

OBSERVATION GUIDE for MARK MANUSCRIPT (Part 2)

Mark 2: 8:31-16:8 | 22 Studies: Pages 21-45 | What Does it Mean to Follow Jesus?
ManuscriptBibleStudy.com

This Observation Guide may be printed (front to back if possible) and provided as part of the Mark notebook. Place it after the manuscript with a separating tab. It will help to provoke thought, especially for personal study. (It is NOT to be used by the leader like a Bible study guide.) The Application Journal may be placed after the Observation Guide.

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#25

STUDY #25 Observation Guide: Mark: 8:31-9:1, page 21-22

Background – Read 8:22-30 Jesus heals a blind man with 2 touches and then he sees clearly. Jesus has taken his disciples through 2 rounds of similar experiences with him and then asks, “Who do you say that I am?” (Can you see clearly now?) Peter declares that Jesus is the Christ. Son of Man – Jesus’ own self-designation, which he uses 14 times in Mark. See Daniel 7:13-14.
*Keep in mind that Mark is writing to Christians in Rome who are facing intense persecution at the hand of Nero.

Look for (Observe) and mark:

1. Divide into scenes.
 2. Who is involved?
 3. When and Where? See previous passage, Mk 8:27-30.
 4. Look for repetitions, and similar words.
 5. Find words and phrases that are opposites/contrasts.
- vs 31-33
6. What did Jesus teach (list of 4 things) and how did he teach?
 7. What was Peter’s response? Compare to answer he gave Jesus in v. 29.

8. How did Jesus handle this? Note the use of word “rebuke” on pg. 2 (1:25).
vs 34-9:1
9. Who is addressed by Jesus here?
10. Identify the “if...then” statement.
11. Find 4 supporting statements starting with the same preposition.
12. Find all the pronouns referring to Jesus in this section.
13. Find the words that are like business terms.
14. What is the main contrast/irony?
15. List what is said about “those who would save their life”?
16. What’s said about “those who lose their life for Jesus and the gospel?”
17. Contrast what is said about Son of Man in vs. 31 with v. 38.
- **Bonus** What word is mentioned that we have not seen yet in Mark?

#26

STUDY #26 Observation Guide: Mark 9:2-13, page 22-23

Background – The Jewish view of Messiah - The period from the 3rd century BC to the beginning of 2nd century AD was a time of intense struggle of the Hebrew nation for its political independence. This difficult struggle and the hardships connected with it helped to develop among many Jews the hope for better times, when the Messiah would defeat the enemies of the Hebrew nation. They expected in the Messiah a worldly king bringing earthly blessings.

The Jewish people of 2000 years ago were expecting to see the OT Prophet Elijah literally, physically descend from heaven. According to the book of II Kings, Elijah had ascended "into heaven" in a "chariot of fire." Malachi prophesied that this same Elijah, was also going to return from heaven to herald the coming of the Messiah... the Christ.

Look for (Observe) and mark:

1. Divide into scenes.
2. Who is involved?
3. When?
4. Where?
5. Note all the prepositions and phrases referring to Peter, James and John.
Look up 5:37 (pg 13).
6. What sequence of events happened on the mtn. as part of the transfiguration?
7. Contrast Peter’s statement with what’s going on around him.
Note how Peter addresses Jesus vs. the “voice”.
8. What insight does the writer, Mark, give us about Peter?
9. Compare what the “voice” says in v. 7 with 1:11 (pg 1).
10. Compare Jesus’s charge in vs 9 with 8:29-39 (pg 21).
11. What predictions are mentioned for the 2nd time? See last study.
12. What 2 questions do the 3 disc. have? Which do they verbalize to Jesus?
13. Note the verbs connected with Elijah in vs. 11-13.
14. How did Jesus answer their question?

Do you notice any reference to the unstated question?

15. What clues do you see that the Elijah Jesus mentioned (v. 12-13) is different than the Elijah on the mountain during the transfiguration?

****Bonus**** How does this passage relate to 9:1 from last study? (2 Peter 1:16-18)

More Background

Son of Man

Daniel 7:9

⁹ “As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire.

Daniel 7: 13-14

¹³ “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. ¹⁴ And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

Moses and Elijah - representative of the law and the prophets

Exodus 24:12-18

¹² The LORD said to Moses, “Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” ¹³ So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. ¹⁴ And he said to the elders, “Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them.”

¹⁵ Then Moses went up on the mountain, and the cloud covered the mountain. ¹⁶ The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. ¹⁷ Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. ¹⁸ Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

1 Kings 19:11-13

¹¹ And he said, “Go out and stand on the mount before the LORD.” And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. ¹² And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. ¹³ And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, “What are you doing here, Elijah?”

Elijah and John the Baptist

Mark 1:2-8 (pg 1)

2 Kings 1:7-8 ⁷ He said to them, "What kind of man was he who came to meet you and told you these things?" ⁸ They answered him, "He wore a garment of hair, with a belt of leather about his waist." And he said, "It is Elijah the Tishbite."

Malachi 3:1 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.

Both Elijah and John the Baptist suffered under a wicked queen and weak king: Jezebel and Ahab, Herodias and Antipas Herod. Both called for repentance of the people.

The Great Day of the LORD MALACHI 4

⁴ "For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. ² But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. ³ And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

⁴ "Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel.

⁵ "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."

Suffering Servant Isaiah 53:3

³ He was despised and rejected by men;
a man of sorrows¹ and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

Peter referencing the transfiguration 2 Peter 1:16-18

¹⁶ For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," ¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

#27

STUDY #27 Observation Guide: Mark 9:14-29, page 23-24

Background – After healing the blind man in Bethsaida (8:22) Jesus went to the villages of Caesarea Philippi (8:27) where Peter declares Jesus is the Christ. The transfiguration probably happened on Mt. Hermon, which is a little farther north (see map). The region of Caesarea Philippi is dominated by Gentiles with strong Roman influence. A temple built in honor of the emperor was there near a grotto to the Greek god Pan. The scribes may have traveled way north from Jerusalem, sent by the Sanhedrin to gather evidence against Jesus (ie: 3:22-30 and 7:1-5).

Look for (Observe) and mark:

1. Divide into scenes.
 2. Who is involved?
 3. When? (refer to last study) Other repeated time words?
 4. What events have been happening while Jesus, Peter, James and John were on the mountain?
 5. Contrast the scene at the bottom of the mountain with the scene at the top of the mountain. (last study)
 6. Find the descriptions of what the evil spirit does, for how long, and why?
 7. Compare v. 9:18b with 6:12-13 (pg. 14).
 8. Look up other references to “generation”. 8:12 (pg 20) and 8:38 (pg. 22)
What words does Jesus use to describe it?
 9. What’s the progression of the father’s actions and requests through the passage?
 10. Trace Jesus’s questions, commands and responses through the passage.
 11. Compare and contrast vs 26-27 with 5:39-42 (pg 13).
 12. Note Jesus’s answer to the disciples question in vs 28?
Ponder how it relates to vs 18b, 19 and 23 in this passage along with 6:12-13 (pg 14).
- **Bonus**** What do you notice when you compare v 29b with v 25?

