

## Study notes for Mark

### Introduction

- A. Explain manuscript method: USE PENS, highlighters (bring some)  
--look for repeated words, paragraph breaks, ask questions, themes  
--no outside references, cross references (except OT, Mark's direct or indirect references)  
--encourage people to dig in, be tentative, involved
- B. Explain commitment and reasons for it: "You miss Mark for what you would miss a final for. Plan it into your week." Give people the option of taking a couple of weeks to check it out before committing. "If you miss, or know you will have to, talk to me before, and we will arrange a make-up, for the sake of continuity."
- C. Collect \$3 from everyone who has committed to Mark, to whom you give complete manuscripts. Keep written track of who has paid (and attendance, even if not obviously. Easiest thing is to get a phone list passed around, and use it as an attendance list).

### I. Page 1.

Give background: supposed to be the sermon notes of Peter, passed on to Mark, his apprentice, written down between 64-68 AD. The closest audience of this book is the Christians in Rome at the time. We study Mark partly because it probably was the first gospel written; Matthew and Luke base much of their material on Mark.

### For personal time:

Repeated words, paragraph breaks, etc.  
List all the things we learn about Jesus on page 1

### During the study:

Repeated words? Good news, prepare, wilderness, sins, all, proclaim, etc.

### Paragraph breaks?

Line 1: What do you notice about the first sentence?

What kind of a sentence is it? Not a sentence

What is it? it is a title

"The Gospel According to Mark"--isn't that the title?

Mark's title is different:

"The beginning"? just the beginning, not the end

"good news"--not a history, not dispassionate

"Jesus Christ" = "annointed one"

"Son of God"--don't have to wait for the punch line

What happens first in this account of the good news?--John

appears

What is John's job description?

Where do we see it?

Where does the first complete sentence end?

What is the main clause of the sentence?

What purpose does the Old Testament quote fill?

Pronouns in the prophecy? Who is whom? (Mal 3:1, Isaiah 40:3)

"I", "my messenger", "you", "your way"

How do you know who the messenger is? Messenger = John

crying in the wilderness, proclaiming in the wilderness

prepare the way of the Lord, John prepares for Jesus

"As it is written... John ... appeared..."

What was John proclaiming? "baptism of repentance for the forgiveness of sins."

What does that mean? baptism = rite done for conversion to judaism; only Gentiles did this

What would it be like? like telling people born in this country that they need to become naturalized-- this is radical!

What is repentance? turning around, 180-degree change

How is this making the path straight for Jesus? calling people to leave behind their former lifestyles

Yet what kind of response did John receive? all Judea, all the people

Why? they were expecting the messiah: Is this it?

What is odd about the description of John? Why does Mark give us

the fashion report? (Someone read II Kings 1:8.)

Why did so many people come out to see John? (Read Mal 4:5-6,

review the political situation of the day.)

Who did the OT prophecy tell them to expect? When?

What was Elijah's job supposed to be?

What would happen if they did not respond?

Contrast John and Jesus in this passage. John points to Jesus.

Notes to Mark study leader:

- 1) Importance of confession: it's the role of a Mark study leader to lead people into confession, specifically through modeling and leading.
- 2) John the Baptist as a Mark study leader: points to Jesus rather than himself, introduces people to Jesus, builds sense of expectation, and has clarity about his own importance.

Application:

- 1) How does one prepare for Jesus? repentance.

How have I been prepared for Jesus entrance into my life?

Are there things I'm bringing into this study that are obstacles to meeting Jesus?

In what areas of my life does my allegiance to the world need to be challenged?

- 2) John's lifestyle and witness raises curiosity and expectation for Jesus. Does my life interest people in Jesus?

3) John's message was clear: people needed a relationship with the one who was much mightier than he. John pointed to Jesus and not to himself. Am I this clear? How am I tempted to point people to myself?

II. Page 1, the second time.

Read "The Student, The Fish, and Agassiz".

Review last weeks progress. What else did people see or ask questions about in the first 15 lines?

Discuss the assignment from last week, "What did you learn about Jesus on this page?"

Examine the imagery of the baptism. The parallel image of the sky opening as the spirit descends as the waters open when Jesus comes up out of the water. "Kata-bainon" and "ana-bainon." Reverse but parallel images meet as the Spirit descends upon the ascending Jesus.

How is the Holy Spirit depicted here? gentle, like a dove, but with authority--it drives Jesus out into the wilderness. (Jesus and the Spirit go 4-wheeling...)

What happened in the wilderness? Spirit in control, Jesus obedient; Jesus tempted by Satan, ministered to by the angels  
40 days? Moses (Ex 24:18, 34:28), Elijah (I Kings 19:8), both fasted 40 days and encountered God. Spiritual leaders take forty days of fasting to enter into greater relationship with God; to learn dependence and be prepared for ministry.

What happened to John? arrested

Why does Mark put it that way? Who is this story about? Jesus

What had John said about Jesus?--After me. What happens?

Who has been the main actor up to this point? Who is now?

Up to line 19, Jesus is mostly an object of action and

John is an actor. Here it switches.

What is Jesus doing? preaching the gospel

What is he preaching? "Time is fulfilled..."

What is "time is fulfilled"? [KAIROS=decisive moment] = "the moment we've all been waiting for..."

What is the response he's looking for? repent & believe in good news

What is the good news?

What does it mean, "K of G has come near"? K of G is ready, it is now

What does it take to have a Kingdom? King, subjects or realm

What does it mean, "K of G has come near"? God's king is near

Who is the King? Jesus

What response does he want? repent & believe

What is the good news? GOD'S KING IS HERE!!! No more waiting!

What was John proclaiming? one coming after me, mightier

What was Jesus proclaiming? the king, himself.

People say that Jesus was a great teacher, he preached great precepts. But ultimately, Jesus preached himself, not a system of ethics.

Let's look back at the baptism of Jesus.

Why did John baptize people? repentance for forgiveness of sins

Why was Jesus baptized?

What happened when Jesus was baptized? God confessed Jesus' sinlessness

Why was it necessary for Jesus to be baptized then?

What ceremony usually accompanies the beginning of a kingdom or reign of a king? Coronation

Read Psalm 2:6-7. Coronation Psalm, God declaring the sonship of the ruler of the people of Israel.

What happens when Jesus is baptized? God speaks, spirit descends

What is happening for Jesus? He is being crowned, instituted as God's Son, God's king, the King of the Kingdom of God.

When Jesus walked into the area of the Jordan river, who was he? Jesus of Nazareth

When Jesus left the desert and came into Galilee preaching, who was he? Jesus, God's Son, now crowned King of the K of G

#### Application

- 1) What is the proper response to the message of the gospel? Repent and believe in God's king, Jesus
- 2) How is repentance a preparation for belief in Jesus?  
What does that look like for us, now?  
Is there an area of my life where I don't believe that Jesus' kingship is good news?
- 3) Who is the central figure of the K of G? Jesus  
What does that say in a pluralistic, relativistic society?
- 4) Write for a few minutes: What is hard or scary about Jesus' kingship? We've all experienced his kingship in some areas. What areas are difficult to turn over to him now?

### III. Mark Manuscript pages 2:1-3:9

#### Paragraph breaks

Repeated words: immediately, leave, follow, teach, saw, authority

What is Jesus' ministry like on this page?

How do people react to him?

What are adjectives to describe him?

What is the theme of this page of Mark, down through 3:3? authority

Where do we see Jesus exercising authority?

Examine the theme of Jesus' authority in each section.

#### 1. Simon and Andrew: authority over jobs

Jesus makes his first prophecy: "I will make you fish ..."

Why did Jesus use "fish for people"? a phrase they would understand; he takes an image familiar to them

How would they understand this phrase? by seeing his model, he was fishing for men and caught them. They would eventually do what he is doing with them.

#### 2. James and John: authority over family

What kind of family did J&J have? wealthy (hired men); Close: family business. Certainly Zebedee assumed his sons would take over his business.

What would it mean for them to leave their father et al? perhaps even a hardship for Zebedee, certainly a disappointment

#### 3. teaching: Authority over scripture, teaching

How did the scribes teach? How did Jesus?

like the difference between the TA and the professor-- quoting other sources versus being the expert. Jesus spoke of scripture as though he himself was the authority on what it meant. Jesus exercises authority through his word.

#### 4. evil spirits: Authority over the spiritual realm

How did the spirit know Jesus? page 1: the word is out

What does he know about Jesus?

Why doesn't he want the demons to speak about him?

--messianic secret: he didn't want people to know he was the messiah at this point: voids the inductive process

--Demon's aren't the best character witnesses: Jesus doesn't want the people to learn his identity from demons

#### 5. illness: Authority over physical illness, the physical realm

What do we learn about Peter here? Peter is married!

What happened at sundown? Why? they waited until the end of the sabbath, but they were excited by the healings and so Peter, Andrew, James and John brought their friends and neighbors to come see Jesus and to be healed. Their excitement was contagious and predictable given the exciting day they had had with Jesus in the synagogue and at home.

How do the people know about Jesus?

What did Jesus say to them when he called them? "I will make you fish for people"

What has happened for the disciples? they have begun fishing for people

Examine Jesus' authority as seen in the responses of people:

Jesus commands, people (demons, fever) obey, others are amazed

Jesus acts decisively, immediately

3:3-9

What does Jesus do next?

What did Jesus tell Peter to do when he first called Peter? follow me

What is Peter doing now?--Literally "hunting" for Jesus

Why?

What's the difference between hunting and following?

What is Peter's plan for the day?

Where did Peter get his sense of the day's agenda? from seeing all the needs around him

What is Jesus' plan?

Where did Jesus get his day's agenda? from his time in prayer with his father

Peter has seen something true and good about Jesus, but it isn't the whole story. Jesus has a different agenda than Peter does. How often do we get a partial picture of Jesus and his agenda and then want to go off half-cocked without being led by Jesus himself. Peter wasn't all wrong about Jesus--he just wasn't being led by him.

*Jesus called Peter to follow him and fish for people; Peter was fishing for Jesus and following the crowds.*

Why does Jesus say, "Let us go on to ..."? Jesus told Peter to follow him, now he has learned that Jesus meant it literally.

Perhaps this is the first place that Peter learns that he is literally going to follow Jesus around Galilee. Peter didn't just leave his nets for the day, or for a few days, but Peter has left them for good. Peter becomes a full-time disciple, not a part-time interested observer. The stakes are raised for Peter when Jesus says "Let us go on to the next towns".

Application: How likely would it be for us, having spent 40 days in retreat and then one day of full time ministry (late into the night healing people), to get up early the next day to have an extended QT? Wouldn't we be tempted to coast, or at least to sleep in? Wouldn't we be tempted to take the easy crowd that had been gathered, rather than do the hard work of heading on to other towns?

Re-examine 2:1-9

What did Jesus say to Andrew and Simon?

What did they do? what two verbs? left and followed

What did James and John do when Jesus called them? left and followed

What other pair of verbs have we seen, like leave and follow? repent and believe

What has come near?

Who is King?

What else does a kingdom need?

How do you become a subject?

How did that look for the disciples?

What did it mean for P&A, James & John to become subjects of the king? repent and believe, leave their nets and family, and follow Jesus

What did Peter & Andrew repent of? ... Who were they? (line 3)

Peter, Andrew = fishermen, they left their nets

How does Mark describe James and John? = sons of Zebedee, they left their family

What had to happen? an identity change, repentance

Here Mark tells us more about what repentance looks like: =leaving, turning from security, from what defines us

Belief in the gospel= Following Jesus = taking hold of a new definition, a new reality, a new security

From Page 1 we know that Jesus is the king. Here Mark tells us what kind of a king; Jesus is a king with all kinds of authority. From page 1 we know that we are to repent and believe. Here Mark tells us more about what repentance and belief is going to look like: leaving and following.

Application:

What areas in my life need Jesus' authority?

What defines me? What are my nets? being a student, family, future plans

What must I do to leave them?

Am I willing to do that?

How did Jesus cope with pressure and a busy day? to get up early & pray

How do I tend to cope with a busy day?

Discuss "being a Christian"	vs.	"following Jesus"
static, passive		dynamic, active
focus on who's in,		focus on direction:
who's not		moving toward or
		away from Jesus

Box Christianity (Am I in the box?) vs vector (Magnitude and direction)

Peter wants to stay put in Capernaum, while Jesus heals people.

Jesus wants to move--he is depicted as on the move, not static, and he expects his followers to move with him.

IV. Mark 3:9-4:13

Discuss the nature of leprosy, social, medical, etc. Lev 13:40-46.

What is the leper's request? to be made clean (physical/ spiritual)

What do you think about this leper? has faith, is humble, yet bold

Discuss the nature of the man's healing:

Why did Jesus touch the man? (his word is what healed him)

What usually happens when a person touches a leper?

What happened when Jesus touched the leper?

Why does Jesus send him to the priest?

What action of Jesus healed the man? touch or speak? both, at different levels...

On what levels does Jesus minister to this man?

physical: healing, spoken word

emotional: Jesus' touch

social: as a proof to the people

spiritual: show to priest, to be allowed to enter into temple life

How does the leper respond to Jesus stern warning? disobedience

What are the consequences? incomplete healing for the man,  
costs Jesus' ministry. Demons listen to Jesus,  
but foolish men do not.

3:18-4:13:

Discuss the situation with the paralytic.

Where does Jesus go now?

What do people call it?

How large are the crowds?

Describe the faith of the paralytic's friends.

What are the scribes thinking?

What is wrong with their rhetorical question? nothing: only God can forgive sins

What is the answer to his rhetorical question?

Which is easier to say? Your sins are forgiven (harder to do)

Which is easier to do? rise (harder to say--easily proven)

"In order that you may know that I can do what is harder to do, I will say what is harder to say."

Why does Jesus heal the paralytic? so that you may know that the son of man has authority on earth to forgive sins

Who is the "son of man"? Dan 7:13, messianic term Jesus appropriates for himself

How did he heal the man? with his words; again his words have authority

How did Jesus know what the scribes were thinking? he can see the unseen: faith, questioning in hearts

What is the scribes' logic? How do they conclude that Jesus is a blasphemer? 1) God alone can forgive sins 2) This man is not God... THEREFORE 3) This man is a blasphemer

What is the alternative to that conclusion? What is Jesus' logic?

1) God alone can forgive sins 2) I have authority to forgive sins... THEREFORE 3) I AM GOD!

What more do we learn about Jesus from this study? He has authority to forgive sins, he is God, he is compassionate. Jesus can see the unseen, he knows the human heart, he has insight into human needs.

Application:

How is faith demonstrated in Mark so far? action

leper: risked, humble & desperate, he came to Jesus & asked

paralytic: came to Jesus, out of control, acted on Jesus' command

What act of faith is Jesus calling us?

Leper and paralytic: two people defined in this case by their illness. In the encounter with Jesus, they are healed, and hence given a new identity. We need repentance, not just of sin or attachments, but even of infirmities or handicaps as what defines us.

Leper and paralytic: Physical manifestations of the shame and paralysis that comes from sin.

Jesus cleanses our shame and frees us from the bondage to sinful patterns.

How are Jesus' commands to me part of the way he is healing me? (like the leper) How is Jesus healing the unseen parts of me? I can miss out on Jesus' healing because I choose not to obey.

Leper: People can be touched by Jesus, even healed by him, but not submit to his Lordship.

Don't let the "crowds" get in your way to receive healing from Jesus for real needs. What are the crowds of your life? desires, other people, distractions

Bring needy people to Jesus to be healed--Do I have enough faith?

V. Manuscript 4:13-22, review pp1-4.

In preparation time, have people make lists or notes summarizing pp1-4 regarding some or all of the following:

Notice the verbs: the actions and commands of Jesus

How do we see Jesus' authority: over what, over whom?

Categorize responses to Jesus

Look at the nature of faith: what did faith look like for these people?

Examine the healings. Any parallels, any progressions, any similarities?

How does Jesus call his disciples?

Discuss 4:13-22

What did you notice? What is the scene?

Compare the calling of Levi to the others on p. 2.

Read lines 17-20. What is Mark trying to say regarding sinners and tax collectors by this repetition? they are equivalent

Why? discuss nature of tax collector, other "sinner" types

How do the pharisees react? question

Diagram the room: Jesus, sinners, disciples, scribes

Who do the pharisees ask Jesus' disciples Why?

What do you think the disciples think about this situation? they too look on. They perhaps are wondering the same thing. The disciples are being identified with Jesus. They must answer for his actions--yet they still don't know what he is up to. Even so, they allow the identification, and it grows (in the next study).

What is Jesus' response?

What answer did the disciples expect? some kind of justification

Who has Jesus come to call?

Who has he called up to this point in Mark?

What is Jesus saying about the disciples?

Essentially Jesus says that his disciples are sinners also.

How do you think the disciples feel about that?

Read lines 21-22. What form of speech is that? an analogy

What is the analogy, in classic SAT form?

sick:physician::sinners:Jesus

Sick people need a doctor; what do sinners need? Jesus

What type of person? a savior

What is Jesus saying about himself? he is a savior.

Who are the "righteous"? those who don't know that they are sick, those who think they are righteous.

Who doesn't go to a doctor? the well, or those who think they are

Jesus is a savior for all sinners who recognize their desperate illness.

Discuss any of the following as people categorized them in their own time.

Notice the verbs: the actions and commands of Jesus

1) Who sees? 2) Who speaks? 3) Who acts?

