

# Mark 2

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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 2 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

January 2017

# Track Overview

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## **Purpose Statement**

The purpose of Mark 2 is to foster student's interaction with and transformation by the Lord Jesus through Manuscript Bible Study. As students encounter Jesus through scripture and continue to hone their inductive Bible Study skills they will be confronted with the cost of following Jesus, wrestle with why Jesus came and what he calls us to, and will be left with the question "How will I respond to the good news of the risen Jesus?" No matter how students are coming in 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 2**

This track is a "Manuscript Bible Study" track and a continuation of Mark 1. 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 continue to develop their skills in the inductive Bible study method. 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**

Want to keep meeting Jesus the Christ in the Gospel of Mark and see what it means to live, lead and experience the redemption of God's Kingdom through Jesus? Then Mark 2 is for you! Walk with Jesus and his disciples during the last season of Jesus' earthly life and ministry. Hear the calls to follow Jesus and none other. Take a first row seat to the betrayal, arrest, suffering and new life of Jesus' Passion Week. Dig in and wrestle; you, your understanding of Scripture, and your ministry in this world will never be the same.

## **Learning Outcomes**

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

1. Refresh their skills and apply the OIA method to their own personal Bible study
2. Describe how they encountered God through scripture
3. Students will understand why Jesus came and what he calls us to.
4. Students will grapple with what it looks like to take up our crosses to follow Jesus.
5. They will answer the question – what will I do with Jesus and his message – and have a chance to respond in faith to be one who proclaims the gospel.
6. Experience & identify creative methods to engage with and help other to engage with scripture

### 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?

**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?

## **Preparation Timeline & Details**

### **1 Month Prior**

#### **Track PD:**

1. Read through the Mark Manual and familiarize yourself with the flow and arc of the track.
2. Email your APD/staff team to get teaching preferences and info on their experiences teaching and leading (see next page for using APDs/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

#### **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.

## Using APD's in Mark 2

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 2 before, they may share the leadership of some sessions. If the APD does not have any prior Mark 2 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*. It is important that they 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 2 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 the material before. The PD and 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 on. Careful timing and 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 survey, to the Mark Track Dean whether they think the APD is ready to teach 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 competence.

### **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. A list of contents for your track box is 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. Pastor 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.

### **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.

## Sample Mark 2 Participant Registration Letter

Dear MARK 2 Participant at InterVarsity's Chapter FOCUS Week!

We're excited that you're coming to study the second 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 2 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 the gospel comprehensively and why it really is "good news" for all who believe.
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 and moved to follow Jesus wherever he leads.
3. You'll be deepening your understanding and practice of the inductive study method. What you learn about it will help you both in other personal Bible study and in leading and teaching others in the scriptures.

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're familiar with InterVarsity training camps and conferences, you'll know you often get a pre-course. Your assignment for MARK 2 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

### Notes on Teaching and Timing

1. If you would like to bring any extra handouts other than what are included in the student packet/booklet, please make copies beforehand and bring them to camp. It is both cheaper and more convenient.
2. A ROS is included with the student handouts. Suggestions for DQTs are also included, but you are not required to use them. Many Mark teachers find that there is enough content throughout the week that they do not want to add any additional content and thus, use the DQTs for application of the material that has already been covered. You are free to choose whether or not you would like to use the suggested DQT in the student handouts.
3. 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 makes students a bit more dependent on the leaders than they could be otherwise and in some ways limits their learning to do good Bible study. 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 do come up but are 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. I often explain to students that a commentary is another voice in the conversation. They are written by men and women and I don't always agree with everything I read in them. I use them *after* I have already done my study to consult with as part of my community.
7. The timing of the schedule is approximate. Its greatest value is to let you know if you're getting ahead or behind. The only hard checkpoint is that you will be through the end of the manuscript 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.  
There are two basic choices in teaching Mark 2. This manual follows a schedule of a slightly faster pace in the beginning, but a relaxed pace starting from the preparation of Christ by the woman who anoints him (Wed morning) to the cross (Thursday morning and afternoon). This leaves more reflection and response time at the end so students can be at the foot of the cross.
  - a. If you are an experienced Mark teacher and have timed things a bit differently in the past with a fairly medium pace throughout, closing with the cross and resurrection on Thursday afternoon, you are free to continue to do so and will have to adjust your timing accordingly. Offering two different schedules and session notes is beyond the scope of this manual.
- 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. It is less common that there are seekers in the Mark 2 track, but it does happen! It is helpful in the all staff meeting to ask chapter staff if there are known seekers in the track and where they are on their spiritual journey. This will be helpful as you teach.
- 13. 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 2 Session Notes

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**Page 19.28-22.19 – Sunday 4:00-6:15**

## **Overview of Session**

1. Introduce the week and give an orientation
2. Give session goals for the track/week
3. Review Mark 1 and provide an overview of Mark 2
4. Study pages 19.28-22.19

## **Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
	Initiated	
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Encounter God in scripture, understand why Jesus came
Human Slideshow (optional)	Active Experimentation	Creative scripture engagement
Making/Reviewing Charts	Abstract Conceptualization/ Reflective Observation	Refresh OIA skills, creative scripture engagement

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### Outline for Session 1

Time: 135 total minutes	Topic	Teacher
15 minutes Start: 4:00 End:	Welcome & Introductions	
15-20 minutes Start: End:	Mark 1 Review	
15 minutes Start: End:	Individual Work – Overview 19.28-27.8	
10-15 minutes Start: End:	Group Discussion – Comparing Mark 1 & 2	
5-10 minutes Start: End:	Orientation to Mark 2	
15 minutes Start: End:	Individual study of 19.28-22.19	
5 minutes Start: End:	Small group sharing	
15 minutes Start: End:	Large group collect observations & questions	
5-10 minutes Start: End:	Small group discussion	
20-25 minutes Start: End:	Large group discussion	
5-10 minutes: Start: End: 6:15	Summary and Application	

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### List of OT Passages:

OT passages are listed throughout the interpretation questions as they come up. However, included right after the outline of each session is a list of the references for ease in writing on a flip chart or in PowerPoint (they are also listed in the available supplemental PowerPoint).

#### *Son of Man must Suffer*

Isaiah 42:13-23

Isaiah 50:4-11

Isaiah 53:3

#### *Crucifixion*

Deut. 21:22-23 – cursed is anyone hanging on a tree

Psalms 22 – description of crucifixion

Hosea 6:1-2 – after the 3<sup>rd</sup> day God will restore us

Daniel 7:13-14 – Son of man

#### *Transfiguration*

Exodus 24:15-17 – God comes to Moses in a cloud on the mountain

Malachi 3:1-2 – messenger preparing the way,

Malachi 4:4-6

1 Kings 19:11-13 – God meets Elijah in a gentle whisper on the mountain

### 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. Introduce yourself, (birth order/favorite dessert/favorite book/etc), make name cards, share favorite Mark 1 moment
3. Overview of schedule & make sure everyone has manuscript.
4. Optional: Share goals for the week, if desired. Examples can be found in the chart below:

1 Fresh eyes for Jesus and his passion
2 Encountering Jesus in scripture – freshly
3 Deeper understanding of what Jesus did for us – his death and resurrection
4 Openness to learn from God and his Word
5 Practical help with understanding and acting in an upside-down Kingdom
6 Continue to grow in Bible study skills for a lifetime of growth and service
7 To begin to understand and apply a whole gospel

5. Pray

### Mark 1 Review

(20 minutes)

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1. You have freedom in how you want to review Mark 1 content. Some teachers like to use a creative idea such as *human slideshow: in two groups, come up with a human slideshow or 7 frozen scenes from Mark 1. Present to the group.* The downside to it being that it will likely take a solid half hour to forty-five minutes that may be necessary for Mark 2 content. Another idea: *Mark teacher draws out (or has someone else draw out in advance) a comic strip that is then uploaded to PowerPoint and projected showing different major scenes from Mark 1 to review.* Finally, reviewing the following chart might be the most efficient way to review. You could, perhaps, ask for students to list a few major themes they remember from Mark 1 on top of the highlights they already shared and then lead them to the chart:

Outline of Mark 1	
1.1-1.27	Preparing for the King
2.1-4.28	The King exercises his authority
4.28-7.16	Questioning the King's authority
7.16-9.17	Listen & Act: The Secret of the Kingdom
9.17-12.28	Fear & Faith
13.1-16.4	The Shepherd King Gathers Israel
16.4-17.14	Human Tradition v God's commands: Two Kingdoms in Conflict
17.14-18.28	The Shepherd King Gathers the Nations & Kingdom Leadership
18.28-20.5	The King Revealed: You are the Christ

2. Ask: Why did you come back for Mark 2?
3. Remind students that Mark 1 was all about WHO Jesus is...his identity...and where he came from and now we are going to be turning to the WHY Jesus came and WHAT he is calling us to.

### Individual Work – Overview 19.28-27.8

(15 minutes)

Read (not study) 19.28-27.8 for overall structure and observations. Suggest that they consider how this is different than Mark 1 and let them know we will be comparing Mark 1 & Mark 2.

Note: This section is the first of three Arcs in Mark 2. It repeatedly shows that a) Jesus' attempts to communicate his sacrificial death and to call his followers to join him in it, and b) their failure to embrace it, resulting in harm to their relationships to God and others.

### Group discussion comparing Mark 1 & 2 (15 minutes)

Discuss whole section briefly – the temptation will be to take too much time, keep it short

1. What do you see

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2. What is the same between Mark 1 & Mark 2 (continuity)? What is different (discontinuity)? Why the radical changes (death is explicit; call to radical reversals; disciples' poor responses)?
3. Have a chart prepared, if desired, to show the differences (the following is not comprehensive):

Mark 1 (1.1-19.27)	Mark 2 (19.28-27.8)
Who is he?	What does he want?
Messianic secret – don't tell...	...until!
Amazed at miraculous actions	Amazed at radical sayings
Parables	More straightforward teaching
Are you willing to ask	Are you willing to suffer
Public focus (crowds)	Private focus (disciples)
Location wandering everywhere	Location proceeds toward Jerusalem
His death veiled	His death plain
Authority	Servanthood (upside-down Kingdom values)
Action narratives	Dialogue & teaching scenes, less action
Excitement	Heavy
Jesus does miracles	Jesus' disciples do miracles
Jesus more patient of the crowds	Jesus more irritable
John the Baptist announces Jesus	Jesus announces death

### Orientation to Mark 2

(5-10 minutes)

1. Think of this past year as the intermission, we are coming back now to get the second part of Mark. It is great to come and finish, it is an act of faith.
2. What would make this week go well?
  - a. Arriving on time
  - b. Resting well
  - c. Bringing your materials
  - d. Participating!
3. Before jumping in, it is important to review a couple quick notes about inductive manuscript study.
  - a. What will we be using this week? Our manuscript, colored pencils (please "mark up" your manuscript!), New Bible Dictionary, maps, the Old Testament and the community we have here this week
  - b. What we won't be using: study Bibles, other gospels, prior knowledge
  - c. Commentaries: are another voice in the conversation. We use them minimally and do not rely on them to do the work for us. We only consult commentaries AFTER we having come to our own rough conclusion as an addition to the community of voices here

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- d. 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.
- e. Review OIA
  - i. Observation (what does the text say?), Interpretation (what does the text mean?), Application (what does it mean for me/us?)
  - ii. Point out the Laws of Composition page in their handouts, remind them of the “newspaper questions” (who, what, when, where...), as well as the Inductive study bookmark as resources to help this week.

Individual Study 19.28-22.19 (15 minutes)

Small group sharing (5 minutes)

Large group collect observations and questions (15 minutes)

Small group discussion (5-10 minutes)

Large group discussion of questions (20-25 minutes)

Note: It is likely that you will *not* be able to touch on every question here – time will not permit it. If students covered most of page 20 in Mark 1, you will be able to move through that page more quickly. Be sure to highlight the most important questions to get to the heart of the passage.

1. **Why the sudden explicitness regarding Jesus’ death?**
  - a. As they have begun to see *who* he is, Jesus is now able to begin explaining to his inner circle what he’s come to do.
    - i. Scripture: son of man must suffer: [Isaiah 42:13-23](#), [Isaiah 50:4-11](#), [Isaiah 53:3](#)
2. **Why does Jesus see and rebuke?**
  - a. What if Jesus had followed Peter instead of directing Peter to follow him? What might happen if Jesus did what you want right now, rather than insisting that you do what he wants? Jesus saw his disciples as he responded to Peter. Had he listened to Peter, they too, with Jesus and all the world, would have lost their lives. God’s plan for salvation would have been ruined. Satan would have won. Everything was hanging in the balance, there was so much at stake. Peter’s idea is not one to which a polite response was even possible!
3. **What would they have understood by “take up your cross”?**
  - a. They would have pictured the shameful and horrific public Roman execution.

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- i. Scriptures: Deut. 21:22-23 – cursed is anyone hanging on a tree, Psalm 22 – description of crucifixion, Hosea 6:1-2 – after the 3<sup>rd</sup> day God will restore us
- 4. **Why does Jesus call this generation adulterous?**
  - a. Choosing the side of man over the side of God. Adultery is sleeping in two beds. Jesus calls their [this generation's] hearts adulterous – you are either on the side of God or on the side of man.
    - i. Scripture: son of man: Daniel 7:13-14
- 5. **When and what is “the Kingdom of God coming with power”?**
  - a. It could be several things: every time God acts decisively in the world, Jesus death on the cross(!), his resurrection, his ascension, his return. But according to Peter in 2 Peter 1:16-19, Jesus may be primarily referring to the transfiguration which happens eight days later, and that some of them experience.
- 6. **Why does the transfiguration immediately follow Jesus’ prediction of death?**
  - a. Given the hard road Jesus anticipates and calls them to – and which they’re not “getting,” he wants to convince and encourage the with an experience of his power and glory
- 7. **Why are these three (Peter, James & John) admitted to the transfiguration? What is Jesus trying to communicate through the transfiguration? Why Moses & Elijah?**
  - a. They were his “inner circle,” the closest three disciples
  - b. This is the Kingdom of God coming in power
  - c. Moses, Elijah & Jesus:
    - i. All three met God personally on a mountain
    - ii. Moses is the giver of the law & was taken alone up a mountain and buried personally by God
    - iii. Elijah is the greatest oral prophet (his name means “Jehovah (or YHWH) is God”) and was taken to heaven alive
    - iv. If God is uniquely great among them, that’s a powerful witness to his followers. Jesus is not only being added to the list of Moses and Elijah, he is being placed above them. It is being said – you listened to Moses and Elijah, now listen to Jesus. This is the revelation of the law; this is my son. It is the fulfillment of OT prophecy. Similarities back to pg 1 of Mark with baptism (optional chart below if time permits):

Baptism	Transfiguration
1 <sup>st</sup> leg – journey to wilderness & his ministry; baptism into water sends him into ministry	2nd leg – journey to Jerusalem; baptism of glory sends him to his death
River	Mountain
This is my Son – well pleased	This is my beloved Son – “listen to him”

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Spoken to Jesus	Spoken to Peter, James & John
Public	Private
Spirit descends like dove	Cloud descends
John	Elijah & Moses
Kingdom of God is near	Kingdom of God comes with power

1. Scriptures: Exodus 24:15-17 – God comes to Moses in a cloud on the mountain, Malachi 3:1-2 – messenger preparing the way, way of his coming, launderer's soap, Malachi 4:4-6 – “remember the law I gave my servant Moses at Mt Horeb...I will send the prophet Elijah to turn the hearts of parents & children to each other,” 1 Kings 19:11-13 – God meets Elijah in a gentle whisper on the mountain

### 8. What is Peter's response to what is happening?

- a. “Let's make three booths.”
  - i. Why does he say this?
    1. Typical Peter, he doesn't know what to say, so he says something
    2. In saying this, however, he is making the three of them equal – Moses, Elijah and Jesus
      - a. In response, God points out his Son as if to say “that's enough Peter, we've heard enough from you!”
    3. What are the booths? “Let's stay up here?” That isn't an option.

### 9. What is the relationship between Elijah, John the Baptist and the Son of man?

- a. Elijah must come before the Son of man – Jesus says that he's already come, which is John the Baptist.
  - i. In Mt 11:12-14 Jesus says John the Baptist is Elijah “if you can accept it,” but in John 1:19 John the Baptist says he's not. So, when Jesus says that “John has come,” he's probably saying that John came in the spirit of Elijah (cf. page 1 – he wore Elijah's trademark clothing and ate his trademark food...you could make a comparison chart ;-) to fulfill his OT prophesied role of preparing for the LORD (Yahweh)
  - ii. John the Baptist gets persecuted by a wicked woman and weak king, same thing that happened to Elijah (1 Kings 19:1-3). In a sense, Jezebel's threat to kill Elijah is prophetically fulfilled in Herodias' successful plot to kill John the Baptist

### 10. Why does Jesus talk about the Son of man suffering and rising from the dead?

- a. He's still trying to get them to see how his identity as the Son of God, the LORD Yahweh's Messiah means that he'll suffer and die as well as rise from death. He's trying to get them to move beyond their defenses and superficial informational

discussion to face the reality of his pending death and resurrection and follow him in it.

**11. Who is the “faithless generation”?**

- a. The disciples are the faithless generation: they don’t see who Jesus is and they don’t pray, so they have no conviction or power to do right. Elsewhere he refers to outsiders as an “evil and adulterous generation.” His followers aren’t this; they are just faithless, as manifested by the fact that they have no power to liberate because they don’t pray.
- b. **How is 22.18 and answer to their question in 22.17?**
  - i. If they would have been looking to God for their power (by praying) instead of to themselves, they’d have been able to do it.

**12. What is significant about the imagery of the healing?**

- a. Convulsing him = suffer, like a corpse = killed, lifted him up = rise from the dead. The imagery is the prediction of Jesus’ death and resurrection – he gives them a visual experience to illustrate what will happen. They thought the boy was dead, but in fact, he lived.
  - i. The demon’s purpose was to destroy the boy (22.5). It convulses him and seemingly kills him. The onlookers think that the demon has won. But in fact the opposite happened. Jesus conquered the powers of Satan though for a short while it looked bad. The same is true with Jesus. Satan would like nothing better than to destroy Jesus (6.3) using the religious establishment as tools. When it looks like Satan has won – after Jesus’ death, actually the opposite is true. Jesus is raised up in a demonstration of the victory of God over Satan.

**13. What is the relationship between faith and prayer?**

- a. Faith in God means, among other things, asking God for what we need (the boy’s father – “I believe; help my unbelief” – and thanking God for what we have.
  - i. This man asked for help in even believing that Jesus could heal his son. This is a great prayer and Jesus loves to answer it!
- b. **Between prayer and power?**
  - i. Spiritual enemies of God and us are more powerful than we. If we don’t pray we should have no expectation of consistently overcoming them. So we MUST pray!
  - ii. The disciples had been successful at healing and casting out demons the first time out. They were sent out heavily dependent on God and could not forget it. Now they’ve forgotten their dependence and perhaps were trusting in their own techniques. They can never get beyond trusting in God. Jesus calls them to prayer.

**14. How do these three sections fit together (son of man must suffer, transfiguration, exorcism)?**

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- a. It highlights how unbelief in Jesus and in the reality and power of his death and resurrection affects our relationship with God. Through Jesus' revelation at the transfiguration and his probing questions, he tries to help them understand, but their "faithlessness" and their fear for their own losses (since they don't understand the resurrection they can't bear to consider the Jesus is also the suffering servant...they, and we, tend to only want King Jesus, so as to be painlessly victorious with him, but we must keep them together!), keep them from seeing him and his good purposes for them.
- b. The command to listen! The center of the transfiguration passage is 21:7: "This is my beloved son, listen to him." Everything leads up to it at the top of the mountain and everything leads away from it as they come down.
  - i. How do we listen? A man once shared a simple suggestion – he said that daily, as he prays, he tried to remember to stop and take a moment to say, "Lord, what do you want to say to me today?" And then he pauses for a moment of silence. Not just asking or praising, but stopping to listen.

### Summary & Application (5-10 minutes)

1. "This kind can come out only through prayer." We all suffer from a human tendency to rely on technique, not prayer. The first time I led a Bible study I had to rely on God, but the 20<sup>th</sup> time, I could do it with my eyes closed (Beware, experienced Mark study teachers!). We must remember that it is not our skill that heals people, changes lives, but God's power accessed through total dependence on him.
  - a. How are you, or are you not, depending on Jesus? What does your prayer life reveal about your faith? How will you address this?
  - b. What does your campus fellowship's prayer life reveal about your corporate faith? How will you address this?
2. When Jesus intervenes in a hopeless situation, sometimes things will get worse before they get better. We need to be prepared to see a death come before we will see the resurrection power of Jesus at work.
  - a. In what areas do we want to see God's healing? (Examples: we may need to give up idolatrous plans or unhealthy relationships in order to see God work to bring new hope or new life. The "death" in the short-term will be painful, but the resurrection life will be much richer)
3. What does it mean to follow Jesus? To follow him into his death. What is an area of life where I want the glory without the suffering?

**Page 22.19-24.20 – Sunday 7:45-9:15PM**

### Overview of Session

1. Study pages 22.19-22.20
2. Review OIA method and address gaps in understanding/growth edges
3. This section concentrates on greatness and ruthlessly dealing with it (and sin in general).  
This is a good preaching point to nail home. Often our students like to land on the love aspect of God and fail to grapple with the holy and just aspects of his character that demand we deal with our sin. This may be uncomfortable for some students but encourage them to press in to confession and dealing resolutely with the sin in their lives. This could spill over into tomorrow morning's session and quiet time.

### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Upfront Teaching	Initiated	
Abstract Conceptualization	Encounter God in scripture	
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Concrete Experience	Encounter God in scripture, refresh OIA skills, understand why Jesus came	
Small & Large Group Discussion	Reflective Observation	Grapple with following Jesus, creative scripture engagement
Song for response time (optional)	Concrete experience/Active Experiment/Reflective Observation	Grapple with following Jesus, Encounter God in scripture, Creative scripture engagement, respond in faith
Journal & mustard seed exchange response (optional)	Active Experimentation	Creative scripture engagement, Grapple with following Jesus, respond in faith
Glass smashing response (optional)		

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## CHAPTER FOCUS WEEK

### Outline for Session 2

Time: 90 total minutes	Topic	Teacher
5 minutes Start: 7:45 End:	Welcome & Feedback	
15 minutes Start: End:	Individual study of 22.19-24.20	
10 minutes Start: End:	Small group discussion of observations	
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 of questions	
10 minutes Start: End:9:15	Summary and Application	

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## CHAPTER FOCUS WEEK

### List of OT Passages:

Proverbs 6:16-19 – one who does wicked with eyes, tongue, hands, feet will be destroyed

2 Chronicles 28:3-4 & 33:6 – child sacrifice in valley of Himnon=Gehenna; hurt little ones

Isaiah 66:15-16 & 66:24 – God's judgement with fire/worm and fire

Exodus 21:23-24 – life for life, eye for eye, etc

Numbers 31:22-23 – passing through the fire to be made clean

*Divorce*

Deut 24:1-4

Malachi 2:13-16

Deut 22:19

### Welcome & Feedback

(5 minutes)

*Idea: Have students stand and pray the Lord's Prayer together to begin the time*

1. Give feedback on what they did well before dinner
2. Offer any reminders needed about the OIA method (remember that we are making observations first *before* going to interpretation)
3. Remind that structure reveals meaning; each part is strategically placed by Mark. Ask, is there a logic to how things are placed?

