

**INTERVARSITY**  
CHAPTER **FOCUS** WEEK

## Mark 1

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*Track Staff Manual*

**INTERVARSITY**  
CHAPTER **FOCUS** WEEK

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GROWING  
DISCIPLES  
IN  
LIKE  
& WITH **CHRIST**

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## About This Manual

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This Mark 1 Manuscript Bible Study Teachers Manual is dedicated to the teachers and students of Mark, with the hope that it will be used, under God, to help them encounter the Lord Jesus in his Word, be motivated to faithfully follow him in all their lives, and equipped to feed themselves and others on that Word.

This manual has been developed to help Mark leaders with content, timing, structure and resources, so they can lead an effective week of training in Mark, while giving them freedom to be creative in selecting which themes to focus on and apply most and in choosing how to present the material. There is more material (notes for your reference that will often not be necessary to share about topics [are in this blue color](#)) and creative teaching methods for Mark than can be presented well in the time available. While not exhaustive by any means, options have been given for creative presentation and application throughout the week (various options are presented in [this burnt orange color](#)). The leader will need to prepare and choose carefully and prayerfully. The manual is not intended to be a product that would enable anyone to teach Mark without having studied Mark well already (ideally with a group and under an experienced teacher).

The specific lesson plans and schedules included here have been prepared for use in InterVarsity Christian Fellowship's Midwest Cluster Summer Training program, which currently provides 23.5 hours of instruction time (including time for Quiet Times) during each week. When doing a week dedicated solely to Mark 1 or Mark 2 (30-35 hours of instruction), personal study time, small group interaction and the development and application of themes can be done more adequately.

Special thanks go to InterVarsity Mark manuscript teachers throughout the years for their substantive contributions to this effort.

To God be the glory,

Teresa Rutt – [teresa.rutt@intervarsity.org](mailto:teresa.rutt@intervarsity.org)  
Midwest Cluster Chapter Focus Week Mark Track Dean  
July 2016

## Track Overview

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### **Purpose Statement**

The purpose of Mark 1 is to foster students' interaction with and transformation by the Lord Jesus through Manuscript Bible Study. As students encounter Jesus through scripture and learn the inductive Bible Study method they will be challenged by His identity and called to answer the question – “who do you say I am?” No matter how students are coming in or what threshold they are at, our hope is that they gain a fresh look at Jesus and what it looks like to follow Him and be a witness back on campus.

### **Overview of Mark 1**

This track is a “Manuscript Bible Study” track. Manuscript Bible Study was developed by Paul Byer, InterVarsity staff member in the USA in 1953 as part of summer training for students. The content of Mark lays a solid foundation for Christian truth and action, as student encounter Jesus and hear him speak to them through his word.

Students will learn inductive Bible study methods. Although the method is secondary to content, a method that is reproducible is learned. By the end of the week, many students have enough of an excitement about Mark that they want to share it with someone else. It is our sincere prayer that they do!

### **Track Description for Students**

Come live with Jesus in chapters 1-8 of Mark's Gospel. Using a manuscript study format, we will meet Jesus together in a new way. Mark 1 is for you if:

- You want a fresh, up close and personal encounter with Jesus
- You want to learn more about the nature and values of God's kingdom
- You want to learn new Bible Study skills to enrich your personal and group Bible study and worship
- You want to see what it looks like to follow Jesus and be a witness for him on campus

### **Learning Outcomes**

By the end of this track, students will be able to...

1. Understand and apply the OIA method to their own personal Bible study
2. Experience & identify methods to engage & help others engage with scripture
3. Describe how they encountered God through scripture
4. Have a chance to respond to Jesus and then particularly to the gospel and decide for themselves who they say Jesus is along with the trajectory of their heart.
5. Commit to next steps in their relationship with Jesus and how they are going to encounter him through scripture
6. Share what the kingdom of God is all about with a friend back home

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### Student Evaluation Questions

1. How helpful were the following in your track? Please rate them on the scale of 1 (not helpful), 2 (a little helpful), 3 (neutral), 4 (helpful), 5 (very helpful)
  - a. Preparation and training for outreach and ministry to others
  - b. In-depth study of the scriptures/time spent in the Word
  - c. Introduction to the inductive Bible study method
  - d. Discussions with feedback from other students
  - e. The variety of teaching techniques and presentations
  - f. Conversations with staff
  - g. Whole group sessions
  - h. Small group sessions
  - i. Quiet times
  - j. Access to relevant materials
  - k. Help with/time for application

Please share more details as needed to explain your thoughts above

2. Please rate the following components of the track you attended using the scale 1 (very bad), 2 (bad), 3 (neutral), 4 (good), 5 (excellent)
  - a. Whole group sessions/teaching
  - b. Small groups
  - c. Bible study
  - d. Quiet times
  - e. Application

Please explain as needed or list anything else (not mentioned above) that was helpful or not helpful.

3. How could your track better equip you for next year's ministry? Please rate the following on the scale 1 (much less), 2 (somewhat less), 3 (neutral), 4 (somewhat more), 5 (much more)
  - a. Practical application
  - b. Theoretical instruction
  - c. Discussion and interaction
  - d. Process/response time
  - e. Include experiential learning (e.g. role play, simulation, etc)

Please explain as needed or list anything else (not mentioned above) that would better equip you for next year's ministry.

4. Did the track meet your expectations? Please explain.
  - a. Yes/No & Please explain why
5. Is there anything else you would like to share about your experience in this track?
6. What would you say to encourage someone to take this track?

## **INTERVARSITY** **CHAPTER FOCUS WEEK**

### **Track PD Evaluation Questions**

1. How well do you think the curriculum meets the main objectives of the track?
2. What are the strengths of the track?
3. What are the areas where the track curriculum needs improvement?
4. Please describe the responses of the students to the curriculum as it was presented.
5. Would you recruit students to this track? Please explain
6. Is your APD or any of the other staff assigned to your track ready to PD Mark 1?  
→All questions listed in the student evaluation
7. Where did God meet and challenge you this week?

### **Track Staff Evaluation Questions**

1. How well do you think the curriculum meets the main objectives of the track?
2. What are the strengths of the track?
3. What are the areas where the track curriculum needs improvement?
4. Please describe the responses of the students to the curriculum as it was presented.
5. Would you recruit students to this track? Please explain  
→All questions listed in the student evaluation
6. Where did God meet and challenge you this week?



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### Preparation Timeline & Details

#### 1 Month Prior

##### Track PD:

1. Read through the Mark Manual. Familiarize yourself with the flow & arc of the track.
2. Email your staff team to get teaching preferences and info on their experiences teaching and leading (see next page for using staff well)
3. Make teaching assignments, if applicable
4. Begin preparing your own sessions
5. If you have any questions, please contact the Mark track Dean.

##### Track Staff:

1. Download and read through the Mark Manual to familiarize yourself with the flow and arc of the track.
2. Respond to your PD's email with teaching preferences and experience
3. Begin preparing as directed by your PD.

#### 2 Weeks Prior

##### Track PD:

1. Finalize and email teaching assignments (no later than two weeks prior to CFW)
2. Check-in on your staff team's prep and answer any question they might have.
3. If you have staff that are teaching with you, set up a time this week to talk with them and go over notes to ensure continuity from session to session in teaching.

#### 1 Week Prior

##### Track PD:

1. Make sure you have all your teaching notes and any "extras" (PP slides, background music, etc.) finalized.
2. Make copies of any supplemental materials you would like to use, if applicable, outside of those already provided in the provided student booklet

##### Track Staff:

1. Make sure you have all your teaching notes finalized and that you have had a chance to review your sessions with the PD.
2. Send the PD any PP slides or other relevant material that you will be using.

#### 1 Day Prior

##### All staff:

1. Rest! Prepare yourself physically, spiritually and mentally.
2. Make sure you have all materials you need/want in addition to what will be provided to you at camp.

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### Using APD's in Mark 1

**Comment [CW1]:** Probably should add something about using discipleship cycles with the Second staff

Unless two experienced Mark teachers are assigned to teach together, the APD's primary role is to experience Mark for themselves or to gain further experience in preparation for teaching the manuscript study themselves. If they (the APD or other staff) have been through Mark 1 before, they may share the leadership of some sessions. If the APD does not have any prior Mark 1 experience, they are not to teach but rather learn for future years *unless you and they have more significant time to meet and walk through one or two sessions that you assign them to lead*. You will need to help them understand the flow and content of the track at large. Often this can occur if your APD is someone you are familiar with and/or have seen them teach well in other contexts. Beyond teaching, there are a number of ways an APD can be fruitfully involved in the track:

1. Coordinating morning worship assignments (if desired as a part of your week).
2. Setting up the room each day
3. Rotating through tables each session/day to help facilitate discussion and provide feedback to the PD about how students are tracking and to communicate with the PD if any issues are noted. This is especially helpful since there is usually only two staff assigned to Mark 1 and thus, not enough to have assigned table leaders.
4. Looking out for and following up with emotionally or spiritually troubled students, non-Christians, or students who are not "getting it."
5. Teaching a session or two/team teaching the whole thing, if they've been through Mark before. The PD & APD must meet and go through the assigned sections(s) beforehand. Each section should fit with what has been done before/after the one they are teaching. Careful timing & expectations are important with team teaching.
6. Discussing the passage and session with them before each session or more extensively during track staff meetings for both your sakes.
7. Evaluating the atmosphere and progress of the group with the PD along the way, and praying together.
8. Occasionally, an unsuitable student comes to Mark. Problems could include depression, suicidal, inability to read, ultra-short attention span, attention grabber, unable to relate, vocabulary limited to "yes" and "no," people whose hearts could best be characterized by seed sown on the path. APDs, if they are able to handle these situations, can be a great help. When people are marginally competent discussion partners, ask the staff to take several discussion times with them.

Additionally, the PD should evaluate with the APD at the end of the week. The PD should communicate in writing via the evaluation at the end of camp to the Mark Dean whether they think the APD is ready to PD the track. If so, under what conditions, if any. If not, communicate what steps, if any, should be taken to prepare them for future teaching.

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### **PD On-site Responsibilities**

1. You will receive the final roster for your track at the 4pm PD meeting. It is left to the PD's discretion whether or not to assign table groups
2. Check ROS material to ensure ample copies of ROS guide AND manuscript for students at all registration locations. If not, make more copies.
3. Find track box and make sure all contents are there. Track boxes contents can be found in the appendix.
4. Pick up enough commitment card copies for the end of the week
5. Check room & set up when available. Make sure there are enough chairs around round tables. If there aren't any there already, get easels and easel paper pads.
6. Check in with students & answer additional questions they may have from sessions
7. Pastorally care for your staff team. Use your staff meetings (1:15-2pm Monday and Wednesday) to give constructive feedback on their teaching sessions, look ahead to what's next before your next staff meeting, help problem solve about their small groups, think through minor track adjustments, and pray.
8. Take good notes on sessions on what works well and what need improvement.
9. If you would like to include musical worship to start your mornings or other sessions, coordinate with students in your track to do so. You can assign your APD or track staff this task as well.

### **Track Staff On-site Responsibilities**

1. Lead assigned sessions, if applicable
2. Attend track staff meetings (1:15-2pm Monday and Wednesday) and give feedback of how students are doing with the content
3. Check in with students and answer additional questions they may have from sessions.

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### Sample Mark 1 Participant Registration Letter

Dear MARK 1 Participant at InterVarsity's Chapter FOCUS Week!

We're excited that you're coming to study the first half of the *Gospel of Mark* with us. We'll have all the materials you need except your Bible – and we'd encourage you, if you have one, to bring a paper copy of the Bible instead of relying on an app on your phone. If you don't have a Bible and would like one, let us know and we'll have one ready for you! If you have a favorite set of colored pencils or pens to "mark" up your manuscript with, feel free to bring them, otherwise use ours!

We'll take time each day for personal study, but most of this track is interactive. We think you'll soon become comfortable as we talk together. Bible knowledge and Christian faith are not pre-requisites for our time, but you should know that MARK 1 is a study track. You will benefit in proportion to your desire and participation.

We'll follow Jesus and his disciples around through the first half of Mark's Gospel. IN that process, we expect three things to happen.

1. You'll get a great start on learning the gospel and why it is "good news" for all who believe it.
2. Knowing the gospel demands a personal response to Jesus, who is the heart of the gospel message. The response Jesus calls each of us to may vary, but we hope none of us will leave this encounter with Mark without being deeply changed.
3. You'll be learning and practicing the inductive study method. What you learn about it will help you both in other Bible study and in other kinds of reading and study.

There will be time for personal reflection and for interaction with people in other tracks. We encourage you to take full advantage of both. Sunday's Retreat of Silence and our daily Quiet Times are both part of the content of the track, and so we expect you to participate in them as well as in all of our track sessions.

Note: If you are familiar with InterVarsity training camps and conferences, you'll know you usually get a pre-course. Your assignment for MARK 1 is simple: skim through the entire *Gospel of Mark* and pray. Pray that you'll be receptive and responsive to all God has for you this week!

We're looking forward to meeting you, and we're excited about studying the Word of God with you. See you at Chapter FOCUS Week!

Your MARK 1 staff team

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### Notes on Teaching and Timing

1. If you would like to bring any extra handouts other than what are included in the student booklet, please make copies beforehand and bring them to camp. It is both cheaper and more convenient.
2. ROS & DQT: A ROS guide is included with the student handouts (and included in the appendix here). Suggestions for DQTs are also included in the student handout and here in the appendix, but you are not required to use it. Because of time constraints, many Mark teachers forego the suggested DQTs so students are not overwhelmed with even more content and are able to spend time in application from the sessions. You are free to go either route.
3. There is a lot of great content in Mark – you wouldn't be teaching it if you didn't agree! It is tempting to try to rush and get in as much as we possibly can. Because Mark is so full and rich, you will feel time pressure. Those who have been through Mark or taught it over the years will notice that the amount of time available to tracks has been shortened several times in Midwest Camping. In order for students to get as much as they can out of Mark during, you may have to be more directive in questioning than you are used to. It can make students a bit more dependent on the leaders than they could be otherwise. Use the teachable moments that come up throughout the week to help them in their skill acquisition and learning.
4. If it is any comfort, or even if it isn't, the students will likely be more frustrated by your moving on than you will be. Make sure to focus on the main, important questions that lead to the main point, working to avoid questions that might up about minutia, that will lead to nowhere, or on arguments. Some personal issues may come up that are better dealt with outside of the group. Make yourself available during lunch, dinner and free time to discuss with students as they need.
5. Start each session on time!
6. Don't read a commentary in front of students. It works against our telling them that we're learning how to discover the questions and answers from Scripture.
7. The timing of the schedule is approximate. Its greatest value is to let you know if you're getting ahead or behind. While there is more than one ending point option and the merits of each discussed in Thursday morning's session notes, the only hard checkpoint is that you must be through page 20 line 4 (but it is preferred you go to 20:24) by the end of your last track session. You have to gain back at some point whatever you lose along the way.
8. Ways to speed things up include:
  - a. Give less time for individual study and small group discussion
  - b. Don't talk so much yourself
  - c. Be more strict about staying in the passage and about not guessing and focus primarily on the main point. Don't accept comments like "maybe it was because, maybe..."

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- d. Make your questions more directive and leading
9. Different leaders time things differently, going faster or slower at particular points
10. Write in your schedule as you go whatever adjustments you'll want to make next time and make sure you check in with any other staff who may be teaching in your track as to any timing adjustments that need to be made through the week.
11. At the beginning of each session's notes, you will find a session outline chart. This is there to aid you in planning out your sessions. You will find the suggested times for each piece, but blank start and end times to give you the flexibility in adjusting to your teaching style, preferences and activity choices.
12. Remember as you are planning and teaching, to lead with the mindset that there are seekers in your track, because chances are, there will be! It is also helpful in the all staff meeting to ask chapter staff if there are seekers in the track and where they are on their spiritual journey. This will be helpful as you teach.
13. On the last day, you will be expected to give a gospel call. This is a must. There are more notes in the wrap up session as to the why and how, but since we have seekers in the track and the content of Mark 1 requires us to answer the question "who do we say Jesus is?" we want every track to include an opportunity for students to respond to Jesus.
14. Be sensitive to international students who might be in your track (again, asking at the staff meeting about this is helpful). It is an area that your APD or other staff could be helpful in – checking in with them and/or sitting with them

## Mark 1 Session Notes

### Page 1.1-1.27 with Introduction – Sunday 4:00-6:15PM

“The Kingdom is at Hand” – Preparation for the Promised King

#### Overview of Session

1. Introduce the week & practical notes
2. Introduce & briefly teach the inductive Bible study method
3. Study page one of the manuscript – the KoG is at hand!
4. There are a few different activities and teaching tools listed that can help you teach the OIA method – you should not try to do them all or even several. Think through which you have used before, which you can lead well, and other teaching choices you are going to make throughout the track to offer variety through the week.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
Teaching & Vision Cast	Abstract Conceptualization	Understand OIA method
Laws of Composition Handouts and Explanation	Abstract Conceptualization & Reflective Observation	Understand OIA method
Observation Video (optional)	Concrete Experience	Understand OIA method
Dollar Bill Exercise (optional)	Active Experimentation & Concrete Experience	Understand OIA method
Look & See Exercise (optional)	Active Experimentation	Understand OIA method
Individual Study	Reflective Observation	Understand OIA method, encounter Jesus in scripture
Small & Large Group Discussion	Concrete Experience	Understand OIA method, encounter Jesus in scripture

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### Outline for Session 1

Time: 135 total minutes	Topic	Teacher
15 minutes Start: 4:00 End:	Welcome & Introductions	
5 minutes Start: End:	Overview of Inductive/Manuscript Bible Study Method	
5 minutes Start: End:	Steps of the OIA Method	
2-3 minutes Start: End:	Background and Context for Mark	
10 minutes Start: End:	Begin study of page 1	
12 minutes Start: End:	Creative Teaching exercise	
10-15 minutes Start: End:	Line 1 discussion	
5-10 minutes Start: End:	Break	
45 minutes Start: End:	Observe and Interpret 1.2-1.27	
3-5 minutes Start: End:	Summary	
10 minutes: Start: End: 6:15	Application	
10 minutes Start: End:	Wrap up and Practical Notes	



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### List of OT Passages

Also found throughout the session notes as they arise, they will be listed at the beginning of the session notes for ease in referencing and writing them down on a flip chart, if you chose and are not using the PowerPoint.

Malachi 3:1, Isaiah 40:3-5 – Prophecy from lines 2-5

2 Kings 1:8, Malachi 4:5-6 – John's description

Isaiah 53:12 - numbered with transgressors

Isaiah 42:1 – beloved son, spirit upon him

Psalms 2:6-7 – coronation Psalm, Jesus' baptism

Exodus 24:18, 34:28 – Moses & wilderness

1 Kings 19:8 - Elijah & wilderness

### Welcome and Introductions

(15 minutes)

1. Introduce Teaching team – PD possibly shares a short story of how Mark has been instrumental or why they love Mark (personal experience story)
2. Small group activity – Introduce name/year/major, why you chose Mark 1 & what you are hoping to get out of the week. *Idea: Have students write down a prayer request for the week to keep in a safe place or turn in and review at the end of the week.*
3. Goals for the week:
  - a. Meet Jesus in a new way & be transformed by Jesus through scripture
  - b. Learn to study scripture well
4. Pray in pairs or trios for our time. PD prays to end prayer time. *Idea: End by having students open their hands to Jesus and invite him to speak something fresh and new this week.*

### Overview of Inductive/Manuscript Bible Study Method

(5 minutes)

1. This week we will be using a bible study method called Manuscript Bible Study. It was developed by an InterVarsity staff in the 50's as a way to dig deeply into scriptures.
2. **Ask** about familiarity with Inductive/Manuscript Bible study. By a show of hands how many have either never done inductive bible study or maybe have but aren't very familiar with it? How many feel like they could teach a seminar on how to do inductive study? How many feel like they have a grasp on many of the concepts, but want to sharpen their skills? Knowing this will help the teacher(s) as they guide students through the week.
3. A few things you will note right away is that our manuscript (RSV) has only page and line numbers – there are no chapters or verses – with plenty of margin space. This serves a couple of purposes. It keeps everyone in the same version and place,

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but it also brings us a little closer to what the original recipients would have had without the divisions and allows us to discover God's word ourselves.

4. Along with our manuscript we are going to use the New Bible Dictionary, the people in this room (community), our colored pencils (please "Mark it up" and make your manuscript colorful!), maps and the Old Testament.
5. We are NOT using Study Bibles, other gospels or anything in the New Testament because it hasn't yet been written! The original readers would have only had Mark and the OT.
6. A note on commentaries – for the most part we are going to avoid looking at any commentaries. They are written by scholars and are another voice in the conversation. They have value, but it does us a disservice to skip right to a commentary to see what he/she has to say about the text without doing the hard work on our part. If we want to consult a commentary we should do so only after having come to our own rough conclusion as a consultation with another person.
7. The goal of inductive bible study is to find the intended message of the Biblical author and to have a transformative encounter with God – not just acquire knowledge.

### Steps of the OIA Method

(5 minutes)

Pass out the OIA/Inductive Bible Study bookmarks

1. OIA = Observation → Interpretation → Application
  - a. Observation answers the question "what does the text say?"
  - b. Interpretation answers the question "what does the text mean?"
  - c. Application answers the question "what does this mean for me?"
2. It is a tendency of many of us to try to skip observation, especially if we are familiar with the passage or we don't spend enough time in observation thinking we "get it" after a cursory glance. However, if we don't take the time to do good observation it affects how we interpret and apply a passage. We are going to work hard this week to not move too quickly into interpretation and application and we are going to help each other when we see that tendency. We are going to press in to observation.
3. Rather than me talking about OIA for the next 15 minutes – I am going to give you a quick two minutes of background to the book of Mark and then let all jump into the text to work on observations. Remember you are answering the question, what does the text say? Use your bookmark as a reference if you need a little help.

### Background and context for Mark

(2-3 minutes)

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Give students a summary of the background and context for Mark to help frame the gospel as they enter into the text to make observations.

John Mark – not one of Jesus’ disciples (a Palestinian Jew), but later ended up in Rome with Peter. There is historical evidence that Mark was Peter’s translator (Peter spoke Aramaic and Rome spoke Greek). Peter’s influence is quite strong in Mark. His sermon to Cornelius in Acts is a very close outline of Mark’s gospel. Nero was emperor during the authorship of Mark. A fire in Rome that evidence indicates was started by Nero destroyed 70% of the city. He blamed it on the Christians and heavily persecuted them (crucifying Peter). John Mark then wrote Mark – believed to be the first gospel written – to Christians facing this persecution to encourage them and to non-Christians to introduce them to Jesus. It was a disciple-making manual for the early church and written approximately 60-70 AD. (A longer Mark’s Personal History is included in the appendix for further review).

### Begin study of page 1

#### Personal study of page 1

(10 minutes)

Give students ten minutes to make observations. After five or so minutes if students seem to be slowing down some encourage them to go back to the laws of composition, make paragraph breaks, look again.

#### Creative Teaching Exercise

(12 minutes)

When you notice students beginning to slow down on making observations interrupt them with a creative teaching exercise. Two suggestions are listed below and following those, other methods for teaching observation that you could incorporate here or at other points throughout the week as needed/desired.

1. Coke can/Candy bar
  - a. Place a coke can or fun size candy bar on each table. Have students begin to individually make observations about it for about a minute. Encourage them to keep going and make a few more. Eventually they will pick up the can, pass it around, feel its weight, notice indentation/bumps/texture, at some point someone will open it to taste its flavor and the pieces that make up the flavor. Explain that as you dive in and start drinking it or chewing on it we get a fuller picture. At some point as they are making their observations you can pass out more (the advantage of candy bars!) noting that they all have manuscripts. Then send them back into their manuscripts for a few more minutes.
2. Dollar bill

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- a. Have everyone take out a scrap sheet of paper and pen. Let students know that you are going to project an image of a dollar bill and they will have one minute to study the bill and memorize as many details as possible. After one minute you will take the image down and they have to draw the dollar bill, including as many details as possible (give 1-2 minutes for this). After they have drawn their dollar, have them collaborate with a couple people at their table to fill in more details on their drawing. Then project the dollar again and let them compare their drawing to the actual dollar picture. Explain that this activity highlights a couple things. First, we are all familiar with dollar bills, but there are a lot of details that we probably hadn't noticed before because of our familiarity and lack of looking more intently – the same can be said of scripture. There is always more to see! Second, when we collaborated with others, we were able to gain a fuller picture of the dollar. Other people noticed things we didn't and our depiction became more accurate because of community. The same holds true when we study scripture together. Then send them back into their manuscripts for a few more minutes.