Come in sets:

Prepare/Proclaim/Baptize

Repent/Believe

Leave/Follow

action: movement, bringing to Jesus, observing, perceiving,  
seeing is important

contact: touch, lifts by hand; enters home, synagogue  
proclaims, teaches

negative contact: rebuke, sternly charged

noise: calling, proclaiming, teaching;

crying in the wilderness, demons cry out

conflicts: satan, demons, scribes, disciples break w/the past

passive: Jesus is baptized by John, waited on by angels, served by Simon's m-in-law

How do we see Jesus' authority: over what, over whom? jobs, family, teaching, spiritual world,  
physical illness, to forgive sins

Categorize responses to Jesus:

obedience: disciples, demons, illness, paralytic (who rose)

amazement: from healings, teachings, forgiving sins

disobedience: the leper, who tells everyone what happened

questioning: the Pharisees, not sympathetic, sceptical

resistance: Satan's temptation of Jesus

interest: people gather around Jesus, bring others to him

Look at the nature of faith: what did faith look like for these people?

leper: risked, humble & desperate, he came to Jesus & asked

paralytic: came to Jesus, out of control, acted on Jesus' command

the people with the paralytic: they come to Jesus at great effort

disciples: they leave family and security behind and follow Jesus

Levi: rises and follows--he leaves his tax job and income

1) Seeking Jesus

2) acting on his words

3) costly but it is worth it

Each comes to Jesus in faith and responds in action. Faith here does not seem to be intellectual  
assent to certain propositions about God or Jesus. Most of these people did not  
understand very much about who Jesus was.

"Being a Christian" versus "following Jesus"

static, "in or out" vs dynamic, movement oriented definition

"What do you believe?" vs "Where are you going?"

or "Who are you following?"

Look at the issue of identity. How does individual's identity change in contact with Jesus?

Peter & Andrew--leave nets, because they were fishermen  
 demons--they must leave the body they were at home in  
 "leper"--he is no longer a leper, that which identified him  
 "paralytic"--healed and is no longer a paralytic  
 Levi--"tax collector and sinner", he left his job and lifestyle

Each comes into contact with Jesus and each is changed clear down to his identity. How has (or will) our identities changed by coming into contact with Jesus?

Examine the healings. Any parallels, any progressions, any similarities?

1st healing: Question: Why have you come?

Levi: Answer: I came to call sinners

1st healing: the people's response: amazed and questioned

paralytic: the people's response: amazed & glorified God

Jesus heals people and he calls people in these first four pages. But he doesn't call those he healed.

Look back at the specific healing incidents, beginning with Simon's mother-in-law:

WHO	What kind of problem: what level
Simon's m-in-law	fever: physical
Leper	leprosy/unclean:physical/spiritual
Paralytic	sin/paralysis: spiritual/physical
[Levi]	"sinner": spiritual

Mark chooses these four stories from the many hundreds of healings to demonstrate how Jesus is a physician and a savior. He heals people who are sick and he forgives people who are sinners. Jesus is the savior.

Review from page 1: Mark gives us two pictures of Jesus from this section, one of Jesus as the king, one of Jesus as the savior.

What do we learn about this king? he has authority (p2)

What do we learn about this savior? what do you want in a savior? mercy

What do we learn about Jesus as a savior? he has compassion, mercy

What is difficult in accepting Jesus' kingship? "can I trust him?"

How does Mark's picture of Jesus as King and Savior address the question of trust? Jesus is a king with compassion and mercy, he knows our needs more deeply than we do. The leper is a good picture of us: often times we are healed in some way by Jesus' touch but he wants us to undergo a more thorough healing, involving some discipline and obedience to him on our parts. We are so tempted to be satisfied with Jesus the savior that we forget that Jesus is king, and he has authority. But ironically, Jesus cannot thoroughly heal us without our obedience to his commands. We cannot accept Jesus as our Savior without following him as our Lord. He saves us by calling us to obey him.

Application:

Evangelism: We fear to bring Jesus up because we think that people will be uninterested or apathetic. But people introduced to Jesus react strongly.

Jesus encounters people with no greater purpose than survival, and changes their identity and gives them purpose.

At this party, where would I have been? Sitting and joking with Jesus, hanging out with the “respectable disciples,” or questioning with the Pharisees?

Do I recognize that I am a sinner in need of a Savior--like the sick need a doctor?

How have I been tempted to want Jesus as my Savior without fully acknowledging his lordship?  
Why?

How has my trust in him grown recently?

VI. Manuscript Pages 4:22-6:3, "Jesus goes against the grain."

Discuss 4:22-5:9.

What is the question?

Who asked it? the people

Why? they had observed the disciples not fasting like other religious types--they don't fit the "religious" mold

What do the people want to know? What's the question behind the question?

Again the disciples and Jesus are being identified--they must answer for each other's actions

This is the third "WHY?" question on page 4:

"Why does this fellow speak in this way?"

"Why does he eat with tax collectors and sinners?"

"Why do [they] fast, but your disciples do not?"

Jesus' actions are authoritative, but not conventional. They are parabolic, in a sense, drawing out curiosity and getting people to ask "Why?"

What is fasting for? Who does it? What does the law require? once/year is required [the day of Atonement, see Lev 23:27-29], but the pharisees thought that if once per year was good, twice a week (see Luke 18) was better. Fasting is a time to focus on God, to mourn sin and be humbled before God; a renewal in one's relationship to God.

What is Jesus' response? Explain the imagery. (Bridegroom: Isa 62:1-5)

Why would it be inappropriate to fast at a wedding? an insult to the bridegroom. Fasting symbolizes mourning at a time when everyone should be celebrating. When the groom is gone, then fasting will again be appropriate.

What is Jesus' point? Why aren't the disciples fasting? Jesus is the groom, he is with them. They don't need to fast to develop their relationships with God--he is in their presence. He is with them.

Again Jesus makes himself the issue--not his teachings or his precepts (see also 1:20-21, 2:3, 3:6-7, 4:6-10, 4:21-22, and 5:17-18).

What is Jesus saying in the second part of his answer, with the two parables about cloth and wineskins? Explain the images.

New cloth hasn't been shrunk; if you patch prewashed jeans with new denim, you will get a worse rip after washing. Old wineskins have already been stretched by the fermenting process; if you put unfermented wine into them, the skins will not be able to stretch further in order to handle the fermentation, and the skins will break, destroying both.

Why is Jesus talking about these things?

What repeated words are significant? "old" and "new"

What is Jesus saying about the old and the new? Don't try to patch the old with the new, don't try to put the new into the old

Who is the old, who is the new? Pharisees=old, Jesus=new. Don't try to put Jesus into the old structures of religiosity. Jesus is bringing a new thing. (See 2:21, "What is this, a new teaching?")

What happens when the old and new come into contact? conflict, tension, destruction

Where have we seen conflict? Jesus doesn't meet the Pharisees expectations

Does Jesus intend to blend in to the old in our lives? What can we expect? tension, conflict, change. We must embrace the new

Jesus answers their question at two levels: first of all he talks about the specific question of fasting. Then he addresses their more fundamental question: Why do you do things in a new way?

Discuss 5:11-5:23.

What is the Pharisees question? "Why do they work on the sabbath?"

(The question is not: "Why are your disciples stealing grain on the Sabbath?" Deut 23:25 indicates that what the disciples were doing is perfectly legal).

About whom is the question asked?

To whom is it addressed?

Again, close association of the disciples and Jesus.

This time, Jesus is called to answer for the disciples, instead of the other way around (4:20).

How does Jesus defend his disciples' actions? he refers to the OT. "David did this kind of thing. David understood that the law was made for man, not man for the law."

[I Sam 21:1-6 indicates that it is Ahimilech, not Abiathar, who is the priest of Nob, where this happened. II Sam 8:17 indicates that Ahimilech is the son of Abiathar. Perhaps this happened when Abiathar was the high priest, though Ahimilech was the priest that gave David the bread of the presence from the sanctuary in Nob. It is better not to have to explain this passage.]

How would the Pharisees react to Jesus citing David as his precedent? "You don't claim to have the authority David did, do you?"

Beyond that, what does Jesus say? David understood this, and could do this because he too was a man. The Son of Man, however, is LORD of the Sabbath. In other words, Jesus > David. (Both were annointed to be king.)

Contrast the way Jesus and the Pharisees view the law.

The Pharisees think about the law all the time, but never did they think about the purpose of the law, the WHY of it. They were experts at the WHAT of the law. This is how structures, like the sabbath command of God, become dead institutions, become old and lifeless, like empty, crusty wineskins. Jesus is bringing new stuff, and this is causing tension and conflict with the upholders of the old, the Pharisees. (Remember, the Pharisees were at one time a new thing, too. They were a renewal movement, a fresh outpouring of God's spirit to revive dead judaism in the intertestamental period. They have since become old.)

Discuss 5:18-6:3.

Describe the situation: the mood, the glances, the non-verbal communication.

Jesus is being watched. The scene is tense. Little is said, but much is communicated. The man appears--perhaps it is even a set up, a staged event. They are there to accuse Jesus. But he out-maneuvers them beautifully.

What is Jesus' question? "What is the purpose of the sabbath?" Again, they have not focused on the purpose of the sabbath laws, only on the minutiae of content. They say, "Do nothing on the sabbath." Jesus says, "To do nothing is to do harm."

What is the purpose of the law? it was made for man  
What does it keep people from doing? harm, killing  
What is its intent? to do good, to save life

Why are the Pharisees silent?

What is Jesus' reaction?  
Why is he grieved and angered?

What is the condition of the man? withered hand, not an emergency, not urgent

Why did Jesus heal on the sabbath? to demonstrate his authority over the Sabbath (4:9, 5:18), to do good on the sabbath, to fulfill its purpose

What is supposed to be done on the sabbath?  
What does Jesus do?  
What are the Pharisees about to go out and do? plot murder on the sabbath

What was Jesus grieved at? the condition of their hearts  
What did he see in their hearts? murder

What did Jesus say would happen when new and old come into contact? conflict

What will happen if the new is pressed into old categories? destruction of both

What are the pharisees plotting? the destruction of Jesus

Application: How am I tempted to force the newness of Jesus into the old ways of thinking and living my life? What newness of Jesus is causing the most tension for me right now? What is the danger to me of trying to force the new into the old? What will go, and what will tear?

How do I tend to think about the law? Jesus' commands, obedience to God? Do I know that the law is made to serve me, to heal me, and not that I am made to slave away to serve the law. God works to serve me, not that I work to serve God. The law=Jesus commands is an instrument of my healing, not a strict standard of my judgment.

Secondary application: What are old wineskins in my life? Ways in which God's Spirit has been poured into my life but now are crusty old structures that I trust in without understanding the whys, the purposes of God or the possibility of change? What would new wineskins look like? How can I be open to them?

Teacher notes: notice how Jesus teaches on page 5.

- 1) He responds to a question with a question (5:2)
- 2) He uses parables (5:2,6,8)

- 3) He applies OT stories to current situations
- 4) He asks rhetorical questions (5:2, 26)
- 5) He illustrates truth through modeling (5:29)

We have talked a lot about the change of identity the disciples had to go through to become subjects of the kingdom of God. By the wineskin parable we learn that such a change of identity is not a once in a lifetime occurrence. In fact, already by this time in Mark the disciples have had to dispense with several old wineskins in order to continue receiving what Jesus has for them. They gave up their old occupations, then their idea of a Capernaum healing crusade, then even their image of themselves as righteous.

Jesus' conflict with the scribes and pharisees: He challenges their authority by challenging

- their people: the crowds come to him
- their book: he teaches the scriptures with authority
- their practice: he puts fasting in perspective
- their day: he redefines the sabbath, what it was meant for, how to honor it
- their place: the synagogue, where he heals and teaches

VII. Mark Manuscript Pages 6:3-7:16.

Discuss 6:3-6:11.

What is Jesus doing here? withdrawing from conflict with Pharisees; drawing large crowds, planning ahead for crowd control, healing, touching, silencing demons

What kind of a crowd? Look at the map. From all over, including gentiles.

Why so large a crowd? the word has gotten out

How do his disciples participate in his ministry? delegated small tasks, something they can handle.

Faithful in little...

Discuss 6:11-19.

What does he do next? he appoints the twelve.

When he goes up to the hills, who comes to him? those whom he wanted

How many? at least twelve, perhaps more

Let's review how we got here. Where were we? With the crowd

What is happening as Jesus goes up the hill? the crowd thins out

To whom? those whom he desired

Then what? he appoints 12

What does he appoint the 12 to do? 1) be with him, 2) to be sent out to preach 3) to have authority to cast out demons

How else to put it? 1) to be with Jesus 2) to do what he did

Then what? he renames three, the inner circle

What does this indicate? Jesus' authority to rename, intimacy

Concentric circles of intimacy:

1) The crowd--who heard of him and came to him

2) the many--whom he healed, whom he touched, those near him

3) the called--whom he wanted, they came to him

4) the twelve--whom he appointed: to be with him, to be like him

5) the three--whom he renamed

Jesus creates a structure through which to serve the crowd.

What is the greatest priority of the twelve? to be with him

NOT to do ministry

Discuss 6:20-7:10.

What is the situation here? crowds, family, scribes, accusations

What opinions about Jesus are expressed?

By whom?

Why does his family think he is crazy? poor eating habits? poor crowd control? He has just shown (6:7-9) that he knows how to handle large crowds wisely... that cannot be "it."

What has he just done? went up a mountain, appointed 12

What does that sound like? Moses, OT, 12 tribes, appointing people, he is acting politically ==> "Does he think he is the messiah?"

Jesus is acting like the messiah, and his family, who KNOW he is not the messiah, think he is crazy.

Who else has an opinion of Jesus' state? the scribes think he's possessed  
"Beelzebul" = literally, "Master of the house"

Why? they have to explain how it is that he can cast out demons, but they don't want to admit that  
he is from God

Who has identified him as the son of God? demons--they think the demons work for him

How does Jesus respond to the accusation of the scribes? he calls them to him--he demonstrates  
his interest in them, he answers them

What is Jesus' alternative explanation? his authority over demons comes because he has beaten  
and bound Satan.

Jesus first argues against the logic of their accusation: it makes no sense that a kingdom would be  
divided against itself. Then he addresses the real question: Where did Jesus get the power  
to do what he can do? (He used this strategy twice on p5.)

Who is the strong man? Satan

How has Satan's property been plundered? demons cast out of the  
bodies of men; paralytic, leper, Levi

What must have happened? Satan has been bound

Where has that happened? Page 1, the temptation. Mark doesn't tell us on p1 the outcome of the  
temptation, but here reveals that Jesus was victorious in conquering Satan and winning the  
right to plunder Satan, freeing people from his control and drawing them to himself.

What is "all sins will be forgiven, whatever blasphemies they utter"? any sinful deed done, any  
blasphemy that can be uttered

What kind of sin is not forgiven? Blasphemy against the HS

What is that related to, according to Mark? their accusation that Jesus is possessed by Satan.

What was their sin? What is the unforgivable sin? (Have you ever worried that you have  
committed the unforgivable sin?)

What kind of sins can be forgiven? all sins

By whom? who has authority on earth to forgive sins? Son of Man, Jesus

What does it take to receive forgiveness? come to Jesus, ask for it

Will the scribes ever do that? they reject Jesus, they say he's from Satan, they will never go to him  
for forgiveness

Why is this an unforgivable sin? because it is a sin you will never seek forgiveness for--deciding  
for the last time that Jesus is not from God.

How has Jesus treated the scribes and pharisees? answered their questions, demonstrated truth,  
healed to show them his authority, even called them to him (7:1).

How have they responded? continually rejecting the answers of God, to the point where they no  
longer turn to him with their questions.

At what was Jesus grieved on 6:1? Their hardness of heart--The problem is not that they have  
asked questions, nor is it that God didn't care enough about them to listen to them, but  
that they have rejected the answers that came.

Let us look at the history of Jesus' interaction with the scribes and pharisees.

4:6 Questioning in their hearts; Jesus answers and demonstrates his authority

4:25 Questioning his disciples; Jesus answers with a parable

5:13 Questioning Jesus; Jesus answers with OT, parable

5:24 Watching to accuse; Jesus answers, teaches, models

6:26 Accusing: He is satan; Jesus calls them to him, teaches, warns

So what is the unforgivable sin? it is a process of rejecting the answers of God, of hardening one's heart toward God. It is not utterable blasphemy--any blasphemy that is utterable can be repented of and forgiven.

The scribes begin the process by accusing Jesus of blasphemy (4:4) and the process ends with Jesus accusing them of blasphemy (7:8).

Discuss 7:10-16.

What is the contrast here? Note the two "whoever"s.

Those who blaspheme against the HS never have forgiveness.

Those who do the will of God are in the family.

Both describe processes, not single events.

Application

What are we to do with the answers we receive from God? obey, do his will

What happens if we don't act? we undergo a process of rejection ending in our not being able to be forgiven

Do we have to worry about accidentally committing the unforgivable sin? no

Why not? it is a process

What does this say about salvation, about membership in the family of God? Salvation is also a process--it is not an event. It is defined dynamically. Those who do the will of God, those who follow Jesus.

Will of God or will of family: How has my family assumed precedence in my life over my call to follow Jesus?

How can we respond today to Jesus' call to be with him and to be like him?

## VIII. Mark manuscript pages 7:16-9:16. The Sower.

Begin by asking people to put away their manuscripts, and read for them 7:19-8:4, and 8:21-9:4, beginning with "Listen!" [5-10 min discussion]

What did you hear? ...

What happens to the seed? How does the sower sow? not carefully, much seed seems to be wasted

What is this story about? Why does the sower go out and sow?

What does he want? yield, growth, harvest

Turn over your manuscripts. Where was Jesus when he was doing this? in a boat on the sea

[Read 8:4-8:9]

What happened after Jesus taught this parable?

What does it mean, "alone, those who were around him"? Jesus separates from the crowd, the lecture is over, and a few stay around afterward to ask him to clarify

Does this group of people sound familiar?

What is the first thing Jesus tells them? "You have been given the S of K of God

What is that compared to? those outside

What is the hallmark of those on the outside? everything comes in parables, they listen but don't understand

What does he mean, "everything comes in parables"?

Have we seen parables before?

What parables have we seen so far?

Kingdom of God (p1)

lord of the sabbath (p5)

fishers of men (p2)

kingdom, house divided (p6)

sins are forgiven (p4)

strong man (p7)

doctor analogy (p4)

family (p7)

bridegroom, patch, wineskins (p5) sower (p7)

Almost everything Jesus has said has been in some kind of obscure communication

What does it mean that insiders have the S of K of G?