### Observe

Individual Study of 22.19-24.20 (15 minutes)

Small group discussion of observations (10 minutes)

Large group collect observations and questions (10 minutes)

Small group discussion of questions (10 minutes)

### Interpret

Large group discussion of questions (30 minutes)

1. What don't they understand (22.23-22.24)?
  - a. They don't see the implications of Jesus being the Christ – that the Christ must suffer for their salvation and for his glorification. Thus, the hardness of their heart, they pursue self-protection and self-glorification, rather than going Jesus' way of service to the most lowly. This is Jesus' second prediction of his death and resurrection.
  - b. Why are they afraid to ask?
    - i. Having already resisted and rebuked Jesus' words and way, they assume that what he will say will be unacceptable to them, because it will require dying to themselves and their own means of self-preservation and self-advancement

2. Why are they arguing about who is the greatest?
  - a. The 9 (without Peter, James & John) had just been unable to cast out a demon. Perhaps P, J&J thought that things would have been different had they been there.
  - b. Perhaps they were thinking about a successor to Jesus with all the suffering and death talk
  - c. They are still caught up in the power/victory framework for the Kingdom of God
    - i. **So what does Jesus do?**
      1. He teaches on true greatness. Then he puts a child in their midst and teaches them to receive children
        - a. **What does it mean to receive a child?**
          - i. Serving, accepting the lowest in society, the ones without rank or prestige
          - ii. Welcoming a child equals welcoming Jesus. He identifies himself with a child.
          - iii. The disciples have failed to understand that Jesus is a servant, the lowest, the last, which is why he is also the King, the greatest and first. Again, he tried to give them a different picture of the Christ.
3. How do the disciples and Jesus view the man who was casting out demons differently?
  - a. Disciples: They just had trouble casting out a demon, jealous? Hungry for greatness? "because he was not following US." Hmm... Their thought process – they may not know which of the 12 is the greatest, but they know *which 12* are the greatest...
  - b. Jesus: "Don't forbid him." "He's on our side."
    - i. Jesus took a child in his arms saying "whoever receives..." and right then John tells a story of when they did NOT receive the man casting out demons, an untrained man; and Jesus is saying that they should have received the man, welcomed him like a child.
    - ii. The disciples excluded, but Jesus wanted them to include, welcome. It's all about inclusion in the KOG. Receiving the little one is sacramental somehow, receiving Christ.
    - iii. It's not about the mighty work. It's about having faith and doing something. This man is for us, and he will get his reward.
4. "It is better" section on millstones, limbs, and fire...what does it mean? What is Jesus saying?
  - a. Scriptures: Proverbs 6:16-19 – one who does wicked with eyes, tongue, hands, feet will be destroyed, 2 Chronicles 28:3-4 & 33:6 – child sacrifice in valley of Himnon=Gehenna; hurt little ones, Isaiah 66:15-16 & 66:24 – God's judgement

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with fire/worm and fire, Exodus 21:23-24 – life for life, eye for eye, etc, Numbers 31:22-23 – passing through the fire to be made clean

- b. **Millstone:** Jesus' statement about the millstone is for the disciples; Jesus is upset that the disciples stopped a man who was bringing freedom in his name.
  - c. **Limbs:** The hand/foot/eye represent even things that are important/useful to you. If they cause you to sin, have no patience with them. Cut them off and throw them away. Like death before resurrection things look worse before they get better. This is a painful process!
    - i. Image of someone with a disability. Helplessness and dependency on others is the better condition. You'll look bad, it's public, dealing with your greatness issues. OR, you can hide it, not deal with your greatness issues, look good and go to hell.
  - d. **Fire:** Choices are hell or going through the refining fire (where things are cut off). You get to choose your fire – the refining fire now or the fire of hell later. Greatness issues are serious.
    - i. **Note:** The Valley of Hinnom in Isaiah 66 is also known as Gehenna. It is the place outside the city of Jerusalem where some of the kings of Judah would have sacrificed their children by fire. This place became the Jewish and Christian analogue for hell. Some rabbi's/scholars have made the claim that it became a dump of perpetual fires to consume the filth and cadavers thrown into it, however it is not proven and there is little to no archeological or literary evidence to support it. Nonetheless, we have a picture of this fire of hell outside of Jerusalem, a place of death v. the refining fire in the temple of Jerusalem.
  - e. **The bottom line:** Jesus is saying "Take sin seriously!!" Don't cause others to sin, don't accept it in yourself. He urges us not to be patient with sin. Our response to ridding ourselves of sin should be violent, urgent, drastic, irreversible and public. In contrast to how we often view sin – with patience, superficiality, cosmetic changes, temporary, private
5. **Why does Mark include this divorce conversation right here? How does it fit?**
- a. **Context:** Hillel (famous Jewish leader and one of the most important figures in Jewish history, lived 110 BCE to 10 CE) school of thought said if the woman does anything you don't like, you can divorce. Shammai (Jewish scholar of the 1<sup>st</sup> century) said man can only divorce for marital unfaithfulness. But in either case, only the man can divorce. And, an unfaithful man is sinning against the woman's husband (but never against his wife) – double standard. But Jesus makes the point that both women AND men can commit adultery. And all this is happening in light of the popular divorce – Herod and Herodias; they are trying to trap Jesus.

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- b. Scripture: Deut 24:1-4 – laws concerning divorce, Malachi 2:13-16 – Moses' command, Deut 22:19 – on the protection of women
  - c. Divorce is an institutionalized form of cutting people off. Moses allowed it and Jesus redefines it.
  - d. **What's the real issue here?**
    - i. Moses v Jesus
    - ii. They figured that Jesus might respond in a way that they could then use against him.
    - iii. John the Baptist lost his head over this question – it is a politicized issue
    - iv. Jesus points to the intent of the law – Moses allowed, but God intended for something different.
    - v. The commandment was written to protect women. The wife, apart from her husband, had no rights or economic protections. The certificate allowed her to remarry.
  - e. Divorce ought never to happen and when it does, it's the result of someone's hardness of heart. Jesus also adds a new element and with it a radical statement of equality – before, only women could be found guilty of adultery; now both are responsible. God intended that the two would become one flesh, not divided by anyone – not the husband, the Pharisees or even Moses – causing believing little ones to stumble (the most likely to be hurt by divorce are children...thus divorce is a sin against children) separating God and people.
    - i. The law is given to teach us the heart of God and what's right and to keep us from sinning more, but the law cannot make us good. Hardness of heart resulted in the law needing to be given to begin with. The Pharisees manipulated the Law's clear meaning and the intent behind it to allow for selfish action, resulting in great harm of others.
- 6. This section ends by cycling back to children. Why?**
- a. The disciples were thinking these needy, unimportant children were beneath Jesus. But Jesus is indignant and says that they must receive the KOG like a child.
    - i. **What does that mean?**
      - 1. Needy, without a resume, skills or talents. We must come to Jesus needed and not able, empty-handed without a full set of skills, dependent on him.
  - b. The disciples were hindering children (in the same way they were hindering the man casting out demons) yet Jesus receives and serves them.

### Summary & Application

(10 minutes)

Deal ruthlessly with sin and greatness issues. What are your greatness issues? They affect other people. They will always cut off other people.

1. How does my need for greatness manifest in my life and relationships?

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2. Who am I competing with or pushing away because of my greatness issues?
3. What are areas of my life that God is calling me to cut off?
4. How do we enter the KOG like a child and what will that cost us?

### *Ideas for application time:*

1. *Play Jars of Clay's "Faith Like a Child" song while students journal/reflect*
2. *Act of receiving the KOG by taking up a mustard seed. Have students write down what they need to cut off or surrender to God and then exchange it for a mustard seed as a reminder of entering humbly, with dependency on Jesus.*
3. *Have students write out sins they need to confess on a piece of glass or some other breakable object. Have hammers available (with a safe space/box or container to place their written confessions) – invite students to spend time in prayer and then to smash their glass/object with a hammer as a symbol of dealing ruthlessly and violently with the sin in their lives. If you use glass you can use it further as an object lesson of how if we try to pick the pieces up and keep holding onto them, it will only cut us and those we come in contact with. You may need to allow for a few more minutes for this option.*

**Page 24.20-27.8 – Monday 9:00AM-12:15PM**

**Overview of Session**

1. Study pages 24.20-27.8
2. Up until this point, the first two sessions included little by way of varied pedagogy – included in this lesson are several options for varied learning – especially geared toward the active experimentation learners who may be feeling a little restless. Make sure you include something.
3. Quiet time is included in this session. Students have experienced some power and perhaps painful truths in scripture so far. Be sure to leave ample time for them to spend with Jesus. It may be helpful to make yourself (and other staff) available for prayer ministry, should students need that.

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture, Refresh OIA skills
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Encounter God in scripture, refresh OIA skills, understand why Jesus came
Worship	Concrete Experience	Grapple with following Jesus, respond in faith
Tabloid or gossip column (optional)	Active Experimentation	Creative scripture engagement, refresh OIA skills
Charts	Abstract Conceptualization/ Reflective Observation	Refresh OIA skills, encounter God in scripture
Creative exercise-power (optional)	Active Experimentation	Creative scripture engagement, grapple with following Jesus

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### Outline for Session 3

Time: 195 total minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Welcome & Worship	
15 minutes Start: End:	Individual study of 24.20-27.8	
20-25 minutes Start: End:	Small group discussion of observations OR Creative activity	
15 minutes Start: End:	Large group collect observations and questions	
10-15 minutes Start: End:	Small group discussion of questions	
5-10 minutes Start: End:	Break	
30-35 minutes Start: End:	Large group discussion of questions	
5 minutes Start: End:	Summary	
5 minutes Start: End:	Application	
30 minutes Start: End:	Review of first arc 19.28-27.8	
45 minutes Start: End: 12:15	Quiet time	

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### *List of OT Passages:*

Exodus 20:12-17

Deut 28:1-6 - blessings for obedience

Psalms 1:1-3 – prospering

Jer 25:15, Isaiah 51:17-23, Psalms 11:6 & 60:3 – cup of wrath

Psalms 116:13 – cup of salvation

Psalms 49:7-9 – no one can be a ransom for others

### **Welcome & Worship**

**(10 minutes)**

Have a couple students (arranged ahead of time) lead in a song to open up the morning. Immediately following, have students break into pairs or trios to pray for the day.

### **Individual study of 24.20-27.8 (15 minutes)**

Remind students to do paragraph breaks and look at the structure!

### **Small group sharing observations OR Small group creative activity (20-25 minutes)**

Up until this point, there have not been many creative exercises as we have simply jumped into the text in order to create a little more space at the end of the week to sit at the foot of the cross. I would suggest doing some type of creative activity here or throughout the morning to vary the teaching styles and engage with the different learning styles represented in the room. Two ideas for creative entry are listed below.

*Creative Idea #1: After 15 minutes of individual study, in lieu of sharing observations in small groups, give students time in small groups to create a magazine cover for a supermarket checkout lane tabloid highlighting the different stories in this section. Present to the group*

*Creative Idea #2: After 15 minutes of individual study, in lieu of sharing observation in small groups, assign one section/story/paragraph break to a small group of students, making sure each section is assigned. Instruct them to write a gossip column about it – in the vein of something like TMZ etc. Present to the group.*

### **Large group collect observations and questions (15 minutes)**

### **Small group discussion of questions (10-15 minutes)**

### **Break (5-10 minutes)**

### **Large group discussion of questions (30-45 minutes)**

1. Why does the man call Jesus good? Why does Jesus challenge him on calling him good?
  - a. His calling Jesus good is a superficial show of respect.

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- b. Jesus doesn't say that he shouldn't have said it, but that if he is going to say it, he needs to consider if it's true. Here lies the tension in this section – will he identify Jesus as the Messiah, as God? If he believes it is true, it means Jesus is divine. And if he is divine then he can be trusted and followed without fear of loss. The rich man shows he doesn't really believe it, because he is unwilling to follow Jesus so radically.
  - i. Notice that the commands that Jesus lists from the Ten Commandments in Exodus 20:12-17 are missing the first five commandments dealing with idols. Jesus purposely leaves those first few out in order to lead him to the revelation of his idolatry of wealth. The rich man asks for advice on what to do and is confronted on his idolatry. If he had been merely confronted by the idolatry, he could have argued and disagreed, but instead, he is given a plain choice and his idolatry is revealed.
  - ii. The line about Jesus loving him implies that it is with a softness of heart that he gives his strong command. Jesus does not give a strong condemnation, but a genuine invitation. Jesus is genuinely troubled. There is a sadness about it. Jesus loves the rich man, but it doesn't seem like he loves Jesus back because he doesn't respond to Jesus' love.
    - 1. Note: some students may want to share about the "eye of the needle" gate that they have heard from well-meaning, but off base, teachers/preachers. The story goes something like there was a small and narrow "after-hours" gate in the wall of Jerusalem and was super small for security purposes. In order for a camel to go through it, it was necessary to take all the baggage off and for the camel to get down on its knees to squeeze through. It has been used as an analogy to come to Jesus humbly. However there are a couple problems with this teaching: 1. There is no archeological evidence that this kind of gate ever existed and there is no reason anyone would put their camel through such an ordeal when other much larger gates existed. 2. It is misrepresenting what Jesus is teaching. Make no mistake that Jesus is saying it is IMPOSSIBLE to enter the KOG without divine intervention. Squeezing a camel through a small gate might be challenging, but not impossible. It lands the ability to enter the KOG back in the hands of men, following this teaching.
- c. **What is the basic failure of the rich man?**
  - i. His thinking was based on a fundamental contradiction: He thought he needed to do something in order to inherit eternal life. He was trusting in his possessions and actions as his sources of significance and security, which showed he neither loved God nor his neighbor the way the law he

claimed to obey called for. Finally he didn't see that Jesus was the real source of his security and significance, as he was unable to abandon all to follow him.

1. **Why are riches so deadly?**
  - a. Jesus says that the more we have to give us confidence in ourselves and blind us to our need for God, the harder it is to cast ourselves on God's mercy and provision in Jesus.
2. **What is behind Peter's statement that they've left everything to follow Jesus?**
  - a. He's asking Jesus what the application of Jesus' teaching is for them.
    - i. **How are we to understand Jesus' answer?**
      1. Anything we've given up because we follow Jesus and make his message a priority will be multiplied through our becoming a member of his global family and will be confirmed with abundant life forever with Jesus himself.
        - a. Other scripture references for this section: Deut 28:1-6 - blessings for obedience & Psalms 1:1-3 - prospering
3. **Why are Jesus' followers "amazed" and "afraid"?**
  - a. They know some are trying to kill him; he keeps speaking of his death at priests hands; he's on his way to Jerusalem and that's where the priests are! This is opposite what they think the Messiah will be like (a triumphant Roman butt-kicker!)
  - b. Jesus then takes his disciples aside and predicts his death and resurrection in very clear, explicit terms. He tells them plainly, with a lot more detail than his previous predictions. This is prophetic.
4. **Why do James & John come forward and make this request?**
  - a. They failed to grasp Jesus' way of glory through sacrificial service. They try to manipulate their way to prestige, power and protection through cutting out Peter. There are, after all, only two sides to Jesus!
  - b. They are blocking out of their minds the cost to them – and to Jesus – of the suffering part of Jesus' predictions, and fixating on the glory. But if they truly understood what Jesus was saying to the about his death, this request would have been unthinkable!
    - i. He speaks of humiliation, not glory
    - ii. They wouldn't want to share in his destiny
    - iii. They should care about the suffering coming to him, rather than glory for themselves.
5. **Why does Jesus ask about their ability to drink the cup and why do they say they can?**
  - a. There are two OT cups – the cup of God's blessing and the cup of God's staggering wrath. They think of the first while avoiding the second Jesus speaks of attaining the first by embracing the second.

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- i. Scripture: Jer 25:15, Isaiah 51:17-23, Psalms 11:6 & 60:3 – cup of wrath, Psalms 116:13 – cup of salvation, Psalms 49:7-9 – no one can be a ransom for others
  - b. Ultimately, we are only able to celebrate with Jesus the blessing because Jesus alone consumed the wrath; only in a secondary sense will they, and do we also drink the cup of suffering as his followers.
    - i. **What was the reaction of the other disciples?**
      - 1. Anger, not at peace with one another – perhaps especially Peter, who was cut out by James & John
- 6. Take a moment to compare Bartimaeus with James & John

James & John	Bartimaeus
"Teacher"	"Son of David"
"What do you want me to do for you?"	"What do you want me to do for you?"
Spiritual blindness – asking for glory	Physical blindness – asking for mercy
James & John cut out the other 10	Crowd cut out Bartimaeus
Disciples are denied	Bartimaeus gets his request
"Able"	"Needy"
Private conversation	Public conversation
Exalt themselves → humbled	Humble → exalted

- 7. **What does Bartimaeus understand about Jesus that his disciples don't?**
  - a. Jesus came to serve – whereas his disciples are thinking only in terms of glory and exaltation. Both seem to sense in some way that Jesus is the future reigning king (J&J: "sit on your throne"; Bart: "Jesus, son of David" – scriptures: 2 Samuel 7:12-16, Isaiah 11:1-5; 10-12, Jeremiah 23:5-6, Ezekiel 34:23-24). But only Bartimaeus understands that this means that Jesus and only Jesus can meet all his true and present needs. Thus, he can pursue Jesus now without fear of anyone else or needing to abuse others.
  - b. Bartimaeus acts on what he sees spiritually by confessing Jesus as Messiah and asking him for help; he acts on what he sees physically by immediately "following Jesus on the way."
    - i. Note: It can also be of value to compare the rich man and Bartimaeus either here or earlier in the discussion the young ruler:

Rich Man	Bartimaeus
Rich	Beggar
"Teacher"	"Son of David"
Run to Jesus and accepted	Cries out and rebuked
"What must I do?"	"Have mercy on me"
Won't leave possessions	Throws off mantle/all possessions

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Went away	Follows
Able to see	Blind
Unnamed	Named
Does not love Jesus back	Loves Jesus back

### Summary (5 minutes)

We left off last night with Jesus teaching that they must enter the Kingdom of God as a child. In this section we have three pictures of children: the rich man who runs up to Jesus and kneels, but not willing to enter in the helplessness of the child. James & John are children who want Jesus to do whatever they want him to do, but not fully able to enter. Bartimaeus is the child who agrees to become totally powerless and helpless so that he can walk with Jesus. He fulfills the picture of the child entering the Kingdom and walks to Jerusalem with Jesus.

### Application

(5 minutes to jot them down...there will be quiet time soon!)

1. What is your relationship to wealth?
2. What is God calling you to leave behind so you might follow?
3. In the world, we spend time acquiring skills, abilities, contacts and achievements to be able to be considered "great." What would it look like in the kingdom to spend our time acquiring such things in order to be the best servant we can be? How would that change the way we live our lives and the choices we make?

### Review of first arc – pages 19.28-27.8

(30 minutes)

Give students 15 minutes to review what has been covered so far – in the first arc – ask students to look at themes and structure. They can spend the last five minutes talking in pairs or small groups if it would be helpful.

#### 1. Is there an overall structure that is obvious?

- a. Jesus gives a statement of suffering and dying 3 times and the disciples don't get it – you can create this chart together or have it prepared ahead of time

1 <sup>st</sup> passion prediction 20.6-9	2 <sup>nd</sup> passion prediction 22.20-23	3 <sup>rd</sup> passion prediction 25.26-26.2
Son of man Suffer many things Be rejected Be killed 3 days rise	Son of man delivered Be killed 3 days rise	Son of man delivered Condemned Delivered to gentiles Mocked, spat on Scourged, killed 3 days rise
<i>Great discipleship Statement.</i> If any man comes after	<i>Great Discipleship Statement:</i> If anyone would be first	<i>Great Discipleship Statement.</i> Whoever would be great

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me, he must deny himself and take up his cross for whoever saves his life will lose it	they must be last and the servant of all	among you must be your servant. Whoever must be first among you must be the slave of all.
Screw-up: Peter – rebukes Jesus	Screw-up: John – excludes man	Screw-up: James & John
Relationship to God is broken	Relationships to other people are broken	Relationships to each other are broken

- b. Locations on the way to Jerusalem
  - c. Bookended by healing of a blind man
  - d. Focus on how to follow Jesus as a theme
2. **What is Mark trying to show us?**
- a. So far in Mark 2 the disciples are totally on the outside – not inside – they no longer grasp the secret of the kingdom (Jesus is King) or how to access it (come to him and ask). They have not understood or done almost anything right and their only hope at this point is that they are still with Jesus.
    - i. Their trajectory does not look good so far. What is yours?
  - b. Two main points Jesus has made (two to three times each), which they have totally ignored:
    - i. The Son of Man must die as suffering servant...and rise as glorious king
    - ii. To be great you must be the servant of all
      - 1. Scripture: Isaiah 42:1-9; 49:1-7; 50:4-9; 52:13-53:12 – servant songs
  - c. Jesus gives his disciples three paradoxes: 1) Life (found by losing it), 2) security (found by leaving it), 3) greatness (found by servanthood). These are the things we want, indeed everyone wants these. Jesus outlines a different means for obtaining them. Are we willing to embrace life in this way?
    - i. *Idea: it can be a good idea to show the chiastic structure of Mark for this section, found in the appendix*

### Quiet time (45 minutes)

Take a moment to review application questions – some found in the application from this particular section listed above, but also big picture, arc questions found in the arc review. Some of the material may have been hard and painful for some students. Making yourself available for prayer ministry during quiet times may be helpful.

### Optional creative exercise

*Idea: Before quiet time you can do this creative learning activity to talk about power and what it means to use the power you have to welcome people and serve. The exercise will take 20-30 minutes so make sure to leave enough time (moving more quickly in some areas above) in*

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*order to still give students a quiet time. Quiet time is a MUST – work for a minimum of 30 minutes of quiet time.*

### Power in Mark:

*Take 5 minutes to make a quick list of how power is working in these 7 pages (of the arc).*

*Examples: exclusive, wealth, greatness, future kingdom greatness, arguing, vying for power, competitiveness, shutting people down, disqualifying, insecurity/blaming, rebuking, self-delusion, unwilling to yield, backroom deals, alliance building, gate-keeping, women and children last, indignant, vying for the right and left*

*Explain how power feels invisible and slippery so it is important to name them. Start looking for what it looks like.*

*Put people into pairs and give them several post-it notes. Write down ways you have power, one power per post-it. Place these post-its on yourself. On other colored post its, write down ways your partner has power and place them on your partner respectfully.*

*Debrief questions: How do you feel? Differences between how you see yourself or others see you? What feels uncomfortable and comfortable? What is surprising? Discuss in pairs and then as a group.*

*Whole group debrief: What were some sources of power that you saw?*

*Insights: Perceived power is power. Often times what is most uncomfortable are things outside of your control like ethnicity or height. Most learn to immediately read power in a room and own our perceptions so we can decide who to welcome and who to cut off.*

**Page 27.8-28.27 – Monday 4:00-6:15PM**

**Overview of Session**

1. Study pages 27.8-28.27
2. Students will grasp the corporate impact of the sins of leaders and the harm of structures and practices that hinder outsiders from coming to God. It is our prayer that they would be motivated to purify themselves from sin and to pray for justice and witness to the nations.
3. It is so evident in this session that God has always been about welcoming the nations – this is not a new thing that Jesus is instituting, but God has always been for the nations

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Refresh OIA skills, encounter God in scripture
Jerusalem times homepage (optional)	Concrete Experience/Active Experimentation	Creative scripture engagement, refresh OIA skills
Playdough smash & recreate (optional)	Active Experimentation/ Reflective Observation	Creative scripture engagement, grapple with following Jesus, respond in faith
Time of Confession (optional)	Reflective Observation/ Concrete Experience	Grapple with following Jesus, respond in faith

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### Outline for Session 4

Time: 135 total minutes	Topic	Teacher
15 minutes Start: 4:00 End:	Welcome & individual work	
5 minutes Start: End:	Small group sharing overall impressions	
10 minutes Start: End:	Individual study 27.8-28.27	
10 minutes Start: End:	Small group sharing observations	
15 minutes Start: End:	Large group collect observations & questions	
10 minutes Start: End:	Small group discuss questions	
5-10 minutes Start: End:	Break if necessary	
40 minutes Start: End:	Large group discuss questions	
5 minutes Start: End:	Summary	
15 minutes Start: End:6:15	Application	

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### *List of OT Passages:*

Zechariah 9:9

Psalm 118:24-27, 2 Kings 9:13 – hosanna

2 Samuel 7:11-14, Isaiah 9:7 & 16:5 – “kingdom of our father David that is coming

Micah 7:1-3 – no early figs=no upright people in the land

Malachi 3:1-2 – the Lord coming quickly to his temple

2 Chronicles 6:32 – Solomon’s dedication of the temple for all nations

Isaiah 56:6-8 – house of prayer for all nations

Jeremiah 7:2 & 8-11 – (Shiloh) den of robbers

1 Kings 9:6-9 – warning of destruction of temple

Hosea 6:4-7 – God remembers the evil of the sacrificing priests

Malachi 4:1-2 – The arrogant will be burned to the roots

Micah 4:1-2 – Zion made the “highest” mountain; many nations will stream to it

Isaiah 40:3-5 – prepare the way of the Lord...every mountain made low

### **Welcome & Individual Work**

**(15 minutes)**

Instruct students to skim (not study) 27.8-35.2. This is the second arc in Mark 2. Have them read for overall impressions

**Small group sharing (5 minutes)**

Have students share overall impressions from what they skimmed.