*Other options and ideas to help students grasp observation:*

- a. *Bring copies of the laws of composition to pass out or have them written on a chart to hang up for students to reference*
- b. *Share the method you use (colors/symbols)...let them see your manuscript*
- c. *Share with them about paragraph breaks*
- d. *Show 2100 Production's video "[The Observer](#)" – part of the discovery series on the 2100 website*
- e. *16 Bible Book Name Sheet – Look and See...included in the appendix. Give one or two minutes for students to find the names of 16 books of the bible in the paragraph. See how many they found and then share with them where they are. It focuses on having fun and getting into the practice of looking, seeing and marking a manuscript. Feel free to use this activity Monday if desired as a reminder.*
- f. *If students seem to grasp it, but are hesitant to share during discussion time (maybe a group of more introverted students) use the 3x5 cards in the track box – have them write down an observation and question and then their partner will read it out or pass the cards to the person on your left to share from the card.*

Line 1 discussion  
(10-15 minutes)

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1. Ask students to share for 1-2 minute their observations of line 1 ONLY in pairs. **Ask: What do we notice about line 1?** They may laugh or give you incredulous looks but encourage them to share *whatever* they saw from line one.
  - a. *Optional: Challenge the table group – First group to come up with 20 unique observations wins a prize...Implies that the PD has a prize : )*
2. After 1-2 minutes spend the next two minutes sharing observations of line 1 as a large group. Students will likely have a hard time with this and not be able to come up with many observations. Here are 12 things to notice about line 1 (but don't give it to them yet...these are for your reference and to use if needed...keep going and press them to see things for themselves):
  - a. It is the beginning of the gospel
  - b. The gospel is about Jesus Christ
  - c. Jesus is the son of God, not a son of God
  - d. This story is good news
  - e. This sentence has no verb, it is a statement or title
  - f. God has a son
  - g. Jesus is male
  - h. The sentence has a subject – beginning
  - i. Jesus – Jewish name means Emmanuel
  - j. Christ – Greek word meaning Messiah, Anointed God
  - k. Where is the end? It is still going on.
  - l. "Of," not "about"
3. Ask if anyone looked up any of the terms in the New Bible Dictionary. They likely did not – send them back into small groups to look up 1 or 2 of the words in the first line (Jesus, Christ, Son of God, Gospel) 2-3 minutes
4. In a large group again ask the following questions:
  - a. **What is noteworthy about the structure of line 1?**
    - i. *It's not a sentence. It's a TITLE!*
  - b. **What does it say about this book?**
    - i. It's the beginning of the gospel. What is the gospel? Good news! OT understanding of gospel = good news looking forward to an event God would bring about. Roman understanding = a history changing event in the past, like a victory or birth of Caesar/a historical event which introduces a new situation for the world. When Rome would conquer a city a herald would be sent with a decree saying "I bring you the gospel of Caesar!"
  - c. **What does it say about the content of this book?**
    - i. It's about Jesus. What do we learn about Jesus in this line?
      1. Jesus = the Lord is our salvation
      2. Christ = anointed one (promised "Messiah"/Redeemer)

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- a. Jewish expectations of the Messiah
  - i. Isaiah 9:6 "For a child will be born to us, a son will be given to us; and the government will rest on his shoulders."
  - ii. Isaiah 11:1 "The shoot will spring from the stem of Jesse."
  - iii. Jeremiah 23:5 "Behold the days are coming, declares the Lord, when I shall raise up for David a righteous Branch; and do justice and righteousness in the land."
  - iv. Jeremiah 30:8 "Break the yoke from off their neck."
- 3. Son of God = royal title (to Jews and to Romans)
- 4. The Son of God = definite article – something special/new
- d. **We are about to embark on an exciting journey!**
  - i. We don't have to wait for the punchline. Mark tells us who we are reading about and gives us a taste for what's ahead. It's about Jesus, THE Son of God and this is a history changing event that brings good news for all of mankind!
- e. **This is the beauty of scripture!**
  - i. All this detail we pulled from ONE line. Hold up your manuscript – this is the WORD of God. Take a moment to worship God in your hearts and give him thanks for all that he has given us. (Give two or three minutes for students to do this).
- f. **A word of caution, however, as we proceed is warranted.**
  - i. WE know that Jesus is the Son of God, as did Mark's readers. However, Jesus' contemporaries didn't. As we read through the gospel this week, we need to be careful to distinguish between what we and the first readers knew compared to what the disciples knew. As we read this, we know how the story ends...but the characters, in particular the disciples, don't know how it ends. We've already mentioned leaving prior knowledge at home a bit, but as a reminder...let's remember to let the text and its stories inform us or we will miss what it's all about.

#### Break

(5-10 minutes – around 5:10, give or take a few minutes)

#### Observe & Interpret 1.2-1.27

(45 minutes)

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*\*Note: Some Mark teachers observe and interpret 1.2-1.15 and then 1.16-1.27 separately. If you would like to do so, the questions for interpretation have been listed in chronological order through the passage to do so easily.*

- Directions
  - Give one minute to re-read/skim page one.
  - Give three minutes in pairs and four minutes as a large group to share observations.
    - *Creative observation idea (adjust other times accordingly if you use it): Create a storyboard or comic strip on the back of page one of what happens on page 1. Share with a partner.*
  - After sharing observations collect questions for 3-4 minutes. Begin to move through answering questions (5:25pm).
    - You can assign key question for tables to discuss or you can let tables pick a few questions.

Key Questions with OT references:

1. **What is intriguing about Mark using this quote? What purpose does this OT quote fulfill? (Malachi 3:1, Isaiah 40:3-5).**
  - a. Pronouns in the prophecy...who is whom? Messenger = John crying in the wilderness, proclaiming in the wilderness prepare the way of the Lord. John prepares for Jesus "As it is written... John ... appeared..." Also, quote is not just from Isaiah, but also Malachi...common practice of "conflation" (merging two things into one).
2. **Where else in scripture (OT) do we see people in "wilderness?" What happens there?**
  - a. Place of encounter with God and a time of testing...Moses, Jews, prophets, David before he became King...and is linked to repentance.
3. **What do we know about the messenger and why is John described as he is?**
  - a. The messenger is sent by God, preparing the way, making paths straight, crying out in the wilderness, preaching about repentance and the forgiveness of sins, and preaching in Judea. **(2 Kings 1:8, Malachi 4:5-6)** Identification with Elijah as OT prophet of God – Mark is confirming that John is a prophet.
    - i. **Note:** The last two verses of the OT (in Malachi) Elijah was to return before the great and terrible day of the Lord. Then there was 400 years of silence and then John appeared.
    - ii. How would you like this as your job description?
4. **What is the "baptism of repentance for the forgiveness of sins?"** Hint – have students look up baptism in NBD – it will give you a lot, but look for baptism in the OT for Jewish folks:
  - a. Baptism = rite done for conversion to Judaism; only Gentiles did this

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- b. But who is John baptizing initially? All the people – like telling people born in this country they need to be naturalized...this is radical!
  - c. What is repentance? Turning around...a 180 degree lifestyle change
  - d. How does this make the path straight for Jesus? Calls people to leave behind their former lifestyles'
5. **So, why is Jesus baptized (does he need forgiveness of sins?!)? (Isaiah 53:12 - numbered with transgressors, Isaiah 42:1 – beloved son, spirit upon him).**
- a. Trinitarian confirmation of Jesus and his ministry. Father = voice from heaven, Son = in the water, Holy Spirit = dove. Symbolism of taking our place – taking our sin on his shoulders.
6. **What is the significance of Jesus being baptized? (Psalm 2:6-7)**
- a. Coronation Psalm – God declaring the sonship of the ruler of the people of Israel. God speaks, spirit descends, Jesus is being crowned, instituted as God's son, God's king, the King of the Kingdom of God. This is Jesus crowned King! Declared as King of the Kingdom of God, God's beloved son. This is Jesus' inaugural coronation ceremony!!
    - i. **Note:** Notice the parallel between John and Elijah – Elijah was called upon to anoint two Kings and Elisha in the wilderness (1 Kings 19:4, 12, 13-16). John anoints Jesus as a king and prophet. Elijah leaves to make way for Elisha, and John leaves to make way for Jesus.
7. **How is the Holy Spirit depicted here?**
- a. Gentle like a dove, but with authority – it drives Jesus out into the wilderness
8. **Why does the Holy Spirit drive him out and what happens in the wilderness?**
- a. Review where we saw wilderness above & purpose of the wilderness. A place of preparation - Moses (Exodus 24:18, 34:28) & Elijah (1 Kings 19:8) both fasted 40 days and encountered God. Here the spirit is in control, Jesus is obedient, tempted by Satan and ministered to by angels. Jesus is the obedient son who meets God in the wilderness, reversing the effects of humanity and of Israel in particular – the disobedient son who met God in the wilderness and rebelled.
    - i. **Note:** Spiritual leaders (then & often now) take 40 days of fasting to enter into greater relationship with God; to learn dependence and be prepared for ministry.
9. **Why does Mark mention John's arrest the way he does?**
- a. What had John said about Jesus? After me... up to line 19 Jesus is mostly an object of action and John an actor. Here it switches. John was the preparer, now Jesus is here as the fulfillment and the protagonist changes. Jesus is proclaiming, I am the one, let's do this!
10. **Why and how is the Kingdom of God now uniquely at hand?**



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- a. Jesus is here! The K of G is ready – the moment we have all been waiting for. (In Greek – KAIROS=decisive moment). The K of G is there in the person of King Jesus, who has now come after so many years of preparation!

### Summary – Preach it!

(3-5 minutes)

The King is here! The moment we have been waiting for throughout all of history! God has seen the need and brokenness of our world and responded by sending Jesus, his anointed one, into it. What Mark celebrates in his opening sentences is not merely the prophetic activity of John the Baptist, but the redemptive activity of God in providing salvation for all men. The appearance of John in the wilderness was the most important event in the life of Israel for more than 300 years! He prepared the way for Jesus who now says “I am here! The one you have been waiting for!” This requires a response – we need to do two things: repent and believe. Repent – prepare the way, turn from the old, clear the path and believe – choose to believe in the gospel, the good news that the KoG is at hand and Jesus is near!

### Application 1.2-1.27

(10 minutes)

Give students 10 minutes to choose a question that resonates and to journal their response.

1. Is the way prepared for Jesus’ reign in your life right now? If not, what needs to change so you can meet King Jesus this week? Talk to God about how you have been doing spiritually (be honest and real...don’t gloss over things...don’t artificially feel guilty either).
2. What will you repent of and believe Jesus for right now?
3. Reflecting back to line 1 – if this is the beginning of what’s being told...what story will my life tell? What story will my campus fellowship tell? How can we call individuals/our campus to repent and believe in Jesus?
4. Is there an area of my life where I don’t believe that Jesus’ kingship is good news? What is hard or scary about Jesus’ kingship? We’ve all experienced his kingship in some areas. What are difficult to turn over to him right now?

### Wrap up & Practical Notes

(10 minutes)

1. **Vision cast:** Now that you have spent some time in scripture – why is this week a good investment of your time? Why spend such extensive time studying scripture?

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*a. Illustration Idea: Fast food scripture vs. restaurant scripture: fast food is good because it's quick, cheap and sustains you. When you go to a restaurant you take more time, look at the menu, take in the atmosphere, weigh your options and perhaps you have friends/family with you. Sometimes on campus our lives are so busy that we only get fast food scripture. Here at CFW we are taking the whole week to sit in scripture, look deeply and take it all in. Welcome to the table. Wherever you are – whether you have been following Jesus for a while, not sure if you want to follow him anymore or you don't consider yourself a Christian, you are welcome at this table.*

#### 2. What will make this week successful?

- a. Bring all your materials to each session (make sure everyone has a manuscript & any other handouts you want to give at this time)
- b. Be ON TIME to every session – we don't want you to miss one single thing!
- c. Look at the scripture with fresh eyes – don't make assumptions because you have read it or heard the story or heard a pastor preach on it before.
- d. Be willing to look at the basics – if you are familiar with many of these stories, ask God, "what do you have for me today, right now, in my current life stage/circumstances through these old familiar stories?"
- e. Be curious
- f. Participate and encourage others at your table to participate as well.
  - i. *Illustration idea: Everyone had a dollar for large group participation and a dollar for small group participation. You can spend your whole dollar all at once, or you can spend it through nickels, dimes and quarters. We want everyone to be able to spend their dollar in conversation.*
- g. Take care of yourself – eat well, sleep well, stay hydrated. If you get tired during session, feel free to stand up at the back or sides of the room in order to stay alert and continue to participate. No judgement.
- h. Finally – PRAY.

Dismiss at 6:15

## INTERVARSITY CHAPTER FOCUS WEEK

### Page 2.1-3.11 – Sunday 7:45-9:15PM

“The Authority of King Jesus”

#### Overview of Session

1. Study page 2.1-3.11
2. Reinforce the OIA method, watching for gaps in understanding
3. There are a few different optional activities that you are able to pick from to enhance your teaching and student engagement
4. Remember that notes in blue are often more for your reference and teaching help, but if students are honing in on those areas, feel free to share and go deeper as long as you are mindful of time constraints.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
Individual Study	Reflective Observation	Understand OIA method
Human Slideshow (optional)	Concrete Experience/Active Experimentation	Identify methods for engaging scripture
Small & Large Group Discussion	Concrete Experience	Understand OIA method/Encounter God
Upfront Teaching Moments	Abstract Conceptualization	Encounter God in scripture
Guided Reflection (optional)	Active Experimentation / Reflective Observation	Encounter God in scripture, identify methods for engaging
Illustrated Journaling (optional)	Reflective Observation	Commit to next steps, Share what the KOG is about

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## CHAPTER FOCUS WEEK

### Outline for Session 2

Time: 90 total minutes	Topic	Teacher
5 minutes Start: 7:45 End:	Review	
10 minutes Start: End:	Individual Study of 2.1-3.11	
10 minutes Start: End:	*Optional* Small Group Activity (alternative, small group observation discussion)	
10 minutes Start: End:	Large group collect observations and questions	
10 minutes Start: End:	Small group discussion of questions	
30 minutes Start: End:	Large Group Discussion	
5 minutes Start: End:	Summary	
10 minutes Start: End: 9:15	Application	

## INTERVARSITY CHAPTER FOCUS WEEK

### List of OT Passages:

Fishing associated with judgment:

Amos 4:1-2...Israel of the nations

Ezekiel 32:3...Egypt

Jeremiah 16:12-17...Judah, also fishing for men

### Review (5 minutes)

1. Review OIA – reinforce any area that the students seemed to struggle with
2. Brief summary of p1 main themes

### Observe 2.1-3.11

#### Individual Study of 2.1-3.11 (10 minutes)

Depending on how students did during the first session you could direct them to do four readings of the text:

1. Read through it once, noting newspaper questions (who, what, where...) and making paragraph breaks
2. Read through it again and note any laws of composition
3. Read through a third time and write down any questions that come up for you
4. Read through it a fourth time and give titles to your paragraphs and make more observations

#### Small Group Observation or Activity (10 minutes)

1. *Idea: Human slideshow – 4 sections...assign one section to each table, discuss what you saw in that section, create one "slide" that captures the main action of each section (5 minutes) and then 5 minutes to share the slides with the group*
2. If not using a creative activity – take 5 minutes to share your observations in pairs or small group tables.

#### Large Group Collection (10 minutes)

1. If you did not do the small group activity, you will have 5 extra minutes here – make sure you go over the paragraph breaks & titles as a large group with that time.
2. Focus on collection observations first and then questions

#### Small Group Discussion (10 minutes)

1. **OIA Teaching: Prior to sending them to small groups talk about the importance of asking good questions and why we won't always answer every question.**
  - a. Key points to hit/review for OIA teaching
2. Have small groups work on answering questions
  - a. Note 1: It is helpful to vary how questions are tackled in small groups, options are as follows
    - i. Assign specific questions to tables

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- ii. Have them pick their favorite
- iii. Star the key questions and have them pick one of them and one other
- b. Note 2: It's more important to spend time answering a question than to spend time figuring out which question they should answer...so help them as needed to get to answering questions.

#### Interpret 2.1-3.11

#### Large Group Discussion (30 minutes)

##### Key Questions with OT References:

1. **What do you notice about the pace & why might that be significant?**
  - a. Fast pace – and, immediately. The KoG is at hand, things are moving quickly now!
2. **What might have Simon & Andrew been feeling or thinking when they decided to follow Jesus? What is the significance of identifying them as fishermen? What did the “nets” represent to each set of brothers?**
  - a. Fishing would have been their whole life, their community, their security. Fishermen were likely not poor, more like middle-class.
    - i. **Note:** Growing up, the thing you would strive for was to become a priest/rabbi. If you didn't make it in school - if you weren't academically at the top – you would leave (around the age of 12 or 13) and work for your father in the family business or in an apprenticeship to learn a trade. These guys were looked over. And a rabbi comes by and invites these guys to follow him!
  - b. Nets: career (fishermen), family relationships (father), financial security (hired servants), familiar way of life, family obligation
3. **What does it mean to “fish for men?” Jeremiah 16:12-17**
  - a. Jesus uses a phrase they would understand; he takes an image familiar to them. Jesus was explaining and modeling for them what they would not be doing – he was fishing for men and caught them. They would eventually do what he is doing when they. Jesus gives them a new job – a new purpose.
    - i. **Note:** In the OT fishing was often associated with judgement and redemption (Amos 4:1-2...Israel of the nations, Ezekiel 32:3...Egypt, Jeremiah 16:12-17...Judah) The summons to be fishers of men is a call to the eschatological task of gathering men in view of the forthcoming judgment of God. It extends the demand for repentance in Jesus' preaching.
4. **Why was the crowd so amazed and astonished with Jesus? He taught with authority. What seems to be the difference with how Jesus taught verses the scribes?**

## INTERVARSITY CHAPTER FOCUS WEEK

- a. Like the difference between the TA/GA and the professor who wrote the textbook – quoting other sources versus being the expert. Jesus spoke of scripture as though he himself was the authority on what it meant. Jesus exercises authority through his word. His authority comes from God and from himself as the fulfillment of the scriptures, like we saw on p1.
- 5. **Why does Jesus silence the unclean spirits and demons?**
  - a. Messianic secret – he doesn't want people to know yet. Jesus wants to control how he and his ministry will be perceived. The Jewish people were expecting military overthrow – this would be unpopular. Demons aren't the best character witnesses: Jesus doesn't want the people to learn his identity from demons.
    - i. TEACHING NOTE: don't give this away if students don't get it themselves...it comes up repeatedly and isn't fully understood until Mark 2. Let students sit in tension with it!
- 6. **Why might Mark choose to include the healing of Simon's mother-in-law?**
  - a. It's a model of a believer's healing and service – she gets up and worships Jesus.
  - b. He doesn't include it to show that women belong in the kitchen...rather the fact that she is serving them is evidence that she is better and that He has restored her back to her place in society.
  - c. We also learn here that Peter is married!
- 7. **Make a list...over what does Jesus demonstrate his authority? What does that tell us about him and his mission?**
  - a. (career, family relationships, financial security, teaching, scripture, unclean spirits, physical sickness)

**TEACH:** Jesus had real spiritual authority! It wasn't just positional, legal or scholarly authority. When Jesus spoke, things happened. Transformation occurs when Jesus teaches! *If possible, share a personal story of how Jesus has demonstrated his authority in your life.*

- 8. **Consider 3.4-5. Describe what Jesus is doing/imagine you are Jesus. What might be driving Jesus' actions here...why does he do this? Why might this seem odd?**  
*Idea: give students a few minutes or just talk about it for a few minutes: imagine you are Jesus, what would you be talking to the Father about as you pray?*
  - i. He was up late doing ministry... I would be sleeping in, but he is getting up early...Why?
    - 1. To get away from the call of the crowds.
  - ii. How does Jesus resist the call of the crowds and his disciples and know what to do instead?

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1. With Clarity of call (He gets up very early and prays, despite heavy ministry demands late into the previous night. He seeks the Lord's wisdom and gets his agenda from God.) Compare to Peter, who is getting his day's agenda from seeing the urgency of all the people and needs around him.

### TEACH:

1. Jesus called Peter to follow him and fish for people; Peter was fishing for Jesus and following the crowds. Perhaps this is the first place that Peter learns that he is literally going to follow Jesus around Galilee. Peter didn't just leave his nets for the day, or for a few days, but Peter has left them for good. Peter becomes a full-time disciple, not a part-time interested observer. The stakes are raised for Peter when Jesus says "let us go on to the next towns."
2. Note especially for leaders: From where do you get the agenda for your chapter? From Jesus or from the needs of the crowds? There will always be needs, there will always be more to do and take care of in your chapter. Where are you going to get direction and who are you going to follow? It takes tremendous wisdom and careful thought and planning to discern where to go. But if you only ever take queues from the people currently in your community, and not the prophetic word of God about your WHOLE campus – you will never get anywhere, and your chapter will die.

### Summary (5 minutes)

1. Page 1 – KoG is at hand, Jesus is king. Here Mark tells us what kind of king – one with all kinds of authority. But Jesus' mission was not merely to heal people and have them recognize his authority. His mission was to preach with authority and have us respond. On page 1 we know what we are called to do: **repent and believe**. On page two we see that practically looks like as Andrew and Simon **leave and follow**.

They left their nets behind – their livelihood, security, future, family and identify. Oftentimes we think of being a Christian as checking a box. Do you believe this set of things? Check yes and you are in...but it doesn't really effect how we live our lives. The heard of being a Christian according to scripture is the continual process of leaving our nets and following Jesus. So the question is not if you can label yourself a "Christian," but **what direction are you moving in?** Are you leaving your nets and following Jesus – the king with all authority who brings transformation with the words that he speaks? Or are you following the crowds and leaving Jesus?

2. **Note:** This passage exemplifies the gospel/glad tidings promised in [Isaiah 52](#) – the king has returned and the evil empire is being overthrown.



## INTERVARSITY CHAPTER FOCUS WEEK

### Application 2.1-3.11

(10 minutes)

Two separate ideas:

1. Guided reflection – as the teacher, guide them through the following slowly: Take a moment to settle yourself in your chair. Take a couple of deep breaths slowly inhaling and exhaling. Allow your year (or past semester) to come in and out of your mind: roommates, classmates, professors, decisions about where to live, classes to take, majors and minors to study, how you used your time, conversations you had, spring break, family interactions, opportunities, losses. This is the year as it has been and your heart as it is. In what areas of life are you having trouble leaving and following? Where is it most difficult for you to drop your nets? What then would it look like for you to lay all of the coming year down, to allow his authority to come over your life, to leave and follow? *Give a few minutes for students to journal.*
2. Illustrated Journaling: Draw yourself, your nets & boats. Where are you in the process of following Jesus? What are some of the “nets” that might be holding you back from following Jesus? What direction are you moving in? *Have students share vulnerably in pairs/trios and pray for each other.*

### 9:15 Dismiss

- **Note:** If possible, it could be helpful to find a couple students who would be willing to lead the track in a worship song or two in the morning to enter in to the day.

## INTERVARSITY CHAPTER FOCUS WEEK

### Page 3.11-4.28 – Monday 9:00AM-12:15PM

“Citizens of the Kingdom” (unclean and helpless sinners)

#### Session Overview

1. Study 3.11-4.28
2. This session is taught by breaking down the passage into three sections for discussion before bringing it all together (remember whole-parts-whole)
3. In this session, you will find the first chart of many in Mark 1. You may not use all the charts, but many of them are so helpful for students. They will often come up after the session to take a picture of them in lieu of copying them down. Unless you are generating a chart together, it is helpful and saves a lot of time if you have the charts prepared ahead of time, either on a flip chart or a PowerPoint if you are using a projector.
4. Several options are given for creative application this session and some of them require advance preparation, so make note of that. Prayer ministry is also an option this morning. If you will be offering it make sure you have talked with your staff Saturday evening in your meeting about prayer ministry and offer context & guidelines.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Welcome & Worship	Concrete Experience	Respond to Jesus
Review & Upfront Teaching	Abstract Conceptualization	Understand OIA
Individual Study	Reflective Observation	Understand OIA, Encounter Jesus
Small Group & Large Group Sharing/Discussion	Concrete Experience	Encounter Jesus, Understand OIA
Small Group Chart	Concrete Experience	Understand OIA
Quiet Time	Reflective Observation	Encounter God, Commit to next steps
Wikki Stix (optional with QT)	Active Experimentation	Identify methods to engage with scripture
Hanging on net (optional with QT)	Active Experimentation	Commit to next steps

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Outline for Session 3

Time: 195 total minutes	Topic	Teacher
15 minutes Start: 9:00 End:	Welcome & Worship	
5 minutes Start: End:	Review	
15 minutes Start: End:	Individual Study	
10 minutes Start: End:	Small group sharing	
15 minutes Start: End:	Large group collect observations and questions	
30 minutes Start: End:	Large group discussion: context of leprosy	
10 minutes Start: End:	Break	
20 minutes Start: End:	Small and large group discussion of paralytic	
10 minutes Start: End:	Discussion of the calling of Levi	
10-15 minutes Start: End:	Small group faith charts	
5-10 minutes Start: End:	Large group faith discussion	
15 minutes Start: End:	Discussion on structure	
5-10 minutes Start: End:	Summary	
20-30 minutes Start: End:	Quiet time	

## INTERVARSITY CHAPTER FOCUS WEEK

### List of OT Passages:

Leviticus 13:40-46 – leprosy identified

Exodus 29, Leviticus 5:3-6 – touching something unclean makes you unclean

Leviticus 14 – offerings for cleansing

Isaiah 43:25 – only God can forgive sins

Daniel 7:13 – son of man

### Welcome & Worship (15 minutes)

- Have a student or small group of students (arranged the day before) lead the track in a worship song or two. Spend a few moments in prayer. Ideas include praying in pairs for the day or starting the day with thanksgiving by inviting students as a large group to pray out loud sentence prayers of thanksgiving.

### Review (5 minutes)

1. Take a minute to review anything about the OIA method that you feel is necessary. Introduce the concept of “whole, parts, whole” (zooming in and zooming out).
2. Zoom out and review themes from pages 1-3
  - a. *Idea: Play or Read Larry Norman, The Outlaw at the beginning or end of the session – lyrics appended to the end of this session. [Song can be found on YouTube](#). If you are musically capable, chords can be found by an easy search online.*

### Individual Study 3.11-4.28 (15 minutes)

1. While we will be looking at this section in pieces, have students make observations on the whole thing

### Small Group Sharing 3.11-4.28 (10 minutes)

1. Have students share from the whole section, but direct them to move through it chronologically

### Large Group collect observations and questions (15 minutes)

1. Collect everything, but collect chronologically focusing on one mini-section at a time: the leper (3.11-3.28), the paralytic (3.28-4.16) and Levi (4.16-4.28)

### Discussion of the Leper

- Large Group Discussion: context of leprosy (30 minutes)
- 1. Describe physical leprosy, context of clean/unclean.
  - a. Have someone look up leprosy in the NBD. Leviticus 13:40-46 – leprosy identified. Exodus 29, Leviticus 5:3-6 – touching something unclean makes you unclean. Leviticus 14 – offerings for cleansing. (*Idea: Assign tables passages to look up and share with the group*).