Do they understand what Jesus has said? NO

How can you tell? "Do you not understand this parable?"

What do they have? questions

What is the difference then between the insiders and the outsiders? the insiders come to Jesus asking questions

What did they understand about what Jesus had said? "Listen!... Let anyone with ears to hear listen."

What did they understand? that Jesus' words were important

Jesus asks two rhetorical questions: 1) Do you not understand this parable? The answer?: No, we don't understand. 2) How then will you understand all the parables? The answer?: the same way you will come to understand this parable, by asking me what it means.

What does he do next? gives them the explanation

Why "so that they may not turn again, and be forgiven"? [work on that one, but we'll come back to it, so no need to get it clear]

Tell them to reread and study 7:16-9:16, take 20 minutes.

Discuss the explanation, down through 8:21:

According to Jesus' explanation, what does the seed represent?

What happens to the seed? What determines its growth? what kind of soil

What is the hallmark of good soil? those who hear the word, accept it, bear fruit

What is the difference between good and bad soil? good soil has been prepared--John the baptist prepared people to hear the word from Jesus.

What was Jesus doing, as he was teaching from the boat on the sea? he was sowing the seed, spreading his word widely

What kind of response did he get?

What did every one there at the lake that day have in common? they all heard the word

Which was the good soil? those who responded

To what word did they respond? "Listen!"

What is the Secret of the Kingdom of God? go to Jesus, ask questions

Good, how about in terms of the good soil? to hear the word, accept it and bear fruit

What is Jesus interested in as he sows the word? yield, fruit

What does it mean to hear, accept, bear fruit? to act on the word

What does "accept" mean? internalize it, not just outward actions

What is the S of K of G? is it understanding? it is acting on what we do understand, no matter how little or how poorly

Let's talk about line 11: "so that they may not turn again..."

Does Jesus want outsiders to be forgiven? no

Does Jesus want people to be forgiven? yes, but...

Why does he say he speaks in parables? so that those on the outside won't be forgiven

Why doesn't Jesus speak plainly? Why didn't Jesus hand out tracts with the four spiritual laws printed on them, or have God do some skywriting regarding the plan of salvation...

What is Jesus interested in? What does he want people who hear him to do?

What is the S of K of G? to go to Jesus, to ask questions

Why to Jesus? no one else has the answers

In Mark, how can people receive forgiveness? going to the one who has authority on earth to forgive sins, Jesus

Does Jesus want outsiders to receive forgiveness? no

What does Jesus want for outsiders? to become insiders, to ask questions, to respond to the word that they have heard

Who are the outsiders and who are the insiders that we have seen so far in Mark? 1) the pharisees--they have removed themselves from Jesus by rejecting the answers from God, they have not accepted the word that they have heard. 2) the disciples--they have heard Jesus word ("follow me", for example) and have responded to it. They want to understand more, they take in Jesus' teaching with eagerness, though without intuitive understanding.

Look at 6:27: What does Jesus do with the outsiders? HE CALLS THEM TO HIM.

What does he want? that they should become insiders

Discuss 8:21-9:1.

What is light for? What is Jesus saying about the Kingdom of God?

the secret is meant to come to light--Jesus tells parables but wants people to ask what they mean--his intention is not some secret knowledge society but for the gospel to be revealed

9:1-9:4:

"Pay attention to what you hear": what is that? listen, warning, take this seriously

"The measure you give,": what are you giving? in context? (i.e., not money) your energy, time, attention

"The measure you get, and still more": What do you get?

What did these people get, as they paid attention and gave of themselves to Jesus' teaching? more understanding, more teaching, more words

What happens to those who have little? even what they have is taken away

Is this fair? Math lecture analogy:

A professor of Math gives a lecture that no one in the class understands. After class, the large classroom mostly empties out, but a few go down front and ask a few questions about the material covered. The professor, in this setting, is able to make clear in just a few minutes what was obscured in an hour of lecture. Those students have given more attention, more trouble to the study of the subject than anyone else, and they will have much more come the start of the next class period. However, the other students, who had relatively little at the end of the lecture, will have even less two days later when they have completely forgotten even the obscurity of the previous lecture. Those who have get more, those who have not, lose what little they have.

Most people heard Jesus give this parable and thought, "That's interesting" or "What a nice preacher!" but soon forgot the parable, let alone its point. Those who went to Jesus received much more in the way of teaching and clarity, and will not soon forget that the way to understand the parables is to go to Jesus and ask him what they mean.

9:4-9:16

What do we learn about the kingdom of God?

What do both parables have in common? growth

How does it come about? with time, it is a process

Why does Jesus speak in parables? to get responsiveness, attention, to differentiate the soil

Why does he explain to his disciples? they asked, they want more

What is the S of K of God? 1) hear, accept, bear fruit 2) go to Jesus, 3) ask questions of Jesus, 4) give your attention to Jesus, take heed what you hear

The parable of the sower and the other parables given here are the first self-initiated teachings of Jesus recorded in Mark. No one asked him a question, he wasn't responding to any attack. He simply began to teach them beside the sea. This teaching figures prominently in Mark--he sees it as a crucial one for young would-be disciples. We cannot overestimate the importance of these words: hear and accept them, and bear fruit.

### Application

What are we to do with these words of Jesus? hear, accept, act on them

What happens if we don't? our hearts are hardened, slowly over time, like the pharisees

What words of Jesus are relevant for each of us right now?

On what words of Jesus do I need to be acting?

If response to the word is what is important, what are ways we try to look good spiritually without true response to the word? Shortcuts to obedience--in leadership, teaching, sacraments, attendance, Bible knowledge...

How do we remain responsive to the word as Bible study leaders? What is challenging for us?

How can we teach or say things in a way to determine responsiveness?

Specific application: Quiet times, listening to Jesus' words. Challenge each person to set a goal of time you will spend each day in prayer and study. Keep track for one week of how many times you were able to meet your goal. We will ask each other next week.

IX. Manuscript Pages 9:16-11:7. Fear vs Faith, part I.

Read 9:16-10:3.

Where was Jesus last time? teaching on the sea in a boat

What happens now? they take the boat across the sea

What is the problem now? great storm, sinking

How do the disciples feel about this storm? afraid

What does that tell you about the storm?

What kind of men are these? fishermen, experienced at sea: this was a severe storm

Where's Jesus during all of this?

What do the disciples do? wake Jesus

What is their attitude? sarcastic, fearful, doubting

What did they expect from Jesus? care, not nonchalance; perhaps hoped he would bail with them

So what does Jesus do? calms the storm

What does that tell them about Jesus' relationship to them?

What bothers him about their response? they had no faith, they were afraid

What is faith, in Mark? faith in what or who? in Jesus, in his words

What words of Jesus should they have had faith in?

What does Jesus say when they begin their trip?--"Let us go across to the other side

What eventually happens?

Jesus said they are going across to the other side--the disciples should have trusted his words.

Instead they feared that they would die in the middle of the lake.

What do the disciples have instead of faith? fear

How is fear the opposite of faith? if they had faith they would not have any fear, because they would have been confident in Jesus' ability to save them

How do the disciples respond to Jesus here? "Who then is this..?"

"Awe" on 10:2 is literally "feared a great fear".

What was the condition of the disciples before Jesus' miracle? After it?

What was Jesus able to calm?

What was he unable to calm?

10:3-11:7

Then what happens? What do they encounter? a demoniac

What kind of a man? What does the imagery suggest? he has been treated like a wild animal

What is the man's problem? confused; legion of demons; runs to worship Jesus, yet fears him

What happens in the interaction with the demons?

Who is speaking and acting--the man or the demons?

What is the chronology of the scene?

Why does Jesus ask for the man's name? that is the problem; the man has an identity crisis: "My name is... for we are"

What does Jesus' response to the demon's request show about his attitude toward the swine?

What does Jesus indicate about the man? this man is not an animal; he is worth more than 2000 pigs

What is the picture we have in line 22-23? the man is clothed, in his right mind

How does this scene contrast the scene when Jesus et al. first arrive there? calm vs. chaos

What has happened? What is it like? Jesus has calmed the storm in the man just as he calmed the storm on the sea

How did the townspeople respond? fear, not faith--they flee; then ask Jesus to leave their country

How do we see the parable of the sower lived out in this incident? the people don't receive the word, they lose it immediately as they send Jesus away

What is the man's request? to be with Jesus

Like whom? the disciples were called to be with Jesus

Why does Jesus refuse this request?

Who begs something of Jesus in this story?

What are all of these requests about?

If he granted all their requests, what would the land of Gerasa be like?

So, what does Jesus do?

Is he rejecting the man?--no, he goes right to stage II of apostleship, proclaiming the message

What does Jesus say to the man? tell people about the LORD

What does he usually say? be quiet

Why "the Lord"? Who is he? gentile, no messianic expectations

What kind of soil was the demoniac? good soil; he receives more: Jesus is the Lord

What kind of soil were most of the Gerasenes?

Who came before Jesus in Israel?--John

For what purpose?--to prepare the way

What is Jesus sending the demoniac out to do?

How is he going to do that?

How would that make them more receptive to Jesus' words?

What did it mean to be a witness? to tell people what the Lord had done for him

How did he do? all people marveled

### Application

How is fear the opposite of faith in these two stories? in both, people fear power (of weather and sea, of Jesus) and don't trust in Jesus' desire to do good (the townspeople) or his ability to save them (the disciples).

When we fear, in what is our "faith"? (rather than God) midterms and finals, money, friends; we allow things and people to have power over us, trusting in them to provide or fearing they won't, rather than trusting in God.

In what are we to have faith, from so far in Mark? Jesus' words

What words of Jesus challenge our fears? In what are we afraid?

How have I been saved by Jesus apart from or above and beyond my faith in him? Saved by Jesus when I didn't think he could?

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What does it mean for us to be a witness?

## X. Jairus and the Woman, manuscript pages 11:8-12:16

Tell people to compare and contrast Jairus and the woman during their own prep.

Where are we now? back in Jewish country

Who comes to Jesus? Jairus

What do we know about him? ruler of the synagogue, etc.

How does he approach Jesus? humbly, besought, fell at feet

Who else comes to Jesus? a woman

[go to the board]

Let's compare these two people, what we know of them:

CONTRASTS:

Jairus	the woman
ruler, leader in synagogue	unclean in synagogue
well known name	unnamed
rich, w/servants	poor, money all spent
respected, status	outcast
male	female
urgent situation	chronic problem-12 years
Jairus comes to Jesus publicly	the woman comes in secret
Jairus' daughter healed secretly	the woman healed publicly

BOTH: humble, desperate, fall down before Jesus, afraid, have faith, Jesus touch is involved, daughters, 12 years

Let's look more at the woman.

Why does the woman come to Jesus? she acted on what she heard

Why did she come the way she did? she was ashamed, outcast

Why did Jesus stop? he felt the touch, but wanted to make it public

How do the disciples respond to Jesus' question? Why?

How could they have responded? What is the secret of the kingdom?

What does Jesus do for her?

How does Mark know all the details about her 12-year long condition? Jesus heard the whole story

How long would that take? a while--she had tried many docs

Why did Jesus listen to the whole story? to value her

What are Jairus and the disciples thinking? "Jesus, let's move it--we've got an important man here, and his daughter is dying!"

So what does Jesus say to her? How does he address her? daughter

What would that communicate to the disciples and to Jairus? this woman also is a daughter; this woman also is valuable. (See 7:14-16: This woman is in the family--she does G's will)

What was on Jairus' mind this whole time?

What does Jairus want for his daughter? Why?

What does Jesus want for this woman? Why?

Then what does Jesus say to her? "Your faith has made you well."

Why? What was she thinking? his clothes, the magic healed me  
What does Jesus want her to know? it involves faith  
Then what does Jesus say to the woman? go in peace  
How did she come to Jesus? she came in fear  
Why can she go in peace? nothing to fear, she will remain healed, internally, spiritually

Peace and storminess have been contrasted a lot in the past two passages. Who has gotten peace?

Who hasn't? Why?

12:3-16:

After Jesus finishes with the woman, what happens? Jairus' daughter has died  
What would Jairus have been feeling then? grief, anger, fear  
What does Jesus say? suspend fear--simply believe  
What kind of soil has Jairus shown himself to be so far?  
What does he get from Jesus?--more words when he really needs them, the comfort and reminder to have faith which he really needs.

What does he want Jairus to believe?

Jesus invites Jairus to have faith at another level; Jairus believes Jesus can heal his daughter, but has no concept of Jesus' authority over death. "Do not fear, only believe."

What do they find at the house when they arrive? the mourners

What does Jesus say to them? Why? Is it true, or did Jesus lie? it is a parable of the truth; Jesus is communicating truth, but they reject it and fail to ask, "What do you mean?"

So what does Jesus do to the mourners? he puts them on the outside; to them everything is in parables--they won't see or understand the miracle. Even what little they had is taken away!

When the outsiders see the little girl, what will they think? I guess she was sleeping after all.

Who does Jesus take with him? the three, plus the parents

Why does Mark record Jesus' words in Aramaic? his words are important

Then what does he say? feed her

Why? Jesus looks after all of her needs

Application:

- 1) Examine the choice Jesus made at 11:20: to go on, deal with the urgent need, or to stay and complete the healing of the woman, which was not urgent in any sense. Jesus understands the difference between urgent and important. The Tyranny of the Urgent: we always will tend to do the urgent things, ignoring or not getting to those things that are really important. Jesus had a sense of priorities: he knew what was important and did that. How does urgent v. important press in on our lives?
2. In our lives there are relationships and tasks. When a time crunch comes, tasks usually will get done because tasks have deadlines, due dates, and measurable results. Often relationships are postponed or put on the back burner. Tasks seem urgent, yet relationships are really important. Take a minute to write down a few important relationships that have taken a

back seat to task-oriented work recently, and commit to doing one thing to work on these relationships this week: a phone call, visit or letter, a thoughtful note or gift of appreciation, an encouragement. We will ask how we each did next week.

3. Review theme of fear and faith: We have seen four episodes since the parable of the sower.

Crossing the sea \	two storms \	
The demoniac /		
		> four impossible situations
Jairus \		/ turned over to Jesus
the woman /	two daughters /	

How is each handled? Jesus words! Jesus has authority and power, exercised by his word. What is our response? FAITH, not fear

A little something extra:

What's the relationship between Jesus and the underprivileged?

List the people on the underside Jesus has dealt with:

- Healing the leper, p3
- Eating with sinners and tax collectors, p.4
- Healing the man with the withered hand, p.5,6
- Delivering the demoniac, p. 10,11
- Healing the woman, p. 12

In each case, the privileged people in the situation resent Jesus' attention to the underclass and feel threatened by it. Jairus is the only person from the privileged class so far who has overcome his privileges to respond in faith.

## XI. Manuscript Pages 12:17-14:14

Read 12:17-13:3. Where is Jesus now? home town

What response does he receive? Why?

What is at issue? Jesus' authority, his wisdom, his mighty works

Why do they have a hard time accepting Jesus' teaching? this is not the Jesus they know

In other places, how have the crowds reacted to Jesus' new teaching?

What do other people recognize about Jesus' teaching that his home town does not?--Authority.

What does "took offense at him" mean? What are they thinking? Jesus is just an ordinary carpenter, not a messiah-type or a prophet. They see Jesus as simply a man.

Anything else? Jesus now marvels at *their* unbelief

Read 13:3-12. What does Jesus do here? send out the 12

What is he doing himself?--going about the villages, not sitting back and relaxing while the disciples work

Why does he send out the 12?--to prepare, by repentance like John the Baptist

What did you notice? he tells them not to take money, supplies, extra clothing, etc. He wants them to travel light.

Why? to trust in God through the provision of others; trust in Jesus' word as he said they would be provided for

What does he tell them to take with them? another person, staff, authority to cast out demons, sandals

Why does he send them out in twos? Couldn't they cover more ground if they went out alone? partnership is more important than coverage!

Why does he tell them not to move around? temptation not to be a burden on people, or to see a better situation

What does he want them to do? establish relationships with a few

What about the dust off their feet? sign of judgment

Why does Jesus say this to them? What would not obeying this do to people to whom they are sent? if the people are outsiders, it would be better for them if they don't hear all the words of the gospel.

When has Jesus done this? in his hometown--he left because they refused to hear him or receive him. The disciples know that this kind of rejection happened even to Jesus

What would it do for the disciples to hear about this? for them to know that they will meet opposition, that it will be difficult--to expect it and not be discouraged when it happens

What would be the temptation when the disciples faced opposition or people who refused to hear them? 1) to keep plugging w/o fruit, 2) to soften the message, 3) to doubt the message, to think there was something wrong with what they were saying, 4) to be discouraged.

So what happens when they aren't listened to? they can simply move on and know that Jesus was right and not doubt him or the message. They are to learn that they are responsible to deliver the message; not responsible for the response to it.

What would it take to shake the dust off your shoes? confidence, authority

When do they do this? when people refuse even to hear or receive them--at that point it just is not worth it

So what are their relational priorities as they are sent out? 1) relationship with God, dependence on Jesus' word; 2) relationships with their partners; 3) relationships with the people who receive them into their homes: depth over breadth

Read 13:12-14:14

What are the results of the 12's ministry?

Who hears about it?

What is the question on everyone's mind? "Who is Jesus?"

When? 2:15, 4:4, 6:24, 10:2, 12:19-22, now 13:12-17

What is Herod's answer to this question? Why?

What have the disciples been proclaiming?

What kind of person is Herod, from this passage? weak, proud, fears John, controlled by crowd, Herodias, Romans (as a puppet king)

Compare Herod to John: John makes a stand, no matter the consequences

Why didn't Herod want to break his word? not integrity, but his guests: he doesn't want to be thought a liar, but he's willing to be a murderer

John's life wasn't really Herod's to give.

What kind of soil was Herod?

What likelihood did Herod have of receiving more words?--very little. He cut himself off from God's words by killing the source of them for him, John.