**Individual study of 27.8-28.27 (10 minutes)**

**Small group sharing (10 minutes)**

*Idea: in place of small group sharing – small groups (each table) make a “Jerusalem Times” home page on a piece of easel paper, highlighting events of this section – include headlines, 1 sentence summary of each headline, photos, ads, whatever. This is similar to some of this morning’s options, so if you did something similar this morning it might not be the best fit. It will also require an additional 10 minutes for finishing and sharing.*

**Large group collect observations and questions (15 minutes)**

**Small group discuss questions (10 minutes)**

**Break (5-10 minutes) if necessary**

**Large group discuss questions (40 minutes)**

1. Why the colt? Why does he tell them to say “the Lord needs it?” What is different now?
  - a. Fulfills prophecy in Zechariah 9:9.

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- b. Jesus is now “coming out of hiding” – the secret is no longer secret. Jesus is talking and prophesying specifically. By his actions and speech he is proclaiming that he is Israel’s king – yet humble enough to ride on a donkey. He humbles himself and is exalted by the people
  - i. **What does obeying Jesus’ command involve for the disciples?**
    - 1. Risk – faith that it would be just as Jesus said it would
- 2. **What were the people shouting and what might they have been meaning as they did so?**
  - a. “Hosanna” – which means “save us” or “praise God” – Psalm 118:24-27, 2 Kings 9:13; “kingdom of our father David that is coming” – 2 Samuel 7:11-14, Isaiah 9:7 & 16:5
  - b. They may have been thinking “save us from the Romans”
- 3. **What do you notice about the structure of this section?**
  - a. Mark has used this literary method before to focus attention and to interpret the center story in light of the bookended story and vice versa – “inclusion” or “Mark sandwich.” Insertion of the temple story within the fig story.
- 4. **Why does Jesus look for figs when it’s not in season?**
  - a. Fruit was not possible because the conditions were not right; just as with the temple. The difference was that the conditions *should* have been right in the temple!
- 5. **If the events of the fig tree and temple are directly related, what’s the point? Why did he overthrow the money changers?**
  - a. This was premeditated and intentional if we look at the sequence of events: Jesus went into Jerusalem and into the temple where he “looked around at everything” (27.26). He then went out to Bethany for the evening and the next day returned to Jerusalem and the temple.
  - b. Context of the moneychangers: Pilgrims came during the Passover from all over and had to buy animals to sacrifice. The temple currency was different than the roman currency and it was exchanged at unfair rates. Pilgrims were being taken advantage of because of the temple monopoly.
    - i. Caiaphas had created a competing market in the court of the gentiles to make money off sacrifices. Only in this generation had the religious leaders moved the sale of animals from the Kidron Valley to the temple’s Court of the Gentiles. This made it easier for them to make money selling sacrificial animals and changing foreign currency, but it made it impossible for non-Jews to pray to God in the one place in all the world where God has promised to hear them if they prayed.
  - c. God’s purpose for the temple: global worship and witness – it was intended in the OT to be a house of prayer for all nations. It was the one place in the world where Solomon, in his dedicatory prayer for the temple, prayed that all nations could come to pray and be heard by God.

- i. Scripture references:
    - 1. Micah 7:1-3 – no early figs=no upright people in the land
    - 2. Malachi 3:1-2 – the Lord coming quickly to his temple
    - 3. 2 Chronicles 6:32 – Solomon's dedication of the temple for all nations
    - 4. Isaiah 56:6-8 – house of prayer for all nations
    - 5. Jeremiah 7:2 & 8-11 – (Shiloh) den of robbers
  - d. **How is it a den of robbers? Who is being robbed of what?**
    - i. Pilgrims → Robbed of their money as they buy at unfair rates
    - ii. Gentiles → Robbed of the chance to pray – their Court of the Gentiles is a hectic marketplace, not a quiet place of prayer to God
    - iii. God → Robbed of faith and worship. People are not worshipping God, they are doing unfair business
  - e. Jesus is judging the temple for not bearing fruit of the prayers of the nations, just as he judges the fig tree for not bearing fruit. The temple looks like a lot is happening, but up close, nothing is happening!
  - f. Summary: Jesus went to the temple and looked around. He wanted to find people praying. In parable terms, he wanted figs, but found leaves. He cursed the fig tree and it withered down to the roots. He was really judging the temple, the people of Israel. The temple (and people) had deep problems, it was unfruitful.
6. **What was the result of Jesus' clearing the temple?**
- a. The religious leaders sought a way to destroy Jesus. He hasn't come to Jerusalem to lay low and stay out of trouble. He has set a collision course with the religious leaders – this ensures his destiny. The last time Jesus was in a synagogue (p5) he collided with the religious leaders over the issue of healing on the Sabbath. Here he collides again. In both cases their response is to plot his destruction (6.3).
7. **What does this passage teach about prayer? What does it mean to "say to this mountain, be taken up..."?**
- a. It does not teach generically about "faith to move mountains" – though similar passages in other gospels may. It teaches that if one prays to remove this mountain, that is, an unjust and godless system like the one on the temple mountain they are looking at across the Kidron Valley from where the fig tree is, God will do it. It is an encouragement to pray specifically for unjust situations to be removed and replaced with just ones that bring people to God.
    - i. Geography: They are staying in Bethany – perhaps with Mary, Martha and Lazarus – about 2 kilometers from Jerusalem, just around the Mount of Olives and across the Kidron Valley from the temple. The fig tree is probably along the road on the temple side of the Mount of Olives just

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across from the Temple Mount, with the Mediterranean Sea in the hazy distance. Have them look at the maps of Jerusalem and Palestine appended to their manuscript.

ii. Scripture references:

1. 1 Kings 9:6-9 – warning of destruction of temple
2. Hosea 6:4-7 – God remembers the evil of the sacrificing priests
3. Malachi 4:1-2 – The arrogant will be burned to the roots
4. Micah 4:1-2 – Zion made the “highest” mountain; many nations will stream to it
5. Isaiah 40:3-5 – prepare the way of the Lord...every mountain made low

8. Why does Jesus conclude by connecting prayer and forgiveness?

- a. The promise that God will act in response to our prayers carries with it a warning: If we call on God to remove godless systems and people, we must be sure that we ourselves are right with God and others; otherwise when God answers, we ourselves will also be destroyed. God is not interested in replacing one oppressive system with another. The disciples are currently dealing with greatest issues – these leave to oppressive regimes and systems.

**Note to the teacher:** Appended to the end of this session are notes on “a house for all nations” and “unanswered prayers.”

### Summary (5 minutes)

The disciples were barriers to the Kingdom of God (pages 20-27), just as the religious leaders were. When we pray for justice to be done, we can expect God to do it. BUT this makes it crucial when we do so that we also forgive others and act justly. Otherwise, our very prayer for the removal of unjust people and systems will be a call for God to destroy us who are ourselves unrepentantly unjust. We must forgive others and remove the barriers that we have set up for our convenience but that actually hinder others from hearing the gospel and coming to the Lord in prayer.

### Application (15 minutes)

1. How are we being a house of prayer for the nations? / Against what areas of injustice are you regularly praying, believing in your heart that God will change it? If none, which ones will you begin to lift up to God now?
  - a. *Creative application idea: Play a song(s) in the background (suggested: Chris Tomlin’s “God of this City” or Hillsong’s “Hosanna in the Highest.” As song(s) is playing, have students identify injustices in their chapters, on their campuses, in our country/world – perhaps ones they have already been praying for. Give each student a piece of playdough or air dry clay – still soft but shaped roughly like a*

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*house (or “temple”). Invite students to smash the playdough as an act of prayer for God to break the unjust system. Then, as they pray that God would replace that system with one that honors him, reveals him to the world, and is “good” toward his created people and as they lift the systems and people affected by the systems to the Lord, invite students to remake the playdough into something “good” or “beautiful” that represents life and justice.*

2. Where are you bustling with activity, but don’t have fruit that matters?
3. In what ways do you/we hinder those who need/want to come to meet God? How do you or your group hoard the gospel among yourselves – by your silence or by your practices that put up barriers to people coming to God – robbing it from others, especially those of other nations/ethnicities, to whom it belongs through you? Repent.
  - a. *Idea: spend time in silent and then corporate confession on behalf of ourselves & our chapters.*
4. As today you stand praying, who do you need to forgive and reconcile with, lest you be swept away?

**Teaching Helps : House for all nations & Unanswered prayer**

Re 28.11-15 – A house for all nations

In A.D. 165 a terrible plague hit the Roman Empire that lasted for fifteen years. Some historians think it was small pox. But whatever the cause, it was devastating. Perhaps a quarter or more of the population died. A hundred years later another plague hit Rome with similar results. Bodies were piled up in the streets, some being thrown there before they actually died. Thousands abandoned the cities for the countryside in an attempt to escape the pestilence.

But there was one minority group that responded very differently to both plagues. They stayed in the cities. Rather than avoiding the sick, they cared for them. As a result of receiving simple food and water when the ill were too weak to look after themselves, many survived when others who were forsaken by their friends and families died at a much higher rate. Some of those in this special group of caretakers also contracted the disease, however, and died. Why did they do this, knowing the danger? Why did they act so differently than many of their neighbors?

Largely, those that stayed to help the sick were Christians. They believed Christ's call to love their neighbors, their pagan neighbors, even if it meant possible death. *They were called to all nations.* As a result, not only did Christians survive at a higher rate than pagans, but many of the pagans who were cared for by Christians and saw their sacrificial love for others, turned to Christ themselves. The reaction of Christians to these two plagues was one of the most significant factors in the conversion of half the Roman Empire to Christianity by about A.D. 350.<sup>1</sup>

Might it be dangerous to do this? Might some people take advantage of us? Might some of those who come from other countries actually be looking for ways to do us harm? Yes, there may be some. But we can say two things in response. First, the vast majority of people who take the risk to travel from one country to another are simply looking for a better life. And for those who are seeking to escape poverty or oppression, the Bible clearly calls us to assist such people. Second, Jesus never told the disciples that following him would be safe, that telling others about him would be safe. In fact, he said the opposite.

Re 28.24-27 – Unanswered Prayer

"I prayed that my mother would get better, but she died anyway. God let me down. How can I trust him anymore?" Jesus tells the disciples in Mark, "Whatever you ask for in prayer, believe that you have received it, and it will be yours." This seems pretty straightforward. First, believe when you pray. Second, get it. So what is going on?

First, for someone who has experienced tragedy or suffering, and as a result, questions God's love or very existence, the proper response is not to immediately offer a theological or

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<sup>1</sup> Rodney Stark, *The Triumph of Christianity* (San Francisco: HarperOne, 2011), pp 114-19; and Rodney Stark, *The Rise of Christianity* (San Francisco: HarperSanFrancisco, 1997), pp 73-94

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philosophical explanation or even to quote Bible verses. We respond to heartache with heartache (1 Cor 12:26). Simply being present with those in distress is often very healing.

Second, this is not a timeless truth to be ripped out of its context. Jesus' comment comes in the middle of a discussion about the temple and the corruption of the Jewish leaders. It immediately follows his comment about destroying the temple, which he dramatically portrays as throwing the temple mount into the sea in judgment. When we pray in God's will, we can believe that even something like this will happen. The sentence following this saying is also about the temple. He tells his disciples they won't need the temple or the sacrifices of the temple to find forgiveness anymore. It comes to them directly from God.

Even Jesus' own prayer was not answered – given the division among Christians throughout history, Jesus prayer in John 17:20-21 that the church “may be one.” Believing harder is not the solution to unanswered prayer.

The Bible does call us to bring our request to him, and we should, knowing that sometimes in this fallen world, the answer is no. But here in Mark, Jesus particularly calls us to believe that justice will be done regarding those who oppose God. We are called to believe that obstacles to bringing the good news to people of every nationality and race will be removed. And the prayers will be answered.

### Page 29.1-32.20 – Tuesday 9:00AM-12:15PM Part 1

#### Overview of Session

1. Study pages 29.1-32.20
2. This morning is broken down into two sessions, this one and then 32.16-35.2. This first session will be the shorter of the two. You will likely have to pay a little closer attention to time this morning than usual. We have structured it this way so that students will have more time to sit at the cross later this week.
3. The structure of this session is also different than usual. After individual study students will break up into pairs or small groups (depending on the number of students) to work on their section of a chart. You will then bring everyone together to fill out the chart with their section and briefly discuss. Take care not to get into the mechanics of filling out a chart (you can have one prepped ahead of time, you can have students write their section on a flip chart paper and hang the five papers up by each other, you can fill in powerpoint as you go or you can choose not to have a whole chart visual at all) have a decision in how you are going to handle the mechanics in a timely way ahead of time and stick with the plan or else it can eat up a lot of time.

#### Kolb Objectives

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
	Initiated	
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Refresh OIA skills, encounter God in scripture
Charting in SG's	Concrete Experience	Refresh OIA skills

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### Outline for Session 5a

Time: 65 total minutes	Topic	Teacher
5-10 minutes Start: 9:00 End:	Welcome & worship	
15 minutes Start: End:	Individual study	
10 minutes Start: End:	Small group charting	
25 minutes Start: End:	Large group sharing and discussion	
5 minutes Start: End:	Summary	
2-3 minutes Start: End: 10:05ish	Application	
10-12 minutes Start: End:10:15	Break	

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### List of OT Passages:

Isaiah 5:1-7 - vineyard

Malachi 3:1-10 – give in faith

### Welcome & Worship

(5-10 minutes)

Have someone lead the group in a song to open the day and then have a student pray for the morning.

### Individual Study (15 minutes)

Make sure students make paragraph breaks.

### Small group charting (10 minutes)

Assign one of the five “questions” to a small group (or pair, depending on how many students are in the track. If necessary, you can assign two questions to one or more pairs) and give them the headings in the chart below so they can work on it and fill it in.

Questioner	Intention	Question Asked	Jesus' Response	Old Testament Reference	Main Point
29.1-30.7 Chief priests, scribes and elders (rich, aristocratic temple dynasty)	Oppose his actions of clearing the temple; challenging authority	By what authority are you doing these things?	Asks if John's authority was from heaven or man; traps them; parable of tenants	Malachi 3:1 Isaiah 5:1-7 Psalm 118:22-24	Sending of Son, Death of Son, Destruction & Judgment – Authority from scripture
30.7-30.19 Pharisees & Herodians (revival movement to pure Judaism; has a nationalistic mentality)	Entrapment	Should we pay taxes to Caesar?	Render to Caesar things that are Caesar's and to God things that are God's	Genesis 1:26 Psalm 24:1 Exodus 20:4	Render worship to God!
30.19-31.8 Sadducees (wealthy; believe in first 5 books of Moses)	Disprove Jesus about his afterlife narrative	Whose wife in hypothetical story about multiple husband in resurrection?	You know neither scripture nor the power of God; You are quite wrong!	Exodus 3:6 Deut 25:5	Scripture power of God. God of the living! I am resurrection

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31.8-31.23 Scribe (legal experts)	Curious	What commandment is first of all?	Love God & Love neighbor!	Deut 6:4-5 Lev 19:18	God is one! Love God!
31.24:32.7 Jesus	Teaching	How can the scribes say the Christ is the son of David?		Psalms 110:1 2 Sam 7:12-13	God is man and God! Points to trinity.
32.7-32.20 Widow (talk about this at the end – not assigned)	Worship God and serve	Will God provide?	She gave most of all	Malachi 3:1-10	Temple purpose fulfilled by widow who trusts & obeys

### Large group sharing and discussion (25 minutes)

Plan on about 5 minutes per “question” – the small group or pair presents how they filled in the chart and then a few minutes of discussion on each thing. Possible questions for you to ask or that they might ask are listed below:

#### Question 1: 29.1-30.7 – What authority?

1. Why does the first group of questioners ask Jesus this double question about his source of authority?
  - a. The priests and elders are keepers of the temple system, which he has just threatened by stopping the money changing and sale of animals there. Positively, they are responsible for order in the temple. Negatively, they are robbing God of the prayers of the nations and hindering these “little ones” from coming to God, bringing down judgment on themselves. They stand to lose a lot if Jesus keeps hindering them the way he is.
2. Why does Jesus counter with a question about John the Baptist?
  - a. He’s forcing them to be publicly honest and consistent about their response to the authority of John to prepare the way for the Messiah. Malachi 3:1 is both the source of their question and the answer to his question.
3. Why do they refuse to answer?
  - a. They know the Malachi passages about one like Elijah coming from God to prepare the way of the Lord and about the Lord coming to His temple. If Jesus does have authority to do this, they should submit to him. However, they show by their unwillingness to answer Jesus’ question that they are not truly interested in taking Jesus’ authority seriously, but only in protecting their lucrative and powerful positions.
4. What’s the point of the parables of the tenants? Why the vineyard detail?
  - a. Isaiah 5:1-7 is a story about God caring for unfaithful Israel as a vineyard that bears no fruit despite all his efforts, until it is torn down; Jesus uses the same

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imagery about these leaders as workers in God's vineyard. They, like the tenants, should be giving God the produce of worship and prayers of the nations, but they are keeping it for themselves by blocking the nations' access to the temple. And they like the tenants will be destroyed by God if/when they reject and kill the beloved son he's sent. They're acting like the vineyard/temple is theirs, but it's God's. Note that this is the 3<sup>rd</sup> time we've heard the word Beloved describing Jesus – at the baptism and the transfiguration.

- b. Long line of servants = long line of prophets. Jesus has come as the culmination of a long line of prophets (servants) who have been sent to call the vineyard (Israel) and vineyard workers back to producing fruit for the master (God...the source of Jesus' authority).
5. What does the second metaphor of the rejected cornerstone add to Jesus' message to this group?
- a. They will reject him in the short term, but he will ultimately become the cornerstone of a new, eternal temple the Lord is going to construct – the church built of God's people.

### Question 2: 30.7-30.19 – Taxes

- 1. Who are the members of the second group of questioners?
  - a. Pharisees – conservative, generally nationalistic Jews who centered their religious life in the local synagogues as opposed to in the central temple. They did not trust the national religious or political leaders.
  - b. Herodians – Affirmed King Herod's secular, dependent relationship to the Roman occupiers as the best approach to Israel's success.
  - c. That these two groups would join in any common cause shows how deeply they each hated or were threatened by Jesus.
- 2. Why this question?
  - a. If they can get him to say "pay the tax," the Pharisees can see that the nationalistic crowds will reject and possibly stone him. If they can get him to say "don't pay the tax," the Herodians can get him arrested and possibly killed by the authorities.
- 3. How does Jesus' counter question about a Roman coin answer their question?
  - a. There's nothing wrong with giving Caesar back what is his as a worldly ruler, if you must. But, giving to God what is his is essential. The implicit challenge to them is whether they are actually giving to God what is his by the way they are treating Jesus.
    - i. Jesus' use of the coin and asking whose inscription and image are on it, followed by his saying "give to God that what is God's" all parallel Jesus being the Beloved Son who is the word (inscription) of God and image of God. They should be giving God the glory due him in his son, but like the tenants in the parable, they are trying to take what is God's, by both

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withholding the fruit of worship of the nations in the temple and killing his son to maintain their supposed autonomy from the master.

### Question 3: 30.19-31.8 – Whose wife?

1. What's the relationship between the beliefs of group 3 and their question of Jesus?
  - a. Sadducees are the "liberals" of the Jews. They don't believe in miracles, angels or the resurrection. They are trying to make him and others look foolish by showing how ridiculous belief in the resurrection is.
2. How does Jesus' reply answer their question?
  - a. Scripture demonstrates the power of God. It also teaches the resurrection: When God says he is (not "was") the God of Abraham, Isaac and Jacob, then they must still be, even though they died earlier. Therefore, there must be a resurrection. If the Sadducees knew the scripture and the power of God they would have no problem believing in the resurrection. His argument turns on the difference between the present and past tense of the verb "is." This is how carefully scripture should be read, according to Jesus' example here.
3. Throughout his reply, Jesus' tone with them seems different than with the other groups. Why might this be?
  - a. In contrast to the deceit of the chief priest and the hypocrisy of the Pharisees, Jesus disdains the Sadducees' not believing and their being ignorant of the scriptures and thus of the power of God that is revealed there. He wants them and the onlookers to see that one must know the scriptures to be able to truly grapple with difficult issues of life. And to try to humiliate people without doing the careful work of scripture study is to only demonstrate one's own foolish arrogance.
4. So far, what do these three interactions have in common?
  - a. They are trying to harm Jesus – physically or by reputation
  - b. They are not being honest with their questions
  - c. Jesus responds to their questions with questions
  - d. Jesus takes their questions – and them – more seriously than they do. He actually chooses to dialogue with them and to answer helpfully their manipulative questions. He demonstrates his love for them, for the truth and for the listening crowds
  - e. He teaches foundational truths about God and shows how important it is that we understand them and live accordingly

### Question 4: 31.8-31.23 – Greatest Commandment

1. What strikes you about the concern and motive of the scribe?
  - a. He is the only one who seems sincere in his questioning. Either he's fulfilling his scholarly responsibility to assess other teacher's theology or he wants to learn

from Jesus. His concluding with his own assessment of Jesus' teaching and of the law implies the former.

2. **How does Jesus treat him differently than he does the previous interrogators?**
  - a. He gives him a straightforward answer without rebuke and he encourages him at the end that he's on the right track?
3. **How does Jesus' response add to the doctrine of God that he has developed through his answers so far?**
  - a. God is one and only. The unity and uniqueness of God.
4. **This answer also points to the required response of his people...how is this a fitting conclusion to the questions *from* others?**
  - a. Loving God and loving people are the necessary and connected responses to who God really is. All these political and religious leaders except one have shown by their treatment of Jesus and the nations that they do neither. Yet all who would receive God's benefits must do both.

**Question 5: 31.23-32.7 – Jesus' question & test**

1. **Why does Jesus counter the others interrogations with a question to them & why this question?**
  - a. It reflects the structure of the Seder meal. (Seder meal – 4 sons ask a question and then father asks a question back) It also shows that he's not just trying to defend himself or win an argument. Rather, he's trying to win them.
  - b. This question forces them to expand their understanding of the Messiah/Christ's identity and power.
2. **How does it fill out his teaching on the nature of God?**
  - a. The reference to Psalm 110:1, along with Jesus' affirmation that it was inspired by the Holy Spirit, point to Jesus' dual nature as son of David and son of God, as well as to the Trinity: the LORD, Christ "my lord" and the Holy Spirit. Note: there are more NT references to this verse than to any other OT verse.
3. **Having Just affirmed one scribe, why does he now warn so strongly and broadly against them?**
  - a. Scribe is a generic term for law experts that could be of the Pharisee, Sadducee or another religious party.
  - b. Though acknowledged experts in the law, he says they generally either didn't follow its actual intent themselves or they use it to their own economic, social and religious advantage.
4. **Why might he use the particular examples of their bad behavior that he does?**
  - a. The danger of external image – robes, feasts and prayers – not matching internal reality of righteousness is similar to the disciples' own struggle with posturing and pride. Further, "devouring widows' houses" point to the deep social harm their hypocritical selfishness causes and sets the contrast of the generous widow in the next story.

