

Emmaus Chapter 5 – Mike Baran

Grasping God's Word – Chapter 5

Assignment 5-1

Things to Observe

Dialogue

There is dialogue in verse 3 and verses 5-11.

Tone

The tone of the passage is sad and repentant.

Actions/Roles of People

Nehemiah was a cup bearer to king Darius I (Endarius) in Susa, the capital of the Persian Empire.

Cause and Effect

Having heard first-hand information about how destroyed Jerusalem still was, even twenty years after the return from Babylonian captivity, caused Nehemiah weep, mourn and fast.

There may be more observations that could be listed but these four will do for now.

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Assignment 5-2

Jairus	Bleeding Woman
1. A man	1. A woman
2. Asks Jesus for help publically	2. Asks Jesus for help privately
3. He did not hide in a crowd	3. She hid herself in the crowd
4. He expressed faith openly	4. She expressed faith secretly
5. He wanted help for his daughter	5. She wanted help for herself
6. He believed and was determined in his request for help	6. She believed and was determined to be helped
7. He was a synagogue leader	7. She was a woman of no evident status
8. The crowd did not believe healing was possible	8. The crowd was unaware of the woman's needs and plans
9. The child was healed of her death-sickness	9. The woman was healed from an affliction that may have resulted in her death
10. Jesus was able to even resurrect people from the dead	10. Jesus was able to heal even severe health issues

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Assignment 5-3

The fig tree, like the vine and olive tree, is used as a metaphor in both the Old and New Testaments to represent either blessings or punishment for covenant unfaithfulness by Israel generally or even for the northern House of Israel or the southern House of Judah.

In Luke 13:6-9 it is used of Judah and the parable warns that an unfaithful and unproductive nation will be destroyed (“cut down”) but mercy will be shown if it repents and again produces “fruit.”

The fig tree bereft of fruit represents cursings and destruction in Jeremiah 5:17; 8:13-14 (sin and treachery represents no figs; no fruit from Judah); Hosea 2:10-13; 9:9-10 (Israel were originally like the first fruits on the fig tree but they corrupted themselves and will be punished); Joel 1:7, 12; Amos 4:9; Nahum 3:12.

The fruitful fig tree represents abundance and blessings, including in the millennial age, in scriptures such as Isaiah 36:6; Joel 2:22; Micah 4:4 and also in Zechariah 3.

Mark 11:11-21 is an example of Chiasm – a chiastic arrangement that revolves around what happened in the Temple. In clearing the Temple from the unrighteous business that was being carried on there and driving out those who were carrying on this business, Jesus created enemies of the priests and scribes who then conspired to kill him. The leadership in Judah was obviously producing evil “fruit” (no good fruit) and so they represented the fig tree with leaves but no fruit which Jesus cursed in the parable. Consequently they were marked for destruction as an evil and faithless generation, something that happened in 70AD and then finalised in 135AD.

The chiastic structure of Mark 11:11-21

1. Jesus saw a fig tree but it had no fruit so he cursed it.
2. Jesus came to Jerusalem.
3. Jesus drove out the money changers and turned over their tables.
- 3*. Priests and Scribes were offended by Jesus and conspired to destroy him.
- 2*. Jesus left Jerusalem.
- 1*. Jesus passed by the fig tree in the morning and it was withered.

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