

Mark 9–16



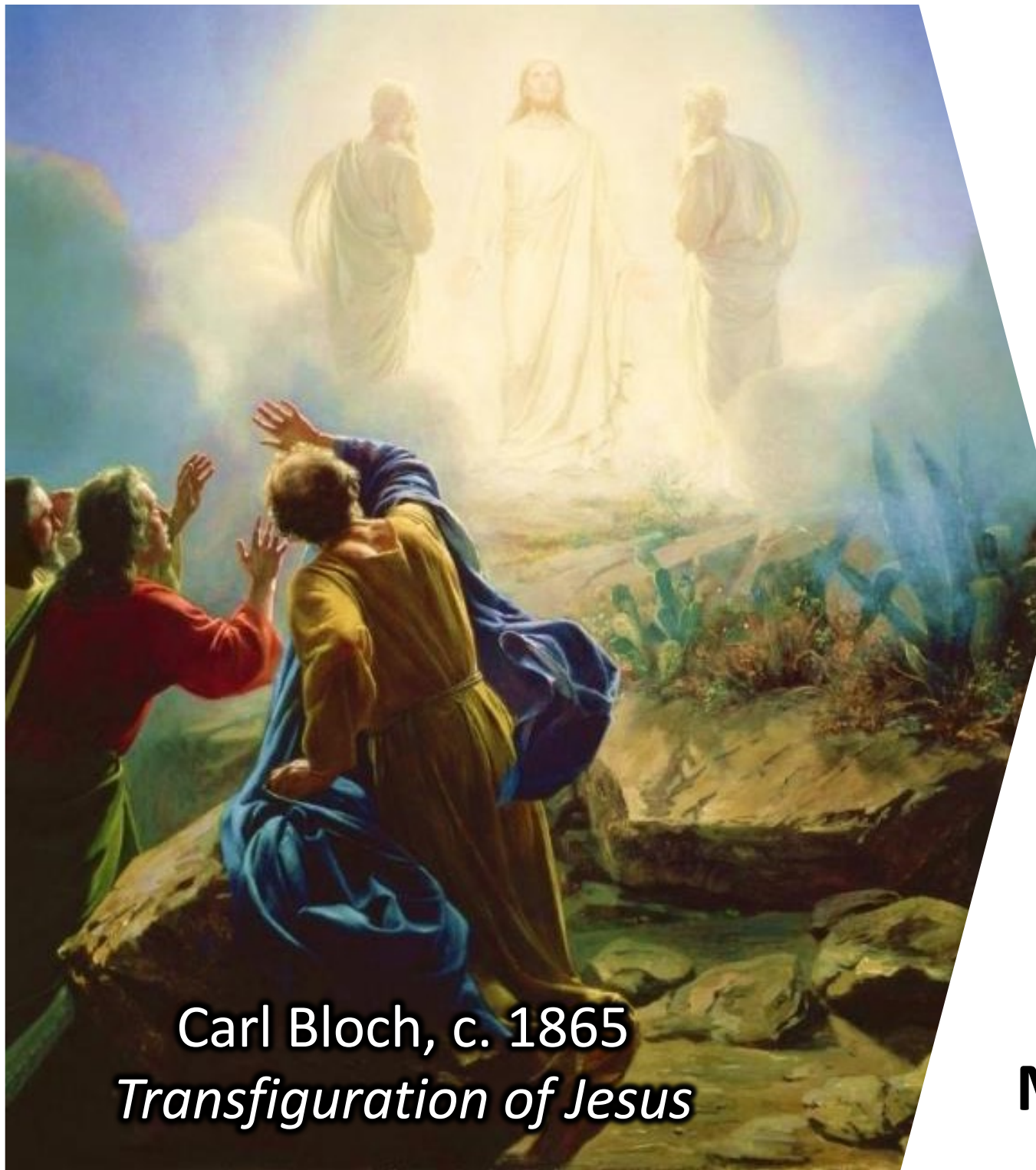
Mark 9

N. Revelation of the Kingdom

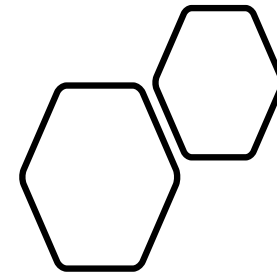
§ 87

Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36

Three disciples see Christ's glory as he promised a week earlier as a foretaste of his reign at the Second Advent and to authenticate Christ as One worthy of obedience



Carl Bloch, c. 1865
Transfiguration of Jesus



Mark 9:2-13 (ESV)

Why only Peter, James, and John?

Mk 9:2-13 Transfiguration

Mk 14:33 Gethsemane

With Andrew

Mk 1:29-30 Peter's Mother-in Law

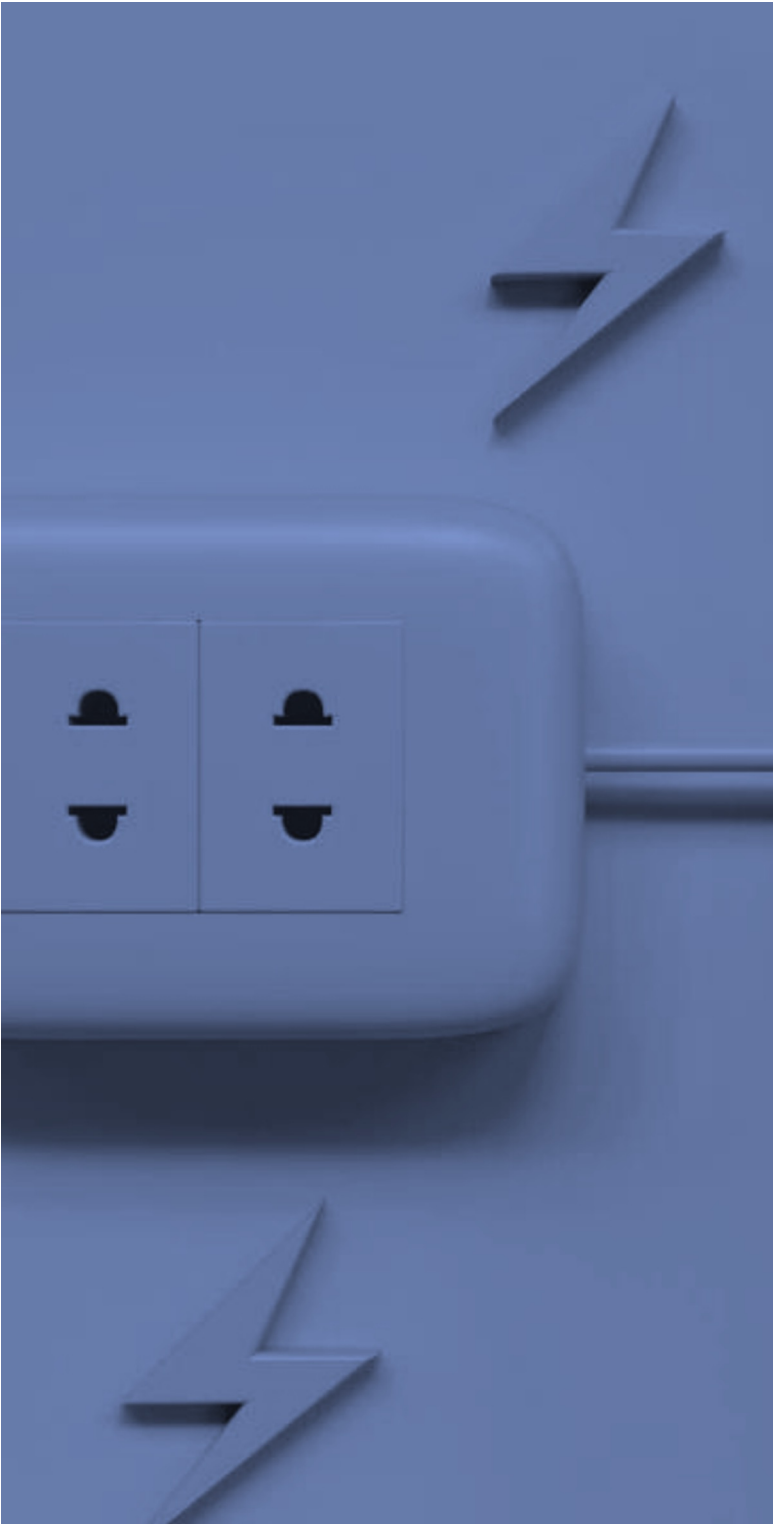
Mk 13:3 Olivet Discourse





² And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves.

Mark 9:2-13 (ESV)



How do you recharge?

Mark 6:30-32

³⁰ The apostles returned to Jesus and told him all that they had done and taught. ³¹ And he said to them, “Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and they had no leisure even to eat. ³² And they went away in the boat to a desolate place by themselves.



² And after six days Jesus took with him Peter and James and John and led them up a high mountain by themselves. And he was transfigured before them, ³ and his clothes became radiant, intensely white, as no one on earth could bleach them. ⁴ And there appeared to them Elijah with Moses, and they were talking with Jesus.

Mark 9:2-13 (ESV)



John 20:15 . . . Supposing him to
be the gardener

What
did they
see?

Revelation 1



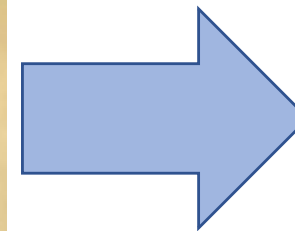
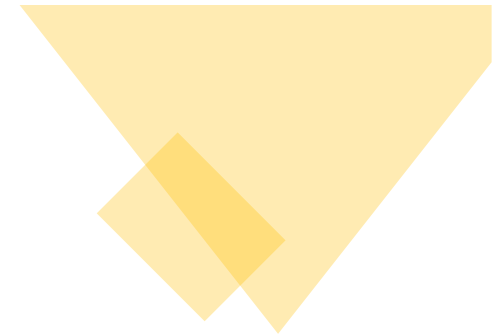
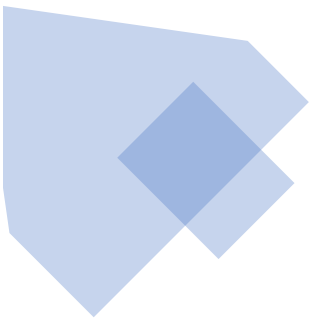
¹² Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³ and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters

¹⁶ In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.



² And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, ³ and his clothes became radiant, intensely white, as no one on earth could bleach them. ⁴ And there appeared to them Elijah with Moses, and they were talking with Jesus.

Mark 9:2-13 (ESV)



Jesus

Moses

Elijah



² And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, ³ and his clothes became radiant, intensely white, as no one on earth could bleach them. ⁴ And there appeared to them Elijah with Moses, and they were talking with Jesus. ⁵ And Peter said to Jesus, “Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.” ⁶ For he did not know what to say, **for they were terrified.**

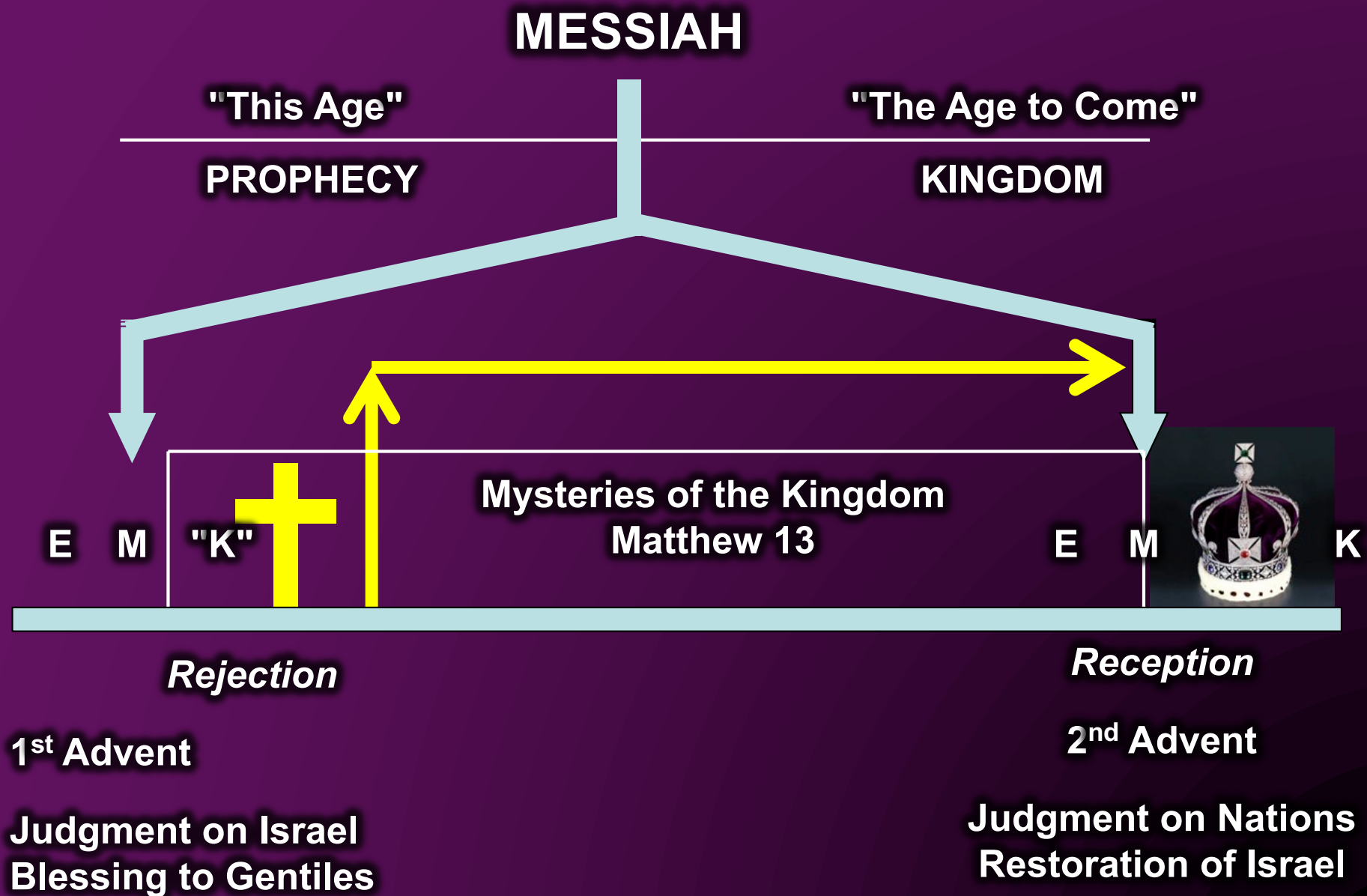
Mark 9:2-13 (ESV)



"Look, I am sending you the prophet Elijah before the great and dreadful day of the LORD arrives. ⁶ His preaching will turn the hearts of fathers to their children, and the hearts of children to their fathers. Otherwise, I will come and strike the land with a curse" (Malachi 4:5-6 NLT).

The Expectation: Elijah, Messiah, Kingdom

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¹¹ And they asked him, “Why do the scribes say that first Elijah must come?” ¹² And he said to them, “Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? ¹³ But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.”

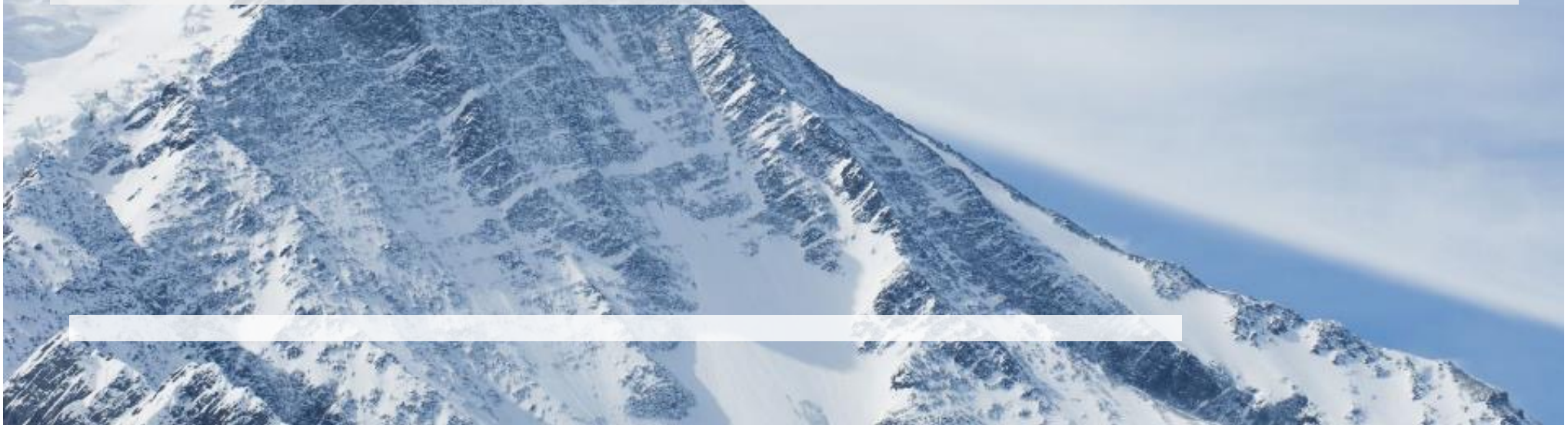
Mark 9:2-13 (ESV)

A Good Question

- **Q: Why must Elijah come first?**
- **A: The Scriptures say so**

Mal 3:1 "Behold, I send my messenger, and he will prepare the way before me."

Mal 4:5 "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes."



Having established the authority of Scripture

- Q: Why must Messiah suffer?
- A: The Scriptures say so

Ps 69:20-21 "Behold, I send my messenger, and he will prepare the way before me."

Isa 53 "But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed."

¹¹ And they asked him, “Why do the scribes say that first Elijah must come?” ¹² And he said to them, “Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? ¹³ But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.”

Mark 9:2-13 (ESV)



By what authority
can Jesus proclaim
John the Baptist
fulfills prophecies
about Elijah?



#	Title	Mt	Mk	Lk	Jn
1	Jesus Heals Many	Mt 4:23–24	Mk 1:32–34		
2	Jesus Casts Out Demons	Mt 4:24	Mk 1:39	Lk 7:18–23	
3	Jesus Cleanses a Leper	Mt 8:1–4	Mk 1:40–45	Lk 5:12–16	
4	Jesus Heals a Centurion's Servant	Mt 8:5–13		Lk 7:1–10	
58	Jesus Appears in a Locked Room				Jn 20:19–23
59	Jesus Appears in a Locked Room				Jn 20:26–29
60	Jesus Provides a Miraculous Catch of Fish (John)				Jn 21:4–6

61 Miracles



Terrified in the presence **of the Lord**

Listen to the Lord

The Disciples **Listened to the Lord**

Disciples' questions **answered by the Lord**

Be Transformed!
Not Terrified

Mark 10

ض. تعليمات بخصوص الحياة الأبدية

134

متى 19:16-20:16، مرقس 10:17-31، لوقا 18:18-30

يظهر المسيح استحالة دخول الملكوت من خلال الغنى ليدحض الإيمان
الفريسي أن الغنى المادي يشير إلى الرضا الإلهي والحياة الأبدية



صور
كتانية
مجانية



شاب غني
يسأل يسوع

متى 19:16-30، مرقس 10:17-31، لوقا 18:18-30

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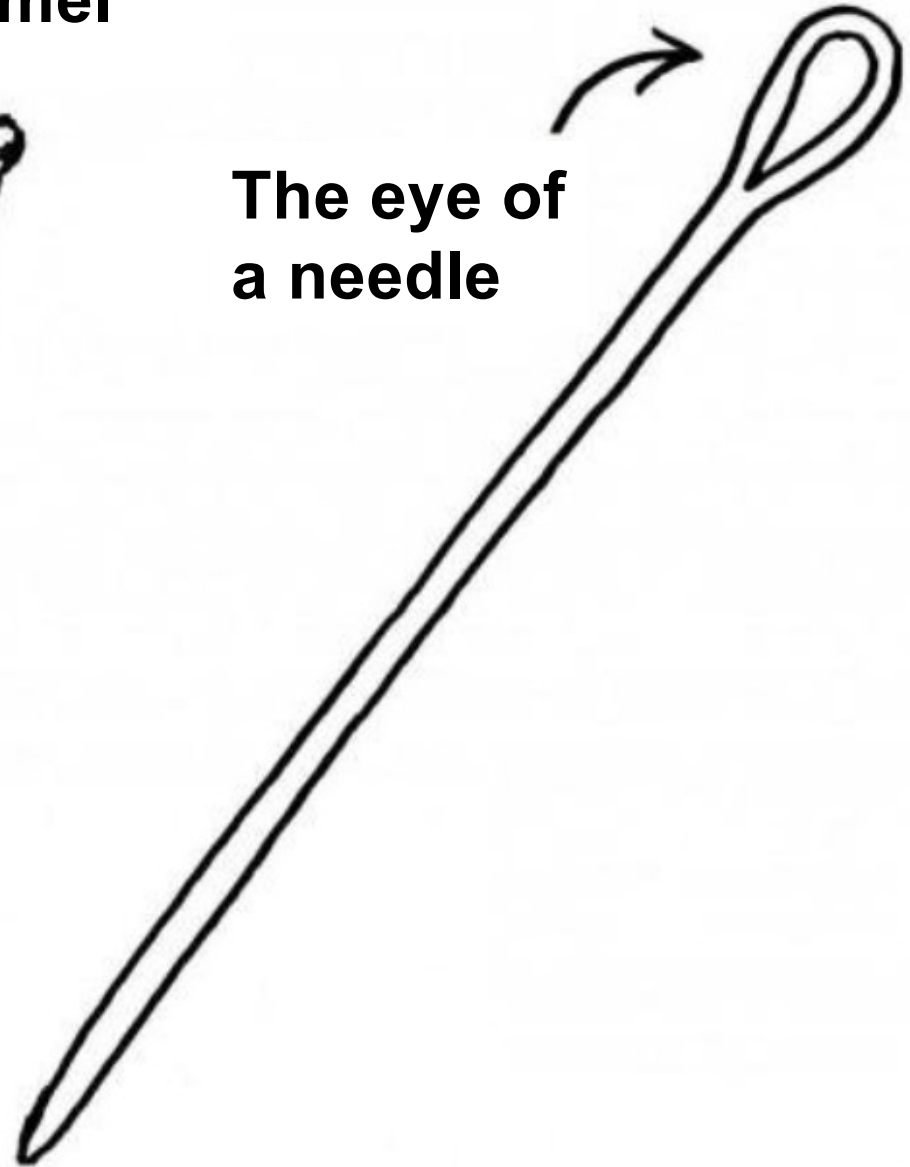


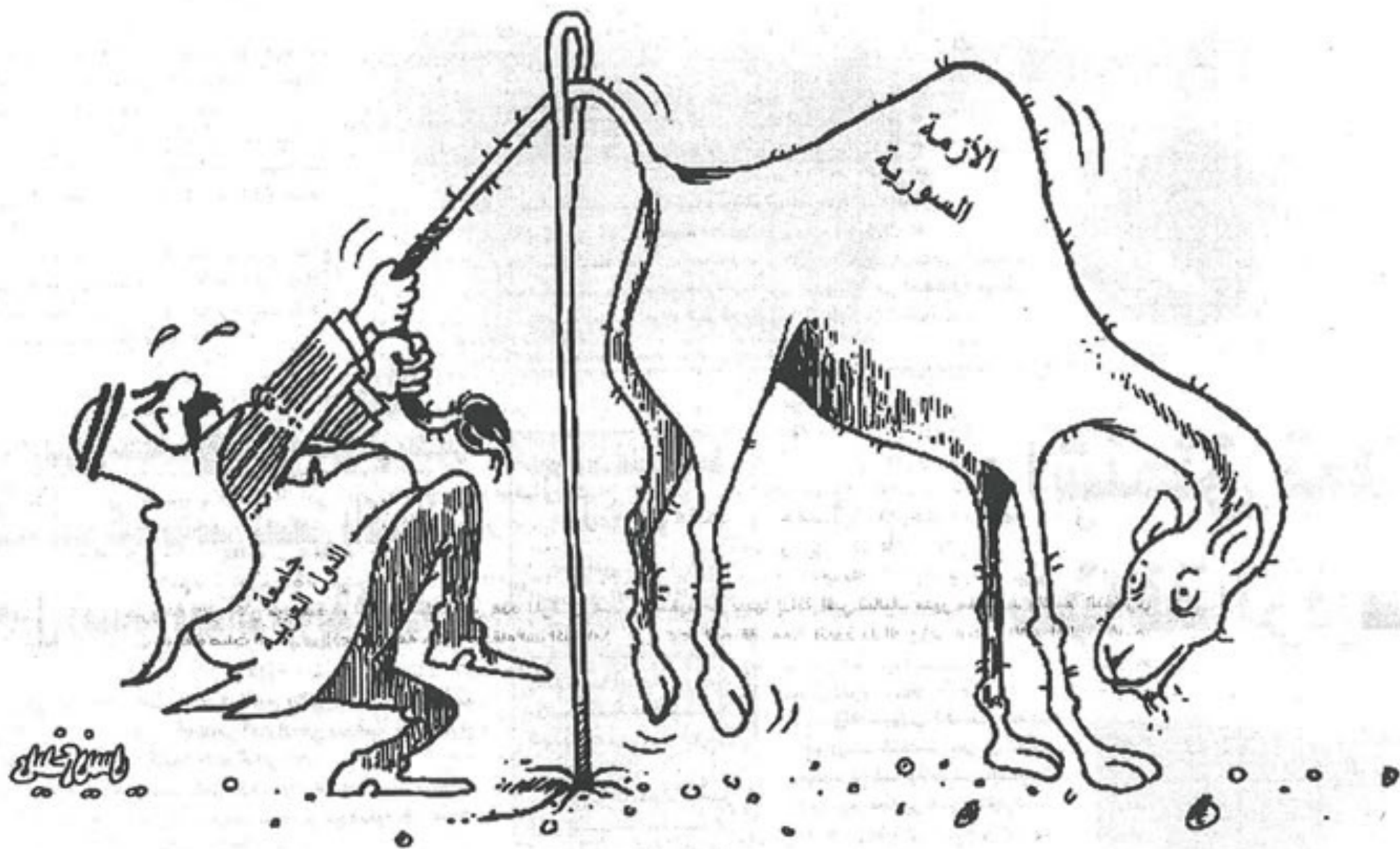


A camel



**The eye of
a needle**









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THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN
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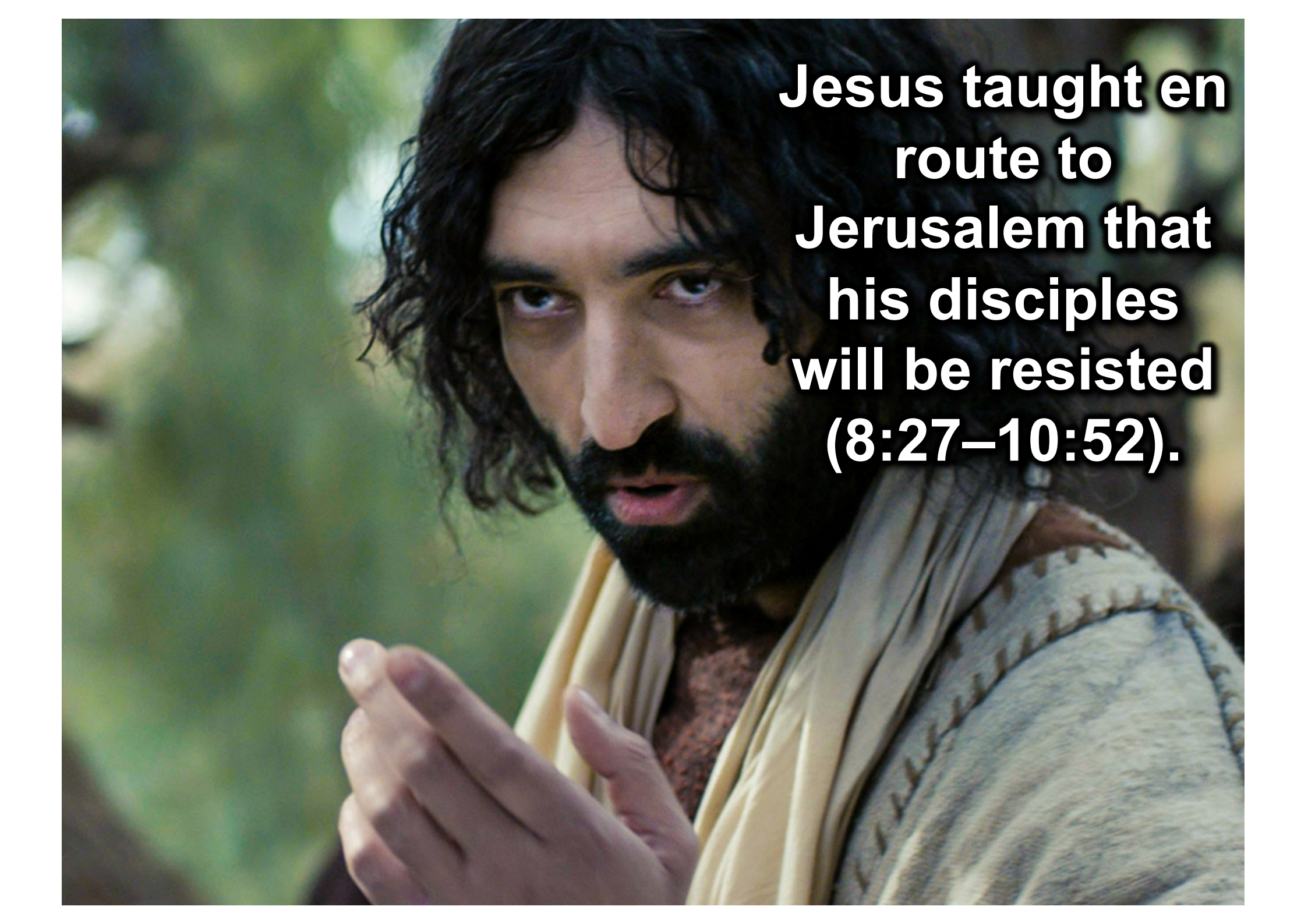
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**Jesus taught en
route to
Jerusalem that
his disciples
will be resisted
(8:27–10:52).**

Mark 10:35-37

³⁵ Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “We want you to do for us whatever we ask.”

³⁶ “What do you want me to do for you?”

he asked. ³⁷ They replied, “Let one of us sit at your right and the other at your left in your glory.”

Mark 10:38-40

38 “You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

39 “We can,” they answered.

Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.”

Mark 10:41-42

41 When the ten heard about this, they became indignant with James and John.

42 Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them.

Mark 10:43-45

**43 Not so with you. Instead,
whoever wants to become great among you
must be your servant,**

**44 and whoever wants to be first
must be slave of all.**

**45 For even the Son of Man did not
come to be served, but to serve,
and to give his life as a ransom for many.”**

**Do you resist the flow to serve
Jesus more than anyone?**



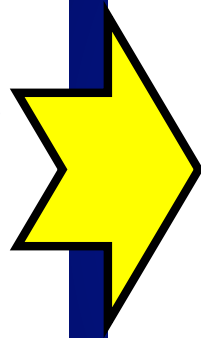
How can you be a true **disciple** of Jesus in a hostile world?



How to Be a Disciple in a Hostile World

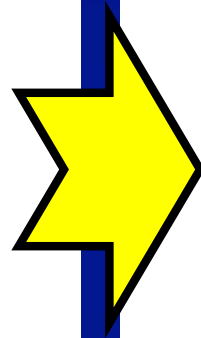
**Don't
cling to
your
Authority**

1:1-13



**Serve
like
Jesus**

1:14–10:52



**Suffer
like
Jesus**

11–15

16

Mark

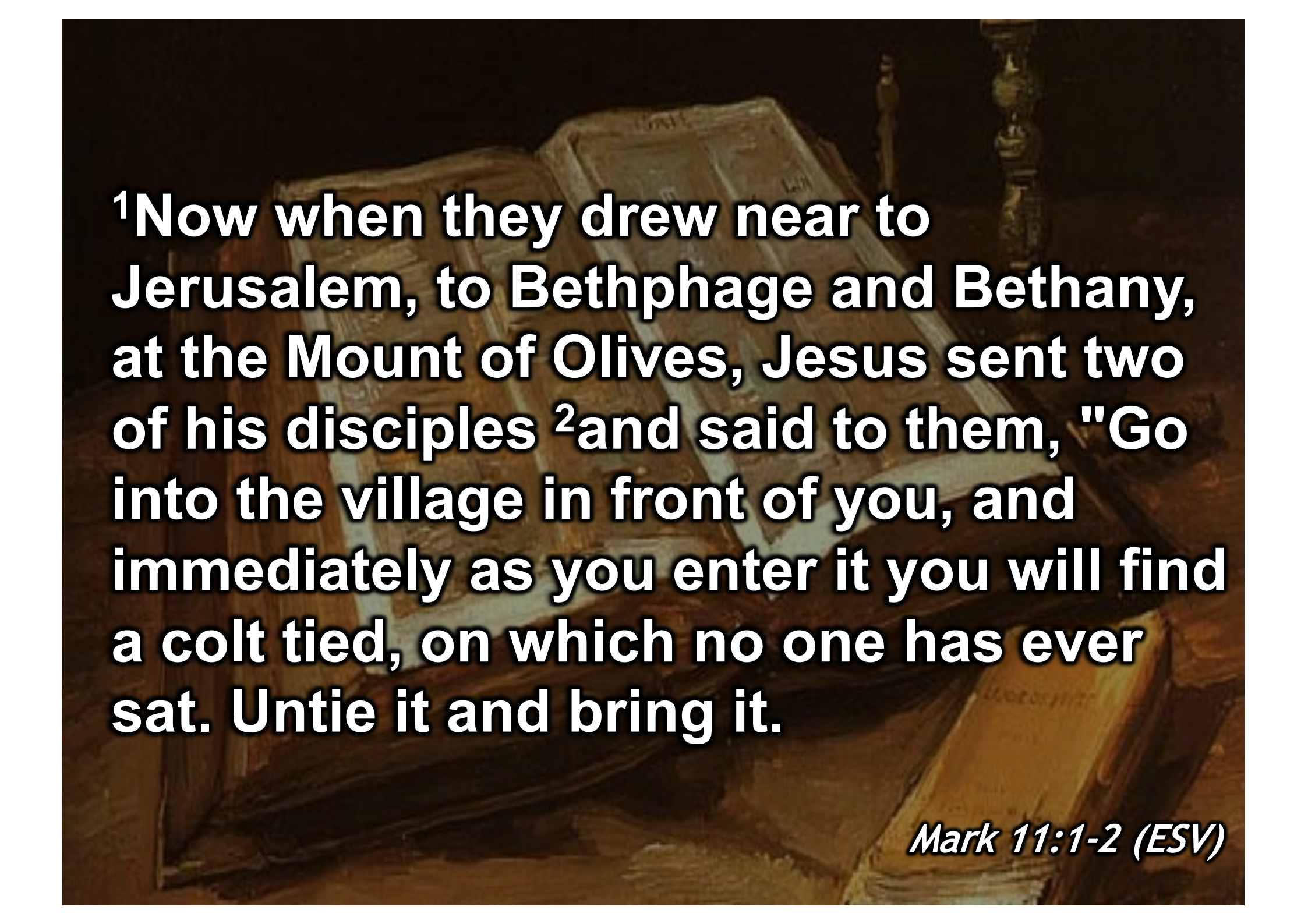
Mark 11

(1:14–10:52) Christ's ministry as Servant receives opposition, which Mark records with Christ's response of teaching on discipleship in order to encourage his readers to expect persecution for righteousness' sake.