**32.7-32.20 – The widow’s test**

1. What point is Jesus making by his observation of the widow’s giving?
  - a. There are righteous, God fearing people; they’re just not generally the wealthy or the religious leaders. Anyone of any social status can be generous to the glory of God.
2. What does it teach about financial stewardship, obedience and faith?
  - a. How much we give is not measured by the amount or percentage but by how much we have left or how much it actually costs us. In Malachi 3:1-10, God challenges us to give in faith and promises to care for us abundantly as we do
3. Why does Mark include this story here?
  - a. The real role of the temple is kept by the most unlikely person. She’s fulfilled its role and its corrupt leaders have brought down God’s final judgment on it by their actions. There will not long be any further place for the temple.
4. In what way are the last few lines a fitting conclusion to this section?
  - a. The disciples are enamored with impressive buildings while Jesus is enraged by the oppressive people and the judgment they’ve brought on the whole temple system. The last section we studied ended (28.21) with “say to this mountain be taken up and cast into the sea” and leads to the end of this section “every stone will be cast down.” The section ends as it began – with a clear statement of pending judgment!

**Summary (5 minutes)**

These confrontations with the religious leaders reveal five foundational doctrines of God: authority, incarnation, resurrection, God’s unity, and trinity. All call us to honor God as he is and to obey his beloved son. These last two sections could be titled “the King returns – last chance for the temple system.” However, the religious leaders have failed to grasp these five foundational doctrines. They have chosen not to seek truth and understanding. In the midst of their oppression of others and their hard hearts, Malachi 3 & 4 have been fulfilled and Jesus is free to leave the temple behind, going to the cross and sending the temple to its pending destruction.

**Application (2-3 minutes to share question(s))**

1. In what ways do we keep from rendering to God that which is his? Conversely, what does it look like to render ourselves to God? (Jesus’ priorities = love God, love people = trust God, serve people)
2. What new understanding of God have you gained or become more convinced of? How will this change how you trust and obey him?
3. Are there ways you are trying to get God to prove himself on your terms rather than seeking to “understand both the scriptures and the power of God?” How will you change this?

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4. How can you positively “test God” by offering up what little you have to give and trusting in his abundant care?

Break by 10:05 to be ready to start back up at 10:15

**Page 32.20-35.2 – Tuesday 9:00AM-12:15PM Part 2**

It should be around 10:15AM at this point

**Overview of Session**

1. Study pages 32.20-35.2
2. Important notes for this session:
  - a. The immediate literary context of Jesus' judgment of the temple system, the historical-cultural contexts of the Maccabean Revolt against the Seleucids, the Zealot Revolt against Rome and the OT historical-theological context of God's judgment and messianic expectations are all crucial for understanding this passage. Participants' general ignorance of OT and near eastern culture and history on the one hand coupled with the strong "end times" teaching in some circles on the other, make this passage more difficult to teach than it otherwise would be. The art here is to keep asking them to note (and research) the context and giving them access to the historical background they'll need, while still being as inductive as possible (it is possible!) in the small and whole group discussions.
  - b. Since the initial individual study time of many for this session is often not very fruitful, it is recommended that one give them more guidance and more background material to read than in previous sessions. Before releasing them to individual study you can choose to give them the list of OT prophetic expectation passages or a photocopy of the Maccabees passage and the Josephus passage (appended to the end of this session).

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Upfront Teaching	Initiated	
Abstract Conceptualization	Encounter God in scripture	
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Refresh OIA skills, encounter God in scripture

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### Outline for Session 5b

Time: 120 total minutes	Topic	Teacher
3 minutes Start: 10:15 End:	Notes for the session	
12 minutes Start: End:	Individual study	
10 minutes Start: End:	Large group collect initial impressions	
15 minutes Start: End:	Small group work on questions	
45 minutes Start: End:	Large group discussion by section	
5-10 minutes Start: End:	Summary	
20-30 minutes Start: End:12:15	Application	

### *List of OT Passages:*

OT Reference Charts are listed in a section below for this session.

### **Session Notes**

#### **(3 minutes)**

Let students know - we are going to be studying a prophetic and apocalyptic text for the rest of this morning. Key to understanding this passage is the historical-cultural contexts and the OT historical-theological context. Some of us will enter this passage with a certain understanding based on the view and importance (or lack thereof) that our various church backgrounds have on scriptures such as these. I would encourage you, if you immediately begin to interpret this passage a certain way, to look at it with fresh eyes.

Optional: I am going to give you a few resources here on the front end to help you as you begin to make observations. I would encourage you to read through the passage, make your paragraph breaks and initial observations and then turn to the supplemental material if you have time.

#### **Individual Study (12 minutes)**

#### **Large group initial impressions (10 minutes)**

Collect initial impressions from the passage, paragraph breaks, etc.

Collect an initial list of questions

Optional – have prepared the following as a chart or PowerPoint slide that they can refer to during discussion:

#### **Note the contexts: Key to accurately understanding a text!**

1. Historical-Cultural Context
  - a. Old Testament – promises; use of similar images and topica, etc.
  - b. Inter-testamental period – How has what happened in the ca. 400 years between the OT and NT fueled understandings and expectations?
  - c. 1<sup>st</sup> C. Jewish experiences and views (e.g., messianic expectations and temple practices)
2. Literary Context – what happens before and after the passage in question (e.g., Priest's abuse of and Jesus' recent condemnation of the temple)
3. Grammatical Context – What possible interpretations or conclusions do the words and grammar in the passage itself allow or require? (E.g. the disciples ask a specific question about the destruction of the temple. Our conclusions about the thrust and details of Jesus' response must be controlled by the grammar of the passage).

"A text without a context is a pretext" for inaccurate or unhelpful interpretations and conclusions.

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Small group work on questions (15 minutes)

Make sure you give OT references! Perhaps assign sections to groups/pairs.

Optional - offer the *Interpreting Biblical Prophecy* handout for them to skim quickly

### OT Reference Charts

Key OT Passages	
Zechariah 14:4	Stood on the Mount of Olives
Deut 13:1-3	Reject false prophets
Genesis 12:1-3	Blessing to all nations
Genesis 10 Acts 2:1-6 Colossians 1:6,23	Gospel first to all nations (table of nations) and "this generation" There is patristic evidence that the gospel had reached all of these within a generation of Jesus.
2 Chronicles 8:23	Solomon prays God will hear all nations when they come to temple
Isaiah 56:6-8	Temple is to be a house of prayer for all nations
Ezekiel 7,8,9	Historical background to "the sign"
Daniel 8:11-13, 9:27 11:20-21, 29-36, 12:9-11	The "desolating sacrilege" (Ancient historian Eusebius writes that the Jerusalem Christians recognized the sign and fled to Pella before the Roman siege and thus were saved.)
1 Chronicles 16:13 Psalm 106:6,43	Chosen ones or elect
Deut 30:4 Zech 2:6	Gathering from the four winds
Ezekiel 34:11-17	God will gather his sheep from the nations, heal and tend them (cf. John 10:16 – Jesus has sheep "in other pens")

Dark Sky = Judgment on Nations		
Old Testament Passage	Nation Judged	What Happens to the Sky
Isaiah 13:1,6,9-11,19	Babylon	Stars, moon don't give light
Amos 8:2,9	Israel	Sun darkened at noon
Ezekiel 32:2,7-8 Isaiah 19:1	Egypt	Sun, moon, stars go dark
Isaiah 24:23, 34:4	All nations (Edom)	Moon, stars darkened, heavens rot, sky disappears

Note: The sky darkening is not a sign of the end of the physical universe, but is used to escribe a cataclysmic event (a judgment on one of the nations), just as we would say "and earth-shattering event" to describe a major political upheaval and not mean that the planet had cracked apart. Jesus' listeners would have understood this use of OT metaphorical language to mean a judgment on a nation – Israel or Rome or both.

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Clouds in the Old Testament as a Sign of God's Presence	
Exodus 24:15-18	Cloud covered Mt. Sinai and glory of Lord settled on Mt. Sinai
Exodus 40:34-38	Cloud covered tent of meeting & glory of the Lord filled the tabernacle
Psalms 97:1-2	Clouds cover the Lord
Psalms 104:1-3	Clouds are God's chariot
Isaiah 6:1-4	Isaiah sees the Lord and smoke fills the temple
1 Kings 8:10-11	Clouds and God's glory fill the temple

Note: When Jesus makes reference to Daniel 7:13-14 in 24.10 the "clouds" mentioned are a symbol of divine presence. So when Daniel 7:13-14 says one like a; son of man comes with clouds of heaven, it means that the son of man carried some sort of divine identity. Also note that in Daniel 7:13-14 it says that the son of man comes with clouds **to** the Ancient of Days (i.e., God), not **from** the Ancient of Days who resides in heaven. So Jesus is using Daniel 7:13-14 to describe the Ascension in which he comes to God (the Ancient of Days) in heaven to sit at his right hand, not to describe the return of Christ to earth

### Large group discussion by section (45 minutes)

You will need to give context either by letting them read the Maccabees & Josephus passage handouts (more time intensive) or by summarizing the main content points they contain. Students must grasp the context during the discussion.

### 32.20-24 When and what will be the sign?

1. When will this be? What will be the sign? Is Jesus answering their question?
  - a. That he specifically is answering their question (remember context – what had just happened - Jesus had just talked about the destruction of the temple and they are asking when that will happen), and not primarily going off into other topic, is the key to interpreting the passage. He goes beyond just answering their question in that he also provides a. pastoral encouragement that God will take care of them and b. prophetic challenge to "be ready."

### 32.24-33 Distracting signs

1. What are birth pangs and to what is birth being given?
  - a. Birth pangs are possibly painful, but unmistakable precursors that signal the arrival of something new. In this context that something new is the destruction of the temple and all that implies about the change in the nation of Israel, and how the Jews and the nations will meet God and be made right with God from that point.

**33.5-5-16 Signs among you**

1. What do these lines describe? What does it look like?
  - a. Beaten in synagogues, stand before governors and kings, brother will deliver up brother to death, hated by all
  - b. The book of Acts
2. What does it mean that “the gospel must first be preached to all nations”?
  - a. There is ancient evidence that by 70 A.D., when the temple is destroyed, Christians has communicated the gospel to all nations listed in the Table of Nations in Genesis 10.
    - i. When he mentions “all nations” he isn’t thinking of the 196 countries that currently exist today, but the recognized nations of the world then (listed in Gen 10).
      1. The gospel must first be preached before what?
        - a. Not the end of the world, but the beginning of the church (Read Acts 2:5-6)
        - b. Since the Jerusalem temple is the one place where God has promised to hear the nations when they pray to him there, before the temple is destroyed a new place must be established for that nation to meet God. That new place is the living temple of God’s redeemed people, the global church. As the gospel is preached to all nations (Greek: ethnos) and people respond, the church (body of Christ) is established as the new locus where people of all nations everywhere can call on God.
3. What does “those who endure to the end will be saved” mean?
  - a. Here is probably means those who endure to these hardships by being faithful to the gospel to the end of their lives will be spiritually saved. Later (33.27) it probably means God shortens the time of suffering during the siege of the temple so that believers who are hiding in the mountains can survive physically.

**33.16-34.1 The sign**

1. What is the “desolating sacrilege”?
  - a. Desolating = to make desolate, barren; Sacrilege = profaning the sacred. An act or event that makes the sacred temple once and for all completely desolate.
  - b. Jesus uses this phrase from Daniel, tying it to the historic events of Antiochus Epiphanes (see Maccabees), to give them an image for identifying the future sign and thereby avoiding the coming destruction
    - i. Has this happened or is this a prophecy of the end times?
      1. When was the gospel of Mark written? 60-70 A.D.
      2. Context from Lane, p469:

- a. "During this period the Zealots moved into and occupied the Temple area (War IV.iii.7), allowed persons who had committed crimes to roam about freely in the Holy of Holies (War IV.iii.10), and perpetrated murder within the Temple itself (War IV.v.4). These acts of sacrilege were climaxed in the winter of 67-68 by the farcical investiture of the clown Phanni a high priest [a Roman put up as high priest as a mockery] (War IV.iii.6-8). It was in response to this specific action that the retired high priest Ananus, with tears, lamented: "It would have been far better for me to have died before I had seen the house of God laden with such abominations and its unapproachable and hallowed places crowded with the feet of murderers." (War VI.iii.10). Jewish Christians who had met in the porches of the Temple from the earliest days would have found this spectacle no less offensive. It seems probably that they recognized in Phanni the "appalling sacrilege usurping a position that is not his," consigning the Temple to destruction. In response to Jesus' warning they fled to Pella."
  - i. References from Josephus *The Jewish Wars*
- 3. Context from 14<sup>th</sup> century historian Eusibius in Ecclesiastical History III. v. 3)
  - a. "But before the war, the people of the Church of Jerusalem were bidden in an oracle given by revelation to men worthy of it to depart from the city and to dwell in a city of Perea called Pella. To it those who believed in Christ migrated from Jerusalem. Once the holy men had completely left the Jews and all Judea, the justice of God at last overtook them, since they had committed such transgressions against Christ and his apostles."
- 2. What does "let the reader understand" mean and why is it here?
  - a. Consensus is that Mark is writing originally to believers in Rome before the fall of Jerusalem. He may be urging the reader to think carefully about the meaning of the "desolating sacrilege" as used in the OT and how it was used and fulfilled in previous historical setting, in order to anticipate its meaning and fulfillment when it happens again.
- 3. Why the urgency once the sign is seen?
  - a. It may be that the sacrilegious action is the final trigger that moves God to initiate the final siege of Jerusalem by Rome, after which it would be impossible for them to flee Jerusalem to safety.

4. **Why not in winter? Whose winter? Why not with child?**
  - a. Not in Palestine's winter. To suddenly flee to and stay an extended time in the Jordanian wastelands in winter or with small children could be an unsurvivable hardship.
5. **In What way will this be a worse tribulation than ever before or after?**
  - a. Since it is referring to the local destruction of the temple and environs, Jesus is not speaking of greater global tribulation than ever before or after. Rather there will never have been a greater tribulation in Jerusalem and environs before or after this one. Jesus' words are very believable in light of Josephus' eye-witness report and the fact that the city was under siege for three years and then totally destroyed.
  - b. Summarize or read parts of the Josephus passage to highlight and describe the tribulation of the siege and fall of Jerusalem.
6. **Who are the elect? Elect enduring to the end of what?**
  - a. The elect are those chosen by God for salvation. In this case these elect are believers who have fled Jerusalem. God shortened the siege by enabling the Romans to breach the wall, thus enabling the elect holed up in the mountains to endure to the end of the siege, at which time they can come out of hiding.

#### **34.6-13 Cosmic signs and promises**

1. **How is the cosmic imagery to be understood?**
  - a. See OT reference chart above in scripture references section
  - b. When the OT talks about the powers in heaven being shaken it means the powers on earth (Pharaoh, Babylon, the nations) are being shaken, judged, destroyed.
  - c. Such cosmic imagery is consistently used in the OT as a spiritual interpretation for the status quo-shattering acts of God through the natural/political/military activities of nations and nature. Peter's interpretation of Joel 2 in Acts 2 implies the correctness of this non-literal interpretation of these OT images. Thus, Jesus' use of the images highlights the profound shift the destruction of the temple will mean for the world order as God condemns, destroys and replaces the redemptive system centered there.
2. **What does it mean that "then they will then see the son of man coming in the clouds with great power and glory"? When is it?**
  - a. See references and note above in scripture references section.
  - b. It could mean that Jesus' death or his resurrection will reveal his cosmic glory and power (to those in Jerusalem?), but, in light of OT usage of similar language when governments are toppled (e.g., Ps 97:1-4; 104:1-3), it more likely means he'll be seen to be coming in judgment when Jerusalem and the temple system are destroyed.

3. "Elect gathered from the four winds" – are these the same elect as before?
  - a. Probably not. They are people from all directions that God intends to save and that will be gathered into his church.
    - i. What does it mean to "send his angels and collect the elect from the four winds, heaven and earth"?
      1. Angels are God's messengers (the same Greek word). Though it could mean spiritual beings gathering the church at Jesus' second coming, in context it more likely anticipates God sending out his human messengers/missionaries to all parts of creation to call people into his church.
      2. It involves us – we have been gathered and are now a part of the gathering process.
      3. Here ends Jesus' prophecy: that is the last thing he can tell us. He doesn't tell us how long the elect-gathering process takes, but we know that it is still happening. We are his messengers.

#### **34.13-19 You will know the sign (trust me!)**

1. What is "the parable of the fig tree" and the lesson to be learned from it?
  - a. It may not have any allegorical symbolism here at all, but may just invite – as most parables to – an interpretation of its main point, namely: just as when fig trees sprout leaves one knows summer is near, so when one sees the desolating sacrilege, one knows that God/Jesus is on the verge of initiating Jerusalem's destruction.
  - b. When they see these things taking place they will be reminded that Jesus is in control. Rather than fearing that the world is out of control, they will sense his presence and nearness even more. As the temple is destroyed and the old powers fall, the new power has been given full authority from the Ancient of Days. The new power is Jesus; he alone is in control, and those who thought they had vanquished him have themselves been vanquished.
2. "This generation..."?
  - a. The same Greek word is used all four times in Mark and can mean "generation," "age," "nation" or "time." If the passage is about the destruction of Jerusalem, which happens within 30-40 years of Jesus' words, and not about the end of the world, then "this generation" is the generation that is alive as Jesus speaks.
    - i. "will not pass away..."? – will not die off
    - ii. "before all these things take place?" – before the desolating sacrilege appears, the temple is destroyed and the elect that fled to the mountains are saved.

**34.19-35.2 No sign for that day, so watch!**

1. What does Jesus mean by “heaven and earth will pass away, but my words will not”?
  - a. He affirms that though creation as we know it will not continue forever, his words can always be counted on. His prophecy of what will happen and his promise that they can be saved through it, are forever trustworthy.
2. Are there any turning points in the narrative based on the text and context? If so, what signals it?
  - a. There is a transition at 34.18-21. At this point in the text Jesus shifts from answering their question with specificity and telling them how to live through it to speaking generally about heaven and earth passing away and how to be ready for it.
  - b. Two signals are the statement that “heaven and earth will pass away” and the shift from “these days” when “you will know” to “that day” when “no one will know.”
3. Do we know or don't we?! What can we know and what can't we?
  - a. We/they do know what the sign is for “that day” (specific time-frame) when the temple is destroyed. But no-one besides the Father knows “the days” (longer time-frame) when heaven and earth pass away and the master returns. What we can – and must – do to prepare for the master's return is “be ready” and “watch” by remaining faithful in his service until then.
4. What does this mean for when Jesus will/might return?
  - a. Jesus can return at any time. No one but the Father knows when. So we must be ready by remaining faithful in his service.

**Summary & Teaching (5-10 minutes)**

Note: This summary includes answers to many of the above questions so you will need to tailor your summary to what has been covered. Students may be so influenced by “end times” assumptions based on popular teaching that they have difficulty looking at and seeing what the text itself says. If time runs short (which it may do because we are fitting two sections in this morning) you should summarize the basic message of the text, work through individual's questions in the break or over a meal and then review briefly later. Offering a mealtime discussion of “end time” perspectives can be helpful, but not mandatory. Here we go (you may actually choose to read some of this aloud as part of your teaching or summary):

Jesus has just pronounced judgment on the temple and said it will be completely destroyed. Immediately after this in the passage, the only question his followers ask is when this will happen and what the sign of it is. So unless there are very clear reasons from the text that would cause us to think Jesus is answering another question, we must assume that this is the question he is answering. (From the text we can use “signs” as the image for following the flow

through paragraph titles. Mentioning it earlier in the whole group discussion, when marking and titling paragraphs together can be helpful in reviewing in this section now).

Jesus' message: There will be many things that happen that have nothing directly to do with the destruction of the temple, so don't be distracted by them. Rather, until then perseveres in faithfulness to me and in proclaiming the gospel. Even in the face of persecution, God will be with you to give you all you need. The sign you must act on, however, is like the one that was predicted by Daniel and fulfilled first in the days of the Maccabees when Antiochus Epiphanes made a sacrilege in the temple by putting up an image of Zeus outside it and sacrificing a pig on the altar (cf. 1 Maccabees passage handout). This made the temple desolate, or abandoned by God and his people, since they could no longer sacrifice to God on its altar. In 70 A.D. the Jewish zealots, who had attacked the Romans in order to force God's hand to raise up the messiah to save them (as he'd done with the Maccabees and seemed to have promised in post-exilic prophets), made the clown Phanni [a Roman] high priest, primarily to mock the politically compromising Sadducean priest. The 4<sup>th</sup> C. Christian historian Eusebius writes that the early Christians recognized this as the fulfillment of prophecy and fled Jerusalem for the Jordanian hills just before the Romans sealed off and laid siege to Jerusalem, ultimately destroying it completely when the temple caught on fire (if time allows, read the section of *Josephus* handout that speaks of the final attack). The fire that burned the temple caused the gold to melt down into the cracks between the stones and the Romans, in order to get the gold and completely destroy Jewish resistance, unstacked all the stones of the temple structure, just as Jesus had foretold. Thus, the elect who heeded the sign and fled in time were saved, by the shortening of the siege. This is why they should pray that it doesn't happen in winter or hope they don't have young children when they flee. It is also another reason it can't be a worldwide end times Armageddon: It is always winter somewhere in the world; one region of the worldwide church's answered prayer that it not be in winter would condemn another region to experiencing it in *their* winter!

But, since the temple was, biblically speaking, the one place where the nations could come to meet God and be confident of his hearing their prayer, before it could be destroyed there had to be a replacement of it, for the sake of God's love for – and name among – the nations. This would be in the form of God's messengers (same Greek word as "angels") going in all directions (the four winds) to proclaim the gospel and gather the elect (new believers from the nations) into Christ's church. The replacement of the temple is the international people of God (the church)! There is historical evidence that by 70 A.D. when the temple was destroyed the table of nations in Genesis 10 had in fact all had the gospel preached to them (Acts 2 also speaks of "Jews gathered in Jerusalem from every nation under heaven" hearing the gospel and 1000s responding. Many of them would have returned to their countries after Pentecost as Jesus' "messengers").

## INTERVARSITY CHAPTER FOCUS WEEK

Regarding the cosmic signs, they are always used in the OT in conjunction with God's judgment of nations by other nations or by natural means, to show that God is behind such foundations – shattering human events. Peter also understands these images this way when he quotes Joel in Acts 2, saying the coming of the Spirit that day was actually a fulfillment of the cosmic images in Joel 2!

There is a transition point in the text through. Two markers that we see of it are the clear shifts from "you know" to "you do not know" and from "those days" to "that day." What is the turning point? It is the statement "Heaven and earth will pass away, but my words will not pass away." Before this Jesus is saying, "You can absolutely **know** when **those** days of the destruction of the temple will be because you can absolutely trust my words about it. Heaven and earth will pass away, but my words will never fail. Now about heaven and earth passing away, however, **nobody knows** when **that day** will be. So, take heed and watch (commanded 5 times in the last paragraph)! Be ready *whenever* the Lord returns!" (Note regarding Matthew's account: Matthew reports the disciples asking two questions: 1. when will and what will the sign be of the destruction of the temple and 2. About the end of the age (they may have assumed the destruction of the temple would mean the end of the age, which it actually did). But the structure of Jesus' response is still the same: He answers their first question specifically and then turns to heaven and earth passing away, after which he only tells them parables that emphasize the importance of their being ready for his return, whenever it is, by watching and remaining faithful in service (not by trying to figure out signs or a timeline for his return).