**Comment [CW2]:** How do we help them learn how to find these OT passages...

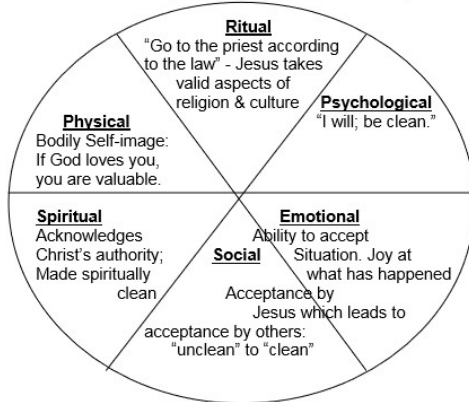
## INTERVARSITY CHAPTER FOCUS WEEK

- i. **TEACHING NOTE:** We can't assume all students in Mark 1 are familiar with the Bible and looking things up. Take a moment to explain to students how to find OT Bible passages. This can serve students well, especially if they don't know and would be embarrassed to ask:
    1. If you have a "hard copy" of the Bible with you – the Bible is broken down into books, chapters and verses. Show students how to find the table of contents to find the book. Then direct them to find the chapter within the book and finally a verse. If they have a Bible with them in camp, encourage them to bring it each day.
    2. If you have an "electronic Bible" (a cell phone/tablet), there are three options:
      - a. Searching for the reference in a search engine – works best if it is a single verse
      - b. Going to a website like Bible Gateway and searching from there
      - c. A Bible app (such as the YouVersion app)
  - ii. *Idea: Activity: personal journal, "day in the life of the man with leprosy."* Put yourself in this man's shoes. Think about a typical day in this man's life, and make a short journal entry. Then imagine yourself journaling about your encounter with Jesus on this day. (If you choose to include this activity, allow 5 minutes for journaling, 5 minutes for sharing in small groups and adjust a few minutes in other places accordingly).
2. **What was life like for this leper? What were his needs?**
    - a. Physical, social – societal outcast, ritual – unclean, emotional – difficult life; desperate, spiritual – couldn't worship in the temple, psychological – touch; didn't believe that Jesus would WANT to heal him
  3. **Why does Jesus heal the leper the way he does?**
    - a. Draw chart below.
      - i. **Note: What do Jesus' actions say about his view of the law?**
        1. He touches someone unclean, which would make him legally unclean

## INTERVARSITY CHAPTER FOCUS WEEK

2. He sends someone to the priest to confirm the healing, according to the law

Spheres of Jesus/the Gospel's Comprehensive Restoration



Jesus heals fully and holistically. The man only asked for physical healing, look at all he was offered! Jesus heals more than we can even ask or imagine.

4. **Why does Jesus command the leper to not say anything and go to the priests for ritual cleansing?**
  - a. Going to the priest for healing WOULD have ensured that he would be accepted back into society and religiously. But he disobeys.
5. **What are the results of the leper's disobedience?**
  - a. It is twofold: Prevents personal holistic healing; doesn't get recertified for the temple for reintegration into society. The healing doesn't seem to be complete at this point. And second, it prevents Jesus' ministry from moving forward. Jesus' access is cut off and he cannot openly enter towns anymore.

### TEACH:

1. The commands that Jesus gives are part of our own healing. Obedience is for our own good and when we disobey, the kingdom can get pushed back, and our healing will be incomplete. Obedience is both for our own good and the good of others. It allows God to work powerfully not only in your life, but in the life of your community. Do we obey out of obligation or because we desire good for ourselves and others?

Break (10 minutes)

### Discussion of the paralytic

- Small & Large group discussion: paralytic (20 minutes)

## INTERVARSITY CHAPTER FOCUS WEEK

- Give them a few minutes to discuss a question or two from previous large group discussion as small groups before coming together as a large group.
- 1. **Describe the faith of the paralytic's friends.**
  - a. They stop at nothing to bring their friend to Jesus, tearing up a roof. There is no need to assume that the man was brought against his will – he just couldn't physically get there.
  - b. Questions that can flesh out this point
    - i. What do they have to go thru to get to Jesus?
      - 1. Carrying their friend
      - 2. Navigating crowds
      - 3. Climbing a roof
      - 4. Cutting a hole in the roof...
    - ii. Put yourself in the friend's shoes/or Paralytics – what are you thinking/feeling?
- 2. **Which is easier to say "your sins are forgiven" or "get up and walk"?**
  - a. Your sins are forgiven because no one can really prove that it happened (but harder to do, because only God alone can forgive sins), whereas if you say get up and walk (harder to say...takes some guts) and they don't, well then... "In order that you may know that I can do what is harder to do, I will say what is harder to say." Isaiah 43:25 – only God can forgive sins
- 3. **Why does Jesus heal the paralytic?**
  - a. So that you may know that the son of man has authority on earth to forgive sins! He is revealing himself as GOD – the Son of Man!
  - b. **Who is the "son of man"?** Daniel 7:13 messianic term Jesus appropriates for himself
- 4. **How did he heal the man?**
  - a. With his words, again, his words have power!
- 5. **What is the scribe's logic? How did they conclude that Jesus is a blasphemer?**
  - a. God alone can forgive sins
  - b. This man is not God...THEREFORE
  - c. This man is a blasphemer
  - What is the alternative to that conclusion? What is Jesus' logic?**
  - d. God alone can forgive sins
  - e. I have authority to forgive sins...THEREFORE
  - f. I AM GOD!
    - i. **What is blasphemy?**
      - 1. This question will likely be asked and will be explored further on Tuesday morning. Here is a description of what blaspheming the Holy Spirit is:

## INTERVARSITY CHAPTER FOCUS WEEK

2. ***Blaspheming the Holy Spirit*** means the defacing of God's character and resisting his work by attributing to Satan the work of God's Spirit. Particularly, once the scribes and Pharisees opposed Christ, becoming jealous of his popularity, they began to undermine his ministry. So when they arrived at the conclusion that Jesus was a blasphemer and a law breaker and that his miracles were due to the power of Satan that Christ was a representative of the evil one they regarded every manifestation of Christ's power as a fuller development of the power of Satan and opposed it with increasing determination and hostility, even to the cross. Jesus is warning them they have begun a development of thought and response that would eventually blind them to the means of grace and cause them to reject the redemptive events of Christ. This would end with the final rejection of their only means of forgiveness and thus a sin that is unforgivable.

### Discussion of Levi

- Discuss in large group (10 minutes)
1. **Context: Tax collectors and sinners? What does this mean?**
    - a. Have them look up tax collectors in NBD. Tax collectors seen as traitors, collaborators with Rome. They often charged too much and stole it for themselves. Sinners = drunks, prostitutes
  2. **Compare the calling of Levi (17-25) to the others (p2.1-9)**

Levi	Others
Command "Follow me"	Command "Follow me"
Immediately followed	Immediately followed
Gave no reason	Gave reason for following "I will make you fishers of men"
Occurred while Jesus is on the move "as he passed on"	Occurred while Jesus is on the move "and passing along"
After: went to Levi's house to sit with tax collectors and sinners (caused others to follow him)	After: went immediately to synagogue to teach
Caused reaction from Pharisees (he eats with sinners??)	Caused reaction from crowds (astonished at Jesus' teaching)

3. 4.21 & 4.24 Hopefully students noticed A) the repetition of "sinners & tax collectors" and B) the use of two different words to describe the same group of people. **Why does Mark do this? What is he trying to say?**



## INTERVARSITY

### CHAPTER FOCUS WEEK

- a. They are equivalent.
- b. **Why is this significant?**
  - i. Jesus is calling sinners, Rabbi's normally call the best of the best...  
Jesus is calling the lowest of the low.
- 4. **Why do the Pharisees question Jesus' disciples about what is going on as opposed to Jesus?**
  - a. The disciples are being identified as followers of Jesus. They must answer for his actions.
    - i. Note: Application point – would observers be able to identify you as a follower of Jesus based on your actions
- 5. **What do you think the disciples think about the situation?**
  - a. They too look on. Perhaps they are wondering the same thing as the Pharisees.
- 6. **Why does Jesus respond?**
  - a. The disciples don't have an answer.
- 7. **What does Jesus' response (4.26-28) mean?**
  - a. Only those who are sick realize that they are in need of a doctor. Healthy people stay home. Jesus, the doctor, has come out work with those who know they are sick, sinners/tax collectors. The righteous, "healthy," will stay home and not see the need for Jesus.
  - b. Jesus is a savior for all sinners who recognize their desperate illness
    - i. What does this say about his disciples? They are sinners also!
      - 1. How do you think his disciples feel about that?

#### Pulling it all together

- **Small groups chart faith (10 - 15 minutes)**
  - 1. What did faith look like for each character that we've encountered so far? (give students a list of characters and let students work in pairs/small groups for 5 minutes then come together as a large group).
    - a. Peter & Andrew: leave nets – because they were fishermen
    - b. Leper: risked, humble & desperate – he came to Jesus & asked
    - c. Paralytic: came to Jesus, out of his control – acted on Jesus' command
    - d. Paralytic's friends: they come to Jesus at great effort
    - e. Disciples: they leave family and security behind and follow Jesus
    - f. Levi: rises and follows – he leaves his tax job and income
- **Large group discussion (5-10 minutes)**
  - 1. **What do we learn about faith so far?**
    - a. Seeking Jesus
    - b. Acting on his words

## INTERVARSITY CHAPTER FOCUS WEEK

- c. Costly, but worth it
- d. Each comes to Jesus in faith and responds in action. Faith here does not seem to be intellectual assent to certain propositions about God or Jesus. Most of these people did not understand very much about who Jesus was.
- e. Each comes into contact with Jesus and is changes clear down to his identity.
  - i. How has (or will) our identities changed by coming into contact with Jesus?

### Structure: Individual/Small Group time & then large group (15 minutes)

1. Go back over the whole of what we have studied so far from page 1 to 4.28. Title any paragraphs that you haven't yet. How is this whole section tied together? Look also at patterns with the healings.
  - a. 4 Healings (Who/what kind of problem/what level):
    - i. Simon's MIL / fever / physical
    - ii. Leper / leprosy, unclean / physical & spiritual
    - iii. Paralytic / sin, paralysis / spiritual & physical
    - iv. Levi / sinner / spiritual
  - b. Mark chooses these 4 stories from the many hundreds of healings to demonstrate how Jesus is a physician and a savior. He heals people who are sick and forgives people who are sinners. Jesus is the Savior.
  - c. From page 1 Mark gives us two overarching pictures of Jesus, as King & Savior.
    - i. How does this picture of Jesus as King & Savior address the question of trust?
      1. Jesus is a King with compassion and mercy; he knows our needs more deeply than we do. The leper is a good picture of us: often times we are healed in some way by Jesus' touch but he wants us to undergo a more thorough healing, involving some discipline and obedience to him on our parts. We are so tempted to be satisfied with Jesus the Savior that we forget that Jesus is King, and he has authority. But ironically, Jesus cannot thoroughly heal us without our obedience to his commands. We cannot accept Jesus as our Savior without following him as our Lord.
  - d. Chiastic structure in this section
    - The King
    - The calling of the disciples
    - Taught not as scribes
    - Casts demon; heals mother in law
    - Heals many

## INTERVARSITY CHAPTER FOCUS WEEK

- Jesus prays
- Heals many
- Heals leper
- Conflict with scribes
- The calling of disciple
- The physician
- i. The top 5 are pictures of Jesus' uncontested authority. It focuses on Jesus the King and his power. The bottom half gives 5 pictures of his contested authority and of Jesus' love

### Summary (5-10 minutes)

**TEACH:** The whole summary is why we follow Jesus – because he is loving and he is powerful. Jesus' ministry was tangibly comprehensive: Establishing the Kingdom of God means 1) taking over realms that are broken or in rebellion and 2) bringing wholeness, healing and salvation on every level of experience and in every relationship.

Cleansing, forgiveness of sins and healing are comprehensive and closely identified and interwoven. We look for an "irreducible minimum" of following Jesus (the bare minimum), but Jesus models and calls us to an "indispensable maximum."

Jesus has power over all the areas of your life, and he want to bring healing and wholeness to all areas of pain and brokenness. Many know the Hebrew word "shalom" to mean "peace," but peace is only one small part of shalom. Shalom is a *complete* peace. Shalom means: completeness, wholeness, health, welfare, safety, perfectness, fullness, rest, harmony, the absence of discord. Shalom as a noun comes from shalom as a verb meaning complete, perfect and full. Jesus has come to bring true shalom into our lives.

Note: similarly, a key Greek word for "salvation" – "sozo" - is also translated "healing" or "wholeness"; meaning that the good news is that God's saving power restores everything to the way he intended it to be.

*Idea: Discussion about what does it mean to be teachable v. unteachable. Make a list of words that describe someone who is teachable and then unteachable. Point out that the Pharisees were unteachable and connect teachability to faith. What area of teachability do I need to grow in? – This could end up being an application on its own or lead into one of the application questions below/of your creating.*

### Application

It should be about 11:45/11:50 at this point. Take 2 or 3 minutes to give student application options and then let them know that you are going to give them the next 20-30 minutes

## INTERVARSITY CHAPTER FOCUS WEEK

for quiet time. They should not just go back to their rooms or “check out” but that this is time with Jesus to apply, to dialogue, and to respond to what he has been doing thus far.

1. Where do you struggle the most: with Jesus’ power or his love? Do you believe that God is both able to do something about it, and that he is willing?
  - a. *Idea: if time allows, if you are running a little ahead of schedule you could possibly share a personal story here*
2. Where do we need the healing, cleansing and forgiveness that Jesus offers? Where do we see spaces on our campus that need Jesus’ healing?
  - a. *Idea: invite students, as part of their quiet time, to use Wikki Sticks to depict people, personal or areas of campus that need Jesus’ healing and place them in a specified place in the room*
  - b. *Idea: Create/type out an “intake form” like you would fill out at a doctor’s office. (Bonus if you hand them out on clipboards!). Students have to fill out their “medical history” (spiritual perspective) and symptoms. A list of symptoms would be provided on the form (for example: greed, jealousy, hard-heartedness, etc). After filling out their “intake” or inventory form, students can have time to process with “Dr. Jesus” and then you can give them space to process and share together in pairs or around tables. This option would require advance preparation and copying of a form.*
3. Where is the advance of Jesus’ work hindered by our disobedience?
4. Write down sins and areas that are holding you back from fully following Jesus and give them over to him.
  - a. *Idea: play reflective music and give people slips of paper. Have a net hung/strung up somewhere at the front or side of the room. Have students answer the question while looking back at their reflection questions from the first few session. When they are ready, they can come up and place their slip of paper in the net as a symbol of letting these things go, offering them to Jesus, and saying I will follow you fully. Mention that you and the other staff will be there to pray with them if they would like help letting things go. Then let them know that lunch is at 12:30 and they can spend the rest of the time in prayer and personal reflection*

Remember that students will likely need to be dismissed in time to use the bear, please make sure to give them time to do that.

## INTERVARSITY CHAPTER FOCUS WEEK

### The Outlaw

Larry Norman

Some say He was an outlaw, that He roamed across the land  
With a band of unschooled ruffians and a few old fishermen  
No one knew just where He came from  
    or exactly what He'd done  
But they said it must be something bad  
    that kept Him on the run.

Some say He was a poet, that He'd stand upon the hill  
And his voice could calm and angry crowd  
    or make the waves stand still  
That He spoke in many parables that few could understand  
But the people sat for hours  
    just to listen to this man

Some say He was a sorcerer, a man of mystery  
He could walk upon the water, He could make a blind man see.  
That He conjured wine at weddings  
    and did tricks with fish and bread.  
That He talked of being born again  
    and raised people from the dead.

Some say a politician who spoke of being free  
He was followed by the masses on the shores of Galilee  
He spoke out against corruption and He bowed to no decree  
And they feared His strength and power  
    so they nailed Him to a tree.

Some say He was the Son of God a man above all men  
But he came to be a servant and to set us free from sin  
And that's who I believe He was 'cause that's who I believe  
And I think we should get ready 'cause it's time for us to leave.

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Page 4.28-6.3 – Monday 4:00-6:15PM

“Old & New: Inauguration of the Kingdom”

#### Session Overview

1. Study 4.28-6.3
2. There is a creative activity option early on in the session – make note of time requirements if you choose to do so and have materials (large sheet of paper) ready to go for each group.
3. There is a good spot for a personal story/testimony at the end of this session – I think it can help students grasp the old/new wineskin concept that I have found some students wrestle with how that looks practically.
4. This can be a session where students have a little trouble with the concepts and themes. Spend a few minutes in prep anticipating questions students may have and how you can answer them without taking a tangential detour.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Welcome & Worship	Concrete Experience	Encounter Jesus
Individual Study	Reflective Observation	Understand OIA, Encounter Jesus
Small & Large Group Discussion	Concrete Experience	Understand OIA, Identify methods to engage
Upfront Teaching	Abstract Conceptualization	Understand OIA, Encounter Jesus
Wanted Posters (optional)	Concrete Experience/Active Experimentation	Identify methods to engage scripture
Application	Reflective Observation	Respond to Jesus, Commit to next steps

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Outline for Session 4

Time: 135 total minutes	Topic	Teacher
10 minutes Start: 6:00 End:	Welcome & Worship	
15 minutes Start: End:	Individual Study	
10-20 minutes Start: End:	Small group/pairs sharing observations	
15 minutes Start: End:	Large group collect observations & questions	
10 minutes Start: End:	Break	
15 minutes Start: End:	Small group discuss questions	
30 minutes Start: End:	Large group discussion	
5 minutes Start: End:	Summary	
15 minutes Start: End:	Application	

## INTERVARSITY CHAPTER FOCUS WEEK

### List of OT Passages:

Leviticus 23:27-29 – Day of Atonement and fasting  
Isaiah 58:3-12 – purpose of fasting  
Joel 2:15-16 - wedding & bridegroom  
Isaiah 54:5, Isaiah 61:10, Isaiah 62:5 – bridegroom, God's presence  
Deuteronomy 23:25 – plucking grain  
1 Samuel 21:1-6 – bread of the presence

### Welcome & Worship (10 minutes)

Help students settle and refocus after their free time. Suggestions include:

1. Have students share what has stood out to them so far in Mark. Maybe an "aha!" moment or something that has impacted them personally.
2. Spend a few minutes praying around their tables, thanking God for what they have learned/received so far and to give them ears to hear in this upcoming session.

### Observe 4.28-6.3

#### Individual Study of 4.28-6.3 (15 minutes)

Remind students to do paragraph breaks and titles.

*Idea: assign readers to the various characters in the text and have them read it outloud and then go straight to individual study time.*

#### Small group/pairs sharing observations (10-20 minutes)

*Idea: After making observations – instead of typical small group sharing have students discuss from the Pharisee's perspective, what was the case and what were the charges against Jesus. Create "wanted..." posters about Jesus from the perspective of the Pharisees and Herodians. Include pertinent information about the "suspect" (description, charges, reward, and appropriate "fear mongering" statements to put fear into the public). Share with the whole group and then move on to large group observation and question collecting.*

#### Large group collect observations & questions (15 minutes)

#### Break (10 minutes)

#### Small group discuss questions (15 minutes)

### Interpret 4.28-6.3

#### Large group discussion (35 minutes)

The first question Jesus is asked is "Why don't your disciples fast?"



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### CHAPTER FOCUS WEEK

1. Who were John's disciples and why were they fasting? What is fasting for? What does the law require?
  - a. Context: disciple is a follower of someone...someone who learns. John's disciples are those who have followed and learned from John.
  - b. Context of fasting: There was only one public day of fasting mandated for everyone in OT law – Leviticus 23:27-29 – it was on the Day of Atonement. By the 1<sup>st</sup> century, weekly fasting (on Mondays and Thursdays) had become an important part of practicing Judaism. The Pharisees had added this tradition (and expectation) to the original once per year mandate.
    - i. What is the Day of Atonement?
      1. The most solemn and holy day of all the festivals and feasts of the Israelites. On that day, the high priest performed specific rituals to atone for the sins of the people. It was the one day a year he was permitted to enter into the holy of holies.
  - c. True purpose of fasting: Isaiah 58:3-12 Fasting is a time to focus on God, to mourn sin and be humbled before God; a renewal in one's relationship to God.
2. Jesus responds to the fasting inquiry with the parable of the bridegroom. Why would it be inappropriate to fast at a wedding?
  - a. It would be an insult to the bridegroom. Fasting symbolizes mourning at a time when everyone should be celebrating. When the groom leaves it is appropriate once again to fast – Joel 2:15-16
    - i. Another point of context: fasting was prohibited on Sabbath and festival days, unless for exceptional circumstances
3. What's Jesus' point? Why aren't his disciples fasting?
  - a. Jesus is the groom! He is with them. He's saying "I am the bridegroom! I am here! It is time to party!" They don't need to fast to develop their relationships with God – he is in their presence. Isaiah 54:5, Isaiah 61:10, Isaiah 62:5
4. What is Jesus saying in the second part of his answer with the two parables about cloth and wineskins?
  - a. Old clothes are already shrunk. If you sew a patch of new cloth that isn't shrunk onto old clothes and then wash the whole thing, the patch shrinks, but the garment doesn't and it rips worse than before.
  - b. Wine ferments, yeast transforms sugars into ethanol and carbon dioxide as a by-product. So you would put the grape juice into a flexible skins so that as it gives off the CO<sub>2</sub>, the wineskins stretch with it. So now imagine putting unfermented wine into an old skin that has been stretched to the limit, what will happen as the wine ferments – it will burst!

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- c. In both cases you lose everything – the wine and the skins, the garment and the patch.
- 5. **What is the next question from the Pharisees?**
  - a. Why are your disciples working on the Sabbath??
- 6. **What were the rules on plucking grain in the grain fields?**
  - a. They are charging the disciples with “working” on the Sabbath, which was prohibited. The original law was simply to rest from working. The Pharisees and others had created a huge amount of additional laws to prevent even the slightest possibility of breaking the law. It had become so extreme and incredibly legalistic that some of the original intent of the law was gone. Even walking was considered “work” so they would limit the amount of steps they could take.
    - i. **Note:** the question is not “why are your disciples stealing grain?” [Deuteronomy 23:25](#) indicates that what the disciples were doing was perfectly legal.
- 7. **What is the history of the incident of David eating the Bread of the Presence?**
  - a. [1 Samuel 21:1-6](#) He point to a story where David himself was allowed to do something even more serious than picking and eating grain. David was on a mission and had no food, all that was available was the consecrated Bread of the Presence, and God allows him to eat this to sustain himself in this extreme circumstance.
  - b. Jesus is saying, “David did this kind of thing. David understood that the law was made for man, not man for the law.”
  - c. Jesus is citing biblical precedent for hunger overriding a standard biblical rule
    - i. **NOTE:** [1 Samuel 21:1-6](#) indicates that it is Ahimelech, not Abiathar, who is the priest of Nob where this happened. [2 Samuel 8:17](#) indicates that Ahimelech is the son of Abiathar. How do we explain this discrepancy? Because he did serve as high priest and was better known in association with David than his father, it is commonly assumed a primitive error entered the tradition before it came into Mark’s hands. It could also be that it was written that way to call attention to the section of the Samuel scroll in which the incident could be located. It could be a copying error, but when it comes down to it, we have to say “we just don’t know.” It is better not to get into this if a student doesn’t catch the difference since it can lead down a rabbit trail and add a lot of time to the discussion.
    - ii. **NOTE:** This could be a good place to mention and hand out John Stott’s *Authority of the Bible* booklet if you have not yet done so –

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you could mention that you will give it out at the end of the session if you do not want to disrupt flow.

8. **What does it mean that the Sabbath was made for man, not man for the Sabbath and that the Son of Man is Lord of the Sabbath?**
  - a. Jesus is pointing out the much deeper issue here for the Pharisees. He is claiming that all of their restrictions, originally designed to help avoid any possibility of infringing on the Sabbath had now become an intolerable burden. They had completely forgotten that the origin of the Sabbath was rest for God's creatures. Sabbath was meant to be a gift from God, not a source of oppression.
  - b. Jesus is claiming that he, as the Son of Man has the authority to overrule and set the regulations of the Sabbath. In other words, Jesus > David
9. **Contrast the ways the Pharisees and Jesus view the law.**
  - a. The Pharisees think about the law all of the time, but they didn't think about the purpose of the law...the WHY of it. They were experts at the WHAT of the law.
  - b. This is how structures, like the Sabbath command of God, become dead institutions, become old and lifeless, like empty crusty wineskins. Jesus is bringing in NEW stuff (which is really the "old old"...original way God intended things to be, more on that in the summary) and this is causing tension and conflict with the upholders of the OLD, the Pharisees.
    - i. NOTE: The Pharisees were at one time a new thing, too. They were a renewal movement, a fresh outpouring of God's spirit to revive dead Judaism in the inter-testamental period. They have since become old.
10. **Describe the scene & mood as Jesus enters the synagogue.**
  - a. Jesus is being watched. It is tense. Little is said, but much is communicated. The man appears – perhaps this is even a set up, we don't know, but it isn't outside the realm of possibility. They are there to accuse Jesus, but he outmaneuvers them beautifully.
11. **What question does Jesus ask and what do you make of the response?**
  - a. "Is it lawful on the Sabbath to do good or to harm, to save life or to kill?" In other words, Jesus is asking, "what is the purpose of the Sabbath?"
    - i. What is the purpose of the law? It was made for man. It keeps people from doing harm and killing and its intent is to do good and save life.
    - ii. The Pharisees are silent. They are in a catch 22 – if they say to do good, they side with Jesus, if they say to harm then the people will turn on them because of lack of compassion.
      1. What is the Pharisee's issue with the Sabbath?

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- a. The Pharisees saw Sabbath keeping as the ultimate sign of obedience to the law. It was even seen by some as the necessary precursor to the Messiah's coming to free Israel. So Jesus' seeming to take the Sabbath lightly cast fundamental doubt in their minds on his claim to represent God.

#### 12. Why does Jesus heal on the Sabbath and why this way?

- a. The man had a withered hand. It was not an emergency, not a life-or-death-right-now situation. But Jesus wanted to demonstrate his authority over the Sabbath, to do good on the Sabbath, to fulfill its purpose.
- b. Jesus commands the man to STRETCH out his hand. The man's hand is like a wineskin and it stretches upon Jesus' command. This man's healing become an object lesson in what Jesus is asking them to do.

#### 13. What does Jesus want the Pharisees to do?

- a. Their hardness of heart needs to stretch or it will burst. Jesus is doing a new thing – he is a new thing, and they need to welcome him in, or the old ways will burst.
  - i. BUT! The Pharisees seek to destroy that (who) which brings life (6.3).

#### Summary (5 minutes)

**TEACH:** Jesus is doing a NEW THING. The Kingdom of God is breaking through. The bridegroom is here – this is a time for celebrating! The new reign of God has arrived and if you try to keep acting according to the old rules (wineskins), you'll destroy your structures and yourself. Because your old ways, that have strayed from God, cannot hold the living power of the newly come kingdom of God in Jesus. But note: the "new" is actually the "old old" – the reign of God as it was originally intended and established! So for the Pharisees, the "new" teaching that Jesus was bringing, about the law and sin, was disturbing and threatening. But for others, this "new" work was refreshing. All their needs (remember our circle diagram) were being taken care of as they embraced Jesus' teaching and healing.