(Chs. 11–15) Christ's self-sacrifice as Servant demonstrated in His rejection and death is recorded as the ultimate example of service to others despite persecution.

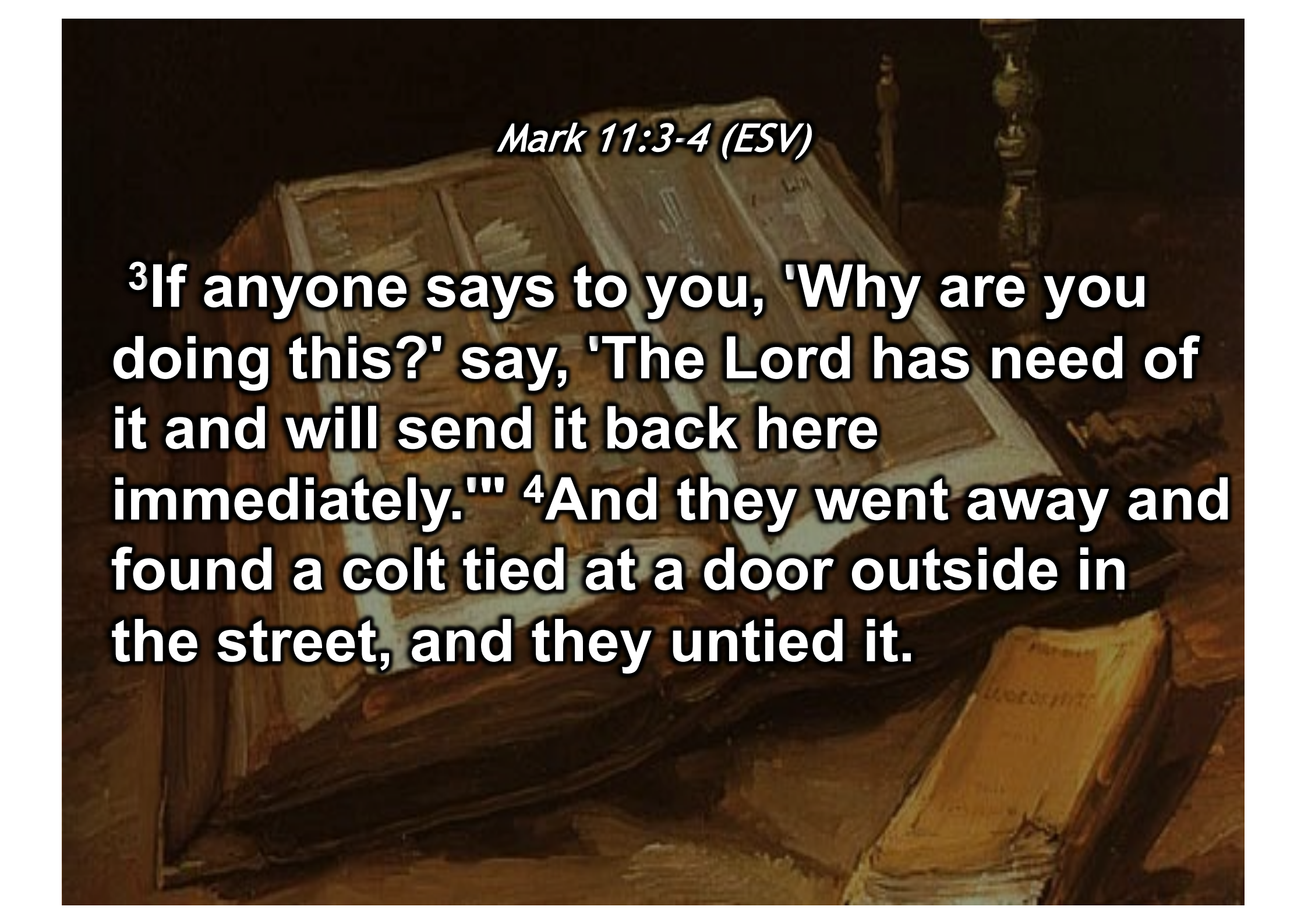


(Ch. 16) The resurrection account authenticates Jesus as Messiah and God so that those who serve this Servant can also have hope of victory over death.

The background of the image is a close-up, slightly blurred photograph of an open, old book. The pages are yellowed and show some text, though it's not legible. The book is resting on a dark surface. The lighting is warm, creating a sense of age and history. The text is overlaid on the left side of the book, in a bold, white font with a black outline.

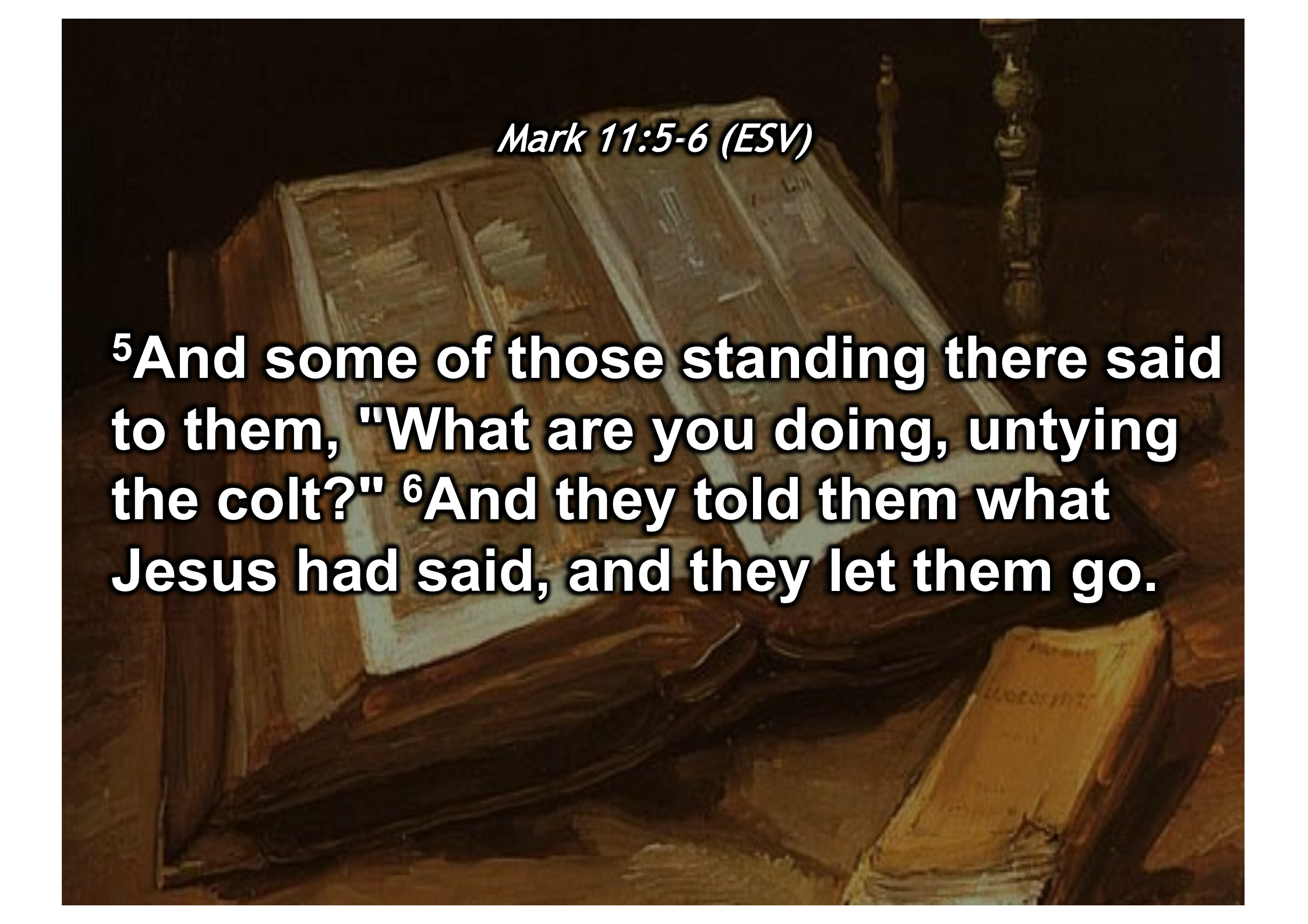
¹Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples ²and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.

Mark 11:1-2 (ESV)



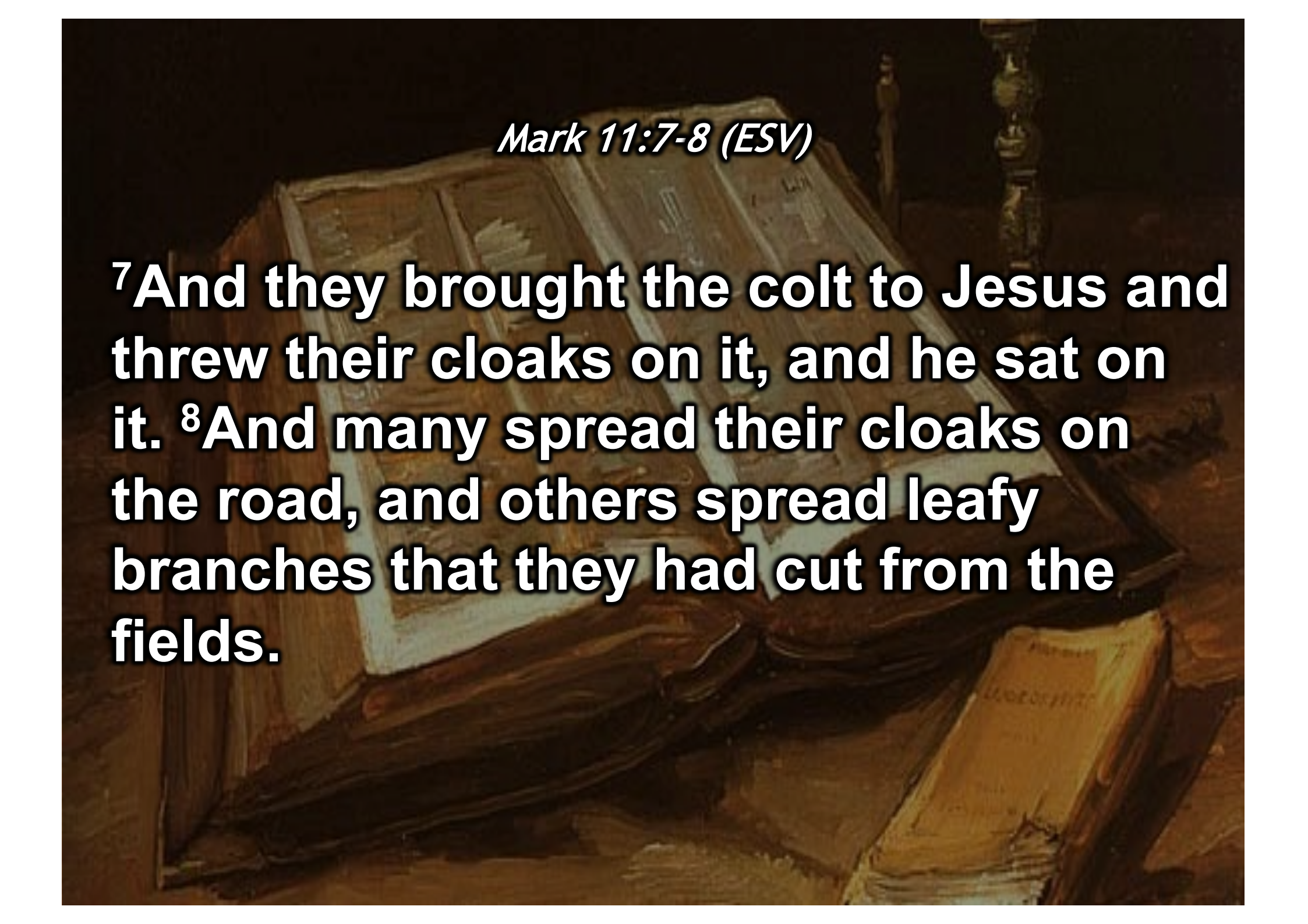
Mark 11:3-4 (ESV)

³If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" ⁴And they went away and found a colt tied at a door outside in the street, and they untied it.



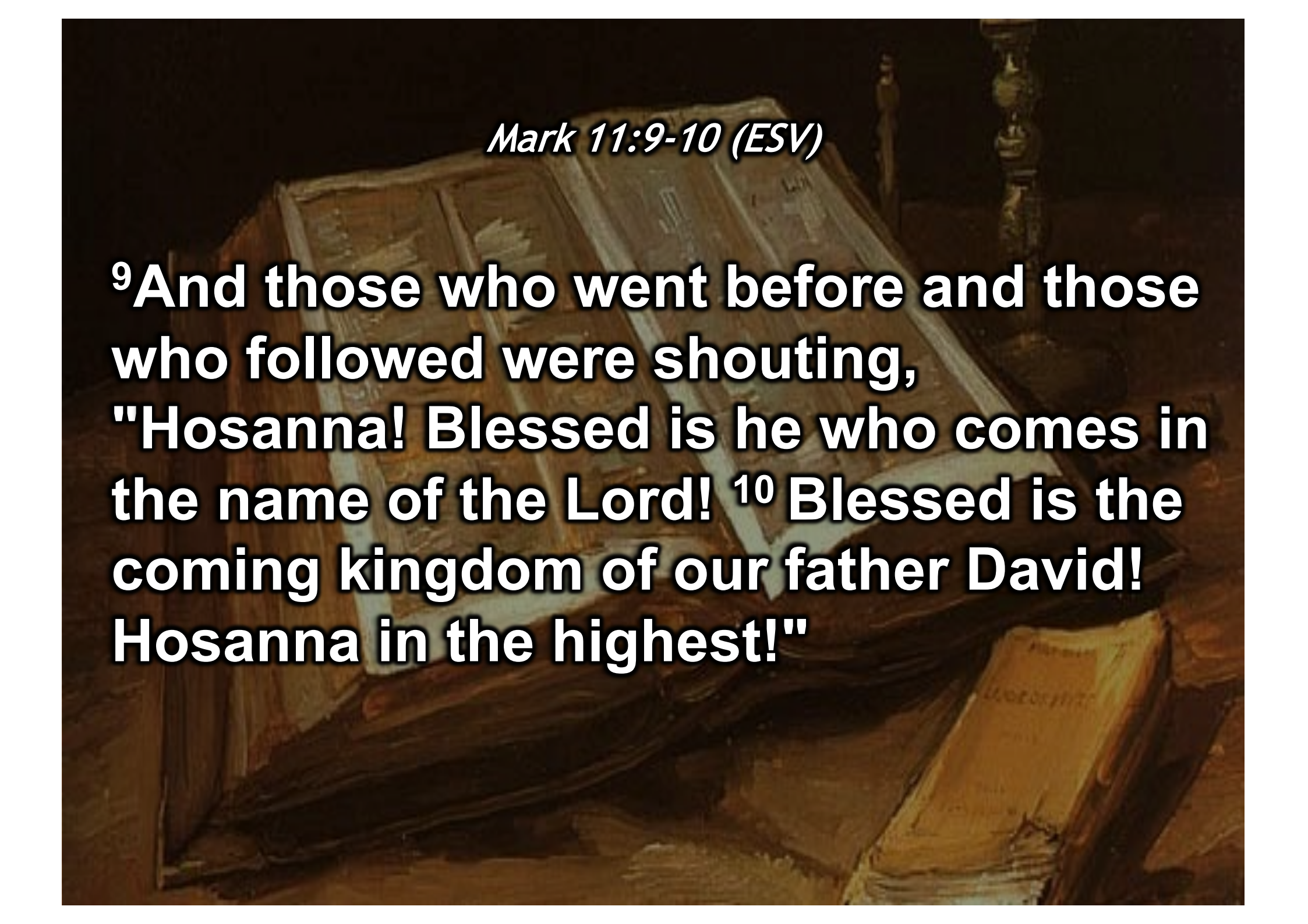
Mark 11:5-6 (ESV)

⁵And some of those standing there said to them, "What are you doing, untying the colt?" ⁶And they told them what Jesus had said, and they let them go.



Mark 11:7-8 (ESV)

⁷And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. ⁸And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.



Mark 11:9-10 (ESV)

⁹And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰Blessed is the coming kingdom of our father David! Hosanna in the highest!"

Jerusalem During the Ministry of Jesus

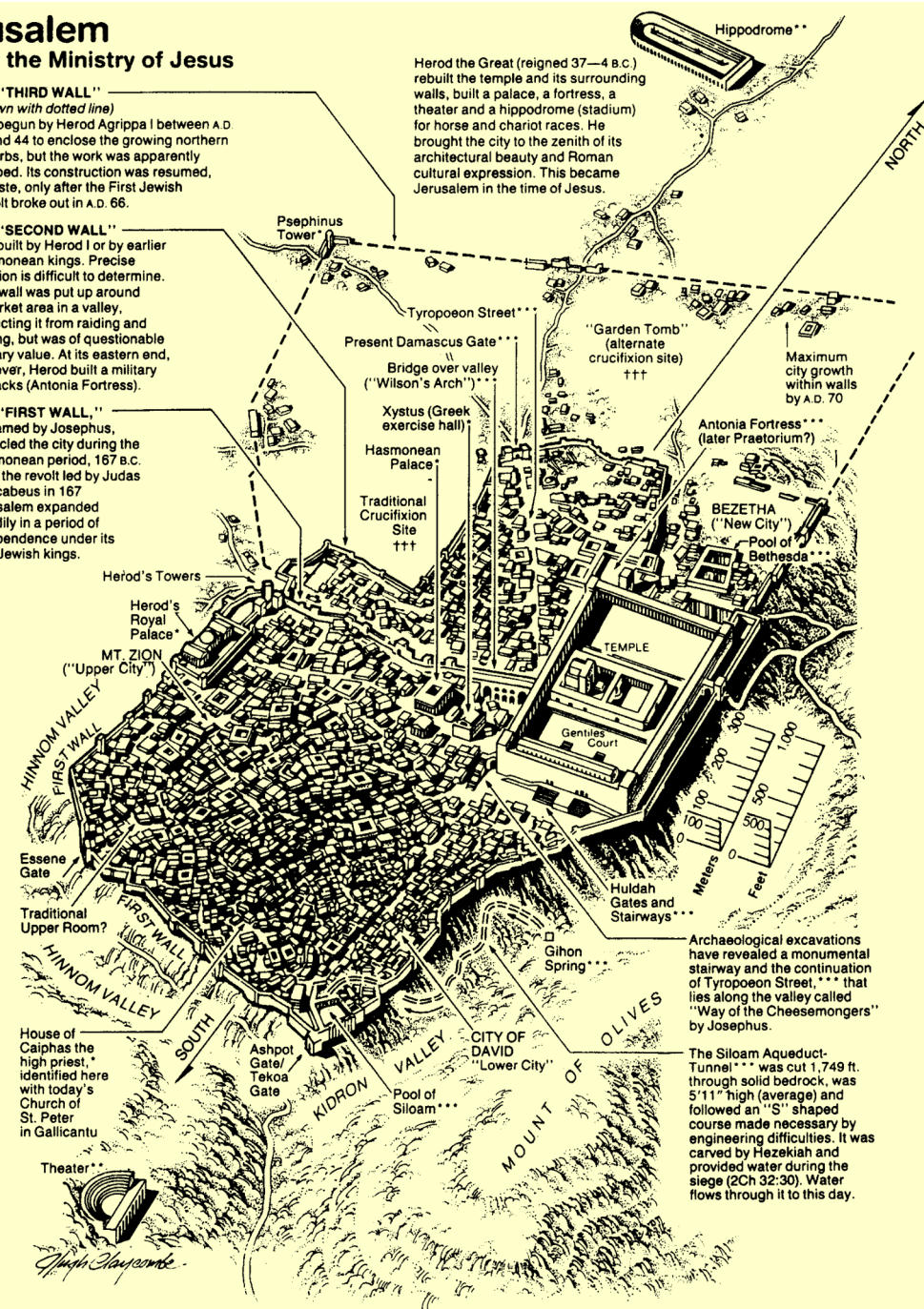
Jerusalem During the Ministry of Jesus

The **"THIRD WALL"** (shown with dotted line) was begun by Herod Agrippa I between A.D. 41 and 44 to enclose the growing northern suburbs, but the work was apparently stopped. Its construction was resumed, in haste, only after the First Jewish Revolt broke out in A.D. 66.

The **"SECOND WALL"** was built by Herod I or by earlier Hasmonean kings. Precise location is difficult to determine. This wall was put up around a market area in a valley, protecting it from raiding and looting, but was of questionable military value. At its eastern end, however, Herod built a military barracks (Antonia Fortress).

The **"FIRST WALL,"** so named by Josephus, encircled the city during the Hasmonean period, 167 B.C. After the revolt led by Judas Maccabeus in 167 Jerusalem expanded steadily in a period of independence under its own Jewish kings.

Herod the Great (reigned 37—4 B.C.) rebuilt the temple and its surrounding walls, built a palace, a fortress, a theater and a hippodrome (stadium) for horse and chariot races. He brought the city to the zenith of its architectural beauty and Roman cultural expression. This became Jerusalem in the time of Jesus.



Archaeological excavations have revealed a monumental stairway and the continuation of Tyropoeon Street, *** that lies along the valley called "Way of the Cheesemongers" by Josephus.

The Siloam Aqueduct-Tunnel *** was cut 1,749 ft. through solid bedrock, was 5'11" high (average) and followed an "S" shaped course made necessary by engineering difficulties. It was carved by Hezekiah and provided water during the siege (2Ch 32:30). Water flows through it to this day.

* Location generally known, but style of architecture is unknown; artist's concept only, and Roman architecture is assumed.

** Location and architecture unknown, but referred to in written history; shown here for illustrative purposes.

*** Ancient feature has remained, or appearance has been determined from evidence.

Buildings, streets and roads shown here are artist's concept only unless otherwise named and located. Wall heights remain generally unknown, except for those surrounding the Temple Mount.

DEEP VALLEYS on the east, south and west permitted urban expansion only to the north.

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Passion Week

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4. Cleansing of the Temple MONDAY
Mt 21:10—17; Mk 11:15—19; Lk 19:45—46
Mon
The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. They gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

5. Day of controversy and parables TUESDAY Mt 21:23—24:51; Mk 11:27—13:37; Lk 20:1—21:36
Tues
Jesus evaded the traps set by the priests. He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest WEDNESDAY

Wed
The Scriptures do not mention this day. The counting of the days (Jn 12:1) seems to indicate that there was another day preceding which the Gospels record nothing.

7. Passover Last Supper THURSDAY

Mt 26:17—30; Mk 14:12—26; Lk 22:7—23; Jn 13:1—30
Thurs
On Thursday Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they

prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37
Fri
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull" where he was

9. In the tomb SATURDAY
His body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection SUNDAY
Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

3. The Triumphal Entry SUNDAY
Mt 21:1—11; Mk 11:1—11; Lk 19:28—44; Jn 12:12—19
Sun
On the first day of the week Jesus rode into Jerusalem on a donkey and a colt, fulfilling the prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

Arrival in Bethany FRIDAY Jn 12:1
Fri
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

Sabbath — day of rest THURSDAY
Not mentioned in the Gospels

Sabbath SATURDAY
The Lord spent the day in Bethany with his friends.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.

Matthew 21:1-11

Mark 11:1-11

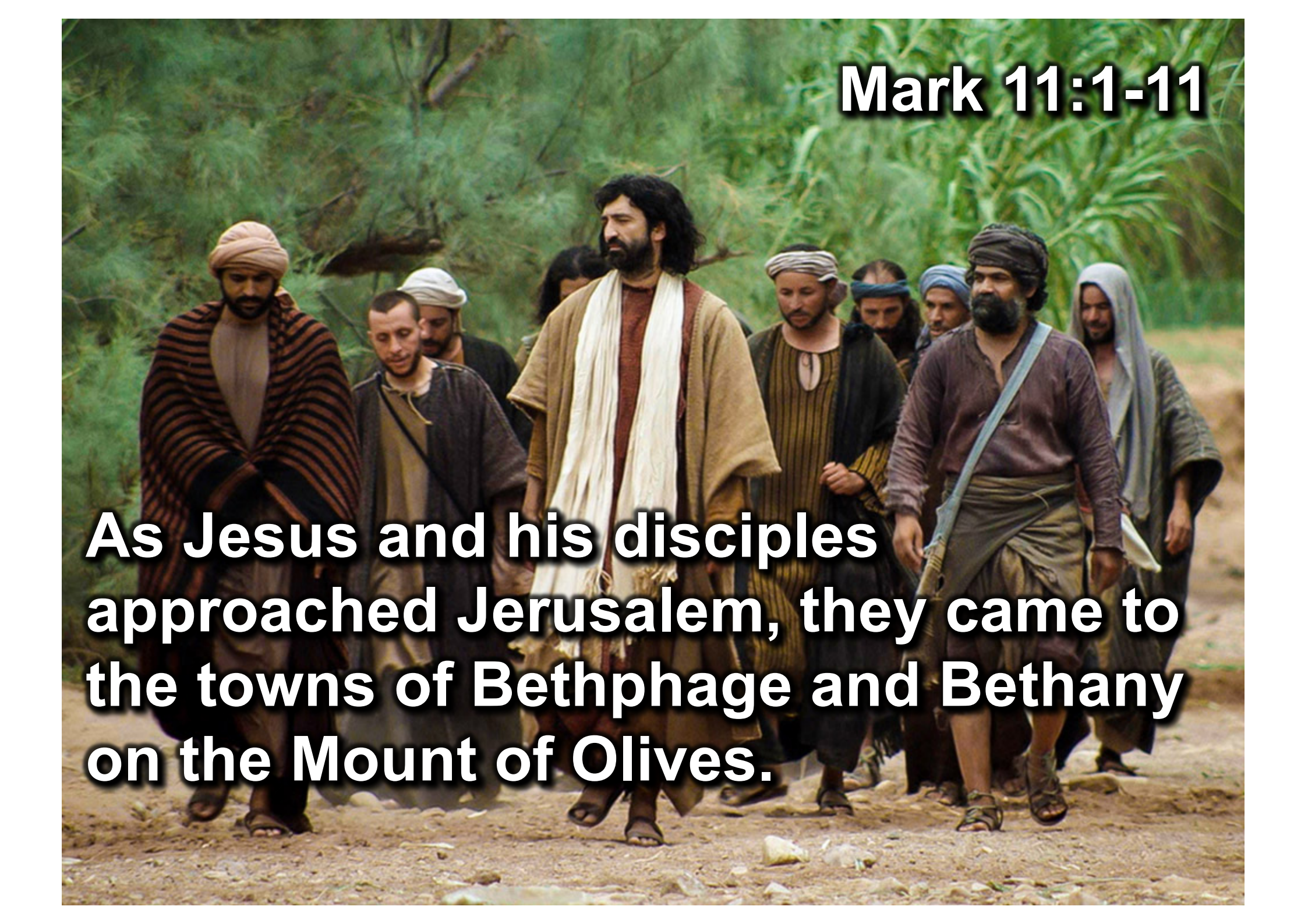
Luke 19:28-44

John 12:12-19

THE EASTER STORY

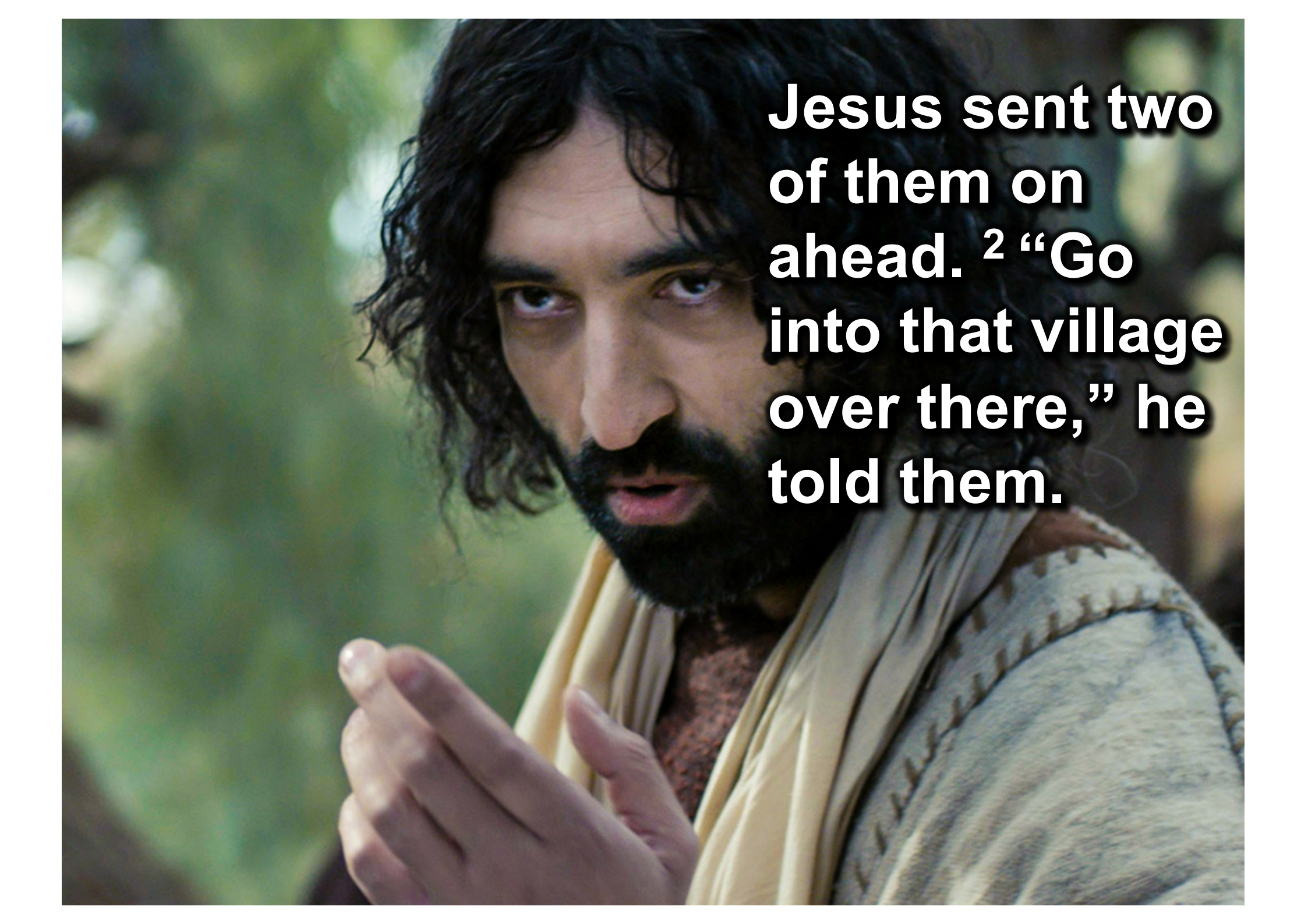
TRIUMPHAL ENTRY (Palm Sunday)

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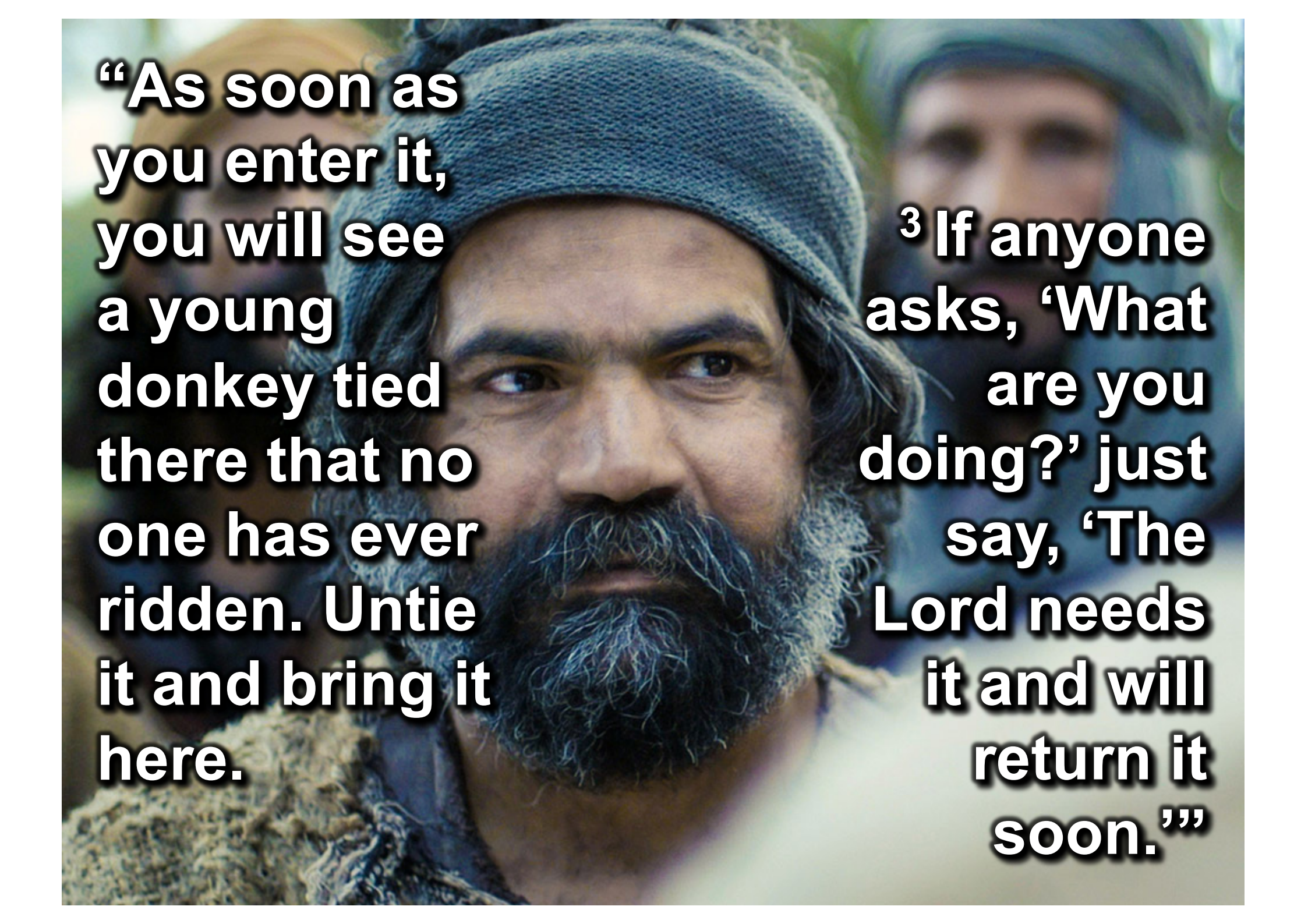
A cinematic photograph of Jesus and his twelve apostles walking along a dusty path on the Mount of Olives. Jesus, with long dark hair and a beard, wears a white robe over a brown tunic and leads the group. The disciples are dressed in traditional Jewish attire, including various colored robes and head coverings. The background is filled with lush green olive trees. The text 'Mark 11:1-11' is overlaid in the top right corner.

