVarsity Press, 2017), 89.

<sup>15</sup> As quoted in - Watkin, Christopher. *Biblical Critical Theory: How the Bible's Unfolding Story Makes Sense of Modern Life and Culture*. (Downers Grove, IL: InterVarsity Press, 2017), 94-95.

1. This is a position of dependency. I am longing for something that I realize I, on my own, cannot achieve or experience. So we look to our relationships with other humans and with social structures to be our saviors.
- iii. **God** – a maximally good divine being
  1. This is the ultimate dependency. I long for something that I cannot realize on my own, nor can any other human or human institution fully realize. The only way to experience this transcendence is through a connection with the divine.

### 3. Authority – King or not?

#### a. Pictures of Jesus' authority. → Three uncomfortable moments.

- i. One of the challenges for us as modern readers of the Bible is that we are so removed from the original context. With that, when we stumble upon these uncomfortable passages, we tend to either dismiss them or to over-interpret them.
- ii. **Dismiss:** If we were to dismiss these moments of Jesus' life and ministry, we would say it doesn't fit with his character of love and inclusion. And since those values are the primary values of our age, we will focus on those parts of Jesus.
  1. The problem is that without authority, Jesus' love and the inclusion of the gospel through grace means nothing in the scope of eternity. And our hope from the gospel is an eternal hope not a temporary platitude.
- iii. **Over-interpret:** If we were to over-interpret these passages we tend to look for meaning where there is no meaning or hidden symbolism. The cursing of the fig tree is a primary example of this. Many explanations miss the very plain reality of Jesus' ability to judge and reign with authority over all of creation.

#### b. The Temple: Honoring what is holy.

- i. Mark now turns to the central part of the sandwich in 11:15–18, the clearing of the temple. Jesus enters Jerusalem, but the focus is again on the **temple** rather than the city itself (v. 11). Herod's temple, Israel's third temple (following the temples of Solomon and Zerubbabel), was still under construction in Jesus' day (13:1), having been begun in 20 B.C. The temple consisted of four divisions and was of immense and grandiose proportions.<sup>16</sup>
  1. The enormity of the temple industry may be further appreciated by a comment from Josephus (*War* 6.422–27) that in A.D. 66, the year the temple was completed, 255,600 lambs were sacrificed for Passover!<sup>17</sup>
- ii. **17–19** The Messiah was popularly expected to purge Jerusalem and the temple of Gentiles, aliens, and foreigners (see *Pss. Sol.* 17:22–30). **Jesus' action, however, is exactly the reverse. He does not clear the temple of Gentiles, but *for* them.**<sup>18</sup>

<sup>16</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 340–341.

<sup>17</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 341.

<sup>18</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 343.

1. The temple is not the sole property of Israel but a witness to the nations, the place where anyone who “loves the name of the LORD [may] worship him” (Isa 56:6), a place where God “will gather still others” (Isa 56:8).<sup>19</sup>
- iii. **All of this points us to the reality that Jesus has the authority to order our lives and worship so that we might participate in the holy and sacred purposes of God.**
- c. **The Tree: Authority to judge.**
  - i. The cursing of the fig tree is the only miracle of destruction in the canonical Gospels. The history of interpretation of this controversial episode begins in the Synoptic tradition itself, for Matt 21:12–22 alters Mark’s sandwich construction (A<sup>1</sup>—cursing of the fig tree, vv. 12–14; B—clearing the temple, vv. 15–19; A<sup>2</sup>—withering of the fig tree, vv. 20–21) to a simple sequence of clearing the temple (Matt 21:12–17) and cursing the tree (21:18–20).<sup>20</sup>
  - ii. vv. 20–25: The earliest commentary on the Gospel of Mark by Victor of Antioch in the fifth century already understood the event as an *enacted parable*, in which the cursing of the fig tree symbolized the judgment to befall Jerusalem. Mark’s sandwich technique demonstrates that Victor of Antioch surmised correctly. Mark’s placement of the cursing of the fig tree and Jesus’ action in the temple in an A<sup>1</sup>-B-A<sup>2</sup> sandwich pattern signifies that he intends readers to see in the fate of the unfruitful fig tree the judgment of God on the unfruitful temple.<sup>21</sup>
  - iii. **Why the innocent tree?** → This is a valid question to ask. But we have to be reminded that we ask it as modern readers. Why? Because we have strong “guilt/innocence” roots from the enlightenment era. Original readers would have had a “shame/honor” understanding and would not have wondered about the innocence of the tree. This means we must understand from the position of dishonor, and what dishonor was Jesus pointing to? → To answer that we go back to the Temple. It had become a place that dishonored God’s purposes for the nations. And with the fig tree we see God’s ability to judge what is dishonorable.
- d. **The Question: Greater than the Temple.**
  - i. V.27- The characteristic of Jesus that left the most lasting impression on his followers and caused the greatest offense to his opponents was his *exousia*, his sovereign freedom and magisterial **authority**.<sup>22</sup> → The temple in Jerusalem, in all its Herodian immensity and grandeur, with its commanding view of Jerusalem and the Mount of Olives and its unrivaled historical and theological significance, becomes the inevitable stage for the challenge to Jesus’ authority.<sup>23</sup>
  - ii. **Mark’s following the fig tree-temple sandwich with a call to faith signifies that Jesus, and not the temple, is the object of faith.** Faith is the opposite of “doubting in one’s

<sup>19</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 343.

<sup>20</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 338.

<sup>21</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 339.

<sup>22</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 350.

<sup>23</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 350.



heart” (v. 23). Faith is also the opposite of fear (4:40; 5:36; 6:50). It is a choice to trust in Jesus despite everything to the contrary, and to expect from him what cannot be expected from anything else in the world.<sup>24</sup>

1. **Faith believes enough to ask, and asking is rooted in the conviction that God intends that his “will be done on earth as it is in heaven”** (Matt 6:10). Faith is more certain of God’s steadfastness than of human inabilities and vicissitudes. Therefore, “ ‘whatever you ask for in prayer, believe that you have received it, and it will be yours.’ ”<sup>25</sup>

e. Will we submit to Jesus?

- i. Jesus is God incarnate, who meets us with truth and grace that transforms and changes us. ... Will we submit to him?
- ii. To follow Jesus in a life-defining way means that we follow Jesus on his terms, not ours. This is not the American mindset. Our mindset is that I will do things on my terms. However, we must be reminded that our terms caused rebellion, separation, and pain. Jesus’ terms offer life, hope, and joy.
- iii. **So, if Jesus has the authority to redeem your eternity, does he have the authority to reorder your present?**

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<sup>24</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 347.

<sup>25</sup> James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 347.