

MARK 1:22 1506 MARK 1:44
Sabbath. He entered the syna-
gogue and began to teach.
22 And they were amazed at
His teaching for He was teaching
them as one having authority, and
not as the scribes.
23 And just then there was in
their synagogue a man with an
unclean spirit, and he cried out,
24 saying, "What do we have
to do with You, Jesus of Nazareth? Have You come to destroy
us? I know who You are—the
Holy One of God!"
25 And Jesus rebuked him,
saying, "Be quiet, and come out
of him!"
26 And throwing him into
convulsions, the unclean spirit
cried out with a loud voice, and
came out of him.
27 And all were amazed and
wondered at Him, saying, "What
new thing is this? What new
authority? He commands even the
unclean spirits, and they obey
Him."
28 And immediately the news
about Him went out every-
where in all the surrounding dis-
tricts of Galilee.
2 Over paralytic, 1:29-39
2 And immediately after
this He entered the syna-
gogue, they came into the house
of Simon and Andrew, with James
and John.
30 Now Simon's mother-in-
law was lying sick with a fever,
and immediately they spoke to
Him about her.
31 And He came to her and
raised her up, taking her by the
hand, and the fever left her, and
she waited on them.
32 And when evening had
come, after the sun had set, they
began bringing to Him all who
were ill and those who were de-
mon-possessed.
33 And the whole city had
gathered at the door.
34 And He healed many who
were ill with various diseases, and
cast out many demons; and He
was not permitting the demons to
speak, because they knew who
He was.
35 And in the early morning,
while it was still dark, He arose
and went out and departed to a
lonely place, and was praying
there.
36 And Simon and his com-
panions hunted for Him,
37 and they found Him, and
said to Him, "Everyone is look-
ing for You."
38 And He said to them, "I
must go on to other cities, so that
I may preach there also, and
bring forth the Kingdom of
God there." And He went into their
synagogues throughout all Galilee,
preaching and casting out the
demons.
3 Over leper, 1:40-44
3 And a leper came to
Him, beseeching Him and saying,
"On my knees, touch me, for I
know that if I touch the hem of
Your robe, I will be clean."
40 And He stretched out His hand
and touched him, and said to
him, "I am willing; be cleansed."
41 And immediately the leprosy
left him and he was cleansed.
42 And He sternly warned
him and immediately sent him
away,
43 and He said to him, "See
that you say nothing to anyone;
but go, show yourself to the
priest and offer for your cleansing
what Moses commanded, for a
testimony to them."
44 But he went out and began
to spread the news about, and
an extent that Jesus could no
longer publicly enter a city, but
and they were coming to Him
from everywhere.

Sunday Morning Equipping Class

The Gospel of Mark

Mark 14-16

1:22 authority. Jesus' teaching was based on His own personal authority in contrast to that of the scribes, whose manner of teaching was to quote the authoritative statements of scribes who had gone before.
1:32 after the sun had set. Burdens could not be carried on the Sabbath (v. 21), but the next day, when they could be, began at sundown.

1:38 that is what I came out for. I.e., that is why I left Capernaum.
1:40 leper. See note on Luke 5:12. The laws concerning leprosy are found in Lev. 13-14.
1:44 say nothing to anyone. Jesus did not want people coming to Him merely to receive physical benefits. The result of the leper's failure to obey is seen in v. 45.