#28

STUDY #28 Observation Guide: Mark 9:30-50, page 24-25

Background – The Aramaic word for “child” also means “servant”.
--Common maxim of the time: “the world cannot survive without salt”.
It preserved food. Salt from the Dead Sea could lose its savory quality and become useless. OT sacrifices had to be accompanied by salt.

Look for (Observe) and mark:

1. Divide into subsections.
2. Who is involved?
3. Where?
4. Look for repetitions, similar words and phrases.

5. Compare the similarities and differences between Jesus's teaching here in 9:31 and 8:31 (pg 21). Also compare the disciple's reaction to both verses.
 6. What circumstances lead to Jesus's statement in v 35?
 7. Compare this statement (vs 35) with 8:34 (p22).
 8. What does Jesus do and say to continue teaching his point? (refer to background)
 9. What is the progression of "receiving". Compare "receiving" here to 6:11 (pg 14).
 10. What issue does John insert? Are there any clues in the text as to why he would bring this up? Remember 9:18 (p 23).
 11. Note Jesus's response to John. By looking at the prepositions can you tell how much of what Jesus says is related to the disciple's attitude toward the person casting out demons in His name.
 12. Note the "whoever" statements. What are the contrasts made in these 2 vs.?
 13. Find the "It would be better" statements.
Compare the differences between the first one and the last three.
 14. Find the similarities and differences in the last 3 "It is better for you" statements.
 15. What are all the things Jesus says about salt? (Peter is behind Mark: see below.)
- **Bonus**** What in the last sentence ties it to what happened earlier in this section?

1 Peter 1:6-7 ... you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. 4:12 ... do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.

#29

STUDY #29 Observation Guide: Mark 10:1-16, page 25-26

Background

Deut 24:1 "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house,..."

The wife was given a bill of divorce which authenticated her release from the marriage contract and allowed her to remarry. Its main function was to provide some protection for the woman who had been rejected by her husband.

Perea (region of Judea and beyond the Jordan) is part of King Herod's jurisdiction. Here John the Baptist was imprisoned and killed for questioning the lawfulness of Herod's divorce and remarriage to Herodias.

Exodus 20:14 "You shall not commit adultery"

According to rabbinic law a man could commit adultery against another married man by seducing his wife and a wife could commit adultery against her husband by infidelity, but a husband could not commit adultery against his wife.

Look for (Observe) and mark:

1. Divide into scenes.
2. Who is involved?
3. Where did Jesus leave (last study)? Where did he go?
4. Look for repetitions, similar words and phrases.
5. What do you observe about the Pharisees and their question?
(Hint: Consider the area. Refer to background info.)
6. How does Jesus handle this test question?
7. Compare Jesus' question (v 3) with the Pharisee's response (v 4).
8. What's the contrast between v 5 and vs 6 / 7-8a?
9. Note the similar phrases in vs 7-9.
10. What is Jesus' final answer to the Pharisee's question?
11. Note the parallels between v 11 and v 12. What is the difference?
12. Note the scene in vs 13-14. Compare to 9:38-39 on page 24.
13. What is said about the Kingdom of God?
14. What did those bringing children want? What did Jesus do?

#30

STUDY #30 Observation Guide: Mark 10:17-31, page 26-27

Background:

In the O.T. "Good" is characteristically used for God.

"Fraud" appears to be an application of the commandments to not covet your neighbor's wife or property. The commandments listed (Ex. 20:12-17, or Deut. 5:16-21) are those that focus on relationship with others and are mentioned in this passage.

Judaism regarded wealth as a mark of God's favor. The rich had the means to do good works/ give alms. It was inconceivable that wealth could be a barrier to the Kingdom.

Look for (Observe) and mark:

5. Divide into subsections.
6. Who is involved?
7. When and Where? (See last study for the journey's description.)
8. Look for repetitions, similar words and phrases.
5. Look for contrasts made throughout this passage.
6. Observe this man...What does he do? What does he ask?
How does he address Jesus? How does he respond verbally, emotionally, nonverbally?
7. How does Jesus answer the man's question? What is the progression?
8. Compare the man's question in v 17 with Jesus' "Truly" statement in v 15 (last study).
9. Find the repetition that occurs in vs. 23-27?
What is the difference the 2nd time?
What comparison is made?
10. How do the disciples react?

Note the contrast made in Jesus' answer to them.

11. Compare what Peter says in v. 28 with vs. 21-22.
Look up 1:18 on pg. 2.
 12. Compare Jesus' "truly" statement in vs. 29-30 with 8:34-35 on pg. 22.
Are any words the same? Similar ideas?
 13. Compare list of things "left" in v 29 with list of things "received" in v 30.
 14. What key word is repeated in Jesus' "truly" statements from last study (10:15) and this study (vs. 29-30)?
- **Bonus**** Find a theme that runs through the last 3 studies. (from 9:43-10:31)
It is summed up in a repeated similar phrase.

#31

STUDY #31 Observation Guide: Mark 10:32-45, page 27-28

Background:

In the O.T. the cup of wine is a common metaphor for the wrath of God's judgment.

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved?
3. When and Where? What do you notice about the journey?
4. Look for repetitions, similar words and phrases.
5. Find list of all that Jesus says will happen in vs. 33-34.
6. Compare these vs. to 8:31 (pg 21), and 9:31 (pg 24).
What new information is here?
What does each of these prophecies start with?
7. What do you observe about James and John, their question, and interaction with Jesus?
8. What are the parts to Jesus' answer?
9. How do the other disciples respond? Reference 9:34 (pg 24).
10. Compare Jesus' response to the disciples here with his response to them in 9:34-35.
11. Find several contrasts in vs. 42-45.
12. Compare the two mentions of the Son of Man (vs. 33-34 and v 45).
See Isaiah 53.

Isaiah 53

53 Who has believed what he has heard from us?

And to whom has the arm of the LORD been revealed?

² For he grew up before him like a young plant,
and like a root out of dry ground;

he had no form or majesty that we should look at him,
and no beauty that we should desire him.

³ He was despised and rejected by men;
a man of sorrows, and acquainted with grief;

and as one from whom men hide their faces
 he was despised, and we esteemed him not.

⁴ Surely he has borne our griefs
 and carried our sorrows;
 yet we esteemed him stricken,
 smitten by God, and afflicted.