We often can get very comfortable. The way things are may not be the best or right, but we have become comfortable with them. Embracing Jesus will never be comfortable, it will change everything. We can fall into the trap of wanting to protect certain parts of our lives and certain ways of believing or seeing because, despite all the brokenness we see, at least they are comfortable. Friends, let us not harden our hearts to the good gift that we have offered to us in Jesus.

*Idea: Share a personal story of trying to pour new wine into old wineskins*

*An InterVarsity example – in the 60s/70s (ish) there was a controversy on whether or not we could or should have small groups because they were to be led by untrained students.*

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*Was InterVarsity going to allow these small groups as opposed to exclusively teaching the Bible through large groups with trained teachers (we know what eventually happened!)?*

### Application

(15 minutes)

You will not use all of these questions! ☺ There are quite a few options, many of them similar – select just one or two (max 3).

1. How am I tempted to force the new wine of Jesus into the old wineskins of thinking and living my life? What newness of Jesus is causing the most tension for me right now? What is the danger to me of trying to force the new wine into the old wineskins? What will tear? OR: What's the new thing Jesus is doing in your life?
2. What are ways that Jesus is calling you to newness, but you are still holding on to the old structure? (new relationship with Jesus, but old way of relating to people...new relationship with Christ, but using legalism as a way to God...)
3. What keeps you from embracing new things or understandings about Jesus?
4. How would you describe your faith in Christ?
5. Where is Jesus asking you to stretch?
6. Where is Jesus asking your chapter to stretch?
7. What are old wineskins in my life? Ways in which God's Spirit has been poured into my life, but now are crusty old structures that I trust in without understanding the whys, the purposes of God or the possibility of change? What would new wineskins look like? How can I be open to them?

## INTERVARSITY CHAPTER FOCUS WEEK

### Page 6.3-7.16 – Tuesday Morning Part 1: 9-10:10AM

#### Overview of Session

1. Study pages 6.3-7.16
2. This morning is a quicker section so be mindful of the time since there is another section to cover in the second part of the morning that requires a bit more time. That said – the progressive heart disease concept can be quite impactful and helpful for students to spend a moment on.
3. Application will be crunched here, but they will have quiet time later this morning.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
Individual Study	Reflective Observation	Understand OIA, Encounter Jesus
Small & Large Group Discussion	Concrete Experience	Understand OIA, Encounter Jesus
Upfront Teaching	Abstract Conceptualization	Understand OIA, Encounter Jesus
Charting	Concrete Experience	Understand OIA, Respond to Jesus
Application – silent reflection	Reflective Observation	Respond to Jesus, Commit to next steps

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## CHAPTER FOCUS WEEK

### Outline for Session 5a

Time: 70 Total Minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Individual Study	
10 minutes Start: End:	Large group collect observations & questions	
5-10 minutes Start: End:	Large group quick discussion of context	
20-25 minutes Start: End:	Small & large group discussion of questions	
5-10 minutes Start: End:	Summarize	
5 minutes Start: End: 10:05	Application	

## INTERVARSITY CHAPTER FOCUS WEEK

### *List of OT Passages:*

Isaiah 23, Ezekiel 36:5, Jeremiah 49 – the multitudes

Isaiah 61:1-3 – hearing all he did

### Observe 6.3-7.17

Individual Study of 6.3-7.16 (10 minutes)

### Large group collect observations & questions (10 minutes)

We are covering two sections this morning so it is advantageous for time's sake to jump in to LG observation/questions. If students are having a hard time sharing give them two minutes in pairs to each share two observations and a question and then bring it back to the large group.

### Interpret 6.3-7.16

Large group quick discussion of context (5 minutes-10 minutes)

As a large group, quickly answer the following questions to set the stage

1. What is Jesus doing here?

- a. Withdrawing from the Pharisees, drawing large crowds, planning ahead for crowd control, healing, touching, silencing demons. The opposition he has experienced is not surprising considering his rising popularity – popularity increases = opposition increases.

- i. (Note: if the leper had done what had been asked of him and kept quiet, this situation may not have been happening. There would be different expectations around Jesus and not so much opposition.)

2. What kind of a crowd? Where were they from?

- a. Have students pull out their map from the back of the manuscript. Look for the locations listed...they are from all over, including gentiles! Jews from Galilee, Judea, Jordan. Gentiles from the south (Idume'a), west (beyond Jordan) and north coast (Tyre & Sidon)

- i. Note: Scriptures concerning the multitude from Tyre, Sidon & Idume'a (Edom) Isaiah 23, Ezekiel 36:5, Jeremiah 49

3. Why such a large crowd?

- a. Word had gotten out about Jesus.

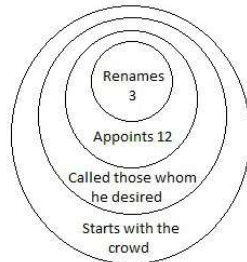
- i. "Hearing all he did" – Isaiah 61:1-3

4. Why does he call the 12?



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a. Concentric circles of intimacy:



There were 12 tribes of Israel – Jesus is intentionally invoking this imagery and creating a new system!

- b. He calls them in order to be with him, be sent out to preach and to have authority to cast out demons. In other words: be with Jesus & do what he did!
- c. Jesus is sifting – the crowds are so large that Jesus need help to administrate the ministry. He creates a structure through which to serve the crowd. BUT the greatest priority of the disciples is to BE with Jesus, not do ministry.

### Small & large group discussion of questions (20-25 minutes)

- Assign the following questions to different tables (if you have more tables than assigned questions, double up tables per question)
- Allow them to pick another question if they would like from the questions listed if there are additional questions and if there is time after they discuss the assigned question.
- Give them 5 to 10 minutes to talk as table groups and then come together to answer as a large group.

#### 1. Why does the family think he is crazy?

- a. His claim to speak for God and his selecting twelve leaders, representing the twelve patriarch of Israel, imply he's demonic or crazy...unless he is really sent from God to re-establish Israel!
  - i. What has he just done? Gone up on a mountain and appointed 12. What does that sound like? Moses in the OT appointing 12 tribes. He is acting politically. Does he think he is the Messiah? Jesus is acting as the Messiah and his family thinks he is crazy.
- b. It also sound like they may be slightly embarrassed by him (supposition). Maybe people are pressuring them to take care of their crazy sibling and son. They are as blind as the Pharisees.

#### 2. Who is the strong man? What is Jesus talking about?

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- a. The Pharisees see demons calling Jesus the “son of God” and are accusing Jesus of being the “master of the house” (satan) and are saying that demons work for him.
- b. Jesus points out the flaws in their logic – why would the master of the house work against itself? A house divided against itself cannot stand. If Satan has risen up against himself, he cannot stand.
- c. Jesus then offers the reality of the situation, showing that his power comes from God. The strongman is Satan. Jesus has been plundering his power – casting out demons, healing diseases, forgiving sin. Jesus has more power than Satan. So Jesus is saying that Satan has been bound, the KOG is coming in Jesus and the final victory has begun!
  - i. Note: Be-el’zebul can be found under Baal-zebul in the NBD. Means “lord of the flies” and signifies “lord of the dwelling” or “master of the house.” In the OT it is the name under which Baal was worshipped and is referred to as the prince of demons in Greek texts.

### 3. What is blasphemy of the Holy Spirit?

- a. All kinds of sin can be forgiven – you just have to ask. So then the only unforgivable sin is refusal to believe – never asking for forgiveness and deciding permanently that Jesus is not from God. Blasphemy of the HS is not a one-time phrase or action, it is a posture of refusal to believe. It is consistently rejecting acts of power by the Holy Spirit and claiming that the acts and words of the HS are from the devil. It is a process of rejecting the answers of God, of hardening one’s heart toward God. This is what ultimately cuts one off from their only source of forgiveness and life and this is what the religious leaders were risking by their accusations of Jesus. It is not utterable blasphemy – any blasphemy that is utterable can be repented of and forgiven.
  - i. Note: Refer back to paragraph on blaspheming the Holy Spirit under Monday morning’s “discussion of the paralytic” if needed
- b. Have prepared the following chart to go over with students.  
**“Progressive Heart Disease”** – parallels physical hardening of heart leading to heart attack

Pg 1 “Purify your hearts” – the way is prepared
Pg 2 Hearts are open – the way is smooth
Pg 3 Disobedience – the way is blocked
Pg 4 “Questioning in their hearts” – the way is challenged
Pg 5 “Hardened hearts” – stop following the way
Pg 6 Their hearts burst – try to destroy the way (to kill Jesus on Sabbath)
Pg 7 Hard hearts judged eternally – there’s no longer a way (blaspheme HS)

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- c. Alternately, you can fill out a chart looking at the history of Jesus' actions with the Pharisees. This chart begins with the scribes accusing Jesus of blasphemy (4:4) and ends with Jesus accusing them of blasphemy (7:8)

4:6 – Questioning in their hearts; Jesus answers and demonstrates his authority
4:25 – Questioning his disciples; Jesus answers with a parable
5:13 – Questioning Jesus; Jesus answers with OT, parable
5:24 – Watching to accuse; Jesus answers, teaches, models
6:26 – Accusing: He is Satan; Jesus call them to him, teaches & warns

#### 4. Why is Jesus changing the definition of family?

- a. He is not rejecting them outright. They have rejected him right now, and want to claim that he is mentally incompetent. So, he is stating his priorities – this new family that he is creating. Whoever does the will of God is part of Jesus' family. God wants us to listen to Jesus, hear Jesus, wait on Jesus, do what Jesus says, follow him. He invites us to come in inside, to Jesus' presence. Jesus' family has not done that yet (but at least some do, later)

#### Summarize (5-10 minutes)

Ask the question

##### 1. What is the contrast of the family with the previous story about blasphemy?

- a. Those who blaspheme the Holy Spirit never have forgiveness – outsiders. Those who do the will of God are part of the family – insiders. Come on inside. Jesus is forming a new family – his old family is not enough. And as with the new and old wineskins, there is tension. The people in his new family have come from all over – even Gentile lands. We have a picture here of a father with his family, not a just a king with his subjects.
  - i. *Idea: if your group landed on the family topic and wrestled with it, it could be a great place to talk about allegiance to family and Jesus' community – reiterating moving closer to Jesus.*

**TEACH:** It can be very easy for us to slip into the same hardness of heart that kept the Pharisees (and Jesus' family at this point) from seeing who Jesus really was. We need to constantly evaluate in which direction our hearts are headed. Am I making the decision to trust Jesus, to come on the inside, to listen, hear, do what Jesus says and follow him as a part of his family? Or am I rejecting the words of God, his calling, his prompting because it is uncomfortable, it requires giving up control, it means letting go of preconceived expectations? He is a good father and a good king who invites us into his family.

## INTERVARSITY CHAPTER FOCUS WEEK

*Idea: Share a personal story of a time when your heart was headed in the wrong direction and what happened to turn you in the right direction.*

### Application

**(5 minutes – there will be more time at the end of the morning)**

1. How are we responding to Jesus' invitation to his family? In which direction are you moving...toward or away from him? Is your heart hardening or remaining soft to his leading?
2. How has family assumed precedence in my life over my call to follow Jesus?

**Break at 10:05**

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Page 7.16-9.17 – Tuesday Morning Part 2: 10:15AM-12:15PM

#### Overview of Session

1. Study pages 6.3-7.16
2. There are two great options for creative introduction to this session. I would encourage some sort of creative introduction. This is often a familiar passage to many, but so crucial for students to grasp.
3. Time for quiet time is included at the end – this session is hard not to crowd it out so protect the time as best as possible.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Creative Intro – Skit A or B (optional)	Concrete Experience and/or Active Experimentation	Identify ways of engaging scripture
Individual Study	Reflective Observation	Understand OIA, Encounter Jesus
Small & Large Group Discussion	Concrete Experience	Understand OIA, Encounter Jesus
Upfront Teaching	Abstract Conceptualization	Understand OIA, Encounter Jesus
Small Group Chart	Concrete Experience/Active Experimentation	Describe how they encounter Jesus, Respond to Jesus
Application/Quiet Time	Reflective Observation	Respond to Jesus, Commit to next steps, Share about the KOG

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Outline for Session 5b

Time: 120 total minutes	Topic	Teacher
10 minutes Start: 10:15 End:	Creative Introduction	
10 minutes Start: End:	Individual study of 7.16-8.9	
5 minutes Start: End:	Small group sharing	
10 minutes Start: End:	Large group gather questions/observations	
10-15 minutes Start: End:	Large group discussion	
10 minutes Start: End:	Individual study of 8.10-9.16	
10 minutes Start: End:	Large group collect questions/observations	
5-10 minutes Start: End:	Small group discussion/outline 4 soils	
20 minutes Start: End:	Large group discussion	
3 minutes Start: End:	Summary	
20+ minutes Start: End:	Application with quiet time	

## INTERVARSITY CHAPTER FOCUS WEEK

### *List of OT Passages:*

#### *Why Jesus tells Parables*

Isaiah 6:8-10 (13)

Isaiah 11:9-10

Proverbs 25:2

#### *Parable of the Soils*

Hosea 2:21-22

Hosea 10:12-13

Jeremiah 4:3-4

Jeremiah 31:27-28

Psalms 1:1-3

#### *Parable of Seed growing*

Ecclesiastes 11:6

Joel 3:12-13

#### *Parable of Mustard Seed*

Ezekiel 17:22-24

Ezekiel 31:3,6,12

Daniel 4:12

### **Creative Introduction (10 minutes)**

If you choose to do this, you will need to tell students at the end of the previous session where to gather when the break is done. When it is time to begin, begin promptly with a surprise "skit" (slight variation option – let them start individual study and then interrupt them and tell them you see Jesus, so come and hear...students follow you). Someone (ideally, rows up in a boat on the water and) recites the parable (7.16-8.2) (from the water or) while acting it out on land (standing in a boat on land is an option). Then looks at the people, waits for a moment and walks away through their midst without speaking (unless someone asks about it! If they do – read/recite the explanation). If recitation is not possible from memory, a dramatic reading is fine! Then have them move directly into individual study without discussion.

An alternate creative introduction is included at the end of this lesson.

### **Page 7.17-8.9**

#### **Individual study of 7.16-8.9 (10 minutes)**

#### **Small group sharing (5 minutes)**

#### **Large group gather questions/observations (10 minutes)**

Remember we are looking at 7.17-8.9 only at this point

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#### Large group discussion (10-15 minutes)

1. **What is a parable?**
  - a. A metaphor or simile – commonly used by rabbis and teachers; designed to be strange and vivid, leaving room for doubt and questions
  - b. Caused listeners to think actively about what was being said
  - c. Parables are NOT allegories! Parables have one main point with a cluster of applications; allegories have several main points; so be careful not to interpret this as an allegory.
2. **Why does Jesus tell the parable instead of just telling them what he wants them to understand plainly?**
  - a. He wants them to take him seriously enough to respond in faith by coming to Jesus and asking.
  - b. A parable demands a response – listeners can come in faith and ask for more or they can walk away with nothing. It functions as a mechanism for sifting the hearts of the listeners.
3. **Who is on the outside and on the inside, and how does one get on the inside or get left out?**
  - a. Disciples in, crowd out. The hallmark of those on the outside is that everything comes in parables, they listen but don't understand.
  - b. Those on the inside get there by listening and asking questions.
4. **What is the secret of the Kingdom? (Let students wrestle with this for a bit – perhaps give them 2 or 3 minutes to talk in pairs or tables)**
  - a. What does it mean that insiders have the secret of the KOG? Do they understand what Jesus has said? NO...we can tell because Jesus asks, "do you not understand this parable?" implying they don't.
  - b. How did the disciples get on the inside? They asked questions.
  - c. What do they gain? Asked questions, gained relationship, gained insight and wisdom and understanding.
  - d. Jesus asks two rhetorical questions:
    - i. Do you not understand this parable?
    - ii. How then will you understand all the parables?
      1. The answer? The same way you will come to understand this parable, by asking me what it means.
  - e. What's the difference between the insiders and the outsiders? The insiders come to Jesus asking questions
  - f. So...what is the secret of the kingdom? The kingdom of God has come near in Jesus!



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- i. In order to understand this secret, we must PRESS IN TO JESUS. Jesus desires relationship and intimacy and interaction with his followers.
  - g. All those in the crowd have heard what Jesus said, but only a few get the explanation because they had the faith to press in and ask questions of Jesus. They listened and acted. They were obedient to what they heard by coming to Jesus and asking him. Jesus wants to reveal his truths to us. Truth was meant to be revealed. It comes to those who have soft hearts and are willing to give effort and come to Jesus and ask.
5. Have three students read the following passages out loud: [Isaiah 6:8-10 \(13\)](#), [Isaiah 11:9-10](#), [Proverbs 25:2](#). Then ask: how should we understand Jesus' explanation of WHY he tells parables, in light of all of this?
- a. Parables confirm people in the state they are in. If they are responsive, they come to him in faith and get more. If they ignore or reject him, they get nothing. We have a choice. Parables are a tool of judgment and mercy.

### Page 8.10-9.16

Individual study of 8.10-9.16 (10 minutes)

Large group collect observations and questions (10 minutes)

Small group discussion, outline 4 soils (5-10 minutes)

Give each table a big sheet of paper to chart/draw out the four soils and answer questions:

1. What do the soils stand for?
2. What does it mean to have good soil?
3. What is the main point of the parable?

Note: scriptures concerning the parable of the soils: [Hosea 2:21-22](#), [Hosea 10:12-13](#), [Jeremiah 4:3-4](#), [Jeremiah 31:27-28](#), [Psalm 1:1-3](#)

Large group discussion (20 minutes)

1. What do each of the soils stand for?

- a. Four responses of the heart

Soil Type	Description & Heart Condition
Path	<p>Path = Hard packed soil. There is no way for the seed to penetrate the soil and take root.</p> <p>Represents a hard heart that has no room for the seed (the word) to take root. The word is not considered and it dismissed, completely closed off to the good news of the gospel.</p>
Rocky	<p>Rocky soil = no depth of soil. Seed is initially able to germinate, but lack the ability to sink deep or expansive root systems. Stunted root growth does not</p>

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	<p>allow for the absorption of enough water – particularly when harsh conditions arise. Deep roots allow for the absorption of water lower in the soil when the sun is scorching and the top soil layers dry up. It allows a plant to withstand trials.</p> <p>In the same way, when someone initially receives the word of God with gladness and joy, but does not pull the rocks from their hearts (things that prevent laying down deep roots) they will not have the ability to ground their faith firmly in the word of God and his truths. When hard times come, their faith will be too shallow to sustain them and will shrivel up as they return to old ways of thinking and doing.</p>
Thorny	<p>Thorny soil = This soil may initially look good. It's soft, takes a seed well. Rocks are not present and allow roots to form, however as plants grow, weeds and thorns also grow. If you watch a garden for any length of time you will notice how prolific weeds can be. Gardeners spend an insane amount of time tending to the weeds that steal nutrients and life from their plants. If they didn't, there wouldn't be enough nutrients to sustain the life of the good plants. Weeds often grow more quickly and bigger, overshadowing/stealing sunlight and crowding out the good. If left unchecked, the plant gets choked out and cannot yield a harvest.</p> <p>In the same way a person may initially receive the word of God, and follow faithfully with joy. However, soil requires constant care and tending. If you want to retain good soil it requires much care, attention and energy. A person whose faith gets choked out by thorns neglects to tend to them when they are small. Consumerism, fear and bitterness (to name just a few) require immediate plucking out or else it will consume the life (nutrients, sun, space) intended and necessary for healthy growth and harvest. It doesn't take long (ask a gardener) for the weeds to overrun the soil. While the plant (a person's faith) may still be there to an extent, it doesn't yield a harvest...it is unfruitful (and ineffective for Kingdom living and work)</p>
Good	<p>Good soil = soil that is well tended. The gardener has put time and energy into cultivating a condition optimal for growth and harvest and it shows in what it produces.</p> <p>Being good soil means tending to it regularly. It isn't a one-time thing. It requires identifying rocks, plucking weeds and turning up the soil to keep it soft and fresh. Investing time into our relationship with God – spending time in His Word, plucking out sin when we recognize it and pressing in to Jesus allow us to be fruitful and flourish in the Kingdom of God.</p>

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2. **What does it mean to have good soil?**
  - a. All four soil types hear the word, only the good soil accepts it and bears fruit
    - i. This parable has implications & encouragement for evangelism – you are going to see all these different types of soil...only  $\frac{1}{4}$  (not exact, but for the picture of the parable's purpose) actually bear fruit. There are four types of soil, but really only 2 – those that bear fruit and those that don't...the majority don't.
3. **What does it mean to hear, accept, bear fruit?**
  - a. Accept means to internalize it – to go beyond just surface level hearing...to let it take root in yourself, believing it to be true. Bearing fruit means to act on the word.
4. **How is good soil similar to the secret of the kingdom?**
  - a. Good soil = those who press in to Jesus, asking questions to gain more understanding. Examples of good soil so far – disciples, leper, paralytic's friends
5. **How to the lamps and measures comments fit in with what Jesus has been saying?**
  - a. It is Jesus' intention to reveal everything! You must heed what you hear from him – listen and act! The amount that you give [heed] will determine the amount that you hear from him. What would happen if you paid no attention to the words that Jesus had spoken? Even the little that you had [the parable] would be taken from you. This is what happened to the crowd.
    - i. Most people heard Jesus give this parable and thought, "that's interesting" or "what a nice preacher" but soon forgot the parable, let alone its point. Those who went to Jesus received much more in the way of teaching and clarity, and will not soon forget that the way to understand the parables is to go to Jesus and ask him what they mean.
6. **Why does Jesus tell this particular parable here first?**
  - a. Because of the growing resistance of people to him and his message, culminating in plotting his death and the contrasting responses of people to his message. It functions to sift the hearts of his hearers.
  - b. You also must respond to this parable – to listen and act on God's word – if one is going to understand any other parable Jesus gives. You must understand this secret of leaning in and asking questions if you are going to understand any of the parable.
7. **What additional understanding about the kingdom does each of the other two parables give?**

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- a. Parable 2: Like seed's inherent biological power to germinate, develop and produce fruit, the kingdom of God has an inherent power to grow to fruition
  - i. Note: [Ecclesiastes 11:6](#), [Joel 3:12-13](#)
- b. Parable 3: Not only will the kingdom grow; it will develop from small beginnings to massive proportions, with space for all the nations (birds of the air)
  - i. Note: [Ezekiel 17:22-24](#), [Ezekiel 31:3,6,12](#), [Daniel 4:12](#)

### Summary (3 minutes)

The "secret of the kingdom" is that the kingdom of God has come in the person of Jesus and he desires us to be in relationship with him. As we hear the words of Jesus, he calls us to be "good soil:" to listen, accept and bear fruit – to go to Jesus and ask questions. Jesus uses parables to elicit a faith response, confirming people in whatever spiritual trajectory they are already in but urging them to come to him for more. Did you know that the name "Israel" literally means "to wrestle with God?" You only need to skim through the Old Testament to see that it is a history of a people who need help understanding. It is through this continual grappling with God that the kingdom of God comes. Not by our effort, but throughout our participation. This need for understanding is not a sign of spiritual immaturity, but rather evidence of a deep faith and trust in Jesus. It is evidence of hearts that are good soil!

### Application with Quiet time (until lunch)

Note: Try to end by at least noon...preferably a little before noon so students can get a minimum of 20, preferably more, time for quiet time. Official track dismissal time is 12:15, and lunch is at 12:30. Encourage students to take as much time as they can, understanding that some may need to take the bear across to the other side.

1. Which soil are you most like right now? Why?
2. What need to happen for you to be fertile and fruitful soil?

*Idea: Give students the application questions and then "The Secret" from [Jesus with Dirty Feet](#), also included at the end of this session notes, to transition into quiet time.*

*Idea: Have available the four types of soil in containers – a piece of clay, some dirt with a bunch of rock in it, a section of soil with a bunch of weeds and soft/good soil. Invite students to come up and interact with them during their quiet time. What do the soils feel like, what do you notice, which one most represents your heart right now?*

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*Idea: Have students head outside. Give them shovels, sticks, buckets, etc and assign them a couple areas to look at the soil (down by the beach, off a path, etc) have them study the soil, make observations and report back to the group what they noticed about the soil type, was it good soil? What was poor about the soil?*

*Idea: Have pots and seeds and allow students to plant a seed to take care of and take home with them.*

*Idea: Have available pieces of hard clay, weeds and rocks...have students, if they desire and applicable, to take one if it represents their current heart state and throw it into the lake during their quiet time as they pray and process.*

Whether or not you read "The Secret," encourage students to really use the time they have for quiet time, reflecting on the morning's first section application and this section's application time. Encourage journaling responses.

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### Alternate Creative Entry

STORY TIME! Read this while standing on a table:

"Listen! I'm going to tell you an important story! You need to understand the meaning of this story. There is a young advertising executive who goes to and from work on the T. He travels daily during rush hour along the same crowded downtown street. This street is filled with lots of stores and restaurants, neon signs, and window displays. One day he notices a new small store. There is no window display, no neon sign...only a shabby exterior and a cloudy window. Above the sign read: "More than just a great bakery." Each day, the young advertising executive passes by just like everyone else. He's mildly curious, occasionally stopping to peer into the window, but the window is too cloudy and he doesn't want to be late for work.

Finally, one day he woke up and looked vainly through his refrigerator and shelves for something for breakfast. There was nothing. "I know, I'll stop in at that curious baker." He steps in under the sign, "More than just a great bakery" and immediately takes in a wonderful fragrance. There are shelves and shelves of exotic pastries and delicious cakes. It is a narrow store, so you had to keep moving further into the store to see what lay on each successive shelf. The variety of baked goods seemed endless: pies, muffins, breads all fresh and fragrant. At the back of the store there stood this old man. Why, welcome to my store," he said "would you like to try this cake I just made?" The executive took a piece and felt like he was transported to a culinary heaven. The tastes were a hundred varieties of sweetness mixed in one delicious bite. "How do you do this? How do you get this taste, I've never experienced anything like this!" the executive exclaimed. "Come back here," the old man said, "I'll show you what I do." And the old man proceeded to explain how he used a special flour, a specially shaped pan that he invented, a baking technique that only he knew. "This is the best baker I've ever encountered!" the executive exclaimed, "There =s nothing out there in the market like this! Dude, you need to advertise, market. Listen, I can help you. We'll put you in a bigger store with a bigger window display and huge billboard. I'm thinking website, TV commercials, magazine ads. We can package this stuff, shop to grocery stores, make a national brand."

The old man just shook his head, "No."