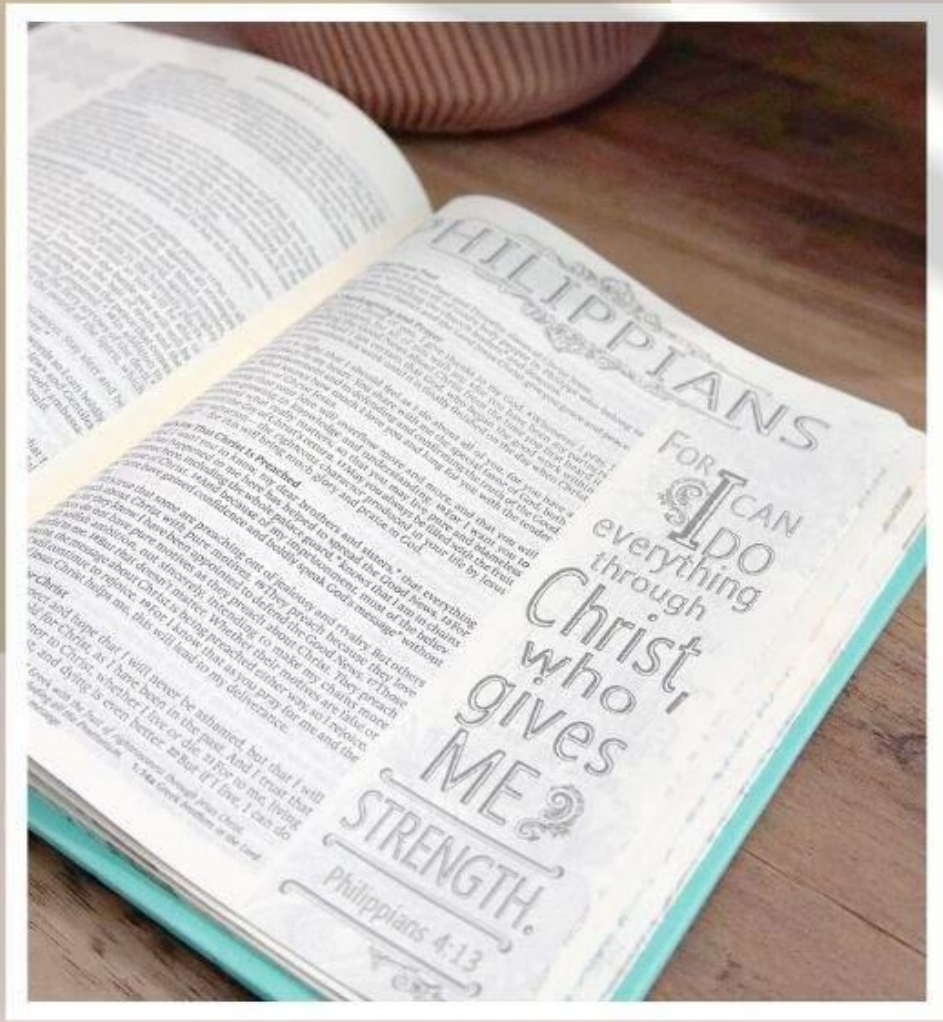
2:5 See note on Matt. 9:2.
2:8 in His spirit. I.e., intuitively.
2:10 the Son of Man. A favorite title of Christ, used 14 times in Mark. See note on Matt. 8:20 for its significance.
2:18 Jesus' disciples did not fast because it was incompatible with the joy they had in being

with Him. On the Jews' fasting see note on Matt. 9:14. The N.T. church did not fast regularly as a prescribed rite, though it was done on occasion (Acts 13:2-3; 14:23). Whenever practiced, it is never to be done ostentatiously (Matt. 6:16-18).

Text to Check-In

If you haven't checked in today or any other Sunday morning, please text *Equip* to 678-929-4050

This will allow us to communicate with you when there are schedule updates and other class information!



Philippians

We invite you to join us for 10 weeks on Wednesday mornings as we study the whole book of Philippians together.

We will talk about how to study the Bible as well as give practical teaching, practice, and tips so that you will leave more equipped to study and apply God's word.

This study will have homework to apply what you are learning in Philippians. This study will meet January 25 - March 29, 2023. We hope you will join us!

Leaders: Sam Rhodes and Jamie Voss

When: Wednesdays, 9:40 - 11:40 AM, beginning January 25, 2023

Where: Ministry Center (January 25 is in Fellowship Hall EFGH)