⁵ 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.

⁶ All we like sheep have gone astray;
 we have turned—every one—to his own way;
 and the LORD has laid on him
 the iniquity of us all.

⁷ He was oppressed, and he was afflicted,
 yet he opened not his mouth;
 like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is silent, so he opened not his mouth.

⁸ By oppression and judgment he was taken away;
 and as for his generation, who considered
 that he was cut off out of the land of the living,
 stricken for the transgression of my people?

⁹ And they made his grave with the wicked
 and with a rich man in his death,
 although he had done no violence,
 and there was no deceit in his mouth.

¹⁰ Yet it was the will of the LORD to crush him;
 he has put him to grief;
 when his soul makes an offering for guilt,
 he shall see his offspring; he shall prolong his days;
 the will of the LORD shall prosper in his hand.

¹¹ Out of the anguish of his soul he shall see and be satisfied;
 by his knowledge shall the righteous one, my servant,
 make many to be accounted righteous,
 and he shall bear their iniquities.

¹² Therefore I will divide him a portion with the many,
 and he shall divide the spoil with the strong,
 because he poured out his soul to death
 and was numbered with the transgressors;
 yet he bore the sin of many,
 and makes intercession for the transgressors.

#32

STUDY #32 Observation Guide: Mark 10:46-11:11, page 28-29**Background** – “Hosanna” - original meaning “God, save us”. Later more like “Hallelujah”.

Son of David – Jeremiah 23:5-6 “Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’”

Pilgrims traveled to Jerusalem for the Feast of Tabernacles and Passover and would do antiphonal chanting of the Hallel Psalms (113-118) as they approached the city.

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved?
3. Where?
4. Any time oriented words?
5. Look for repetitions, similar words and phrases.
- vs. 10:46-52
6. Mark the list of all that the blind beggar does.
7. Compare the way the Bartimaeus addresses Jesus and his request with that of James and John in vs. 35-37.
8. What does Jesus ask in both situations?
9. Compare Jesus’ response to Bartimaeus with his response to James and John. vs. 1-11
10. Connect Jesus’ directions with what happens.
11. Mark the list of what happens in vs. 7-10.
12. Read the O.T. passages on the back of this sheet.
Compare with what happens in vs. 7-10.
13. How does this section end?
Compare with Mal. 3:1 “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.

****Bonus**** Compare the Bartimaeus’ story to the blind man in Bethsaida. 8:22-30 (p 21)
Any common themes?

Zechariah 9:9

Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.

Genesis 49:10-11 (part of Jacob's blessing to son Judah)

The scepter shall not depart from Judah,
 nor the ruler's staff from between his feet,
 until tribute comes to him;
 and to him shall be the obedience of the peoples.

¹¹ Binding his foal to the vine
 and his donkey's colt to the choice vine,
 he has washed his garments in wine
 and his vesture in the blood of grapes.

2 Kings 9:12b-13

'Thus says the LORD, I anoint you king over Israel.'" ¹³ Then in haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, "Jehu is king."

Psalm 118:15-28 (NIV)

¹⁵ Shouts of joy and victory resound in the tents of the righteous:

"The LORD's right hand has done mighty things!

¹⁶ The LORD's right hand is lifted high;
 the LORD's right hand has done mighty things!"

¹⁷ I will not die but live, and will proclaim what the LORD has done.

¹⁸ The LORD has chastened me severely, but he has not given me over to death.

¹⁹ Open for me the gates of the righteous. I will enter and give thanks to the LORD.

²⁰ This is the gate of the LORD through which the righteous may enter.

²¹ I will give you thanks, for you answered me; you have become my salvation.

²² The stone the builders rejected has become the cornerstone;

²³ the LORD has done this, and it is marvelous in our eyes.

²⁴ The LORD has done it this very day; let us rejoice today and be glad.

²⁵ LORD, save us! LORD, grant us success!

²⁶ Blessed is he who comes in the name of the LORD.

From the house of the LORD we bless you.

²⁷ The LORD is God, and he has made his light shine on us.

With boughs in hand, join in the festal procession up to the horns of the altar.

²⁸ You are my God, and I will praise you; you are my God, and I will exalt you.

#32 BONUS REVIEW

STUDY #32 continued: The Gospel of Mark, REVIEW OF MARK 8:31-10:52, page 21-29

The disciples finally realize that Jesus is the Christ/Messiah, through Peter's confession. 8:29 (p.21) This is the climax of the first half of Mark. Jesus was trying to show them who he was and they were asking "Who is this?" Faith, Doubt and Fear were big issues.

Here's a big shift in Jesus' purpose with the disciples and a shift in the disciple's problem. Jesus wants first to teach them the Messiah's true purpose. Secondly he wants to deal with their illusions of greatness, since they now realize who they are following.

The Transfiguration, Mark 9:2-8, affirms Jesus as Messiah. God tells them to LISTEN to Him. Jesus teaches that he will: SUFFER, DIE, RISE 8:31 (p 21), 9:31 (p 24), 10:33-34 (p 27)
And refers to it in: Mark 9:9 and 9:12

The following is paraphrase of interactions between Jesus and Disciples as he redefines greatness and glory in the Kingdom of God.

- p 23 Disc. We follow the Messiah. We can do great things. (Presumption)
Jesus My disciples will need to pray/depend.
- p 24 Disc. Jesus the Messiah is bringing in the Kingdom of God.
I wonder which one of us is the greatest in it?
Jesus If you want to be first, you must be last and servant of all.
You must take my Kingdom to others as a "child/servant"
and be received on that basis.
- p 25 Do not discourage faith in any form, that of others or yourself.
- p 26 Disc. Keep these children away. We are doing important things.
Jesus You must RECEIVE the Kingdom of God as a child.
- p 27 Disc. If the rich and important can't enter the Kingdom of God, who can?
Aren't you making it hard for the right people?
Jesus This is not about what men can do. It's about God.
All things are possible with Him.
- p 27 Peter We did what the rich man would not. We left everything and followed you.
Jesus You will not be left without. You cannot out give God.
The first in this world will be last. (rich/self-sufficient)
The last will be first. (childlike/dependent/receivers)
- p 27 James/John We want glory and greatness in your Kingdom.
Give us the two seats of honor next to you.
Jesus You don't know what you are asking. The way to glory is through suffering,
like me. You will get to share in that.
- p 28 Disc. How dare those two, try to get honor above us.
Jesus You must be different than the worldly leaders!
To be great in my Kingdom, you must be servants.
To be first in my Kingdom, you must be slaves of all...
Like your servant leader who came to serve and give his life as a ransom.
- p 28 A blind beggar recognizes Jesus as Messiah, asks to receive from him and sees!