Compare Herod's kingdom to Jesus' kingdom: In the rest of the gospel, we have been seeing a picture of the kingdom Jesus is building. Here we cut away to a short view of what the other kingdoms that are around look like: dark, confused, lacking authority, with power to give death.

Although Jesus has asserted verbally and actively that he is willing to take the chance at more words away from outsiders himself, it is not rare for the outsiders to actively separate themselves from the good news themselves: the scribes try to destroy Jesus, the Gerasenes beg Jesus to depart, and Herod kills John

Overall: The question, from the common folk to the king: WHO ARE YOU?

Application: What does outreach look like for us? beating our heads against the wall with the same people? How do we look for responsiveness, for signs of receptivity? How can we look for the secret of the kingdom of God in people, and give more to those who are ready to receive more?

Application from Herod & John the Baptist: Are there promises we make to people that keep us from obeying God? Integrity with God may involve breaking promises we should not have made in the first place.

XII. Manuscript pages 14:14-15:23. The feeding of the 5000.

Before getting started: fold over page 15 between lines 22 and 23. Tell them to finish the sentence in their own words, and not to look at it until you say to.

14:14-15:4:

What had just happened? they returned from their mission with good reports

What does Jesus say to them? come away and rest

What does the crowd do? follows them, ran there ahead of them

What does Jesus do? he had compassion on them, so he taught them

What do the disciples say? send them away

How does Jesus respond? you give them something to eat

How do the disciples react? sarcastically, defensively

15:4-23:

So what does Jesus do? finds out what they have, organizes the crowd, delegates to his disciples to feed them, and gather the leftovers, then he dismisses the crowd and sends his disciples away

How many people? 5000 men, they didn't count women and children

What happens on the lake? an adverse wind keeps them rowing

Then what happens? Jesus comes out early in the morning (the fourth watch, being 3-6 a. m.) to walk on by them; the disciples see him and think they have seen a ghost

Why does Jesus get into the boat with them? to encourage them, to tell them not to be afraid, to calm the storm again

Why were they utterly astounded? (read the sentences...)

Now what did Mark say? how does that fit?

Let's go back. What got the disciples into trouble? their sarcasm

Why did Jesus say, "You given them something to eat?"

Why did these people come? they recognized them

Who did they recognize? How? they knew the disciples, who had preached to them, stayed with them, been fed by them

Why did Jesus say, "You give them something to eat?"

What did Jesus want them to understand?

Why does Jesus begin to teach this crowd?

When Jesus sent out the disciples, what were they to bring with them? a staff

Who uses a staff? shepherds

What did Jesus want his disciples to understand? that they were shepherds, Jesus was training his disciples to be shepherds to the people

What should his disciples have said in response to Jesus? "How are we supposed to feed them, Jesus?"

Why weren't they thinking about being shepherds? What were they thinking about? Jesus promised us rest; we want our rest

In the end, who got rest and who didn't?

What does Jesus understand that allowed him to delay his need for rest?

Jesus promised the disciples rest; what should they have done to get rest? trust that Jesus would provide it

Instead, what did they do? try to demand it for themselves

What was the result? they never received rest; they didn't even get rest that night!

The disciples focused on themselves and their own desires for rest. Jesus wanted to teach them something about shepherding and about trusting him for the rest they were promised.

When they tried to grasp for themselves that which Jesus promised to give them, they lost out--they missed his teaching for them, their hearts were hardened, and they still did not get the rest they wanted.

The disciples had been sent out in utter dependence on Jesus and his words. The experiment worked! Jesus' promises held true. Now they have come back and all they can think about is the rest Jesus promised them. They are unable to trust him to provide it.

So their hearts are hardened; they don't understand about the loaves. What should they have understood? that Jesus can provide; that we are to come to him when we are asked to care for people beyond our own resources. *Their hearts are hardened by focusin on their rest, so they don't recognize Jesus' servanthood, and soon lose the ability to recognize Jesus at all.*

Why did Jesus send the disciples home in the boat without him? they had become outsiders; they weren't going to get their rest

Even so, what are some ways Jesus demonstrates he still has compassion for them too?

What did Jesus do? go and pray

For whom? for the disciples, who are in a dangerous spiritual condition

What kind of soil are the disciples now? cares of the world, the desire for rest has crowded out the word

What sort of responses to Jesus have they given lately?

In whose company does that put them?

Application:

Sometimes we discern correctly that God has promised us something but have a difficult time trusting him for it? How do we tend to take matters into our own hands? (e.g. relationships, food, rest, etc)

How are we tempted, like the disciples, to view others as an impediment in our receiving rest or deeper relationship with God?

What are the activities of shepherd that are relevant to us? How? feeding, teaching, organizing people

XIII. Manuscript pages 15:24-17:14. External vs. Internal.

What did you notice? the crowd recognizes Jesus

Who has had trouble recognizing him lately? the disciples, who thought he was a ghost

What is happening with the crowds?

What do the Pharisees notice? his disciples were eating with hands defiled (compare question on page 5: work on the sabbath)

Why the parenthetical comment? Mark is written to folks in Rome, many of them don't know the specifics of the Jewish traditions

What is the market place? to the Pharisees? to Jesus?

What is our market place? bars, inner-city, etc; Jesus sees ministry, we see defilement

What is the Pharisees' actual question?--why disciples have dirty hands

What question does Jesus answer?--why the Pharisees are so concerned about the disciples' hands

What is the issue? tradition of the elders vs. commands of God (see previous question about the disciples and the law: p5)

How were the Pharisees rejecting commands of God?

How does Corban work? something that is given to God is then not usable to help parents who are needy in their old age

What is contrasted in Isaiah's prophecy? lips and heart, true and vain worship (See Is 29:13)

What is the difference between what they say and their hearts? they talk like God is important to them, but they disregard his commands for the sake of their traditions

So what does Jesus call everyone to hear and understand? nothing which comes from outside defiles; what defiles is what comes from inside

What seems to be important? the heart, not the stomach

What is the Pharisees' view of sin?

How do they view the marketplace? a place of contamination

How does Jesus view the marketplace? a place of ministry

How do the Pharisees view defilement? external, from touching defiled things and people

How does Jesus? internal, from the heart

How did the disciples deal with Jesus' teaching? they asked him concerning the parable

What did you think of that? it wasn't a parable; he told them to understand; it was one of the few non-parables in Mark so far

Why didn't they understand? "for those outside, everything comes in parables": they are outsiders

What is at least one good sign? they did ask Jesus, and he did explain what he meant to them--he is treating them like insiders

Why would this lesson about the source of sin be especially important right now? What is the condition of the disciples? hardened hearts, sinful

What might they be tempted to blame for the state of their hearts? external conditions: they were sent out by twos, came back tired, were promised rest, had to handle and feed a mob of thousands, stayed up all night rowing against the wind, never did get the rest they were promised

What is (the Pharisees, the disciples) our tendency when we think of our own sin? to blame it on external situations, it is not our fault!

Whom do the disciples have to blame for their hard-heartedness? themselves, according to Jesus

### Application

How can we tell the state of our own hearts? by what comes out of our hearts--evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, etc.

We want to blame externals for our sins: "I'm sorry, I didn't get much sleep last night." "I'm sorry, but my roommate made me late for class, and so I forgot." "I'm sorry, but I have just been having a bad day." In each case, it is the situation that is the problem, not my own thoughtlessness, inability to love or to think about others, or lack of faithfulness to my word. Even if we will acknowledge a particular sin we want people to think it is the rare exception.

Repentance deals with internal problems. If we focus on externals then we don't need to repent, but merely go through ceremonial washing. A modern equivalent of the ceremonial washing ritual: "I'm sorry." Doesn't acknowledge sin, simply an admission that some less than desirable state has occurred; unilateral, not requiring a response; doesn't necessarily imply repentance. Instead, a Biblical confession, "Will you forgive me?"

Often, we pray in this way as well. We pray that God will change our circumstances, so that we can be better Christians, rather than praying that God will change our hearts, which are often hardened toward him and toward the needs of others.

## XIV. Manuscript Pages 17:14-19:17.

Suggest that people compare and contrast the two feedings as they do their personal study.

Discuss 17:14-18:1.

Where is Jesus now? Tyre and Sidon = Gentile country

"He could not escape notice?" nothing is hidden, except to come to light

What is the woman's request? cast out an unclean spirit

What is Jesus' response? he tells her a parable

What does the parable mean? Gentiles=dogs, children are fed first

What is the woman's response? she out-parable-izes Jesus: she throws him a parabolic curve!

What in her response gets her daughter healed?

What brings her to Jesus in the first place? she responds to the word, she is an insider, she has the S of K of G

When was the last time we saw a parable? Jesus' statement to his disciples, which wasn't really a parable, yet they don't understand it. Here Jesus speaks in parables, and the woman understands and responds in kind.

What does she understand about Jesus' mission? it is not only to jews; gentiles will benefit too.

(Where is Jesus now? in gentile country--it is clear he meant for them to be fed also)

What distinctions does Jesus make here? whole loaf--crumbs, first--later: not a question about whether gentiles get at all or not, just of timing

Discuss 18:1-18:11.

Where is Jesus now? Gentile country still

How'd he get there?

Who comes to him? friends bringing a deaf man

What does Jesus do to heal this man? [narrate it and act it out]

How could Jesus have tried to communicate with this deaf person? sign language

What healed the man? Jesus' word

What didn't? the "magic touch"

Why record "Ephphatha"? the actual word of Jesus, that is what healed the man

What is the response of the crowd? he does all things well

Discuss 18:11-19:2.

"In those days"? still in gentile country

How do the two feedings compare?

5000 men, jews	4000 people, gentiles
green grass	ground
organized the people	just had them sit down
5 loaves, 12 baskets left	7 loaves, 7 baskets left over
Mark says Jesus had compassion, b/c they are like sheep w/o a shepherd	Jesus himself says "I have compassion". No mention of sheep or shepherd

disciples are sarcastic	disciples respond well: "How?"
disciples in boat alone	Jesus got into the boat w/them

What is happening here? Gentiles are being fed;

Who said that would happen? the syrophenician woman; her prophecy came true; the woman's statement is all the more remarkable in its comprehension of Jesus' mission.

Why does Jesus get into the boat with his disciples? because they have now responded well to his challenge to them; they are finally catching on about the loaves! their hearts are softening to the word again.

Discuss 19:2-17.

What about the pharisees now? they come seeking a sign, as a test

What is a sign? certainly Jesus has performed miracles...

"sign"= irrefutable proof: The miracles are in response to faith, they are not given to make faith unnecessary.

The pharisees blame God, externals, Jesus, dirty hands: they don't take responsibility for their own lack of faith.

An equivalent statement today? "If God wants me to believe in him, why doesn't he just show himself to me. Then I'd believe."

"Beware of the yeast of the Pharisees"? hypocrisy, unbelief

"the yeast of Herod"? people pleasing, unwillingness to stand up for what he knew was right; wanting to look good

How do the disciples handle Jesus' warning? they misunderstand the parable

What is Jesus' response? he reviews about the loaves

What is the essential question he asks?--are your hearts hardened? Are you good soil?

Where do these questions come from?

Do they understand? no

How will they understand? What is the hope for them? submission to Jesus, to his touch

Application:

The two feedings: sometimes when we have failed to learn something God is trying to teach us he will bring us through it a second (or third or whatever) time, until we learn the lesson. We often cannot go on in growth and maturity without learning the hard lessons we have already been presented with. What are some of the second-time-around lessons you are dealing with or have seen God bring to you recently?

How are we tempted, like the pharisees, to blame our lack of faith on God, on the unclarity of his revelation? What must we do instead of blaming God? repent and ask God to give us eyes that see and ears that hear.

XV. Manuscript pages 19:17-20:22. The End of the Beginning.

Have people compare the healing on top of p18 with the one on the bottom of p19 in their personal study.

Review from the top of p19.

Look at 19:17-20:1. What did you see?

What is unusual about this healing? two stages, as if Jesus did not get it right the first time; as if he doubted that the man would be healed.

What was involved in the man's healing? Jesus' touch, the man's looking intently: faith

Why didn't Jesus just heal the man right off? What benefit came through this two-stage healing? the man was given the chance to exercise faith.

Compare the two healings: privately, say nothing; invitations to faith. Eyes to see, ears to hear, like the disciples.

Look at 20:1-6.

What question does he ask?

Why? Jesus takes the spiritual pulse of outsiders.

What kind of answers does he get? spiritual guys: prophets, John

What has been THE question on the minds of people up till now in Mark? "Who are you?" "Who is Jesus?"

Where have we seen this come up? 2:15, 4:4, 6:24, 10:2, 12:18, 13:14, 15:19

Have we seen the answer clearly?

How does Jesus provoke the answer with his second question? "BUT": he is not satisfied with the answers they have given, he provokes them to think more deeply about the question and come up with a different answer.

And the answer comes back? "You are the Christ!" says Peter.

Compare this with page 19, with the healing of the blind man.

Compare the two questions, 19:17 and 19:20. What is the answer to each? sort of--we sort of understand; I sort of see. Dimly, not clearly.

What was Peter's original spiritual state? blind

On page 19 what was it? seeing dimly--eyes but did not see well, ears but did not hear very well

How does the blind man get healed? the touch of Jesus and looking intently--God's work and an act of faith

How did Peter come to see? he looked intently at Jesus, but ultimately God is responsible for revealing it to him.

After the healing, what did Jesus tell the man? don't tell

After the quiz, what did Jesus tell Peter? don't tell

Three stages of spiritual sight:

blindness--the pharisees

dim vision-- the man, the disciples on p19

clear sight--Peter at the top of the page. This stage is not permanent as we soon see.

Were the disciples ready to tell everyone about Jesus? no

Why not? They knew he was the Christ...

The first half of the gospel of Mark: Who is Jesus?

The resounding answer: The Christ!

The second half of the gospel of Mark: What is the Christ?

Look at 20:6-12.

Why does he teach them these things now? Have we heard this before? No. He teaches this now because they know he is the Christ, but have no proper conception of what that means.

What does the title "Christ" mean to his disciples at this point? political leader, Roman butt-kicker, etc.

Why "must" the Son of Man suffer? OT prophecy, Is 53, etc. It is written

How does he teach them these things? plainly

As opposed to what? in parables. Now he has stopped using parables. For those on the inside he speaks plainly, so that they may understand him.

Did they understand him? Did Peter? Sure he did! He just did not like what he heard!

What did Peter do? "rebuke" Jesus

What does "rebuke" mean? Where have we seen that word before? Jesus rebukes demons (2:12) and the wind (9:22). To get control of subordinates.

Therefore, what is Peter doing? putting himself above Jesus.

Why? he did not want a suffering messiah, but a victorious one

What was Peter trying to do? lead Jesus

What did Jesus call Peter to do? to follow

What is Jesus' response? harsh, called Peter "Satan" (adversary)

What is "not on God's side, but on the side of men"? Peter was on the outside, and speaking for outsiders. God's plan is different.

Look at 20:12-22.

Who is he speaking to? any person; the entire multitude.

What does he say to them?

What would this mean for them? "deny themselves"? leave behind self-determination, independence, identity

"take up their cross"? I deserve death, publicly identify with the guilty, humiliation

"follow me": Jesus is heading to the cross and death. His disciples are to follow

Why would anyone do this? What reasons does Jesus give?

Consider the two types of people: what do they have in common? both desire life, both eventually lose it

What is different? one group loses life but really gains it

Is it an even trade? no

Why not? you give your life, but you'd lose that anyway

If you save your life ==> you lose it, that's it

If you lose your life ==> you lose it ==> gain life back!

What is the crucial issue? the cause, the reason: Jesus' sake and the gospel's.

Jesus' sake, the Gospel is the only cause worth dying for, because it is the only cause that will give you real life. All other causes and "sakes" are bankrupt, they cannot deliver on their promises. Even good causes, apart from Jesus, do not return life.

Who does this apply to? everyone

Specifically? Disciples, Peter: Peter didn't want to die. He didn't want to follow a messiah who would die.

Who else does this refer to? to Jesus.

What was Peter's rebuke to Jesus? What was he saying? "Jesus, you aren't going to die--you don't have to die!"

Why did Jesus call Peter Satan? What does Satan do? tempts

What was Peter's temptation? to avoid death, not to choose death

What would have happened to Jesus if he had tried to save his life, according to Jesus own words here? he too would have lost his life.

Why does he respond so strongly to Peter? everything was hanging in the balance, there was much at stake.

Line 10: "turning and looking at his disciples": What did he see as he responded to Peter? What would have happened to his disciples if he had 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! Peter's idea is not one to which a polite response was even possible.

Then Jesus asks two rhetorical questions. What does he mean?

What kind of language does he use in this section? profit, gain, loss, return: economic terms. He wants people to consider the cost/benefit analysis

What is the answer to the first question? nothing; no profit

What can a person give in return for life? nothing; our lives

What does it cost to gain life? life

What is fair about setting the price tag at that level? everyone has their life--everyone can choose to pay the cost.

Who would be ashamed of Jesus' words? people who don't want to die; who don't like the idea of obedience and death

Like who? like Peter--he was ashamed of Jesus' speaking about his own death.

Who else? we also are tempted to be ashamed of Jesus' words in his claim to uniqueness and exclusivity. We want everyone to like us, so we don't speak about Jesus' exclusive claims. In a world of tolerance, they are embarrassing.

What about the last line? What are the possibilities?

--transfiguration

--resurrection

--Acts 2

Application:

What does it mean for us to lose our lives for Jesus' sake?

What other things do people on campus lose their lives for?

What do those things promise?

Ultimately, can they deliver?

What gets in the way of us losing our lives for Jesus' sake?

fear--that the promises aren't true; death is hard to take if the promise of life is not certain

fear--of what others think about us

being ashamed--of the exclusivity or totality of Jesus' words

"He is no fool who gives what he cannot keep to gain what he cannot lose."

XVI. Manuscript pages 20:22-22:18.

Look at 20:22-21:8.