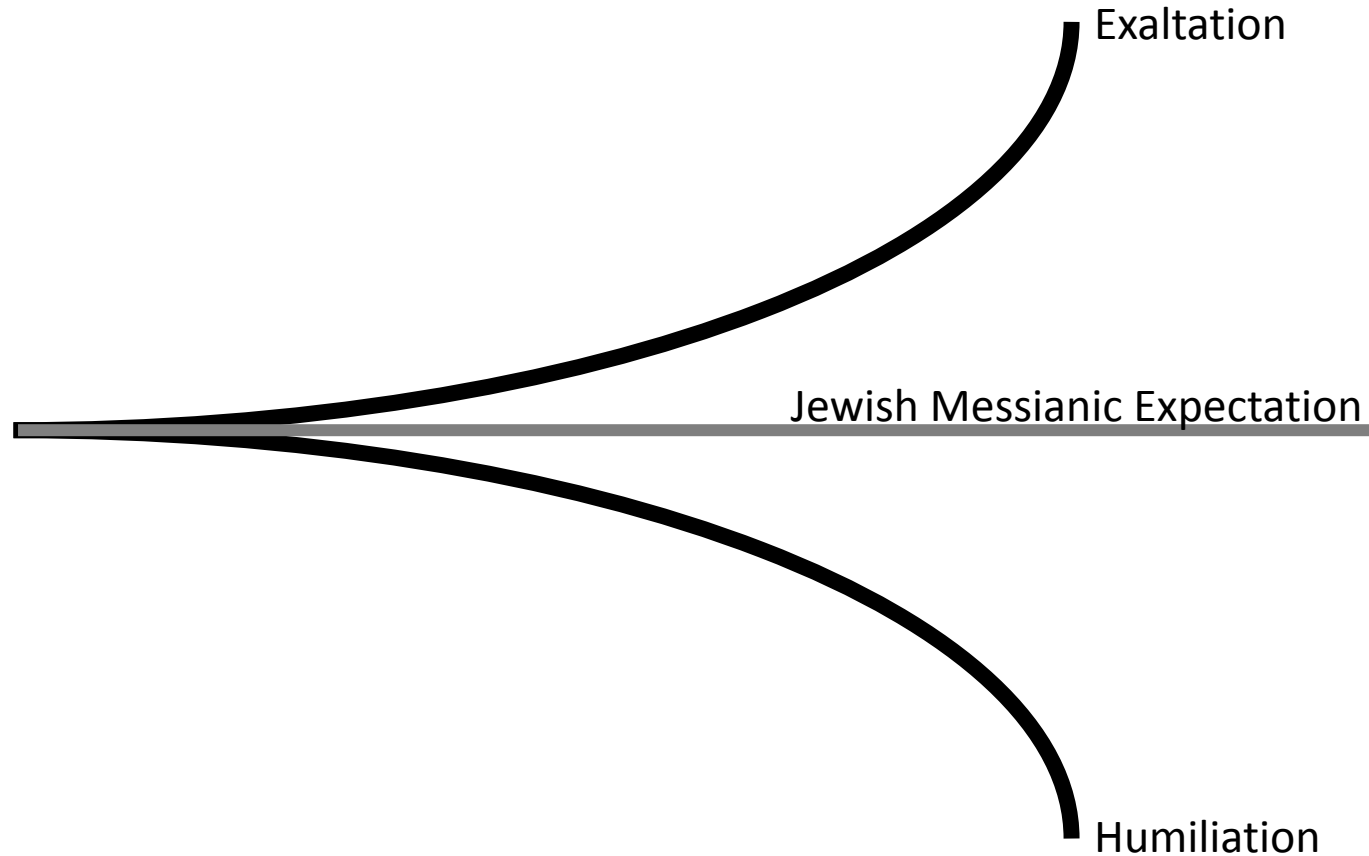
Key Themes

Who is Jesus?

- Identity revealed

Second Exodus

Key Theme: Expectation vs. Reality



Jesus exceeds expectations in both exaltation and humility

The Ending of Mark

"Some ancient manuscripts of Mark's gospel contain these verses and others do not. This presents a puzzle for scholars who specialize in the history of such manuscripts. This longer ending is missing from various old and reliable Greek manuscripts, and early church fathers (such as origin and Clement of Alexandria) did not appear to know of these verses... As for the verses themselves, they contain various Greek words and expressions uncommon to Mark, and there are stylistic differences as well. Many think this shows verses 9-20 to be a later edition. In summary verses 9-20 should be read with caution."

-Dane Ortlund, *Knowing the Bible: Mark*, p. 87

Study then Discuss

Read Mark's account of the three "trials" of Jesus (14:53-65, 15:1-5, 15:6-15) as though you were a juror and had to weigh the evidence and have to decide if he is guilty or innocent.