#33

STUDY #33 Observation Guide: Mark 11:11-26, page 29-30

Background – Fig tree often used to symbolize Israel’s status before God. Its destruction is associated with judgment. *Micah 7:1-4, Jer. 8:13, Isaiah 34:4 (see back)*

Temple – Had four courts. The outer one (court of Gentiles) was the only one where Gentiles (God fearers) were allowed. There were regulations that were to keep this forecourt from being used as a thoroughfare. During feasts, like Passover, Jerusalem swelled from 50,000 to 250,000 people. Four markets were set up on Mt. of Olives to purchase animals for sacrifice in Temple offerings. In Jesus day, the High Priest Caiaphas set up a market in the Court of Gentiles to be in competition with the traditional markets.

In order to buy animals and pay the temple tax, pilgrims had to exchange their Roman currency for Tyrian shekel (without graven image). It was exchanged at unfair rates.

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved?
3. Where?
4. When?
5. Look for repetitions, similar words and phrases.
6. Note everything Jesus did in vs 11-14.
What phrase makes this problematic? What 2 things was Jesus “looking over”?
7. What activities were happening at the temple?
8. What did Jesus do when he entered the temple?
Read Isaiah 56:6-8 and Jeremiah 7:9-11. (see back of sheet)
9. What reactions to Jesus are described?
10. What does Peter notice? Notice repetition and description.
11. How does Jesus respond? Does His train of thought make sense to you?
12. Observe v 23 carefully. What mountain is referred to?
Look at the pronouns. From what you observe, is this a prayer or not?
Refer to Zechariah 14:1-4. (see back of sheet)
13. Note the “Therefore” after v 23. When you see a “therefore”, ask:
“What is it there for? (We will discuss this.)
14. What does Jesus say about prayer in vs 24-25?
15. Are there any comparisons or contrasts with the other mention of prayer in v 17?

****Challenge**** Can you find consistent themes that tie these sections together?

Micah 7:1-2

Woe is me! For I have become as when the summer fruit has been gathered,
as when the grapes have been gleaned: there is no cluster to eat,
no first-ripe fig that my soul desires.

²The godly has perished from the earth, and there is no one upright among mankind;...

Jeremiah 8:13

When I would gather them, declares the LORD, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them.”

Isaiah 34:4

All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.

Isaiah 56:6-8

“And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.”

⁸ The Lord GOD, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”

Jeremiah 7:9-11

⁹ Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, ¹⁰ and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these abominations? ¹¹ Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD.

Zechariah 14:1-4

¹⁴ Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst. ² For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. ³ Then the LORD will go out and fight against those nations as when he fights on a day of battle. ⁴ On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.

STUDY #34 Observation Guide: Mark 11:27-12:12, page 30-32**Background**

Sanhedrin - the high Jewish court was comprised of chief priests, elders and scribes.

OT Prophets – often referred to as “servants of God” - Amos 3:7, Zech. 1:6

Cornerstone – Psalm 118 refers to a building block rejected in the building of Solomon’s temple that ended up being the keystone in construction of the porch.

Look for (Observe) and mark:

1. Divide into sections.
 2. Who is involved?
 3. Where?
 4. When?
 5. Look for repetitions, similar words and phrases.
- vs. 27-33
6. What do the Jewish leaders ask Jesus? How does he respond?
 7. What do you observe about Jesus verbal interaction with the Jewish leaders?
 8. How do the Jewish leaders formulate their response to Jesus?
What do you observe about them in this process? 12:1-12
 9. Look up the Jesus’s purpose for parables in 4:11 (p 8).
 10. Note all the owner of the vineyard does in v 1.
 11. Compare what the owner was looking to get from the vineyard to what Jesus was looking for on the fig tree (11:13 p 29) and at the temple (11:17 p30).
Read Isaiah 5:1-4, The Song of the Vineyard. (See back)
 12. Note all the owner did in vs 2-8 and then all that the tenants did.
What is the progression?
 13. How does Jesus conclude the parable?
Notice the change in verb tense between v 8 and 9.
 14. List what he says the owner will do.
Read the rest of “Song of the Vineyard”, Isaiah 5:5-7 (see back).
 15. Read Psalm 118:22-33 and see background note above.
 16. List all that vs 12 tells us about the Jewish leader’s response to the parable.

Isaiah 5:1-7 The Song of the Vineyard

5 Let me sing for my beloved

my love song concerning his vineyard:

My beloved had a vineyard on a very fertile hill.

² He dug it and cleared it of stones,

and planted it with choice vines;

he built a watchtower in the midst of it,

and hewed out a wine vat in it;

and he looked for it to yield grapes,

but it yielded wild grapes. (NIV translates wild grapes as “bad fruit”.)

³ And now, O inhabitants of Jerusalem and men of Judah,
judge between me and my vineyard.

⁴ What more was there to do for my vineyard,
that I have not done in it?

When I looked for it to yield grapes,
why did it yield wild grapes?

⁵ And now I will tell you what I will do to my vineyard.
I will remove its hedge, and it shall be devoured;
I will break down its wall, and it shall be trampled down.

⁶ I will make it a waste; it shall not be pruned or hoed,
and briers and thorns shall grow up;
I will also command the clouds that they rain no rain upon it.

⁷ For the vineyard of the LORD of hosts
is the house of Israel,
and the men of Judah are his pleasant planting;
and he looked for justice, but behold, bloodshed;
for righteousness, but behold, an outcry!

Psalm 118:22-23

²² The stone that the builders rejected
has become the cornerstone.

²³ This is the LORD's doing;
it is marvelous in our eyes.

Amos 3:7

⁷ “For the Lord GOD does nothing without revealing his secret to his servants the prophets.

Zechariah 1:6a

⁶ But my words and my statutes, which I commanded my servants the prophets,

#35

STUDY #35 Observation Guide: Mark 12:13-27, page 32-33

Background:

Herodians – a Jewish party that favored Herod’s (Roman) dynasty.

Pharisees – were Nationalists, who opposed Roman occupation, though not to degree of the Zealots.

Denarius – the only coin accepted as payment of taxes in all Roman territory.

The inscription on the front was “Tiberius Caesar Augustus, Son of the Divine Augustus” which was rooted in the imperial cult and claimed divine honors.

Sadducees – did not believe in the after-life, therefore no resurrection, rewards or punishments, angels or demons. They only accepted the Pentateuch (1st 5 books of OT) as authoritative.

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved?
3. Is there a when and where?
4. Look for repetitions, similar words and phrases.

vs. 13-17

5. Look up the last time the Pharisees and Herodians were mentioned together.
Mark 3:6 (p 6). Compare it to this situation.
6. Label the two parts of v 14. Notice the repetition of similar phrases. Connect them.
7. Compare how the Pharisees and Herodians approach Jesus in v 14 with how the chief priests, scribes, and elders approached him in the last study (11:27-28 p30).
8. Contrast what Herodians/Pharisees and Jesus “know” about each other.
9. What does Jesus do?
What is His answer?
What is response to it?