### Application & Quiet Time (20-30 minutes)

1. Knowing and understanding the OT and history and reading the text very carefully have proven essential to understanding this passage. There are today, many resources for doing this well. How will you make your approach to Bible study more robust as a result of your study of this passage?
2. Though we cannot know the day or hour of Jesus' return, we are assured that it will happen and we are warned to be ready. In what area do you need to become ready for Jesus' return by greater faithfulness?

Release to quiet time...session ends at 12:15. Try to protect a minimum of 20, preferably 30 minutes for quiet time and process this morning.

## Interpreting Biblical Prophecy

1. **Definition and Purpose:** Prophecy literally means the "shining forth" or telling forth of God's truth. "Foretelling" is only one component of "forth-telling." Biblical prophecy's purpose is to give us *God's perspective* on the past (the OT histories), the present (much in the OT prophets), and then the future (e.g. Daniel 7-12, Isaiah 65-66, *Mark 13*, Revelation 17-21, etc.). This suggests that only God sees us and our times with accuracy. Two components of most biblical prophecy are *judgment* on the godless and oppressors and *hope* for the faithful and oppressed. The purpose of prophecy is not simply to inform people about the future, but rather to call them to repentance or perseverance (or both) on the basis of that future reality. Hence we need prophecy and we need to respond to its message.
2. **Move forward, not backward.** This is called the "historical-grammatical" principle, recovered by the Reformers. Medieval interpretation usually began with an article of faith and moved back through Scripture for its basis. The historical-grammatical principle, by contrast, requires that one discover its meaning to its original audience *first*, then move forward to one's own time. Hence, Protestant biblical study gave back to the Church an emphasis on the original languages, word study, inductive study, and use of relevant history.
3. **Know the historical setting.** This focuses on one side of the above principle. Use a resource such as *Eerdman's Bible Handbook* or F.F. Bruce's *New Testament History* and *Israel and the Nations* in reading prophetic passages. This can make a great difference in reading Ezekiel, Daniel, *Mark 13* or Revelation, for example.
4. **The "key" to interpreting prophecy is Christ.** This principle was also re-emphasized by the Reformers. Their basic "cue" was seeing how the New Testament writers understood prophecy, particularly in such key texts as Acts 15, Romans 9-11, Galatians 3-4 and I Peter 1:10 ff. One can summarize this view as follows: God made many promises to his people in the OT. They were to be received and obeyed in faith. The "great promise" is of a Messiah to deliver Israel and set up the Kingdom of God. The OT people, however, reject the Messiah and have no faith in him. God responds to this rejection by finding *another* group who will have faith. All the promises attached to the Messiah now, as a result, apply to this new people, i.e. the Church. Hence, faith in the Messiah makes us "Abraham's offspring" (Gal. 3:26), "the Israel of God" (Gal. 6:16), and the true "Jews" (Rev. 2:9, 3:9). The alternative "key" to prophecy, if this is not accepted, is the physical Jewish people. (See handout: "Israel: New Testament Perspectives on Old Testament prophecies.") The question that determines which interpretation one holds is this: *What is the basis for receiving the promises of God?* Faith in Christ? Or Jewish heritage? Or some combination?
5. **Recall Christ's caution regarding date-setting.** *Mark 13:32ff.*, Matthew 24:36-51, Acts 1:6-11. The Church has a long, humorous, and occasionally tragic history of disregarding this truth. "Only the Lamb can open the seven seals." We are warned against both specific and general date-setting schemes. This suggests that the purpose of prophecy is not the satiation of curiosity, but strength to work out God's will under less-than-ideal circumstances. Cf. John Calvin's comment on Acts 1:6: "Their question has almost as many errors as words."
6. **There may be up to three fulfillments of OT prophecy:** a) Initial or *historical* fulfillment during OT times themselves, b) Intermediate or *gospel* fulfillment in Christ during NT times and c) *end times* fulfillment surrounding Christ's final coming. (However all three are not required.)

### 1 Maccabees 1:1-2:30 (NEB)

#### **Antiochus Epiphanes, the "abomination of desolation" and the Jewish Revolt of 167 B.C.**

1:1 After Alexander the Macedonian, Philip's son, who came from the land of Kittim, had defeated Darius, king of the Persians and Medes, he became king in his place, having first ruled in Greece. 2 He fought many campaigns, captured fortresses, and put kings to death. 3 He advanced to the ends of the earth, gathering plunder from many nations; the earth fell silent before him, and his heart became proud and arrogant. 4 He collected a very strong army and conquered provinces, nations, and rulers, and they became his tributaries. 5 But after all this he took to his bed, realizing that he was going to die. 6 He therefore summoned his officers, the nobles, who had been brought up with him from his youth, to divide his kingdom among them while he was still alive. 7 Alexander had reigned twelve years when he died. 8 So his officers took over his kingdom, each in his own territory, 9 and after his death they all put on royal crowns, and so did their sons after them for many years, causing much distress over the earth. 10 There sprang from these a sinful offshoot, Antiochus Epiphanes, son of King Antiochus, once a hostage at Rome. He became king in the year one hundred and thirty-seven of the kingdom of the Greeks. 11 In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: "Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us." 12 The proposal was agreeable; 13 some from among the people promptly went to the king, and he authorized them to introduce the way of living of the Gentiles. 14 Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. 15 They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing. 16 When his kingdom seemed secure, Antiochus proposed to become king of Egypt, so as to rule over both kingdoms. 17 He invaded Egypt with a strong force, with chariots and elephants, and with a large fleet, 18 to make war on Ptolemy, king of Egypt. Ptolemy was frightened at his presence and fled, leaving many casualties. 19 The fortified cities in the land of Egypt were captured, and Antiochus plundered the land of Egypt. 20 After Antiochus had defeated Egypt in the year one hundred and forty-three, he returned and went up to Israel and to Jerusalem with a strong force. 21 He insolently invaded the sanctuary and took away the golden altar,

the lampstand for the light with all its fixtures, 22 the offering table, the cups and the bowls, the golden censers, the curtain, the crowns, and the golden ornament on the facade of the temple. He stripped off everything, 23 and took away the gold and silver and the precious vessels; he also took all the hidden treasures he could find. 24 Taking all this, he went back to his own country, after he had spoken with great arrogance and shed much blood. 25 And there was great mourning for Israel, in every place where they dwelt, 26 and the rulers and the elders groaned. Virgins and young men languished, and the beauty of the women was disfigured. 27 Every bridegroom took up lamentation, she who sat in the bridal chamber mourned, 28 And the land was shaken on account of its inhabitants, and all the house of Jacob was covered with shame. 29 Two years later, the king sent the Mysian commander to the cities of Judah, and he came to Jerusalem with a strong force. 30 He spoke to them deceitfully in peaceful terms, and won their trust. Then he attacked the city suddenly, in a great onslaught, and destroyed many of the people in Israel. 31 He plundered the city and set fire to it, demolished its houses and its surrounding walls, 32 took captive the women and children, and seized the cattle. 33 Then they built up the City of David with a high, massive wall and strong towers, and it became their citadel. 34 There they installed a sinful race, perverse men, who fortified themselves inside it, 35 storing up weapons and provisions, and depositing there the plunder they had collected from Jerusalem. And they became a great threat. 36 The citadel became an ambush against the sanctuary, and a wicked adversary to Israel at all times. 37 And they shed innocent blood around the sanctuary; they defiled the sanctuary. 38 Because of them the inhabitants of Jerusalem fled away, and she became the abode of strangers. She became a stranger to her own offspring, and her children forsook her. 39 Her sanctuary was as desolate as a wilderness; her feasts were turned into mourning, Her Sabbaths to shame, her honor to contempt. 40 Her dishonor was as great as her glory had been, and her exaltation was turned into mourning. 41 Then the king wrote to his whole kingdom that all should be one people, 42 each abandoning his particular customs. All the Gentiles conformed to the command of the king, 43 and many Israelites were in favor of his religion; they sacrificed to idols and profaned the Sabbath. 44 The king sent messengers with letters to Jerusalem and to the cities of Judah, ordering them to follow customs foreign to their land; 45 to prohibit holocausts, sacrifices, and libations in the sanctuary, to profane the Sabbaths and feast days, 46 to desecrate the sanctuary and the sacred ministers, 47 to build pagan altars and temples and shrines, to sacrifice swine and unclean animals, 48 to leave their sons uncircumcised, and to let themselves be defiled with every kind of

impurity and abomination, 49 so that they might forget the law and change all their observances. 50 Whoever refused to act according to the command of the king should be put to death. 51 Such were the orders he published throughout his kingdom. He appointed inspectors over all the people, and he ordered the cities of Judah to offer sacrifices, each city in turn. 52 Many of the people, those who abandoned the law, joined them and committed evil in the land. 53 Israel was driven into hiding, wherever places of refuge could be found. 54 On the fifteenth day of the month Chislev, in the year one hundred and forty-five, the king erected the horrible abomination upon the altar of holocausts, and in the surrounding cities of Judah they built pagan altars. 55 They also burnt incense at the doors of houses and in the streets. 56 Any scrolls of the law which they found they tore up and burnt. 57 Whoever was found with a scroll of the covenant, and whoever observed the law, was condemned to death by royal decree. 58 So they used their power against Israel, against those who were caught, each month, in the cities. 59 On the twenty-fifth day of each month they sacrificed on the altar erected over the altar of holocausts. 60 Women who had had their children circumcised were put to death, in keeping with the decree, 61 with the babies hung from their necks; their families also and those who had circumcised them were killed. 62 But many in Israel were determined and resolved in their hearts not to eat anything unclean; 63 they preferred to die rather than to be defiled with unclean food or to profane the holy covenant; and they did die. Terrible affliction was upon Israel.

2:1 In those days Mattathias, son of John, son of Simeon, a priest of the family of Joarib, left Jerusalem and settled in Modein. 2 He had five sons: John, who was called Gaddi; 3 Simon, who was called Thassi; 4 Judas, who was called Maccabeus; 5 Eleazar, who was called Avaran; and Jonathan, who was called Apphus. 6 When he saw the sacrileges that were being committed in Judah and in Jerusalem, 7 he said: "Woe is me! Why was I born to see the ruin of my people and the ruin of the holy city, and to sit idle while it is given into the hands of enemies, and the sanctuary into the hands of strangers? 8 "Her temple has become like a man disgraced, 9 her glorious ornaments have been carried off as spoils, Her infants have been murdered in her streets, her young men by the sword of the enemy. 10 What nation has not taken its share of her realm, and laid its hand on her possessions? 11 All her adornment has been taken away. From being free, she has become a slave. 12 We see our sanctuary and our beauty and our glory

laid waste, And the Gentiles have defiled them! 13 Why are we still alive?" 14 Then Mattathias and his sons tore their garments, put on sackcloth, and mourned bitterly. 15 The officers of the king in charge of enforcing the apostasy came to the city of Modein to organize the sacrifices. 16 Many of Israel joined them, but Mattathias and his sons gathered in a group apart. 17 Then the officers of the king addressed Mattathias: "You are a leader, an honorable and great man in this city, supported by sons and kinsmen. 18 Come now, be the first to obey the king's command, as all the Gentiles and the men of Judah and those who are left in Jerusalem have done. Then you and your sons shall be numbered among the King's Friends, and shall be enriched with silver and gold and many gifts." 19 But Mattathias answered in a loud voice: "Although all the Gentiles in the king's realm obey him, so that each forsakes the religion of his fathers and consents to the king's orders, 20 yet I and my sons and my kinsmen will keep to the covenant of our fathers. 21 God forbid that we should forsake the law and the commandments. 22 We will not obey the words of the king nor depart from our religion in the slightest degree." 23 As he finished saying these words, a certain Jew came forward in the sight of all to offer sacrifice on the altar in Modein according to the king's order. 24 When Mattathias saw him, he was filled with zeal; his heart was moved and his just fury was aroused; he sprang forward and killed him upon the altar. 25 At the same time, he also killed the messenger of the king who was forcing them to sacrifice, and he tore down the altar. 26 Thus he showed his zeal for the law, just as Phinehas did with Zimri, son of Salu. 27 Then Mattathias went through the city shouting, "Let everyone who is zealous for the law and who stands by the covenant follow after me!" 28 Thereupon he fled to the mountains with his sons, leaving behind in the city all their possessions. 29 Many who sought to live according to righteousness and religious custom went out into the desert to settle there, 30 they and their sons, their wives and their cattle, because misfortunes pressed so hard on them.

**Flavius Josephus, on the Siege and Fall of Jerusalem, 70 a.d. Eyewitness account from *The Jewish Wars***

**Book 5, Chapter 12 – 3.** So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it; and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before that fatal hour was come. Nor was there any lamentations made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions; for those who were just going to die looked upon those that were gone to rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night, had seized upon the city; while yet the robbers were still more terrible than these miseries were themselves; for they brake open those houses which were no other than graves of dead bodies, and plundered them of what they had; and carrying off the coverings of their bodies, went out laughing, and tried the points of their swords in their dead bodies; and, in order to prove what metal they were made of they thrust some of those through that still lay alive upon the ground; but for those that entreated them to lend them their right hand and their sword to despatch them, they were too proud to grant their requests, and left them to be consumed by the famine. Now every one of these died with their eyes fixed upon the temple, and left the seditious alive behind them. Now the seditious at first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath.

4. However, when Titus, in going his rounds along those valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan; and, spreading out his hands to heaven, called God to witness that this was not his doing; and such was the sad case of the city itself. But the Romans were very joyful, since none of the seditious could now make sallies out of the city, because they were themselves disconsolate, and the famine already touched them also. These Romans besides had great plenty of corn and other necessities out of Syria, and out of the neighboring provinces; many of whom would stand near to the wall of the city, and show the people what great quantities of provisions they had, and so make the enemy more sensible of their famine, by the great plenty, even to satiety, which they had themselves. However, when the seditious still showed no inclinations of yielding, Titus, out of his commiseration of the people that remained, and out of his earnest desire of rescuing what was still left out of these miseries, began to raise his banks again, although materials for them were hard to be come at; for all the trees that were about the city had been already cut down for the making of the former banks...

**Book 5, Chapter 13 – 6.** But as for John, when he could no longer plunder the people, he betook himself to sacrilege, and melted down many of the sacred utensils, which had been given to the temple; as also many of those vessels which were necessary for such as ministered about holy things, the caldrons, the dishes, and

the tables; nay, he did not abstain from those pouring vessels that were sent them by Augustus and his wife; for the Roman emperors did ever both honor and adorn this temple; whereas this man, who was a Jew, seized upon what were the donations of foreigners, and said to those that were with him, that it was proper for them to use Divine things, while they were fighting for the Divinity, without fear, and that such whose warfare is for the temple should live of the temple; on which account he emptied the vessels of that sacred wine and oil, which the priests kept to be poured on the burnt-offerings, and which lay in the inner court of the temple, and distributed it among the multitude, who, in their anointing themselves and drinking, used [each of them] above an hin of them. And here I cannot but speak my mind, and what the concern I am under dictates to me, and it is this: I suppose, that had the Romans made any longer delay in coming against these villains, that the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed.

7. And, indeed, why do I relate these particular calamities? while Manneus, the son of Lazarus, came running to Titus at this very time, and told him that there had been carried out through that one gate, which was entrusted to his care, no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthieus, [Nisan.] when the Romans pitched their camp by the city, and the first day of the month Panemus [Tamuz]. This was itself a prodigious multitude; and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried by their relations; though all their burial was but this, to bring them away, and cast them out of the city. After this man there ran away to Titus many of the eminent citizens, and told him the entire number of the poor that were dead, and that no fewer than six hundred thousand were thrown out at the gates, though still the number of the rest could not be discovered; and they told him further, that when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein; as also that a medimnus of wheat was sold for a talent; and that when, a while afterward, it was not possible to gather herbs, by reason the city was all walled about, some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the dung which they got there; and what they of old could not endure so much as to see they now used for food. When the Romans barely heard all this, they commiserated their case; while the seditious, who saw it also, did not repent, but suffered the same distress to come upon themselves; for they were blinded by that fate which was already coming upon the city, and upon themselves also.

**Book 6, Chapter 3 – 4.** There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethhezob, which signifies the *house of Hyssop*. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured

up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she cast at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." After which those men went out trembling, being never so much afrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.

5. This sad instance was quickly told to the Romans, some of whom could not believe it, and others pitied the distress which the Jews were under; but there were many of them who were hereby induced to a more bitter hatred than ordinary against our nation. But for Caesar, he excused himself before God as to this matter, and said that he had proposed peace and liberty to the Jews, as well as an oblivion of all their former insolent practices; but that they, instead of concord, had chosen sedition; instead of peace, war; and before satiety and abundance, a famine. That they had begun with their own hands to burn down that temple which we have preserved hitherto; and that therefore they deserved to eat such food as this was. That, however, this horrid action of eating an own child ought to be covered with the overthrow of their very country itself, and men ought not to leave such a city upon the habitable earth to be seen by the sun, wherein mothers are thus fed, although such food be fitter for the

fathers than for the mothers to eat of, since it is they that continue still in a state of war against us, after they have undergone such miseries as these. And at the same time that he said this, he reflected on the desperate condition these men must be in; nor could he expect that such men could be recovered to sobriety of mind, after they had endured those very sufferings, for the avoiding whereof it only was probable they might have repented.

**Book 6, Chapter 4** [Siege completed] – 1. AND now two of the legions had completed their banks on the eighth day of the month Lous [Ab]. Whereupon Titus gave orders that the battering rams should be brought, and set over against the western edifice of the inner temple; for before these were brought, the firmest of all the other engines had battered the wall for six days together without ceasing, without making any impression upon it; but the vast largeness and strong connexion of the stones were superior to that engine, and to the other battering rams also. Other Romans did indeed undermine the foundations of the northern gate, and after a world of pains removed the outermost stones, yet was the gate still upheld by the inner stones, and stood still unhurt; till the workmen, despairing of all such attempts by engines and crows, brought their ladders to the cloisters. Now the Jews did not interrupt them in so doing; but when they were gotten up, they fell upon them, and fought with them; some of them they thrust down, and threw them backwards headlong; others of them they met and slew; they also beat many of those that went down the ladders again, and slew them with their swords before they could bring their shields to protect them; nay, some of the ladders they threw down from above when they were full of armed men; a great slaughter was made of the Jews also at the same time, while those that bare the ensigns fought hard for them, as deeming it a terrible thing, and what would tend to their great shame, if they permitted them to be stolen away. Yet did the Jews at length get possession of these engines, and destroyed those that had gone up the ladders, while the rest were so intimidated by what those suffered who were slain, that they retired; although none of the Romans died without having done good service before his death. Of the seditious, those that had fought bravely in the former battles did the like now, as besides them did Eleazar, the brother's son of Simon the tyrant. But when Titus perceived that his endeavors to spare a foreign temple turned to the damage of his soldiers, and then be killed, he gave order to set the gates on fire.

**Book 7, Chapter** – 1. NOW as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, (for they would not have spared any, had there remained any other work to be done,) Caesar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamne; and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.

**Page 35.2-38.9 – Wednesday 9:00AM-12:15PM**

**Overview of Session**

1. Study pages 35.2-38.9
2. This session offers you a couple of options. Option one is a “typical” manuscript study of the whole passage and option two is to manuscript study 35.2-37.1 and then engage the text of 37.1-38.9 through lectio divina. Either option is perfectly acceptable. Included here in the study guide are notes/questions for the last page should you choose to teach straight through using the manuscript method. The questions are broken up into the two sections.
3. Instructions on leading lectio divina are also included, appended to the end of the session.
4. Since there are two ways you can teach this session, I have included two separate outlines for timing to aid in your planning.
5. This session starts the 3<sup>rd</sup> arc in Mark where we shift to Jesus’ preparation for and death on the cross in the final days before his death.
6. One final option: It is possible to teach this first section by having a Seder (Passover) meal together – this would require a lot of advance prep and scheduling, but I have heard of staff doing it. This manual does not include resources for it, but if there is interest you can email me (the Mark Dean) for what resources I have.

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Encounter God in scripture
Skits (optional)	Active Experimentation	Creative scripture engagement
Lectio Divina (optional)	Reflective Observation	Creative scripture engagement, encounter God in scripture, grapple with following Jesus, respond in faith
Wikki Stix/Art (optional)	Active Experimentation/ Reflective Observation	Grapple with following Jesus, respond in faith

**Outline for Session 6 – Straight Manuscript Option**

Time: 195 total minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Welcome and Worship	
10-15 minutes Start: End:	Individual study	
10-20 minutes Start: End:	Small group sharing 10-20 minutes (optional skit here)	
15-20 minutes Start: End:	Large group discussion – collect observations and questions	
10-15 minutes Start: End:	Small group discuss questions	
15-20 minutes Start: End:	Large group discuss questions	
3-15 minutes Start: End:	Summary and Application	
10 minutes Start: End:	Break	
10 minutes Start: End:	Large group collect observations and questions 37.1-38.9	
10 minutes Start: End:	Small group discuss questions	
10-15 minutes Start: End:	Large group discuss questions	
15 minutes Start: End:	Summary with Psalm 23	
40 minutes Start: End:12:15	Application & Quiet Time	

**Outline for Session 6 – Lectio Divina Option**

Time: 195 total minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Welcome and Worship	
10-15 minutes Start: End:	Individual study	
10-20 minutes Start: End:	Small group sharing 10-20 minutes (optional skit here)	
15-20 minutes Start: End:	Large group discussion – collect observations and questions	
10-15 minutes Start: End:	Small group discuss questions	
15-20 minutes Start: End:	Large group discuss questions	
3-15 minutes Start: End:	Summary and Application	
10 minutes Start: End:	Break	
20-30 minutes Start: End:	Lectio Divina	
15 minutes Start: End:	Summary with Psalm 23	
40 minutes Start: End:12:15	Application with Quiet Time	

### *List of OT Passages:*

Song of Solomon 1:12, Psalms 23:5, 1 Samuel 10:1 – nard  
Deut 15:11 – there will always be poor  
Exodus 12:17-20, Leviticus 23:5-6, Deut 16:1-8 – Feast of Unleavened Bread  
Exodus 12 – Passover lamb  
Isaiah 53 – suffering servant by whose wounds we are healed.  
Exodus 24:6-11 – blood ratifies a covenant  
Zech 9:11 – blood of covenant sets people free  
Jer 31:31-34 – God has promised a new covenant with his people  
Isaiah 42:6-7, 49:7-9, 55:3 – Messiah himself is the new covenant  
Psalms 41:9 – Close friend who shares my bread is against me  
Obadiah 1:7 – Those who eat bread with you betray you  
Jeremiah 31:31-34 – New covenant  
Isaiah 42:6-7; 49:7-9; 55:3 – the Messiah is the New Covenant  
Zechariah 13:7 – strike the shepherd; sheep scatter (points to his sacrifice)  
Isaiah 9:1-7 – Galilee of the nations reveals ruler of all

### **Welcome & Worship**

**(10 minutes)**

During the welcome time, after a brief song and prayer, it can be helpful (but not required) to set the stage for the morning with a quick teaching on the two types of Old Testament messianic expectations. A prepared chart for you to either show or reference as part of your teaching is appended to the end of this session. The two types of OT messianic expectations informed attitudes in Jesus' day: Triumphalist & Suffering. You'll find further explanations and scripture references in the chart.