"Why not? Why are you keeping all this hidden? It's not fair! They are missing this great experience!"

The old man replied simply, "This IS for them, don't you see?"

After reading this, sit down and say nothing for a while. If anyone asks a question, pass them the slip of paper. (The slip of paper has written on it: "Follow me outside now for more..." When they follow you out, tell them that the baker isn't interested in snazzy advertising; he wants people to come inside and get to know him, to come on the inside and see how he bakes pastries. He's not interested in mass distribution, but in a personal

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relationship. This is what makes it “more than just a great bakery.” Give them another piece of paper with the following message:

The secret of this story is how the old man is not interested in the wider public tasting his food without entering his store. The response he wants is for people to enter, come on the inside and get to know him personally. When you read this week’s passage, look for parallels in how Jesus talks about this words and what kind of response he is looking for from people. You’ve done well by asking me a question. In fact, you’re on to the real secret. If you have any more questions, come up next to me and ask them; I’d love to tell you more if you are interested.”

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### The Secret, from *Jesus with Dirty Feet*

By Don Everts

One time Jesus talked about

“the secret of the Kingdom”

There was a huge crowd that day  
They came to hear Jesus  
(Many were saying he was the Messiah!)  
Maybe, just maybe, they'd hear something  
About this kingdom he kept talking about.

As the immense crowd jockeyed for position,  
All heads expectantly leaned toward Jesus...

And when he spoke,  
the words he spoke,  
the message that he had for the  
hundreds of wide-eyed faces  
turned out to be...

a plain story about a farmer sowing seeds.

There was a farmer.  
He sowed seeds.

Most of the seed never grew.  
Some landed on rocks.  
Some were picked up by birds.  
Others were choked by weeds...

The hero of the story was  
the good soil.

The good soil received the seed,  
took it in,  
responded to it.

Jesus ended the story with:

“Let anyone with ears to hear listen!”

It was a simple story.  
Agriculturally sound...

But these folks weren't interested  
in an agriculture refresher course!  
They wanted some religious training.  
They wanted some easy answers –  
at least some familiar boxes  
to fit ideas into!

So most just walked away  
Disappointed

But a few were intrigued  
“...seeds...good soil...”  
they thought to themselves.  
They didn't completely understand  
of course,  
but they wanted to know more,  
they wanted to respond to his teaching,  
there was just something about Jesus...

So, against the flow of the crowd,  
they decided to stick around.

And after the dust settled,  
It was just Jesus  
and these few people

Jesus looked around at the faces  
watching him with eagerness –  
faces of men and women  
who wanted to respond to what he said,  
who wanted to understand his teaching,  
who wanted to do anything but  
walk away from Jesus

Jesus looked around at that intimate group,  
smiled  
and said,

“You just figured out the secret, the mystery  
of the Kingdom of God.”

Let anyone with ears to hear listen, indeed!

They had responded to Jesus.  
They had gone to him.

You see, to have a kingdom...  
you need a king and a people.

Those are first, central  
realities of any kingdom.

Once you have a king  
who will rule  
and a people  
who will respond to the king...  
you have a kingdom.

That's the secret of the Kingdom of God

From Don Everts, *Jesus With Dirty Feet*, IVP, 1999, pp 51-54



# INTERVARSITY

## CHAPTER FOCUS WEEK

### Page 9.17-12.30 – Wednesday 9AM-12:15PM

#### Overview of Session

1. Study pages 9.17-12.30
2. This session includes the option of a skit. I have seen/taught it both ways. Students enjoy doing the skit, but it can easily eat up time if you are not careful and if they beg for more time. It requires a bit of time adjustment. My slight preference is to include it for teaching variety (consider also the learning style and cultural preferences of the students in your track), but it is by no means required.
3. A main theme is this session is fear & faith. It can be a powerful session for students as they reflect and spend time in quiet time.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Welcome & Worship	Initiated	Encounter Jesus
Individual Study	Concrete Experience	Understand OIA, Encounter Jesus
Small & Large Group Discussion	Reflective Observation	Understand OIA, Encounter Jesus
Upfront Teaching	Concrete Experience	Understand OIA, Encounter Jesus
Skits	Abstract Conceptualization	Understand OIA
Venn Diagram/Chart Creation	Active Experimentation	Identify methods to engage scripture
Diagram/Chart Sharing/Presentation	Concrete Experience/Active Experimentation	Identify methods to encounter scripture
Application & Quiet Time	Active Experimentation	Identify methods to encounter scripture
Small group prayer time (optional)	Reflective Observation	Respond to Jesus, Commit
	Concrete Experience/Active Experimentation	Encounter Jesus, Describe how they encounter

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Outline for Session 6

Time: 195 total minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Worship & book plug	
15 minutes Start: End:	Individual study whole section	
10 minutes Start: End:	Large group collect observations/questions 9.17-11.5	
10 minutes Start: End:	Small group discussion of questions	
30 minutes Start: End:	Large group discussion of questions	
15 minutes Start: End:	Break	
10 minutes Start: End:	Large group sharing observations/questions 11.5-12.30	
7 minutes Start: End:	Small group discussion creating venn diagram/chart	
8 minutes Start: End:	Share charts	
30 minutes Start: End:	Large group discussion	
15 minutes Start: End:	Small group discussion – whole, parts, whole & Large group chart	
30 minutes Start: End: 12:15	Application questions & quiet time (optional small group sharing & prayer at the end)	

## INTERVARSITY CHAPTER FOCUS WEEK

### *List of OT Passages:*

Psalms 107:23-32 – desperation and faith

Numbers 19:11-22 – touching & unclean

### **Worship**

**(10 minutes)**

After worship, if you have not done so, please give book plugs (NBD, Bible Study Handbook, Transforming Bible Study, IVP Bible Background Commentary: NT) so students can purchase them from the store today or tomorrow. If they purchase them at camp, they will get an incredible deal with the discounts we offer!

*Idea: You can introduce this session by reading the account of the Gerasene demoniac in Calvin Miller, The Singer, pp 81-85 (appended to the end of this session). You could also include it somewhere else in the session, if desired.*

### **Individual Study of 9.17-12.30 (15 minutes)**

Let students know that you will be focusing the first half of the morning on 9.17-11.5 so if they are feeling pressed for time, focus their energy on that section, but make it through as much as they are able to.

*Idea: After individual study time, break up into three (or four) groups and assign each group one of the following sections: 9.17-9.29 (the storm at sea), 10.1-11.5 (the Gerasene demoniac), and 11.6-12.18 (the two daughters...this can be split up for two groups 11.6-12 & 12.1-12.18 if desired or the group is large). Give students 5-10 minutes to create a skit for their assigned passage. After collecting the observations and questions in the large group, give each group a chance to present their skits and ask if the skits brought out any other observations or questions for the students. You can ask each group a question or two about why they made the choices they did in the skit or the main theme that stood out to them in their section. The first two groups would present earlier in the morning and the last group(s) in the second half. This idea would take up an extra 15-20 minutes total throughout the whole morning and times would need to be adjusted accordingly).*

*Idea: A well-done dramatic reading works really well in this section too. If skits would not fit in your timeline, a dramatic reading that is prepped and high quality can get at some of the emotions and feelings in the passage.*

### **Page 9.17-11.5**

**Large group collect observations and questions on 9.17-11.5 (10 minutes)**

**Small group discussion of questions (10 minutes)**

## INTERVARSITY CHAPTER FOCUS WEEK

Idea: split the room in two and have half the room discuss questions from 9.17-9.29 and the other half the questions from 10.1-11.5

### Large group discussion of questions (30 minutes)

9.17-9.29

1. **Why are the disciples afraid *during* the storm? What does it tell you about the storm?**
  - a. This was a severe storm, they were fishermen, experienced at sea and they feared they might die. Their attitude was sarcastic, fearful and doubting. Jesus, their teacher, is sleeping in the stern on a cushion, not paying any attention to them or the storm.
2. **What did they expect from Jesus?**
  - a. Care, not nonchalance. Perhaps they hoped he would bail water with them or take some kind of action.
3. **Why shouldn't they be afraid?**
  - a. Because Jesus is with them and Jesus has told them they are going to the other side. The disciples should have trusted his words. Instead they feared that they would die in the middle of the lake.
4. **How are fear and faith connected in this passage?**
  - a. Fear is not the absence of faith, rather fear had misplaced faith. The disciples had faith in the wrong things – boat, weather, their skills...everything except Jesus' words.
    - i. **What was the condition of the disciples before Jesus' miracle?** Fear of the storm.
    - ii. **What was the condition of the disciples after Jesus' miracle?** Fear of Jesus
  - b. Faith is not overcoming your fear, rather turning to Jesus
    - i. Pastoral moment: If you have students who struggle with anxiety in your group, this section may be hard for them. They may have heard things along the line of "you don't need to be afraid or anxious, just trust Jesus," or perhaps "your faith isn't strong enough if you are dealing with anxiety." They can often feel like "subpar" Christians because they wrestle with it. Logically they may know/tell themselves that they "shouldn't be afraid," but that does little good in practice. While you don't need to dive into a lesson on the various causes of anxiety this can be an important brief pastoral moment –their anxiety and fear doesn't mean that they are "bad Christians," taking medication is not shameful and they are not "spiritual failures" because they haven't "overcome" it. This passage calls us to respond

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to Jesus in faith and it shows and takes incredible faith to keep turning to and pursuing Jesus in the midst of/despite anxiety.

10.1-11.5

1. **What is significant about where this is taking place?**
  - a. Pigs indicate that this is gentile country, and that they crossed to the other side.
2. **What was the life of the demoniac like at the beginning of the story?**
  - a. Examine the imagery: like a wild animal, death and destruction. His violence, breaking the chains and overcoming people; his wounding himself with stones; his residing in the tombs, a place of death, uncleanness and estrangement; the violent destruction of the 1000's of pigs. All of this paints and image of death.
3. **What happens in the interaction with the demons?**
  - a. **What is the chronology?**
    - i. Man runs to Jesus,
    - ii. Jesus commands the demon to come out
    - iii. demons beg not to be tormented
    - iv. Jesus asks for name
    - v. Responds "legion" and begs to stay in the country and send to swine
    - vi. Jesus sends them into swine
  - b. **Why does Jesus ask for the man's name?**
    - i. That is the problem; the man has an identity crisis: "My name is...for we are." You see the man's struggle in the pronoun confusion...it is the man who runs and worships Jesus, who starts to speak "My name is..." and he is interrupted by the demons. The torment is heartbreaking and terrifying.
4. **Why does Jesus allow the drowning of the swine?**
  - a. Jesus doesn't cause the death of the pigs; he only allows it, as God allows other painful losses. It does graphically demonstrate the evil in the world and the deadly destructive forces at work in this man. It shows that Jesus values this man's life more than 2,000 pigs – the intrinsic value of human life.
  - b. It also serves to actually show the townspeople, who have no concept of who Jesus is, very vividly that there was something tormenting the man but it came out and is now destroyed. *Questions may arise about the nature of exorcism, where demons reside or want to reside, etc, which cannot be fully answered from this text.*
5. **What is the picture that we have in lines 23-25?**
  - a. The man is clothed, seated and in his right mind. It is an image of calm v. chaos. Jesus has given him back his agency, his humanity.

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6. Why do the townspeople respond with fear?
  - a. Their whole livelihood was destroyed. The pigs represented security, money, economy of the whole town.
    - i. How do we see the parable of the sower lived out in this incident?
      1. Pathway soil – the people don't receive the word, they lose it immediately as they send Jesus away
      2. Good soil – the demoniac hears the word and wants to follow.
7. Why does Jesus tell the demoniac to stay and tell what happened, when so far he's told everyone else not to tell?
  - a. Continuation of the "Messianic secret" theme – again, don't explain it now unless someone states it clearly. If they do, ask "What's the difference between this man and the others he's told not to tell?" Have them look at their maps: He's a Gentile in a Gentile land; there is no problem with militaristic or nationalistic Jewish preconceptions about who the messiah is or what he will do. There are also no other followers in the area. Jesus can – and must – be freely proclaimed here.
8. What do the two stories of the storm and demoniac have in common?
  - a. Fear and faith, life and death, desperate request, Jesus' saving intervention.

Break at 10:15 for 15 minutes

### Page 11.5-12.30

#### Large group sharing of observations and questions on 11.5-12.30 (10 minutes)

Allow students two or three minutes to re-read the section if necessary. If you are doing skits, share the final skit(s) after large group sharing...ask follow up questions.

#### Small group discussion, making charts (7 minutes)

Make a venn diagram or chart comparing and contrasting Jairus and the woman

Jairus	Both	Woman
Ruler, leader in synagogue	Humble	Unclean in synagogue
Well known	Desperate	Unknown
Named	Fall down before Jesus	Unnamed
Rich, with servants	Afraid	Poor, money all spent
Respected, status	Have (incomplete) faith	Outcast
Male	Jesus touch is involved	Female
Urgent situation	Daughters	Chronic problems – 12 years
Jairus comes to Jesus publicly	12 years	The woman comes in secret
Jairus' daughter healed		The woman healed publicly

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secretly		Jesus able to heal but questions if he is willing
Jesus willing to heal but questions if he is able		

Share charts as a large group (8 minutes)

### Large group discussion (30 minutes)

Feel free to include a mix of small group discussion on questions as needed

11.5-12.19

1. **What strikes you about the structure of the stories of the two women?**
  - a. Introduce Mark's method of "inclusion," whereby he puts one story inside another story, to emphasize their connectedness and thereby bring the central truth of both of them into sharper focus. – "Mark Sandwich"
    - i. **Why does Mark include the facts of 12 years and daughters in each story?**
      1. Both are members of the 12 tribes of Israel and daughters of Israel, the family of God, by faith. As Mark has shown Jesus' love and saving power outside Israel in the first two stories, now in the second two he shows Jesus love and saving power for the children of Israel.
2. **Why does the woman come to Jesus in the way she did?**
  - a. She acted on what she heard about Jesus – she had faith and pressed in! She came the way that she did because she was ashamed, outcast.
3. **Why did Jesus stop and make her healing public?**
  - a. Calls her daughter – how gentle and loving
  - b. Communicates publicly that she is accepted, healed and clean
  - c. Confirms for the woman that it was her faith that healed her, not the magic of his cloak.
  - d. "Go in peace"
4. **How were Jairus/the disciples feeling at this interruption?**
  - a. Jairus is probably feeling anxious. Jesus had agreed to heal his daughter and he would be anxious or annoyed by this interruption. After he hears of her death, he is probably devastated. But Jesus sees that he has been good soil so far, and so he gets more. Even when the disciples try to keep him away – he still has the faith to follow Jesus and see what he can do.
  - b. Context: mourners were assigned to grieve the dead
5. **Why a private healing?**
  - a. Parable again – those that have pressed in get to see a full miracle. Disciples and Mourners: Have no faith that Jesus can do anything so the little that

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they have gets taken away because they don't ask questions and press in to what Jesus is saying.

### 6. What more do we learn about faith from these two stories?

- a. Jairus believes that Jesus will heal but that he can't once it's beyond death!
- b. The woman believes that Jesus can but he won't...
- c. They both have incomplete faith so it's not the quality of faith that matters, but the quantity. How much faith do you need?
  - i. Remember the parable of the mustard seed. How does it relate here?
    1. Even the tiniest seed grew big. You only need a little. Enough to press in. It can be little, broken, imperfect faith, but it is enough!
    2. Faith is continually bringing the little you have to Jesus!
      - a. Opposite of faith/unbelief is NOT bringing what you have to Jesus.

12.19-12.30

### 1. What is the point of the story about Jesus and his hometown? Why is it included at the end of the stories of fear and faith? Does it fit with them?

- a. Indifference and unbelief are not neutral. They can block the application of Jesus' saving power to our true, desperate needs.

### Small group discussion: Whole Parts Whole (15 minutes)

How does the entire morning link together (9.17-12.30)? Look for themes/connections

Possible themes:

- 4 impossible situations that Jesus reverses (make before and after chart)
- 4 situations that deal with death, Jesus has authority over death
- Fear and faith

### Make a chart as a large group

Who	Fear	Faith
Disciples in boat	Have fear of storm (9.27-28) Filled with fear (of Jesus)	Have you no faith? Lives saved
Demons (Legion)	Had fear of Jesus (10.12-13)	No faith – believes in his power
Herdsmen	Had fear of Jesus (10.22)	No faith
The people	Had fear of Jesus (10.26)	No faith
Ex-demoniac	Had no fear (11.1)	Faith in Jesus, life saved
Jairus	Had fear (awe) "Fear not; believe" (12.4)	Faith in Jesus, life saved
Woman	Had fear (awe) (11.18-19)	Faith in Jesus, life saved



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Disciples		Had little faith
Mourners (12.10)	No fear – unbelief	No faith in Jesus
Hometown (12.30)	No fear – unbelief	No faith in Jesus

In each situation faith demands “sacrifice” – at least loss of control and of “face,” but they have nowhere else to turn and nothing else to lose.

- Paying the price of trusting him
- Waiting, trusting, vulnerability, risk, initiative

The theme of death is very close to that of faith.

- Desperation results in seeing if you really have faith (Psalm 107:23-32) and if God will really come through
- – e.g. Demoniac, Jairus, woman – transcend the law (clean-unclean) and Jesus gives the law its true meaning “...that we might live” (cf. Deut 6-8)
  - Numbers 19:11-22 – Touching a corpse is most defiling and touching anything unclean makes one unclean

Jesus’ whole ministry attempts to get people to respond in faith so that he can be to them their savior

- He elicits a faith response, casting ourselves desperately on God’s care
- This is really something in a law-oriented society – or a self-sufficient, performance and image conscious society like ours.

### Application (2-3 minutes to share application questions)

1. Is there an area of crisis or anxiety in your life now, where you are pulled between fear and faith? What is your “life and death” situation?
2. How are you inclined, like those in each story (the disciples, herders, mourners and hometowners), to rebuke, push away, mock or reject Jesus and his help, rendering his saving power unavailable to you? What will a faith response look like for you?
3. How does your campus fellowship need to break out of its paralysis of fear and instead publicly call on and point to Jesus? How will that begin?
4. Examine the choice Jesus made in 11.20: to go on, deal with the urgent need, or to stay and complete the healing of the woman, which was not urgent in any sense. Jesus understands the difference between urgent and important.
  - a. The tyranny of the urgent – we will always tend to do the urgent things, ignoring or not getting to the things that are really important. Jesus had a sense of priorities: he knew what was important and did that. How does urgent v. important press in to our lives?
  - b. In our lives there are relationships and tasks. When a time crunch comes, tasks will usually get done because tasks have deadlines, due dates and measurable results. Often relationships are postponed or put on the back burner. Tasks seem urgent, yet relationships are really important. Take a

## INTERVARSITY CHAPTER FOCUS WEEK

minute to write down a few important relationships that have taken a back seat to task-oriented work recently, and commit to doing one thing to work on those relationships next week: a phone call, visit or letter, thoughtful note or gift of appreciation, an encouragement.

**Dismiss students to quiet time (around 11:45) and encourage them once more to really take the time to sit with Jesus. Official dismissal is 12:15 to lunch.**

If you think students are not going to engage in quiet time if you let them leave the room, you may keep them in the room and play some worship music softly in the background.

*Idea: Give students 20 minutes for quiet time and then have them share around their tables or in trios at tables what God is speaking to them and a prayer request. Have students spend time praying for one another.*

## INTERVARSITY CHAPTER FOCUS WEEK

### The Gerasene Demoniac

From The Singer by Calvin Miller, IVP 1975, (pp. 81-85)

They were deeper in the woods.  
They stopped in a shaded spot  
beneath the fortress wall.

A heavy set of chains hung from  
a great foundation stone that  
held the towering wall. Manacles  
hung bolted on the wrists of a  
burly, naked man.

He slept or seemed to.

Before him on the ground lay a  
heavy stoneware basin nearly  
filled with water and the dried  
remains of bread half-eaten.

"Is he mad?" the Singer asked.

"Senselessly," the Hater answered.

"Who rings him bread and water."

"I do."

"Why?"

"To see him dance in madness  
without a tiny hope! Imagine my  
delight when he raves and screams in chains. Would  
you like for me to wake this animal?"

"He is a man. Earthmaker made him so. What is his  
name?"

"The Crowd."

"Why such a name?"

"Because within this sleeping hulk there are a  
thousand hating spirits from the Canyon of the  
Damned. They leap at him with sounds no ears but  
his can hear. They dive at him with screaming lights  
no other eyes can see. And I his torment he will  
hold his shaggy head and whimper. Then he rises  
and strains in fury against the chains to tear them  
from the wall. Stand back and see."

The Hater took the silver pipe out of its sheath. The  
tune began – a choppy, weird progression of half  
tones.

The sleeping giant stirred and placed his massive  
hands upon his temples. In fever hot the Hater  
played and just as rapidly the Madman stumbled to  
his feet.

The Singer never had beheld so great a man as he.  
Some unseen, unheard agony rippled through his  
bleeding soul. He growled, then screamed and tried  
to tear the chains that held him to the wall.

"Stop, Hater!" cried the Singer.

But the hater played more loudly than before. At that  
precise and ugly moment, the pinion on the left gave  
way. The chain fell loose. Then with his one free  
hand the monster tore the other chain away. The Hater  
took his pipe and fled into the trees. The Singer then  
began to sing and continued on until the Madman  
stood directly in his path. With love that knew no  
fear, the Singer caught his torment, wrapped it all in  
song and gave it back to him as peace.

And soon the two men held each other.  
In their long embrace of soul, the  
spirits cried and left. They  
stood at last alone.

"What year is it?" the giant asked  
with some perplexity.

"It is the year of the Troubadour,"  
the Singer said. "How long have  
you hung upon the wall and writhed  
in madness?"

"I cannot tell the years."

"Will you come with me into the  
ancient city?"

"Yes," said the Madman, and then  
remembering, he added, "I cannot,  
for I am naked."

"Not if you love me. He whom  
Earthmaker loves, replied the  
Troubadour, "is hidden from his  
shame forevermore."

"I love you more than life," the  
Madman then confessed.

And when they turned to leave the  
two of them were dressed.

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Page 13.1-15.25 – Wednesday 4:00-6:15PM

#### Overview of Session

1. Study pages 13.1-15.25
2. Demonstrates the reenactment of Psalm 23 in the feeding of the 5000
3. This session holds implications for leadership and following Jesus in mission. Student leaders and prospective leaders can glean a lot from this. It also highlights the discipleship cycle. I had one student who said he would reluctantly participate in discipleship cycles on campus, but when he saw it modeled in scripture here he jumped on board with them wholeheartedly as he saw Jesus' setting the pattern – something that he didn't notice or wasn't shown before.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Individual Study	Initiated	
Individual Study	Reflective Observation	Understand OIA
Small & Large Group Discussion	Concrete Experience	Understand OIA, Describe how they encounter Jesus
Upfront Teaching	Abstract Conceptualization	Understand OIA, Encounter Jesus
Psalm 23 & Mark Chart	Abstract Conceptualization	Identify methods to engage scripture, encounter and respond to Jesus, Share about the KOG
Application	Reflective Observation	Respond to Jesus

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Outline for Session 7

Time: 135 total minutes	Topic	Teacher
5 minutes Start: 4:00 End:	Welcome & Housekeeping	
15 minutes Start: End:	Individual study of 13.1-14.18	
5 minutes Start: End:	Small group sharing	
10 minutes Start: End:	Large group collect observations/questions	
10 minutes Start: End:	Small group discussion as tables or pairs/trios	
15 minutes Start: End:	Large group discussion of questions	
5-10 minutes Start: End:	Break	
10 minutes Start: End:	Individual study of 14.18 to the fold at 15.23	
10 minutes Start: End:	Small group discussion	
10 minutes Start: End:	Large group collect observations/questions	
20 minutes Start: End:	Large group discussion	
10 minutes Start: End:	Small and/or large group discussion of whole, parts, whole with Psalm 23 chart	
2 minutes Start: End:	Summary	
5 minutes Start: End:	Application	

## INTERVARSITY CHAPTER FOCUS WEEK

### *List of OT Passages:*

Deuteronomy 17:6 – two by two

Ezekiel 31:1-16

*For sake of brother's wife*

Leviticus 18:16

Leviticus 20:21

Deuteronomy 25:5

Esther 5:3-6 – half my kingdom

*Teaching on Shepherds*

Ezekiel 34

Jeremiah 23:1-6

Numbers 27:17 – sheep without a shepherd

*The crowd and shepherd*

Micah 2:12-13

Ezekiel 37:24

*Bread*

Exodus 16

Numbers 11 (esp 13, 22)

1 Kings 17:7

2 Kings 4:42-44

Exodus 18 – divided into 50s and 100s

*Walking on the sea*

Micah 2:12-13

Genesis 1:2

Exodus 34:5-10

Exodus 33:11-23

1 Kings 19:11-13

Psalms 95:8

Exodus 17:7

Welcome & Housekeeping (5 minutes)

### Page 13.1-14.18

Individual Study of 13.1-14.18 (15 minutes)

Have students fold their manuscript on page 15 after line 23 and before line 24. Give students time to read through 13.1 to the fold and then study 13.1-14.13

Small group sharing (5 minutes)

Large group collect observations and questions (10 minutes)

Small group discussion as table groups or pairs/trios (10 minutes)

Large group discussion of questions (15 minutes)

1. Why does Jesus send his disciples 2 by 2
  - a. Jesus prioritizes partnership over coverage (Deuteronomy 17:6)
  - b. Gives validity to their testimony
  - c. It was customary
2. What does he say to take and not take, why?
  - a. Don't take: money, extra supplies, extra clothing
    - i. He wants them to travel light: to trust God through the provision of others; trust Jesus' word as he said they would be provided for
  - b. Take: another person, staff (protection), sandals, authority to cast out demons
3. Why does he tell them not to move around?