12:1-12

10. How do the Sadducees approach Jesus and introduce their question?(See Deut. 25:5)
11. Compare their question in vs 23 with vs 18.
12. Note how Jesus begins and ends his response.
What supports does he give for saying this?
13. Look at Jesus’s response. What all does his answer address?

Deuteronomy 25:5-6

⁵ “If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. ⁶ And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel.

Exodus 3:1-6

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. ² And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. ³ And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” ⁴ When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” ⁵ Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” ⁶ And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

STUDY #36 Observation Guide: Mark 12:28-44, page 33-34

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved? Who does “them” in v 28 refer to?
3. When and Where?
4. Look for repetitions, similar words and phrases.

vs. 28-34

5. Find all this scribe does in v 28. What is his question?
6. Note Jesus’s answer: What are its parts? Who is referenced?
Note all repetitions. Compare His whole answer to the scribe’s question?
7. Compare Jesus’s answer to Deut. 6:4-5 and Lev. 19:18 (see back). Any differences?
8. Note the scribe’s response. What are its parts?
What is similar and different to Jesus’s answer? Look at 1 Sam 15:22 (see back).
9. Compare Jesus’s response to this scribe with his response to the Sadducees in the last study (vs 24 and 27).

vs. 34b-37

10. Jesus has been asked 4 questions in the temple:
11:28 (p30), 12:14 (p32), 12:23 (p32) and 12:28 (p 33) - Now what happens?
11. Several O.T. verses (ie: Jer. 23: 5-6) point to the Messiah being from the line of David.
Jesus quotes Psalm 110:1 here (see back). What difference is Jesus pointing out?
12. Do you notice anything interesting in all the references to God? Compare to v 29.

vs. 38-40

13. List all Jesus says about the scribes in his warning.
What diff. groups of people would they be interacting with in all these places?
14. Compare these scribes to Jesus’s words in 9:35 (p24) 10:31 (p27) 10:34-35 (p29).
Compare what they receive to 10:30 (p27).

vs. 41-44

15. Who is Jesus teaching now? Remember their struggle with what Jesus told them about the rich in 10:23-25 (p26-27).
16. What is contrasted here?
17. Compare this woman with the scribes in vs 38-40.

Deuteronomy 6:4-5

⁴ “Hear, O Israel: The LORD our God, the LORD is one. ⁵ You shall love the LORD your God with all your heart and with all your soul and with all your might.

Leviticus 19:18

¹⁸ You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

1 Samuel 15:22

²² And Samuel said,

“Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?”

Behold, to obey is better than sacrifice,
and to listen than the fat of rams.

Jeremiah 23:5-6

⁵ “Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’

Psalms 110:1

The LORD (YAHWEH) says to my Lord (Adonai):
“Sit at my right hand,
until I make your enemies your footstool.”

#37

STUDY #37 Observation Guide: Mark 13:1-13, page 34-35

Background: Nero burned Rome in AD 64 and blamed the Christians. Mark wrote this Gospel around AD 65 (most date sometime between AD 64 and 70 when Jerusalem destroyed). The term “nations” in v 10 should be seen as the known world at the time. By AD 60 the gospel had been preached in much of the Roman world.

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved? Who does “them” in v 28 refer to?
3. When and Where?
4. Look for repetitions, similar words, phrases. This will be ongoing through study.

Part 1 13:1-14

vs 1-4

5. Find Jesus’s thesis statement. To what is he responding?
6. What is the question this prompts? Who asks it?
Break it into its 2 parts. Note the repetition.

vs. 5-8

7. What is Jesus’s warning? What else is commanded?
8. List what Jesus says will happen.
9. What are these things **not** a sign of? What are they said to be?

vs. 9-13

10. What is the warning here? What else is commanded?
11. Note the repeated and similar phrases in this section.
12. List what will happen.
13. What statement seems different than the rest?
14. What 2 promises are given? What is by implication, not promised?
15. Compare this section with Mark 8:35 (p 22).

STUDY #38 Observation Guide: Mark 13:14-37, page 35-36**Herod's Temple**

In the eighteenth year (20-19 B.C.) of his reign Herod rebuilt the Temple on a more magnificent scale. The Jews were loth to have their Temple pulled down, fearing lest it might not be rebuilt. To demonstrate his good faith, Herod accumulated the materials for the new building before the old one was taken down. The new Temple was rebuilt as rapidly as possible, being finished in a year and a half, although work was in progress on the out-buildings and courts for eighty years. As it was unlawful for any but priests to enter the Temple, Herod employed 1,000 of them as masons and carpenters.

Temple was built of hard, white stones (marble) each 37.5 ' long by 8" high and 12" deep decorated with gold.

The Abomination of Desolation as understood in the 1st Century

The 1 Maccabees usage of the term points to the actions of Antiochus IV in the mid-2nd century BC. When Judea was under the Seleucid empire, the Second Temple in Jerusalem was looted and its religious services stopped. Judaism was effectively outlawed. In 167 BC, Antiochus ordered an altar to Zeus erected in the Temple. He also banned circumcision and ordered pigs to be sacrificed at the altar of the Temple. Many modern scholars believe that Daniel 9:27, 11:31 and 12:11 are prophecies relating to Antiochus.^[8]

Following the Maccabean Revolt against the Seleucid empire, the Second Temple was rededicated and became the religious pillar of the Jewish Hasmonean kingdom, as well as culturally associated with the Jewish holiday of Hanukkah.

Look for (Observe) and mark:**Review**

Go back and look for all the time oriented phrases from v 6-13.

Compare these to v 14. Compare v 14 to the disciple's question in v 4.

In v 14, what is the command? What triggers the command?

vs. 14-23

1. Who is the reader? Who is the command for?
2. What is the command? When is it to be obeyed?
3. List what is stated about following the command.
4. Note the time oriented phrases in v 19.
What do "those days" refer to? Where do "those days" fit in time?
5. Compare v 20 to v 13. In context, are the words "will be saved" and "would be saved" about the same thing or a different thing?
6. What are the warnings?