Mark 11:1-11

**As Jesus and his disciples
approached Jerusalem, they came to
the towns of Bethphage and Bethany
on the Mount of Olives.**

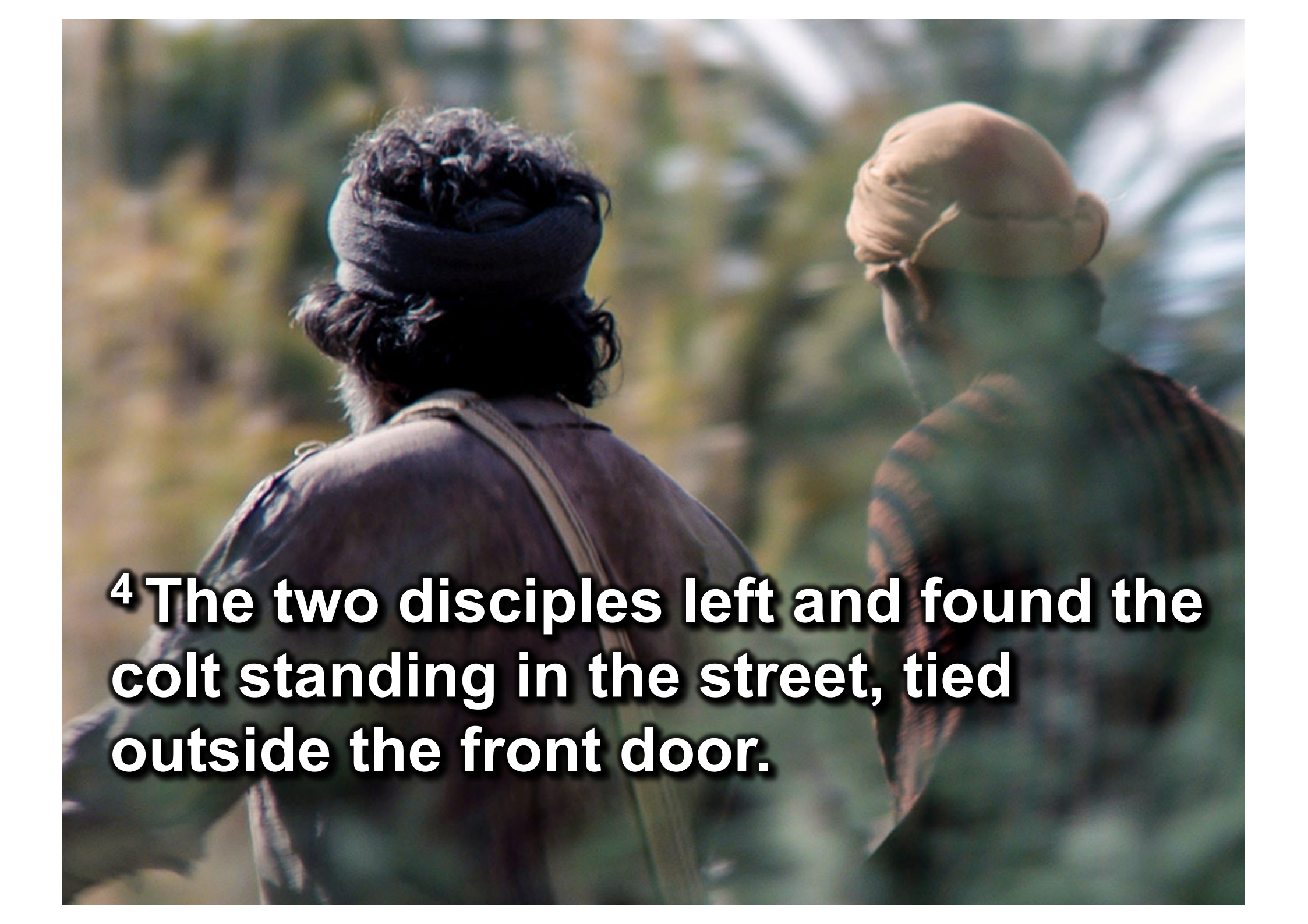


**Jesus sent two
of them on
ahead. ² “Go
into that village
over there,” he
told them.**



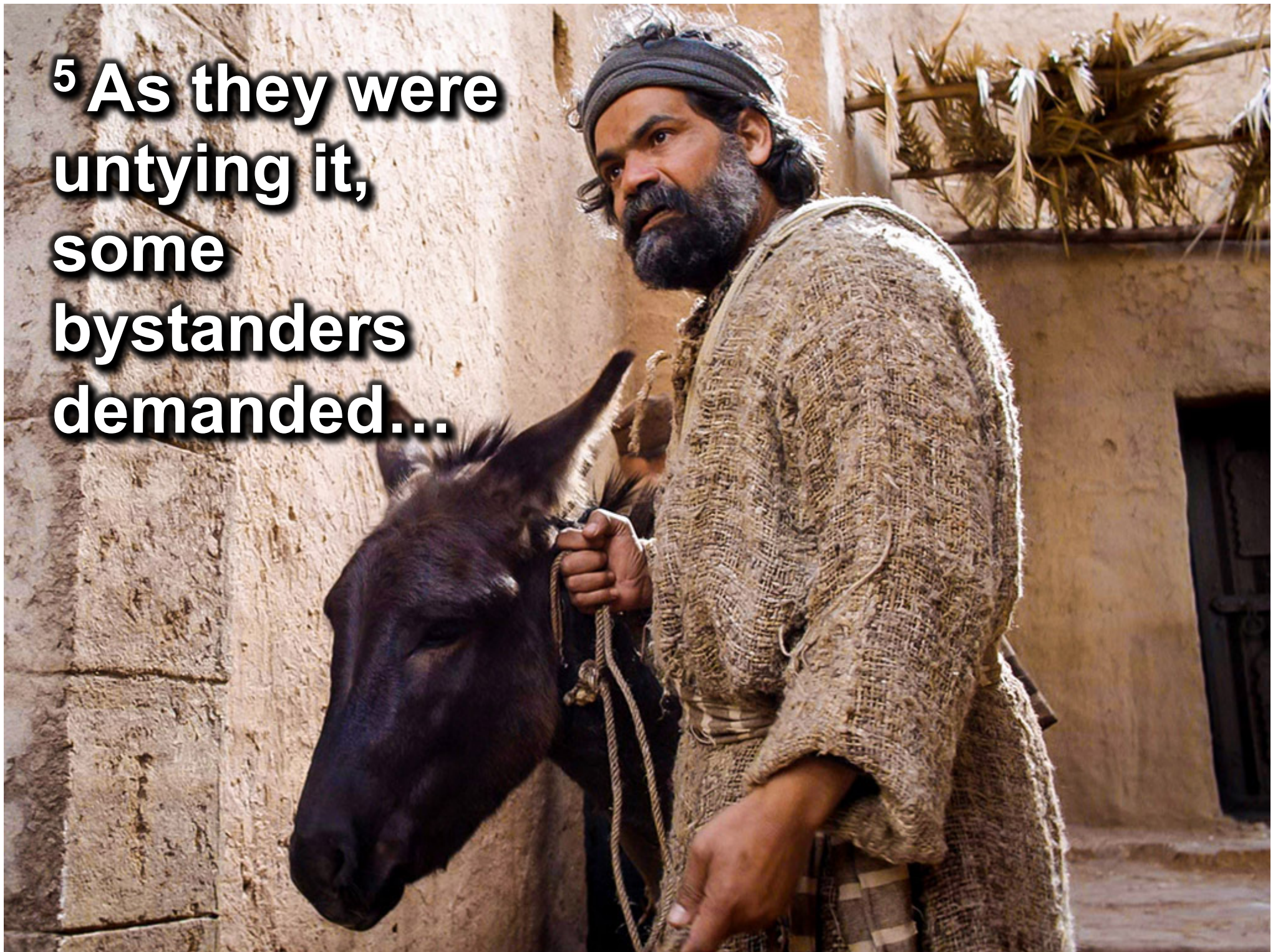
**“As soon as
you enter it,
you will see
a young
donkey tied
there that no
one has ever
ridden. Untie
it and bring it
here.**

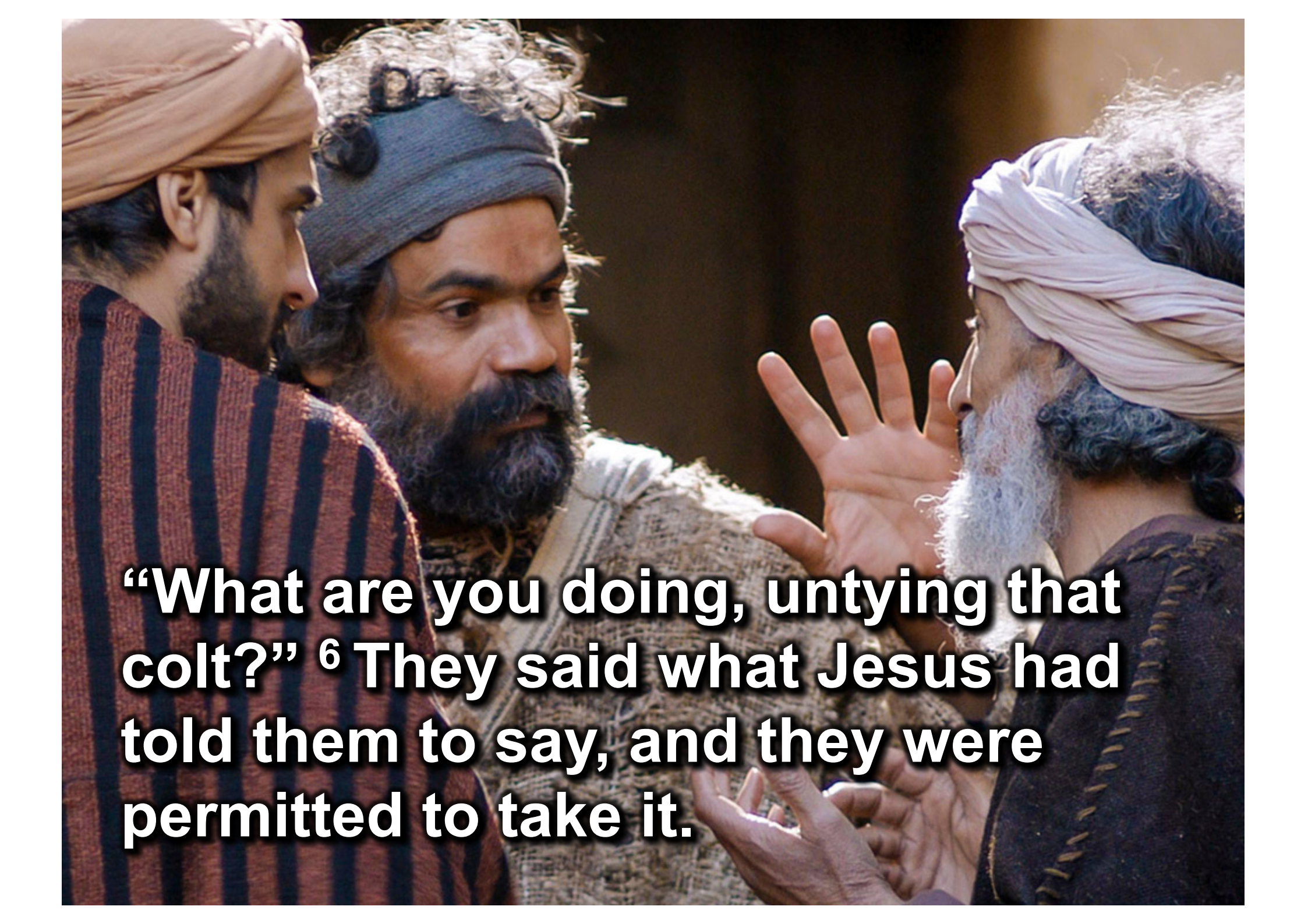
**³ If anyone
asks, ‘What
are you
doing?’ just
say, ‘The
Lord needs
it and will
return it
soon.’”**

A photograph showing the backs of two men walking away from the camera. The man on the left has dark, curly hair and wears a dark turban and a brown robe. The man on the right wears a light-colored turban and a striped robe. They are walking through a blurred, natural setting. Overlaid on the lower half of the image is white text with a black outline.

⁴The two disciples left and found the colt standing in the street, tied outside the front door.

**⁵ As they were
untying it,
some
bystanders
demanded...**



A close-up photograph of three men in traditional Middle Eastern or biblical-style clothing. The man on the right, with a long white beard and a white head covering, is gesturing with both hands raised, palms facing forward. The man in the center has a dark beard and a grey head covering, looking towards the man on the right. The man on the left is partially visible, wearing a brown turban and a red and black striped garment. The background is dark and out of focus.

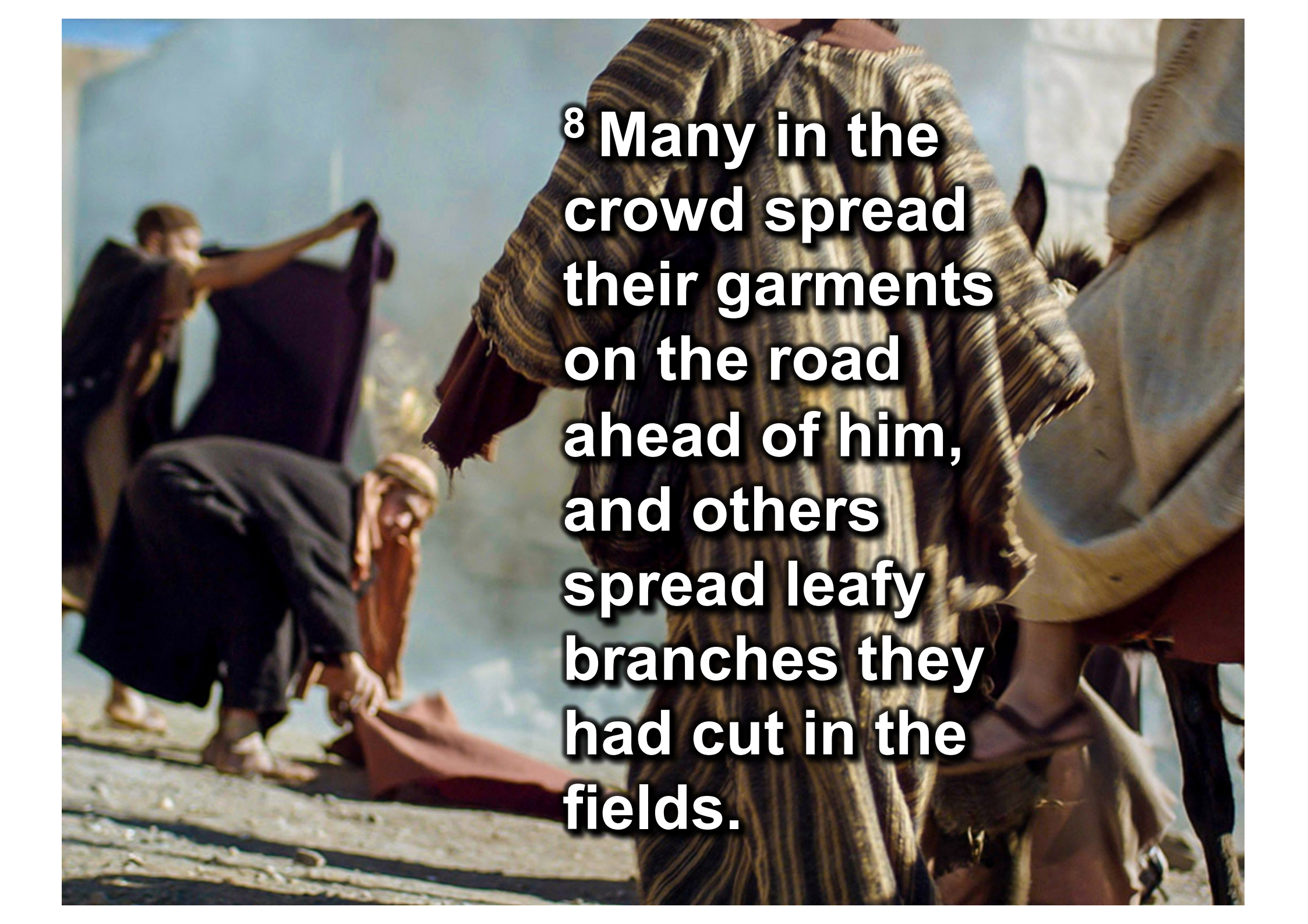
“What are you doing, untying that colt?” ⁶ They said what Jesus had told them to say, and they were permitted to take it.



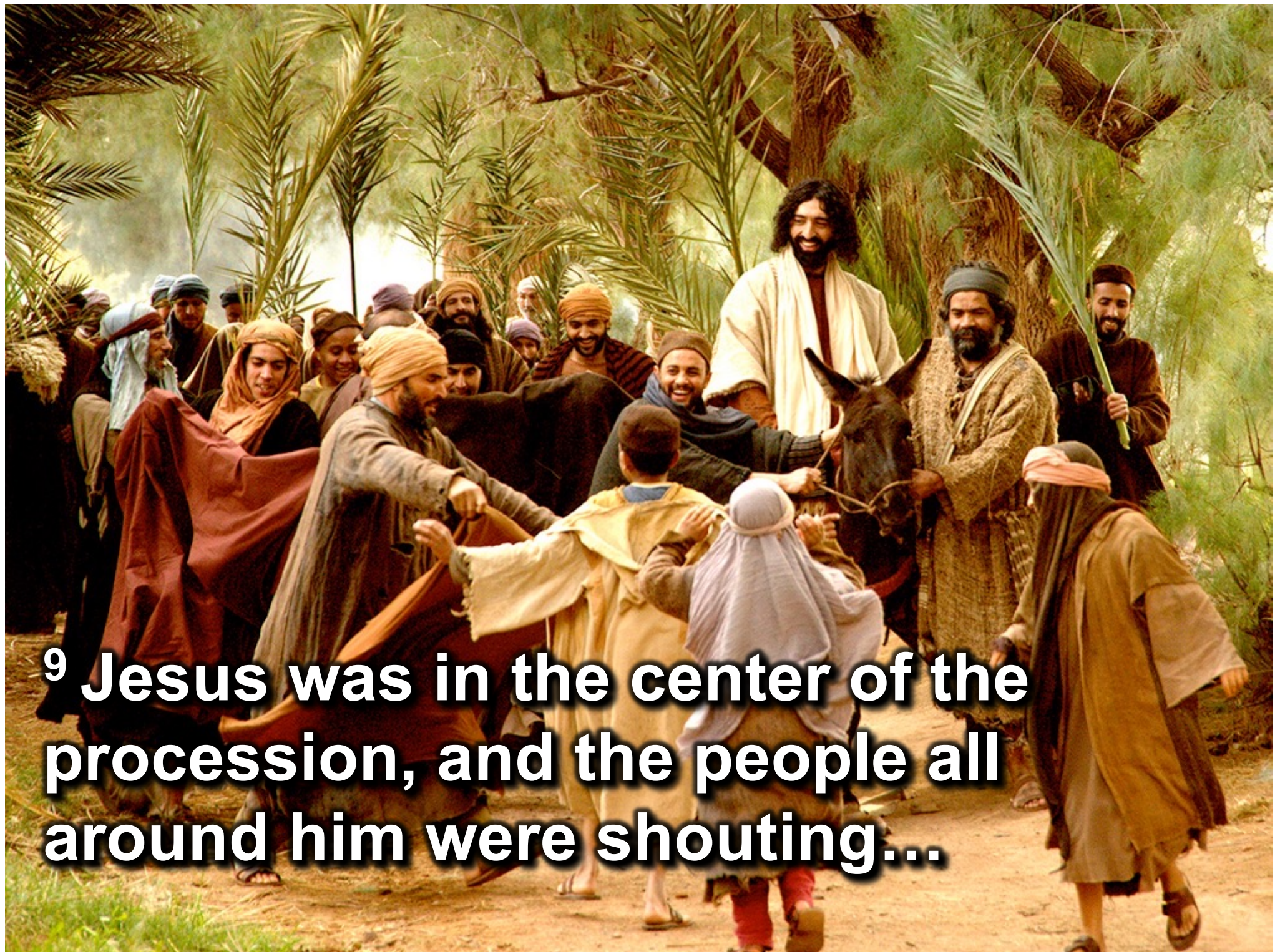
**⁷ Then they brought the colt
to Jesus...**



**...and threw their garments over it,
and he sat on it.**

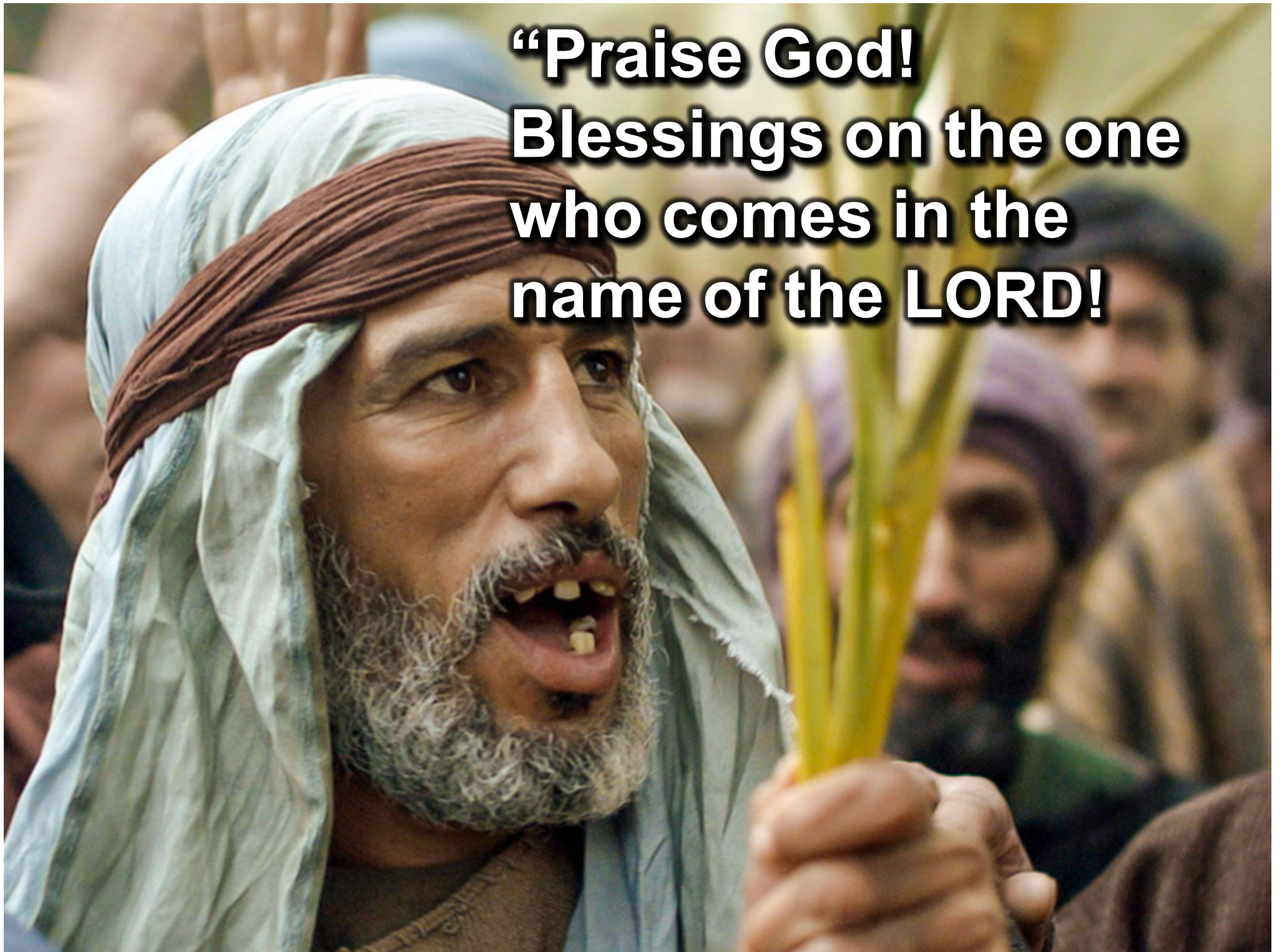


⁸ Many in the crowd spread their garments on the road ahead of him, and others spread leafy branches they had cut in the fields.



⁹ Jesus was in the center of the procession, and the people all around him were shouting...

**“Praise God!
Blessings on the one
who comes in the
name of the LORD!”**

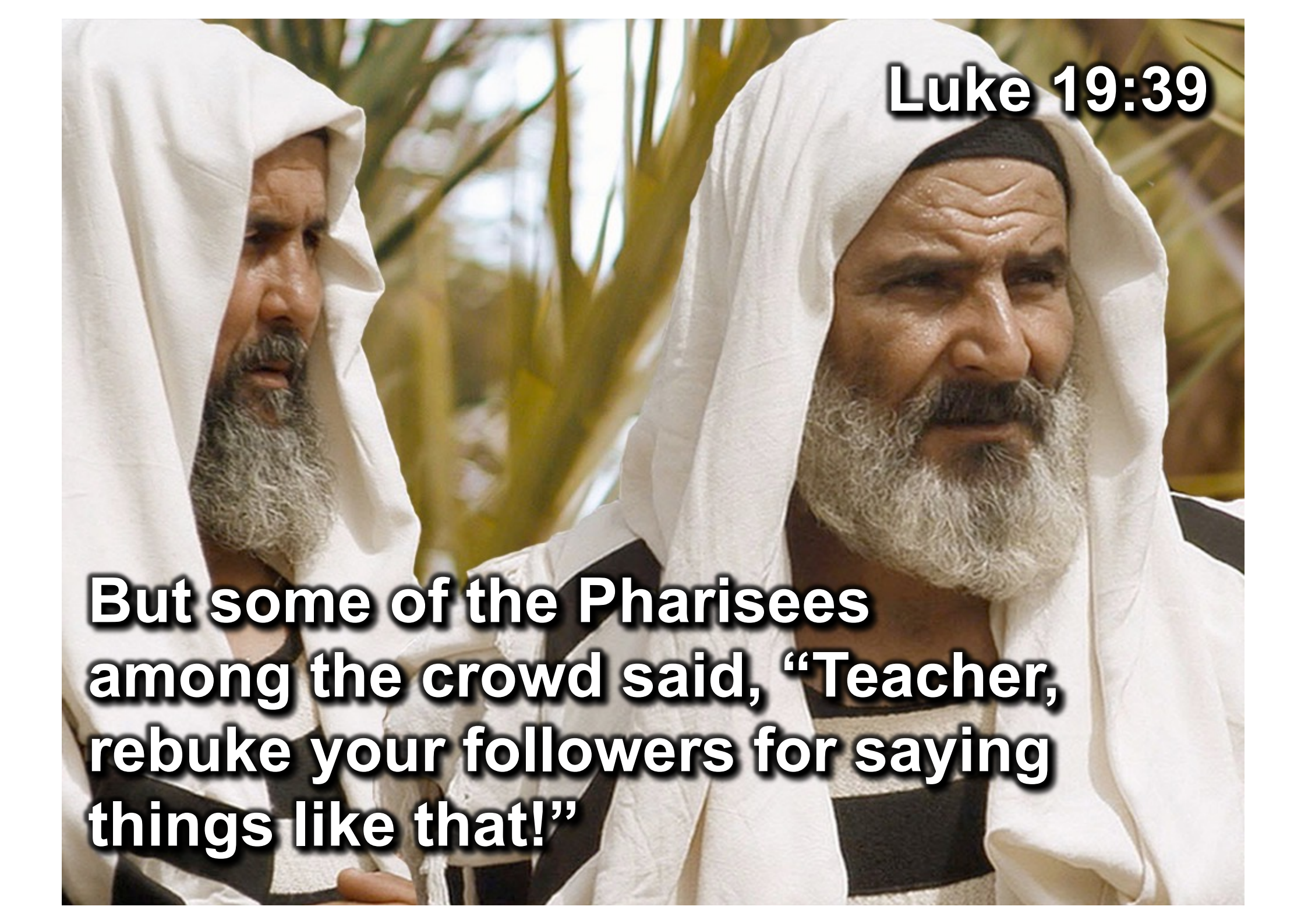




**¹⁰ Blessings on the
coming Kingdom of
our ancestor David!**



**"Praise God in
highest heaven!"**

A close-up photograph of two men dressed in traditional white Jewish robes and head coverings (kippot). They have long, grey beards and are looking off-camera with serious, somewhat stern expressions. The background is blurred, showing green foliage. The text is overlaid on the image.