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### CHAPTER FOCUS WEEK

- a. Following Jesus' example in building relationships – he chose 12 and stuck with them
  - i. Temptation not to be a burden on people or look for a better situation. It would also be dishonoring to the original house if they took a better offer
- 4. **What's up with shaking the dust off their feet? What does it mean?**
  - a. A sign of judgment
    - i. "It was custom of pious Jews who had traveled outside of Israel to remove carefully from their feet and clothing all dust of the alien lands in which they had traveled. By this action they disassociated themselves from the pollution of those lands and their ultimate judgment. An analogous action on part of the disciples would declare that a village was pagan in character." (The Gospel of Mark, Lane, pp208-209)
    - ii. If the people were outsiders, it would be better for them if they don't hear all the words of the gospel
    - iii. Gives them permission to move on – no sense in beating a dead horse
  - b. **What would it take to shake the dust off their shoes?**
    - i. Confidence, authority
  - c. **Where have we seen Jesus do this?**
    - i. In his hometown – he left because people refused to hear him or receive him. The disciples know that this kind of rejection happened even to Jesus.
  - d. **What would it do for the disciples to hear about this possibility?**
    - i. They know that they will meet opposition, that it will be difficult – to expect it and not be discouraged when it happens. They need to know that their message is more important than what others think of them.
      - 1. **What would be the temptation when the disciples faced opposition? When we face opposition?**
        - a. Keep plugging away without fruit
        - b. Soften the message
        - c. To doubt the message, to think there was something wrong with what they were saying
        - d. To be discouraged
      - 2. **What happens when they aren't listened to?**
        - a. They can simply move on and know that Jesus was right and not doubt him or his message

## INTERVARSITY CHAPTER FOCUS WEEK

- b. They are to learn that they are responsible for delivering the message; not people's response to it
- 5. Why is the story of John the Baptist's death told here? Note the overall structure: Where have we seen Mark use this (inclusion) before?
  - a. Mark uses the death of John and the oppression of Herod and his regime not only to mark the passage of time between the sending of the apostles and their return, but to show the costliness of following God in his mission.
  - b. He inserts it between the stories of the sending of the apostles and the feeding of the 5000 to show the stark and deadly contrast between the two conflicting kingdoms – the kingdom of life and the kingdom of death – that were graphically contrasted in the previous section.
  - c. Finally, he does so to set up his enacting of Psalm 23, which we'll look at in the second part.
- 6. What do you notice about Herod?
  - a. Weak, proud, fears the John, controlled by: the crowd, Herodias, Romans
  - b. Why does he think Jesus might be John the Baptist?
    - i. What have the disciples been proclaiming? Repent!
  - c. Compare Herod to John
    - i. John makes a stand, no matter the consequences (Ezekiel 31:1-16)
      - 1. Note scriptures on "for the sake of his brother's wife:" Leviticus 18:16, Leviticus 20:21, Deuteronomy 25:5 and "half my kingdom:" Esther 5:3-6
    - ii. Herod doesn't want to break his word, not because he had integrity, but because of his guests. He doesn't want to be called a liar, but he is willing to be a murderer.
  - d. Compare Herod's kingdom to Jesus' kingdom
    - i. In the rest of the gospel, we have been seeing a picture of the kingdom that Jesus is building. Here we are cut away to a short view of what the other kingdoms that are around look like: dark, confused, lacking authority, with power to give death
      - 1. Consider Ezekiel 34 and Jeremiah 23:1-6 and their teaching on shepherds. How does this passage intersect with them?
        - a. Bad shepherds will be judged. God/David will become their shepherd. Jesus is the God-man (Yahweh-David) who shepherds the flock of God.
- 7. Why does Jesus invite them to go away with him after they return from their mission?
  - a. They only have a few hours with Jesus alone, since the crowds meet them on the other side of the lake, but that "prayer retreat with Jesus" is essential and enough for them to be still, reflect and get perspective on all they've been doing and experiencing on their mission trip. This is their time to debrief!



## INTERVARSITY CHAPTER FOCUS WEEK

- b. Note: This is a great place to point out the discipleship cycle: hear the word, respond actively and debrief, that we use on campus. This is not an InterVarsity original, idea – it is modeled after how Jesus taught his disciples!

**Break (5-10 minutes)**

**Page 14.13-15.23**

**Individual study 14.13 to the fold at 15.23 (10 minutes)**

Tell students not to look/read past the fold

**Small group discussion (10 minutes)**

Have students discuss why they were “utterly astounded” and ask them to complete the sentence “because they did not understand about...”

**Large group collect observations and questions (10 minutes)**

**Large group discussion (20 minutes)**

**1. What don't they understand?**

- a. Explore what people thought, then ask them to unveil their pages and let them react! We are going to ask good questions to discover how their hearts got hardened.

**2. What do you notice about the disciple's attitude during the feeding?**

- a. Get into the disciple's head a bit and how they must be feeling. It's okay to provoke disagreements here on our view of the disciples – not letting students get too dismissive of their feelings as “bad.” Let them identify.
- b. Contrast Jesus' view of the crowds and the disciple's view of the crowds.
- i. Disciples: crowd is an unwelcome interruption, rest is well-deserved, they've worked hard, crowd is pesky and annoying, feeling pretty full of themselves, sassy irritated with the crowd and Jesus.
- ii. Jesus: had compassion, saw they were lost, saw all of their needs both spiritual and practical. Numbers 27:17 “sheep without a shepherd”

**3. Who were the crowds?**

- a. The crowds recognized “them” not just “him.” The crowds were the fruit of the disciples ministry. They are the people in whose homes they stayed, etc. Now the attitude is really seen as ugly and they were turning away the people who had cared for them. They should have been shepherding, but now the crowds were indeed left as sheep without a shepherd.
- i. Scriptures on the crowd and shepherd: Micah 2:12-13, Ezekiel 37:24
- ii. Scriptures on “bread:” Exodus 16, Numbers 11 (esp 13, 22), 1 Kings 17:7, 2 Kings 4:42-44

## INTERVARSITY

### CHAPTER FOCUS WEEK

iii. Scripture on "divided into 50s & 100s:" Exodus 18

4. Did Jesus really intend that the disciples feed the crowd?
  - a. He expected them to act in obedient faith as they'd done on their mission trip, during which they also experienced his miraculous provision and power.
5. Why does Jesus send the disciples away after he feeds the crowd?
  - a. He gave them the rest they needed. He'd sent them off immediately to think about the miracle they'd just experienced of his creative act and his role as Yahweh their shepherd. Then he prayed for them for hours as he watched from shore.
6. What happens out on the sea?
  - a. An adverse wind keeps them rowing and struggling. Jesus comes out early in the morning (the fourth watch being sometime between 3 & 6am) to walk by them; the disciples see him and think they've seen a ghost.
7. Why did Jesus "mean to pass them by?"
  - a. What does the imagery of "hovering over the waters" remind you of...He meant to pass by on the waters as the Spirit of God had done in the beginning.
  - b. Jesus wanted to reveal himself as the Creator God, but all they saw was a ghost, because their hearts were hardened! So he comforted them and got into the boat. Their hearts had become so hard, that these professional fishermen cannot do what they are used to. They don't see with faith the Lord, who has power over the sea. Instead they just see a ghost and react with fear. Jesus shows them that with him, impossible things become possible and without him possible things become impossible.
  - c. Scriptures about "walking on the sea:" Micah 2:12-13, Genesis 1:2, Exodus 34:5-10, Exodus 33:11-23, 1 Kings 19:11-13, Psalms 95:8, Exodus 17:7
8. So what were the disciples to have understood about the loaves?
  - a. That Jesus is the almighty creator-God who can provide for every need. The need for food, the need for rest, the needs of the crowds and individuals. He cares deeply for his sheep.
9. Where do they finally land? How is that significant?
  - a. It's not Bethsaida, where Jesus told them they were headed! **Why not?** Don't answer for them yet; it will come out when you discuss the double shepherd cycle later in Mark 1).

Small/Large group discussion of Whole Parts Whole (10 minutes)

1. How does this section all go together, how do all the individual stories fit?
  - a. Contrast between Herod as a bad shepherd and Jesus the good shepherd.
  - b. Note the words and imagery in the feeding of the 5000 – what does it remind you of? Psalm 23 – Jesus is enacting it line by line.

## INTERVARSITY CHAPTER FOCUS WEEK

Psalm	Mark
The LORD is my Shepherd	Sheep without a shepherd so Jesus shepherds
I shall not want	12 baskets extra
Makes me lie down in green pastures	Commanded to sit down on the green grass
Leads me beside still water	Teaches along the sea
Restores my soul	They were satisfied, did not faint
Guides in path of righteousness	He taught them
For his name's sake	Jesus' name had become known, he prays publicly to the Father
In the shadow of death	Herod has just killed John
Table in presence of enemies	Herod's birthday party of death v banquet of life
Rod and staff comfort me	Apostles take only a staff on mission
Anoint head with oil	Apostles anoint with oil and heal
Cup overflows	12 baskets
Goodness and mercy all days of life	He had compassion on them

**List:** How has Jesus been a Good Shepherd thus far in Mark.

### Summary (2 minutes)

Leadership is often defined as the influence of others. For Jesus leadership was to be exercised for the benefit of others. What kind of influence will you have on those around you as you interact with them? If we are to influence in ways that bring the life of God's kingdom we cannot be looking only for what we want and need. We must entrust our wants and needs to our Good Shepherd as we serve others. We can be influencers and banquet hosts that offer life or we can be those who lead to death. It begs the question of all of us – what kind of shepherd are we, who is our source and the model that we are following?

### Application (5 minutes)

1. Who, currently, is your source?
2. How do you tend to take matters into your own hands?
3. How are you tempted, like the disciples, to view others as an impediment to receiving rest or deeper relationship with God?
4. How do you need to model being a good shepherd on your campus?

*Idea: Particularly if the chapters represented in your track are from planting campuses – create vision boards/poster collages. Create one visioning for what our campuses and fellowships could look like if we went out like the 12*

## INTERVARSITY CHAPTER FOCUS WEEK

*and what would it look like to be the 12 and do this? Spend time in prayer for your campuses. Requires more time for application.*

*Idea: Tell students you are going to model this passage of being sent out and being good shepherds, by going out to dinner in pairs and sitting with people you do not know. It can be expanded further by asking students to come back to track time on Thursday morning with details about what they discovered about the people they sat with. Spend the first few minutes in the morning debriefing the exercise. Students discover that meeting new people isn't as scary as they thought, and the reality is that if they can't do it at camp; they won't do it in the fall when meeting freshmen. Great discipleship cycle that you can do at camp.*

**Dismiss at 6:15**

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Pages 15.25-20.4 – Thursday 9AM-12:15PM

#### Overview of Session

1. Study pages 15.25-20.4
2. Note to the Mark teacher: traditionally Mark 1 has been taught through page 20.24. Some teachers, given time constraints have chosen to end at 20.4. Mark 2 starts with 19.28 and so there will be some overlap regardless of where you stop. The advantage of ending at 20.4 is that you have more time. However, going all the way to 20.24 (**preferred and what we are asking you to try to do**) includes some of the cost of following Jesus and gives a bit of a glimpse/teaser to Mark 2 – use it to really cast vision for Mark 2! In going to 20.24 you will have to decide whether to make time adjustments Thursday morning to include it with the rest of the content in the morning (as a cohesive unit) or to cover it Thursday afternoon in the wrap up session. *This manual is written with 15.25-20.4 as a morning unit with an extension to 20.24 appended to the end of the session to give flexibility in placement for either the morning or afternoon.* You will have to make adjustments to the suggested schedule for either morning or wrap up if you choose to include it. It is possible to include it in the morning even with the already full content.
3. This session packs a lot of content into one session. Historically this was divided into two different sessions. The option is still there to divide it and do the larger portion this morning and finish the manuscript in the afternoon. The disadvantage is that you will have less time for wrap up and reflection if you choose to split it. The manuscript could be divided in a couple different places (18.30, 19.19 or 19.28). This manual is written on the assumption that you will study the whole thing in the morning and reserve the afternoon for reflection and wrap up, but do not stress if this session needs to overflow into the afternoon a bit.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Worship	Concrete Experience	Encounter Jesus
Individual Study	Reflective Observation	Understand OIA
Small & Large Group Discussion	Concrete Experience	Understand OIA, Encounter Jesus
Upfront Teaching	Abstract Conceptualization	Understand OIA
Charting	Concrete Experience/Abstract Conceptualization	Identify methods, understand OIA

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Outline for Session 8

Time: 195 total minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Worship	
20 minutes Start: End:	Individual study of whole passage	
5 minutes Start: End:	Small group discussion of 15.25-17.14	
10 minutes Start: End:	Large group collect observations & questions	
10 minutes Start: End:	Small group discussion of questions	
15 minutes Start: End:	Large group discussion of questions	
10 minutes Start: End:	Large group discussion of Syrophonecian woman	
15 minutes Start: End:	Break	
5 minutes Start: End:	Small group discussion of 17.27-18.11	
5 minutes Start: End:	Large group discussion of the healing	
5 minutes Start: End:	Small group compare/contrast feeding of the 5000 & 4000	
10 minutes Start: End:	Large group discussion – make chart	
5 minutes Start: End:	Summary	
5 minutes	Small group discussion of 18.30-20.4	

## INTERVARSITY CHAPTER FOCUS WEEK

Start: End:		
10 minutes Start: End:	Large group collect observations and questions	
5 minutes Start: End:	Small group discussion of leaven & disciples response	
10 minutes Start: End:	Large group discussion	
10 minutes Start: End:	Small group discussion of themes since pg 14	
15 minutes Start: End:	Large group discussion with chart	
5 minutes Start: End:	Summary	
5 minutes Start: End:	Application	

## INTERVARSITY CHAPTER FOCUS WEEK

### *List of OT Passages:*

#### 15.25-17.27

Numbers 15:37-41 – fringe of garment

Isaiah 29:13-14 see also 1 Sam 16:7 – Isaiah's prophecy

Exodus 20:12 – honoring father and mother

Jeremiah 31:31-34 – promise of restoration, God's new covenant

Isaiah 56:3-8 – salvation for the foreigners

#### 17.27-20.4

##### *The Nations*

Isaiah 49:5-6

Genesis 12:1-3

Psalms 67

##### *Signs*

Psalms 86:17

Numbers 14:11

Deuteronomy 13:1-16

Deuteronomy 18:18-22

##### *Seeing & Hearing*

Isaiah 55:10-11

Isaiah 6:9-10

Jeremiah 5:21

Ezekiel 12:2

Isaiah 42:18-23

### **Worship (10 minutes)**

#### **Individual Study of 15.25-20.4 (20 minutes)**

Paragraph divisions (and titles if possible) are a must

#### **Page 15.25-17.14**

Small group discussion on 15.25-17.14 (5 minutes)

Large group collect observations and questions (10 minutes)

Small group discussion of questions (10 minutes)

Large group discussion of questions (15 minutes)

1. Contrast the crowd's response to Jesus versus the disciple's response just before in the section we studied yesterday afternoon.
  - a. The crowds recognized Jesus whereas the disciples just prior did not recognize him; they thought he was a ghost.
  - b. The crowds are changing the condition of the soil in their hearts
    - i. *Note: Scripture reference for "fringe of garment:" [Numbers 15:37-41](#)*
2. What did the Pharisees see and what is their problem with it?



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### CHAPTER FOCUS WEEK

- a. Jesus' disciples were eating with defiled hands. This goes against their tradition.
  - i. **Why the parenthetical comment?**
    - 1. Mark was written to people in Rome, many of them would not have known the specifics of Jewish tradition
- 3. **What is the essential difference in Jesus' perspective vs Pharisees perspective on cleanliness?**
  - a. Pharisees and Eating Unclean Food: Jesus seems to be picking up from an earlier, unrecorded argument with them; it is too hot of a confrontation for a first encounter: "Eating of bread without washing was not the real issue for Jesus. It was only an opportunity for him to express his disgust for the oral traditions of the law, which sought to regulate every aspect of personal and corporate life, often in ways totally antithetical to God's original intent for the law."
    - i. Pharisees localize uncleanness on the outside – what we touch and whom we associate with
    - ii. Jesus localizes uncleanness/defilement on the inside – deep in our hearts, where values and motives are formed.
      - 1. **How do the Pharisees view the marketplace? (16.9)**
        - a. A place of contamination. An unclean environment where business needs to get done.
      - 2. **How does Jesus view the marketplace?**
        - a. A place of ministry, a place where he healed people
          - i. **What is our marketplace?**
- 4. **How were the Pharisees rejecting the word of God? How do Jesus' views of the word of God and tradition differ from those of the Pharisees?**
  - a. The Pharisees selectively reinterpret God's word to follow their preferences and expectations rather than being careful to find and apply its actual intent.
    - i. **What is contrasted in Isaiah's prophecy? (Isaiah 29:13-14 see also 1 Sam 16:7)**
      - 1. Lips and heart, true and vain worship
    - ii. **What is the difference between what they say and their hearts?**
      - 1. They talk like God is important to them, but they disregard his commands for the sake of tradition
- 5. **How does Corban work? What does Jesus illustrate with the use of the 5<sup>th</sup> commandment and practice of Corban? (Exodus 20:12)**
  - a. Something that is given to God is then not usable to help parents who are needy in their old age.
    - i. **Note: Many Jewish teachers regarded the commandment to honor father and mother as the most important in the law. Jewish**

## INTERVARSITY

### CHAPTER FOCUS WEEK

interpreters included in this commandment providing for one's parents when they were old. At the same time, tradition allowed that various items could be sacrificed or dedicated to the use of God's temple. ("Corban" appears on sacrificial vessels and means "consecrated to God;" in popular usage, it could also mean "forbidden to so-and-so.") One school of Jewish teacher in Jesus' day declared that a vow that something was consecrated and forbidden to others applied even to family members, even if those to whom it was forbidden included them only accidentally.

Some apparently religious people had been using this practice to withhold what should have otherwise gone to the support of their parents – against Pharisaic belief that one should support one's parents. Jesus attacks her not the Pharisees' religious theory but their inconsistency with that theory in practice: their love for the law had led them (like some modern Christians) to such attention to its legal details that it created loopholes for them to violate the spirit of the law.

- b. God's laws are to clarify what it means to love God and one's neighbor and to motivate us to do so. They've so misused the law that it does neither. The command about honoring father and mother connects all these.
6. **Why would this lesson about the source of sin be especially important right now?**
- a. The disciples are in a state of hard-heartedness, sin. They might be especially tempted to blame their state on external conditions: they were sent out by twos, came back tired, were promised rest, had to handle and feed a mob of thousands, stayed up all night rowing against the wind, never did get the rest they were promised; rather than their own sin.
    - i. **Note: the disciple's response to Jesus' teaching – they asked him about the "parable."** But it wasn't a parable. He told them so they would understand; it is one of the few non-parables in Mark so far. They didn't understand because they were outsiders, but they did ask Jesus – that was a good sign! Jesus explains it to them and treats them like insiders.
  - b. **IDENTIFICATION POINT:** We can tell the state of our hearts by what comes out of hearts – if there is sin, we can tell things are not right with God. Sometimes we tend to blame external things and circumstances, rather than checking what's going on inside. We pray that God will change our circumstances, so that we can be better Christians, rather than praying that God will change our hearts, which are often hardened toward him and toward the needs of others.

## INTERVARSITY CHAPTER FOCUS WEEK

- i. Scripture reference: promise of restoration – God’s new covenant – Jeremiah 31:31-34

### Large group discussion of the Syrophonecian woman (10 minutes)

Give 2-3 minutes for pair discussion if needed

1. **Why does Jesus treat the Syro-Phonecian woman the way he does? Why do you think he goes there in the first place?**
  - a. The crumbs of the children’s feast spill over into the Gentile territory and Jesus, the host and Bread of Life, generously brings a life-giving meal to the Greek woman. He speaks to her in a parable but she understands the parable and responds in faith. (He spoke plainly to the disciples and they didn’t understand). All the Jewish leaders and even the disciples don’t, but this on desperate Gentile woman does. Note the value of one individual to God. Jesus leaves the entire nation of Israel to touch her and her family. Her heart isn’t hardened.
2. **What does the parable mean?**
  - a. Gentiles = dogs, children are fed first (Israel), which is accurate.
  - b. Her response is extraordinary – she out-parable-izes Jesus, she throws him a parabolic curve!
    - i. **What is it about her response that gets her daughter healed?**
      1. She understands the parable, she has faith, she is on the inside. She came to Jesus because she was responding to his word. She has/understands the secret of the kingdom of God. She is doing better than the disciples!
3. **What does she understand about Jesus’ mission?**
  - a. It isn’t only to Jews; Gentiles will benefit too! Where are they right now? (Look at the map) They are in Gentile country.
  - b. He purposely went there to minister to her, there doesn’t seem to be any other purpose to his trip as he leaves immediately after this encounter. It is clear that he meant for the Gentiles to be fed too.
  - c. See Isaiah 56:3-8 about salvation for the foreigners

Break (15 minutes) – around 10:20

[Page 17.27-18.130](#)

### Small group discussion of 17:27-18:11 (5 minutes)

Two options: have them share some observations or they can act out the healing

### Large group discussion of the healing (5 minutes)

1. Take out your map and follow Jesus’ route, where are they now?

## INTERVARSITY CHAPTER FOCUS WEEK

- a. In gentile country once more, but on the other side of the sea of Galilee
- 2. **Why does Jesus heal the man the way he does?**
  - a. Jesus could have communicated through sign language
  - b. Emphasis on faith
  - c. Mark records the Aramaic word “Eph’phatha” – why? It is the actual word of Jesus which is what healed the man, not a “magic touch”
    - i. Scripture ref: [Isaiah 35:5](#) and [Isaiah 61:1-3](#)

**Small group compare and contrast feeding of the 5000 and 4000 (5 minutes)**

**Large group discussion – make chart (10 minutes)**

5000	4000
Men	People
Jews	Gentiles and Jews – still in Gentile land
Organized the people	Just had the people sit down
Disciples are sarcastic	Disciples ask questions
5 loaves 2 fish	7 loaves
12 baskets left over	7 baskets left over
Does the same thanksgiving	Does the same thanksgiving
Mark says Jesus had compassion because they were like sheep without a shepherd	Jesus says “I have compassion” – no mention of sheep or shepherd
Disciples in the boat alone	Jesus gets in the boat

- 1. **Where is Jesus and how did he get such a large crowd there?**
  - a. Still in the region of the Decap’olis
  - b. He’d told the former demoniac to stay and tell everyone of all the good things God has done for him. A Gentile, former demoniac as the first Christian missionary?
  - c. Scripture – Jesus goes to the nations: [Isaiah 49:5-6](#), [Genesis 12:1-3](#), [Psalm 67](#)

### **Summary (5 minutes)**

God is the God of the nations. Jesus goes to the nations twice (healing Syro-Phonecian woman’s daughter in Sidon and feeding 4000 in Decapolis) and in both times, in the context of the hardened hearts of the Pharisees (who reject Jesus’ claims) and the disciples (who don’t understand Jesus’ claims), the Gentiles (nation) do understand, respond in faith and experience the kingdom of God among them. The Syro-Phonecian woman’s statement comes true- the gentile “dogs” are being fed.

## INTERVARSITY CHAPTER FOCUS WEEK

### 18.30-20.4

Small group discussion of 18.30-20.4 (5 minutes)

Large group collect observations & questions (10 minutes)

Small group discussion of leaven and disciples response (5 minutes)

Large group discussion (10 minutes)

1. Jesus has already given the people many signs. Why do they ask for one? What kind of sign are they looking for?
  - a. They come seeking a sign, as a test. Certainly Jesus has performed miracles..."sign" = irrefutable proof: The miracles are in response to faith; they are not given to make faith unnecessary. An equivalent statement today? "If God wants me to believe in him, why doesn't he just show himself to me? Then I'd believe."
  - b. Psalm 86:17, Numbers 14:11, Deuteronomy 13:1-16, Deuteronomy 18:18-22
2. What are the leavens of the Pharisees and of Herod? Why and how are they/we to be aware?
  - a. Leaven = yeast: a living material, a small amount of which can permeate a large amount of dough and fundamentally transform its nature and action.
  - b. Pharisees = hypocrisy, unbelief
  - c. Herod = people pleasing, unwillingness to stand up for what he knew was right, wanting to look good
  - d. Their leaven permeated and profoundly influenced the society where they exerted their power. We must watch out for both the ways evil can easily permeate our perspectives, attitudes and habits and also for the way we may negatively influence others around us.
3. Why do the disciples not get it? What were they supposed to see, hear and understand by now? How were the two feedings supposed to have helped them "get it?"
  - a. Jesus had revealed his divine identity, power and purpose for the whole world to them in many ways, including the feedings. That they still did not understand must be seen as hardness of heart
  - b. Isaiah 55:10-11, Isaiah 6:9-10, Jeremiah 5:21, Ezekiel 12:2
4. What is Jesus' response to their hardness of heart?
  - a. He has patience. He reviews about the loaves. He asks the essential question, "Are your hearts hardened? Do you not yet understand? Are you good soil?" They don't understand.

Small group discussion (10 minutes)

## INTERVARSITY CHAPTER FOCUS WEEK

1. After comparing take a few minutes to look back starting at page 14 to where we are now and look for themes/patterns

### Large group discussion (15 minutes)

Have chart prepared ahead of time to save time in writing it – ask students what they noticed structurally before showing them the chart. After pulling out what they saw, reveal the chart and discuss

First Cycle 14.3-18.11	Repeated Action	Second Cycle 18.11-20.4
14.3-15.11	Feeding the multitude	18.11-18.27
15.11-16.4	Crossing the sea and landing	18.27-18.29
16.4-17.14	Conflict with the Pharisees	18.29-19.4
17.14-17.27	Conversation about bread with disciples and their failure to understand	19.4-19.19
17.27-18.8	Healing – 1 <sup>st</sup> a deaf and dumb man – 2 <sup>nd</sup> a blind man with 2 <sup>nd</sup> touch	19.19-19.28
18.9-18.11	Confession of faith	19.28-20.4

1. How do the two feedings and the material in between work together?
  - a. There is a complete repetition of events in a double cycle.
2. Why the repetition?
  - a. Because the disciples hearts were hardened; they didn't understand about the loaves and so they didn't get to Bethsaida. The second time around – like the double touch of the blind man – Peter finally sees, though it is still a little foggy, and so they arrive at Bethsaida (19.19).
3. Why does the account of the blind man occur here and why the double touch?
  - a. It may point to the repeated cycle that Jesus took the disciples on in order for them to see who he is. (There is more structurally to this, but that will have to wait until Mark 2). The man was given a chance to exercise faith in the midst of healing.
  - b. Isaiah 42:18-23

Note: The section in 19.28-20.4 where Jesus asks who other say he is and then who they say he is, ending with Peter's confession and declaration of faith takes place in Caesare'a Philippi. This was a city devoted to Caesar – a place where it was declared that "Caesar is Lord." So in the place where Caesar is "god" and king, Peter proclaims that Christ is the anointed one.