Compare vs 21-22 to vs 5-6. Compare v 23 to v 9.

vs. 24-27

7. What reference to time do we see again?

8. What is the imagery here? vs 24-25
Refer to Jesus's thesis statement (v 2) and disciple's question (v 4).
9. What comes next? Notice "then _____ then _____". Refer to Daniel 7:13 and 7:14.
vs. 28-31
10. Compare the fig tree lesson (v 28) to the disciple's question (v 4).
Compare "these things taking place" in v 29 to v 14.
Remember mark 11:22-23 (p 30).
11. Note the repetition of "these things." What more is said about the time line?
12. Compare v 31 with vs 24-25. What goes away and what does not?
vs. 32-37
13. Notice the transition word in v 32. What time is referred to here?
What is said about this time? How does this contrast with v 14, v 23, and vs 29-30?
14. What is the illustration?
15. What does the "therefore" in v 35 refer to?
16. What warnings are given? Who are these warnings for?

****Challenge**** Trace the analogy of "birth pains" through section. What is being born?
Is there also something dying/ending?

Ezekiel 7

7 The word of the LORD came to me: ²"And you, O son of man, thus says the Lord GOD to the land of Israel: An end! The end has come upon the four corners of the land. ³ Now the end is upon you, and I will send my anger upon you; I will judge you according to your ways, and I will punish you for all your abominations. ⁴ And my eye will not spare you, nor will I have pity, but I will punish you for your ways, while your abominations are in your midst. Then you will know that I am the LORD.

⁵"Thus says the Lord GOD: Disaster after disaster! Behold, it comes. ⁶ An end has come; the end has come; it has awakened against you. Behold, it comes. ⁷ Your doom has come to you, O inhabitant of the land. The time has come; the day is near, a day of tumult, and not of joyful shouting on the mountains. ⁸ Now I will soon pour out my wrath upon you, and spend my anger against you, and judge you according to your ways, and I will punish you for all your abominations. ⁹ And my eye will not spare, nor will I have pity. I will punish you according to your ways, while your abominations are in your midst. Then you will know that I am the LORD, who strikes.

¹⁰"Behold, the day! Behold, it comes! Your doom has come; the rod has blossomed; pride has budded. ¹¹ Violence has grown up into a rod of wickedness. None of them shall remain, nor their abundance, nor their wealth; neither shall there be preeminence among them. ¹² The time has come; the day has arrived. Let not the buyer rejoice, nor the seller mourn, for wrath is upon all their multitude. ¹³ For the seller shall not return to what he has sold, while they live. For the vision concerns all their multitude; it shall not turn back; and because of his iniquity, none can maintain his life.

¹⁴"They have blown the trumpet and made everything ready, but none goes to battle, for my wrath is upon all their multitude. ¹⁵ The sword is without; pestilence and famine are within. He who is in the field dies by the sword, and him who is in the city famine and pestilence devour. ¹⁶ And if any survivors escape, they will be on the mountains, like

doves of the valleys, all of them moaning, each one over his iniquity. ¹⁷ All hands are feeble, and all knees turn to water. ¹⁸ They put on sackcloth, and horror covers them. Shame is on all faces, and baldness on all their heads. ¹⁹ They cast their silver into the streets, and their gold is like an unclean thing. Their silver and gold are not able to deliver them in the day of the wrath of the LORD. They cannot satisfy their hunger or fill their stomachs with it. For it was the stumbling block of their iniquity. ²⁰ His beautiful ornament they used for pride, and they made their abominable images and their detestable things of it. Therefore I make it an unclean thing to them. ²¹ And I will give it into the hands of foreigners for prey, and to the wicked of the earth for spoil, and they shall profane it. ²² I will turn my face from them, and they shall profane my treasured place. Robbers shall enter and profane it.

²³ “Forge a chain! For the land is full of bloody crimes and the city is full of violence. ²⁴ I will bring the worst of the nations to take possession of their houses. I will put an end to the pride of the strong, and their holy places shall be profaned. ²⁵ When anguish comes, they will seek peace, but there shall be none. ²⁶ Disaster comes upon disaster; rumor follows rumor. They seek a vision from the prophet, while the law perishes from the priest and counsel from the elders. ²⁷ The king mourns, the prince is wrapped in despair, and the hands of the people of the land are paralyzed by terror. According to their way I will do to them, and according to their judgments I will judge them, and they shall know that I am the LORD.”

Daniel 7:13-14

¹³ “I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

¹⁴ And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

Background:

Lane Commentary, p. 469: “During this period the Zealots moved into and occupied the Temple area, and allowed persons who had committed crimes to roam about freely in the Holy of Holies, and perpetrated murder within the Temple itself. These acts of sacrilege were climaxed in the winter of 67-68 by the farcical investiture of the clown Phanni as high priest. 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) 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.

Josephus (Antiquities X) “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)

Eusebius, Ecclesiastical History III “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.”

#39

STUDY #39 Observation Guide: Mark 14:1-26, page 36-38

Background: Nard – expensive perfume extracted from root native to India. One time application sealed in an alabaster flask. It was possibly a family heirloom or dowry. 300 denarii = over one year’s wages.

Look for (Observe) and mark:

1. Divide into sections.
 2. Who is involved?
 3. Where? When?
 4. Look for repetitions, similar words, phrases.
- vs 1-11
5. What was the goal of Chief Priests and scribes?
 6. What all did the woman do?
 7. What was the reaction to her actions by “some”?
What was Jesus’s response to them?
 8. List what Jesus says about what the woman “has done”.
 9. What is the contrast in v. 7?
 10. Look at the connection between vs 10-11 and vs 1-2. Refer to 3:19 (p 7) about Judas.
 11. Compare the use of money in v 3 with v 11?

vs. 12-21

12. Note the question, the directions Jesus gives, and the results.
Are you reminded of another previous passage? Compare to 11:1-6 (p29).
13. What repetition is stressed in vs 18-20? See Psalm 41:9 (on back).
14. In v 21, what is said of Son of Man? What is said of “that man”?
15. Compare Judas to the woman with the flask.

vs. 22-26

16. Note the progression of what Jesus does and the repetitions.
17. How does this compare to what you know of the Passover meal?
18. What words are repeated here that are in v 3?
19. Covenant – see Exodus 24:6-8 and Jeremiah 31:31-33 (on back).
20. Compare v 24 to 10:45 (p 28).

Passover (to spare) Ex. 7:1-13, 21-27, 43-49 Deut. 16:1-8

Celebrates God’s passing over Jewish first born in Egypt.

The Passover lamb was ritually slaughtered in the temple. The meal could be eaten in any house, but needed to be within the walls of Jerusalem. No bone of the Passover victim (lamb) was to be broken.

Feast of Unleavened Bread - Celebrates the deliverance from Egypt. Seven days of unleavened bread are eaten to symbolize the haste in leaving Egypt.
No servile work is done.

These two feasts were merged and treated for practical purposes as the seven-day “feast of the Passover.” The first day of Unleavened Bread is the day the ritual lamb is slaughtered...the day of the Passover meal.

Jerusalem would swell from 50,000 to 250,000 during the feast.