Luke 19:39

**But some of the Pharisees
among the crowd said, “Teacher,
rebuke your followers for saying
things like that!”**



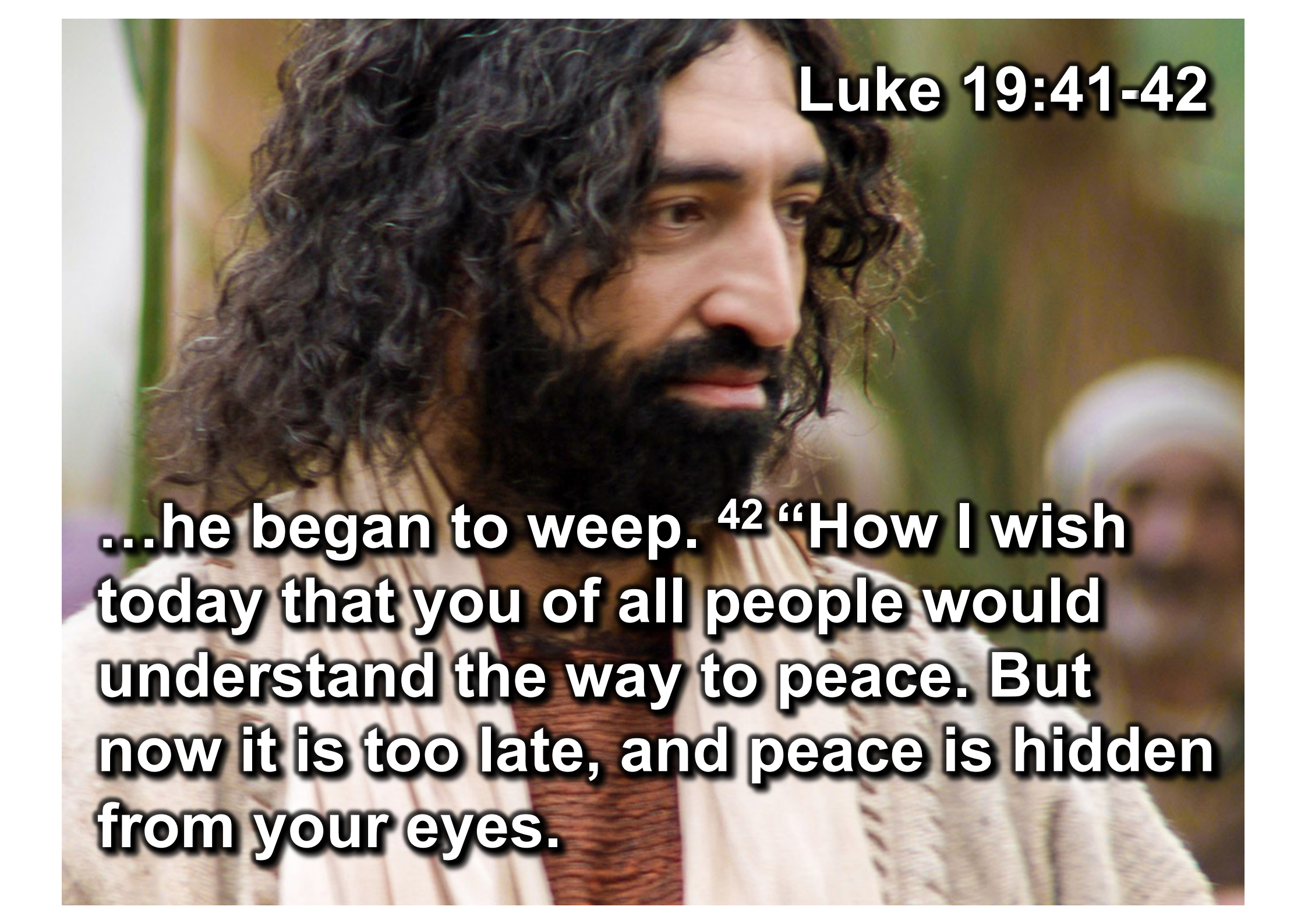
Luke 19:40

**He replied, “If they kept quiet,
the stones along the road
would burst into cheers!”**

Luke 19:41



**But as he came closer to Jerusalem
and saw the city ahead...**



Luke 19:41-42

...he began to weep. ⁴² “How I wish today that you of all people would understand the way to peace. But now it is too late, and peace is hidden from your eyes.

A group of people, seen from behind, are walking away from the viewer towards a stone wall. They are wearing traditional Middle Eastern clothing, including head coverings and long robes. Some are carrying large woven baskets on their backs. The background features palm trees and a clear blue sky. The scene is brightly lit, suggesting a sunny day.

Luke 19:43

**Before long your enemies will build
ramparts against your walls and
encircle you and close in on you from
every side.**



Luke 19:44

**They will crush you into the ground,
and your children with you. Your
enemies will not leave a single stone
in place, because you did not
recognize it when God visited you.”**

THE WORD INTO



THE WORD IN PICTURES

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Lumo
P R O J E C T

THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN
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C. The Authority of the King

§ 140

Matthew 21:12-13, 18-19; Mark 11:12-18;

Luke 19:45-48

Jesus curses a fig tree to signify Israel's hypocritical profession of fruit for God and clears the temple to judge as the Messiah

A photograph of a man with long dark hair and a beard, wearing a light-colored robe, standing in a field of trees. He is looking towards a group of men who are gathered around a tree. One man in the group is gesturing with his hand towards the tree. The scene is set outdoors with many trees in the background.

JESUS CURSES A FIG TREE

Mark 11:12-14

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Passion Week

64

4. **Cleaning of the Temple** **MONDAY**
Mt 21:10—17; Mk 11:15—19; Lk 19:45—46
The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit. They gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

Mon

5. **Day of controversy and parables** **TUESDAY** Mt 21:23—24:51; Mk 11:27—13:37; Lk 20:1—21:36
Jesus evaded the traps set by the priests. He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

Tues

6. **Day of rest** **WEDNESDAY**

The Scriptures do not mention this day. The counting of the days in Jn 12:1 seems to indicate that there was another day between which the Gospels record nothing.

Wed

7. **Passover Last Supper** **THURSDAY**

Mt 26:17—30; Mk 14:12—26; Lk 22:7—23; Jn 13:1—30
Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they

Thurs

Fri

prayed in agony, knowing what lay ahead for him.

Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull" where he was

Sat

In the tomb
Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

Sun

Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

3. **The Triumphal Entry**

Sun

Mt 21:1—11; Mk 11:1—11; Lk 19:28—44; Jn 12:12—19
On the first day of the week Jesus rode into Jerusalem on

prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

Arrival in Bethany

FRIDAY Jn 12:1
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

Sabbath — day of rest **THURSDAY**

Not mentioned in the Gospels

Sabbath the Lord spent the day in Bethany with his friends.

Sat

A photograph of Jesus with long dark hair and a beard, wearing a white robe, tearing at a white cloth. In the background, a man in a brown robe is visible. The scene is set in a temple with stone walls.

Matthew 21:12-17

Mark 11:15-19

Luke 19:45-48

John 2:13-24

THE EASTER STORY

CLEANSING THE TEMPLE



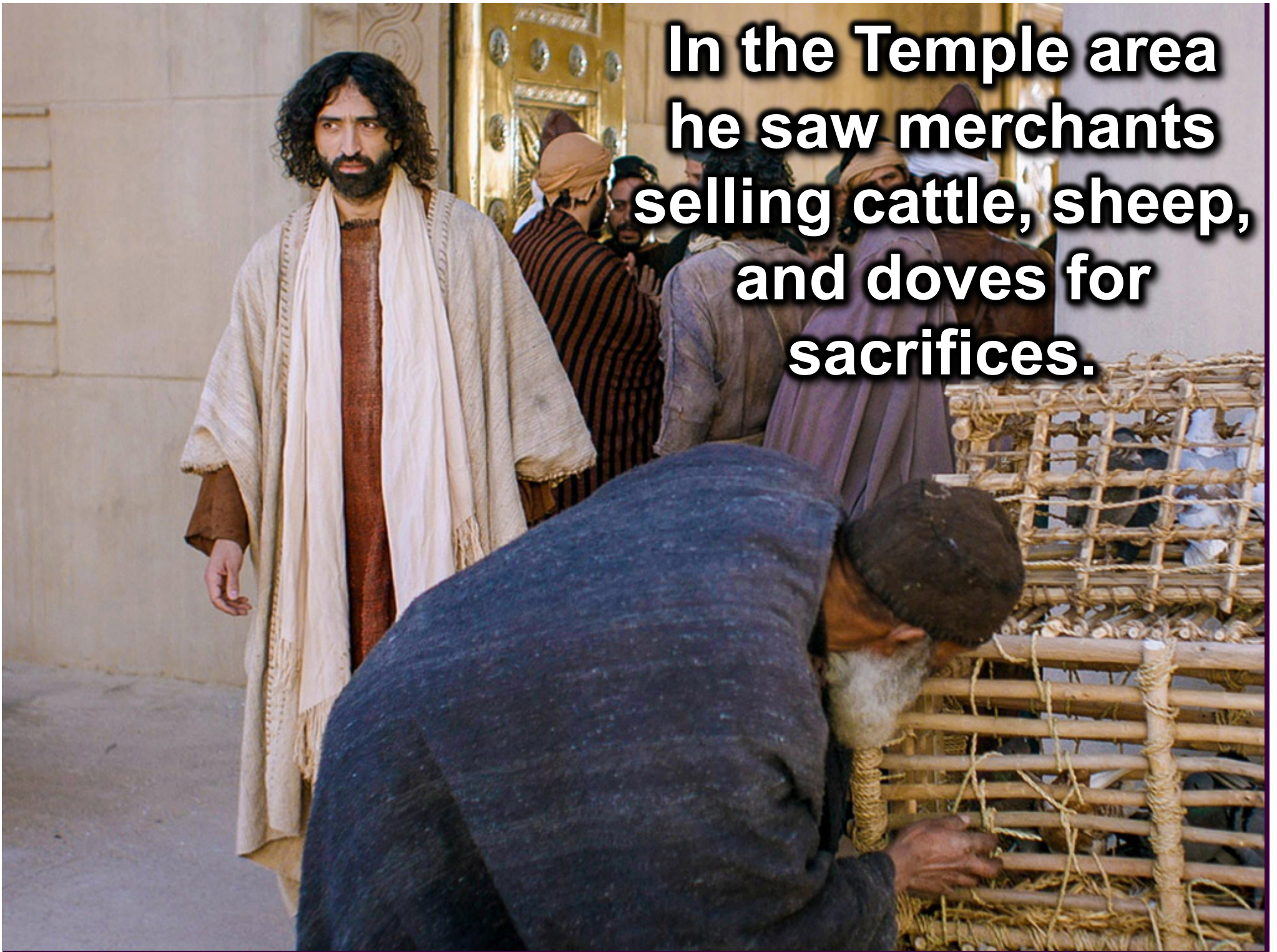
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**It was nearly time
for the Jewish
Passover
celebration, so
Jesus went to
Jerusalem.**

John 2:13-24

**In the Temple area
he saw merchants
selling cattle, sheep,
and doves for
sacrifices.**

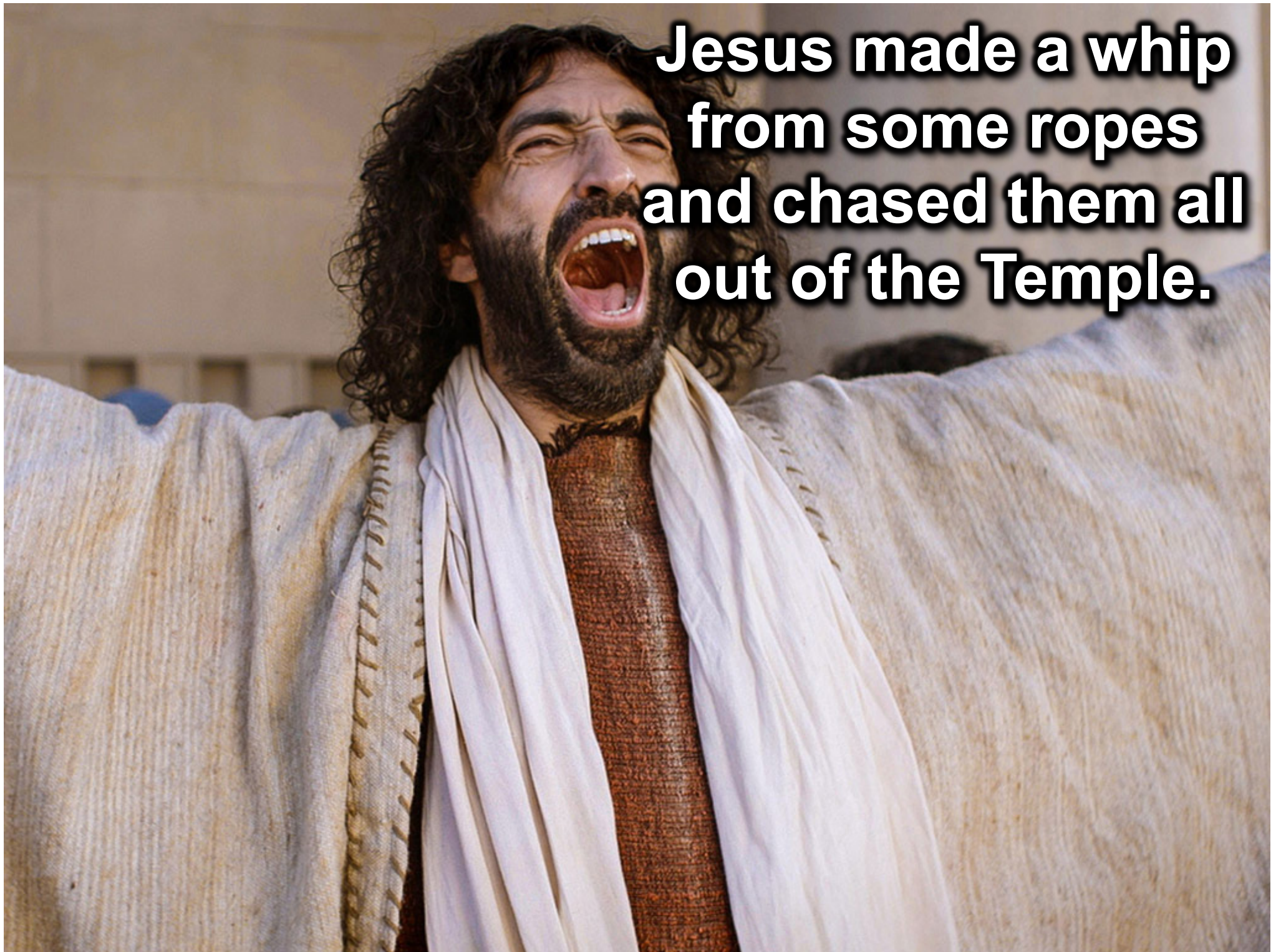


**He also saw dealers
at tables exchanging
foreign money.**





**Jesus made a whip
from some ropes
and chased them all
out of the Temple.**



**He drove out the
sheep and cattle,
scattered the money
changers' coins
over the floor**



**and turned over
their tables.**

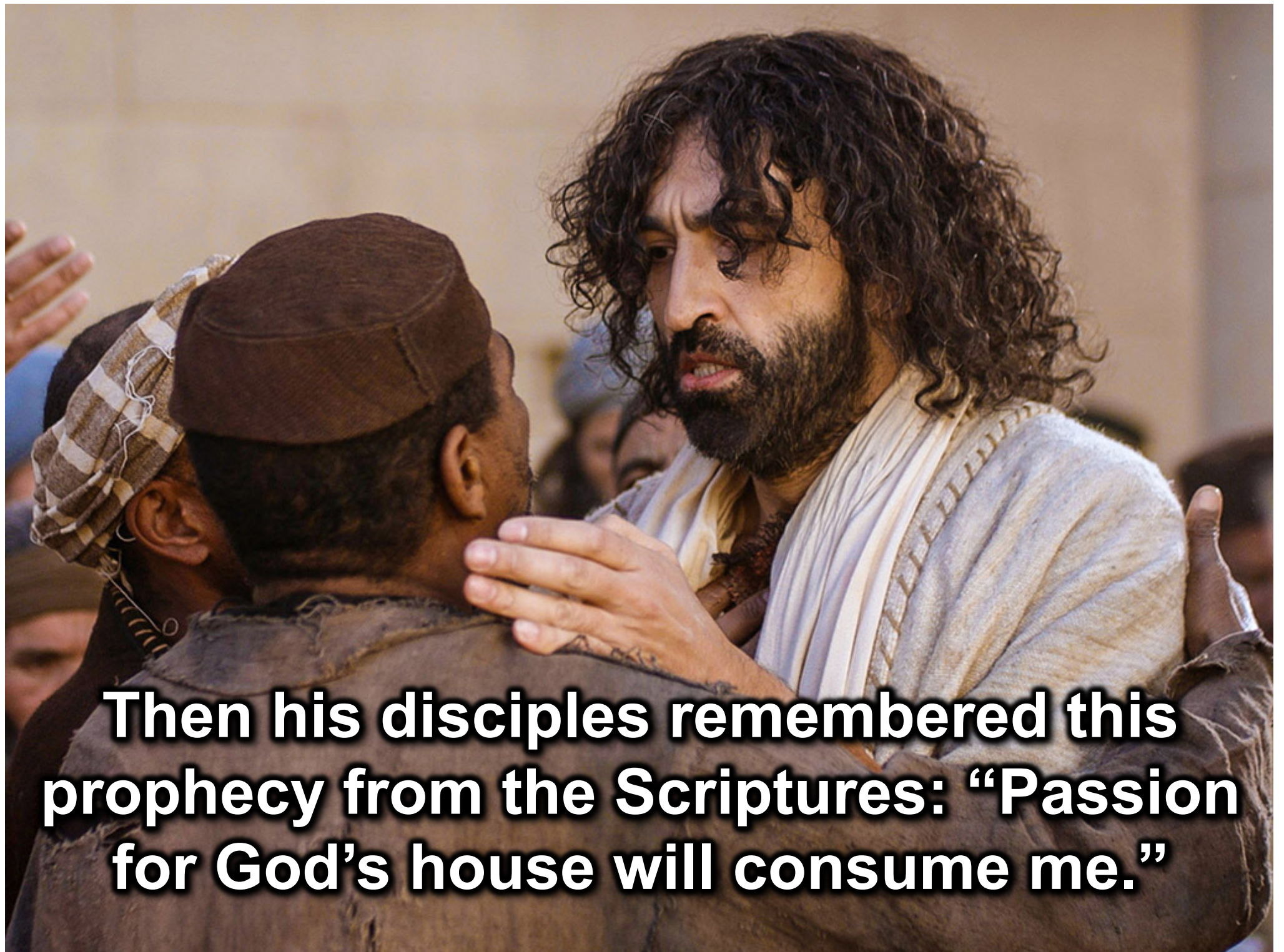


**Then, going over to
the people who sold
doves, he told
them...**



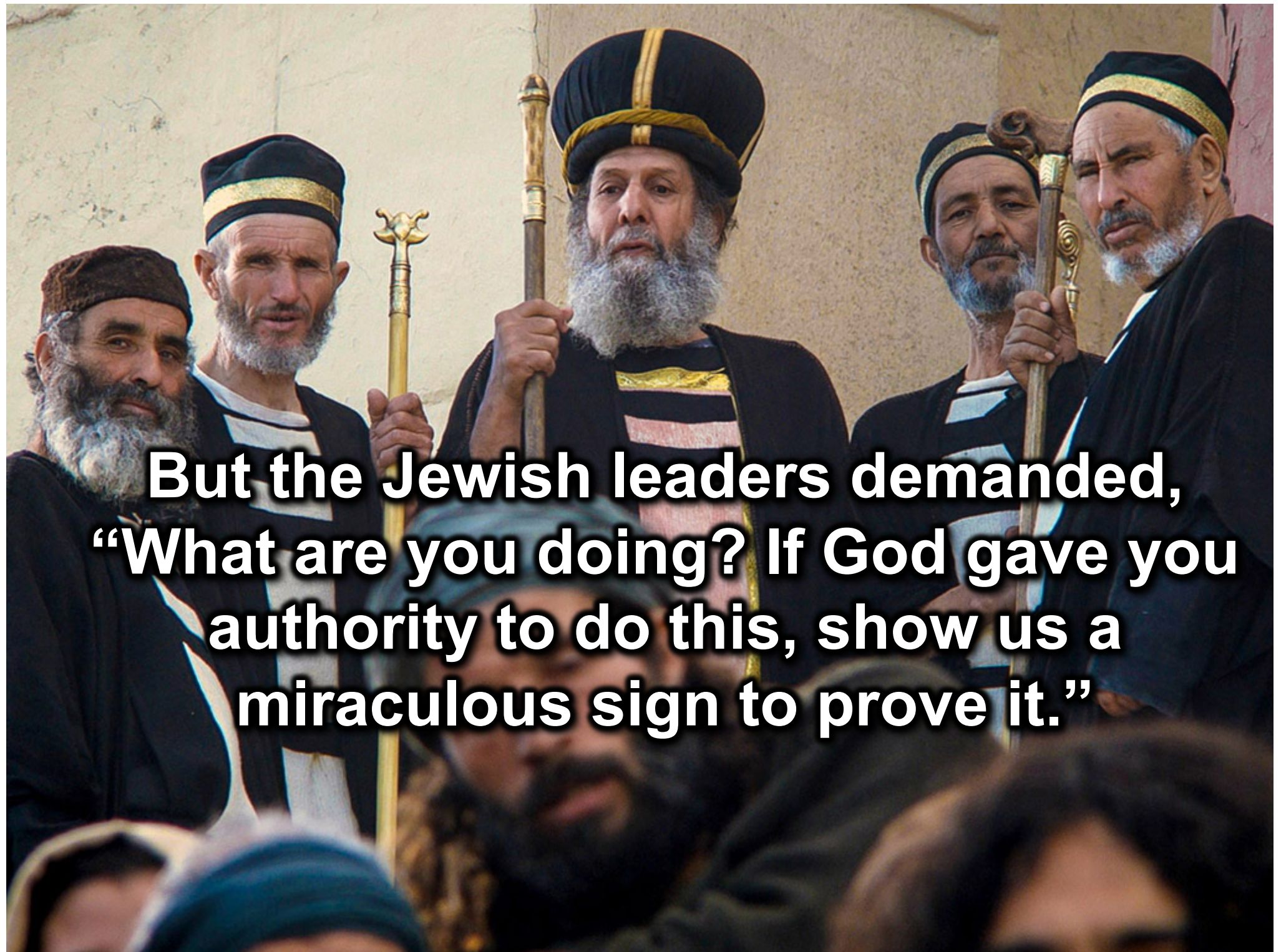
**“Get these things out of here.
Stop turning my Father’s house into a
marketplace!”**



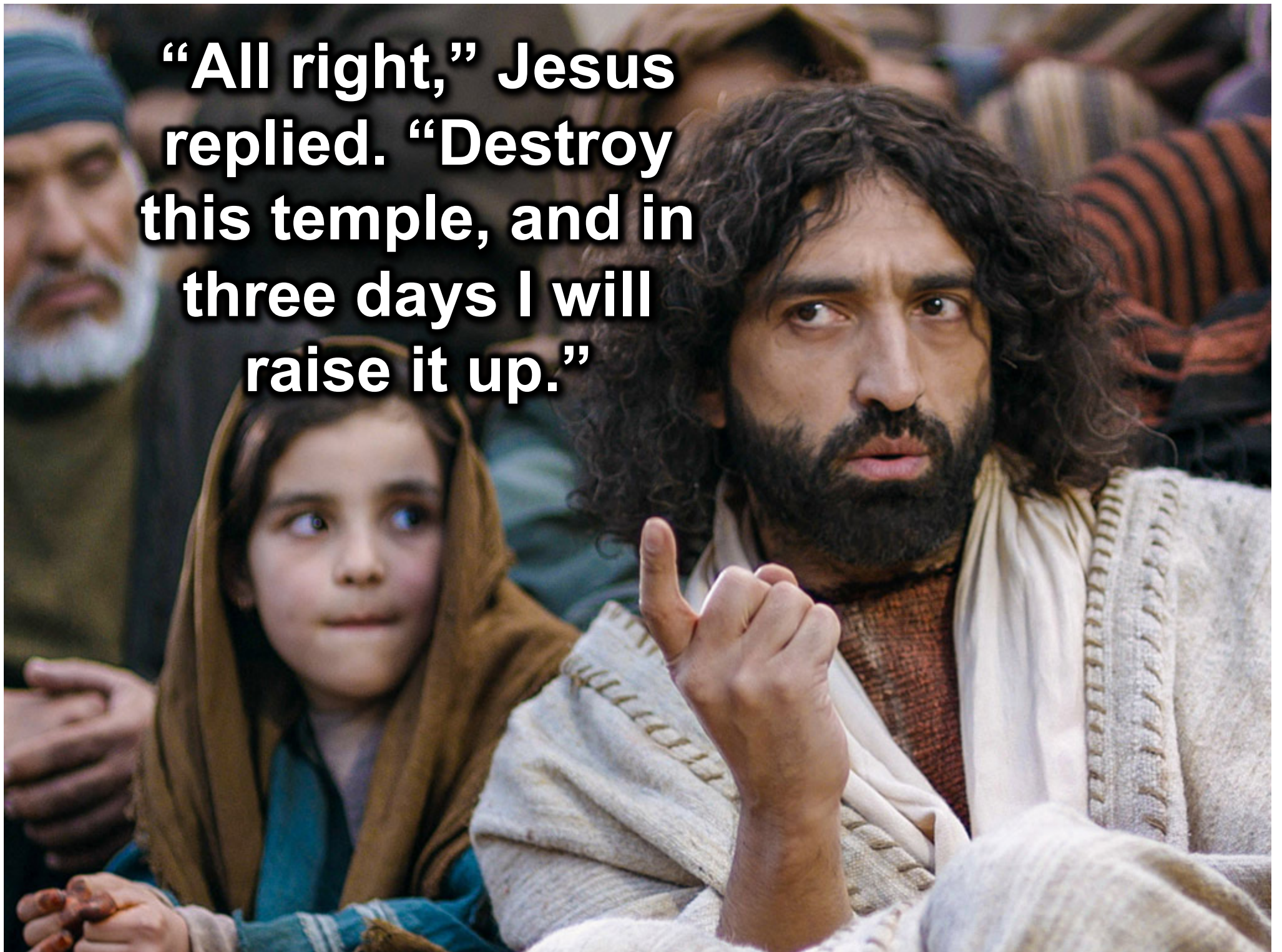


Then his disciples remembered this prophecy from the Scriptures: “Passion for God’s house will consume me.”

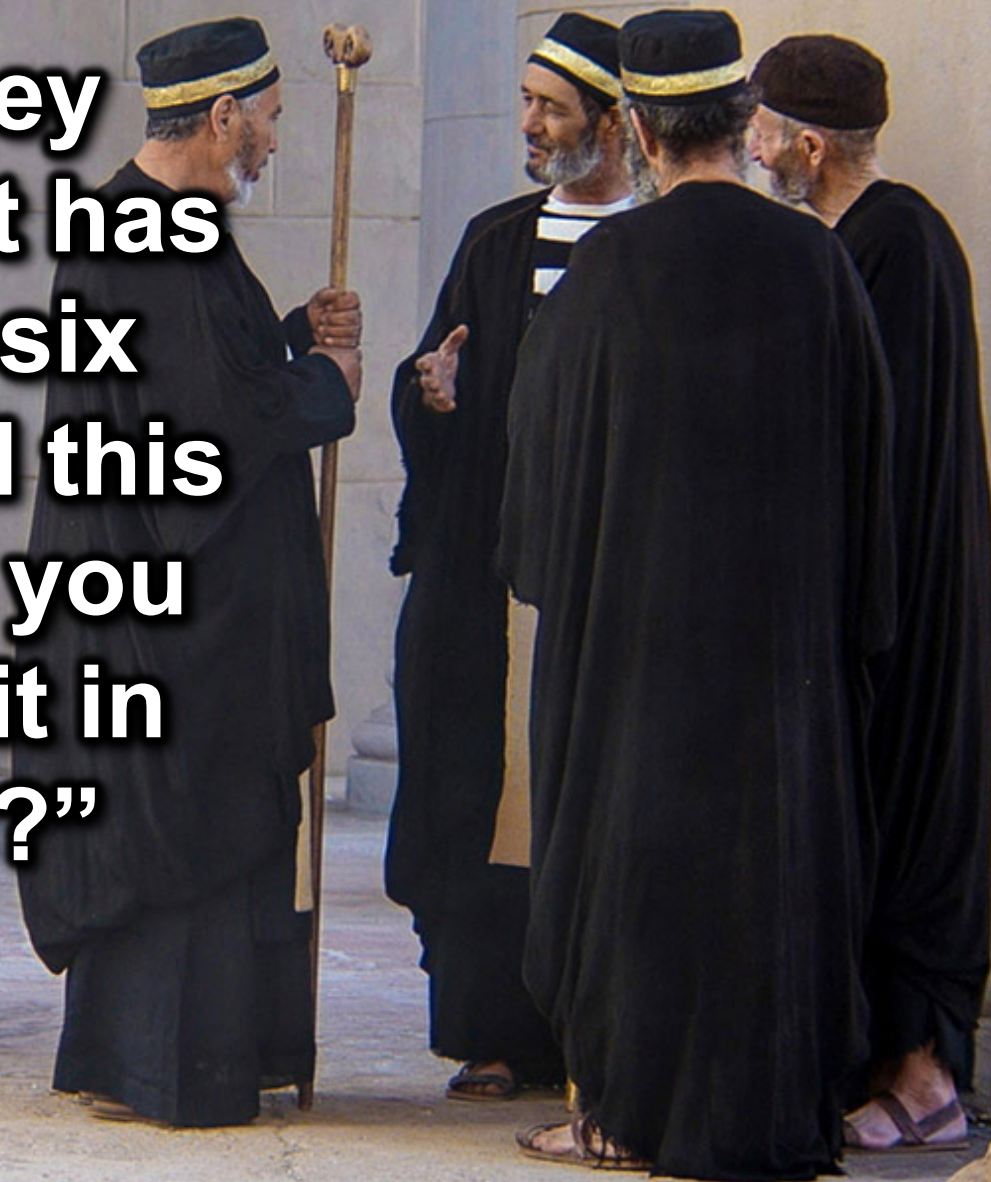




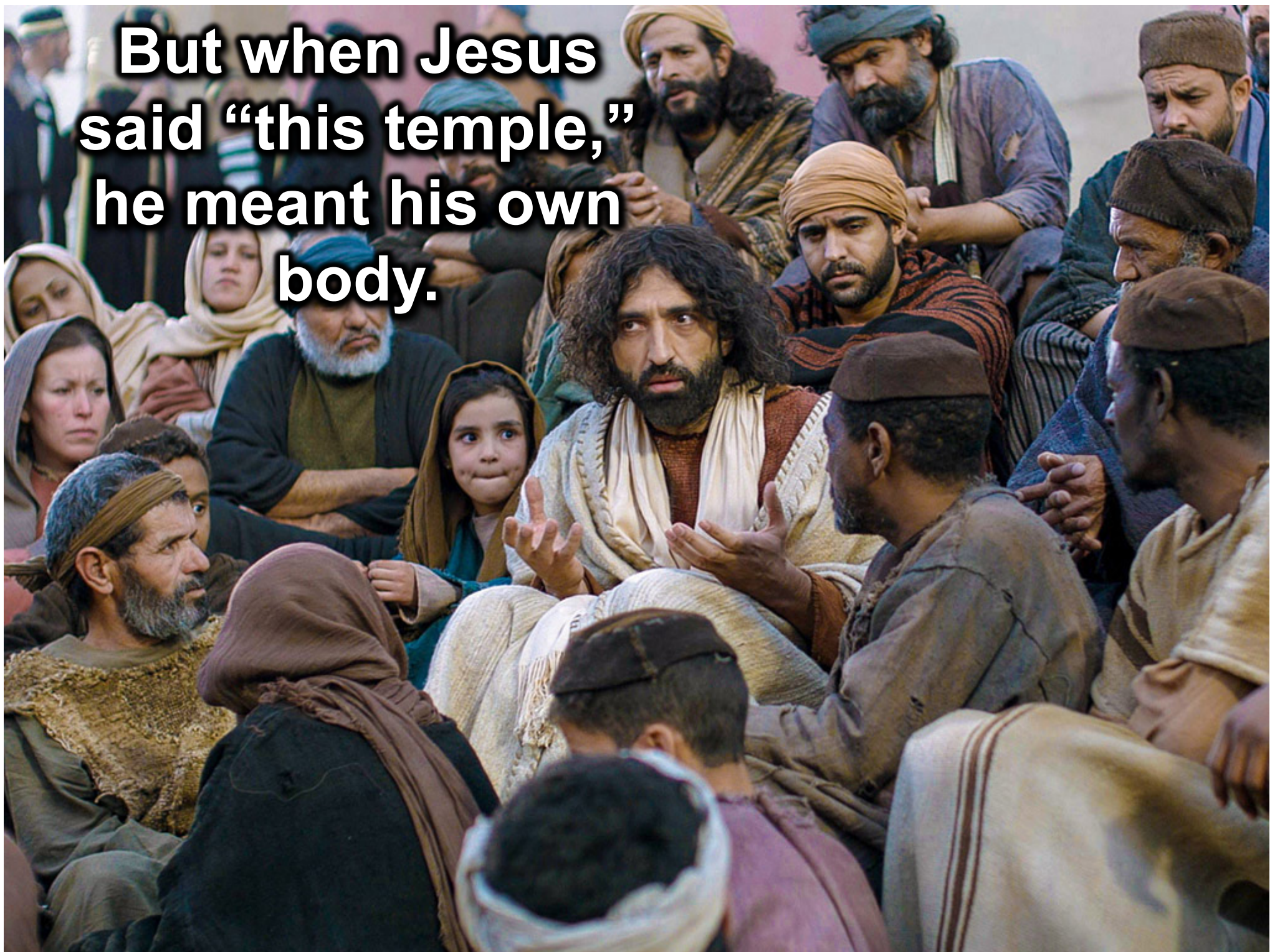
**“All right,” Jesus
replied. “Destroy
this temple, and in
three days I will
raise it up.”**

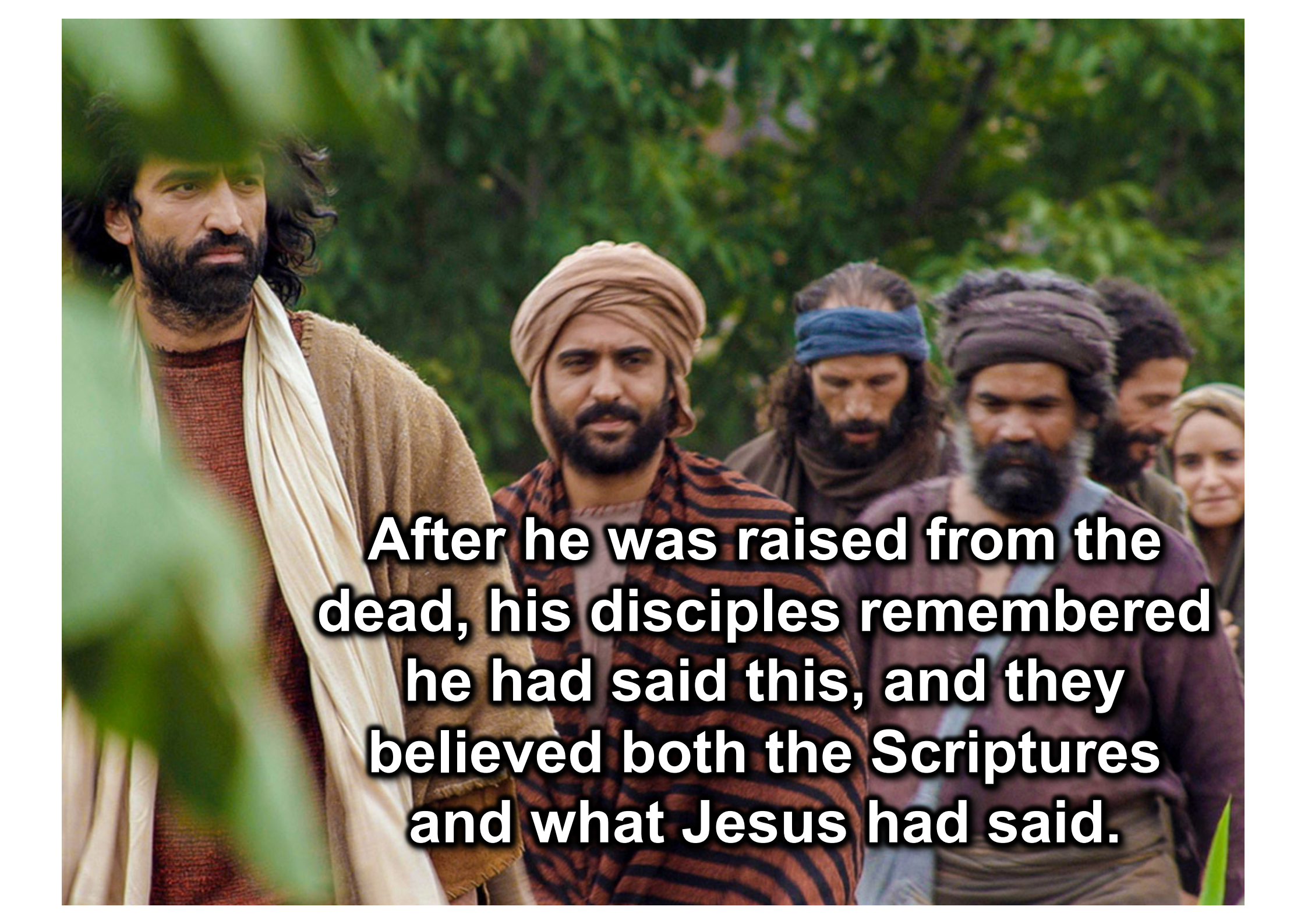


**“What!” they
exclaimed. “It has
taken forty-six
years to build this
Temple, and you
can rebuild it in
three days?”**



**But when Jesus
said “this temple,”
he meant his own
body.**





After he was raised from the dead, his disciples remembered he had said this, and they believed both the Scriptures and what Jesus had said.