Six days after what? Jesus' prediction of his death.

What does Jesus do? Why these three? closest, renamed, Jairus' daughter

What happens? Jesus transfigured, intensely white garments, with Moses and Elijah

Who are these guys? What do they represent? the law and prophets the spiritual leaders of the people of Israel

What is Peter's response? to make three booths

Why? he didn't know what to say--so he spoke (typical Peter)

What is Peter doing with this response? making the three of them equal--on the same plane

What does God do? points out his son--says, "Shut up, Peter, we've heard just about enough from you lately."

God is not ashamed of Jesus and his words--God sticks up for Jesus. God says, "Listen to my son.

Above the law, above the prophets, and in harmony with both. My son is the authority!

"Listen to Jesus." About what? about his death. Peter didn't want to listen to Jesus. Peter had his own ideas. He needed to learn to listen to the real authority.

What are the booths? "Let's stay up here". That isn't an option

Look at 21:8-16.

What did they not understand? the resurrection--and these three have seen an example of one

What is different about his command to be quiet this time? this is the first time he indicates that the silence is not indeterminate in length. "Until after the Son of man ..."

So what do they ask about? another question. They saw Elijah-- they think about the scribes teaching regarding Elijah (Malachi 4:5-6).

Is it the right question? no--they should have asked about what confused them--but Jesus teaches them anyway.

What is Jesus hammering away at? his suffering

Why must the Son of Man suffer? because it is written--just as they did of Elijah just as it was written of him.

"You don't understand that John was to come; you don't understand my coming. But John came and suffered. Just as John's death was prophesied, so is mine; I ask you to look at the prophecy concerning my purpose here."

(Elijah himself, like John, was hassled and threatened by a wicked woman and a weak king. This too came in response to Elijah's fearless challenge of the wicked plans of Ahab and Jezebel. In a sense, Jezebel's threat to kill Elijah is prophetically fulfilled in Herodias' successful plot to kill John the Baptist.)

Look at 21:16-22:18.

What was happening? an argument--the disciples argued with the scribes, but Jesus never did.

Perhaps they were more defensive and less skillful

Why are the people amazed? like Moses, perhaps the glow has not quite faded.

What was the argument about? the healing--why they weren't able to cast out a demon. Perhaps the disciples were defending their ability to do it....

What had happened? the man had brought his son to his disciples. They had been able to cast demons out before, but now they could not do it.

What's Jesus' response? "You faithless generation..."

Who is that? the disciples, the folks he had given power to, the folks he had called to be with him

What is the man's situation? desperate, helpless

Why does Jesus ask, "How long has he had this?"? to understand the nature of the problem.

What does he do? he asks for Jesus' help, if he can do anything.

Read Jesus' response out loud? "If you are able!" not "If you are able?"

What is the difference? Jesus is challenging the man to have faith--he is challenging the man to participate by believing it can happen

So what happens? the man asks for help, and Jesus heals the boy

What about the imagery of the healing? convulsing him = suffer, like a corpse = be killed, lifted him up = rise from the dead. The imagery is of the prediction of Jesus' death--he gives them a visual experience to illustrate what will happen. They thought the boy was dead, but in fact he lived.

What about the disciples' question? good question, at least they asked--they wanted to learn something from this situation

What about his answer? what kind?

Who prayed?

What is prayer? request made to God in desperation

Who prayed? the man: "I believe; help my unbelief!" The man requested help even to believe that Jesus could heal his son. This is a great prayer--Jesus loves to answer it.

Why couldn't the disciples heal the man? they had done it before...

*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.*

What is the answer to Jesus' question: "How long am I to be with you?" As long as it takes for you to learn the importance of prayer. Jesus cannot leave the scene until the disciples learn how to depend on him without him around. This little trial run, with Jesus off in the hills for a little while, illustrates that his disciples are not ready to depend on him while he is absent. So Jesus must stay with them until they learn the importance of prayer.

The demon's purpose is to destroy the boy (22:7). 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.

Application:

"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 20th 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.

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. In what areas do we want to see God's healing? (For example, 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.

XVII. Manuscript pages 22:18-24:20.

Look at 22:18-23:7.

Why did Jesus want to remain hidden? he was teaching his disciples

What was he teaching them? about his suffering and death--the secret is not out yet. (2nd full prediction of his death)

How do they respond to his teaching? don't understand, but don't ask any questions; they are a "faithless generation", so again they respond in fear. (They remember that this is a touchy subject to Jesus--20:11.)

What question does Jesus ask? "What were you arguing about...?"  
When before? 21:20

Why were they silent? ashamed of their topic of conversation--who was the greatest

What might have been behind their argument? What had just happened? the nine (without P,J,&J) couldn't cast out the demon. Perhaps Peter, James and John thought that things would have been different had they been there... Or perhaps they were thinking about a successor to Jesus...

So what does Jesus do? he teaches on true greatness, and then he puts a child in their midst and teaches them to receive children

Someone could have become the greatest by picking up the child--but the disciples don't go for it. So then Jesus takes the child in his arms.

Why? What does "welcome a child" mean? serving, accepting the lowest in society, the ones without rank or prestige

What does Jesus say about welcoming a child? it equals welcoming Jesus. He identifies himself with a child.

Who is Jesus? What have the disciples failed to understand about who Jesus is? he is a servant, the lowest, the last (that is why he is also the king, the greatest, and first). Again, Jesus tries to give them a different picture of the Christ.

Look at 23:7-24:1.

What brought this up? "in my name"--then John remembers, "Oh, yeah, there was that other guy doing things in Jesus name. Let's tell Jesus about him..." They may not know which of the 12 is the greatest but they know which 12 are the greatest.

What is ironic about this statement? 1) recently the disciples were not even able to cast demons out... this guy is doing what they could not. 2) John's action is against the teaching that reminded John to speak of it.

What does Jesus say? "Don't forbid him."

Why? he is on our side

What is crucial? in my name, bearing the name of Christ

What is the contrast? a "deed of power" with giving a cup of water

What is true for both? both will have a reward. Those who serve in Jesus' name will be rewarded.

On the other hand, what is Jesus warning? don't cause "one of these little ones" to sin

Who are the little ones? the servants, who give water, heal, children or those who welcome children: the last of all

Those who serve in Jesus' name will be rewarded.

"It would be better", "it is better"... What is Jesus saying? take sin seriously. Don't cause others to sin, don't accept it in yourself.

What kinds of responses to sin does Jesus encourage? violent, urgent, drastic, irreversible, public. Do not be patient with sin.

How do we usually respond to sin? superficial, cosmetic changes, temporary, private.

What does the hand, foot, eye represent? even things that are important or 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.

"Everyone will be salted with fire"? What does that mean?

What does everyone face? not hell, but judgment

"Fire" as in what? judgment

"Everyone will be judged with fire"? Salt = what? judgment

Read lines 23:21-24:1, with salt=judgment: "Judgment is good, but if your judgment has lost its justice, how will you season it? Judge yourselves, (i.e., weigh the things that cause you to sin) and don't judge others." Peace with one another is the result.

What were the disciples doing? with the man? judging him  
with one another? judging each other

How are we to relate to other people and ourselves from this passage? serve others, judge ourselves

How have the disciples been acting? serving themselves, judging others

What has been the result? tension and conflict, instead of peace

Look at 24:1-24:14.

What is the issue? divorce

What is the real issue? Moses vs. Jesus

Why? they figured Jesus might respond in some way that they could then use against him.

They forgot the impurity condition mentioned in Deut. 24:1-4.

Was this a controversial question? John the baptist lost his head over this question, in a politicized issue

How does Jesus deal with their stated issue? points to the intent of the law--Moses allowed but God intended something different

What does "for your hardness of heart" mean?

Whom was the commandment written to protect? the wife, apart from the husband, had no rights or economic protections. The certificate allowed her to remarry.

What was God's interest in marriage? that the two would become one flesh--not put asunder by anyone

"Let no one separate"--including who? husband, pharisees, even Moses

What is the significance of Jesus' amplification? men and women are in the same boat before God--a radical statement of equality

"One flesh": one body, joined together by God: the gathered assembly, the church. God brings together, evil people scatter.

"Adultery": adulterous and sinful generation (20:18). Faithfulness to a wife as a metaphor for faithfulness to God.

Look at 24:14-20.

What were the disciples thinking? protect Jesus from these unimportant, slobbering and crying babies--it was beneath him

How does Jesus react? indignant--he rebukes the rebukers (once again)

"To such as these that the kingdom of God belongs":

"To such"? children, those who become last

"the K of G"? see 23:20; 25:8,10,12.

Why must one become like a child to enter the K of G?

What is another synonym for "enter K of G"? "enter life"

How do we enter life? like a child, being born, without our own effort, needy, without a resume or skills or talents

How must we enter the K of G? the same way, needy not able, empty-handed, not with a full set of skills

What does Jesus do? receives the children, blesses them

The disciples were hindering children (the way they hindered the man casting out demons), yet Jesus was serving them.

#### Application

1. How are we to have salt in ourselves--to judge ourselves in a way that will produce peace with others?

Ex: divorce = cutting off other people rather than cutting off sin. The religious types see sin as external to themselves and they don't have salt in themselves: they judge others.

What areas of our lives need drastic, permanent, public action taken to cut them off?

Example: confession of sin as a response: public, drastic, permanent: it is impossible to back up once you have confessed.

2. How do we enter life=Kingdom of God like a child? What will that cost us?

3. How do we welcome/serve children? Abortion is our culture's unwillingness to welcome its children.

XVIII. Manuscript pages 24:20-25:21.

What do you know about this man? humble, seems to be sincere, respects Jesus

What is his question? what must I do to inherit

What issue does Jesus raise first? issue of "good"

Why? the man's conception of good is not adequate. He may have thought that people could indeed be good.

How does the man know what good is? the law, the commands

What might the man expected of Jesus' in response? "Wow, I guess you are good!"

What did he need to learn? people cannot be good, only God. The man thinks of himself as good. Jesus said only God is good.

Why does Jesus answer the man's question in the way he did?

What didn't he say? "believe in me"; "invite me into your heart as your personal lord and savior", etc.

Why did he answer this way? the commands point to a life of faith

How did the man respond? "I have done all that"

Do you believe the man is sincere? Jesus didn't rebuke him for lying, but pointed him beyond the second table of the law. Jesus genuinely loves him by telling him of his lack.

God loves those who obey his commands (Ex 20:6). Jesus loves him by telling him that he lacks one thing.

Jesus said the man lacked one thing, but then Jesus told him to do five things (go, sell, give, come, follow).

"Sell" = "cut it off" (23:15,17). If something causes you to sin, cut it off. Perhaps this gives us an idea of how literally to take the commands to "cut it off".

What was the one thing the man lacked? relationship with God

Which commands did Jesus leave out? the commands dealing with God

What was the man's problem? he had made money into a god

Why did he go away sorrowful? because he did not like what he heard

Then Jesus begins to teach about entering the kingdom of God. Why is it hard for those who have riches? easy to be idolatrous, to depend on one's riches instead of having faith in God.

What about "riches" other than money? ability, self- confidence, education, charm, talent, etc.

How would Jesus' statement have struck the disciples? amazing

What did they think about those with riches? blessed by God

What does "it is easier for a camel..." mean? it is downright impossible. He is saying something that exaggerates his first statement that it is just plain hard. He is not saying, "it is possible, but only if the camel bends down" or other such things.

Why do the disciples respond the way they do? it sounds like it is impossible to be saved if the people they thought had the most chance for it were almost beyond all hope.

How does Jesus respond? emphasizes possibility with God, not hopelessness

What does this language remind you of? from last week? "enter the kingdom of God", "enter life",

How do people enter the kingdom of God? as children, dependent, needy, without possessions or wealth

What does Jesus call his disciples here? "children"-- the first and only time in Mark. He looked *at them* and loved *them*.

What does he mean by that? it is an affirmation, not a rebuke. The disciples have left everything; they are like children now.

What was the man's original question? "what must I do to inherit"

What is the irony of that? you don't do anything to inherit

How do you inherit something? be the heir, be born into a family

What must one do to inherit eternal life? be born into the kingdom, enter it like a child, like the disciples have

So who can be saved? "for mortals it is impossible"--people don't decide to birth themselves into the kingdom--but all things are possible with God (22:8, also 37:4--this affirmation becomes important for Jesus himself).

So why does Peter pipe up with "Look..."? he wants to know what is in it for him

What does Jesus say? it'll be more than worth it Peter.

What is the significant verb in this? "left". Going back to page 1, the joining the kingdom involves repentance and leaving, but it involves wealth and abundance in return. Leaving home, family, etc is a fundamental part of joining the kingdom.

What do you notice? 1) 100-fold--God will not be a debtor to anyone. We get much more than we sacrifice. 2) mothers, brothers, sisters, but only one father. 3) "With persecutions"--he doesn't promise easy street. Tensions between the new and the old (p5) bring persecutions. As for Jesus, so for his followers.

What did Jesus want for the rich young man? a life of solitude and poverty? no--he invited him to join the community of people who are together being provided for by God. Not a lonely, depressing existence, but entrance into a growing family with hundreds of homes and lands and relational riches.

[Perhaps this man is the author of Mark, the young disciple Mark himself. He says that he knew that Jesus loved him.]

Application:

What is the problem of money? it can replace God. It can prevent us from receiving the kingdom of God like a child. It is hard to enter the K of G with wealth

What is to be done with money? use it to serve people--give to the poor to have treasure in heaven

What could Jesus say to us? How hard will it be for those who have education to enter the kingdom of God. How hard will it be for those who have multiple talents, who are on the fast track, to enter the kingdom of God.

Why would anyone want to leave house, mother, brother, etc? receive more.

How does this work? the K of God is a big family with one Father. Multiple houses? hospitality, etc.

XIX. Manuscript pages 25:21-27:8.

Why were they amazed and afraid?

Who is following? disciples, others

Where are they going? to Jerusalem

How is the Messiah supposed to act? triumphant, kick out Romans

What are they thinking? this is no Messiah's army, no match for the Romans, this rag-tag group of followers

So what does he do? tells them what will happen

What does he usually do? teach them

What is the difference? who teaches, who tells? teachers teach, prophets tell

He has changed roles: now he is a prophet, telling them what will happen to him.

Compare this prediction with the others. More detail

So what do James and John do? ask a favor, to sit at his right & left hand in glory. Literally,  
"They put themselves forward"

What are they thinking about? glory

What is their picture? triumphant, glorious

What were they asking for? a share in the glory, authority, exaltation

What is the irony of their asking the question at this time? it would be unthinkable if they fully understood what Jesus was saying to them about his own death. 1) he speaks of humiliation, not glory. 2) they wouldn't want to share in his destiny. 3) they should care about the suffering coming to him, rather than glory for themselves.

How does Jesus respond? "You don't know what you are asking."

What is the cup? death, suffering. Is 51:17,22; Ps 60:3; Jer 25:15, Cup of staggering

Baptism? death, burial

What does Jesus finally answer? prophesies the death of James and John. He says: "You aren't able *now*, but eventually you *will be able* to lose your life for my sake and the gospel's.

Why couldn't he grant their request? it wasn't his to grant

Why did he ask them the questions he did? to deepen their understanding of what he and they faced--to show them that they did not understand, but would one day understand.

I tend to think Jesus was amused but not impatient with their request. He calls his disciples "children" on the previous page; here James and John are acting like children ("We want you to do for us whatever we ask of you"). He merely corrects their notions without being harsh.

What was the reaction of the other disciples? anger, not "at peace with one another" (23:24)

Who perhaps especially? Peter "we have left everything"

Why were they angry? they were bummed they didn't think of it first. James and John pulled a power play--they didn't want to be aced out of the limelight.

So what does Jesus do? What could he have done? tried to deal with it quietly--not let people know. Instead he brings the issue out into the open.

Where did the disciples learn what they knew about authority and greatness? from the gentiles, from the religious leaders, not from Jesus

"But it is not so among you"? definition, not a command. This is simply a true statement, descriptive, not normative. This is what it means to be a legitimate ruler: servanthood.

"Whoever wishes to become great among you"? James and John, Peter

Who is this true for? even Jesus--the greatest servant and Lord of all. Jesus doesn't ask his followers to do more than he is doing.

"Ransom for many": Jesus' death makes forgiveness from God possible. His death makes it possible for us to lose our lives in order to gain them, to gain security by leaving family and property, and to find greatness by becoming servants. Without Jesus' death for our sins, Jesus' paradoxical teachings would be nothing more than powerless mystical ethics. Because of Jesus' death, we are ransomed into real life impossible without it.

Jesus compares greatness in the world with greatness in the Kingdom. In the world, say in IBM or GM, the person who has more employees working for them is the greatest. (Eg: between two vice presidents, the one heading a division with the most employees is more important, has greater prestige.) The world's model: those who have the most servants are the greatest. For Jesus: those who serve the most people, serve in the greatest way, serve the greatest needs, they are the greatest.

What about Bartimaeus?

Compare Bart with James and John:

Bartimaeus	James and John
needy	"able"
asking for mercy	asking for glory
openly	secretly
clear, simple request	manipulative
Jesus able to grant	Jesus not able to grant
follows Jesus	they want to sit
hears Jesus	doesn't hear Jesus' teaching
humble --> exalted	exalt themselves --> are humbled

How does Jesus respond? "What do you want me to do for you?" the servant's question

What does Bart understand about Jesus? he came to serve, unlike the disciples who think only in terms of glory & exaltation

Jesus heals Bartimaeus and then equips him to follow.

Application:

- 1) Hierarchy vs. "lower-archy": Jesus' upside-down values of servanthood leadership.
- 2) 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 the skills, intuitions, abilities, etc to be the best servants we can be? How would that

change the way we live our lives and the choices we make? For example, what would it mean to go into a class with the goal of trying to serve fellow students, rather than trying to compete and beat them? How can we look for ways to serve lab partners, fellow section members, and others rather than trying to beat them? Is this even possible?