#40

STUDY #40 Observation Guide: Mark 14:27-52, page 38-40

Background: Abba – “my Father” or “Dad”.

In the ancient world it was customary to pray aloud.

Gethsemane – an olive orchard, part of an estate at the foot of the Mount of Olives.

Review--Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved?
3. Where? When?
4. Look for repetitions, similar words, phrases.

vs 22-31

5. What does Jesus say **will** happen in vs 27-28 and 30? Read Zech. 13:7-9 (on back).
Compare this with what He says in vs 18b and vs 21.

6. What is Peter's verbal and emotional response to Jesus's prophesy?
7. Compare the disciple's response in v 31 with their response in v 19.

vs. 32-42

8. Trace what happens in Gethsemane:
 - a. Who is where?
 - b. What instructions does Jesus give? Any repetitions?
 - c. How many times does Jesus pray?
 - d. How many times does Jesus check on his disciples? Which ones?
What does he find? Who does he address? What does he ask?
9. What is the description of Jesus's emotional state?
10. What does Jesus pray? Break prayer into parts.
11. Refer to 10:38-39 (p 28) where Jesus discusses the "cup that I drink" with James and John. Read Isaiah 51: 17, 22 (on back)... "the cup of staggering"... "of God's wrath"

vs. 43-50

12. What groups are involved in Jesus's arrest?
13. Note all of Judas's instructions and actions.
14. What happens in v 47 and then v 50? Contrast to Jesus's reaction to captors.
15. Trace the progressions of the disciples' words and actions through this passage.
16. Do you see references to the Father's involvement in this passage?
- * Bonus: (vs 51-52) What happens to this young man? Any clues as to who he is?

Zechariah 13:7-9

⁷ "Awake, O sword, against my shepherd,
against the man who stands next to me,"
declares the LORD of hosts.
"Strike the shepherd, and the sheep will be scattered;
I will turn my hand against the little ones.
⁸ In the whole land, declares the LORD,
two thirds shall be cut off and perish,
and one third shall be left alive.
⁹ And I will put this third into the fire,
and refine them as one refines silver,
and test them as gold is tested.
They will call upon my name,
and I will answer them.
I will say, 'They are my people';
and they will say, 'The LORD is my God.'"

Isaiah 51:17

¹⁷ Wake yourself, wake yourself,
stand up, O Jerusalem,
you who have drunk from the hand of the LORD

the cup of his wrath,
 who have drunk to the dregs
 the bowl, the cup of staggering.
²² Thus says your Lord, the LORD,
 your God who pleads the cause of his people:
 "Behold, I have taken from your hand the cup of staggering;
 the bowl of my wrath you shall drink no more;

Psalm 41:9

Even my close friend in whom I trusted,
 who ate my bread, has lifted his heel against me.

Exodus 24:6-8

⁶ And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. ⁷ Then he took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." ⁸ And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."

Jeremiah 31:31-33

³¹ "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

#41

STUDY #41 Observation Guide: Mark 14:53-72, page 40-41

Background: Sanhedrin - supreme Jewish court/70 members plus ruling High Priest.

For a plenary session, 23 members constituted a quorum.

The Sanhedrin usually met in one of the market halls.

It was prohibited to hold capital trials on feast days.

Capital cases required unanimous evidence of at least two witnesses even on trivial details for conviction. Otherwise it was inadmissible. (Deut. 19:15)

The accused was required by law to answer accusations.

Death sentence for blasphemy under Jewish law would be by stoning.

While under Roman rule, Jews could not carry out capital punishment.

In Jerusalem the cock crows three distinct times, for 3-5 min: 12:30 am, 1:30 am, 2:30 am

Look for (Observe) and mark:

1. Divide into sections. Do you see anything unusual?
2. Who is involved?
3. Where? When?
4. Look for repetitions, similar words, phrases.

vs 55-65

5. Compare what happens in the text to the background information.
What is contrary to normal proceedings? Review 14:1-2 (pg 36-37)
6. List all you observe about the witnesses.
7. Compare the accusation made in vs 58 with John 2:19. (see back)
8. In v 60 what changes in the proceedings?
What questions are asked of Jesus and how does he respond?
Read Ps 110:1 and Dan 7:13 (on back) and compare to Jesus answer.
9. Compare v 55 with vs 62-64.
10. Compare v 65 with Mark 10:33-34 (pg 27).

vs. 66-72

11. What is repeated here?
12. Trace what is said to Peter, by whom and his responses. Is there a progression?
13. Note when the cock crows (time) and response it brings each time.
14. Review Mark 14:30-31 (pg 38), and 14:41a (pg 39). Note Peter's response in v 72.
15. Compare Jesus in front of the Sanhedrin and Peter in the courtyard.
****Challenge**** Can you find in irony in the taunt to "Prophecy"?

Deuteronomy 19:15

"A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established.

John 2:18-22

¹⁸ So the Jews said to him, "What sign do you show us for doing these things?" ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews then said, "It has taken forty-six years to build this temple, ^[a] and will you raise it up in three days?" ²¹ But he was speaking about the temple of his body. ²² When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

Psalms 110:1

The LORD says to my Lord:

"Sit at my right hand,
until I make your enemies your footstool."

Daniel 7:13

"I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

#42

STUDY #42 Observation Guide: Mark 15:1-20, page 41-42

Background: Roman legal trials were held shortly after sunrise. Court was held in a public square. Sentences were executed immediately.

Pilate – The Roman provincial prefect of Judea from AD 26-36. Prefects were used to govern small areas that needed careful supervision. Pilate despised the Jews and their sensitivities and thought them an unruly and rebellious race. He made this attitude known and was resistant to Jewish leadership requests such as condemning prisoners.

Death Penalty—Rome reserved full authority over this. Blasphemy did not concern Rome. A conviction of high treason is needed for Jesus to have committed a capital offense.

Barabbas - Bar (son) + Abba (father) = means “son of the father”.

Roman scourging – victim is stripped, bound to a post, beaten with leather thong that was braided with bone and lead. There was no maximum number of strokes. Men frequently died from the scourging. Death penalty scourging usually happened as the condemned carried the cross beam naked on the way to execution.

Look for (Observe) and mark:

5. Divide into sections.
 6. Who is involved?
 7. Where? When?
 8. Look for repetitions, similar words, phrases.
 5. What further actions do the Chief Priests take after the night trial? (vs 1, 3, 11)
 6. Compare Pilate’s questions of Jesus to the High Priest’s questions. 14:61 (p 40)
 7. Compare Jesus’s response to Pilate, the High Priest and those who bring accusations in both trials. (See Isaiah 53:7 – on back)
 8. What is the description of Barabbas? Compare/contrast him to Jesus. (see back)
 9. Read the background on Pilate.
Trace Pilate’s thoughts, emotions, ideas, questions, and actions through passage.
 10. What is the crowd’s initial purpose?
What is the progression seen in the crowd?
 11. List the suffering of Jesus mentioned here.
Note who is inflicting it and where.
Compare to Mark 9:12 (p23) and Mark 10:33-34 (p 27).
 12. Compare the trial of Jesus by Pilate and the trial by the Sanhedrin.
Find similarities and contrasts. Chart available on back.
- **Challenge**** Can you find irony in the Chief Priest’s charge against Jesus to Pilate?