THE WORD INTO



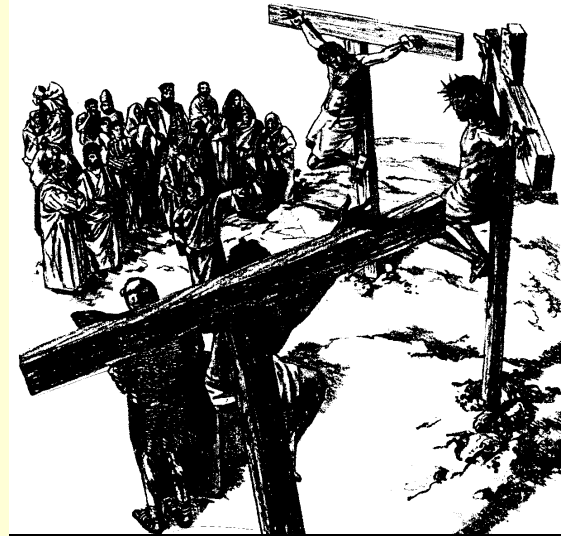
THE WORD IN PICTURES

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	Authority	Servanthood
Themes	Christ's Leadership	Discipleship
Strategy	Gentiles lord it over others (10:42)	Disciples serve (10:43)
Motivation	"Save his life" (8:35a)	"Lose his life" (8:35b)
Priority	"First" (9:35a; 10:31a)	"Last" (9:35b; 10:31b)
Reputation	"Great" (10:43a)	"Servant" (10:43b)
Position	"First" (10:44a)	"Slave of all" (10:44b)
Authority Examples	Authority without Serving: • Religious leaders • Rich man • Judas	Authority & Served: • John the Baptist • Joseph of Arimathea
Servanthood Examples	Authority but Struggled to Serve: • Disciples	No Authority & Served • Bartimaeus • Woman who anointed Jesus
1 st Section (1:1–8:26)	Authority of Christ	
2 nd Section (8:27–10:52)	Authority-Servanthood Tension	
3 rd Section (11–16)		Servanthood of Christ

89a

The Paradox of Authority and Servanthood in Mark



Summary of Narry F. Santos, *Bibliotheca Sacra* 154 (Oct.-Dec. 1997): 452-60

Mark

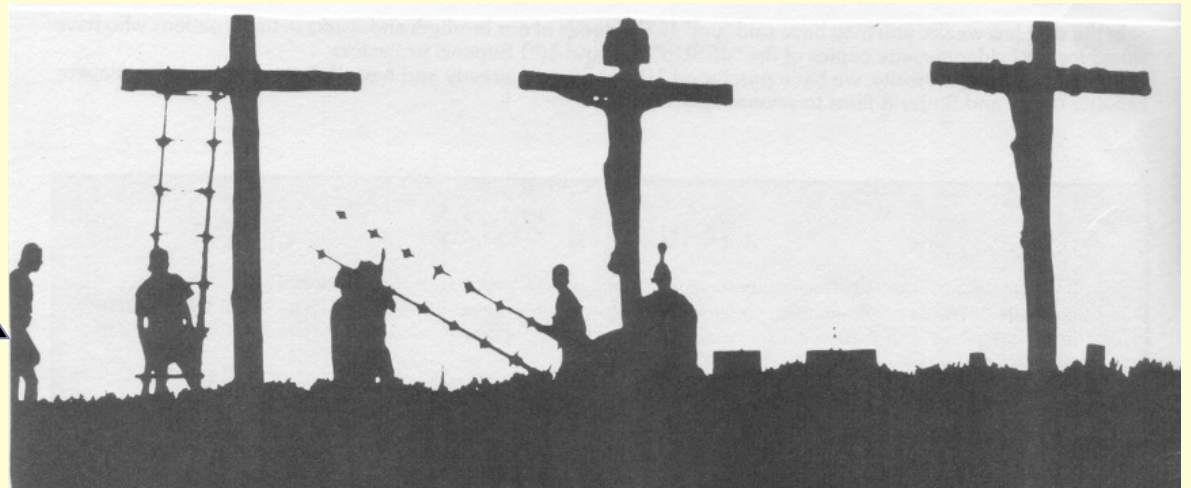
89a

Worldly Leadership

**Followers serve the leader,
who is at the top**

Leader

Followers



Mark

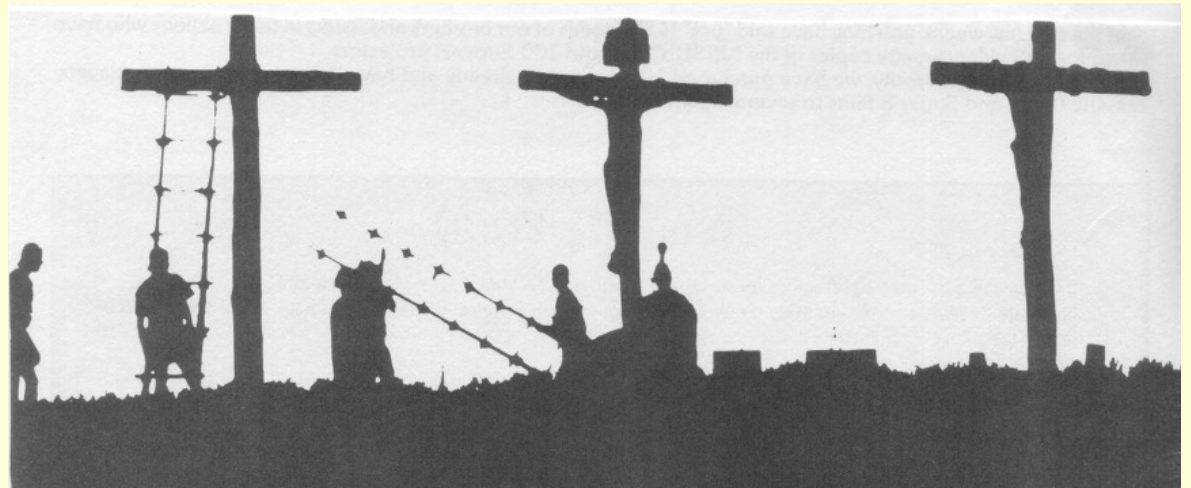
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Biblical Leadership

The leader serves the followers

Followers

Leader



E. Proof of the King's Authority

§ 142

Matthew 21:20-22; Mark 11:19-25; Luke 21:37-38

**The fig tree that Christ cursed withers to show
that His judgment on the nation would fall
quickly and to call for faith in His person**

A scene from a film depicting Jesus with long dark hair and a beard, wearing a light-colored robe, standing on the left and looking towards a group of men. The men, dressed in traditional Middle Eastern attire including head coverings and robes, are gathered around a fig tree with bare branches. One man in a dark robe is gesturing with his hand towards the tree. The background shows more trees and foliage.

JESUS CURSES A FIG TREE

Mark 11:20-25

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THE WORD INTO



THE WORD IN PICTURES

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P R O J E C T

THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN
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Palm



SUNDAY





Palms to Cross



TRIUMPHANT ENTRY

MATTHEW 21:9





Triumphal Entry



The crowds that went ahead of him
and those that followed shouted,

“Hosanna to the Son of David!”

“Blessed is he who comes in the name of the Lord!”

“Hosanna in the highest!”

MATTHEW 21:9



Mt. of Olives

I. Clearing of the temple MONDAY

Mt 21:10—17
Mk 11:15—18
Lk 19:45—48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

5. Day of controversy and parables

TUESDAY Mt 21:23—24:51;
Mk 11:27—13:37; Lk 20:1—21:36

IN JERUSALEM

Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES
OVERLOOKING JERUSALEM
(Tuesday afternoon,
exact location unknown)

He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest WEDNESDAY

Not mentioned in the Gospels

The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

656

Ezek. 8:4; 9:3; 10:4; 10:18-19; 11:23

3. The Triumphal Entry

SUNDAY

Mt 21:1—11; Mk 11:1—11;
Lk 19:28—44; Jn 12:12—19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of

1. Arrival in Bethany

FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

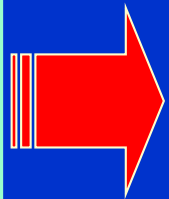
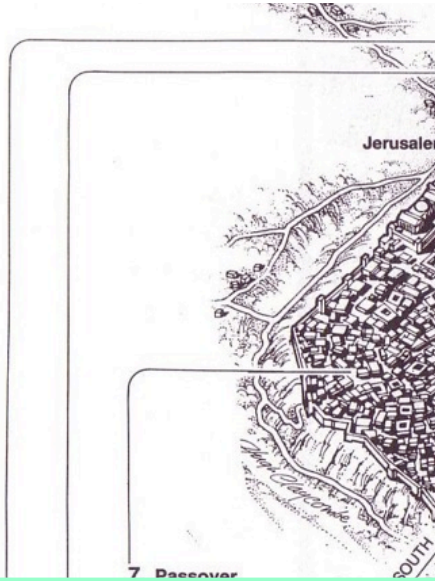
2. Sabbath — day of rest SATURDAY

Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

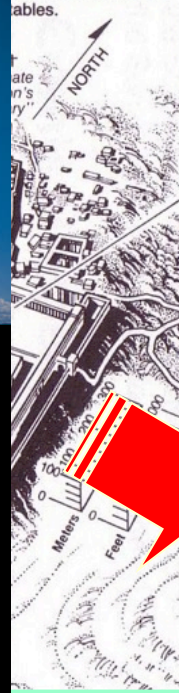
The Spirit Leaves & Returns

Mt. of Olives



Ezek. 8:4; 9:3; 10:4; 10:18-19; 11:23

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Gentiles full of traders
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3. The Triumphal Entry

SUNDAY

Mt 21:1—11; Mk 11:1—11;
Lk 19:28—44; Jn 12:12—19

On the first day of the week
Jesus rode into Jerusalem on a
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2. Sabbath — day of rest

SATURDAY

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**The Spirit Leaves &
Returns**

Mt. of Olives

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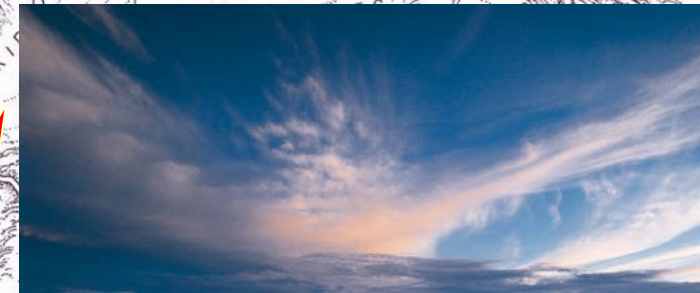
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656

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an road climbed steeply to the
crest of the Mount of Olives, affording a
spectacular view of the Desert of
Judea to the east and Jerusalem
across the Kidron valley to the west.

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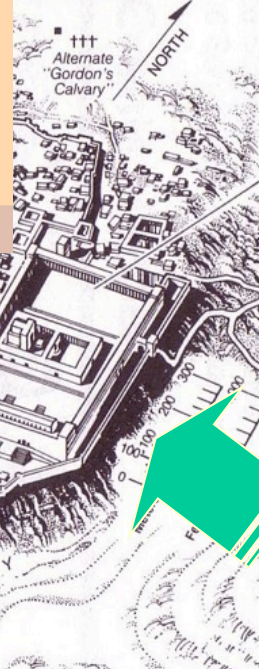
Ezek. 8:4; 9:3; 10:4; 10:18-19; 11:23

**The Spirit Leaves &
Returns**

Mt. of Olives



...ay he returned to the temple and court of the Gentiles full of traders / changers making a large profit / ve out Jewish coins in exchange / " money. Jesus drove them out / rned their tables.



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656

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SATURDAY

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Ezek. 8:4; 9:3; 10:4; 10:18-19; 11:23

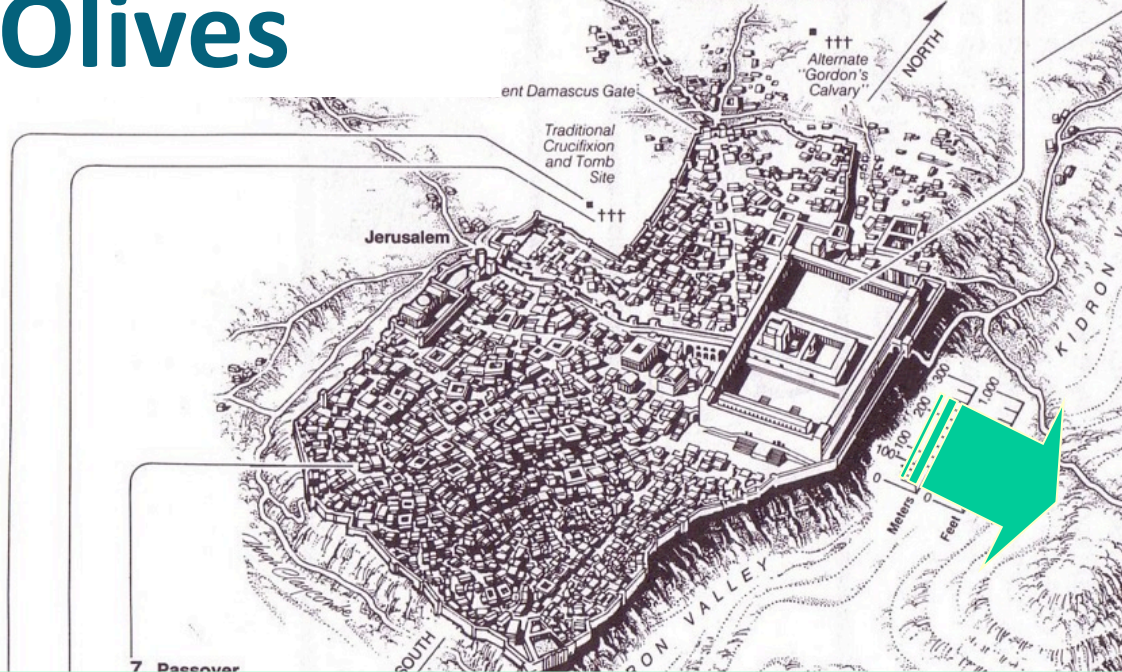
Luke 19:37; 24:50; Acts 1:10

The Spirit Leaves & Returns

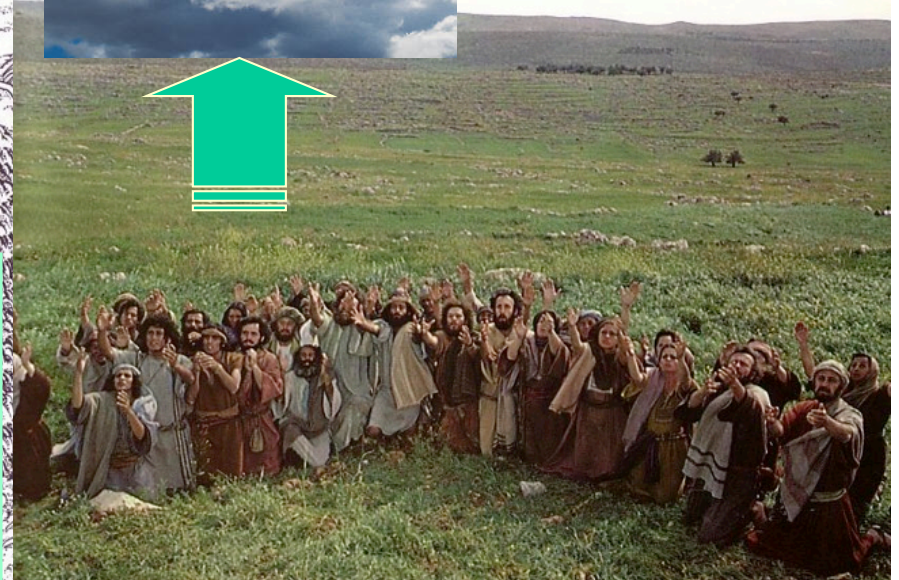
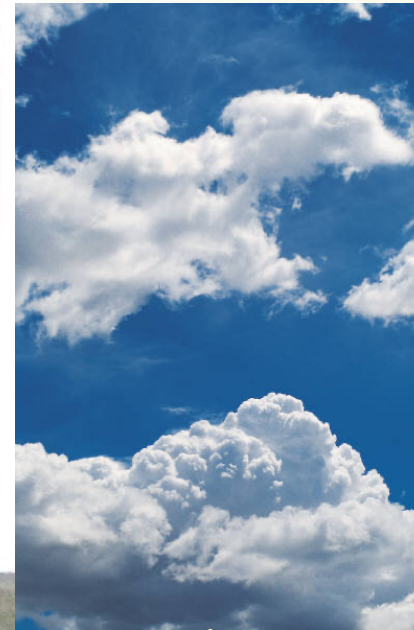
Mt. of Olives

I. Clearing of the temple MONDAY
Mt 21:10—17
Mk 11:15—18
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The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.



656



a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:22-23.

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The Spirit Leaves & Returns

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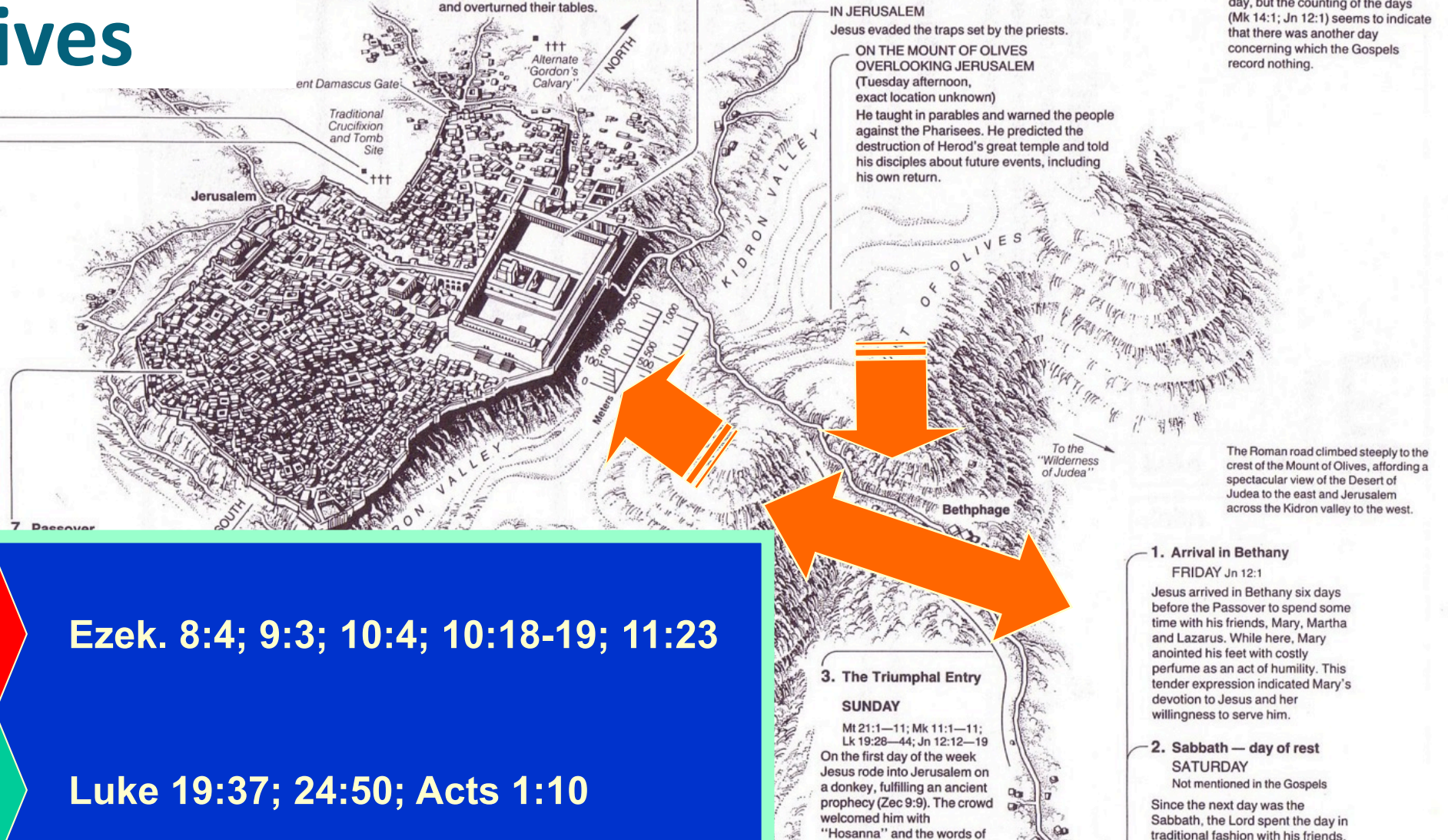
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Acts 1:11; Zech. 14:4; Ezek. 43:1-5

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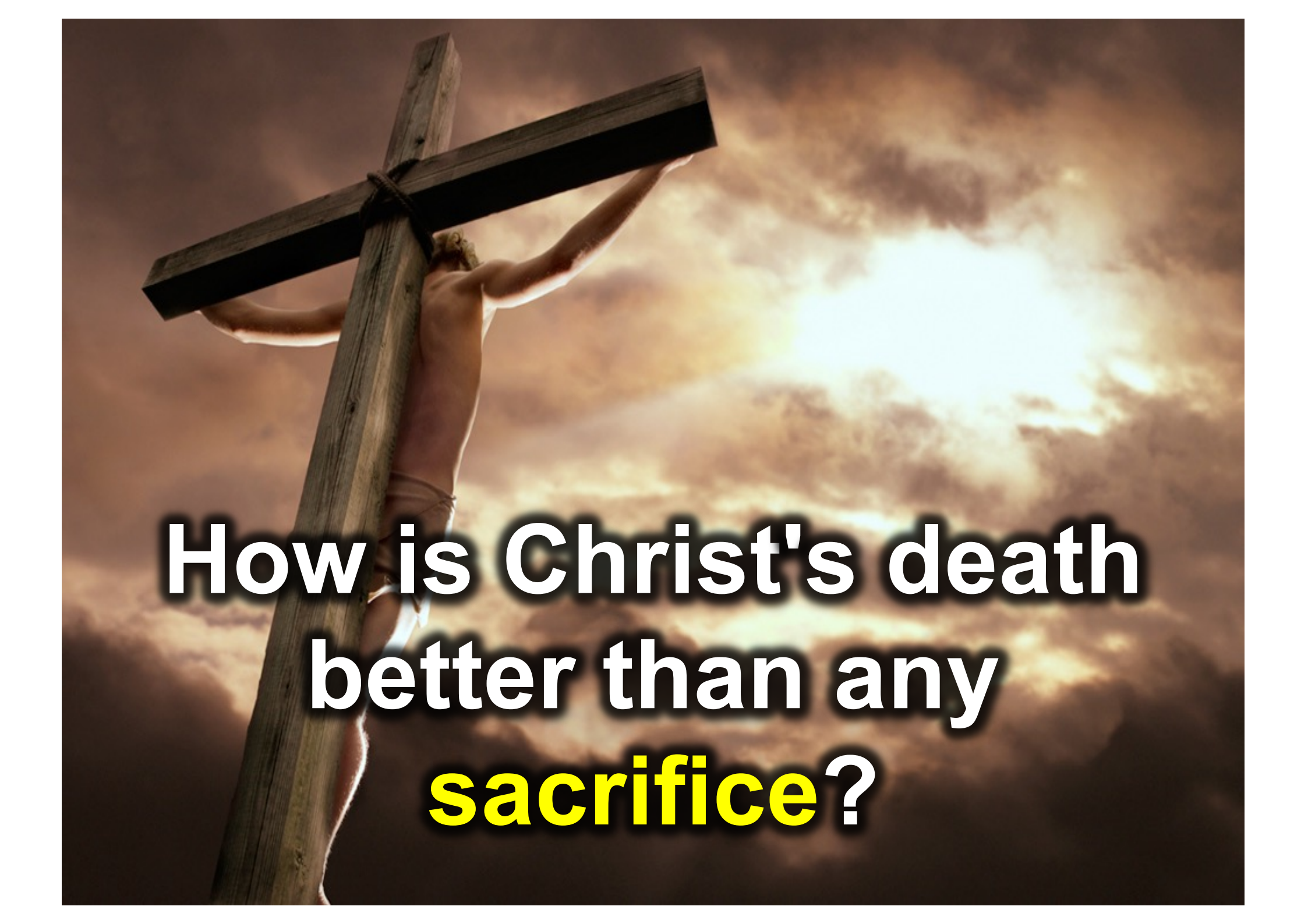
The Spirit Leaves & Returns



Palms to Palms

**What's so good about
Good Friday?**



A dramatic low-angle shot of the crucifixion of Jesus Christ. The wooden cross is the central focus, with Jesus' body visible on it. The background is a sky filled with clouds, illuminated by a bright, low sun, creating a golden, hazy atmosphere. The text is overlaid on the lower half of the image.

**How is Christ's death
better than any
sacrifice?**

Passion Week

64

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Thurs

Fri

prayed in agony, knowing what lay ahead for him.
Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37
Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull" where he was

Sat

In the tomb
Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

Sun

Early in the morning, women went to the tomb and found the stone closing the tomb's entrance rolled back. An angel told them Jesus was alive and gave them a message. Jesus appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

3. **The Triumphal Entry**

Sun

Mt 21:1—11; Mk 11:1—11; Lk 19:28—44; Jn 12:12—19
On the first day of the week Jesus rode into Jerusalem on

prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming King of Israel.

Arrival in Bethany

FRIDAY Jn 12:1
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

Sabbath — day of rest

THURSDAY
Not mentioned in the Gospels

Sabbath, the Lord spent the day in Bethany with his friends.

Sat

Mark 12

I. Instruction at the Treasury

§ 149

Mark 12:41-44; Luke 21:1-4

**Christ shames the hypocrisy of the Pharisees
by the sacrificial giving of a poor widow to
show her as the true disciple of the kingdom**

The Widow's Mites



Mark 12:41-44; Luke 21:1-4

The Widow's Mites



Mark 12:41-44; Luke 21:1-4

The Widow's Mites



Mark 12:41-44; Luke 21:1-4

The Widow's Mites



Mark 12:41-44; Luke 21:1-4

What is in your hand?



What's Most Important?



**The most important
thing is to
enjoy your life—
it's all that matters
—Audrey Hepburn—**





**Happiness is the most
important thing in the
world, without it, you live a
life of depression.**

—*Marilyn Monroe*—

AZ QUOTES

What's Most Important?