Application from pp20-27: 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 that we want, indeed everyone wants these. Jesus outlines a different means for obtaining them. Are we willing to embrace life in this way?

Teacher's notes, Summary pp20-27:

Universal statements:

20:13-20: If any want to become my followers, ...

For those who want to save their life will lose it  
those who lose their life for my sake & the gospel's  
Those who are ashamed of me ...

23:3: Whoever wants to be first must be last of all...

23:5: Whoever welcomes one such child in my name welcomes...

23:6: Whoever welcomes me, welcomes not me but the one ...

23:9: No one who does a deed of power in my name ...

23:10: Whoever is not against us is for us.

23:11: Whoever gives you a cup of water ...

23:12: If any of you put a stumbling block before one of ...

24:12: Whoever divorces his wife and marries another...

24:18: Whoever does not receive the K of G like a child ...

25:16: There is no one who has left house...

26:18: Whoever wishes to become great among you must be ...

26:19: whoever wishes to be first among you must be slave ...

Jesus predictions of his death and the disciples' response:

I. 20:6-9 Peter's rebuke: "Grab power"

II. 22:20-21 "Who is the greatest?" who will be successor

III. 26:1-4 "Grant us to sit at your right & left in glory"

The theme of power in pp20-27:

20:9 Peter says "grab power"; Jesus says he must suffer and die ==> power given to him by God in resurrection. The kingdom of God will come with God's power.

p21 The disciples think they have power; Jesus says prayer, faith are necessary ==> power to heal given by God. All things are possible to him who believes.

p22-23 Disciples say, "Who's first?" Jesus says, "Be last if you want to be first ==> requires faith in God.

p23 Disciples rebuke the man; Jesus says, "Don't hinder servants, even giving a cup of water is important."

p24 Issue of divorce--man has power over wife; Jesus equalizes the relationship. Both are called to judge themselves and serve their spouse.

### The Three predictions, a comparison

- p24 Issue of children--they are powerless; Jesus calls us to serve and learn from children ==> they understand faith
- p24-25 Issue of wealth = power; Jesus calls for the voluntary loss of power through deaccumulation ==> to learn dependence on God, to enter the Kingdom of God like a child
- p25 Disciples: "We've left everything"; Jesus erases ground for boasting--it'll come back to you, through God, but many who are first will be last.
- p26 James and John want power; Jesus says you must serve to be great: he's the example of faith.
- p26-27 The crowd rebukes Bart--he's not worthy; Jesus exalts Bart as Bart humbles himself. Jesus grants his request.

Promises: in my name, because you bear the name of Christ, for my sake and the gospels

At stake: life (20:15,23:18), Kingdom of God (20:21, 23:20, 24:18, 25:8), eternal life (25:20), treasure in heaven (25:5)

P20:  
 "He began to teach them that the son of man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes

and be killed  
 and after three days  
 rise again."

Comparisons

- 1) began to teach
- 2) must
- 3) undergo great suffering
- 4) be rejected by
- 5) elders, chief priests, scribes
- 6) be killed
- 7) rise again

Context clues (20:5-22:19)

- 1) he was beginning the teaching process, this is a totally new topic: What is the Christ?
- 2) "must" = "It is written" (21:12-16)
- 3) great suffering = like the demonized boy, who was convulsed.

P22:

he was teaching his disciples,  
 saying  
 "The son of man is  
 to be betrayed  
 into human hands,

and they will kill him;  
 and three days after being  
 killed, he will rise  
 again."

Comparisons

- 1) was teaching
- 2) will
- 3) []
- 4) be delivered into
- 5) hands of men
- 6) they will kill him
- 7) will arise

Context clues (22:19-25:21)

- 1) Here he continues to teach his disciples what it means to be the Christ.
- 3) "with mortals it is impossible" (22:22). The topic is relationships between people. (First/last, child, hindering servants, divorce, the poor and wealth)

P25-6: he began to tell them what was to happen to him saying, "See, we are going up to Jerusalem, and the Son of man will be handed over to the chief priests and the scribes and they will condemn him to death and they will hand him over to the Gentiles, and they will mock him, spit upon him, flog him, and kill him; and after three days he will arise.

Comparisons

- 1) began to tell
- 2) will
- 3) mock, spit upon, scourge
- 4) be delivered to... and they will deliver him
- 5) chief priests and scribes; Gentiles
- 6) kill him
- 7) arise
- 8) Jerusalem uniquely mentioned

- 1) He is no longer teaching--he's telling them. He is in his new role as prophet.
- 4) Deliver: they will hand you over to councils; brother will betray brother (33:4-9)
- 5) Gentiles: the theme of the nations (28:11,33:4)
- 8) Context is Jerusalem-- the temple and its judgment (through 34:18)

XX. Manuscript pages 27:8-28:24.

Look at 27:8-27:22.

What things are different here from before?

Jesus is prophesying very specifically.

Jesus calls himself Lord.

People are openly acknowledging Jesus.

Why does he say, "the Lord needs it"? now it is time to come out of hiding--the secret is no longer secret. (First time to the Jews: 11:5 to Gentiles only.)

Why does he have need of it? Zech 9:9--it was prophesied

What does this action involve for the disciples? risk, faith that it would be just as Jesus said it would

What kind of King is Jesus proclaiming himself to be? Israel's king, yet humble enough to ride on a donkey. He humbles himself and is exalted by the people.

What happens to Jesus' prophecies? they come to pass

What were the people shouting? hosanna="save us" or "praise God"

What might the people have been thinking? save us from the Romans

Why the huge response? 1) Jesus' teachings and healings, 2) the Passover: huge crowds and high expectations, 3) Jesus' first visit to the big city.

What is the irony? they don't really understand the truth of their praises

Look at 27:22-28:5.

What about the fig tree? "Improbability is no excuse for failing to conform to the will of God." He uses it as an example of his faith and the resulting action. He teaches about prayer later...

(Make the distinction between no fruit and no buds. This was not the time for fruit, but was the time (mid-spring) for buds. There may not have been any sign that the fig tree would ever bear fruit--no figs, no flowers, no buds even--and that is why Jesus cursed it.)

So when he gets to Jerusalem, what happens? he drives out the moneychangers and the buyers and sellers. Perhaps he just woke up in a bad mood: first the fig tree, now this.

Why were the moneychangers there anyway? pilgrims came during the Passover from all over and had to buy animals to sacrifice. The temple currency was different than the Roman currency (without any graven images) and it was exchanged at unfair rates. Pilgrims were taken advantage of because of the temple monopoly.

Why did Jesus react so violently? bad mood? this was premeditated, he saw the temple the day before when he went into Jerusalem and then returned to Bethany.

How has the temple become a den of robbers?

What was its intent? a house of prayer for all the nations (Is 56:7, II Chron 6:32-33, Jer 7:11)

What is going on? buying, selling, people being ripped off

How is it a den of robbers? who is being robbed, of what?

1) Pilgrims are being robbed of their money as they buy at unfair rates.

Who else? What was its purpose? 2) Gentiles are being robbed of the chance to pray--their Court of Gentiles is a hectic marketplace, not a quiet place of prayer to God

What else? 3) God is being robbed of faith and worship. People are not worshipping God, they are doing unfair business

Comparison: What was going on is like the commercialization of Christmas: much activity but the meaning is lost.

What did Jesus do when he arrived in Jerusalem? he went to the temple and looked around

What did he want to see? people praying

Put it in terms of a parable: What did he want? figs

What did he find? leaves

When this happened with the fig tree, what did he do? he cursed it

What happened to the fig tree? it withered down to the roots.

What was he really judging? the temple, the people of Israel

How bad off is the temple? deep problems, unfruitful

What was the result of Jesus' clearing the temple? 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 synogogue (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).

What are their motives? fear, survival, jealousy, profit

Why was the multitude astonished at his teaching? they expected him to make enemies of the Romans, not of the jewish leaders

Look at 28:15-23.

What does Peter say? "Wow! Look, master!"

How is what Jesus says an answer? showing his disciples the power of faith in God exercised through prayer.

Why did the tree wither? Jesus' spoke, his "prayer"

What mountain? "this mountain": Mt. Zion, Jerusalem, at the peak of which stood the temple.

"Have faith in God": not what? --faith in X happening

--faith in ourselves

--faith in faith

--faith in prayer

We say, "Prayer works". But why does prayer work? Because God is behind it, because we pray to God. "God works": we access his power through prayer, which apart from him would be empty.

What is essential to prayer? forgiveness.

Why were there no Gentiles in the temple? Jews hated the Gentiles, no reconciliation and forgiveness was offered or made possible.

The temple had been the means of forgiveness for God's people. But it had become no longer a place of prayer--no longer a place for forgiveness. So Jesus sets the pace for a new type of relationship with God, not mediated by temple or priests, but one in which forgiveness is available as people pray directly to God.]

[Whoever]--Whatever--Whenever: not specific people, certain prayers, predetermined times: with the destruction of the temple the way is made open: access to God is available to all at all times: this reverses the effects of the robbery.

Read Mal 3: Will people rob God?

Application:

- 1) Leaves vs. fruit, activity vs. prayer: do we live our lives full of activity but without the true worship God desires?
- 2) The scribes made barriers keeping people from coming to God. How are we tempted to erect barriers rather than to welcome people into the presence of God?
- 3) Jesus clears the temple: like any holy place, this temple was filled with the clutter of those who thought they were doing God's work. We also tend to bring idols into our holy places--traditions and tools that once helped us to worship God but now crowd out true worship. This is a sinful human tendency in any place of worship. Like the need for fresh wineskins for new wine, we need Jesus to come into our holy places and clear them out so that we are able to see the God we mean to worship. This is a painful process, and people who don't welcome it will reject or even kill Jesus for it.

XXI. Manuscript pages 29:1-30:19.

Set the scene: Jerusalem, Tuesday morning, the temple. Tension in the air. People are nervous.

"What is he doing here? Does he want a fight?"

(He's walking around the temple like he owns the place: He does. He is the Lord of the Temple--Mal 3.)

What question is he asked? "By what authority...?"

Regarding what? the cleansing of the temple yesterday

How does he answer?

Why does he ask them to answer the specific question he does? it gives them a chance to think about John, repentance, and perhaps to reconsider John's and hence his message

Did he ask, "Is John from Heaven?"? no--John's baptism

Why did he focus on John's baptism? John's baptism prepared people for Jesus

How do they answer? "We do not know"

Were they telling the truth? Yes--the irony is that indeed they did not know, because they had chosen not to know.

How did they answer his question?

What was the issue? politics, fear of the crowd's reaction

What was not the issue? Truth

They have never investigated the truth of the claims of John--or of Jesus--so they are telling the truth when they claim not to know.

Relationship between John the Baptist and Jesus: John baptised Jews, called people to repentance and back to relationship with God. Jesus "baptised" (cleansed) the temple and called its leaders to repentance and back to the original purpose of the temple.

Why didn't he answer their question? they weren't prepared for it

How does Jesus answer their question? My authority is from the same place that John's authority is from.

Application: We know people who "don't know" about Jesus--because they've chosen not to know. It would be inconvenient to make a decision.

Look at 29:13-30:7.

What is the relationship between Jesus' parable and the context? They had asked concerning his authority. He continues to spell it out here.

What does the parable represent? Nation of Israel in OT: Is 5:1-7

vineyard=Israel, planter=God

How does the vineyard owner provide for his vineyard? with a hedge, and tower for protection.

Winepress: he expects fruit and productivity.

Tenants? chief priests, scribes, religious leaders

What does the owner want? SOME of the fruit, not even all; like the fig tree, eager for some fruit

What is the tenants problem? they are stewards but act like owners

How did their disobedience begin? Son killing? no, servant hurting. But it escalated as they mistook owners patience for weakness

Who are the killed servants? prophets, John the Baptist

What motivates the owner? mercy

Why do they kill the son? then they will get the inheritance

What do the tenants think? the landlord is inept, weak, powerless

What does that show? they don't know the owner very well: it leads to a miscalculation of huge proportions

Notice anything about the story at this point? it changes tense: past to future tense. The story is not over--but the outcome is certain: destruction for the tenants (see 5:10, 6:3, 28:13). He goes into prophet mode.

What does the quotation mean? [Psalm 118:22-23]

What was rejected? the stone, the son

What happened to it? it became the head of the corner

Of what? a new building, the new temple

Did they understand? they know that the parable is about them

What are they afraid of? the multitude, losing their power

What should they be afraid of? God, the vineyard owner, who is against them

How did they respond? they left Jesus and went away--the wrong response

Why did he tell this parable? their original question

Does he answer their original question? How? with three parables: of John's baptism, the vineyard, the rejected stone

What is the answer? this was the Lord's doing: Jesus' authority is from the Lord.

Look at 30:7-30:19.

Why do they send these two groups to trap Jesus?

What is the issue? paying taxes--these groups would disagree about the answer

Why is it a trapping question? If he says "yes", the crowds won't like it, if he says "no", he could get in trouble w/Romans

What is ironic about their statement to Jesus?

--He is true, not regarding positions of people; they are the opposite

--They speak the truth, but it is flattery and hypocrisy; they don't believe their own statements

What is the evidence of their hypocrisy? the coin with Caesar's likeness and inscription: not legal in the temple (hence the moneychangers)

What kind of coin do they show him? a roman coin

What does one do with the coin? render it to Caesar

How do you know? it has Caesar's likeness and inscription

What is the inscription? "Caesar, Son of the Divine Augustus", something attributing deity to Caesar

What does one give to God? that which is God's

Another word for likeness? image

How do you know what to give to Caesar? that which bears his image

By implication, what do you give to God? that which bears his image

What has God's image? people

What is the job of the priests? to render people to God

What were they doing?

What were the tenants doing? keeping the fruit, not rendering it to its rightful owner

When the son came, what did he want? fruit

What were the tenants doing instead? robbing the vineyard owner, withholding the fruit for themselves

What was the fruit? fig tree; prayer and worship; Gentiles; people; the leaders themselves

What is the temptation for leaders? to draw people to ourselves, to make people dependent on ourselves, to keep the fruit of people and their lives for ourselves, rather than giving the fruit to God.

It is possible to be at the apex of religion and miss God, in fact to compete against God and withhold what is rightfully his. Does it start with killing the son? no, just holding back on some of the fruit.

Application:

In what ways do we keep from rendering to God that which is his?

How do we as leaders draw people into dependence on ourselves rather than on God? As we fear to tell people the truth we render them to ourselves. We value their opinion of us more than their embracing the truth.

How do we do this in evangelism? temptation to draw people to ourselves but not bring them to Jesus and to his body. We think we can meet their needs and really they are meeting ours.

How are we tempted to render ourselves, our lives, our loyalties, etc, to Caesar rather than to God? Example, "die for your country"== a Christian sentiment? There is only one cause worth dying for, only one being we are to render ourselves to, God, in whose image we were created.

Ultimately, Jesus most perfectly bears the image of God. The Pharisees rendered him to Caesar.

XXII. Manuscript pages 30:19-32:7.

Look at 30:19-31:8.

Who comes to him now? the Sadducees

What do they ask about? on the surface, divorce, Deut 25:5, Gen 38:8.

Why do they come? trying to demonstrate the illogic of the resurrection; like "Can God make a rock so big he cannot lift it?"

What is this strategy called? reductio ad absurdem

They attempt a reductio ad absurdem argument, but they are the ones reduced to absurdity.

How does Jesus answer?

What are they wrong about? the resurrection

Why? they know neither the scriptures nor the power of God

How does he deal with their question? he first dismisses their supposed paradox, and then deals with their real question. He does the same thing on p5--dealing with fasting. He points out their false assumptions, eliminating the paradox, and then he addresses their real issues. (Jesus as a model for apologetics.)

What do they assume? the future is just like the present. Their view of God is limited in power, not good. They are like moderns who describe God in a certain way, and then say they don't believe in the god of their imaginings.

They are like deists, who believe in a creator God but not in one who is active in creation. God for them is very far away. They are like modern liberals.

What was Jesus' argument?

1) God is the God of Abraham (scriptures)

2) God is the God of the living (power of God)

THEREFORE: Abraham is living. Therefore, Abraham has been raised from the dead.

God is not the god of the dead (like the temple), but he is alive and powerful.

The Sadducees didn't believe God had the power to raise people from the dead--they did not know the extent of God's power. Jesus clearly knew both. He was prepared to bet his life on it.

Look at 31:9-23.

What brings the scribe to Jesus? honest question for once; he liked how Jesus had responded

What does Jesus say? Love God, love neighbor. Deut 6:4,5; Lev 19:18

What is implied? that we love ourselves

How does the scribe respond? he agrees; he evaluates "the teacher's" response

What is the difference? less personal: the heart, not my heart

What does the scribe add to Jesus' answer? "is much more than all whole burnt offerings and sacrifices"

What is significant about that? Where are we? in the temple, the place where these offerings and sacrifices happened

The man is close. He acknowledges the priority of true worship and the emptiness of ritual--just the issue of the last few pages. He isn't taken in by the fancy stones and large buildings.

What does Jesus say? "You are not far from the Kingdom of God"

Why only "not far"? perhaps he is like a "good" BS leader--he knows scripture but he has yet to apply it to his own life.

How should the scribe have responded to Jesus statement? Ask what he means, "Not far"?

Perhaps Jesus would have said more if the scribe asked another question.

Look at 31:24-32:7.

Now Jesus went on the offensive, having answered well all the questions put to him. What does he focus on? the messiah

What does he ask about? the scribes teaching

What do the scribes say? GOD > DAVID > CHRIST

What does David say? GOD > CHRIST > DAVID (Ps 110:1)

Why did the throng hear him gladly? 1) they like all the messiah talk: "Perhaps it is he?" 2) they like hearing the scribes get trashed in public discourse

"Thy enemies under thy feet"? i.e., chief priests, elders, scribes, The Temple: put under Jesus' feet by Titus, AD 70

What does he say about the scribes? he challenges their authority, their ability to correctly understand scripture, their expectations re: the messiah, their traditions and hypocrisy. He prophecies their greater judgment.