### Summary (5 minutes)

## INTERVARSITY CHAPTER FOCUS WEEK

The good news is that our God is the God of second chances. Jesus had to repeat the entire cycle because “they did not understand the feeding of the 5000” and “their hearts were hardened.” Therefore they did not see the glory of God in Christ on the water or respond to what they had seen. The second time around they don’t catch on either and Jesus asks if their hearts are hardened. But this time they ultimately understand that Jesus is the Christ. They “arrive at Bethsaida” (house of fishing) which is where they’d been sent at the beginning of the first cycle, but Jesus must do a second personal miracle – heal the blind man. A second touch for him and them, it is the only miracle with a second touch.

Peter’s confession on page 20 line 4 is a high point and the turning point of Mark’s gospel. Jesus is now able to begin a new phase of his work. They still don’t fully understand and don’t trust and obey, but Jesus now begins to speak of the cross and the cost – and reward – of following him. The first half of Mark deals with the question “Who is Jesus?” while the second half of Mark deals with the question “What does it mean/look like to follow Jesus?”

### Application

1. What are some second (or third) time around lessons that you have been dealing with recently?
2. What will it mean for you to open your eyes to what he is trying to show you?
3. What does your campus fellowship see and not see clearly? If you don’t yet see anything you don’t see, then cry out to God together for eyes to see.

## INTERVARSITY CHAPTER FOCUS WEEK

### Page 20.4-20.24 Extension

#### Overview of Session

1. Study 20.4-20.24

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
	Initiated	
Individual Study	Reflective Observation	Understand OIA
Small & Large Group Discussion	Concrete Experience	Understand OIA
Upfront Teaching	Abstract Conceptualization	Understand OIA
Application	Reflective Observation	Respond to Jesus

#### List of OT Passages:

*Son of man must suffer*

Isaiah 42:13-23

Isaiah 50:4-11

Isaiah 53:3

Individual study of 20.4-20.24 (5-10 minutes)

Large group collect observations and questions (10 minutes)

Large group discuss questions (10-15 minutes)

1. Why does he teach these things (of his death) now? Have we heard this before?
  - a. No, we have not heard this before. He teaches these things because they know he is the Christ, but have no proper concept of what that means.
    - i. Scripture: son of man must suffer: Isaiah 42:13-23, Isaiah 50:4-11, Isaiah 53:3
2. How does he teach these things and do they understand?
  - a. He teaches them plainly as opposed to parables. He has stopped using parables to those on the inside so that they may understand him.
  - b. They understand his words, but not how it connects to the prophecies in scripture about the suffering of the Messiah. And they certainly did not like what they heard.
3. Why does Peter rebuke Jesus? Why so harshly? What does this say about his progress so far?
  - a. He doesn't understand the scriptures that said Jesus would die for the sins of many as the path to being exalted to the right and of the Father. He doesn't



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understand that if Jesus is Lord he will be taken care of. Thus, he is unable and unwilling to let Jesus even talk about the horrible death he will face, because of the frightening implications for Peter himself.

**i. What is Peter trying to do?**

1. Lead Jesus, when instead he is called to follow Jesus. He didn't want a suffering Messiah, he wanted a victorious one.

**4. Why does Jesus rebuke Peter so strongly and speak of him as Satan?**

- a. One of Satan's temptations of Jesus was to get him to avoid death and suffering and to pursue security and greatness instead. The cost to Jesus, to Peter and to all humanity if Jesus had heeded Peter's rebuke would have been incalculable. Jesus must rebuke him in the strongest terms. Peter's response was one to which a polite response was even possible.

**5. Jesus instructs them with 4 "if...for" statements. What would it mean for the disciples and why would anyone do this?**

- a. "Deny self" → leave behind self-determination, identity, independence
- b. "Take up their cross" → deserve death, publicly identify with the guilty, humiliation
- c. "Follow me" → Jesus is headed to the cross and death and his disciples are to follow
- d. We all desire life, but all eventually lose it. The difference is one group loses life, but eventually gains it.
  - i. If you save your life → you lose it, that's it
  - ii. If you lose our life → you lose it → gain life back!
- e. Jesus' sake and the gospel is the only cause worth dying for, because it is the only cause that will give you real life. All other causes and "sakes" are bankrupt; they cannot deliver on their promises. Even good causes, apart from Jesus, do not return life.
  - i. "He is no fool to give what he cannot keep to gain what he cannot lose." – Jim Elliot

**6. How does this section differ from what's gone on so far before in Mark? Why the change?**

- a. Jesus spent most of his ministry so far helping people to grasp who he is. Now that the disciples have seen at least superficially that he is the Messiah, Jesus is able to move his focus from who he is to why he came, namely to bring God's kingdom to the nations by suffering and dying for the sins of many.

**Application (5 minutes)**

1. What does it mean for us to lose our lives for Jesus' sake?
2. What other things on campus do people lose their lives for?

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3. What gets in the way of losing your life for Jesus' sake? (ex: fear of uncertainty or what others think, being ashamed of the exclusivity/totality of Jesus' words)
4. Dying to oneself is the only path to living. In what situation will you deny yourself and take up your cross this week – with God's help and that of your friends?
5. How are you, like Peter, trying to protect yourself by not trusting Jesus and following in his steps?

## INTERVARSITY CHAPTER FOCUS WEEK

### Wrap Up – Thursday 4:00-6:15PM

This is a suggestion for programming for wrap up time. There is a great deal of flexibility for your wrap up session. However, one “must” that we are asking all teachers to include is a gospel call. Our time in Mark ends with Peter’s confession and requires students to answer the question “who do you say Jesus is?” Some of them will have already answered this question and some may have made decisions to follow Jesus previously in exposition. However, we would be remiss if we didn’t offer students another opportunity to respond to Jesus, especially at such a natural time to do so. If you are choosing to include 20.4-20.24 this afternoon you will have to make choices on what to cut if you follow the suggested programming. Do not skimp on process time for students where they are able to reflect and apply what they have learned and begin working on their commitment cards. Know what your ideal wrap up time looks like and then how you would tweak if necessary.

### Overview of Session

1. Finish any Bible study, if necessary, and wrap up
2. Students will have the opportunity to respond to the gospel and say yes to following Jesus.

### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Worship	Concrete Experience	Encounter Jesus
Small & Large group discussion	Concrete Experience	Encounter Jesus, OIA
Chart (optional)	Concrete Experience/Active Experimentation/Reflective Observation	Identify methods
Main Truth Writing	Reflective Observation	Identify methods, describe how they encounter Jesus
Personal Reflection time with Commitment Card	Reflective Observation	Respond to Jesus, Commit to next steps, Share KOG
Gospel Call with Invitation to Respond	Active Experimentation / Reflective Observation	Respond to the gospel
Testimony Sharing	Active Experimentation	Describe how they encountered God
Prayer Time	Concrete Experience	Commit to next steps

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### Outline for Session 9

Time: 135 total minutes	Topic	Teacher
10 minutes Start: 4:00 End:	Worship	
10 minutes Start: End:	Small group discussion	
10 minutes Start: End:	Create chart as large group	
10 minutes Start: End:	Observe main themes	
10 minutes Start: End:	What's the main point?	
5 minutes Start: End:	Pre-gospel call	
45 minutes Start: End:	Personal reflection time with commitment card	
10 minutes Start: End:	Gospel call	
10 minutes Start: End:	Testimony Sharing	
5 minutes: Start: End:	Prayer	
10 minutes Start: End: 6:15	Final thought with benediction	

## **INTERVARSITY**

### **CHAPTER FOCUS WEEK**

#### **Worship (10 minutes)**

#### **Small group discussion (10 minutes)**

Up until where we ended in Mark THE question that people were asking is “Who is this Jesus?” We’ve seen some make claims as to his identity and others wonder at who he is. We’ve seen this come up a number of times (1.20, 2.15, 4.4, 6.24, 10.12, 12.18, 13.14, 15.19). Have small groups make a list of the different things that were said about his identity.

#### **Create a chart as a large group (10 minutes)**

Point out: heaven has proclaimed, hell has proclaimed, finally earth has overtly proclaimed that Jesus is the Christ. From here everything changes. For more on that you’ll have to come back for Mark 2!

#### **Observe main themes (10 minutes)**

Give students five minutes in small groups and then five minutes in large groups to pull out the main themes we’ve seen in Mark 1. Optional: assign tables sections to find the main theme(s) of their section (1.1-4.28, 4.28-9.17, 9.17-12.30, 13.1-15.25, 15.25-20.4)

#### **What’s the main point? (10 minutes)**

Give students a few minutes to write a central truth “main point” statement for Mark 1. Then ask a few bold students to share.

*Sample: King Jesus has come with authority and invites us to lives of deep trust, setting aside fear, following him into mission as his reign and rule expands in our hearts and in the world.*

#### **Pre-gospel call (5 minutes)**

If Mark 1 deals with Jesus’ identity and how King Jesus has come with authority with an invitation to us we MUST ask ourselves the question “Who do I think Jesus is?” and will I follow him. Some of you may have wrestled and responded to that question in our worship and exposition times, others of you may still be wrestling with it. In a few minutes we are going to have an extended period of personal reflection time – quiet time with God. I would ask that you consider carefully what your answer to Jesus’ question is and if you are willing to follow him.

#### **Personal reflection time with commitment card (45 minutes – 5 to explain, 40 for reflection)**

You are going to have 40 minutes to spend on your own with Jesus. There are a couple things that you can reflect on:

1. Reflect on your time in Mark 1 – what has Jesus been saying to you, teaching you, calling you to?

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2. Which character do you resonate most with? Am I like the Pharisees judging Jesus with hardened hearts? The crowd that followed for a miracle? The disciples who don't understand, but come and ask? The Gerasene demoniac or the Gentile woman who show faith instead of fear?
3. What is your answer to Jesus' question, "who do you say that I am?" Will you follow?

Finally, during this time I'd like you to take your commitment card with you and fill it out. If you need a few minutes at the end of our session to finish don't stress about it, but I will need my copies before you leave. I'd encourage you to think about the one main thing that God has said to you and to be as specific as possible in your application (what actions God is calling you to) and your next steps. The more concrete you can be the better, not only for your own discipleship and walk with Jesus, but it is also helpful for your staff who will be following up with you on what God did this week. Please be back here in 40 minutes (about 5:40)

### Gospel Call (10 minutes)

Some students may have responded to a gospel call earlier in exposition, but others may have been on the fence or were responding in fear. We want to give students a chance to respond once more to the good news of Jesus. You, as the PD have freedom in how to give the gospel call. Maybe you want to have students take a symbolic action or give them something, etc. However, let me offer a couple of (imperfect) suggestions:

1. Have more than one call. I would probably suggest 3 different calls:
  - a. Anyone who already made a first time decision or adult decision to follow Jesus already in exposition (could be combined with b. below to make room for d.)
  - b. Anyone who has not yet made a decision to follow Jesus, who has not said "yes, I believe that you are the Christ and I want to follow you."
  - c. Those who have recognized that there have been areas of their life where their hearts have been hardened and they have been blinded to the things that Jesus would want to do in and through them, that they would choose to follow Jesus with faith instead of fear
  - d. Call to mission – those who have been faithfully following Jesus, but recognize areas where fear has held them back and they've recognized anew Jesus' power and authority that they can trust in and they have a renewed compassion for those around them. They want to serve and be a good shepherd.

*Idea: Use characters from Mark 1 as reference points for people while making the call to faith (ex: Pharisee: trying to poke holes in the case for Jesus' identity, refusing to believe; the Syro-Phoenician woman, curious but never having met Jesus face to face; the disciples,*

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*you've been around Jesus but need to break your pre-conceived mold of who you think Jesus should be and receive him for who he is, etc)*

### **Testimony sharing (10 minutes)**

Open up the floor for students to share what God has done in them/spoken to them through their time in Mark.

### **Prayer (5 minutes)**

Spend time praying in pairs/trios/tables – thanking God for what he has done this week and asking for what they need as they go home

### **Final thoughts (10 minutes)**

1. How to exit well and keep their experience in Mark over the summer
2. Evaluations and next steps
3. Make sure all commitment cards have been turned in
4. Plug for Mark 2

### **Dismiss with prayer/benediction**

Sample benediction on following page

If you end just a few minutes early or if students are willing to stay a few minutes late, it is helpful if they can help tear down and clean up the room. With help it should only take 5-10 minutes. Some students also enjoy taking a group photo.

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### Benediction

“The Kingdom of God  
is the rule of God over  
his growing family of faithful followers,  
who experience the King’s deliverance,  
who submit to the King’s rule,  
who receive the King’s authority  
to battle the kingdom of Satan  
(and who press kingdom values into every life situation)”  
- By Mark I leaders at 3/3/88 pre-camp

#### ONE:

Brothers and Sisters,  
Family of Jesus, Citizens of God’s Kingdom

I charge you to continue to study God’s scriptures faithfully and carefully.

I exhort you to look! And listen! See with perception and hear with understanding, for the measure you give will be the measure you get!

Always be acting on what you know about God, and asking about what you don’t know.

May our gracious God and Savior always be giving you more than you could ever think to ask, and soften your hearts to know, receive and pass it on with joy. Amen.

#### OR TWO:

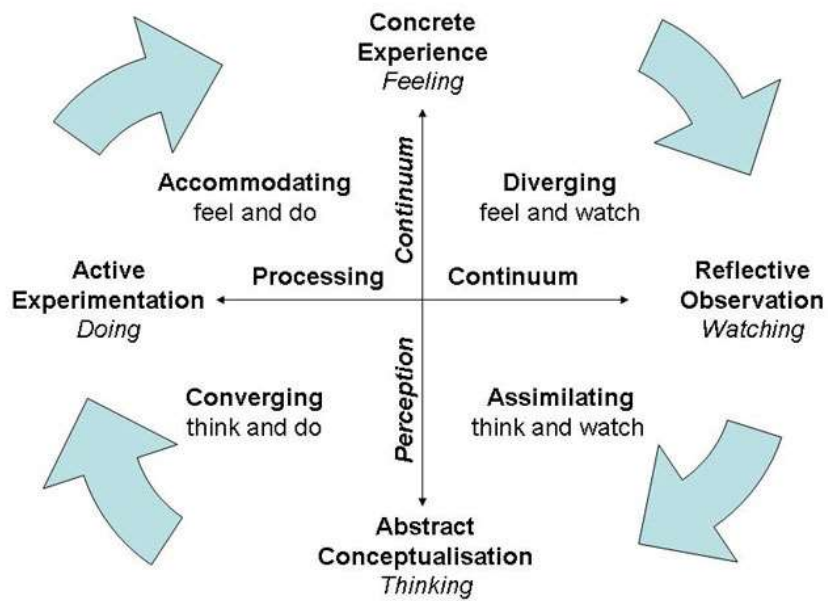
Before Jesus sent his disciples out to minister,  
he called them to follow him and to be with him.  
You all have opportunities to minister, and  
some of you have leadership responsibilities as well.  
When you work at those things,  
acting on what you know about God,  
don’t try to minister out of your own wisdom and strength, but  
let God be keeping your eyes and ears open  
to his wonderful work and words, and  
May your strength and wisdom—  
and your joy and peace, as you continue,  
be in the Gospel of  
our Lord Jesus Christ  
who is the Son of God

Our dear God and Lord: Be with us as we follow you, acting on what you have shown us about yourself and your ways, as we live and serve faithfully and joyfully as citizens of your kingdom. Amen.



## Appendix

### The Kolb Four Stage Learning Cycle



## INTERVARSITY CHAPTER FOCUS WEEK

### Recommended Reading

#### For Staff

1. *IVP Bible Background Commentary: New Testament*, Craig Keener (IVP, 1993)
  - a. Gives cultural and historical background to every verse in the New Testament
2. *IVP Bible Background Commentary: Old Testament*, Walton, et al., (IVP, 2000)
  - a. Gives cultural and historical background to every passage in the Old Testament
3. *The Gospel of Mark, The New International Commentary on the New Testament*, William L. Lane, (Eerdmans, 1974)
  - a. Regarded as one of, if not the, best English language commentary on Mark that doesn't require a working knowledge of Greek. If you plan to teach Mark regularly, get it and read it.
4. *The Cross from a Distance – The Atonement in the Gospel of Mark*, Peter Bolt, (IVP, 2005).
  - a. The title comes from Mark's observation that as Jesus was on the cross some women that had traveled with and cared for Jesus were "watching from a distance." An academically robust, spiritually profound and at times even exciting look at Jesus' atoning sacrifice through Mark's Gospel.
5. *Mark* in *The Doubleday Bible Commentary Series*, R.T. France, (Doubleday, 1998)
  - a. 108 two-page sections...short, delightful, insightful...there's a meditation or a prayer at the end of each two-page section...like QT material from one of the best scholar-teachers on the Gospels.
6. *The Gospel of Matthew* in *The Tyndale NT Commentary Series*, R.T. France, (IVP/Eerdmans)
  - a. The section on the Olivet Discourse – it agrees in significant detail with our lesson plan notes for that section in Mark 2. It is a good resource for your own understanding as well as to share with shocked skeptics who wonder if anyone else believes this.
7. *Mark for Everyone*, Tom Wright, (SPCK, 2001)
  - a. A volume in his "For Everyone" series with volumes for all NT books. Going story by story, Wright gives us a look at the Gospels that is both deep and delightfully accessible. It is easy to read, quite thought-provoking, and informed by both the latest scholarship and evangelistic faith. It also includes his contemporary translation.
8. Another fine commentary is the *New Century Bible Commentary: Mark*, by Hugh Anderson

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### For both Staff & Students

1. *The Bible Study Handbook*, Lindsay Olesberg, (IVP, 2012)
  - a. Lays a foundation for why we read the Bible and then gives best practices and methods
2. *How to Read the Bible for All Its Worth: Fourth Edition*, Fee and Stuart, (Zondervan, 2014)
  - a. Classic, reader-friendly manual that explains the different kinds of biblical literature and how to read them. A great read for everyone.
3. *New Bible Dictionary*, Marshall, et al., (IVP, 1996)
  - a. Invaluable resource for anyone who wants to know and understand the Bible better.
4. *Discovering the Bible for Yourself*, Jeffery Arnold, (IVP 1993).
  - a. A step-by-step handbook to introduce inductive Bible study methods
5. *Transforming Bible Study – Understanding the Bible Like You’ve Never Read it Before*, Bob Grahmann, (IVP 2003).
  - a. This is an excellent summary of inductive Bible study methods, including manuscript Bible study like we use in Mark.

## INTERVARSITY CHAPTER FOCUS WEEK

### Track Box Contents

1. Colored pencils
2. New Bible Dictionaries
3. One or two IVP Bible Background Commentaries for the New Testament
4. Enough copies of John Stott's *Authority of the Bible* for all participants
5. [Wikki Stix](#), should you choose to use them (session 3)
6. [Fish net](#) for decoration or use in response if desired (session 2/3)
7. Flip chart markers
8. OIA Bookmarks from the staff store
9. 3x5 Index Cards

## Mark's Personal History

Any character sketch of Mark is partial at best because all that is known of him comes from ten Scriptures and later early church writing and tradition. He is not identified specifically in his Gospel, but the early Church Fathers uniformly agree that Mark was indeed the author (cf. Eusebius, Papias at end of 1<sup>st</sup> C., Anti-Marcionite Prologue; confirmed by Irenaeus, Clement of Alexandria, Origen, Jerome). Though the evidence is scanty, from the verses that concern him and from the Gospel written by him, there emerges a portrait of an energetic, loyal, hard-working and intelligent servant of Christ.

### The Scriptures mentioning Mark are:

**Acts 12:12** – “When this had dawned in him (Peter), he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.” (approximately 39-44 AD; Mark is 23-28)

**Acts 12:25** – “When Barnabas and Saul had finished their mission, they returned from Jerusalem, taking with them John, also called Mark.” (same approx. dating)

**Acts 13:5** – “When they arrived at Salamis, they proclaimed the word of God in the Jewish synagogues. John was with them as their helper.” (approx. 46 AD, mark is 28-33)

**Acts 13:13** – “From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them and returned to Jerusalem. (same approx. dating)

**Acts 15:36-39** – “Some time later Paul said to Barnabas, ‘Let us go back and visit the brothers...’ Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus. (approx. 49AD; Mark is 31-33)

**Col. 4:10** – “My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas. (You have received instructions about him; if he comes to you, welcome him.)” (early 60’s; Mark is in his mid-40’s)

**2 Tim. 4:11** – “Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.” (65-67 AD; Mark is 48-50)

**Philemon 24** – “Epaphras, my fellow prisoner for Christ Jesus, sends you greetings. And so do Mark, Aristarchus, Demas and Luke, my fellow workers.” (early 60’s; Mark mid-40’s)

**1 Peter 5:13** – “She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark.” (mid 60’s; Mark is 46-48)

Mark, a Palestinian Jew, was probably born approximately 13-20AD, depending on dating. He would have been given the Hebrew name John (Hebrew, Johanan – “Jehovah is gracious”). The Roman surname Mark (Greek, Markos; Latin, Markus) would have been adopted at some later time in his life. The frequent practice of first century Jews to bear a Greek or Roman name in addition to their Hebrew name is evidenced by Paul’s change from the Hebrew Saul to the Roman Paulus).

Mark’s gospel was probably written from Rome to the largely gentile church in Rome in the 60’s AD. Mark was Peter’s and Paul’s attendant until the latter were killed in Rome around the Neronian persecution about 65 AD. Peter’s influence is quite strong in Mark. His sermon to Cornelius (Acts 10:34-43) is a very close outline of Mark’s gospel. As a Palestinian writing to Romans in a time of persecution, Mark gives accurate geographic detail (11:1), uses Aramaic words (5:41, 7:34) and defines them in Greek. There are also several Latinisms and military language (e.g. 4 watches instead of the Jewish 3). While Mark explains Jewish terms and customs, making a Palestinian audience doubtful, he refers to baptism, the Holy Spirit and John’s imprisonment without explanation.

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## CHAPTER FOCUS WEEK

### Laws of Composition

#### Laws of Composition

Adapted and expanded from *Methodical Bible Study* by Robert Traina, p. 50-52.

A writer constructs a piece of writing in a way that will most effectively get the message across. Because the structure carries the content, if you can discover the basic structure of a piece of writing, you can find the main points the writer wants to communicate. One way of discovering the structure of a piece of writing, including a passage of Scripture, is to look for laws of composition which the writer has used. These laws (or principles of construction) are used not only by writers, but by engineers, architects, composers, speakers, painters and others, for these are universal ways the mind works, and universal ways of discovering the purpose in the mind of the writer, the architect, etc. Here are some laws of composition we find most frequently in studying Scripture.

Repetition	The reiteration of the <u>same</u> terms. (In Leviticus the term "holy" is used many times.)
Continuity	The repeated use of <u>similar</u> words, phrases, ideas. (In Philemon, notice the terms "brother," "partner," "fellow-worker," etc.)
Contrast	The association of <u>opposites</u> . (In Psalm 1 the blessed man and the wicked man are contrasted)
Comparison	The association of <u>like</u> things which vary in some way. (The parable in Mark 4 describes four kinds of soil; they are all soil but have varying degrees of receptivity to seed.) <u>The use of the word "like"</u> (James 1 says, "He who doubts is like a wave of the sea.")
General to Particulars	The movement from a general idea or activity to particulars about that idea. (Psalm 23:1 makes a general statement, "The Lord is my shepherd, I shall not want." The verses which follow give particulars which "spell out" that general statement, such as "He makes me lie down in green pastures. He leads me beside still waters.")
Particulars to General	The movement from a particular to a general idea or activity. (In Mark 1:30 Jesus heals Simon's mother-in-law; in the following paragraph he heals many people.)
Cause to effect	Progression from cause to effect. (In Mark Jesus' mighty acts cause crowd to flock to him.)
Effect to cause	The progression from effect to cause. (Ephesians 5:21 has an example of this: "Be subject to one another out of reverence for Christ.")
Explanation or Illustration	The presentation of an idea or event followed by its explanation. (In Mark 4 Jesus presents the parable of the soils, then explains it.)
Preparation or introduction	The inclusion of the background or setting for events or ideas by which the reader is prepared to understand that which follows. (In Mark I the quotation from Isaiah prepares the reader for the appearance of John the Baptist.)
Progression to Climax	The arrangement of material in such a way as to progress from great to the greater and then to the greatest. In Psalm 23 the Lord meets every day needs (great), then needs in times of crisis (greater), and then the needs of all the future, in this life and for eternity (greatest).
Means to end	The setting forth of the means to an end as well as the end itself. Often the words "that," "so that," or "in order that" are present. (See John 20:31—"These are written that you may believe . . .") Means to an end is like a <u>planned</u> cause and effect.
Interrogation	The use of a question or problem followed by its answer. (In John 9:2 the disciples question Jesus; in verses 3 and following he answers them.)
Juxtaposition	The placing of incidents or ideas side by side, to point to their relationship to one another. In Mark's Gospel the author alternates Jesus' action and teaching so that they clarify and interpret each other.
Inclusion	The reporting of one event within the reporting of another event. In Mark 12 the judgment of the temple is told between the cursing and withering of the fig tree.

# INTERVARSITY

## CHAPTER FOCUS WEEK

### Personal Manuscript Bible Study Quarter Sheets

#### Personal Manuscript Bible Study

7. Read through the passage quickly
8. Read through the passage looking for an marking:
  - a. Thought units – mark and title paragraphs
  - b. Key words and phrases – repetitions, similarities, contrasts, cause and effects, etc.
  - c. Unusual details in action, time geography and people/relationships (=what, when, where, who); also note connecting words (so, therefore, because, for, but) and verb tenses
9. Check out references and allusions to Old Testament passages (events, people, teaching).
10. Read through for feeling and imagery (put yourself in the situation).
11. What major themes or ideas continue to come up? How are these ideas connected? What seems to be the main point of this section that holds these together? Write it in a sentence.
12. How does the main point to a key idea apply to your life (a truth to thank God for? A sin to avoid or repent of? A promise to trust? A command to obey)? Be specific. Write and pray about it.