- What are the differences between the three "trials" presented in those passages? (Who's involved? How do they play out?)
- What do they think Jesus is guilty of?
- What are the key pieces of evidence?
- What are the holes in the "case"?

Who is Jesus? (Mark 14:61b-63)

Again the high priest asked him, **“Are you the Christ, the Son of the Blessed?”**

And Jesus said, **“I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.”** And the high priest tore his garments and said, **“What further witnesses do we need? 64 You have heard his blasphemy. What is your decision?”**

Who is Jesus?

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.

Who is Jesus?

Psalm 110:1

The LORD says to my Lord:

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

Mark 15:21-32

21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. 22 And they brought him to the place called Golgotha (which means Place of a Skull). 23 And they offered him wine mixed with myrrh, but he did not take it. 24 And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. 25 And it was the third hour when they crucified him. 26 And the inscription of the charge against him read, "The King of the Jews." 27 And with him they crucified two robbers, one on his right and one on his left. 29 And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!" 31 So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. 32 Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.

Mark 15:33-39

33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” 35 And some of the bystanders hearing it said, “Behold, he is calling Elijah.” 36 And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” 37 And Jesus uttered a loud cry and breathed his last. 38 And the curtain of the temple was torn in two, from top to bottom. 39 And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

Mark 15:37-38 And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom.

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

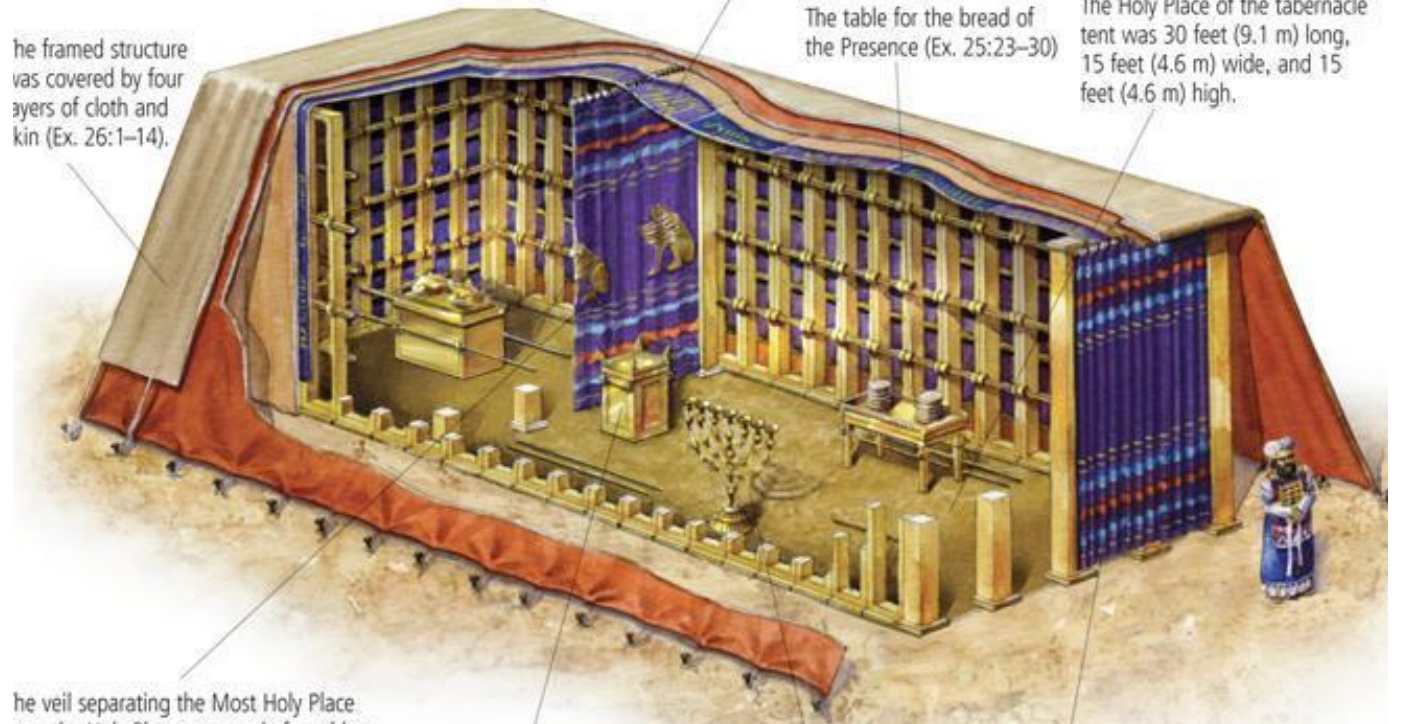
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).