### **Individual Study (10-15 minutes)**

If you are going to manuscript the whole section, have them do so with paragraph breaks. Otherwise go through 37.1 still noting paragraphs. Note that if you are going to do a more traditional study for the whole section you will still discuss in two pieces. First 35.2-37.1 and then 37.1-38.9

### **35.2-37.1**

#### **Small group sharing (10-20 minutes)**

*Optional Idea: Assign sections to two or three groups to do skits. This can be good if it seems that energy and attention are running low. You can even take them outside for this if weather permits and you are in a location that would allow it without students getting too distracted.*

If two groups assign:

- 35.2-35.23 - Woman anointing Jesus & Judas plotting
- 35.23-36.22 - preparing and eating the meal

If three groups assign:

35.6-19 - woman anointing Jesus

35.23-36.5 - preparing the meal

36.6-36.22 - eating the meal

Plan for 15-20 minutes for total prep and sharing time.

**Large group discuss skits (if applicable) and collect observations and questions (15-20 minutes)**

Focus on 35.2-37.1

Talk about structure – share the outline below and ask students what they notice about it.

Alternating themes of preparation and betrayal (or positive and negative actions)

The death of Jesus is both something that He prepares for and that God prepares him for, simultaneously a terrible act of betrayal. It isn't one or the other. Jesus is preparing for his own death and his being horribly betrayed. All of this is complexly working.

**Structure of 35.2 to 38.4**

35.2-6 Chief priests and scribes seek to arrest Jesus (-)

35.6 Woman anoints (+)

35.19-23 Judas takes action to betray (-)

36.2-3 Disciples prepare meal (+)

36.6-14 Jesus' prediction of betrayal (-)

36.14 Jesus gives body and blood (+)

36.22-37.1 Peter denying predicted (-)

37.1 Gethsemane (+)

37.19-38.4 Judas betrays and so do others (-)

38:4 Jesus accepts destiny (+)

38:4 All fall away (-)

**Small group discuss questions (10-15 minutes)**

**Large group discuss questions (15-20 minutes)**

1. What is the significance of the woman anointing Jesus with the alabaster jar of pure nard?
  - a. Jesus states that she did it in preparation for his burial. Whether or not she knew this, Jesus gives it this meaning and honors her for it. This was an extremely expensive gesture: a denarius was the normal days wage for a laborer, this would have been 10 months wages (300 denarii = 300 days of work).

- i. The top of the alabaster container needed to be broken off to get at its contents – a picture of Jesus being broken out of love for us, releasing the fragrance of his sacrifice for us.
  - ii. Nard was a fragrant perfume used for royalty and burial. Song of Solomon 1:12, Psalm 23:5, 1 Samuel 10:1
    - 1. Note: This may or may not have been Mary of Bethany, who was apparently well-to-do, given that they hosted the disciples in their home and her brother Lazarus was able to be buried in a rock hewn tomb. It is best not to get caught speculating as to her identity. If students ask, you can offer this possibility, but that we just don't know from the text.
      - a. Does this woman remind you of anything we've studied so far?
        - i. The woman in the temple who Jesus praised for her worship. They both gave extravagantly – all that they could. Both are exalted examples of passionate, total acts of worship.
2. What was significant about the response to this woman's actions?
- a. It revealed the condition of the hearts of those who were indignant. They had an attitude of "what good did it do?" They deemed it a waste, instead saying that it should have been sold and given to the poor. They miss the chance to worship because they are interested in selling – like those in the temple (p28)!
    - i. Deut 15:11 – there will always be poor
  - b. Their comment devalues Jesus; the woman worships him highly over all things.
    - i. This also connects to the disciple's view of Jesus' death. They see her sacrifice as a waste. They are still not acknowledging that Jesus will die and see his death as a waste (at this point) as he is to be broken and poured out.
    - ii. This woman "wastes" it all for Jesus, and her act becomes an embodiment of the gospel. She connects that Jesus will die and shows she understands Jesus' purpose. She sees Jesus' death as an act of beauty.
3. What is the Feast of Unleavened Bread and its relationship to Passover?
- a. It is an eight day feast, within which the Passover was celebrated. The Passover lamb was sacrificed on the first day. Exodus 12:17-20, Leviticus 23:5-6, Deut 16:1-8
4. What is going on with the man carrying a jar of water on his head? Why is it recorded? Any similarity to earlier statements of Jesus?
- a. Jesus' life is in danger, so he must be careful until his time comes. As with the donkey colt, Jesus seems to have communicated ahead of time with contacts in

Jerusalem to prepare for this and they have set up an identifying signal in each case. In this case it is the unusual sign of a man carrying water on his head. Culturally, women did this, not men.

**5. How does Jesus give new significance to an old ritual – the Passover meal?**

- a. Bread=body, wine=blood – broken and poured out (like the actions of the woman with her perfume)
  - i. **How is Jesus' blood the blood of the covenant? What covenant?**
    - 1. Jesus by his death fulfills many covenantal images, from the Passover lamb in Exodus 12 to the suffering servant of Isaiah 53, by whose wounds we are healed. Blood ratifies a covenant (Exodus 24:6-11); the blood of covenant sets people free (Zechariah 9:11); God has promised a new covenant with his people that he himself will ratify (Jer 31:31-34) and the messiah himself is the new covenant (Isaiah 42:6-7, 49:7-9, 55:3)

**6. What scriptures are being fulfilled or anticipated in Jesus' words in this section?**

- a. Psalm 41:9 – Close friend who shares my bread is against me
- b. Obadiah 1:7 – Those who eat bread with you betray you
- c. Jeremiah 31:31-34 – New covenant
- d. Isaiah 42:6-7; 49:7-9; 55:3 – the Messiah is the New Covenant
- e. Zechariah 13:7 – strike the shepherd; sheep scatter (points to his sacrifice)
- f. Isaiah 9:1-7 – Galilee of the nations reveals ruler of all

**Summary and Application (3-15 minutes)**

NOTE: If you are teaching manuscript style straight through, you may choose to give the summary for this section, but to save the application questions to the end of the session, moving straight into the next section in Gethsemane. Or you may want to pause here and spend an extra 10 minute in application.

As Jesus' sacrificial death draws near, those around him respond in different ways. The woman seems to understand his purpose and views him as worth the "wasting" of a valuable treasure. The disciples view Jesus' death as a waste – he is not the messiah they were expecting. There is a sense of disappointment and misunderstanding. Judas was initially attracted to Jesus' mission and willingly followed, but when Jesus had different ideas than Judas regarding their future, Judas broke with Jesus. Judas wasn't willing to submit to his authority and lordship when he disagreed.

**1. How do we see Jesus' death? Is it a waste or a beautiful thing?**

- a. Note: we are tempted to see it as a waste because we, like Peter (p20), don't want to follow Jesus to death. We aspire to something better for our Lord and ourselves.

2. When we are broken and poured out for others, people around us (parents, friends, professors) will say that we have wasted our potential. When we break and pour ourselves out for those around us, do we succumb to the temptation to see it as a waste – or a beautiful thing?
  - a. How can we pour ourselves out for others? *Examples: take an extra year of college in order to serve in a specific way or doing a ministry intern year after college before launching into your career, summer missions v making a lot of money, orienting our schedules around people and not achievements, etc*
  - b. *IDEA: Use Wikki Stix and have students make something that symbolizes a way or area in which they sense or know that God is calling them to pour themselves out. Maybe they don't have any sense, but can see areas that they can take steps of faith to serve others. Spend time praying in pairs for these things.*
3. The woman exchanges her wealth for Jesus and Judas exchanges Jesus for wealth. What are you tempted to give in exchange for Jesus? What are things that Jesus wants you to waste on him?

Break (10 minutes)

If you are going to continue to do a traditional study, follow the outline that follows on the next page; otherwise skip down to the Lectio Divina instructions.

### **Manuscript Study Option**

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

Give 2 minutes to skim over page if needed and possibly share one or two observation and question with the person next to them. Don't let it take more than a couple of minutes.

#### **Small group discuss questions (10 minutes)**

#### **Large group discuss questions (10-15 minutes)**

1. Why does Jesus keep saying "watch and pray"?
  - a. This is what he said repeatedly on p34-35. He models his teaching, submitting his own present situation to what he knows of God's character and will.
  - b. Exodus 12:42 – Passover is a "night of watching"
    - i. **Why don't they watch and pray?**
      1. Perhaps it's exhaustion from the excitement, or sleepiness from a full meal and the late hour, but they are fishermen and other workers; they know how to stay awake nights while working. They may be succumbing to temptation as Jesus warns them to resist. Instead of staying engaged in the battle, their coping mechanism is to avoid it by sleeping. We all have different ways we try to avoid facing difficulties. The more dangerous they are the more crucial it is to watch and pray.
    - ii. **What do we learn about prayer here?**
      1. Among other lessons: It is an important means to resist temptation. We can bring all our fears and desires to God. The thing that enables us to move forward with courage is entrusting our situation and future to God's good will.
    - iii. **What is the relationship between prayer and temptation – for Jesus? For the disciples? For us?**
      1. Jesus was tempted in every way that we are, only more so, because he never gave into it (Hebrews 2:15-17, 4:14-16). One of the critical weapons against these temptations was and is prayer (side: in Eph. 6:10-19 prayer is the means by which we put on the armor of God for spiritual battle). Through prayer to his father, Jesus was able to submit to God's will and resist the temptation to not do so. Jesus' trust and obedience in the Father was complete. A major way this was both demonstrated and developed was through prayer. The disciples weren't trusting the Father or Jesus very well at this point; they failed to watch and pray and they were not able to resist the temptation to deny

Jesus and ran away. The same principles and dynamics hold for us.

2. Note: there are two ways to read and understand Jesus' prayer:
  - a. Jesus prayer is not to avoid the suffering of the cross, but to be brought through it: "let the hour pass" means "let it be over" = "save me from death" (Heb 5:7)
  - b. Jesus is preaying for deliverance, however God may give it. His spirit is willing, but even his flesh is weak. Jesus tells his disciples, "pray that you might not enter into temptation." He prays and he doesn't. They don't pray, and they do.

**2. What is the cup?**

- a. Jesus is staggering under the weight of the cup of wrath from God. Jesus is drinking from this cup of wrath from God. The disciples are not drinking from the same cup Jesus is. They are drinking from Jesus' cup: the cup of blood and pardon
  - i. Staggering and wrath: Isaiah 51:17-23, Psalm 11:6, 16:5, 78:8, 116:13
  - ii. Cup of wrath: Jeremiah 25:15
  - iii. Cup of judgment: Habakkuk 2:16
  - iv. [Cup of blessing: 1 Corinthians 10:16]

**3. Why does Mark record a follower's cutting off a slave's ear and the naked escape of another follower?**

- a. As Peter will already look bad enough by his denial, Mark doesn't name him here as other gospels do. Acts 12 says that the disciples met in Mark's mother's house. It may be that Mark himself is the young streaker in question and he is identifying *both* of the as being members of the disciples who all claimed that they would stay with Jesus and fight to defend him and yet all ran away. By extension, we too, are among the followers who abandon Jesus to save ourselves and for whom Jesus nevertheless goes to the cross alone, in order to save and win us back.

**4. What does Jesus mean by "let the scriptures be fulfilled"?**

- a. God and Jesus are in control. His will and the Father's agree. It is the fulfillment of all the OT prophecies we have seen so far and that we'll see in the next lessons that address the what, why and how of Jesus' sacrificial death on the cross.

NOTE: The summary and application for this section is included at the end of the Lectio Divina instructions so that those teaching this section via Lectio Divina will see and use it to wrap up the session. If you are not teaching via Lectio Divina, skip down to the summary and application section.

### Lectio Divina

(20-30 minutes)

Lectio Divina can be described as “sacred reading.” It is an exercise of reading not just with one’s ears, but also with one’s heart. It is not an exercise in learning, but in hearing. In Lectio Divina, one allows the Holy Spirit to highlight words, phrases or images from a passage that are relevant to the person listening. It is not a time to analyze or study, but to listen and allow the Holy Spirit to bring words, phrases or images from a passage to one’s heart and mind. We will engage this next section of Mark using Lectio Divina.

Teaching: Share cultural and geographical context to the passage happening in Gethsemane

Lectio Divina Reading:

- Have the group take a moment to relax, taking a deep breath, close their eyes (unless they are struggling to stay awake!) and invite the Holy Spirit to speak to us as the passage is read. I like to invite students to stand, but it is not necessary.
- Ask, “As we read the passage, pay attention to character that stands out to you. Maybe you resonate with them? Maybe you revile them? Maybe you have compassion for them? Note whom that person or people are.”
- Read lines 37.1-38.9 slowly and clearly.
- Say, “Around your tables share the name of the person or people that stood out to you.”
- After sharing, sit in quiet for 1 minute or so.
- Say, “As we read the passage again, pay attention to how you are responding to that person or people. What is happening within you as you hear the story and their part in the story.”
- Read lines 37.1-38.9 slowly and clearly
- Sit in quiet for 1 minute or so.
- Say, “Around your tables, share in a sentence or two how you are responding.”
- Ask, “As we read the passage a final time, ask the Holy Spirit to show you how he would have you respond to the passage.”
- Read lines 37.1-38.9 one final time, slowly and clearly.
- Say, “Share around your tables how you are being invited to respond to the passage.”
- Pray a prayer of blessing over the group.

You might possibly want to share what the Holy Spirit was highlighting to you. Encourage students that in just a little bit we’ll be having a quiet time where they can continue to lean into what the Holy Spirit was doing during this time. For some students this listening and hearing exercise will be new and different, for some it may be a cherished way to experience God in scripture. It may be helpful to possibly invite students who may want to talk about

hearing and listening (maybe this was a new experience for them and they have questions) to share a meal with you. Then lead them into a summary of this entire section.

### Summary

(15 minutes)

Remember the structure of the section we looked at earlier this morning of alternating acts of preparation and betrayal, good and harm. All of them are part of God's sovereign preparation of Jesus for his sacrifice. At the center of the list is Jesus' enactment of the Passover sacrifice that he'll soon carry out in reality.

This enactment of the Passover sacrifice and breaking bread, and the shepherd language might remind some of you of other sections of scripture we have studied throughout the entirety of Mark. (You can ask if students are reminded of anything – feeding of the 5000 and 4000 and Psalm 23). In these two sections, there is a secondary pattern of Psalm 23 working backward. We are going to take a few moments to revisit Psalm 23 as Jesus reverses it starting with the temple. (You could have students help you fill out the chart, or you can have it pre-filled out and go over it as a teaching summary to leave more time for quiet time).

Psalm 23	Mark 2
The Lord is my shepherd I lack nothing	The shepherd has become the lamb of the slaughter and he takes on every corresponding desolation of being the shepherd for our sake.
He makes me lie down in green pastures	He falls down under the weight of the wrath of God – in the garden
He leads me beside quiet waters. He refreshes my soul.	My soul is overwhelmed with sorrow
He guides me along the right paths for his name's sake	Silence
Even though I walk through the darkest valley I will fear no evil for you are with me	Gethsemane in darkness. Wrath, vulnerability, absence, silence
Your rod and staff they comfort me	I will strike the shepherd
You prepare a table before me in the presence of my enemies	A table with a betrayer
You anoint my head with oil. My cup overflows	The woman for death. The cup of his blood poured out for many
Surely goodness and mercy follow me all the days of my life	Chief scribes plot his death. Death follows him all the days of his life
And I will dwell in the house of the Lord	The house of the Lord rejects Jesus and is

forever	destroyed. He will dwell in the new Kingdom of God
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Two points to remember:

1. Eucharist/Communion is connected to the two feedings: Took bread, blessed it, and gave it. This is the final feeding. The feeding of all feedings!
2. Passover is the night of watching where you keep watch when God is rescuing. You are staying vigil.

Jesus, the good shepherd, has become the sacrificial lamb who pours himself out for the rescuing of his people. He is such a good shepherd who is worth “wasting” our lives for.

### Application & Quiet Time (40 minutes)

You can share or re-share an application question from the first section in place of or addition to any of the following:

1. **Worship God for Jesus’ resisting the temptation to avoid suffering and instead paying all costs to save us.**
2. **Trust and obey the scriptures – How can you further enter into the cost of identifying with Jesus with confidence in the glory of identifying with him?**
3. **Watch and pray that you might not enter into temptation. The spirit is willing but the flesh is weak. How will you grow in your watchful intercession for yourself and others?**
4. **You are at a vulnerable point going into the summer. You’ve had great support from your chapter, SG, LG, regular QT, people to pray with. Now you are going to a different culture. You may not have a great home church. Maybe your friends aren’t the best influence on you. Maybe you have tension with your parents and can easily fall into old patterns of disrespect and arguing. Now is the time to pray that you will avoid these temptations. In pairs, share what challenges you face going into the summer and pray for each other.**

Send them to quiet time by praying the Lord’s prayer together.

Note: Some students may be sensitive to the increasing weight of the content that is being studied. It gets heavier as we approach Jesus’ death. It is important to give ample process time here. Be sure to let out for quiet time by 11:45 so students have at least 30 minutes.

*Idea: You can invite students to process through art – drawing, modeling clay, wikki stix. You could begin the next session by taking 5 or so minutes for students who responded and processed through art to share.*

## Two Types of Old Testament Messianic Expectations

Two types of messianic expectations informed attitudes in Jesus' day: Triumphalist & Suffering, as can be seen in passages in the three post-exile prophets, Psalms and in Isaiah:

1. The Triumphalist vision is seen repeatedly in the post-exilic prophets Haggai, Zechariah, Malachi – the last 3 books of the OT.
  - a. Haggai 2:4-9 – Treasures of the nations and the glory of the Lord will come into a Temple more glorious than Solomon's.
  - b. Zechariah 2:10-12 – God will dwell in Zion; many nations will come to Jerusalem
  - c. Zechariah 8:1-9 – God returns and brings prosperity, peace, truth to Zion/Jerusalem and deliverance from the East and West
  - d. Zechariah 8:20-23 – Men from all nations will come to Israel – a beacon – "Let us go to seek the Lord and pray."
  - e. Malachi 3:1ff – The Lord comes to his temple and no one can endure it → John's call to repentance.
  - f. Malachi 4:5-6 – Elijah → reconciliation or judgment → The day of judgment will be a great and terrible day.
  - g. Zechariah 9:9-10 – Victorious and humble on the colt of a donkey; proclaim peace to the nation; rule to the ends of the earth

Summary: Hope of power and glory; commercial, spiritual and political interests of humankind will be centered in the temple in Jerusalem – with the Lord himself at the center with power on the Day of the Lord.

2. Even pre-exilic prophets pointed to this; read:
  - a. Isaiah 9:6-7 – The governments will rest on the shoulders of this eternal Prince of peace.
  - b. Jeremiah 23:5-8, 30:8ff – The descendant of David will redeem Israel out of all nations and reign over them
  - c. Psalm 102:15-16 – All nations will fear God as the Lord rebuild Zion and appears in his glory.
  - d. Isaiah 2:2-4 (=Malachi 4:1-3) – The mountain of the lord will be exalted above all and all nations will stream to it to learn from God and he will judge between nations and bring peace to all.
3. But there is another kind of Old Testament messianic expectation 0 one of redemptive suffering – in the songs of the Lord's servant in Isaiah and in Psalm 22 (Most Jews before, during and since Jesus' day say all these refer only to corporate Israel)

- a. Isaiah 42:1-7 – God delights in him, Spirit in him → justice, gentle, “weak” but effective
- b. Isaiah 49:5-7 (1-7) – The servant fulfills God’s original purpose to bring back both Jacob and the nations → salvation to the ends of the earth.
- c. Isaiah 50:4-10 – God guides the servant and he trusts, teaches and suffers; God is with him and he’ll be vindicated without shame.
- d. Isaiah 61:1-2a – Jesus stops here when he quotes about himself – implying the victorious part would happen at another time
- e. (read later) Isaiah 52:13-53:12 – The servant innocently suffers slaughter for the sake of the sins of the many.
- f. (read later) Psalm 22 – David’s afflicted one suffers God’s abandonment and people’s scorn and torture, yet he trust and proclaims God as his deliverer. (Depicts the Messiah’s crucifixion 100’s of years beforehand!)

Summary: There is no indication in the Old Testament that this suffering servant is the same one who will come victoriously to the temple – but Jesus puts them together! The first, Servant, picture is fulfilled first in Jesus’ ministry of teaching, healing and dying on the cross; the second, Ruler, picture will be fulfilled in his second coming. No wonder Jesus talks so much about servanthood → It is the underlying theme even or the three death predictions and the four radical disciple/servanthood passages we’ve studied.

**Page 38.9-40.22 – Wednesday 4:00-6:15PM**

**Overview of Session**

1. Study pages 38.9-40.22
2. Students will personally enter the drama of the witnesses to Jesus' identify and mission and see how Jesus is actually the true judge and witness directing his own trial.
3. Students will also have the opportunity to respond (through their own journaling response time or perhaps through guided corporate confession) and repent of ways they are fleeing or denying Jesus for their own perceived safety's sake and be moved to become courageous, obedient witnesses.

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s) Initiated	Track Outcomes Pursued
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Refresh OIA skills, encounter God in scripture, understand why he came
Journaling	Reflective Observation	Grapple with following Jesus, respond in faith
Optional: Confession and prayer led from front	Concrete Experience/ Reflective Observation	Grapple with following Jesus, respond in faith

**Outline for Session 7**

Time: 135 total minutes	Topic	Teacher
15 minutes Start: 4:00 End:	Individual Study	
25 minutes Start: End:	Large group sharing	
15 minutes Start: End:	Small group discuss questions	
10 minutes Start: End:	Break	
40 minutes Start: End:	Large group discuss questions	
2-3 minutes Start: End:	Summary	
15 minutes Start: End:6:15	Application	

### *List of OT Passages:*

Deut 19:16ff – false witnesses

Daniel 7:13-14 – Son of Man

Exodus 3:14 – I am

Isaiah 53:7

Isaiah 50:6

### **Observe**

Individual Study

**(15 minutes)**

Read with your heart and mind, not just to gain information, but to walk with Jesus. Look for patterns and structure. Enter into the drama of the passage. Look at the settings, notice the details. Maybe with your last few minutes you might want to sketch something out, create and outline.

### **Large group sharing (25 minutes)**

Start with observations and patterns then move to questions.

Two patters:

Pattern #1 – Peter's distance and denials inserted between two trials. Like the other *inclusios* (Mark sandwich) in Mark, our attention is drawn to the meaning of both by their being set side by side. Peter is also a witness at Jesus' trial. He lies about not knowing Jesus, yet he's also telling the truth. For if he did know Jesus, his trust in his power and his fear of his judgment would be greater than any fear of what people could do to him. He prefers to call down eternal judgment on himself rather than risk temporal physical harm. (You do not have to share this right now, it may be better to wait and share this in discussion of questions).

- 38.11-13 Peter at a distance
- 38.14-39.4 Jesus trial (chief priests, etc)
- 39.5-18 Peter's denial
- 39.18-39.26 Jesus trial (Pilate)

Pattern #2 – Five trials with eight witnesses; false and true testimony of the eight witnesses to Jesus' crucifixion. Note: In Jewish courts the witness was also effectively the prosecuting attorney.