#### Personal Manuscript Bible Study

1. Read through the passage quickly
2. Read through the passage looking for an marking:
  - a. Thought units – mark and title paragraphs
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3. Check out references and allusions to Old Testament passages (events, people, teaching).
4. Read through for feeling and imagery (put yourself in the situation).
5. What major themes or ideas continue to come up? How are these ideas connected? What seems to be the main point of this section that holds these together? Write it in a sentence.
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#### Personal Manuscript Bible Study

19. Read through the passage quickly
20. Read through the passage looking for an marking:
  - a. Thought units – mark and title paragraphs
  - b. Key words and phrases – repetitions, similarities, contrasts, cause and effects, etc.
  - c. Unusual details in action, time geography and people/relationships (=what, when, where, who); also note connecting words (so, therefore, because, for, but) and verb tenses
21. Check out references and allusions to Old Testament passages (events, people, teaching).
22. Read through for feeling and imagery (put yourself in the situation).
23. What major themes or ideas continue to come up? How are these ideas connected? What seems to be the main point of this section that holds these together? Write it in a sentence.
24. How does the main point to a key idea apply to your life (a truth to thank God for? A sin to avoid or repent of? A promise to trust? A command to obey)? Be specific. Write and pray about it.

#### Personal Manuscript Bible Study

13. Read through the passage quickly
14. Read through the passage looking for an marking:
  - a. Thought units – mark and title paragraphs
  - b. Key words and phrases – repetitions, similarities, contrasts, cause and effects, etc.
  - c. Unusual details in action, time geography and people/relationships (=what, when, where, who); also note connecting words (so, therefore, because, for, but) and verb tenses
15. Check out references and allusions to Old Testament passages (events, people, teaching).
16. Read through for feeling and imagery (put yourself in the situation).
17. What major themes or ideas continue to come up? How are these ideas connected? What seems to be the main point of this section that holds these together? Write it in a sentence.
18. How does the main point to a key idea apply to your life (a truth to thank God for? A sin to avoid or repent of? A promise to trust? A command to obey)? Be specific. Write and pray about it.

## INTERVARSITY CHAPTER FOCUS WEEK

### Learning to Look and See

**There are 16 books of the Bible tucked away in this paragraph. Can you find them?**

I once made some remarks about hidden books in the Bible. It was a lulu—kept some people looking so hard for facts, and to others it was a revelation. Some were in a jam, especially since the books were not capitalized. But the truth finally struck home to numbers of readers. To others it was a real job. We want it to be a most fascinating few moments for you. Yes, there will be some really easy ones to spot. Others might require judges to determine. We will quickly admit it usually takes a minister to find one, but there will be loud lamentations when you see how simple it is. A little old lady says that if she brews tea she can concentrate better. See how well you can compete. Relax now and enjoy yourself, for there really are sixteen in the paragraph.

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## INTERVARSITY CHAPTER FOCUS WEEK

### Learning to Look and See – Answer Key

There are 16 books of the Bible tucked away in this paragraph. Can you find them?

I once made some reMARKs about hidden books in the Bible. It was a luLU—KEpt some people looKING So hard for fACTS, and to others it was a REVELATION. Some were in a JAM, ESpecially since the books were not capitalized. But the tRUTH finally struck home to NUMBERS of readers. To others it was a real JOB. We want it to be A MOSt fascinating few moments for you. YES, THERE will be some really easy ones to spot. Others might require JUDGES to determine. We will quickly admiT IT USually takes a minister to find one, but there will be loud LAMENTATIONS when you see how simple it is. A little old lady says that if sHE BREWS tea she can concentrate better. See how well you can compETE. Relax now and enjoy yourself, for there really are sixteen in the paragraph.

## INTERVARSITY CHAPTER FOCUS WEEK

### Jesus and His Parables

One of the unique and striking aspects of Jesus' life and teaching was his use of parables. The word *parable* literally means "the placing of two things side-by-side for purposes of comparison." Unlike fables, which are make-believe stories that teach a lesson, or allegories, in which every or nearly every detail has symbolic meaning, parables are stories taken from real-life, with a number of points of similarity between the world of the parable and the experiential world of the listener. These connections and their resulting cluster of related biblical truths, contribute to a single argument and conclusion.

Parables, then, illustrate a truth in the spiritual realm by means of a story in the natural realm. They are moral weapons designed to surprise and strike the conscience, provoke serious thought, and evoke a specific response from the hearer. "Depending on the nature of the parable, the response of the listener may be a decision to act in a particular way or to accept a new understanding of the nature of God's way with men in the world" or both (Bailey<sup>1</sup>).

The *Parable of the Soils* (cf.. Mark 4:1-25, Matthew 13:1-23 or Luke 8:1-18) is the first parable recorded in each of the first three gospels and teaches the "secret" for understanding all the other parables: come to Jesus and ask him to explain it; our responsiveness to the truth we hear conditions God's present and future revelation of truth to us. This parable's main point could be summarized as follow: the secret of the kingdom of God (that in the person and work of Jesus, God's reign has been inaugurated in a definitive way) has been given and bears fruit in those who accept and follow God's word when it comes to them. Jesus lives out the parables as he tells them – he is sowing seed! Those who will not respond only get parables (i.e., riddles). Those who listen to the word and act on it get still more. Everything will be revealed, Jesus says. Listen carefully and respond to what you hear or you'll lose even the truth you have received. Only those whose hearts were receptive to Jesus' teaching, and who came to him for an explanation, learned the meaning of his parables. Those whose hearts were hardened and who did not care enough to come and ask, were not given the secret, and even the revelation they had received was lost, because it meant nothing to them. So, while providing opportunity for people to respond and change, parables confirm people in the state they are in. Seekers come to Jesus, gain understanding and then are encouraged to take the next step of growth. The indifferent, however, go away empty-handed, yet satisfied with their choice to do nothing about what they have heard.

Jesus' use of parables is a sign and act both of his mercy and of his judgment toward those who do not heed his message. As an act of mercy, parables do not give more spiritual truth (for which hearers would also be held accountable) to those who are not prepared to act on what they have already heard. As an act of judgment, parables hide (i.e., stop the flow of)

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<sup>1</sup> Kenneth E Bailey, *Poet and Peasant* and *Through Peasant Eyes – A Literary Cultural Approach to the Parables in Luke*, Eerdmans, Grand Rapids, combined edition 1983

## INTERVARSITY CHAPTER FOCUS WEEK

spiritual truth to individuals until they take seriously and act on what God has already shown them.

A parable is not primarily a simple story to make a difficult truth understandable (though it may do that, depending on whether the hearer listens responsively and comes to Jesus for an explanation). For example, the disciples virtually never understood Jesus' parables when he first told them, but (at their best) they came and asked him and he explained the meaning to them. That was how the secret of the kingdom was given to them. "The parables, then, are not stories that illustrate timeless religious truths. They are lessons that Jesus taught in specific contexts to help his hearers understand" and respond to the kingdom he was inaugurating (Hubbard<sup>2</sup>). Therefore, understanding a parable's specific literary and cultural context is essential to understanding its message.

To understand a parable's *cultural* context, we must try to step out of our own time and culture and put ourselves into the shoes of the first century Palestinian Jew. How would *they* have understood and responded to what Jesus was saying in the parable, based on *their* cultural, social and religious position? What would *they* have thought? How would *they* have felt? How would it have clashed with *their* expectations and values?

To discover its *literary* context, it is essential to read carefully what happens in the chapters before and after the parable. Jesus tells his parables in response to specific situation, and often acts them out in real-life, even as he tells them. Failure to take this context seriously often leads to a false interpretation of the parable's central meaning.

Many parables and their immediate context (as with many parts of the Old and New Testament) also have a *step parallel* (A B C A' B' C') or *inverted parallel* (ABC C'B'A') literary structure, which strengthens their impact and aids in their interpretation. The parable of *The Father and the Two Lost Sons* (Luke 15:11-32), for example, illustrates both types:

### ***Inverted parallelism*** (looking chronologically)

- 1 A son is lost – "give me my share"
- 2 Goods wasted in extravagant living
- 3 Everything Lost – "he spent everything – he began to want"
- 4 The Great sin – "feeding pigs for Gentiles"
- 5 Total rejection – "no one gave him anything"
- 6 A change of mind – "he came to himself – I perish here"
- 6' An initial repentance – "make me your servant (I will pay)"
- 5' Total acceptance – "his father ran and kissed him"
- 4' The great repentance – "I'm no more worthy to be called your son"
- 3' Everything gained – robe, ring and his shoes (restoration to sonship)
- 2' Goods used in joyful celebration
- 1' A son is found – "my son was dead and is alive, was lost and is found"

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<sup>2</sup> David A. Hubbard, *Parables Jesus Told*, InterVarsity Press, Downers Grove, 1981

## INTERVARSITY CHAPTER FOCUS WEEK

*Step parallelism* (looking thematically):

The first six stanzas:

- 1 Son's first speech
  - 2 He leaves
    - 3 In need but unrepentant
    - 4 Becomes a pig herder
    - 5 Eats nothing
    - 6 Is dying

The second six stanzas

- 1' Son's second speech
  - 2' He returns
    - 3' In need and truly repentant
    - 4' Becomes and honored son
    - 5' Feeds on fatted calf
    - 6' Is alive

"When a biblical author is using the inversion principal deliberately he often places the climax in the center. Usually he reinforces the climax by relating it specifically to the beginning and end of the structure. Usually there is a 'point of turning' just past the center...so that the second half introduces some crucial development that resolves or completes the first." When such a literary structure is being used its discovery is crucial, because it identifies the climactic center and the turning point, with its shift of emphasis, it clearly marks off the beginning and end of the passage that is meant to be seen as a whole unit, aids understanding by the helping the reader to see what words, phrases or sentences are matched with what others in the structure and helps hearers to later remember the content and meaning of the parable (Bailey, pp. 50; 74-75, 160-161)

Jesus' parables did not have two separate meanings – one for Christians and one for non-Christians. The people whom he addressed them included "sinners," superficial crowds, highly religious Jews and/or his often not very spiritual disciples. The latter two were both "insiders," based on their knowledge and experience, yet were often "outsiders" with regard to their understanding and responsiveness. So, to all who will hear, Jesus has one message: "understand and embrace the goodness of God offered in me, with humility, trust and obedience, and pass it on to others."

We have four options when we receive truth from God, reflecting the four soils of the parable: ignore it, be distracted from it, not trust it, or accept it and receive more. Which soil are you? Which do you want to be? What stands in the way? You cannot change yourself, but God the great Gardener can.

Other Reading:

Joachim Jeremias, *The Parables of Jesus*, Macmillan, New York, 2<sup>nd</sup> revised edition, 1972  
Helmut Thielicke, *The Waiting Father*, Harper and Row

## INTERVARSITY CHAPTER FOCUS WEEK

### Two Quotes on Leprosy

Lord Foul's Bane, Stephen Donaldson

"Unlike leukemia today, or tuberculosis in the last century, leprosy is not, and has never been, a 'poetic' disease, a disease which can be romanticized. Just the reverse. Even societies that hate their sick less than we Americans do, the leper has always been despised and feared – outcast in even by his most-loved ones because of a rare bacillus no one can predict or control. Leprosy is not fatal, and the average patient can look forward to as much as thirty or fifty years of life as a leper...Virtually all societies condemn their lepers to isolation and despair – denounced as criminals and degenerates, as traitors and villains – cast out of the human race because science has failed to unlock the mystery of this affliction. In country after country, culture after culture around the world, the leper has been considered the personification of everything people, privately and communally, fear and abhor." (P. 17)

"The doctor stopped in front of a door like the one to Covenant's cell. He knocked, but did not wait for an answer. He pushed open the door, caught Covenant by the elbow and steered him into the room.

"As he stepped across the threshold, Covenant's nostrils were assaulted by a pungent reek, a smell like that of rotten flesh lying in a latrine. It defied mere carbolic acid and ointments to mask it. It came from the shrunken figure sitting grotesquely on the white bed.

"His hands were swollen stumps, fingerless lumps of pink, sick meat marked by cracks and ulcerations from which a yellow exudation oozed through the mediation. They hung on thin, hooped arms like awkward sticks. And even though his legs were covered by his hospital pajamas, they looked like gnarled wood. Half of one foot was gone, gnawed away, and in the place of the other was nothing but an unhealable wound.

"Then the patient moved his lips to speak, and Covenant looked up at his face. His dull, cataract eyes sat in his face as if they were the center of an eruption. The skin of his cheeks was as white-pink as an albino's; it bulged and poured away from his eyes in waves, runnulets, as if it had been heated to the melting point; and these waves were edged with thick tubercular nodules.

"Kill yourself," he rasped terribly. "Better than this." (p16)

# INTERVARSITY

## CHAPTER FOCUS WEEK

### A Chiastic Structure of the Gospel of Mark

#### A. The Kingdom of God is at hand in the King

- a. The Gospel of Jesus Christ
- b. Isaiah: prepare for Messiah in the wilderness
- c. John the Baptist baptizes sinners
- c' Jesus baptized by John the Baptist
- b' Jesus Messiah prepares in the wilderness
- a' The Gospel of God

#### B. The King comes with authority

- a. Authority over people – calls fishers 2.1-2.9
- b. Authority over demons/not as the scribes
- c. Authority over disease/concern
- d. Prayer - source of King's Authority
- c' Authority over outcast/compassion
- b' Authority over sin/conflict with scribes
- a' Authority over sinners – calls sinners

Hinge. Fasting. religion vs. gospel, old vs. New

#### C. The kingdom's authority clashes with old system

- a. Kingdom doesn't fit old wineskins
- b. Old system seeks to destroy King
- c. King attracts 12 tribes
- c' King appoints 12 new leaders
- b' Old system seeks to destroy King's reputation
- a' New wine/wineskins. doing the will of God key

#### D. The kingdom's secret. Listen and ask then act

- a. Jesus speaks the word in parables
- b. Listen! Have ears to hear
- c. Asking for understanding
- d. The secret for insiders
- e. Parable explained
- d' The secret revealed
- c' Ask! He who has gets more
- b' Listen! More Kingdom parables
- a' Jesus speaks the word in parables summary

#### D' The kingdom's key. Faith unlocks Jesus' power

- a. Disciples in boat. no faith
- b. Demoniac. faith overcomes death
- c. Gentile outcast has faith
- d. Jewish ruler has faith
- c' Jewish outcast has faith
- b' Ruler's daughter. faith overcomes death
- a' Jesus own kin. no faith

#### C' Kingdom leadership clashes with old system

- a. Disciples change people's hearts through Jesus
- b. Herod. leadership leads to death
- c. Crowds follow Good Shepherd
- d. Good Shepherd feeds people
- e. Prayer. source of leading
- d' Disciples don't understand
- c' Crowds clamor for Good Shepherd

#### Manuscript References

##### 1.1-1.27

- 1.1
- 1.2-5
- 1.6-15
- 1.16-21
- 1.21-24
- 1.24-27

##### 2.1-4.28

- 2.9-2.23
- 2.24-3.4
- 3.4-10
- 3.10-22
- 3.23-4.16
- 4.16-28

4.28-5.5

##### 5.5-7.16

- 5.6-5.11
- 5.11-6.3
- 6.3-13
- 6.13-22
- 6.22-7.9
- 7.9-16

##### 7.16-9.17

- 7.16-20
- 7.20-8.2
- 8.2-3
- 8.3-8
- 8.8-23
- 8.23-27
- 8.27-9.2
- 9.2-14
- 9.14-17

##### 9.17-12.30

- 9.17-29
- 10.1-28
- 10.28-11.5
- 11.6-12
- 11.12-29
- 12.1-18
- 12.18-30

##### 13.1-17.14

- 13.1-12
- 13.12-14.13
- 14.13-18
- 14.18-15.11
- 15.11-14
- 15.14-24
- 15.25-16.4

## INTERVARSITY CHAPTER FOCUS WEEK

b' Pharisees. leadership leads to God's word made void	16.4-28
a' Disciples' hearts are hardened watching Jesus	16.28-17.14
Hinge. Syro-Phoenician woman. Gospel to Gentiles	17.14-28
<b>B' King's authority extends to Gentiles, deaf and blind</b>	<b>17.28-20.5</b>
a. Jesus opens ears, tongue of Gentile-confession	17.28-18.11
b. Jesus feeds 4,000 Gentiles loaves and fish	18.11-27
c. Jews reject Jesus' leadership	18.27-19.4
b' Disciples hardened to ministry with Gentiles	19.19-20.5
a' Jesus opens eyes of Gentile. Peter's confession	19.19-20.5
<b>A' The kingdom of God comes with glory and suffering</b>	<b>20.5-21.8</b>
a. Son of Man must suffer	20.5-9
b. Peter rebukes, is rebuked by Son of Man	20.9-12
c. Following Son of Man means losing life to find life	20.12-24
c' Son of Man's glory is revealed. Transfiguration	20.24-21.2
b' Peter speaks, is rebuked by voice of God. "Listen to him"	21.2-14
a' Son of Man must suffer	21.14-16
<hr/>	
<b>A. The suffering King serves—Blind disciples don't</b>	<b>19.20-27.8</b>
a. Jesus heals blind man	19.20-28
b. Peter recognizes Jesus as kingly Messiah	19.28-20.4
c. Jesus must die; Peter rebukes Jesus	20.4-9; 9-12
d. Jesus teaches to give up your life	20.12-24
e. Disciples misunderstand his glory	20.24-21.8
f. Jesus teaches on his death	21.8-18
g. Jesus gives "life" to boy; critiques power	21.18-22.19; 22.19-23.2
h. Children → kingdom	23.2-5
i. Disciples separate – exorcist	23.6-13
j. <b>Warning to flee judgment!</b>	23.13-27
i. Pharisees separate – divorce	23.27-24.13
h. Children → kingdom	24.14-20
g. Jesus critiques wealth; offers life to a man	25.4-22; 24.20-25.4
f. Jesus teaches on his death	25.22-26.2
e. Disciples misunderstand Jesus' glory	26.2-14
d. Jesus teaches to give up your life	26.14-20
c. Jesus must die; disciples rebuke	26.21-28
b. Bartimaeus recognizes Jesus as kingly Messiah	26.22-29
a. Jesus heals blind man	27.1-8
<b>B. The King enters, battles in, teaches in his rejected temple</b>	<b>27.8-32.20</b>
a. Jesus comes humbly to temple in judgment, hailed	27.8-27.27
b. Jesus pronounces judgment on temple, condemns fig tree's fruitlessness	27.27-28.27
aa. Fig tree cursed	28.1-5
bb. Temple cleansed; thieves work destroyed	28.5-10
cc. Jesus teaches in cleansed temple	28.11-13
bb' Crowd astonished, scribes "destroy"	28.13-16
aa' Fig tree withered	28.16-27
c. Jesus' authority contested	29.1-13
d. Parable of the Tenants	29.13-30.2
e. Stone rejected/capstone	30.2-4
d' "Tenants" fight back	30.4-31.8
c' One "tenant" recognizes Jesus' authority	31.9-31.23
b' Jesus teaches again in temple/condemns scribes' fruitlessness	31.24-32.7
a' Widow comes humbly to temple; temple will be destroyed	32.7-20

# INTERVARSITY

## CHAPTER FOCUS WEEK

Hinge. These things: When? What will be the sign?

32.20-24

### B' Take Heed! Temple to be destroyed; Olivet Discourse

### 32.24-35.2

- a. Take heed no one leads you astray (Blepo) 32.24-33.4
- b. Take heed to yourselves (Blepo) 33.4-16
- c. But when you see (you'll know) (Idete) 33.16-34.5
- b' Take heed, I have told you all things (Blepo) 34.5-21
- a' Take heed, watch (you don't know) (Blepo) 34.21-35.2

### A' The King suffers, everyone deserts Him, He rises!

### 35.2-42.28

- a. Jesus anointed/burial in midst of enemies 35.2-23
  - aa. Chief priests, scribes plot to kill Jesus 35.2-6
  - bb. Woman anoints Jesus for burial 35.6-9
  - cc. Why ointment, Jesus wasted? 35.9-12
  - bb' Jesus praises woman's actions 35.12-19
- aa' Judas plots with chief priests to kill Jesus 35.19-23
- b. The Passover Lamb is prepared/prepares disc. 35.23-37.1
  - aa. Disciples prepare for Passover meal with Jesus 35.23-36.5
  - bb. Passover is eaten/one will betray 36.6-14
  - bb' Jesus becomes Passover meal/bread, wine 36.14-22
  - aa' Disciples predicted to fall away from Jesus 36.22-37.1
  - c. Gethsemane. Son of Man is betrayed 37.1-38.9
    - aa. Watch and pray with me 37.1-19
    - bb. Hour has come/Jesus betrayed 37.19-21
    - bb' Judas comes to betray him 37.21-38.6
  - aa' All forsake Jesus 38.6-9
  - d. Son of Man revealed/tried/denied 38.9-39.18
    - aa. Jesus led to high priest's house 38.9-11
    - bb. Peter warms himself nearby 38.11-13
    - cc. False witness against him 38.13-20
    - dd. High priest asks Jesus 38.21-25
    - ee. Jesus reveals himself/Son of Man 38.25-27
    - dd' High Priest condemns Jesus 38.27-39.2
    - cc' False witnesses strike Jesus 39.2-4
    - bb' Peter accused by High priests maid 39.4-7
    - aa' Peter denies Jesus 3x in high priest's house 39.7-18
  - c' Pilate's house. Son of Man betrayed by scribes, crowd, Pilate 39.18-40.22
    - aa. Are you King of the Jews? 39.18-26
    - bb. Do you want me to release King of Jews? 39.26-40.10
    - bb' Crowd says crucify him 40.10-14
    - aa' Hail King of the Jews! 40.14-22
- b' Jesus Lamb of God crucified as King of Jews 40.22-41.28
  - aa. Soldiers gamble for his clothes 40.22-41.1
  - bb. The third hour/derided, mocked, reviled 41.1-12
  - cc. The sixth hour/darkness 41.12-13
  - bb' The ninth hour/curtain torn in two/forsaken by God? 41.13-22
  - aa' Centurion, women look on and worship 41.22-28
- a' Jesus to be anointed/but not there: He is Risen! 42.1-28
  - aa. Joseph takes courage; goes and speaks to get Jesus 42.1-5
  - bb. Dead body given to Joseph 42.5-8
  - cc. Body laid in a tomb; tomb sealed 42.8-13
  - dd. They go to anoint him 42.13-18
  - cc' Tomb open – Jesus not there! 42.18-19
  - bb' Risen Jesus will meet disciples in Galilee 42.19-26
  - aa' Women are afraid; flee and are silent about Jesus 42.26-28

First draft by Randy Bare in *Mark* 1 (5/82); revised and expanded by Fred Bailey (5/02)



## INTERVARSITY CHAPTER FOCUS WEEK

### Mark 1 Retreat of Silence Guide

*Welcome. Below is a guided retreat of silence. The guide will help you spend time with God and prepare for your week. There are suggested times for each exercise. Don't feel bound by it. God may be inviting you into other ways of meeting with him and processing things in your heart. If so, feel free to put aside this guide. The goal of your time is simply to be with Jesus with all of who you are.*

#### **Arrive** 30 minutes

Take some time to arrive. We are usually very scattered after finals and in different places. Our thoughts and emotions are scattered. Take some time to breathe deeply and simply sit before God. Bring your mind and heart into his presence fully. The Lord loves you and is inviting you into relationship with himself. Be with him and allow him to show you his love. Enjoy this as long as you need.

#### **Process** 45 minutes

We think of distractions as something that leads us away from God. However, distraction can be things that our soul is preoccupied with. Allow your thoughts and emotions to surface. Write down incidents that come to mind. Next to them write down any emotions you are feeling. Don't judge or analyze each incident. Simply write them down. At the end of this time, hand over this list to Jesus. Allow him to cover you with his peace. What is God saying to you?

#### **Read** 45 minutes

Read through your Mark 1 Manuscript Page 1. We will be using a process called inductive Bible study. You may be familiar with this on campus. Below are a few methods we will use in the first step called observation.

1. Break page 1 into logical paragraphs
2. Observe the text (make marks in your manuscript)
  - a. Make a list of people (who), places (where), time (when), situation (what) and
  - b. Connections or "Laws of Composition": repeated words, contrasts, cause and effect, climax, general ideas becoming specific, specific ideas becoming general, metaphors
3. Imagine yourself in the scene in Mark 1: What do you see, taste, smell? Overall impressions.
4. What questions would you like to write down in your manuscript of page 1?

#### **Pray** 30 minutes

What might God be drawing you to? What is he saying to you? Are there any major themes that stand out to you? What would you like Jesus to do for you this week? Ask him. Close with the Lord's Prayer. Spend time as you need.

*Blessed Lord, who caused all Holy Scripture to be written for our learning, grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.*

-Proper 28, Book of Common Prayer

## INTERVARSITY CHAPTER FOCUS WEEK

### Mark 1 Daily Personal Worship Guide

**INVOCATION.** Almighty God, you who calls me to prayer, and who offers yourself to all who seek your face, pour out your Holy Spirit upon me today and deliver me from coldness of heart, a wandering mind, and wrongful desire. By the power of your Spirit, place within me steadfast love and devotion, so that today I may worship and serve you with all my life; through Jesus Christ my Lord. Amen.

**REFLECTION.** Silent and written

**Monday:** Read Isaiah 40:1-9. Reflect on pages 1, 2, and 3 of the manuscript, particularly 1.26. What difference should it make that the Kingdom of God is at hand? How might God want His Kingdom to break into your world this week? How should you respond to the call to repent and believe? What repentance and faith issues confront you? Read 4.28-7.14

**Tuesday:** Read Isaiah 61:1-3. Reflect on pages 3 to 6.3. Who do you identify with most in the interactions (the four friends, Pharisees and Scribes, etc.)? Where is your heart now and in which direction is it headed? How is this state of your heart influencing your view of and response to others, to Jesus? In light of Jesus, how will you respond to the condition of your heart?

**Wednesday:** Read Psalm 1. Reflect on pages 7-9.17. What issues are raised for you in this section? What are the questions or circumstances that you have to bring to Jesus? Spend some time talking with him about these, asking him to give you the eyes of faith to see them as he does.

**Thursday:** Read Psalm 23. Reflect on pages 13.1-16.3. What affect does your leadership and influence have? Where do you need to trust in Jesus' shepherding care?

"Be still, my soul, thy God doth undertake  
To guide the future as He has the past.  
Thy hope, and confidence let nothing shake;  
All now mysterious shall be bright at last.  
Be still, my soul, the waves and winds still know  
His voice who ruled them while He dwelt below."

**PRAYERS.** Adoration, confession, thanksgiving, intercession. 1) for yourself, 2) for others, 3) for Mark 1, and 4) for your chapter and Chapter FOCUS Week

**HYMN 125 (Hymns II)**

**BENEDICTION.** Be held in the center of God's will today, and know the joy, freedom and power of walking by faith and in faithfulness. Amen.