Mark 12:29-31 -- Jesus replied, “The most important commandment is this: ‘Listen, O Israel! The Lord our God is the one and only Lord. ³⁰ And you must **love the Lord your God with all your heart, all your soul, all your mind, and all your strength.’**

³¹ The second is equally important: ‘Love your neighbor** as yourself.’ No other commandment is greater than these.”**

Our Vision



Love the Nations

Love the Church

**Love
God**

Mark 13

Mark 14



Matthew 26:6-13

Mark 14:1-11

John 12:1-11

Broken & Spilled Out

Performed By Steve Green

JESUS IS ANOINTED

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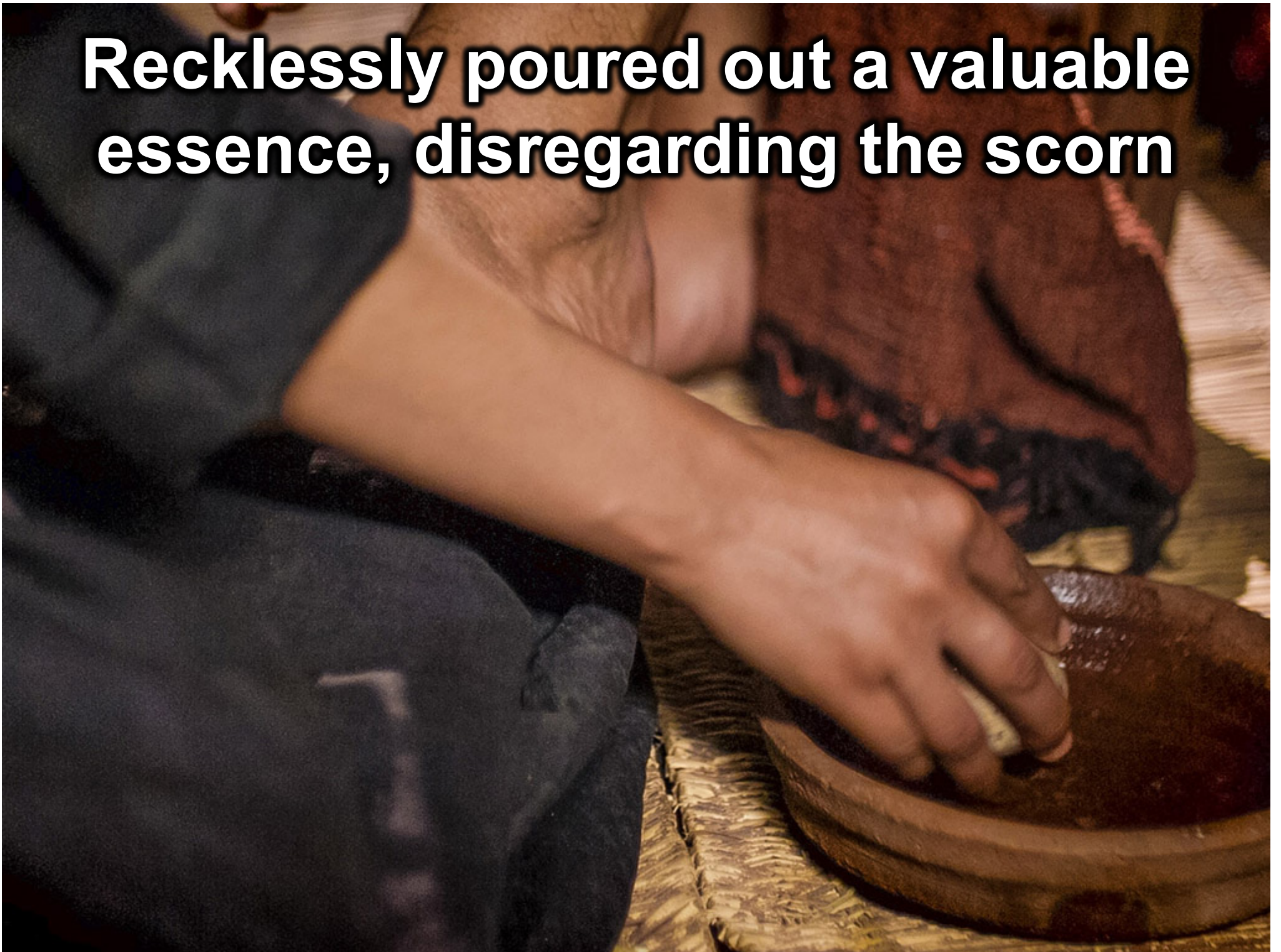




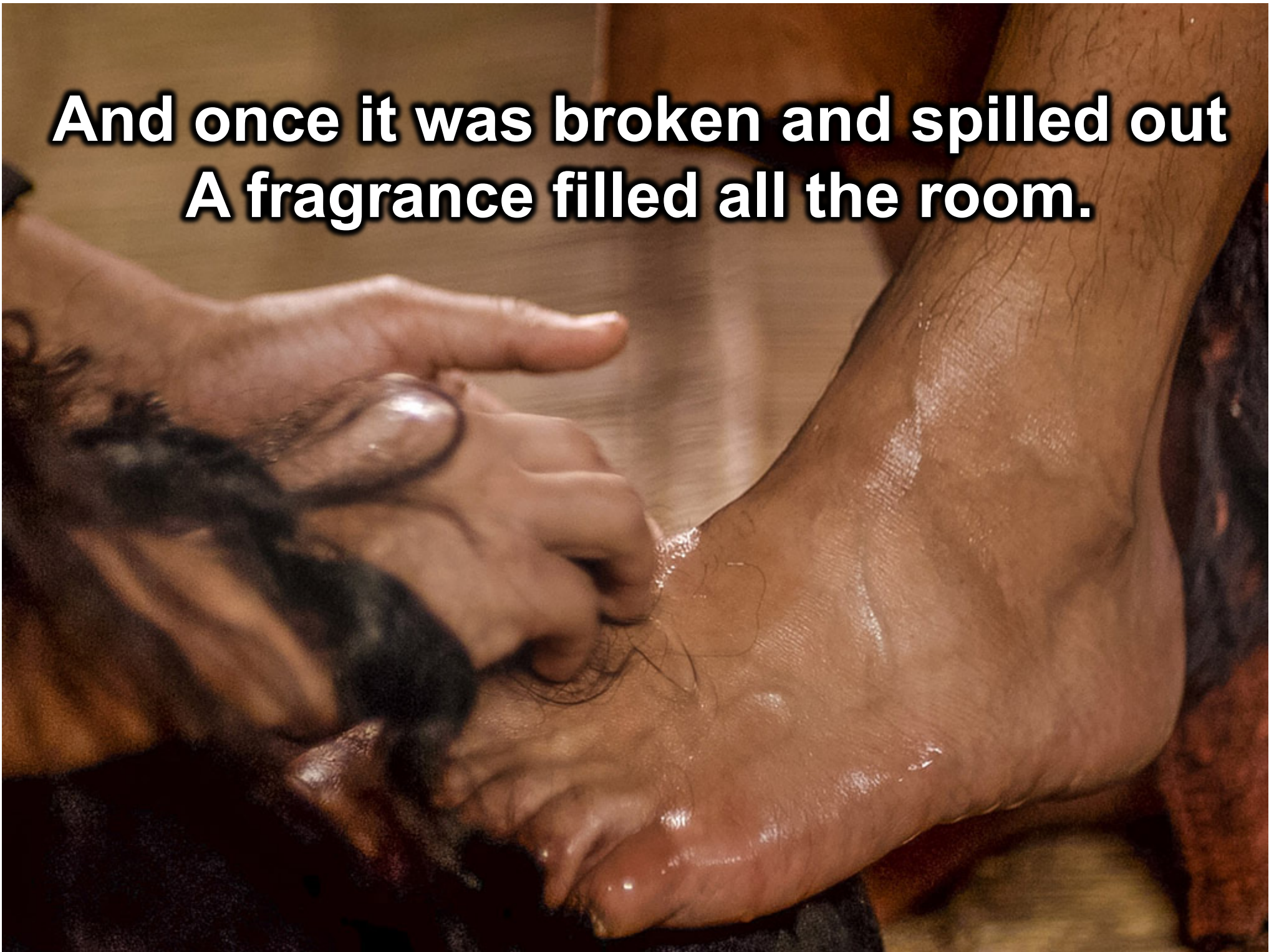
**One day a
plain
village
woman,
driven by
love for
her Lord**



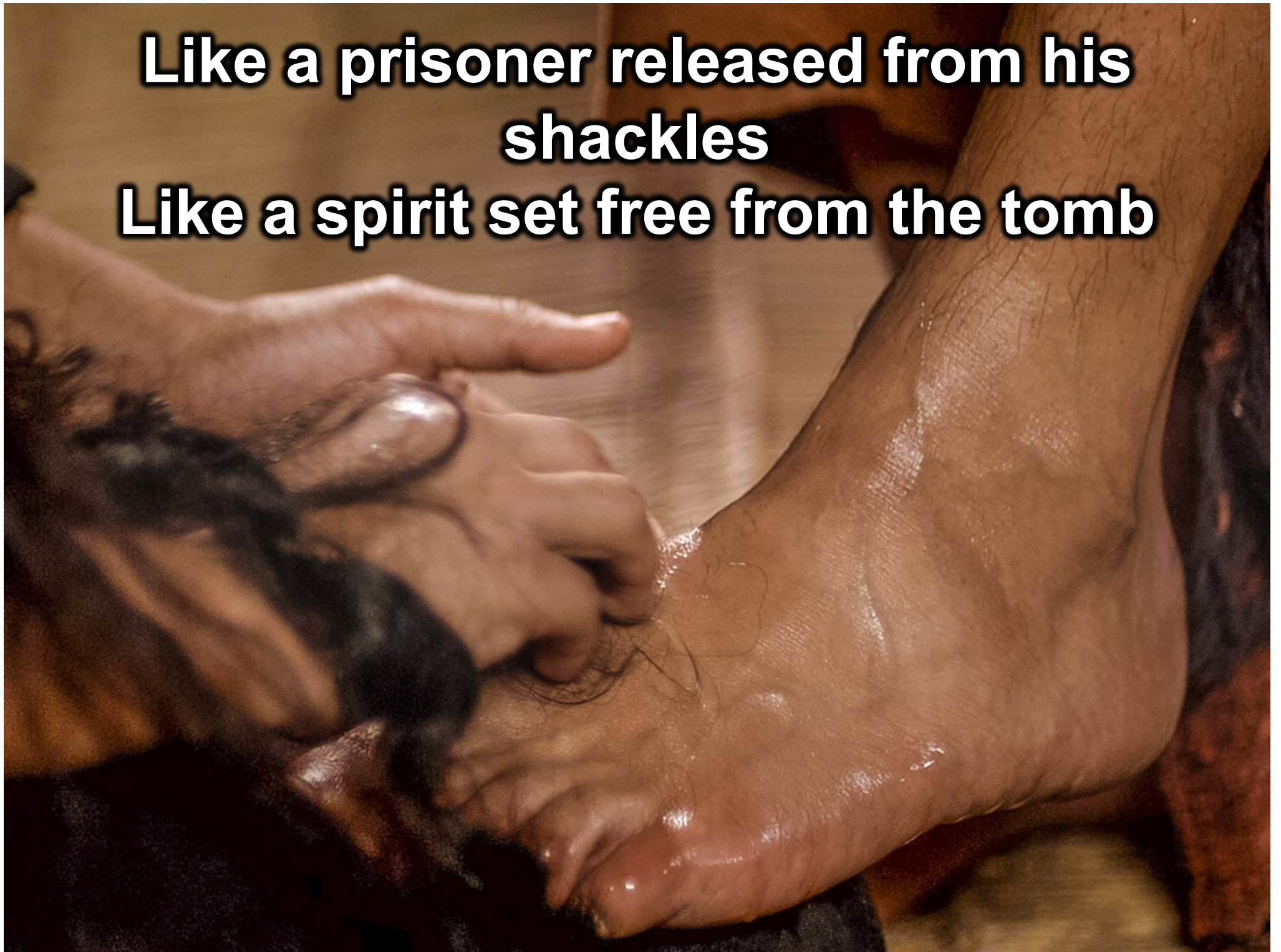
**Recklessly poured out a valuable
essence, disregarding the scorn**



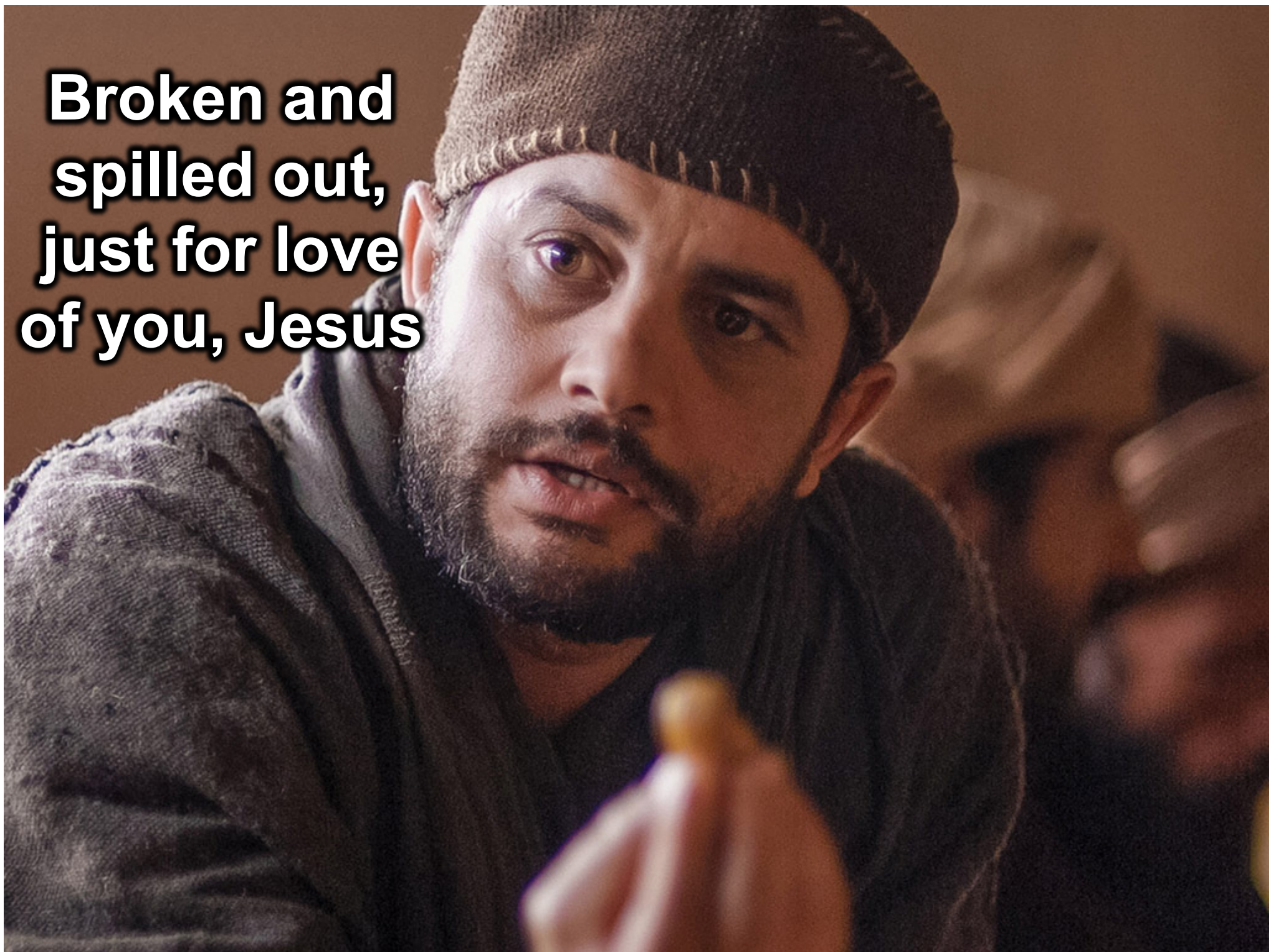
**And once it was broken and spilled out
A fragrance filled all the room.**



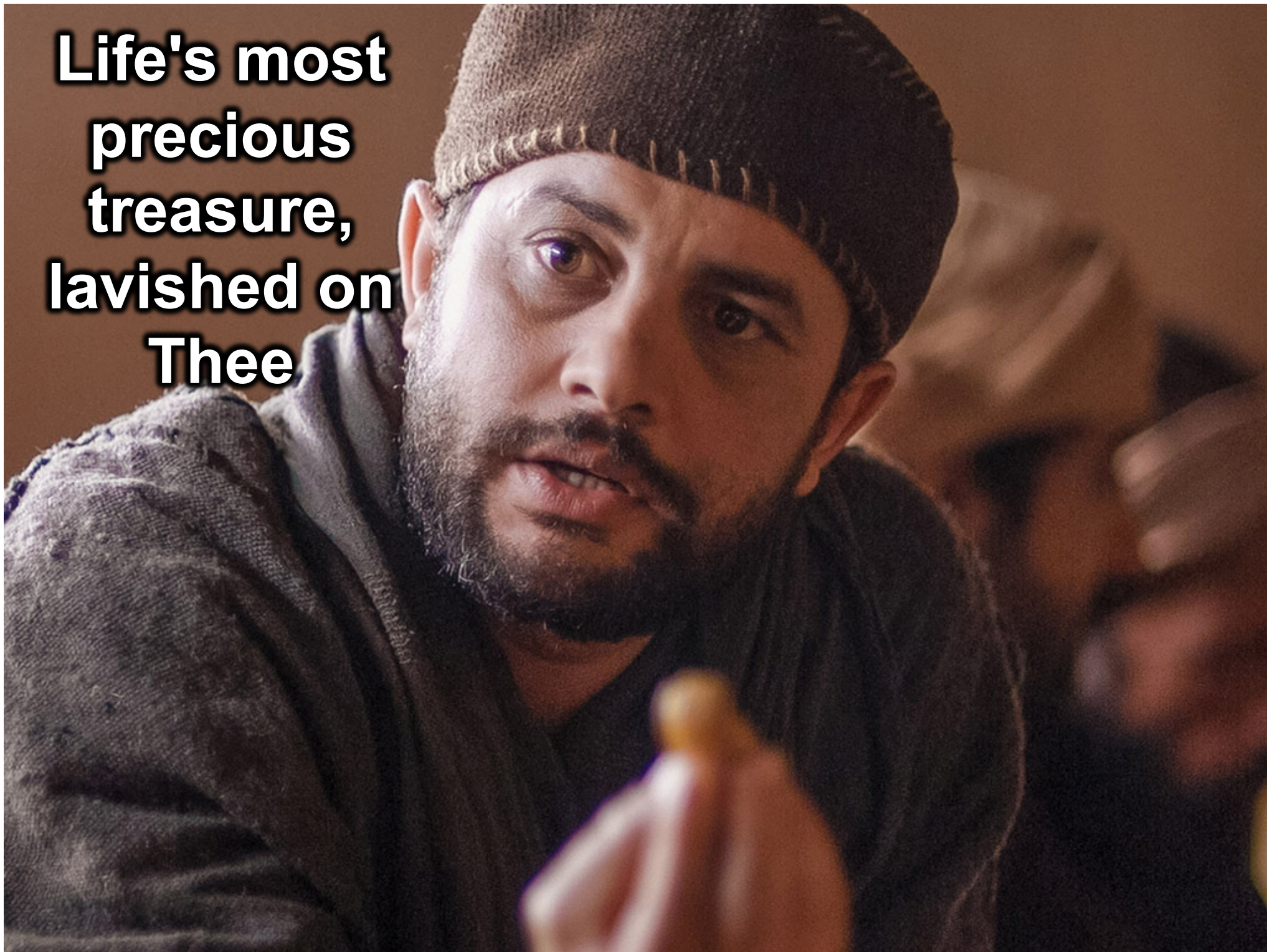
**Like a prisoner released from his
shackles
Like a spirit set free from the tomb**



**Broken and
spilled out,
just for love
of you, Jesus**



**Life's most
precious
treasure,
lavished on
Thee.**



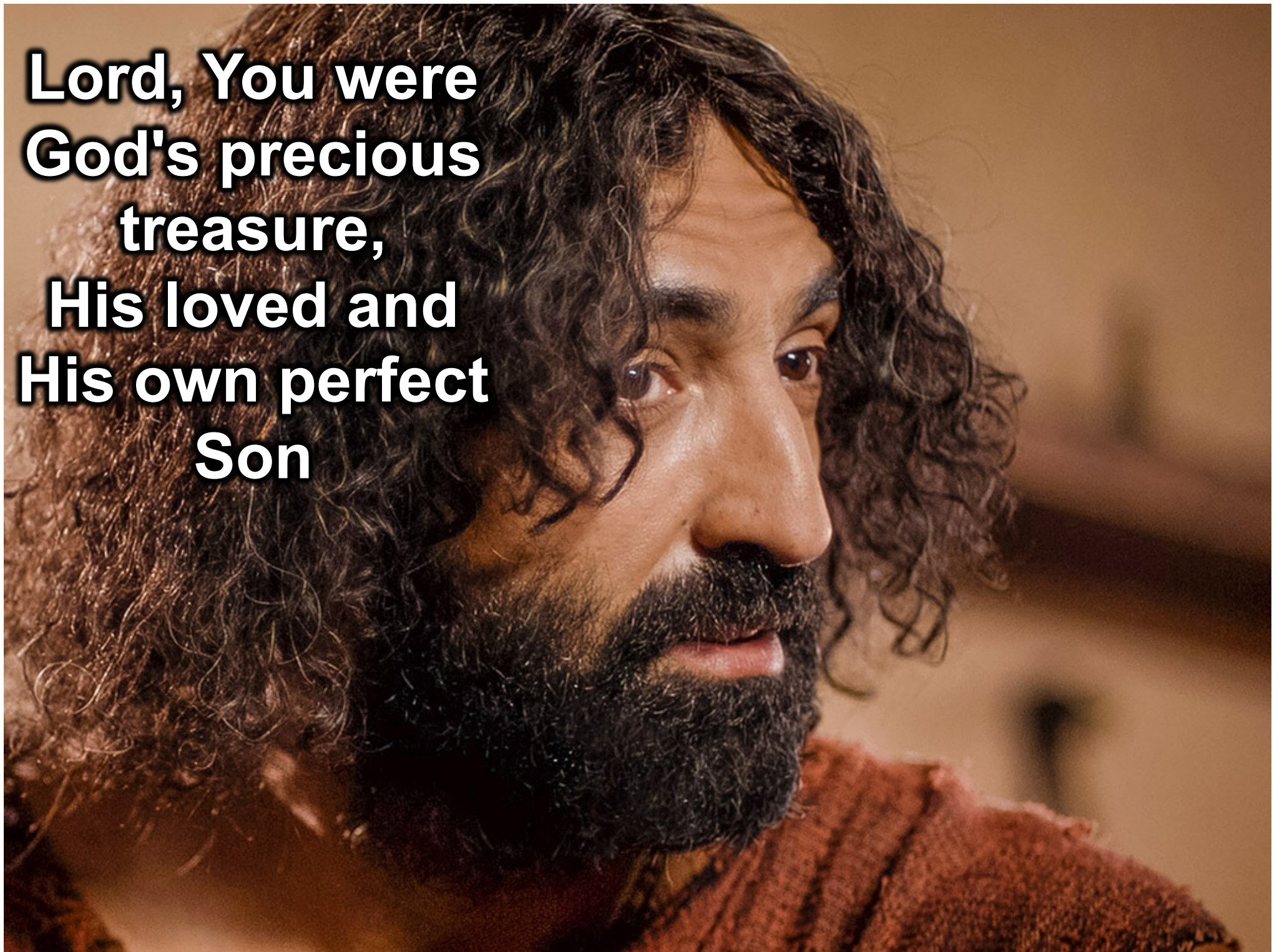
**Broken and
spilled out,
and poured at
Your feet**



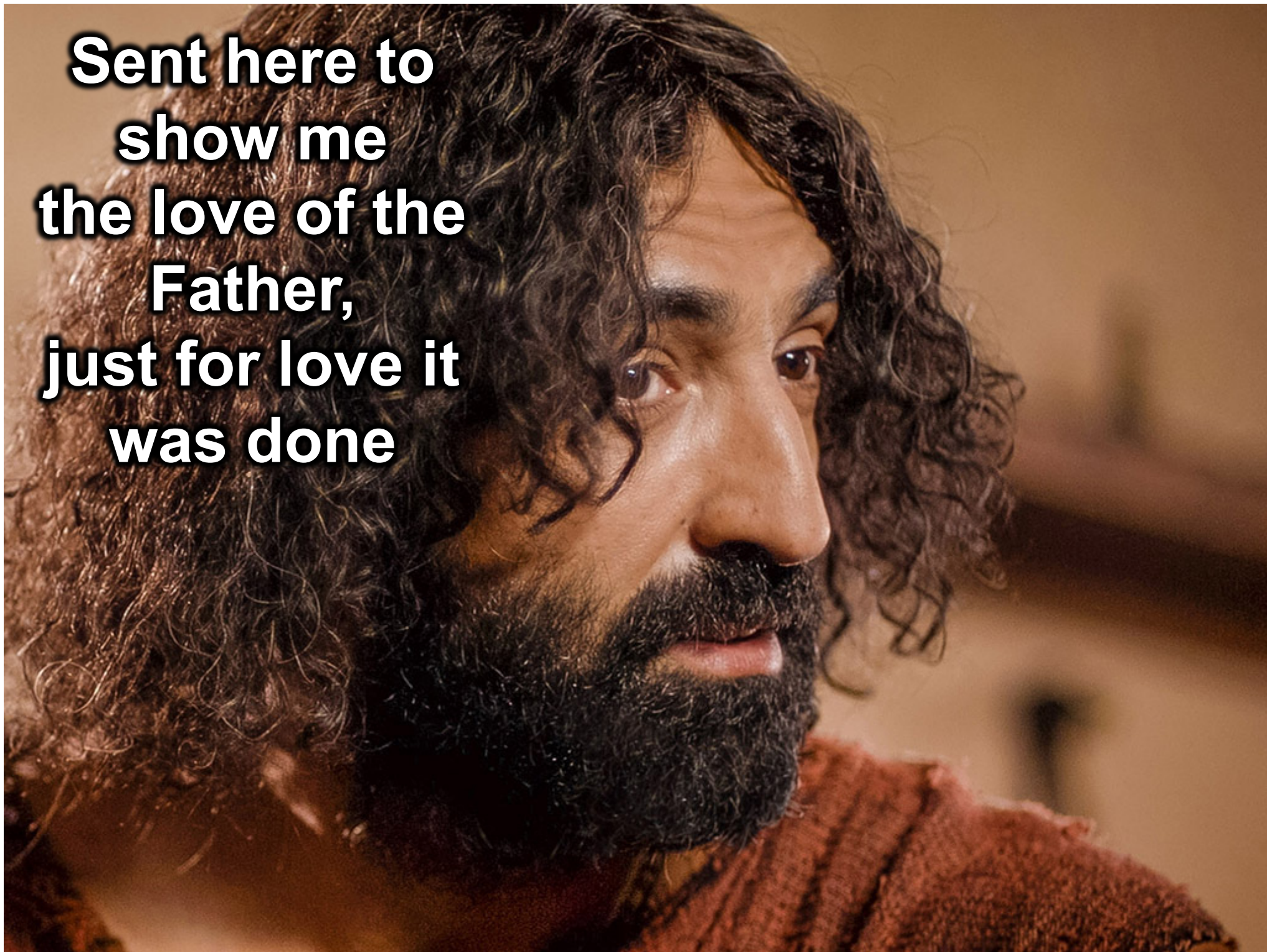
**In sweet
abandon
let me be spilled
out
and used up for
Thee**



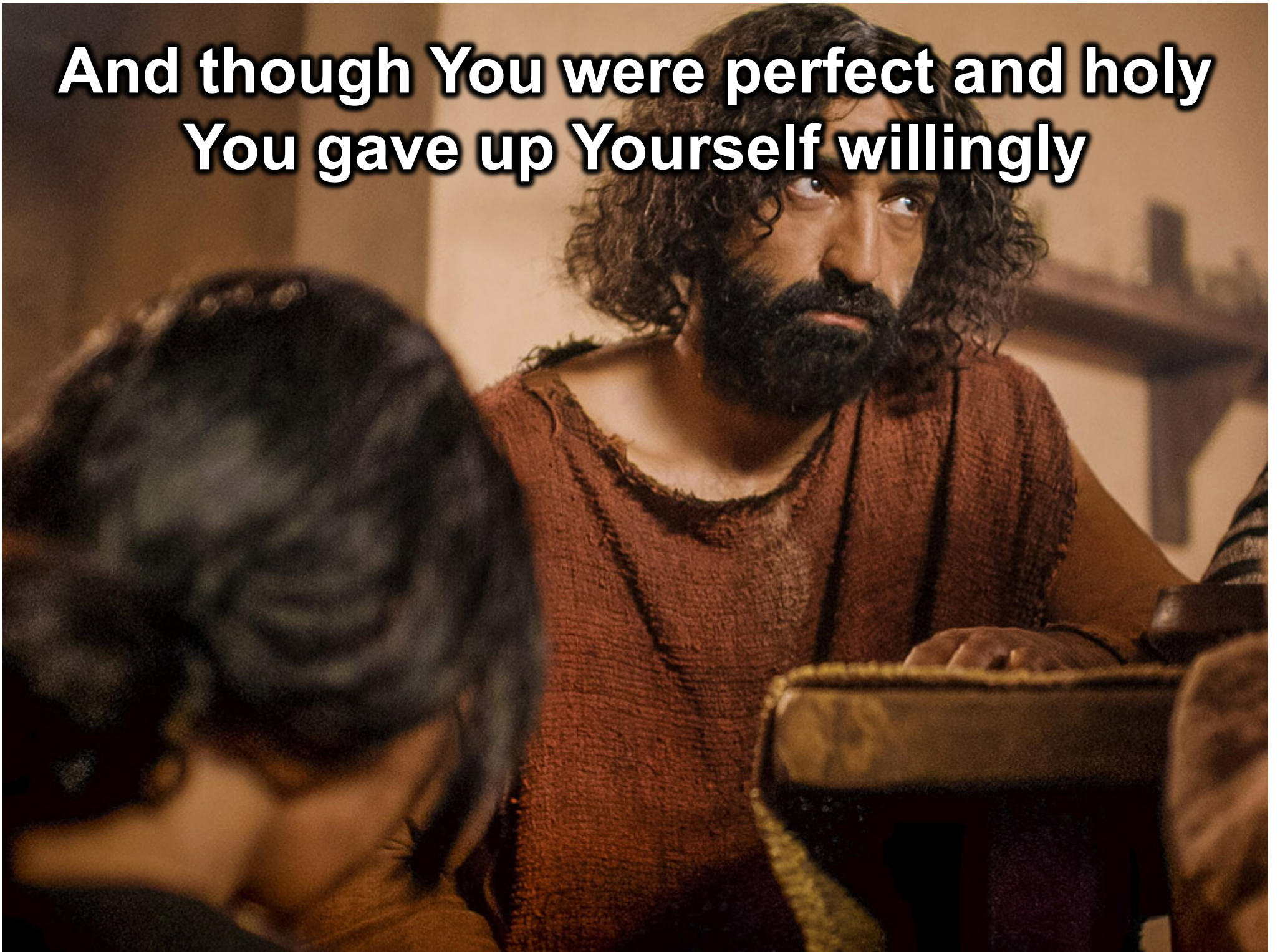
**Lord, You were
God's precious
treasure,
His loved and
His own perfect
Son**



**Sent here to
show me
the love of the
Father,
just for love it
was done**



**And though You were perfect and holy
You gave up Yourself willingly**



**You spared no expense for my pardon
You were used up and wasted for me**



**Broken and spilled out
Just for love of me, Jesus—**



**God's most precious treasure
lavished on me**



**Broken and spilled out
and poured at my feet.**



**In sweet abandon,
Lord, You were spilled out
and used up for me**



**In sweet abandon, let me be spilled out
and used up for Thee**

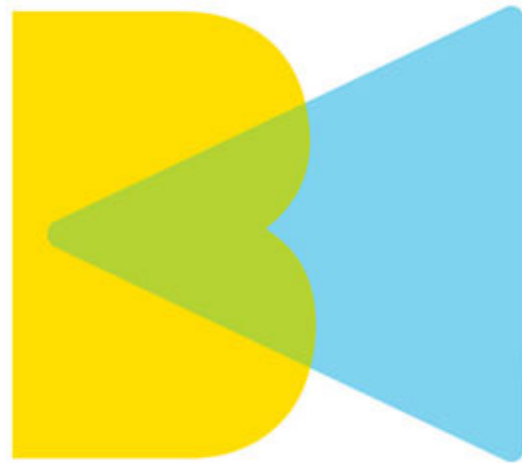


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The **WOMAN**
with the
ALABASTER JAR



Mary
Magdalen
and the
Holy
Grail

As featured in
The
Da Vinci
Code

MARGARET STARBIRD

Was Mary
Magdalene
the Woman with the
Alabaster Jar?

*No. In Luke she is not
named but in the other
gospels she is clearly
Mary of Bethany*

John 12 Events

64

Unbelief Summary 12:37-50

Predicts Death 12:21-36

Triumphal Entry 12:12-20

Anointing at Bethany 12:1-11

6. Day of rest WEDNESDAY

Not mentioned in the Gospels

The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

5. Day of controversy and parables

TUESDAY Mt 21:23—24:51;
Mk 11:27—13:37; Lk 20:1—21:36

IN JERUSALEM

Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES
OVERLOOKING JERUSALEM
(Tuesday afternoon,
exact location unknown)

He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

The Roman road climbed steeply to the crest of the Mount of Olives, affording a spectacular view of the Desert of Judea to the east and Jerusalem across the Kidron valley to the west.

1. Arrival in Bethany

FRIDAY Jn 12:1

Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath — day of rest SATURDAY

Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in

7. Passover Last Supper THURSDAY

Mt 26:17—30; Mk 14:12—26;
Lk 22:7—23; Jn 13:1—30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted the "Lord's Supper." After singing a hymn they went to the Garden of Gethsemane, where Jesus prayed in agony, knowing what lay ahead for him.

8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb

Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

10. Resurrection—SUNDAY Mt 28:1—13; Mk 16:1—20; Lk 24:1—49; Jn 20:1—31

Early in the morning, women went to the tomb and found that the stone closing the tomb's entrance had been rolled back. An angel told them Jesus was alive and gave them a message. Jesus

appeared to Mary Magdalene in the garden, to Peter, to two disciples on the road to Emmaus, and later that day to all the disciples but Thomas. His resurrection was established as a fact.