Exodus 26:31-35 “And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it. 32 And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver. 33 And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy. 34 You shall put the mercy seat on the ark of the testimony in the Most Holy Place. 35 And you shall set the table outside the veil, and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.

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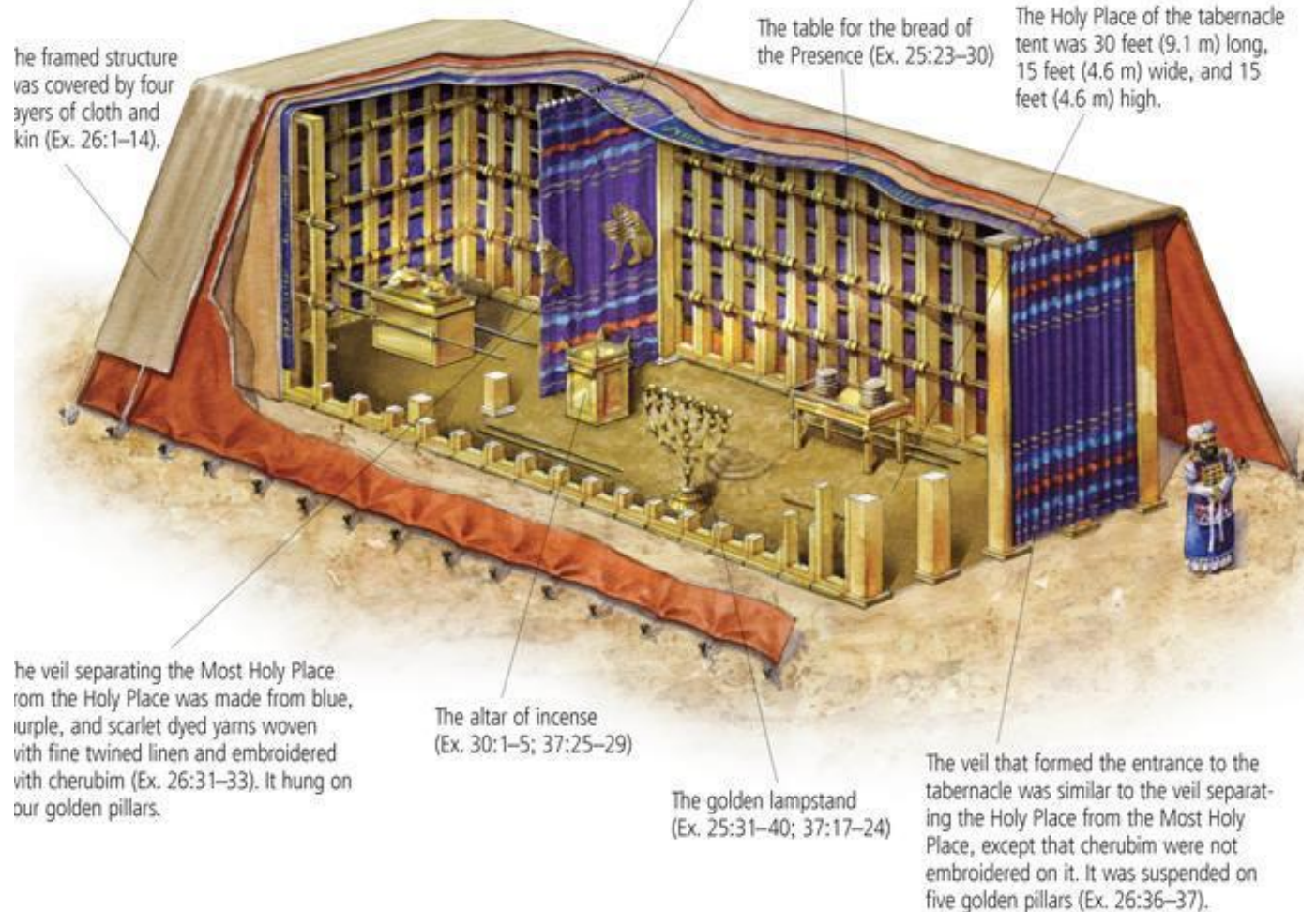