Isaiah 53:7

He was oppressed, and he was afflicted,
yet he opened not his mouth; like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth.

Barabbas

Jesus

Sanhedrin Trial

Pilate's Trial

STUDY #43 Observation Guide: Mark 15:21-41, page 42-44

Look for (Observe) and mark:

1. Divide into sections.
2. Who is involved?
3. Where? When?
4. Look for repetitions, similar words, phrases.
5. List all “they” did in vs 21-27. What is not given much detail?
6. Read Psalm 22:18 (back). Compare to v 24.
7. What does “one on the right”, and “one on the left” remind you of? See Mark 10:37-38 (p 28).
8. In vs 29-32, what are the different groups doing? What are the similarities?
9. Note the title the Chief Priests use in their taunt. How has it changed from Pilate’s title for Jesus? Compare this taunt to Mark 8:11-12 (p 20) with the Pharisees.
10. What 2 supernatural events are recorded?
11. There are 3 quotes in vs 34-35. “Eloi” is Hebrew. The rest of that quote is Aramaic. What do you observe that ties the 3 quotes together?
Read Psalm 22:1, 7, 16, and 18 (on back). The whole of Psalm 22 is applicable.
12. Compare v 36b to vs 30 and 32. How are they similar? Different?
13. What was it the Centurion “saw” that brought about his response?
Compare Jesus’s death to the usual death by crucifixion (see background).
14. Contrast the Centurion to the chief priests and scribes in v 32.
15. Note the two temple references. Any comparison?
16. Find the 3 titles given to Jesus in this text. Is there a progression?
17. What information does Mark give us about the women at the crucifixion?

Bigger picture

18. Look up Peter’s confession, Mark 8:29 (p 21). Compare to Centurion’s confession here. Note the placement of each in the Gospel of Mark.
19. Look up Mark 1:10-11. Compare it to v 38-39.
20. Look at Mark 1:1. Remember who Mark is writing this Gospel for. (A Roman would use the term “Son of God” for the Roman emperor who was worshipped in the state cult.) How does Mark use the Centurion’s confession?

Background:

Cyrene – An African city on the Mediterranean coast (Libya today). Simon a Jewish pilgrim coming to Jerusalem for Passover. His sons known to Mark’s readers. Paul mentions Rufus in Romans 16:13.

Myrrh – had mild narcotic properties. It was a ministry of some Jewish women to provide this drink to the condemned.

Crucifixion – Josephus wrote it was “the most wretched of all ways of dying.” The word “excruciating” comes from it. Victims were stripped, arms stretched, forearm nailed or

tied to crossbeam, crossbeam lifted up and attached to steak, or whole cross lifted and sunk in hole, feet nailed with right leg over left, feet parallel and knees doubled, body was contorted, one nail through heels. There were high and low crosses. From Scripture we get the picture that Jesus was on a high cross and that nails were used. It could take up to 2-3 days for victims to die. Nails increased pain, but sped up death, due to blood loss. Usually death came from exhaustion and suffocation. Dehydration caused intense thirst.

Sour wine = wine vinegar diluted with water. It relieved thirst more effectively than water. It could have been a way of prolonging consciousness.

Third hour = 9:00 a.m. , sixth hour = noon, ninth hour = 3:00 p.m.

Elijah – It was believed that he would come in times of critical need to protect the innocent and rescue the righteous. (Lane p 573)

Psalm 22

1 My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

7 All who see me mock me;

they make mouths at me; they wag their heads;

16 For dogs encompass me;

a company of evildoers encircles me;

they have pierced my hands and feet

18 they divide my garments among them,

and for my clothing they cast lots.

Amos 8:9-10

⁹ “And on that day,” declares the Lord God, “I will make the sun go down at noon and darken the earth in broad daylight.

10b I will make it like the mourning for an only son and the end of it like a bitter day.

Deuteronomy 21:23

²³ his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God.

#44

STUDY #44 Observation Guide: Mark 15:42-16:8 through 20, page 44-45

Background:

Women were not eligible as witnesses according to Jewish law.

Burial – Under Roman law, people sentenced to death were forbidden burial, although if a relative requested the body, it was often granted. But this was not true for those convicted of high treason. They were denied burial on principle.

Stone – Disc shaped stone in a groove that slanted toward the opening. It was easy to roll into place covering the entrance, but would have taken several men to roll back.

Tomb – Cut in stone (often an abandoned quarry). There would be an antechamber with a small 2 ft. high doorway to a small inner chamber where the body would be laid.

Look for (Observe) and mark:

1. Divide into sections.
 2. Who is involved?
 3. Where? When? (Note how much time elapses between sections.)
 4. Look for repetitions, similar words, phrases.
(Especially note the main repetition in vs 44-45.)

 5. How is Joseph of Arimethia described? List all he does.
 6. Note all that Pilate does.
 7. What women were present at the crucifixion (v 40), the burial, and at the empty tomb?
 8. What were the women planning? What was their concern?
 9. Starting with v 47, what did the women “see”?
 10. List what the women were told by the “young man in white”.
What are they to tell and who? Refer to Mark 14:27-30 (p38).
 11. What were the emotions and reactions of the women?
 12. What do you observe about the ending of Mark’s gospel?
- Read 16: 9-20
1. What is your initial reaction to reading this section?
 2. What do you notice about the time, transition and continuity?
 3. What do you notice about the “voice and style” of this section?
 4. After all your study in Mark, do you think this section was written by him or someone else?

Reaction of astonishment
amazement

What was happening

1:27 (p 2)	
2:12 (p 4)	
5:20 (p 11)	
5:42 (p 13)	
6:51 (p 17)	
7:37 (p 19)	
10:32 (p 27)	

Reaction of fear

4:41 (p 40)

5:15 (p 11)

5:33 (p 12)

5:36 (p 13)

6:50 (p 16)

9:6 (p 22)

9:32 (p 24)

Now there is a

#45

STUDY #45 Observation Guide: Mark 8:31-16:8 OPTIONAL REVIEW, page 21-45

This section provides for a good review. However, we don't currently have observation or application questions for it.

#46

STUDY #46 Observation Guide: Mark Celebration.

Time to party, Mark Manuscript Style!