Luke 7:36-50
Jesus and the Sinful Woman



Anointings of Jesus

Common to all four gospel accounts:

- 1. Unannounced visit by woman**
- 2. Anointed Jesus' head and/or feet**
- 3. Wiped his feet with her hair**
- 4. Complaint of waste by disciples/Judas**
- 5. Disciples rebuked by Jesus**
- 6. In a home**
- 7. Alabaster jar (except in John)**
- 8. Home owned by man called Simon**





The Two Anointings of Jesus



Luke 7:36–50

Early in Ministry

Weeping

**For worship, woman's
sins forgiven (Luke 7:48)**

**By unnamed harlot at
home of Simon the
Pharisee (Luke 7:40) in
an unknown town**

Matt. 26:6–13

Mark 14:3–9

John 12:1–11

During Passion Week

No weeping noted

**For burial, woman needed
no forgiveness**

**By Lazarus' sister Mary at home
of Simon the Leper
(Matt. 26:6; Mark 14:3) in
Lazarus' hometown of Bethany
(John 12:1)**

THE EASTER STORY

THE LAST SUPPER

Matthew 26:17-35

Mark 14:12-31

Luke 22:7-38

John 13:18-38

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Matthew 26:36-56

Mark 14:32-52

Luke 22:39-53

John 18:1-12

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JESUS PRAYS IN GETHSEMANE

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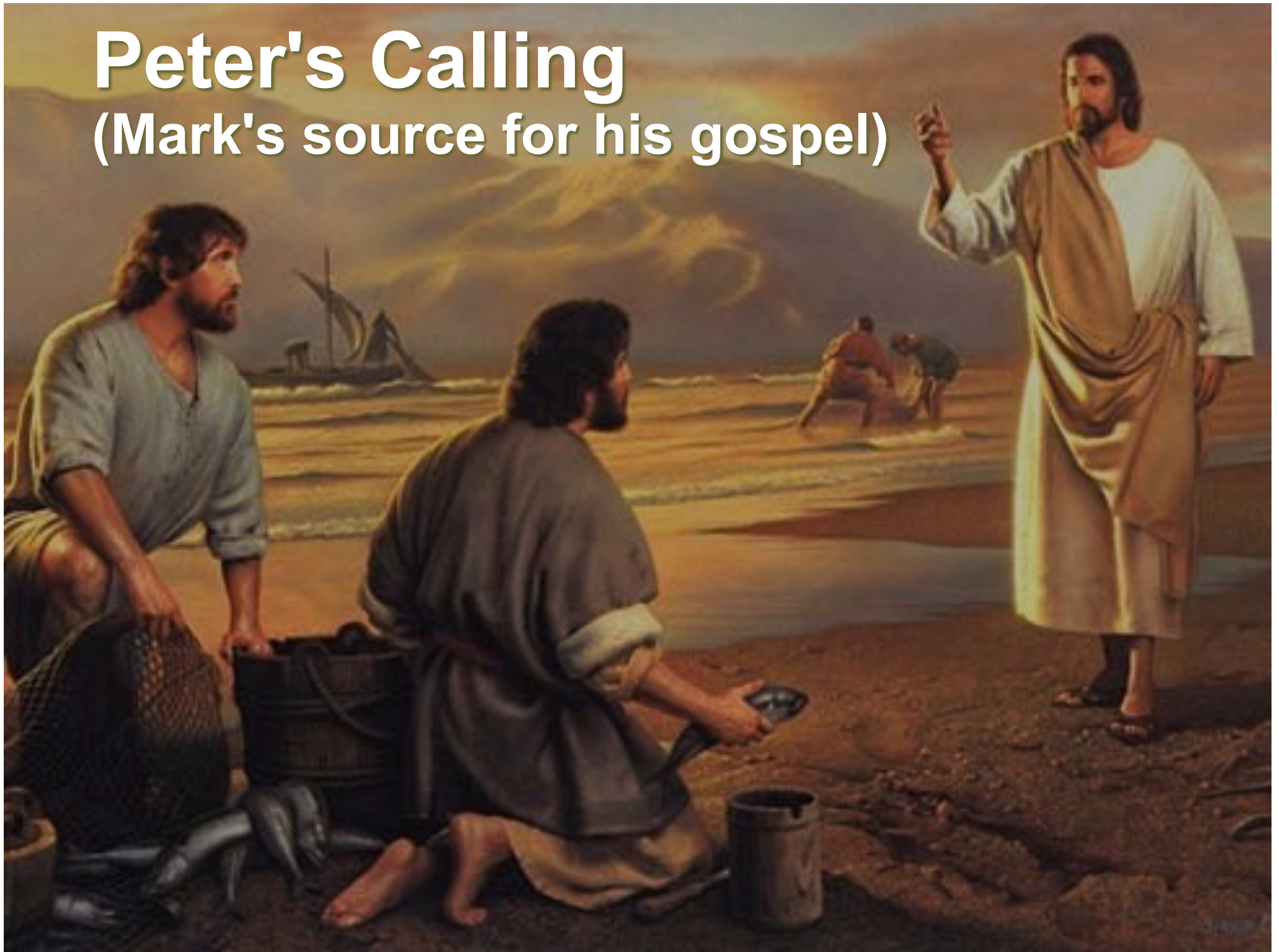
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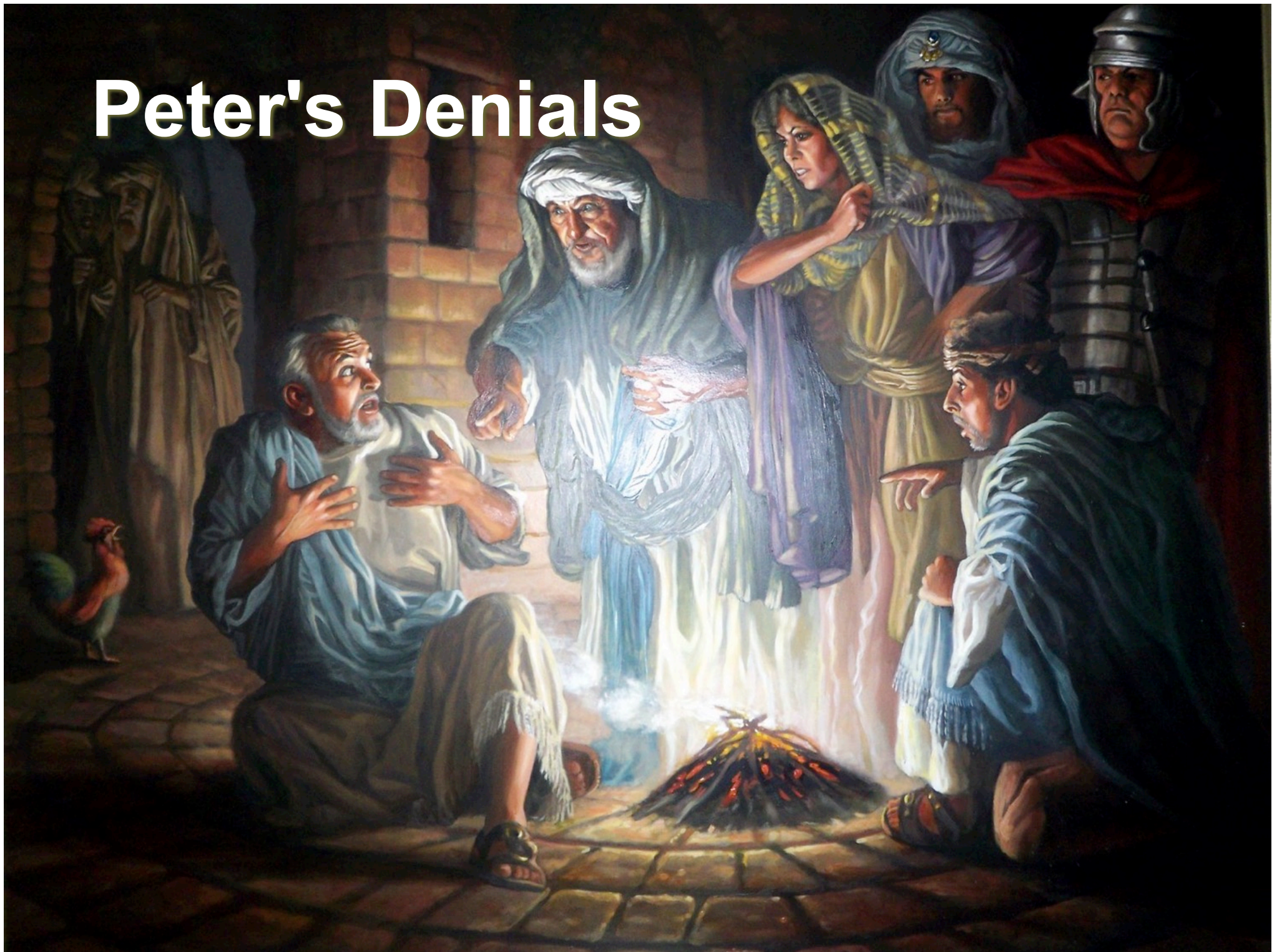
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Peter's Calling (Mark's source for his gospel)



Peter's Denials





Matthew 26:69-75

Mark 14:66-72

Luke 22:54-62

John 18:15-27

THE EASTER STORY

PETER DENIES JESUS

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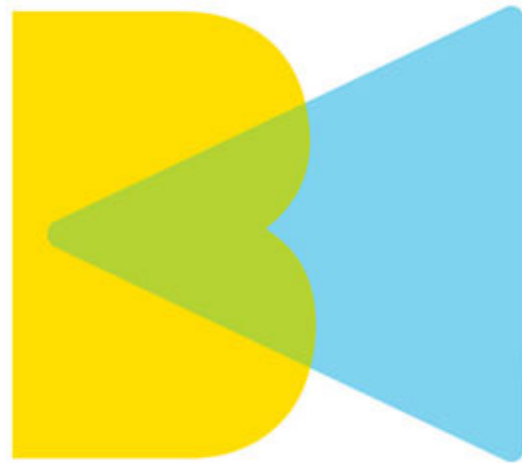


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Matthew 26:57-67

Mark 14:53-65

Luke 22:66-71

John 18:15-27

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JESUS BEFORE THE SANHEDRIN

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Mark 15



Matthew 27:27-37

Mark 15:16-25

Luke 23:26-34

John 19:16-27

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JESUS IS CRUCIFIED

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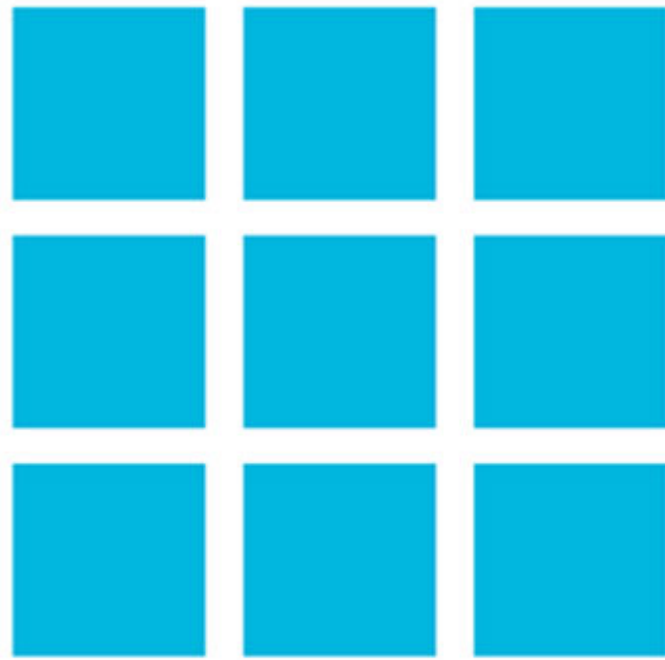
ישוע מלך ד' על נצרת תהודם

JESVS NAZARENVS REX

IVDAEORVM

ΙΗΣΟΥΣ ΝΑΖΩΡΑΤΟΣ Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ ΙΟΥΔΑΙΩΝ

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Matthew 27:38-66

Mark 15:25-47

Luke 23:35-56

John 19:28-42

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JESUS DIES ON THE CROSS

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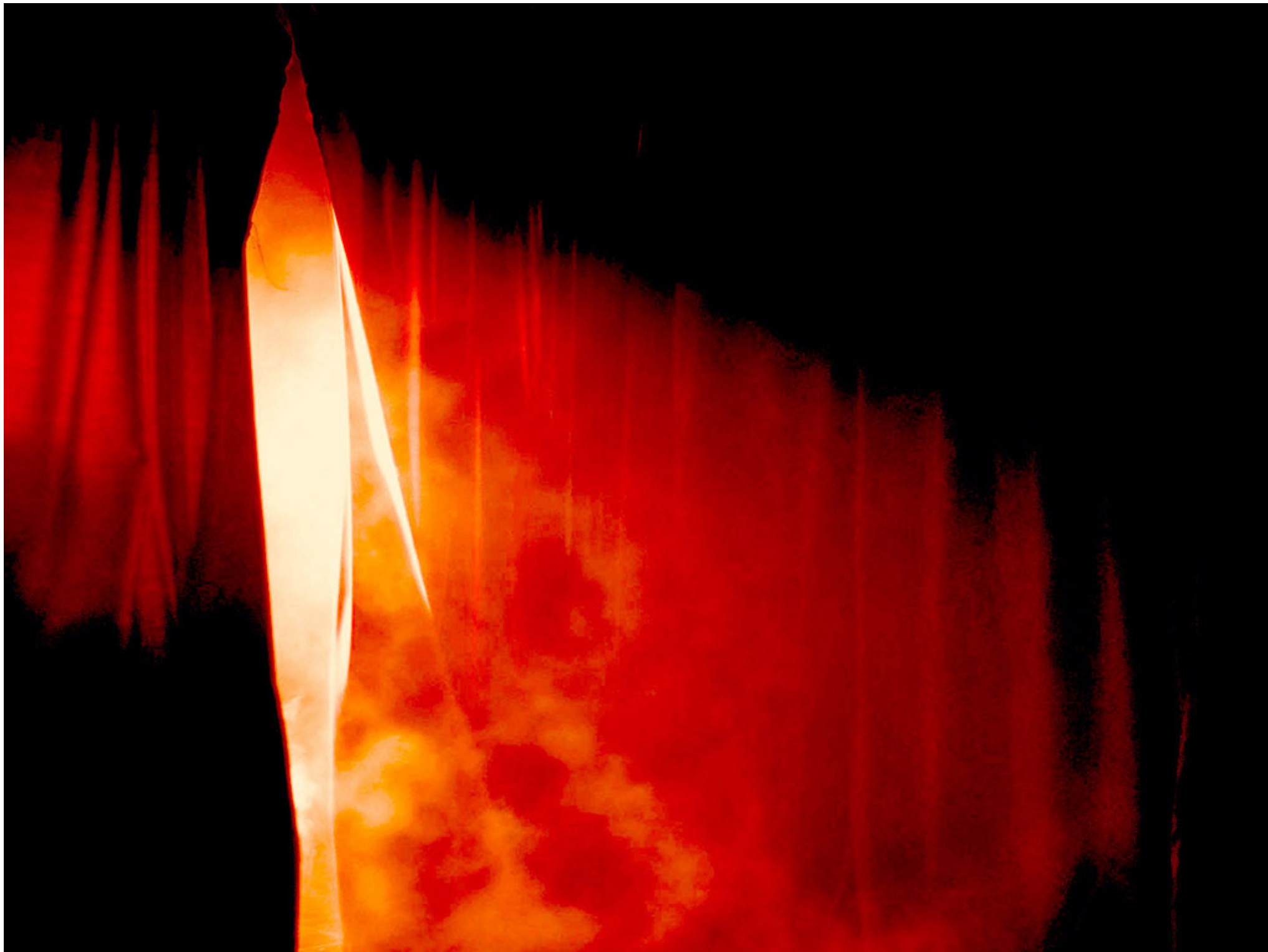






















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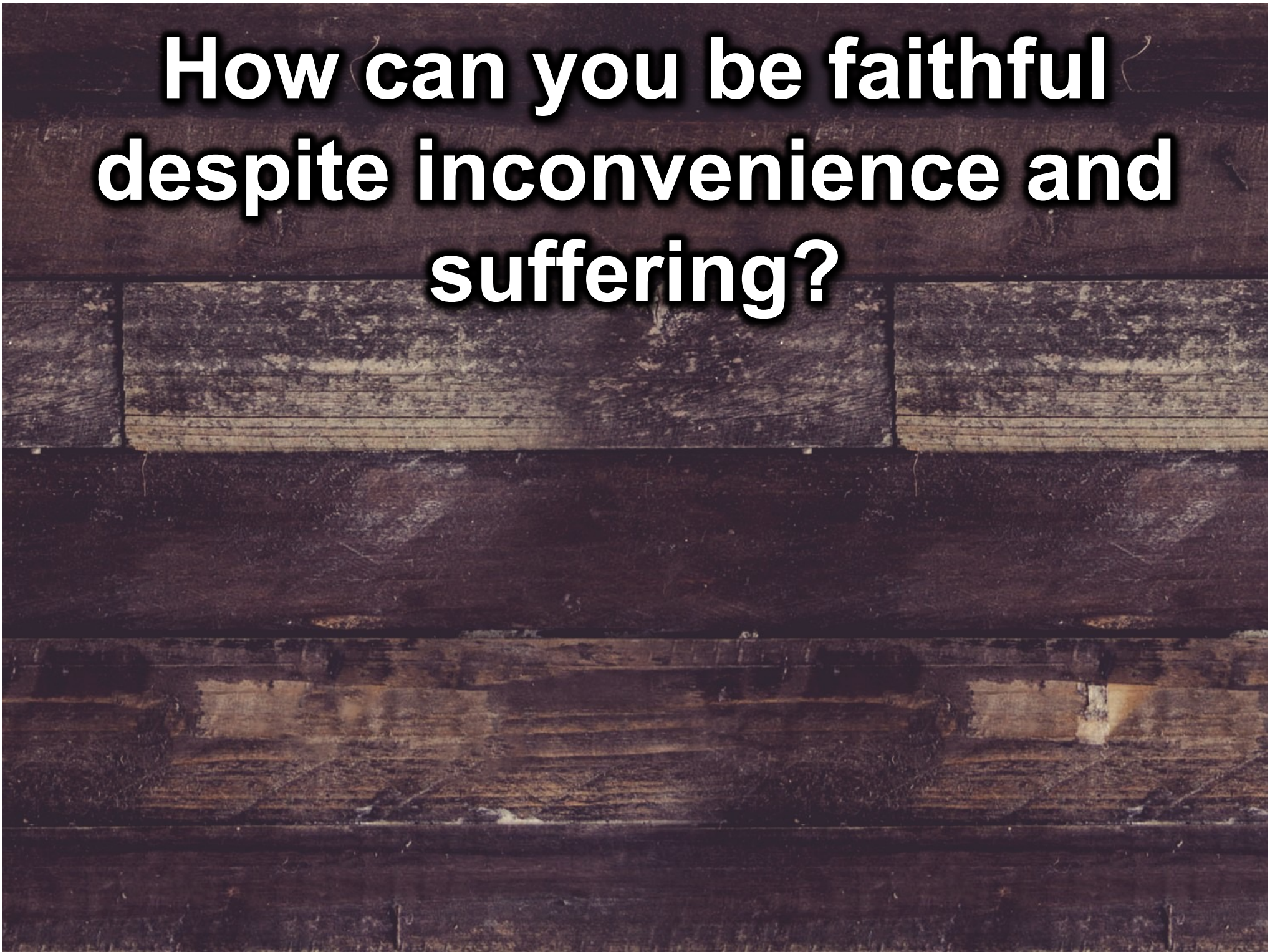
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**How can you be faithful
despite inconvenience and
suffering?**



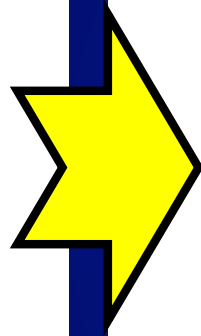
How can you be a true **disciple** of Jesus in a hostile world?



How to Be a Disciple in a Hostile World

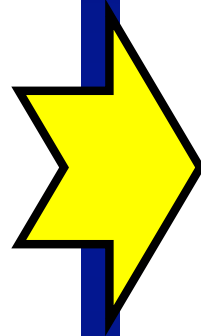
**Don't
cling to
your
Authority**

1:1-13



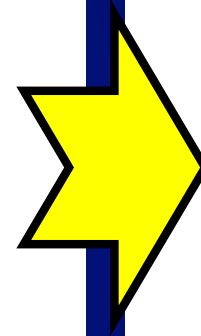
**Serve
like
Jesus**

1:14–10:52



**Suffer
like
Jesus**

11–15



**You
will
Rise**

16

Mark

Mark 16

Matthew 28:1-15

Mark 16:1-20

Luke 24:1-47

John 20:1-29



THE EASTER STORY

JESUS IS ALIVE

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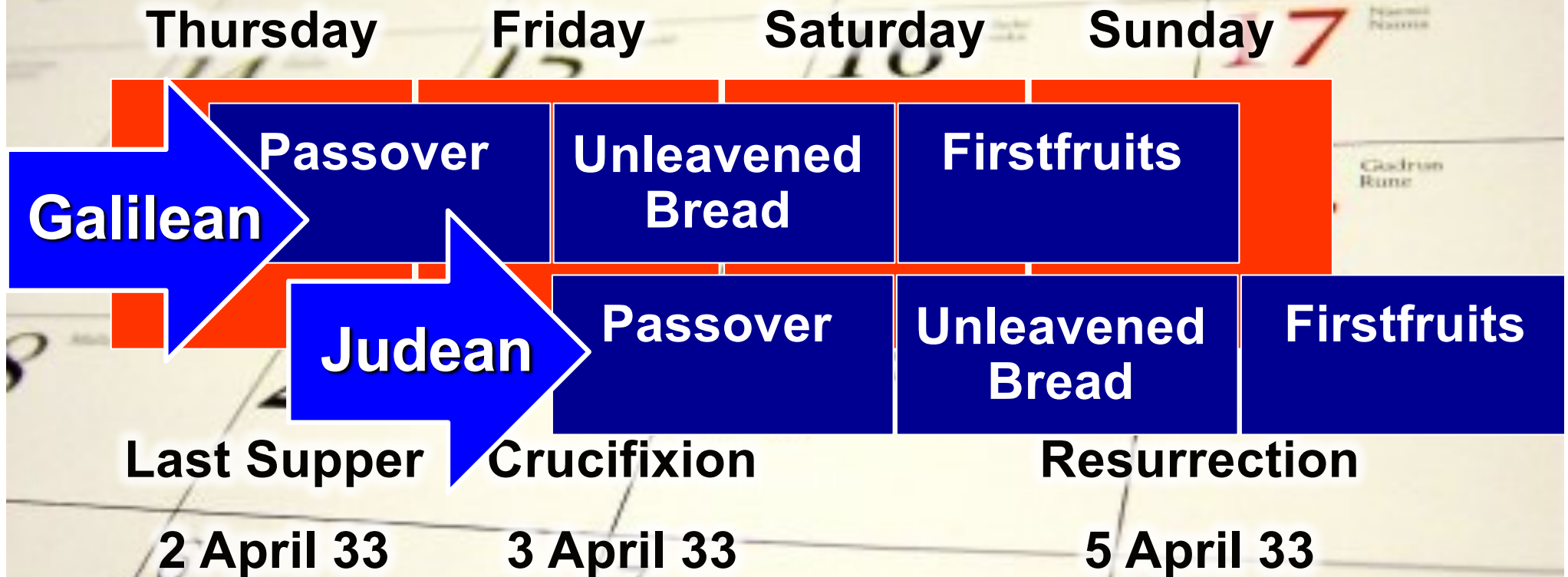
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Peter at Pentecost



A Prophetic Weekend



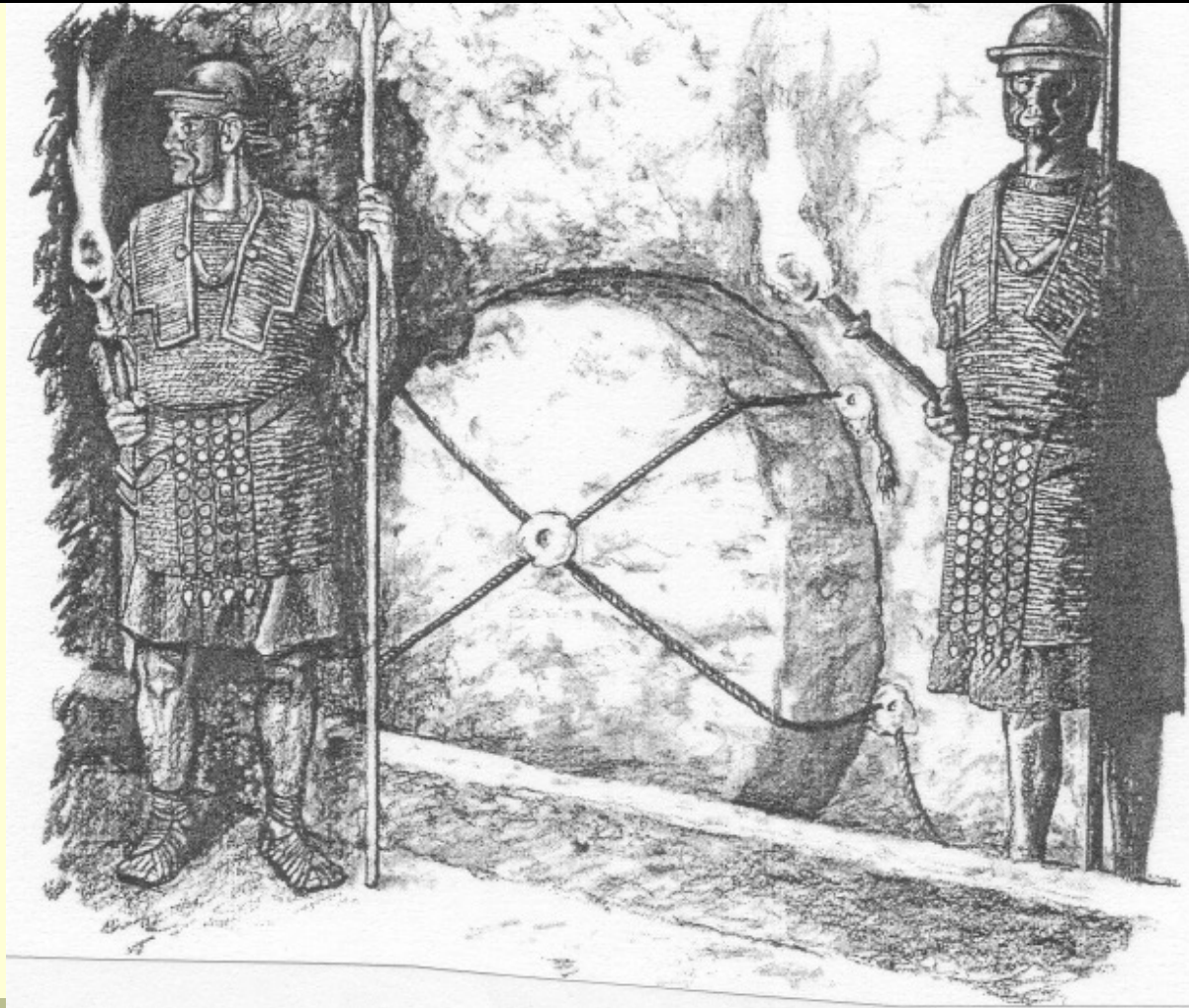
“But now Christ has been raised from the dead, the first fruits of those who are asleep” (1 Cor 15:20 NAU).

Christ is the only one ever resurrected, but as such, he is also the first among many who will join a resurrected body.

Mark 16:9-20

One of the most difficult textual problems in the NT

88
90-92



Western



Byzantine



90

3 Manuscript Text Types



Alexandrian

Western



Byzantine



90

All **Have** 16:9-20
Many Manuscripts
But 5th-7th century

All **Have** 16:9-20
Many Manuscripts
But 9th-15th century

What about Mark 16:9-20?

Some **Omit** 16:9-20
Only **5** Manuscripts
4th century include it
5th-9th century exclude it



Alexandrian

Live in light of your eternal future!

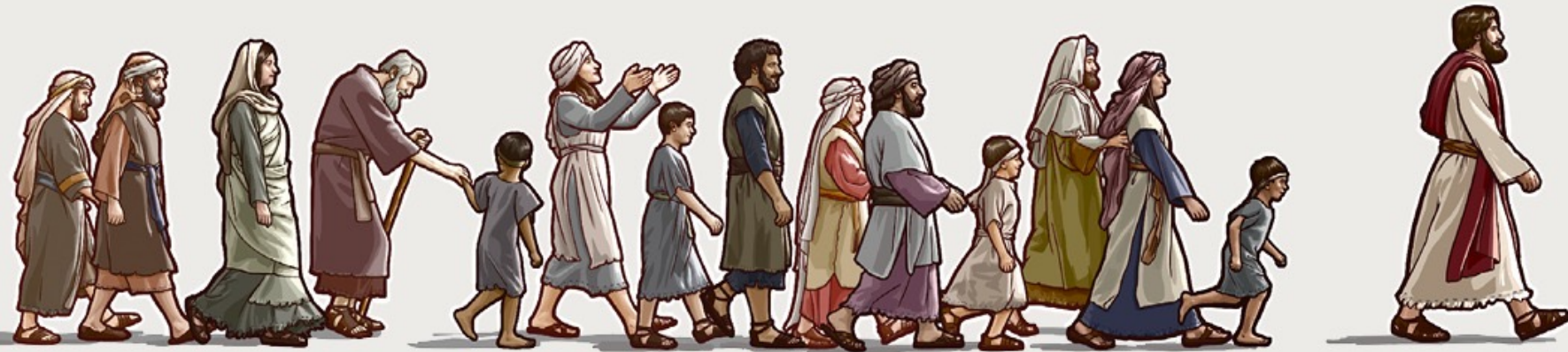


How can you be a true **disciple** of Jesus in a hostile world?



Main Idea

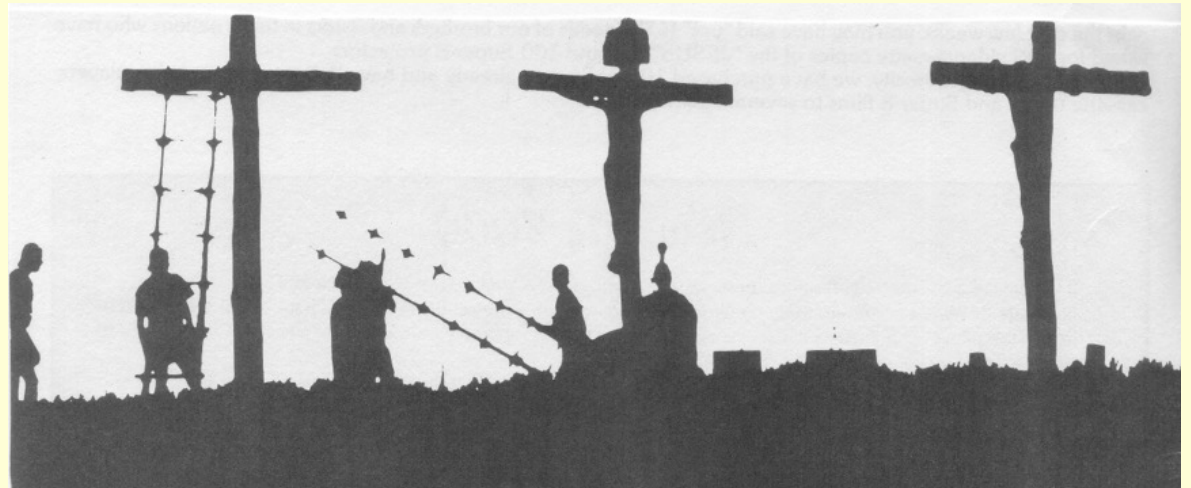
**Serve and suffer
like Jesus.**



Mark

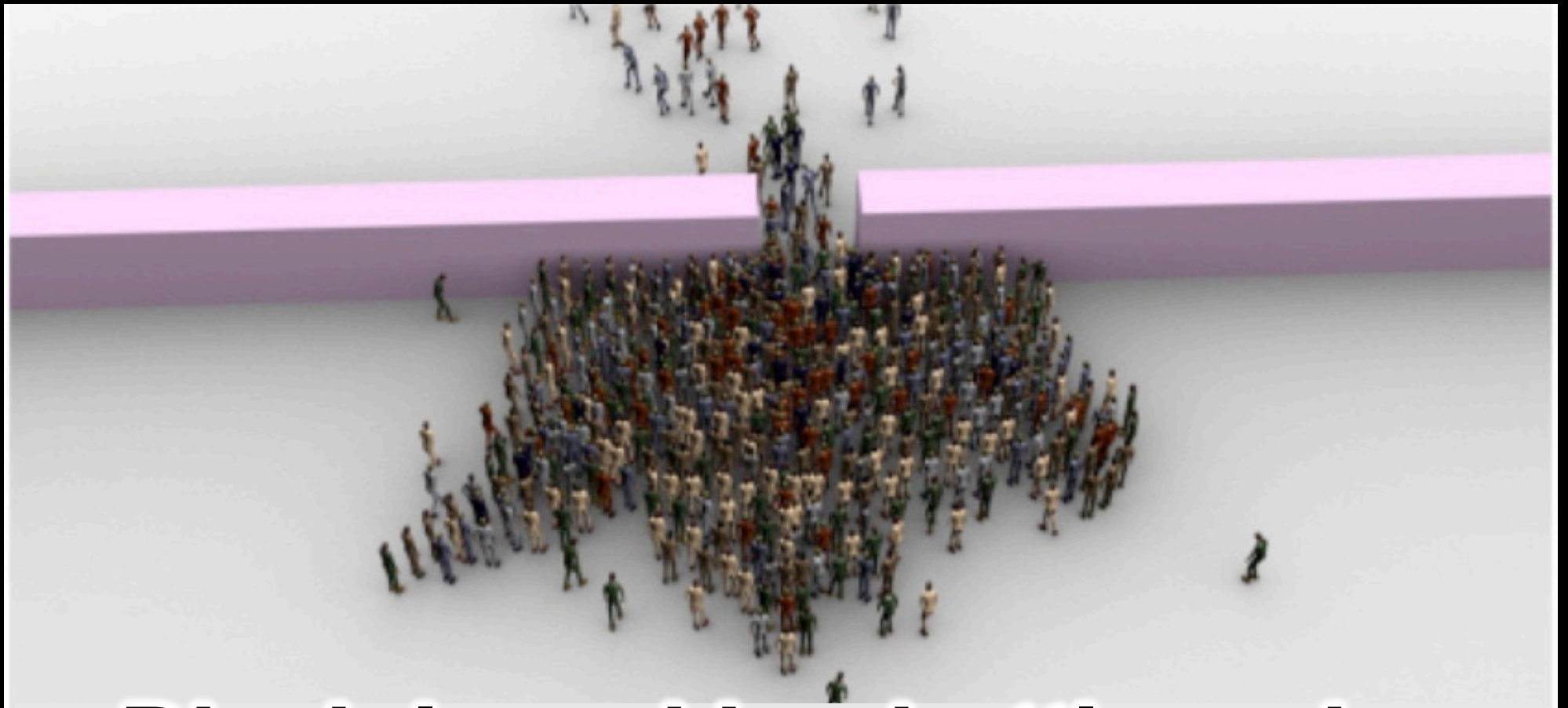
Application

Are you a disciple who willingly suffers after Jesus' example?



How can you be a disciple who suffers after Jesus' example?