Table Discussion

As a group:

- Read Leviticus 16:1-2, 11-14. What is the purpose of the veil in the tabernacle or temple? Who can go behind it? Why? When?
- Read Hebrews 9:1-7; 10:19-25. How do these passages help us understand the significance and meaning of the curtain/veil in the temple being torn in two?

Mark 15:37-39 focuses on the death of Jesus replacing the sacrificial function of the temple. Mark sandwiches the tearing of the curtain in 15:38 with Jesus' death in 15:37 and 39. The reader is expected to interpret both events together. In contrast to the physical temple in Jerusalem, where temporary atonement is available (cf. Lev 16:12-15), Jesus' death serves as a once-for-all, end-time atonement. The cross becomes the true holy of holies where Jesus as high priest offers himself as a permanent atonement.

- Benjamin J. Gladd, *The Gospel of Mark* in The Story Retold, p. 96

	Saturday	Sunday Palm Sunday	Monday	Tuesday	Wednesday	Thursday	Friday Good Friday	Saturday	Sunday Easter										
12 a.m. "cockcrow"	<i>[Previous Friday, 8 Nisan: Jesus departs Jericho,¹ arrives in Bethany,² and is anointed by Mary at an evening meal³]</i>	Triumphal Entry⁴	Cursing of fig tree⁶	Revisiting the fig tree¹⁰	Teaching in temple (?)	Planning of Passover meal¹⁴ -Teaching in temple (?)	-Peter's denial¹⁵ -Sanhedrin trial¹⁶ -Jesus before Pilate & Herod¹⁷		Resurrection										
3 a.m.			Teaching in temple⁷	Debates/teaching in temple¹¹						Leaders plot with Judas to arrest Jesus¹³	Crucifixion¹⁸	-Women visit tomb;²² -Peter and John visit tomb²³							
6 a.m.			Cleansing of temple⁸	Olivet Discourse¹²									Darkness¹⁹ Jesus dies²⁰	Jesus appears on Emmaus Road²⁴					
9 a.m./3 rd hr.			Inspection of temple & departure to Bethany⁵	Departure from city⁹											Passover lambs killed	Jesus' body is buried²¹	Jesus appears to disciples²⁵		
12 p.m./6 th hr																			
3 p.m./9 th hr.																			
6 p.m.																			
9 Nisan	10 Nisan	11 Nisan	12 Nisan	13 Nisan	14 Nisan "First Day" ²⁶	15 Nisan Passover & Paraskeue ²⁷	16 Nisan Sabbath	17 Nisan											
	Crowd comes to Bethany to see Jesus²⁸					Last Supper²⁹ -Gethsemane³⁰ -Arrest -Sanhedrin hearing³¹			9 p.m.										

Mark 15:34

34 And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means ***“My God, my God, why have you forsaken me?”***

Psalm 22:1-2

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

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

2 O my God, I cry by day, but you do not answer, and by night, but I find no rest.

“Jesus utters the opening words of Psalm 22 and in so doing cries out to God in the immense pain of divine abandonment (see Isa. 59:2; Hab. 1:13), which he suffers as a substitute for sinful mankind (see note on Mark 10:45). Yet the following verses of Psalm 22 also anticipate divine intervention on his behalf (cf. Heb. 5:7–9). Jesus knows why he is experiencing God-forsakenness, just as he knows his death will not be the end of his story.”

Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 1931.

Isa 53:3-6, 10a

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.*

10a *Yet it was the will of the LORD to crush him;*

The Resurrection

Mark 16:5-8

5 And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. 6 And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. 7 But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." 8 And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

Applications

What have you learned about God?

What have you learned about yourself?

How does it matter in your life tomorrow?