- 38.14-39.4 Trial before the chief priests and council
- 39.4-39.19 Trial before Peter
- 39.18-26 Trial before Pilate
- 29.26-40.14 Trial before crowd
- 40.14-40.22 Trial before soldiers

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

Break (10 minutes)

**Interpret**

Large group discuss questions (40 minutes)

1. Why are they trying so hard to find witnesses that agree?
  - a. "Condemnation in capital cases required the unanimous evidence of at least two witnesses." (Lane, p 533). If they differed even slightly they were thrown out of court as inadmissible evidence. Thus, legally, they had to either find two witnesses that agreed or let Jesus go.
    - i. Scripture references: Deut 19:16ff – false witnesses are to be given the same punishment as they were trying to get for the accused
2. What makes the high priest then claim that they no longer need any witnesses at all?
  - a. They were failing in their attempt to find acceptable witnesses, so the chief priest attempts to force Jesus to condemn himself.
    - i. When and why does Jesus answer the questions when he does?
      1. He only answers questions about his identity. Specifically he only really answers the chief priests.
    - ii. In his answer he references Daniel 7:13-14 again. What is Jesus talking about and why?
      1. Jesus obliges more than the chief priest expects him to, apparently condemning himself unmistakably. But in his words he also condemns them as he quotes Daniel's vision where the Son of Man will judge all the enemies of God. If he is wrong he deserves to be executed, but if he's right, those who would seek his harm will themselves be destroyed.
    - iii. What does it mean to be seated with power and coming in the clouds?
      1. You are equal with the king. Jesus is giving them the evidence they need. There is no evidence – so Jesus moves the trial along. He gives them a "blasphemous" statement. Being called "the Christ" is not blasphemous, but claiming to sit at the right hand of God/be equal with God is deemed so. Jesus' enigmatic self title "the Son of Man" is now connected explicitly with Daniel 7. "One like a son of man" seated next to the Ancient of Days till his enemies are vanquished, who will reign over all powers forever. "Son of man" is a common Hebrew term that simply means "human being." Until now Jesus has used the ambiguous term (which he coined himself; no one else has used the definite article form), rather than a more common messianic title, in order to avoid the false assumptions people had about the messiah's identity and role, and to allow him time to fill the term with his

own meaning. Connected to his incarnation and Daniel 7, it points to his sovereign divinity and his shared humanity.

2. Now that he is directing things toward his death, he had no need to hide his meaning any more. On the contrary, it is a sure way to force the leaders to either bow down in worship or kill him in the ultimate act of rebellion against God.
3. At this point the trial is sealed. Jesus gave them what they couldn't get from anywhere else – testimony against him. Without it they have nothing. He becomes his own judge, jury and executioner. He is the one in control.
4. THIS is the big reveal in Mark!! This is the final answer to the two big Mark 1 questions, "Who is he?" and "Why does he keep it a secret?"

### 3. Compare Jesus' trial with Peter's

Jesus' Trial	Peter's Trial
In front of High Priest	In front of maid of High Priest (she couldn't even bear testimony in the court of law)
Affirms his relationship to God	Denies his relationship to Jesus
Did not defend himself	Defends himself
Affirms his identity	Denies his identity
Mostly silent	Very vocal
Beaten	Comfortable
Walks right into pain	Follows at a distance
Say things to bring condemnation in different ways	Say thing to bring condemnation in different ways

#### a. How does Peter get to this place of denying Jesus?

##### Peter Moments in Mark 1 and 2

- 3.9 Peter chases crowd
- 20.9-12 Peter rebukes Jesus, side of man/God
- 37.1 Peter resolves not to deny
- 37.10-18 Peter falls asleep three times
- 38.6 Peter forsakes Jesus
- 38.11-13 Peter follows at a distance
- 39.8-14 Peter verbally denies

- i. Peter ignores the pop-quiz so-to-speak, and when the final exam comes, he fails it. Peter says "look at me" not Jesus.

- ii. Peter, like Jesus, had his true identity challenged. Jesus says, "I am," (Exodus 3:14) while Peter says, "I am not." Peter exalted himself before ("even though they all deny you, I will not") and now he is humbled.
    - 1. Peter as a subject leaves the gospel at this point. Assuming Peter had input to Mark's composition of the gospel, it is a humble way for Peter to leave the gospel, broken and fallen
  - iii. It begs the question (so hold it for later in application time) – are there things that have gone unchecked in my life?
- 4. Why do they bring Jesus to Pilate and what did they accuse him of?**
- a. The Jews were under Roman rule – they did not have the right to carry out death sentences. They needed to convince Rome to condemn Jesus to death.
  - b. They couldn't come to Pilate and condemn Jesus of blasphemy against Yahweh, they needed a charge that would be of concern to the Romans. So they charged him with insurrection, "King of the Jews" or so he claims.
- 5. Why doesn't Jesus answer Pilate and the accusations against him?**
- a. He is fulfilling the scripture in Isaiah's servant song, specifically Isaiah 53:7 and more broadly verses 2-9. "As the sheep before its shearers is silent, so he did not give an answer." Also Isaiah 50:6
    - i. **Why did Pilate wonder?**
      - 1. He didn't look like the threat to Roman authority and domination that he was purported to be and the religious leaders are against the roman oppression; if he really were what they claimed, they wouldn't want him killed. He perceived it was out of envy that they wanted him killed.
    - a. **What do you learn about Pilate from the Barabbas scene?**
      - i. He is sensitive to know what is going on and wants to release Jesus because of his sense of justice. Pilate, like Herod and the religious leaders, is not in control, but rather controlled by the crowd.
      - ii. He made a critical error in that he should not have asked the crowds "what shall I do with the man?" because then he has lost all moral authority to lead. He asks the second question "what evil has he done?" but has already failed. His question goes unanswered.
- 6. Who is Barabbas?**
- a. A rebel, insurrectionist, murderer. He is an unsuccessful version of what people wanted Jesus to be like, one who would endeavor to throw off the yoke of Roman rule. If Jesus had been more like Barabbas, he wouldn't have been turned over by the religious leaders or rejected by the people.

- b. His name means “the son of the father.” Bar = son of, Abba = father.
- i. Jesus, the only true son of the father, dies on the cross of Barabbas, “the son of the Father.” The only untranslated Aramaic in the gospel. The two sons of the Father, one who is guilty, and goes free, the other is innocent, yet dies. (Optional comparison Jesus/Barabbas chart below)
  - ii. Barabbas was supposed to die at Passover, as a political prisoner. He is unjustly freed, just as we are! We are all a child of parents, Barabbas was a rebel, the son of a Father. We are all rebels, children of our fathers. Jesus dies on the cross for each person.

Jesus	Barabbas
Not in prison	In prison
No murder	Murderer
Enemy of the temple	Enemy of the state
Kill Jesus	Free Barabbas
Unjustly condemned	Unjustly freed
Son of Father	Son of Father
On trial	On trial

**7. What do you notice about the last few lines in this section - imagery, irony, etc?**

- a. Royal imagery: purple cloak, reed (=scepter), crown, salute, “Hail, King of the Jews.”
- b. The Jews mocked Jesus as a prophet and the Romans mocked him as a king. He is BOTH – he has prophesied and he is in control.
- c. Jesus is also being led – he is passive throughout this section
- d. From here we turn tomorrow to the cross.

**Summary (2-3 minutes)**

Jesus is directing his own destiny in submission to his Father and the scriptures. When the people cannot even mobilize false witnesses to condemn him, Jesus provides the testimony himself by now making explicit his claims to be the eternal Lord, by connecting his self-title of “the Son of Man” to the vision in Daniel 7:13-14. All others who speak of him in these verses tell a mixture of truth and falsehood as they try to make sense of him or as they try to put him away. Their consistent testimony, whether intentional or unintentional, honest or dishonest, is that Jesus is the divine Christ who has come to establish a new reign of God. And so, all of them (and us), by their words and their silence, by their action and inactions, condemn the future reigning king to a rebel’s death.

### Application

(15 minutes)

1. Reflecting back to Peter, are there things that have gone unchecked in your life? Deal with them now. If these things are left unchecked, they can lead you to “deny Jesus.”
2. What is your verdict on who Jesus is and what he came to do? How are you seeking evidence against Jesus in order to put him away, so that you don’t have to take seriously what he’s calling you to? Repent and take him and his words at face value!
3. Jesus didn’t die on trumped up charges. He died because he wasn’t ashamed of the truth of the gospel. How are we tempted to be like Peter instead, ashamed of Jesus and his words, to save our lives?
4. What difference does it make to you that you are unjustly freed like Barabbas?

Have students spend some time journaling in response. *Optional idea: You could lead students in a time of confession and prayer if it seems appropriate.*

**Page 40.22-41.28 – Thursday 9:00AM-12:15PM**

**Overview of Session**

1. Study pages 40.22-41.28
2. Students will understand the meaning and cost of Jesus' crucifixion and be moved to grateful worship and trusting obedience to him as a result.
3. There is a lot of space this morning for sitting at the cross and responding to Jesus.
4. If at Cedar, there is a cross available that you can set up in your room...you can coordinate as needed to get it to your room for this session. If elsewhere you can bring one of your own if you would like for visual.
5. Commentary on the crucifixion of Jesus is appended to the end of this session for your reference
6. Also appended to the end of this session is a comparison of the Roman Triumphus and Jesus' procession to the cross to use in teaching if you choose.

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Upfront Teaching	Initiated	
Abstract Conceptualization	Encounter God in scripture	
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Refresh OIA skills, encounter God in scripture
Charting	Concrete Experience	Refresh OIA skills, encounter God in scripture
Concert of prayer and worship	Concrete Experience/ Reflective Observation/ Active Experimentation	Grapple with following Jesus, respond in faith, understand why he came and what he's called us to
Personal Reflection time	Reflective Observation	Grapple with following Jesus, respond in faith, understand why he came and what he's called us to

**Outline for Session 8**

Time: 195 total minutes	Topic	Teacher
10 minutes Start: 9:00 End:	Welcome and Worship	
15 minutes Start: End:	Individual Study	
20 minutes Start: End:	Small group discussion – fill out chart	
60 minutes Start: End:	Large group discussion	
5 minutes Start: End:	Summary	
10 minutes Start: End:	Quiet break to prepare for concert of prayer	
25 minutes Start: End:	Concert of prayer and worship	
45 minutes Start: End:12:15	Application	

### *List of OT Passages:*

Proverbs 31:6-7 – offering drink

Psalms 69:6-12, 21 offering drink

Malachi 4:5-6 – Elijah

Amos 8:9-12 – Darkness in the land at noon, God is near

Psalms 22:26-27 – nations seeing and responding

### **Welcome & Worship**

**(10 minutes)**

Spend time in worship and then prayer together for the morning. You could perhaps suggest that immediately following the musical worship that they enter into praying aloud in “flood” style prayer – all aloud at once to enter in to today. Thanking God for the new day and his word, asking for ears to hear and hearts prepared to receive.

### **Individual study (15 minutes)**

The Via Dolorosa – literally the painful way, but also the way of sorrow – the way to the cross. Again, remember to read with your hearts and minds.

### **Small group discussion (20 minutes)**

Have students fill out a chart on the commentators around the cross. As a group generate a list of commentators (or witnesses) to the crucifixion, their conclusions and how it connects to the questions we have. Chart found in next section

### **Large group discussion (60 minute)**

Witness/Commentator	
Soldiers	Offer wine with myrrh – myrrh is a narcotic that dulls pain. Jesus doesn't avoid any of the pain. Also fulfills what Jesus said on page 36.20 that “I will not drink again...(fruit of the vine=wine).” Also <u>Proverbs 31:6-7</u> . Soldiers found his garments good.
Simon of Cyrene	<b>Why would Mark include this? What is he getting you to connect?</b> Contrast between Simon Peter and Simon of Cyrene. The wrong Simon is here – Simon Peter said he would follow Jesus to the cross, Simon of Cyrene does. Simon was an African (Libya), and likely a black man (perhaps a sign of racial oppression...perhaps that is speculative)
Inscription	Ironical statement
Passersby Chief priests/scribes	Made similar statements as in Jesus' trial Save himself – p 20 – he is saving himself by losing his life By not coming down, he is the king. They think he must come down to be king

Robbers	<p>P 26.13 – James and John asking to be at the right and the left  “Inner three” are here symbolically – the real inner 2 have left.  They said they could do it but didn’t.  Third time left and right are mentioned  They derided him as well</p>
Jesus “my God” and “loud cry”	<p>Aramaic used three places in Mark – girl that dies and is raised, Abba, and here  <b>What does it mean when he says “My God, my God, why have you forsaken me?”</b>  Read Psalm 22 and note connotations Jesus points to the whole Psalm, not just the one quote that he fulfills in 22:1 as he experiences the abandonment of his Heavenly Father, with whom he’d enjoyed eternal unity and friendship. His Father turned his face away and Jesus became a curse for us, taking upon himself the sins of the world.  Jesus’ loud cry – next to impossible to utter this cry, dying the death that God has charged him, dying at the wrath of God rather than crucifixion. It would have taken people a couple days to die of crucifixion.</p>
Bystanders	<p><u>Psalm 69:6-12, 21</u> offering drink – various interpretations of vinegar  <b>Why do some think he was calling Elijah?</b>  The OT ends with the promise that Elijah will be sent to turn people back to God and each other before the great and terrible day of the LORD in order to avert the land being struck with a curse (<u>Malachi 4:5-6</u>). Many thought Elijah would thus precede the coming of the Messiah. They may have thought that if Jesus thought he was the Messiah, since he was in mortal trouble, he would call on the miracle working Elijah to save him. Or, since he was likely speaking Aramaic, which natives would have understood, their misunderstanding may either mean they didn’t know the scriptures (less likely) or that they were Passover pilgrims who did not know Aramaic or even Hebrew well.</p>
Father	<p>Silence  Darkness in the land at noon: God is near <u>Amos 8:9-12</u>  Temple curtain torn in two – <b>What is the significance of its tearing?</b>  The curtain was a very thick barrier, separating the full height and width of the Holy of Holies, where God metaphorically dwelt, from the rest of the temple. To enter the Holy of Holies unworthily and without being a priest and directed to enter by God resulted in</p>

	death for some in the OT. Thus, that it tore from top to bottom as Jesus dies, symbolized that direct access and connection was thereby opened by God to humanity. The theme of the physical temple is now complete: its international redemptive role has now been transferred to Jesus. In him God comes out of the temple and comes to the people. The destruction of the temple is not first by Romans from the outside but by God from the inside.
Centurion	<b>Why are the Centurion's presence and words recorded here?</b> Recognizes Jesus as the Son of God – the first Roman Nations are being brought in – fulfills <u>Psalm 22:26-27</u> of nations seeing and responding To the doubters of Jesus' death and resurrection it gives official confirmation that he really was dead and hadn't just swooned Completes the Mark chiasm – Jesus is called "Son of God" at the beginning and end of Mark and "the Christ" at the center
Women	<b>Why are so many women identified by name as witnesses?</b> It shows the women's active involvement in Jesus' circle of disciples and ministry, and their generally greater faithfulness to Jesus at this dangerous time. Rather than the inner three (and three men) there are three women witnesses who see his death (the last are first). New three, as the old three didn't make it.

### Summary (5 minutes)

The cost Jesus paid at the cross can't be measured. In the cross we see a picture of the King on the throne in glory as his blood was poured out for the redemption of the nations, including you and me. In some traditions, including Catholic, Lutheran and other Orthodox churches, followers of Jesus go through the stations of the cross to contemplate the Passion of the Christ. That might be something you want to do when you get home. For some of us in other traditions, we have not often taken time outside of Good Friday to sit in the sorrow and death of Christ. (This could be a good [optional] place to read to students the Roman Triumphus and comparison to Jesus' procession, sharing about this here is the culmination of M'rk's telling of how Jesus became King) While we aren't going to go through the stations together, we are going to spend the next while in a concert of prayer and worship in veneration of the cross.

### Break (10 minutes)

Encourage students to be quieter during this break, but to use the restroom, get a drink and prepare for the concert of prayer and worship. Set up anything you need for it.

### Concert of prayer and worship (25 minutes)

Prepare (or have students prepare if you are not musically gifted) ahead of time a few songs. Suggestions include *When I Survey the Wondrous Cross* (#115 in Hymns II), *O Sacred Head Now Wounded* (#63 in Hymns II), *The Old Rugged Cross*, *Lead Me to the Cross*, *At the Cross, Jesus Paid it All*, among others. Include times of contemplation and prayer within your concert of prayer and worship.

**Personal Reflection to be in God's Presence (45 minutes)**

If you have a physical cross set up, you can encourage students that they are able to interact with the cross in any way they might find helpful. If they want to write something out/create something with wikki stix/draw and leave it at the cross or linger at the foot of the cross, whatever they might find helpful.

### **The Crucifixion of Jesus**

From William Lane, *The Gospel of Mark*, The New International Commentary on the New Testament, Eerdmans, Grand Rapids, 1974, pp. 564-6, 577-9

"The fact of Jesus' crucifixion is recorded with utmost restraint. The details were too familiar in the Roman world to require extended comment. Normally, the delinquent was stripped, and after being scourged, his outstretched arms were nailed or tied with cords to the cross-beam, which he himself had been forced to carry to the place of execution.... The cross-piece was then lifted up with the body on it and fastened to the upright stake already sunk into the earth to which the feet were now nailed. The cross thus formed by the upright and the transverse beam was probably in the shape of a T. A block of wood fixed about midway up the post supported the body.

"While the use of nails to fasten a body to the cross is not widely attested, in June, 1968, a team of Israeli scholars discovered at Giv'at ha-Mivtar in northeastern Jerusalem a Jewish tomb which produced the first authenticated evidence of a crucifixion in antiquity. Among the remains in an ossuary were those of an individual whose lower calf bones had been broken and whose heel bones had been transfixed with a single iron nail. The pottery and ossuaries found in the tomb establish a date in the first century AD, prior to the mass crucifixions of A.D. 70, when tomb burials were no longer possible. Detailed study of the finding showed that the feet of the victim had been nailed together between a cross of olive wood and a piece of pistachio or acacia wood with a 17 to 18 cm iron nail which had hit a knot and bent in the process. Moreover, new light was shed on the position of the body on the cross:

The feet were joined almost parallel, both transfixed by the same nail the heels, with the legs adjacent; their knees were doubled, the right one overlapping the left; the trunk was contorted; the upper limbs were stretched out, each stabbed by a nail in the forearm.

"The height of the cross varied. Normally it was not much higher than the stature of a man, so that the feet of the crucified nearly touched the ground. A high cross seems to have been used when there was the desire to make the victim visible for as wide a radius as possible. That the cross upon which Jesus was crucified was higher than normal may be deduced from the fact that the soldier who offered him the drink with a sponge soaked in vinegar could not reach his mouth by hand, but had to extend it with a reed (verse 36). A higher cross also gives point to the scornful challenge for Jesus to "come down" (verse 32).

"Crucifixion was essentially death by exhaustion. The time required for death naturally depended on the physical condition of the victim as well as on the manner by which the body was affixed to the cross. When nails were used physical torment was heightened, but ordinarily it was less protracted because death was hastened by the loss of blood. When men had been tied to the gibbet they sometimes remained alive for several days. Yet the weight of the body hanging on the cross frequently caused such a state of exhaustion that

death occurred in a matter of several hours. When it was desired to hasten the death of one who was crucified his limbs were beaten with an iron club (cf. John 19:31-33)

"Men were ordinarily crucified naked (Artemidorus II.61). Jewish sensitivities, however, dictated that men ought not to be publicly executed completely naked, and men condemned to stoning were permitted a loin cloth (M. *Sanhedrin* VI.3). Whether the Romans were considerate of Jewish feeling in this matter is unknown. Roman legal texts confirm that it was the accepted right of the executioner's squad to claim the minor possessions of an executed man (Pp. 564-6).

"In antiquity the execution of a condemned man did not mark the final moment of his humiliation. Roman law dictated the loss of all honors in death, and even the right of burial was determined by magisterial decree. Writing of the age of Tiberius, Tacitus remarks that "people sentenced to death forfeited their property and were forbidden burial" (*Annals*, VI. 29). Apparently the nature of the crime or the manner of execution played no significant role in this matter. It was not at all uncommon for a body to be left upon a cross either to rot or to be eaten by predatory birds or animals. The release of the corpse for burial depended solely on the generosity of the magistrate...In most instances the request of relatives for the body of one executed was honored. The major exception to this was that permission to bury one convicted of high treason was denied on principle. Whenever such a request was granted, the action represented a special dispensation by the imperial magistrate. Moreover, the famous jurist in the age of Trajan, Neratus Priscus, specified that there could be no ceremony nor public mourning in connection with the interment.

"... The release of the body of one condemned of high treason, and especially to one who was not an immediate relative, was wholly unusual and confirms the tenor of the Gospel accounts of the Roman trial (Ch. 15:1-15). Only if Pilate had no reservations concerning Jesus' innocence of the charge of *lese' majeste'*, but had pronounced sentence begrudgingly to placate the irate mob, would he have granted the request of the councilor" (Pp. 577-9).

***Additional scriptural references for teacher's reference about "why crucifixion":***

- No broken bones: Exodus 12:46, Numbers 9:12, Psalm 34:20
- Look to serpent on pole to save: Numbers 21:9 (John 3:14)
- Lifted up to save: Isaiah 52:13 (John 8:22, 12:32-34)
- Cursed is everyone who hangs on a tree – Deuteronomy 21:23 (Gal 3:10-13, 1 Peter 2:24)
- Bones out of joint, pierced side: Psalm 22:14
- They shall look on him whom they pierced: Zechariah 12:10, Isaiah 53:5
- Hands and feet pierced: Psalm 22:16
- Blood consecrates God's representatives for redemptive ministry: Exodus 29:19-21
- Hebrews 9:11-22 Christ's blood obtains eternal redemption (12), cleanses our conscience from deadly acts (14), enables us to serve the living God (14), ransoms from the bondage of sin (15), provides the promised eternal inheritance (15), ratifies God's new covenant (20-21), cleanses (22) and provides forgiveness (22). "Without the shedding of blood there is no forgiveness of sins."

## Roman Triumphus

The Roman Triumphus was a ritual celebration first used to recognize the return of conquering generals, and later as a way of coronation of Caesar as a god on earth. This ritual was quite detailed, and the first century traditions surrounding it have been preserved by Roman historians of the time:

### The Triumphus

In the Roman Triumphus, there were a number of steps that were followed:

1. The Praetorium Guard, the elite of Caesar's troops and personal bodyguards, would assemble in the Praetorian, surrounding the Caesar, along with his key supporters (the senate, magistrates, etc).
2. A golden olive-wreath (signifying a crown of victory) was removed from the Temple of Zeus, along with a purple robe (signifying royalty) and a scepter (symbolic of the full authority of Rome) were brought to the Caesar, who would wear the wreath on his head, the robe on his body, and carry the scepter to show his authority.
3. The Praetorian Guard would chant "Hail Caesar! Triumphe! Show us you are a god!" over and over, in recognition of him, paying personal homage before the public procession.
4. Chanting, the procession would go out from the Praetorium, through the streets of Rome, led by the Roman soldiers, followed by Caesar. Behind him or along with him, was the sacrificial bull that would be sacrificed to give him entrance into the pantheon of the gods. A servant would accompany the bull, carrying a large axe, which would be used to sacrifice the bull to the gods. Additionally, soldiers would carry burning incense to spread the scent of victory for the Caesar – so that his aroma would be throughout the city.
5. The procession continued to the top of the highest hill in Rome – the Capitoline, whose name means "Head Hill" (based on the myth that an undecayed human head was found there during the building of Rome) and stop in front of the Capitoleum.
6. There at the Capitoleum, the emperor would come forward with the bull and the servant/executioner, where he would be offered bowl of wine mixed with myrrh. He would refuse the bowl and pour it onto the bull, symbolically placing something from himself onto the bull so as to symbolically share its fate. As soon as he had poured out the wine, the bull was killed, so that the linkage of the sacrifice and Caesar's godhead were clear to all of the people.
7. Taking his first-in-command on his right and his second-in-command on his left, the Caesar would ascend into the Capitoleum to the throne and symbolically to godhood.
8. When he got to the top of the step, the crowd would continue to acclaim him – "Hail Caesar! Triumphe! Show us you are a god!"
9. They would then wait for the gods to send them a sign that the gods were recognizing him (on at least one occasion, there was an eclipse on the same day), after which Caesar was declared to be a true son of the gods.