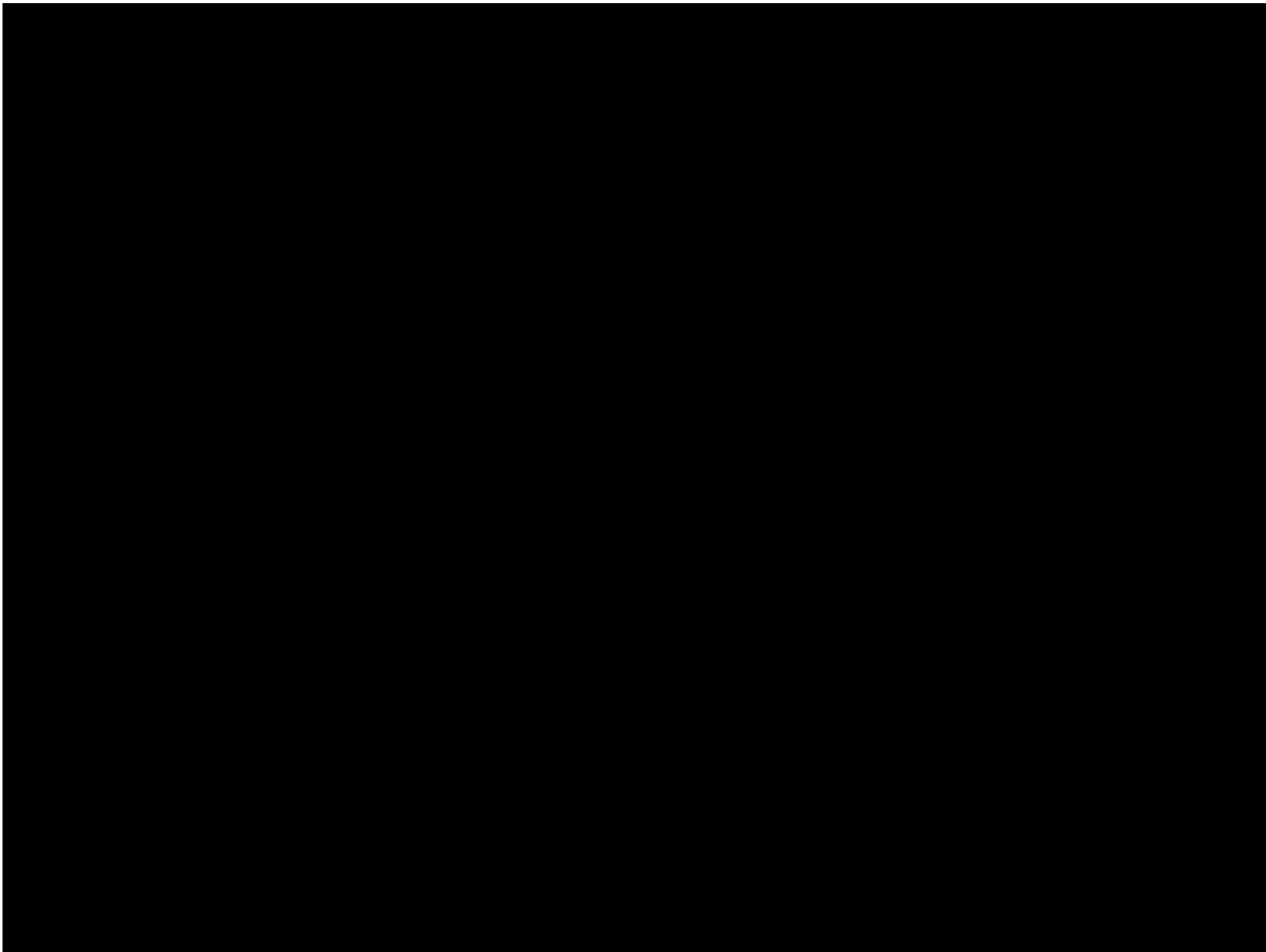




Disciple making bottlenecks

Disciple in community.





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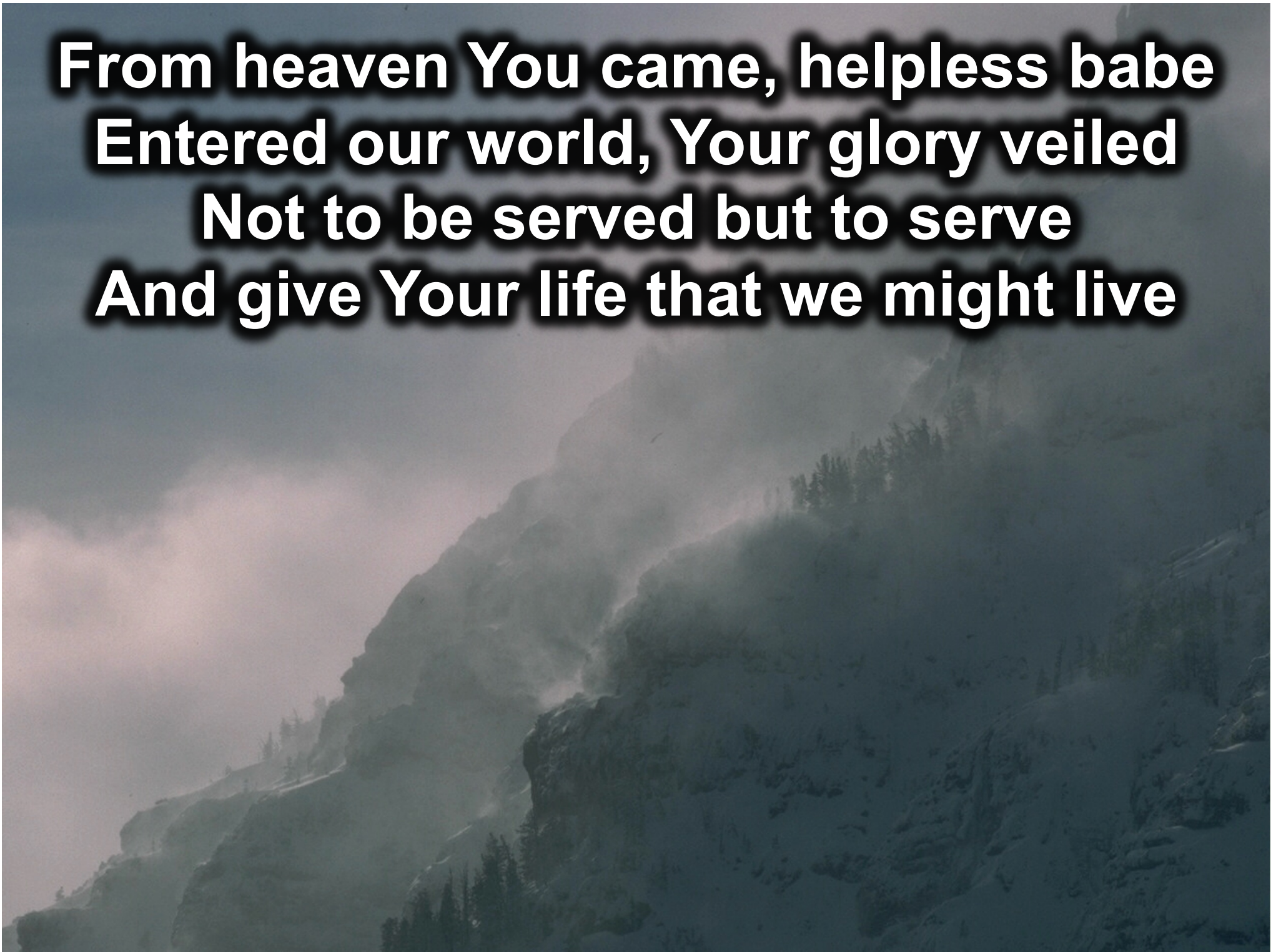
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The Servant King

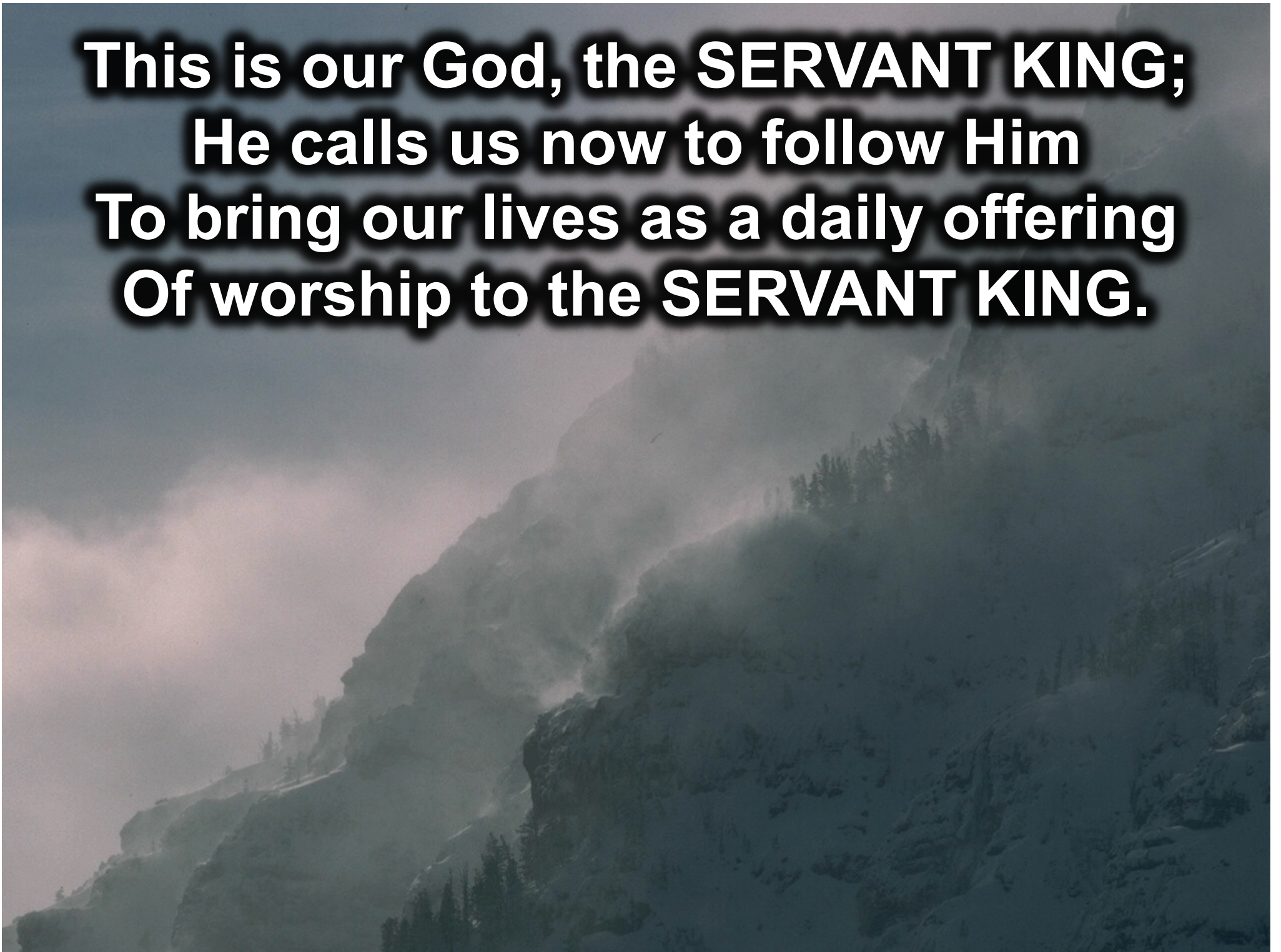


by Graham Kendrick

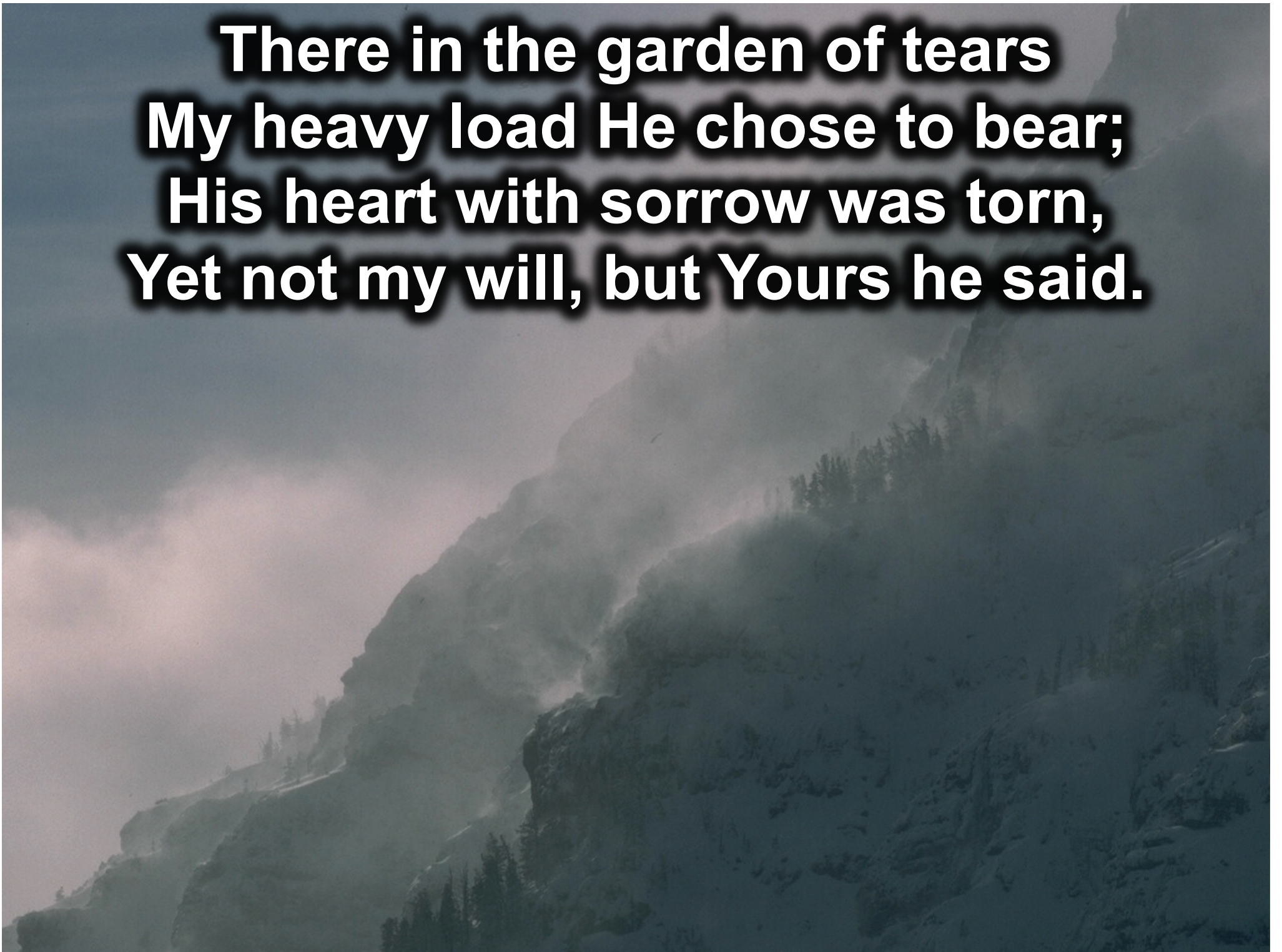
**From heaven You came, helpless babe
Entered our world, Your glory veiled
Not to be served but to serve
And give Your life that we might live**



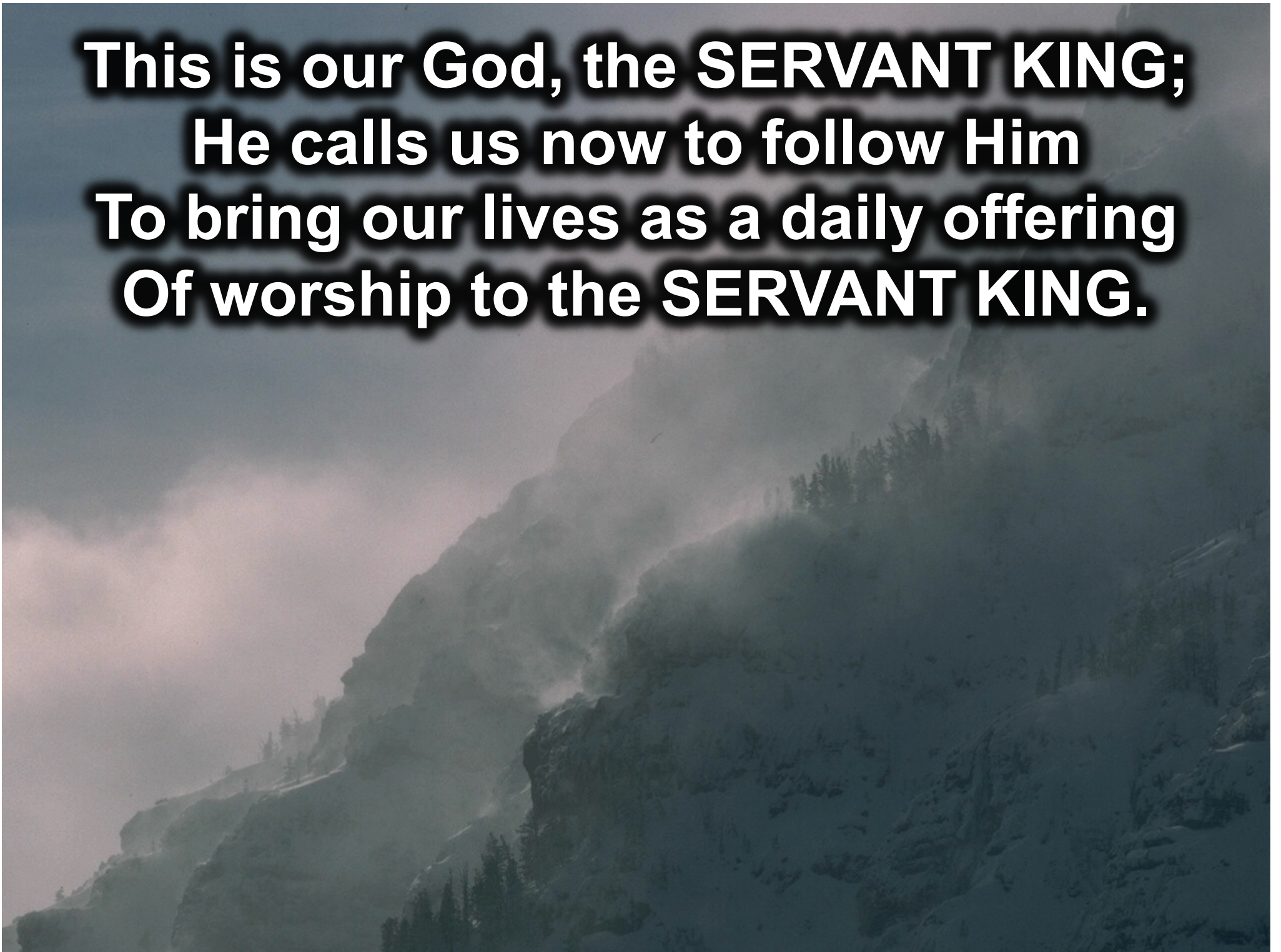
**This is our God, the SERVANT KING;
He calls us now to follow Him
To bring our lives as a daily offering
Of worship to the SERVANT KING.**



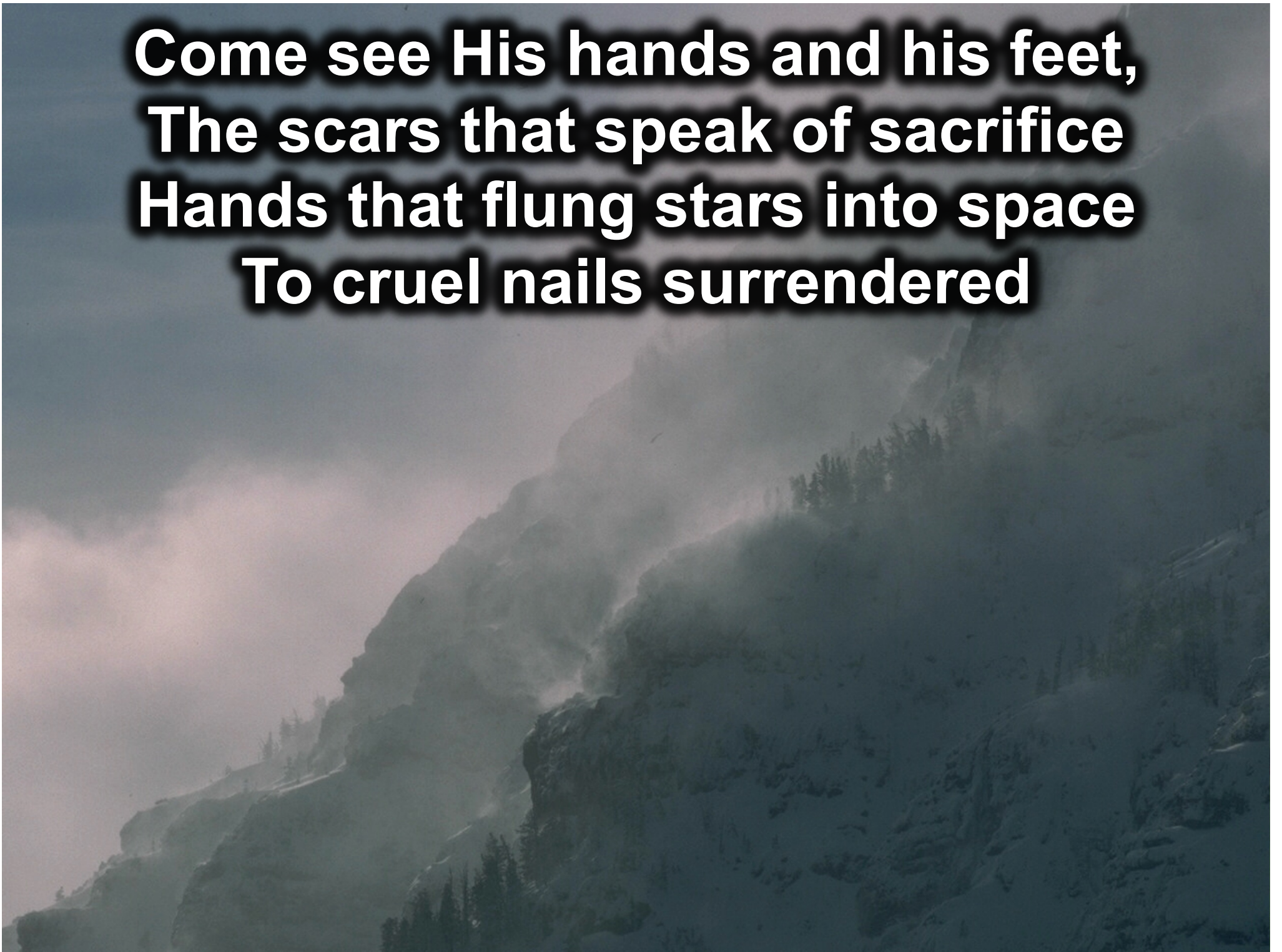
**There in the garden of tears
My heavy load He chose to bear;
His heart with sorrow was torn,
Yet not my will, but Yours he said.**



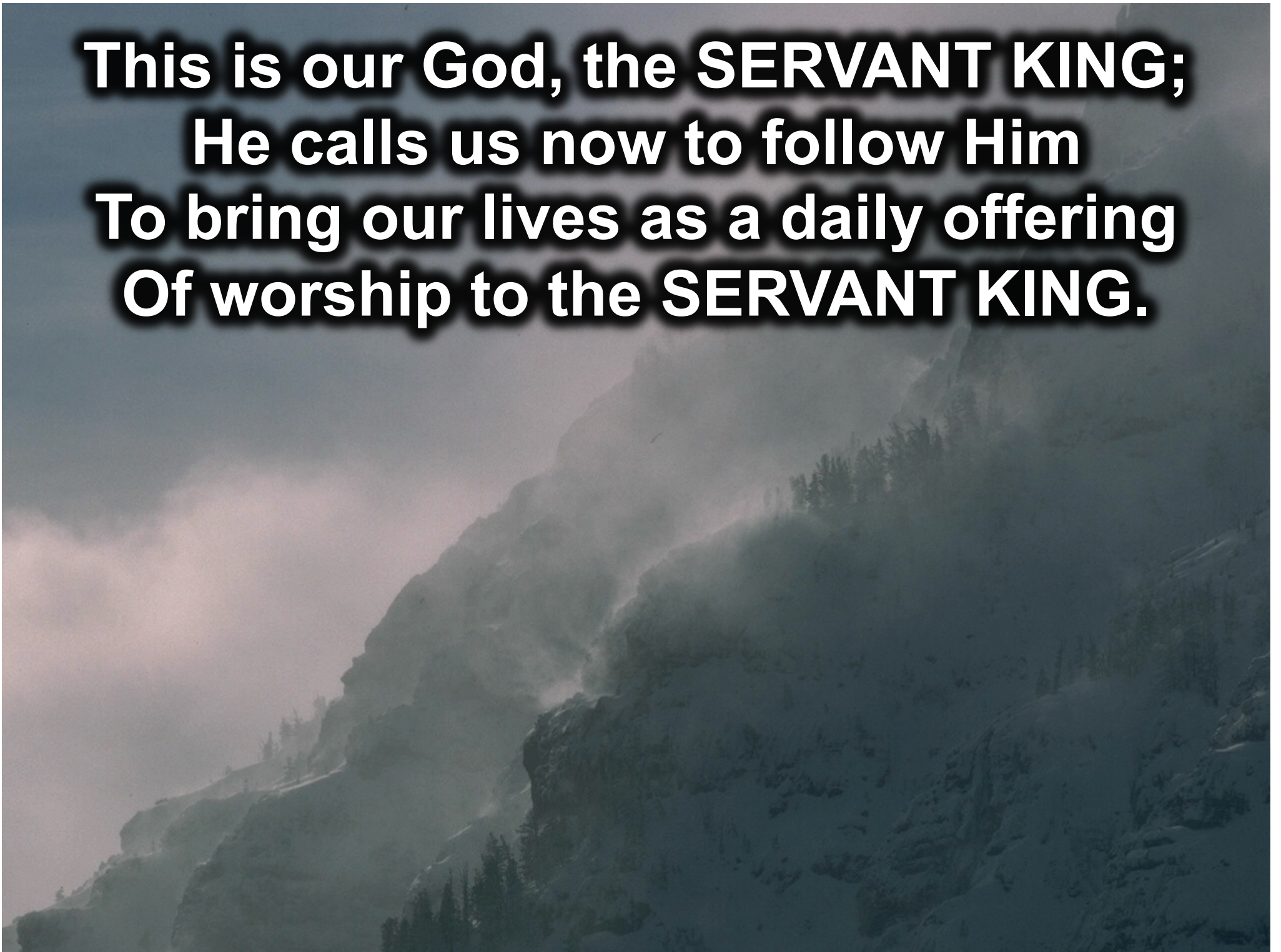
**This is our God, the SERVANT KING;
He calls us now to follow Him
To bring our lives as a daily offering
Of worship to the SERVANT KING.**



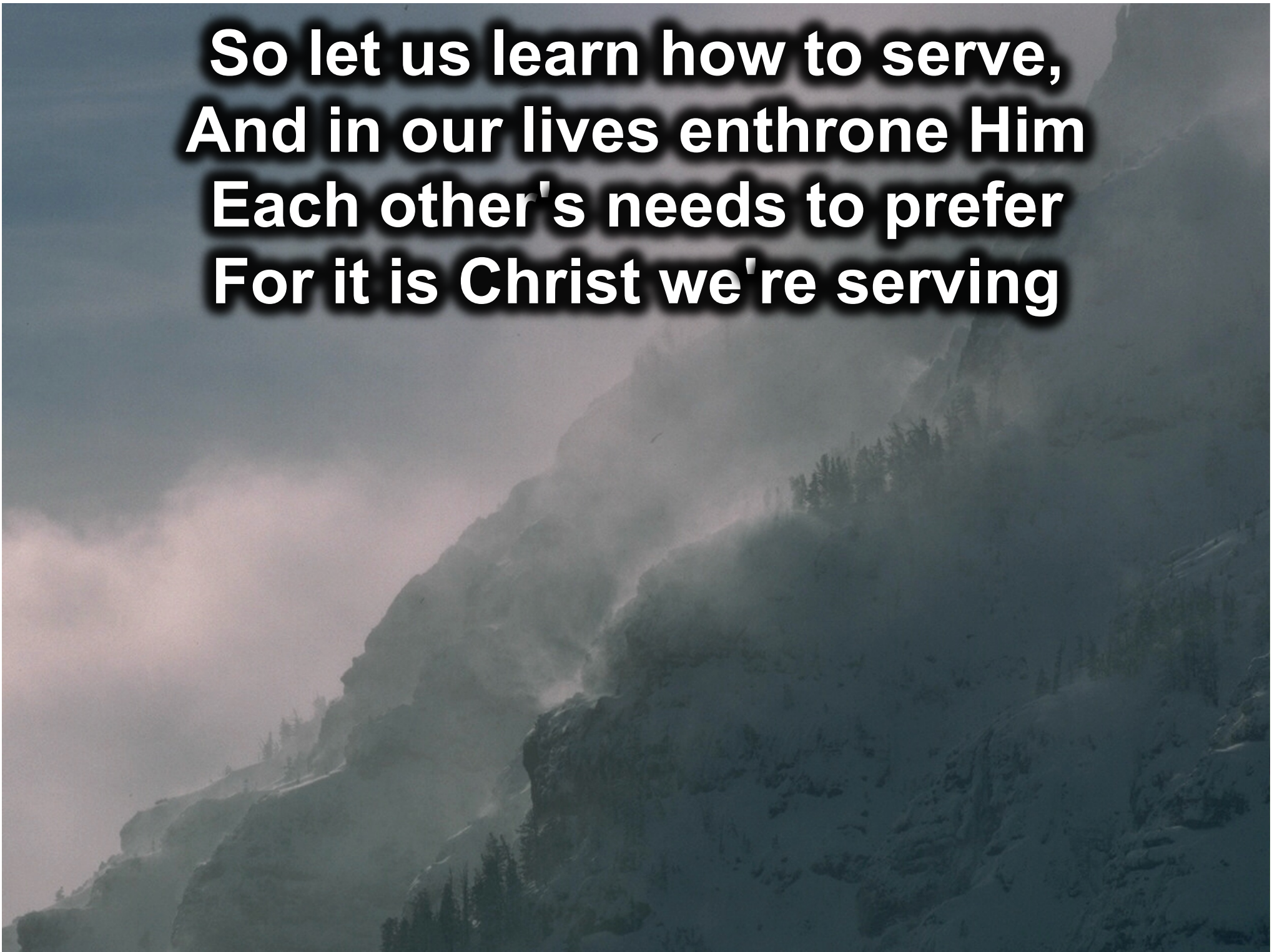
**Come see His hands and his feet,
The scars that speak of sacrifice
Hands that flung stars into space
To cruel nails surrendered**



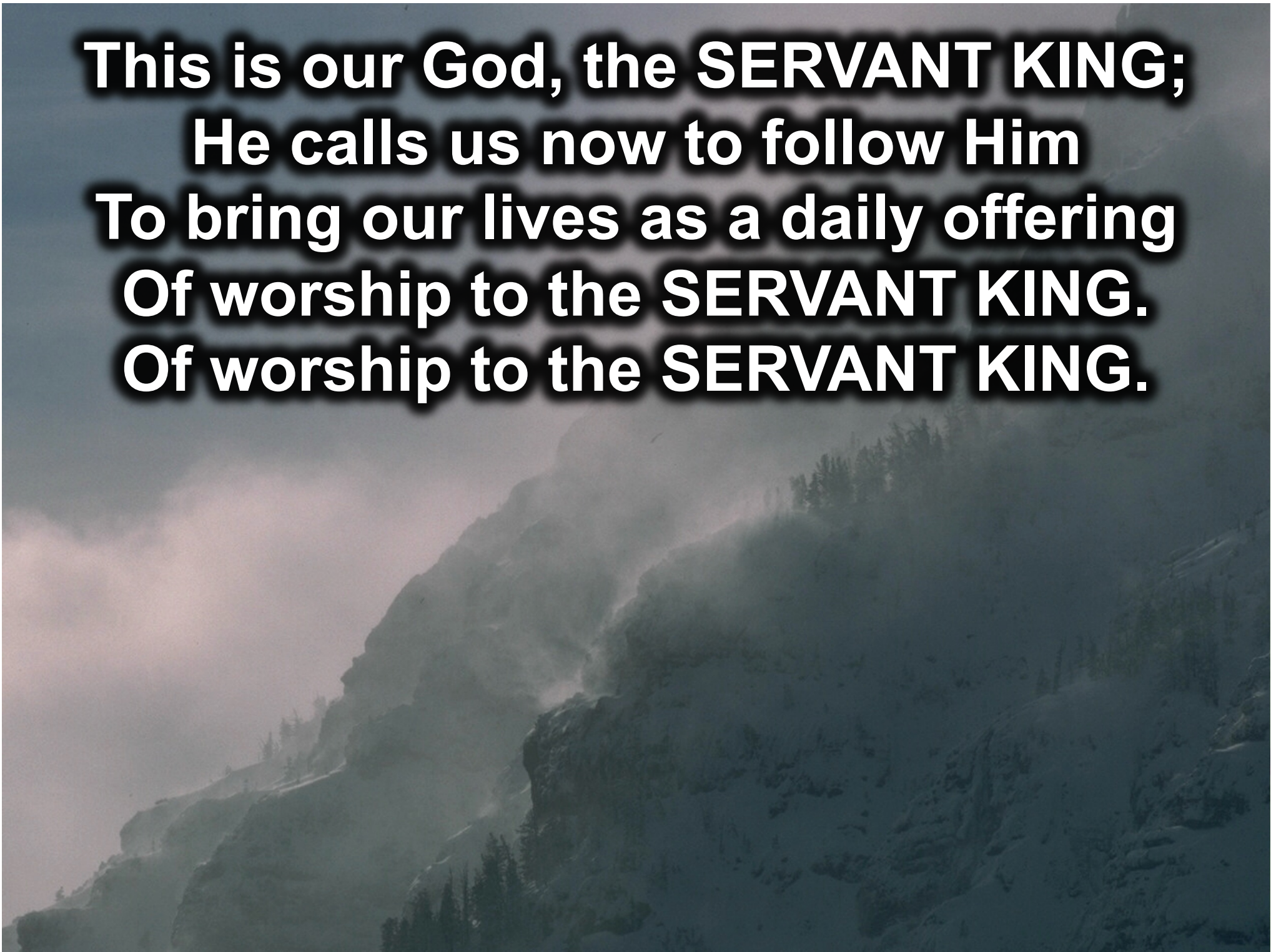
**This is our God, the SERVANT KING;
He calls us now to follow Him
To bring our lives as a daily offering
Of worship to the SERVANT KING.**



**So let us learn how to serve,
And in our lives enthrone Him
Each other's needs to prefer
For it is Christ we're serving**



**This is our God, the SERVANT KING;
He calls us now to follow Him
To bring our lives as a daily offering
Of worship to the SERVANT KING.
Of worship to the SERVANT KING.**



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