How can we, from context, summarize the scribes problem? they have not been loving God (robbing him, etc) nor people (devouring widows homes).

What was the issue under discussion as Jesus entered the temple this Tuesday morning? His authority

What does he make the issue? their authority

Application:

What are Jesus' priorities? Love God, love people

What does that mean? Love God = trust God, love people = serve people

This is how we render ourselves to God, by trusting him and loving others in his name. The danger is perhaps to reverse these two, trusting in others (for security) and "serving" God (out of our pride and thought we can contribute to him).

It is easy to be like scribes, excited about what we see in scripture but not excited about living it out. When we know the right answer, we've got to be sure we are living accordingly.

Do we know the power of God?

How do we come to know it? by betting our lives on it

XXIII. Manuscript pages 32:7-34:6.  
and XXIV. Manuscript pages 33:16-35:2.

For personal study of 32:16ff: What is the disciples' question? How is what Jesus says an answer to their question?

Look at 32:7-15.

What is going on here? Contrasts? the wealthy who are giving money to the treasury but do not render themselves to God; the poor widow who gives little monetarily but renders herself to God.

What did the widow give? two coins, make a penny

What is important about that? she could have kept one

Contrast the widow vs. the scribe from last week:

the widow is no scholar but she is acting on what she knows

What was Jesus doing when he sat down opposite the treasury? looking at what was put in

What was he looking for?

What has he been looking for in the temple since the bottom of page 28? true worship

What does he do when he finds one act of true worship? he commends it--exalting the humble widow--and then leaves the temple. The first is made last and the last is exalted.

Jesus condemns the scribes; Jesus commends the widow. She is the only one rendering herself to God, trusting him (i.e., loving him) with her whole being. From the last few pages:

What is God interested in? prayer, worship, fruit, rendering ourselves to him, loving him and others (i.e., trusting him and serving others); giving everything, our whole living; faith in God. The widow is the summary of the last few pages.

See Malachi 3: The Lord comes into his temple, he judges the people, they are "robbing God."

Look at 32:16-34:6.

What do the disciples point out? Why? They see the buildings of the temple the way the scribes want others to see them: beautiful, wonderful. Jesus wants them to see beyond appearances. The scribes, the widow, the temple: nothing is as it seems.

What has Jesus been saying about the reality of the temple? it is empty of worship and substance--reduced to stones.

When he speaks of every stone being thrown down, he is speaking about the system, not just the physical structure; refer to the metaphor on the top of page 30, the stones and the builders.

What does he go on to say? this will all be destroyed.

How would that impact them? What would it be like? Walking in Washington DC on the Mall and saying, "Look around at these buildings (White House, Capitol, Monuments, Museums)! They will all be destroyed!"

What would have to happen for that to happen? world cataclysm, govt. take-over. The US as we know it would no longer exist. Jesus' statements would be worse for them because Jerusalem, the temple were seats of religious as well as political power. It would be as if God had died.

Why did the disciples ask the question?

What have we they seen the last few days? the temple, conflict, fig tree

What is their response? "nice buildings, huh, Jesus?"

When the disciples ask, where is Jesus? sitting opposite the temple

Sound familiar? "sitting opposite the treasury"

What was he doing at the treasury? judging

What is he doing now? judging the temple, predicting its destruction

How do they respond? "When, Jesus, when will this happen?! How will we know that it is about to happen?"

What is their question? two parts? 1) When and 2) what will be the sign?

Regarding what? the destruction of the temple

So what does he tell them? gives them warnings

What warnings? take heed that no one leads you astray

--do not be alarmed; take heed to yourselves

--let those in Judea flee

"Many will come in my name saying 'I am he'"? false Christs will appear, but Jesus isn't coming back at that point--the end is not yet

"Wars and rumors of wars?" they are not the sign, so don't be alarmed

Why not? Where is the war if it is a rumor? far away--not the end of the temple. The temple is in Jerusalem, so while the wars are still a long way off, there is no danger.

"The end is not yet"? What end?

--end of the world

--end of the temple

"Nation against nation, kingdom against kingdom, earthquakes, famines": These are what? the beginning of the birthpangs

What is he talking about? the end of the world? no, the end of the temple, the beginning of something new.

Read lines 5-15. What does this describe? What does it sound like? beaten in synagogues, stand before governors and kings, brother will deliver up brother to death, hated by all? the book of Acts

What about "Gospel must first be preached to all nations?"

Have we seen "the nations" in Mark? "house of prayer for all nations"

When he mentions "nations" is he thinking "Chile"? no--the recognized nations

The gospel must be preached before what? the end of the world? the beginning of the church, Read Acts 2:5-6.

Who is Jesus speaking to? who is the "you"? The disciples

Who lives through this stuff? the disciples: Jesus is speaking about what they will all experience

So what are the birthpangs? the beginning of something new

What new thing? the church: as the temple will soon be destroyed, the church is being born. These aren't the signs of the end of time, but the beginning of the church.

So "he who endures to the end will be saved"? What end? whatever end comes--death, the end of the temple, the end of the world. He who endures through it all with faith in tact will be saved.

"But when you see the desolating sacrilege set up where it ought not to be" ? What is that? the sign that they asked for.

"Desolating sacrilege"?

What is "sacrilege"? profaning the sacred

Like what? the temple

What is "desolating"? make desolate, barren

What is desolating sacrilege? an act or event that makes the sacred temple once and for all completely desolate. [Don't quote from OT here unless you need to, it can distract from the flow.

Dan 9:27, 11:31, 12:1-2,11; Ez 8:9-10.]

What is different here than before? now flee; the crisis is local. The wars are not just off in the distance, but now the danger is to those in Judea--they should flee.

WHAT does that mean? end of the world? something local to Judea, where the temple is located

"Let the reader understand"? immediate danger--this stuff was soon to happen. Mark written in 65 AD, temple destroyed in 70 AD.

What will happen at that time? tribulation, severe tribulation

How severe? the worst in history, either before or since

What does that indicate? that history is not over, that more history comes after the tribulation.

"In those days": which days? during the tribulation, before the destruction of the temple, after the sign of its destruction

"Such tribulation": Greater than the holocaust? "such tribulation": of such a kind, a depth of human misery. The holocaust was mass annihilation, much suffering. Could the tribulation being spoken of be worse, in some way?

Application: One true act of worship: rendering ourselves completely to God. What does that look like?

----- end of study #1 -----

Study 33:15-35:2.

Summarize. What was the question the disciples originally asked? when and what are the signs of the destruction of the temple

Have we seen anything that would indicate that Jesus is no longer answering their original question?

What were not the signs? false Christs, wars, rumors, famines, earthquakes, persecutions

What was the sign? desolating sacrilege.

Literally, "When you see the "appalling sacrilege usurping a position that is not his." Not "it", but "he"

What could that be?

Josephus (Antiquities, X.xi. 7 "in the same manner Daniel wrote about the empire of the Romans and that Jerusalem would be taken and the temple laid waste". "For there was an ancient saying of inspired men that the city would be taken and the sanctuary burned to the

ground by right of war, when it should be visited by sedition and native hands should be the first to defile God's sacred precinct. This saying the Zealots did not disbelieve; yet they lent themselves as instruments of its accomplishment. (The Wars of the Jews, IV.vi.3)

Lane, p469: "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 as high priest (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 IV.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 probable 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.

Eusebius, Ecclesiastical History III.v.3: "But before the war, the people of the Church of Jerusalem were bidden in an oracle... 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."

What about the tribulation? The worst ever? This is common language of prophetic oracles. Jer 30:7, Joel 2:2, Dan 12:1.

Describe the background: the siege of Jerusalem, the Zealots who prevented people escaping. The swelling of the population of Jerusalem, from 120,000 to over 1,000,000 before the siege.

Read Josephus:

Wars of the Jews

V.xiii.4: "Hereupon some of the deserters, having no other way, leaped from the wall immediately, while others of them went out of the city with stones, as if they would fight [the Romans]; but thereupon they fled away to the Romans. But here a worse fate accompanied these, than what they had found within the city; and they met with a quicker dispatch from the too great abundance they had among the Romans. They were puffed up by the famine, and swelled like men with dropsy; after which they all of a sudden overfilled those bodies that were before empty, and so burst asunder, excepting such only as were skillful enough to restrain their appetites, and be degrees took in their food into bodies unaccustomed thereto. Yet did another plague seize upon these that thus were preserved, for there was found among the Syrian deserters a certain person who was caught gathering pieces of gold out of the excrements of the Jew's bellies; for the deserters used to swallow such pieces of gold, as we told you before, when they came out, and for these did the seditious [the rebels] search them all... But when this contrivance was discovered in one instance, the fame of it filled their several camps, that the deserters came to them

full of gold. So the multitude of the Arabians, with the Syrians, cut up those that came as supplicants and searched their bellies. Nor does it seem to me, that any misery befell the Jews, that was more terrible than this, since in one night's time about two thousand of these deserters were thus dissected."

V.xii.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 115,880 dead bodies, in the interval [of several months]... 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 600,000 were thrown out at the gates; though still the number of the rest could not be discovered; and they told him, farther, 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; and that ... 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 come upon themselves, for they were blinded by that fate which was already coming upon the city..." [They were going crazy with hunger and instead of relenting they refused...]

VI.iii.4: "There was a certain woman, Mary, of the village of Bethzod, 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... If she found any food, [the rebels took it away and] she perceived her labors were for others and not for herself, and it had now become impossible for her 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... She then attempted a most unnatural thing, and snatching up her son, who was a child suckling 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 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 byword to the world, which is all that is now wanting to complete the calamities of the Jews." As soon as she had said this, she slew her son, and then roasted him, and ate the one-half of him, and kept the other half 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 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 preserved for me also." After which

those men went out trembling, being never so frightened at anything 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 everybody 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."

"no human being would be saved"? Apart from God's breaking the siege, all those in Jerusalem would have died.

"the elect"? Those chosen by God to survive the siege.

Then what do you normally expect to happen, after the tribulation? the return of Christ  
What does he say will happen? if any one says "Look here is the Christ!" don't believe them.  
What does that mean? He's not coming then

So let's review. What was the original question? about the destruction of the temple

Have we seen Jesus change the topic yet? not so far

What time period is he talking about? first century AD.

Then he says, "But in those days, after the tribulation, the sun"

Now what is he talking about? "the end of the world"

What would you expect him to talk about?

What was their question? when, what will the sign be

What has he answered? the sign: the desolating sacrilege

What hasn't he talked about? the actual destruction of the temple

What does he begin to talk about here? "the destruction of the world"

What are "those days"? the days of the tribulation

Could this stuff have already happened? ... figuratively?

Look at Ez 32:7-8, Is 13:10, Is 34:4: Examine the context. Who is being judged? When did all this happen? literally? figuratively.

This is apocalyptic (= hidden, or revealed) language.

What does it mean when the OT talks about the powers in the heavens being shaken? it means the powers on earth (Pharaoh, Babylon, the nations) are being shaken, judged, destroyed.

What are the powers in the heavens? Gen 1:16: Sun "rules" the day, the moon "rules" the night

A shake-up in heaven reflects a shake-up in earthly authorities.

What is Jesus talking about here? The destruction of the temple and the judgment of the Jewish religious leaders.

OK, but what about "Son of man coming in clouds"? what is that a reference to? Dan 7:13-4.

Read Dan 7:13-14. Where is the Son of man coming? To God, to receive power, not to earth.

Look at Joel 2:10.

Who will see the Son of man coming? "they"

"coming in clouds" = veiled coming, not out in the open

Who? the powers in the heavens. Not the masses on earth.

How will they "see" Jesus coming to receive dominion? as the "dominion" of the temple is destroyed, and the Jewish religious elite structure along with it, Jesus' words will be vindicated. The finality of the end of the temple comes as dominion is being given to the church of Jesus Christ.

OK, but what about "send out the angels, and gather his elect"?

Isn't that about the rapture?

What is "angels"? literally, messengers

Who are those who are gathering the elect? his messengers

Who? us, we have been gathered, now are a part of the gathering process

And 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 it is still happening. We are his messengers.

What do you learn from the fig tree? signs lead to fulfillment

"So when you see these things taking place, you know that he is near, at the very gates"? Near to what?

What might be the temptation, upon seeing all this? to lose heart, to think that the world is gone out of control, beyond God's power to do anything about it.

Why did he tell them all of this? so they could take heed, so that they would know that Jesus is near, at the gates

What is "at the very gates"? close, also powerful, the seat of power

When will all this stuff happen? before the current generation passes away

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.

What looks stable in this world? these beautiful buildings

What in this world is really stable? Christ's words--you can build your lives on them

Everything is unstable except Jesus' words. Cling to them; there is no greater security.

Then what topic does Jesus take up? heaven and earth and their passing away

What does he have to say about that topic? not much

What is the difference?

that day vs. those days

no one knows I have told you all things beforehand

you do not know this generation will not pass away

when the hour

will come

WATCH

When you see these things you know...

"Angels"? angels in heaven, not the other kind, not simply messengers

What is there to say about the end of the world? no one knows, not the son, not angels, NOT HAL LINDSEY, not the "October 28th" movement, only the Father.

What are we supposed to do? "each with his work": stay on the job. Our only job in this entire section: to be messengers, to participate with Jesus in gathering his elect.

What does he say about that? WATCH

To whom? to all. Not just his disciples, not just the early church, but all of us reading this document: Watch!

It is possible to be awake towards God but then to fall asleep. Hence the warning to ALL: Watch!

XXV. Manuscript pages 35:2-36:22.

Look at 35:2-23.

What about the chief priests and scribes? What is their plan?

to arrest Jesus by stealth, kill him

Why are they afraid of Jesus? unpredictable, temple incident

When & how? secretly, "not during the feast"

What happens instead? openly, during the feast

What does that indicate? they are not in control

In whose control? God's "this was the Lord's doing"

Mark gives us the exact words of the pharisees to contrast with the words of Jesus "My words will never pass away." Here the pharisees and religious leaders try to specify one small part of their plan: not during the feast. Instead, their words pass away as the plan of God contravenes their own plans: The passover lamb of God is killed during the passover feast. It couldn't be any other way.

How about Simon? perhaps a former leper, back in society, host for the meal. It sounds like Mark expected his readers to know who Simon was.

What happens? a woman comes in with pure nard, anoints Jesus

What is nard? expensive perfume, for royalty, burial

Where would this woman get this? possibly a prostitute, or an heirloom, a dowry

What kind of container? expensive also--a one time thing--like a bottle of very expensive wine

How do you feel about what she did? "what good did it do?" A significant act for her, irreplaceable

What is the response? indignant, people thinking about the waste of money: 300 denarii = 1 year's wages.

What did they want to do instead? sell it and give the money to the poor. They miss the chance to worship because they are interested in selling--like those in the temple (p28).

How did Jesus respond? rebuked the rebukers again--"Let her alone".

How does Jesus feel about the act? it is a beautiful thing-- she has done what she could, "annointed my body beforehand"

What is this like? remind you of anything? the woman in the temple

What did Jesus do there? praised her for her worship

What did they both give? all, extravagantly "did what they could". Both are exalted examples of passionate, total acts of worship

"The poor you will always have with you"? some acts of kindness won't wait. Their comment devalues Jesus; the woman worships him highly over all things

"In memory of her"? "its in the Bible, hence well known". Wherever, not whenever the gospel is preached

This nameless woman is remembered for the beautiful thing she has done for Jesus. She became a servant (she served the servant of all) and hence was exalted.

What about Judas? perhaps this incident was the last straw. Money motivated him and he saw that Jesus was going in the wrong direction.

(Exodus 21:32: 30 Pieces of silver are paid to owner of a slave that you kill. The price of a servant's death.)

Why is it better that he would never have been born? because of the judgment coming to him "The son of man goes as it was written..."? Jesus' death is predicted in scripture, yet Judas is held responsible for his own actions

Why did Jesus say "but woe to that man..."? a final warning to Judas and invitation to him to repent

Why will it be hard on Judas? he has all of Jesus' intimacy, words, attention--much more than the pharisees. Judas was with Jesus, dipping his bread a sign of intimacy: Ps 41:9.

The scripture affirms both predestination and responsibility for human actions.

[Notes from Paul Byer: Interactions with a leper:

P3: Jesus acts as priest: "Be clean"

P35: Jesus acts as the sacrifice: he is handed over to the priest]

Look at 35:23-36:22.

What does this sound like? page 27--Jesus makes specific predictions to the disciples about what they will find when they enter the city

What do they ask? they want to prepare the meal for him

What is the reality? he has prepared the meal for them: "furnished and ready", etc. "They find it as he told them"= Jesus' words come to pass.

(Jesus sends two of his disciples (see 27:9, 13:2, 6:7). He could have sent only one, but he never did. The only job delegated to a single individual is the betrayal.)

When does this happen? the first day--the day they sacrifice the passover lamb

What is the picture? Jesus as the sacrificial lamb

When Jesus speaks about betrayal, how do the disciples react? they think about themselves--"Is it I?"--not about Jesus, that he will be betrayed and killed.

How does Jesus give new significance to old ritual--the passover meal? bread= body, wine = blood-- broken and poured out

Does this remind you of anything? broken and poured out from the actions of the woman with her perfume

What did she do with the jar? broke it, poured it out

What is absent in this record of communion? "Do this in remembrance of me"

Instead, in remembrance of whom? the woman

What is Mark saying about these two incidents? the woman's anointing of Jesus is a parable of Jesus' death--her breaking and pouring out is an image of Jesus

What are the two responses to her act? 1) it is a waste 2) she has done a beautiful thing

What are the two responses to Jesus death? 1) waste (cost his life, a misguided, failed messiah) or 2) a beautiful thing

"In memory of her"? How does what she has done illustrate the Gospel? breaking and pouring out will be preached in remembrance of the one who did it

Application:

1) How do we see Jesus death? as a waste or as a beautiful thing?

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 for ourselves.