The people of the Roman Empire had witnessed this multiple times during the middle of the first century – at least with Nero, Claudius and Caligula

\*T.E. Schmidt, NT studies Vol 41. Pg 1-18. Lecture by Ray Vanderlaan – [www.followtherabbi.com](http://www.followtherabbi.com) & notes from Dr. Tim Brown

**Leader notes** (you can choose to give copies of the “Roman” part to students if you desire then to look and find the parallels themselves or you can read it if in the summary and teaching portion).

Mark writes Jesus’ procession paralleling perfectly the procession of Caesar! He changed the order and adds details in his story that the other gospel writers don’t mention!

40.14-16

“The whole company gathers in the praetorium” (NOT the way the other gospels describe it!)

40.16-17

“they give him a purple robe & a crown of thorns and strike him with a scepter (reed).

40.18

“Hail King of the Jews!” (they pay “homage”)

40.22-25

“The one to be sacrificed and the one to ascend is the same person here...Jesus can’t carry his own instrument of death...so they enlist Simon to carry the weapon”

40.25

“They took him to Golgatha (this can also mean “Head Hill”)

40.26-27

“offered wine mixed with Myrrh and he doesn’t take it! The very next sentence – they crucify him” (Mark is the only gospel that has Jesus being given wine twice intentionally to parallel this triumphus)

41.3-4

“He ascends the hill on the cross with one on his left and on his right”

41.6-24

“They cry out, “show yourself to be God!” “prove yourself! Come down from your cross...that we may see and believe.” The signs that come: darkness...the temple curtain rips...and we hear from a centurion say “Truly this man was the son of God!”

This is the culmination of the story Mark tells of how Jesus became King! Here in an upside down, paradoxical parallel of the Caesars becoming emperor and one of the gods, Jesus ascends to the throne of the cross and claims his authority over earth.

**Page 42.1-43.27 – Thursday 4:00-6:15PM**

**Overview of Session**

1. Study pages 42.1-43.27
2. Students will study the last page of the manuscript – page 43 is not studied and notes as to why and its inclusion in Mark are included below in the session notes.
3. Students will pull the message of Mark together and understand the meaning of his resurrection that he is victor over Satan, sin, its guilt and fear and death. That he remains the ruler over all and rightfully calls all to submit to his lordship through the obedience of faith. His resurrection and commissioning also mean he has power, authority and dedication to save, instruct, guide, correct and comfort all who trust and follow him.
4. Students will have time in a mini-ROS to respond to the message of the Gospel of Mark and then time to share testimonies.

**Kolb Objectives**

Learning Activity	Kolb Learning Cycle Phase(s)	Track Outcomes Pursued
Upfront Teaching	Abstract Conceptualization	Encounter God in scripture
Individual Study	Reflective Observation	Refresh OIA skills, encounter God in scripture
Small & Large Group Discussion	Concrete Experience	Refresh OIA skills, encounter God in scripture
Charting/Timeline (optional)	Concrete Experience	Refresh OIA skills, encounter God in scripture
Retreat of Silence	Reflective Observation	Grapple with following Jesus, respond in faith, understand why he came and what he's called us to
Testimony Sharing and Prayer	Active Experimentation/ Concrete Experience	Respond in faith
Benediction	Abstract Conceptualization/ Reflective Observation	Respond in faith

**Outline for Session 9**

Time: 135 total minutes	Topic	Teacher
15 minutes Start: 4:00 End:	Welcome and Individual Study	
10 minutes Start: End:	Small group sharing	
30 minutes Start: End:	Large group sharing and discussion	
50 minutes Start: End:	Application and ROS	
20 minutes Start: End:	Testimonies and Prayer	
10 minutes Start: End:6:15	End and Benediction (includes clean up time)	

## Welcome & Individual Study

(15 minutes)

Tell students to study only page 42. Page 43 is an addendum, but not Mark's. They are welcome to read it, but we will not be discussing it. Give them the scripture references:

Isaiah 53:9 – grave with a rich man

Deut 21:23 – don't let someone hang on a tree overnight

Malachi 4:1-3 – the sun of righteousness will rise with healing in its wings

Isiah 9:1-7 – Galilee of the nations reveals the Ruler of all nations

**A note to the teacher about the multiple endings** (you may share however much feels helpful or necessary based on the dynamics of your group). The most reliable Greek manuscripts and other ancient sources stop at Mark 16:8 (Mark manuscript page 42.28). Parts of the additional endings' vocabulary, style and theology do not occur in the rest of Mark's Gospel. It seems almost irrefutable that either the original ending was lost extremely early (unlikely) or Mark intended his Gospel to end this way at 42.28 (16:8). Lane summarizes the data and implications:

*The earliest Greek, versional and patristic evidence supports the conclusion that Mark ended his Gospel at Ch. 16:8. To the witness of the two earliest parchment codices, Vaticanus (B) and Sinaiticus (aleph), [complete NTs in book form produced in the early 4<sup>th</sup> C], may be added minuscules 304 and 2386. The absence of Ch. 16:9-20 in the Old Latin MSS k, the Sinaitic Syriac, several MSS of the Armenian version, the Adysh and Opiza MSS of the Georgian version, and a number of MSS of the Ethiopian version provide a wide range of support for the originality of the abrupt ending. Writing in the fourth century Eusebius remarked that accurate copies of Mark ended with verse 8, adding that Ch. 16:9-20 were missing from "almost all MSS" (Questiones ad Marinum 1 [MPG XXII, 937]), and the original form of the Eusebian sections makes no provision for numbering sections after Ch. 16:8. Jerome echoes this testimony when he says of the last twelve verses of Mark that "almost all the Greek codices do not have this concluding portion" (Epistle CXX. 3, Hedibiam [MPL XXII, 987]), Clement of Alexandria, Origen, Cyprian and Cyril of Jerusalem show no awareness of the existence of these verses. Moreover, a number of MSS which do contain them have scholia stating that older Greek copies lack them (e.g., 1, 20, 22, 137, 138, 1110, 1215, 1216, 1217, 1221, 1582), while in other witnesses the final section is marked with asterisks or obeli, the conventional signs used by scribes to mark off a spurious addition to a literary text. The evidence allows no other assumption than that from the very beginning Mark circulated with the abrupt ending of Ch. 16:8. The fact that Matthew and Luke follow Mark until verse 8, but then diverge completely, lends further support to the supposition that the Gospel of Mark began its literary existence in this form..."*

William Lane, *The Gospel of Mark*, NICNT, 1974, Eerdmans, p. 601.

Why would another ending be written? The first ending seems at first so unsatisfying, so “unfinished,” that later scribes apparently tried to give it an ending more appropriate to their understanding and concerns from the Gospels. The longer of these endings caught on in the ensuing centuries and was included in the Greek text used for the King James version in the early 17<sup>th</sup> C. Check out more on how it happened in Lane, pp 601ff.

For students who are concerned we can say that it is still God’s word. It is also important to note that there is no doctrine that hinges on page 43 being original to the book of Mark – it doesn’t introduce any new concept that readers are asked to believe.

### Small group sharing (10 minutes)

*Optional Idea: Have student create a timeline of the major events in Mark (either the whole Gospel or just Mark 2). Alternately, you can show the chart you shared with them in session one that outlined Mark 1 and have them create either an outline for Mark 2 or a table with some of the main themes of Mark 2. Sample chart below. Know that this option will likely take more than 10 minutes and time will have to be made up by either shortening the whole group sharing a bit or ROS time. Currently 50 minutes are allotted for ROS, and I would encourage a minimum of 45 to allow the Holy Spirit to speak to and cement the work that he is doing in the students.*

#### Mark 2 Message Summary:

- The trustworthiness and irrevocable authority of the word of God: “It is written/truly I say to you/It must be fulfilled”
- Jesus is the Christ → Son of God and Son of Man who must suffer, die and rise (predictions of death and resurrection lead to his death and resurrection – see first point of the authority of the word of God!)
- Jesus calls to self-sacrificing service as the only road to life and greatness, but the disciples’ failure to understand or trust Jesus and his death and resurrection results in striving instead for power and protection, hindering “little ones” from entering the kingdom
- Rejection by and judgment of the Jewish religious (temple) system as the means for individuals and the nations to come to God results in it being replaced by his body, the global, international church.
- Jesus is the sacrificed servant and enthroned king → the temple for all the world → he calls all to become children in God’s new family, by responding with the prayer and obedience of faith, going to the ends of the earth with his good news.

\*In Jesus the kingdom of God comes in power and glory!\*

**Whole group sharing (30 minutes)**

Collect observations and questions and then launch into them together in whole group discussion.

- 1. Why are so many women identified by name again here as witnesses to his burial and resurrection?**
  - a. Two witnesses could have verified where Jesus was actually buried, if a claim were made that his followers were looking in the wrong place. Finally, it helps validate the historicity and reliability of the account since if someone had made up the story to support their cause, they would not have chosen women to the eye witnesses. They would have focuses on men rather than women, since only men's testimony was admissible in a court of law.
- 2. What do we learn from the angel's words to the women?**
  - a. God chose women, (whose testimony would have had no validity in a court of law), to be the first witnesses to the resurrection! The angel gives more specific evidence to Jesus' miraculous resurrection: the angel's presence itself; identification of the empty tomb; and the announcement that Jesus is not there because he's risen. Finally, he gives specific instructions that they must follow if they are to see Jesus. Note that the angel is kind ("don't be amazed") and clear ("go and see where he told you that you would").
- 3. Why specify Peter and why Galilee?**
  - a. Peter is reinstated, even after the denials. Jesus still wants him! Jesus does not forsake Peter.
  - b. The fact that he is going before them into Galilee means that he is back in the lead. A relief for the disciples and mercy for Peter.
- 4. Why does the gospel end the way that it does?**
  - a. Gospel = a faith document, written to elicit a faith response to Jesus in every circumstance. In this sense, Mark's gospel is also a parable, encouraging and confirming us in the trajectory we choose, either to come to Jesus for understanding and to follow him or to go away indifferent and unchanged. As with the parables, Mark leaves us with this choice
  - b. The disciples met their risen Lord in the same way we do, by hearing his word from a witness and acting upon it. Jesus' words have come to pass time after time. The question is now: do I believe him? Will I respond in faith or remain in fear? The gospel story is not over for the disciples – or for the readers. (Let the reader beware) The invitation of the parable which is the gospel of Mark is to act on these words, to respond in faith. What does it mean for me to go to Galilee? What is my Galilee?

**Show chart:**

As a visual summary for review and reference during ROS time. Have prepared either on a PP slide or flip chart

**Mark's Conclusion: How Does Mark End? (And Why?)**

Mark is a Gospel = a faith document calling us to listen and act as a faith response

Mark is a Parable = it confirms us in the state we are in

Mark invites us to make a choice. Will we:

1. Reject Jesus like the scribes?
2. Betray Jesus like Judas?
3. Flee like the male disciples?
4. Deny Jesus like Peter?
5. Mock Jesus like the crowds?
6. Use and abuse Jesus like the soldiers?
7. Remain fearful and silent like the women? OR...
8. *Believe the angel and the promise of Jesus and "Go to Galilee" to meet him?*

Mark leaves us with:

- |                               |                  |
|-------------------------------|------------------|
| A call to <i>know</i> ...     | the Word of God! |
| A call to <i>trust</i> ...    | the Word of God! |
| A call to <i>obey</i> ...     | the Word of God! |
| A call to <i>proclaim</i> ... | the Word of God! |

"Don't be amazed! [It's] as he told you."

Mark is "the beginning of the Gospel of Jesus Christ the Son of God."

**Application (ROS) (50 minutes)**

As Jesus and Mark show us the different common choices for what we will do with the good news of the risen Jesus and leave us with the question, "How will I respond?" we are going to take time now to respond personally in a mini-Retreat of Silence. You may wish to write a prayer, a psalm or a parable. Then those who would like to can share with others and we will pray together. I'll give you a few starters for your reflection and application. Additionally, if you find you would like some prayer during this time, please seek me or the other staff out and we would be happy to pray with you. Finally, I am passing out a commitment card for you to fill out during your time with Jesus. I would encourage you to be as specific as humanly possible with your responses. Not only will that help guide you as you return home, but it will help your staff who will receive a copy of this and be following up with you know

how to best pray for, support and resource you. If you don't finish it completely during your ROS, that is okay, but I will need you to turn it in before you leave here today.

(Some of the questions below are redundant to what has been previously mentioned, but are collected here in one place).

1. How will the meaning and empowerment of Jesus' resurrection in victory over death, the devil and the sins of the world, including yours, change how you feel about Jesus and how you respond to his Lordship?
2. A Gospel is a faith document, written to elicit a faith response to Jesus in every circumstance. Where and to what are you returning when you leave here and go into the summer? What will life be like? With whom will you be interacting? What is your response in your present circumstances?
3. Mark's Gospel is a parable of the Sower – the question is left to you the reader: "What will you do with Jesus and his message?"
4. What does it mean for me to go to Galilee? What is my Galilee?
5. How can your witnessing community better take the message of Jesus the Servant-King, his sacrificial death and victorious resurrection and reign to your campus and world?

### **Testimonies and Prayer (20 minutes)**

Invite students to share what God has done in them, what they have learned, something from their time in Mark with the group. Spend the last five minutes praying in pairs for their commitments, etc.

### **Ending & Benediction**

Possible Prayers for Mark 2 Commissioning Service is appended to the end of this session.

Be sure to ask for help in cleaning up the room – it can be done quickly – and collect commitment cards.

### Prayers for Mark 2 Commissioning Service

**Mark 8:31** Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priest, and the scribes, and be killed, and after three days rise again...34 He called the crowd with his disciples, and said to them, "If any wan to become my followers, let them deny themselves and take up their cross and follow me. 35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words in the adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

**Prayer:** "Our dear victorious, Lord Jesus Messiah, cause these little ones of yours to selflessly take up daily whatever you give them for your sake and for the sake of the gospel, trusting in your promise and in the power of your serving sacrifice and reigning resurrection to give them life forever in your Father's glory.

For the sake of your worship and witness among the nations, amen.

\* \* \* \* \*

**Mark 10:33** [Jesus said,] "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priest and the scribes, and they will condemn him to death; then they will hand him over the Gentiles; 34 they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again."... 42 So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. 43 But it is not so among you; but whoever wishes to become great among you must be your servant, 44 and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

**Prayer:** "Our dear, victorious, lord Jesu Messiah, cause these little ones of your to courageously and consistently love and serve you and their neighbors, as they trust in your promise and in the power of your serving sacrifice and your reigning resurrection to make them great in the kingdom of God."

For the sake of your worship and witness among the nations, amen.

\* \* \* \* \*

**Mark 16:2** And very early on the first day of the week, when the sun had risen, they went to the tomb... 4 When they looked up, they saw that the stone, which was very large, had already been rolled back. 5 As they entered the tomb, they saw a young man, dressed in a

white robe, sitting on the right side; and they were alarmed. 6 But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. 7 But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." 8 So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid."

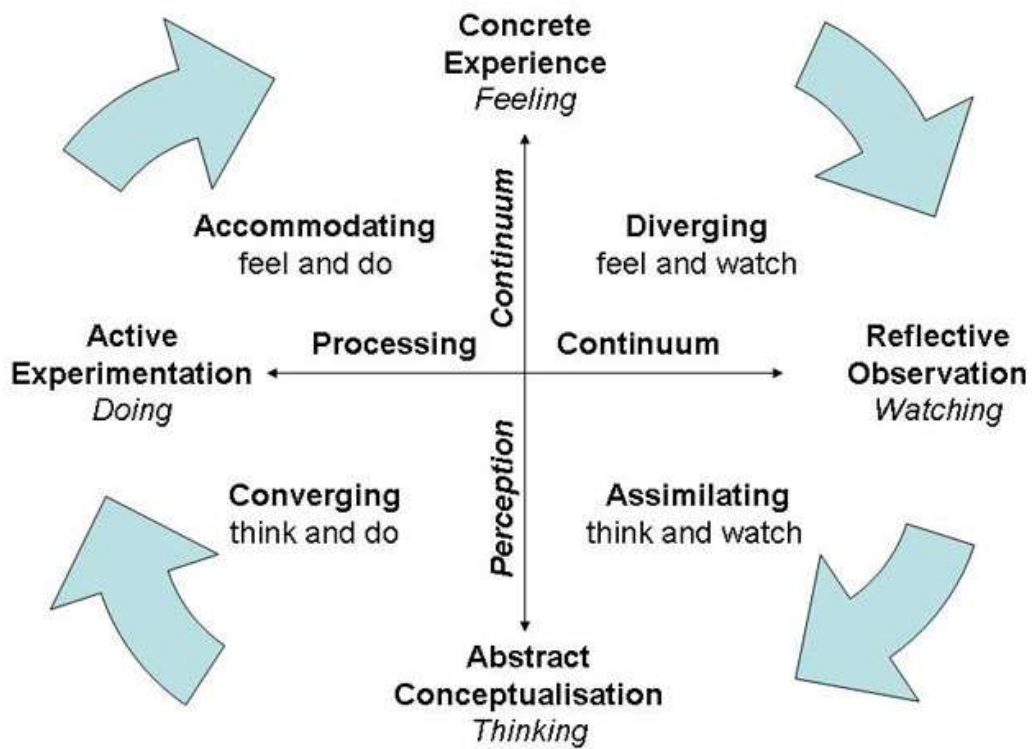
**Prayer:** "Our dear, risen, victorious, Lord Jesus Messiah, do not let these little ones of ours reject you like the scribes, betray you like Judas, deny you like Peter, flee your danger like the male disciples, or flee you in silent fear like the women disciples. Rather, cause them to learn, trust, obey and proclaim your word as they follow you to the place to which you have called them and where you have promised to meet them.

For the sake of your worship and witness among the nations, amen.

# Appendix

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## The Kolb Four Stage Learning Cycle



## 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

### 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.

### Track Box Contents

1. Colored pencils
2. New Bible Dictionaries (make sure there are enough for each table you will have)
3. One or two IVP Bible Background Commentaries for the New Testament
4. [Wikki Stix](#), should you choose to use them (session 6)
5. [Air-dry clay](#), or playdough should you choose to use it (session 4)
6. Glass piece (like [small mirror](#) or [ceramic tile](#)), should you choose to use it (session 2)
7. Flip chart markers

## 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.

**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
  - 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
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.
6. 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**

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.

## A Chiastic Structure of the Gospel of Mark

### Manuscript References

<b>A. The Kingdom of God is at hand in the King</b>	<b>1.1-1.27</b>
a. The Gospel of Jesus Christ	1.1
b. Isaiah: prepare for Messiah in the wilderness	1.2-5
c. John the Baptist baptizes sinners	1.6-15
c' Jesus baptized by John the Baptist	1.16-21
b' Jesus Messiah prepares in the wilderness	1.21-24
a' The Gospel of God	1.24-27
<b>B. The King comes with authority</b>	<b>2.1-4.28</b>
a. Authority over people – calls fishers 2.1-2.9	
b. Authority over demons/not as the scribes	2.9-2.23
c. Authority over disease/concern	2.24-3.4
d. Prayer - source of King's Authority	3.4-10
c' Authority over outcast/compassion	3.10-22
b' Authority over sin/conflict with scribes	3.23-4.16
a' Authority over sinners – calls sinners	4.16-28
Hinge. Fasting. religion vs. gospel, old vs. New	4.28-5.5
<b>C. The kingdom's authority clashes with old system</b>	<b>5.5-7.16</b>
a. Kingdom doesn't fit old wineskins	5.6-5.11
b. Old system seeks to destroy King	5.11-6.3
c. King attracts 12 tribes	6.3-13
c' King appoints 12 new leaders	6.13-22
b' Old system seeks to destroy King's reputation	6.22-7.9
a' New wine/wineskins. doing the will of God key	7.9-16
<b>D. The kingdom's secret. Listen and ask then act</b>	<b>7.16-9.17</b>
a. Jesus speaks the word in parables	7.16-20
b. Listen! Have ears to hear	7.20-8.2
c. Asking for understanding	8.2-3
d. The secret for insiders	8.3-8
e. Parable explained	8.8-23
d' The secret revealed	8.23-27
c' Ask! He who has gets more	8.27-9.2
b' Listen! More Kingdom parables	9.2-14
a' Jesus speaks the word in parables summary	9.14-17
<b>D' The kingdom's key. Faith unlocks Jesus' power</b>	<b>9.17-12.30</b>
a. Disciples in boat. no faith	9.17-29
b. Demoniac. faith overcomes death	10.1-28
c. Gentile outcast has faith	10.28-11.5
d. Jewish ruler has faith	11.6-12
c' Jewish outcast has faith	11.12-29
b' Ruler's daughter. faith overcomes death	12.1-18
a' Jesus own kin. no faith	12.18-30
<b>C' Kingdom leadership clashes with old system</b>	<b>13.1-17.14</b>
a. Disciples change people's hearts through Jesus	13.1-12
b. Herod. leadership leads to death	13.12-14.13
c. Crowds follow Good Shepherd	14.13-18
d. Good Shepherd feeds people	14.18-15.11
e. Prayer. source of leading	15.11-14
d' Disciples don't understand	15.14-24
c' Crowds clamor for Good Shepherd	15.25-16.4

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	19.19-2-.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
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<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

Hinge. These things: When? What will be the sign?	32.20-24
<b>B' Take Heed! Temple to be destroyed; Olivet Discourse</b>	<b>32.24-35.2</b>
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

<b>A' The King suffers, everyone deserts Him, He rises!</b>	<b>35.2-42.28</b>
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)

### Mark 2 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

1. Skim and remind yourself of Mark 1 through your Mark 1 Manuscript. (Pages 1-20). If you don't have the manuscript, read through Mark chapters 1-8 quickly. Now read through 20.4-27.8. On the back of this page or in your manuscript, draw two columns (Mark 1 and Mark 2). What differences do you notice between Mark 1 and Mark 2 (emphasis, setting, tone, pace, scenes, activities and anything else you can think of)?
2. As you know, we will be using a process called inductive bible study. You may be familiar with this on campus and from Mark 1. Below are a few methods we will use in the first step called observation.
  - a. Break the manuscript into logical paragraphs
  - b. Observe the text (make marks in your manuscript):
    - i. Make a list of people (who), places (where), time (when), situation (what)
    - ii. Connections or "laws of composition": repeated words, contrasts, cause and effect, climax, general ideas becoming specific, specific ideas becoming general, metaphors.
  - c. Imagine yourself in the scene. What do you see, taste, smell?
  - d. What questions would you like to write down in your manuscript?

Using these observation methods, manuscript page 19.28-22.19

#### **Pray** 30 minutes

What is the Lord speaking to you as you read through Mark? What would you like Jesus to do for you this week? Ask him. Close with the Lord's prayer.

## Mark 2 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.

**READING.** A portion of manuscript we have already studied and a daily Old Testament passage.

**REFLECTION.** Silent and written

**Monday:** Read Isaiah 42:1-9. Reflect on pages 20 of the manuscript. How confident are you of the blessings Jesus promises for following him wholeheartedly and publicly? What costs do you see yourself needing to count? "Close the deal" with God now if you still need to and ask for his help to keep your covenant with him today.

**Tuesday:** Read Isaiah 49:1-7. Reflect on pages 23-27.8. Why is humble service the road to greatness? How can you receive/enter the Kingdom of God as a child? Are you clinging to anything that is keeping you from following him?

**Wednesday:** Read Malachi 3:1-12. Review pages 29.1-32.20. What is the stance of your heart toward Jesus? Are there places you are criticizing, trying to trap, questioning, or generously giving? Bring them to Jesus to process or celebrate. If you have time remaining, read and mark up 32.20-35.2

**Thursday:** Read Psalm 23. Reflect on pages 35-38.9. How are you preparing for Jesus' sacrificial death – like the woman? The disciples? The Chief Priests? Judas? What would preparing for his death in light of his predictions look like? How will you pursue this?

**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 126 (Hymns II),** focusing on a different verse each day.

**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.