2) When we are broken and poured out for others, people around us (parents, professors, friends) will say that we have wasted our potential. When we break and pour ourselves out for students do we succumb to the temptation to see it as a waste--or a beautiful thing?

Possible wastes:

An extra year staying around Harvard after graduation

summer missions vs. making lots of money

not applying for the travel fellowships

orienting our schedules around people, not achievements

3) Judas is not that different from us. He probably liked a lot of what Jesus taught early on. He was attracted to Jesus' agenda and willingly followed. But when it was clear that he and Jesus had different ideas regarding the future, Judas broke with Jesus. In a sense, Jesus wasn't so much LORD for Judas, but ally, as far as that went.

We too are attracted to Jesus words. But when they disagree with our own sense of what is right or what we want to do, do we submit to Jesus' authority or stand over Jesus' words to judge them? Do we follow Jesus only when it is expedient and agreeable to do so, stopping far short of death?

4) Thank the people who have poured themselves out for you. Many will say to them, "What a waste!" Tell them, "You did a beautiful thing!"

5) Many people in ministry seem to give their lives ineffectively, yielding little fruit. We may be tempted to say, "What a waste of resources, time, energy, human potential." Do we evaluate acts of faith the way Jesus does? Perhaps he says, "You have done a beautiful thing."

XXVI. Manuscript pages 36:21-38:9.

Look at 36:21-37:1.

"It is written"? therefore it must happen: Zech 13:7

Like when? 36:12--betrayal

"I will strike the shepherd"? it is God's doing--he's in control

What is he talking about here? another kind of betrayal

How does Peter respond? "I can believe they will fall away; however, I will not."

What is he doing? exalting himself

What happens? Jesus humbles him--he will be the one to deny Jesus three times

(It is better to believe Jesus on the topic of our own fallibility. This would have helped Peter.)

What is the irony? 1) by claiming this, Peter denies Jesus, denying that his words come true (he does this a total of three times (2x here and on p20); 2) he denies Jesus by falling asleep 3 times 3) then he denies Jesus with his own words.

When Jesus mentioned his betrayal, how did the disciples respond? by focusing on themselves

He says "I will strike the shepherd" and they hear what? sheep will be scattered--and they deny it.

Peter was not alone--they all deny Jesus' words.

They are unable to focus on him or to hear what is about to happen as difficult for him. They think only of themselves.

What will happen in Galilee? the scattered sheep will be regathered

Look at 37:1-37:21.

NOTE: I read this that 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). If you don't see it this way, the following will not be as helpful. Feel free to refocus this discussion.

[Alternative reading: Jesus is praying 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.]

Why does he take Peter, James and John with him? What have each of them claimed? Peter: "I will die with you"; J & J: "We are able" to drink the cup

Are they able? they cannot even stay awake, much less die with Jesus

Why did he tell them to watch? what for? that they may not enter into temptation

What are they to pray for? themselves, not for Jesus

Why is he sorrowful? Jesus' fear of spiritual death and separation from his father

What is the cup? "the cup of staggering", Is 51:17,22; Jer 25:15

What is Jesus praying for? the cup to be removed, the hour might pass

What is it that Jesus fears? the wrath of God placed on him because of the sins of the world--God's judgment for sin

What is Jesus asking for, from God? plan B? an alternative to death? Jesus knows that he must die--he rebukes Peter when he doubted it. Is he now doubting the plan himself?

He prays that the cup would be removed. What was God's answer? no

So Jesus desired something contrary to the Father's will?

What is the hour?

Is it possible that God answered the prayer yes?

Did the hour pass from Jesus? when he was resurrected--if "the hour" is separation from God. If "pass" means come and go.

Is the cup removed? no

By not drinking it? by drinking it

How does it get removed when he drinks it?

When he drinks the cup, where does that leave him? dead, helpless, totally dependent on the father to bring him back

"All things are possible to thee"? without God, no one can be saved, but God saves.

What is impossible for man? to save himself

for Jesus, when he is dead? to raise himself

By whose will will the cup be removed? God's

What is Jesus affirming? once he is dead, it is totally up to the father's will, not his own

Jesus prays that the hour might pass--that the time of his separation from his father might end, knowing that God's will, and not his own, is the only effective will in making it happen.

The cup is removed from him, when he is raised from the dead. Hebrews 5:7: Jesus prayed and his prayers were heard because of his dependence on God. Instead of being a statement of great questioning and doubt it is an affirmation of his faith in God's ability to save him. Instead of answering "NO" God's answer of "Yes" came as Jesus was raised from the dead.

[Problems: "Yet not what I will". Don't be dogmatic; still this reconciles Jesus' prayer with the rest of Mark and with Hebrews.]

"The spirit is willing, flesh is weak"? rely on God's Spirit to pull you through. Jesus had to, he is concerned for his disciples that they do as well

As he is in the garden, who is he concerned for? his sleepy disciples, not for himself. Even as he embraces the cross, he is still the consummate servant, not feeling sorry for himself but concerned for his disciples. He isn't disappointed that they couldn't pray for him, but that they couldn't pray for themselves--their flesh is weak.

"The hour has come"? the question is, "Will it pass?"

"Rise, let us be going"? Jesus is in control--his choreography is being carried out. His time with his disciples was complete.

Yet, this is the last time Jesus is agent in Mark. From here on out his will is utter submission, to authorities, to events, to God's will. It is God's will that is all that matters now.

Look at 37:21-38:9.

What is ironic about the betrayal? 1) "Master"; the kiss: he betrays his master and his friend. 2) The religious leaders are supposed to recognize the Christ--here they cannot even recognize Jesus.

"laid hands on him"? the hand is a symbol of power. Jesus lays his hands on people to heal them. They lay their hands on him to kill him. (See 5:25-6:3, also 38:26.)

"Against a robber"? They made the temple into a den of robbers; here they arrest Jesus like he was one.

Why didn't they arrest him in the temple? because they feared the people

"Let the scriptures be fulfilled"? God and Jesus are in control. Jesus gives the word, and the disciples flee. He chooses this--his will and the Father's agree. The disciples were scattered; now Jesus is alone.

"ran away naked": Mark himself? the rich young man? (The only gospel to include this bit of trivia.) If so, he left all-- to flee.

Application: When the disciples see Jesus go to his death they don't want to go that way. They claim that they are all ready to die with him, but their picture of death is death in battle. They want glory, not ignominy. We face the same temptation when we face Jesus' death in humble work or serving positions. Do we choose to suffer and die, even humbly, without fanfare?

2) Jesus gives us each other to help us face temptation. ("Pray that you may not enter temptation" he says to the three.) Who has he given you?

XXVII. Manuscript pages 38:9-40:14.

Look at 38:9-39:4.

What do you notice?

Peter following Jesus at a distance--the precursor to denial

Jesus is being led, first time since Spirit drove him on p1

Jesus is no longer leading, agent; now he is led, acted upon.

When were the chief priests and scribes assembled? in the middle of the night

What is going on? a trial--illegal trial held in the night

Why? to avoid the crowds, "lest there be a tumult"

What were they seeking? testimony against Jesus

What weren't they seeking? truth, justice. They know the verdict and the sentence, they merely lack evidence

How do they do at finding this testimony? even their false witnesses did not agree with each other. Even this kangaroo court was bungled.

False witnesses: Exodus 23:1, Deut 19:16

(It is clear that the temple is significant in this episode: their testimony and their taunts (41:6) concern the temple.)

Why is Jesus silent to the charges? He didn't have anything to answer to. He didn't give credence to their trumped up charges even by responding.

What kind of response to the Priest's second question does he give? an unequivocal response: I AM (Ex 3:14), Son of Man (Dan 7:13) sitting at the right hand of power (Ps 110:1). This response is so obviously blasphemous--every word and phrase is a claim to divinity, especially in response to their question... Blasphemous, that is, unless he is telling the truth.

(See also Ps 110:4: the priest image for Jesus, quoted by him as he talks to the high priest.)

"You will see the Son of Man sitting"? like 34:9ff, they will not literally see this, but they will see his power confirmed as their power is shaken and destroyed.

Why does he answer the second question? Jesus doesn't shrink back from the truth. Jesus is not ashamed of his words or of the truth.

What would have happened if he had said nothing? they would have had no case. Their false evidence was self-contradictory.

What convicted Jesus? his own true claims that he was GOD. He is not killed because of the false witnesses, but because of his own TRUE testimony.

What is their verdict and sentence? blasphemy; death. Blasphemy, page 4. Death, page 6.

Blasphemy punished by death, Leviticus 24:15-16. Their verdict and sentence will be overturned by God in the resurrection of Jesus.

How is Jesus treated? mocked (remember Jesus prediction, 26:1)

(1. They accuse Jesus of blasphemy, p4.

2. Jesus accuses them of blasphemy, p6.

3. They condemn Jesus of blasphemy, p39.

4. God condemns their blasphemy, p41.)

Look at what is happening for Peter, down through 39:18.

Why is Peter there? to see what will happen to Jesus--loyalty

Why does he deny Jesus? fear

Where are they? in the courtyard of the high priest

What is happening to Jesus up above? he is on trial

What is happening to Peter in the courtyard? he also is on trial

What is the sense of this scene as Mark writes about it? simultaneous action. As Jesus is on trial up above in the house, Peter is on trial in the courtyard. As Jesus faces false witnesses up above, Peter is also a false witness. As Jesus speaks the truth before the entire council, ensuring his death, Peter cowers before a maid in fear of his life.

How does Peter deny Jesus three times? Peter denies Jesus' words three times (p20, 36) 2) he denies Jesus by falling asleep 3 times 3) then he denies Jesus with his own words. Peter was ashamed of Jesus and his words in this adulterous and sinful generation. He denies Jesus to save his life.

Peter, like Jesus, has his true identity challenged. Jesus says, "I am," while Peter says, "I am not". Peter exalted himself before ("even though they all deny you, I will not") and now he is humbled. Peter as 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.

What is the irony of the guards command to Jesus to "Prophecy!" 1) his prophecy about the guards mocking him is coming true (26:1, see also Is 50:4-6ff), 2) Jesus' prophecy about Peter's denial is coming true simultaneously, and 3) Jesus had just prophesied, "You will see the Son of man..." for which he was condemned. Jesus' words come to pass again and again.

[Teacher's notes:

The split scene narrative in Mark

p7-9 The parables & their explanation 2 groups

p11-12 Jairus and the woman 2 daughters

p19-20 Disciples and the blind man 2 healings, eyes

being opened

p27-28 Fig tree and the temple 2 cursings

p35-36 Judas/passover dinner 2 preparations for

killing the lamb

p37 Jesus & disciples in the garden 2 watches

p38-39 Jesus & council; Peter's denial 2 trials

This narrative device is a powerful tool for conveying truth and Mark is a genius at developing it.]

Look at 39:18-40:14.

What happens in the morning? the official proceedings, then they deliver Jesus to Pilate

Why do they send Jesus to Pilate? 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.

What is the charge they make? 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.

How does Jesus deal with the political charges? he is silent, Isaiah 53:7.

Why did Pilate wonder? 1) he didn't look like the threat to Roman authority and domination that he was purported to be, and 2) 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.

What do you learn about Pilate from the Barabbas scene? he is sensitive to know what is going on, and he wants to release Jesus because of his sense of justice. But also he is more controlled by pleasing the crowd than by compassion or justice. Pilate, like Herod and the religious leaders, is not in control, but rather controlled by the crowd. Pilate, like Herod, saw a righteous man condemned by his own weakness and inability to stand against the pressures of the crowd.

[What was Pilate's error? he should not have asked the crowd "What shall I do with the man...?" because he then 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.]

Who is Barabbas? a rebel, an insurrectionist, a 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.

On whose cross does Jesus die? Barabbas', the cross meant for him.

What does Barabbas' name mean? bar = "son of" (26:24), Abba = "father" (37:8). Barabbas = "the son of the father". 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.

In a sense, who does Barabbas stand for? What kind of a name? everyone is a child of their parents. Barabbas was a rebel, the son of a Father. We are all all rebels, children of our fathers. Jesus died on the cross for each person.

This is Mark's parable of the substitutionary atonement, as spoken of in Is 53. Jesus, the sinless one, died on the cross for all rebels who, like Barabbas, children of their parents, deserve the death penalty for their actions.

Pilate asks, "Why, what evil has he done?" The question goes unanswered.

Application: Take some time to journal or reflect:

1) How did Barabbas feel that day? How aware are we of the deserved death sentence we live our lives under, and the grace of God that has freed us from that sentence through the cross of Christ?

2) Jesus didn't die because of 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?

XXVIII. Manuscript pages 40:14-42:28.

Look at 40:14-41:1.

What did you notice? royal imagery: purple cloak, reed (=sceptre), crown, homage, salute, "Hail, King of the Jews"

How did the Jews mock Jesus? as a prophet

How did the Roman soldiers mock him? as a king

Irony? he is both--he has prophesied and he is in control

What else do you notice? Jesus is being led--he is passive throughout this section

Simon of Cyrene? probably an black African. Perhaps a sign of racial oppression. Perhaps his sons were known in Rome at the time of Mark's writing (Romans 16:13).

Myrrh? narcotic, a pain killer. The Jewish women had petitioned Rome to be able to administer this to crucified men. Jesus refused it in order to "watch" (35:2). He wanted to remain alert, not to fall into temptation. He also had said that he wouldn't taste wine until the K of G (36:20).

Look at 41:1-13.

What is ironic here?

- 1) "King of the Jews": the charge is truth.
- 2) "Right and left": James and John should have been there (p26)
- 3) "save yourself, and come down from the cross": if he did this, he would lose his life (20:14-16)
- 4) "he saved others; he cannot save himself":
  - he is saving others by dying
  - he is saving his life by losing it for the gospel
- 5) "the Christ, the King of Israel": again, truth in the form of mockery
- 6) "derided": the greek word is literally "blasphemed"
- 7) "that we might see and believe": this didn't work with the paralytic

OT Prophecies: "wagging their heads" Lam 2:15, Jer 18:16, [Psalms 22:7, save this for later]

What is the temptation being presented here? "Save your life, Jesus. You don't have to die!" Like when Peter said the same thing on page 20.

Again, it is clear that the cleansing of the temple, and its ultimate destruction, was a big issue. It comes up again in the mockery.

Who have we seen mocking Jesus?

- 1) temple guards (39:3)
  - 2) roman guards (40:18)
  - 3) passersby (41:5)
  - 4) chief priests (41:8)
  - 5) thieves (41:12)
- ====> Jesus is ALONE.

Look at 41:14-27.

Why Elijah? they mishear his Hebrew; perhaps they don't recognize it as Hebrew but think it is Aramaic.

"Eloi, Eloi, la ma sabachthani?" the first line of Psalm 22, a reference to the entire psalm. Read the Psalm, see vv7,16,18

If it is a reference to the entire Psalm, then what does it mean? it indicates present forsakenness, but also future hope. This is not the angst of despair and unknowing. Jesus asks the question--expressing reality--but also knows the answer, and knows the hope of the psalmist, who in the last verses confidently expresses the certainty of God's faithfulness.

"Loud cry, breathed his last"? literally "expired", breathed out his Spirit. Jesus chose to die--he didn't suffocate.

Curtain of the temple? The outer curtain, not the holy of holies. This is documented in non-Christian texts. 1) Jesus death begins the destruction of the temple. 2) The purpose of the temple is concluded, the great sacrifice has been made. 3) High priest tore his garment at Jesus' "blasphemy". The temple curtain torn as God mourns the blasphemy of killing God's king. 4) The sky was "torn" as the Spirit descended on Jesus; The curtain (which depicted the heavens) was torn as the Spirit leaves the temple.

Centurion? he sees Jesus manner of death and concludes he is the Son of God--first time on the lips of men in Mark, refer to 1:1 "the gospel of Jesus Christ, the Son of God."

Irony: the Pharisees would see and believe if Jesus lived. The gentile sees and believes as Jesus died.

The women? travelled with the disciples, ministered to Jesus (only women and angels minister to Jesus in Mark, 1:24, 2:28, 35:13).

Look at P42.

Joseph? looking for the kingdom of God, had not rejected it, not hard hearted. Took courage and went to Pilate.

"Already dead"? Mark wants us to know for a fact that Jesus was dead. The romans did not make a mistake with Jesus' crucifixion. They are experts at it. The centurion has seen hundreds of crucifixions.

"saw where he was laid"? The women did not go to the wrong tomb. They were eyewitnesses of his death and his burial.

"sun had risen"? Malachi 4:2 "sun of righteousness risen with healing in his wings

The stone? a barrier between the living and the dead. It was rolled back--the irreversibility of death rolled back by the resurrection of Jesus.

[Teacher's notes:

Women in Mark

--Simon's m-in-law: served Jesus

--woman w/flow of blood: came in faith

--Jairus' daughter: only other person raised from the dead

--(Herodias, her daughter)

--Syrophenician woman: 1st person to call Jesus Lord

--widow in the temple: last true act of worship

--woman with nard: does a beautiful thing

--Mary & Mary & Salome: witnessed Jesus' death, ministered to him (41:26), come again to anoint him

With the exception of Herodias, women are honored and are exceptional models of response to Jesus.]

The young man? the testimony of the messenger (angel) makes facts come to mean more than simply an empty tomb. The word of revelation makes confusing facts become the basis of faith.

"Go, tell his disciples and Peter"? Peter is reinstated. Jesus wants him! even after the denials! Jesus does not forsake Peter.

"He is going before you to Galilee"? 36:25--Jesus is back in the lead. A relief for disciples and mercy for Peter.

"and Peter"? Peter is every person. The gospel of Mark is Peter's version and it is written with him in mind. We are to read it as if it said, "Go tell his disciples and \_\_\_\_\_". We are in the same boat as Peter.

How will the disciples come to see Jesus? 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?

"They said nothing to anyone, for they were afraid."

How is this an appropriate ending for Mark? What did Mark say he was writing? the beginning of the gospel

What is the question to the reader? do I believe it and go to Galilee; am I persuaded?

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?