

2021 Sermon Guides

THARV

#2

FOLLOWING JESUS





Parable of the Tenants
PATH Group Guide for the Week of February 21st, 2021
Focal Passage: Mark 11:27-12:12

Welcome back to Spring PATH groups 2021. Your week of rest turned into a frozen week of trials and survival. We are praying for you church. What is something God has taught you this week?

Three horizontal lines for writing a response to the welcome message.

Let's read our passage for this week and write any questions or initial thoughts in the margins.

Mark 11:27-33

[27] And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, [28] and they said to him, "By what authority are you doing these things, or who gave you this authority to do them?" [29] Jesus said to them, "I will ask you one question; answer me, and I will tell you by what authority I do these things. [30] Was the baptism of John from heaven or from man? Answer me." [31] And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' [32] But shall we say, 'From man'?"—they were afraid of the people, for they all held that John really was a prophet. [33] So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I do these things." (ESV)

Eight horizontal lines for writing questions or thoughts in the margins.

The question of authority is raised by the chief priests, scribes and elders who make up the **Sanhedrin**. The Sanhedrin was a group of 70 members that was considered the highest ruling court of the Jewish community. Now that Jesus has flipped the temple, they are ready to get involved; however, Jesus flips the script on them by asking a simple question. But first consider these two questions:

Is the word “authority” a positive or negative?

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What does the word “authority” mean to you?

The question that Jesus asks them is about the baptism of John the Baptist. When you think of John the Baptist, what comes to mind?

Jesus’ question baffles them. We get a glimpse into the mind of the Sanhedrin as they debate Jesus’ question. It seems that Jesus trapped them. What are your thoughts about the debate they are having?

Jesus then tells them a parable about a vineyard. They perceived that the parable is about them.

- *[12] And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away.*

As you read the parable, keep these chief priests, scribes and elders in mind because Jesus was about to reveal the true authority He has from the Father in **Matthew 28:16–20** *Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. [17] And when they saw him they worshiped him, but some doubted. [18] And Jesus came and said to them, “All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”*

Mark 12:1–12

[1] And he began to speak to them in parables. “A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. [2] When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard. [3] And they took him and beat him and sent him away empty-handed. [4] Again he sent to them another servant, and they struck him on the head and treated him shamefully. [5] And he sent another, and him they killed. And so with many others: some they beat, and some they killed. [6] He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ [7] But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ [8] And they took him and killed him and threw him out of the vineyard. [9] What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. [10] Have you not read this Scripture: “The stone that the builders rejected has become the cornerstone; [11] this was the Lord’s doing, and it is marvelous in our eyes?”

[12] And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away.

Who are the characters in the parable?

- The Owner of the Vineyard –
- Tenants –
- Servants –
- Owner’s Son –

What can we learn from the parable of the tenants?

Tenants – Israel’s Leaders
Owner’s Son – Jesus

The Owner of the Vineyard – God
Servants – Prophets

You might recognize the quote in verse 10 from *Psalm 118:22* *The stone that the builders rejected has become the cornerstone*. Cornerstone was the first foundation stone laid as the guide for the rest of the structure. Let's finish our week with pondering, what does it mean for Jesus to be the cornerstone of our life?

CLOSING VERSE OF THE WEEK

Mark 12:10-11 Have you not read this Scripture: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?"

WEEK 1 JOURNAL

How would you summarize what God has taught you this week?

TIME OF PRAYER

How can we pray for you this week as a group?



Greatest Commandment
PATH Group Guide for the Week of February 28th, 2021
Focal Passage: Mark 12:28-44

Welcome back to PATH group for Week 2. We are going to rearrange the order of our walk through Mark this week as Rudy brings the word on the greatest commandment from Mark 12.

Read the passage below and journal your thoughts in the space provided.

Mark 12:28-44

[28] And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" [29] Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. [30] And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' [31] The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." [32] And the scribe said to him, "You are right, Teacher. You have truly said that he is one, and there is no other besides him. [33] And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." [34] And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any more questions.

Journaling lines consisting of 12 horizontal lines.

In your own words, what does it mean to love the Lord your God with:

All your heart?

All your soul?

All your mind?

All your strength?

In today's world, how can we love our neighbor as ourselves?

Does this interaction remind you of any other stories in the book of Mark up to this point?

Let's read the second part of our passage for this week and jot down any notes you may have.

[35] And as Jesus taught in the temple, he said, "How can the scribes say that the Christ is the son of David? [36] David himself, in the Holy Spirit, declared, "The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet." [37] David himself calls him Lord. So how is he his son?" And the great throng heard him gladly.

[38] And in his teaching he said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces [39] and have the best seats in the synagogues and the places of honor at feasts, [40] who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

[41] And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. [42] And a poor widow came and put in two small copper coins, which make a penny. [43] And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. [44] For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on."

Which of these three paragraphs are the most interesting to you?

Is there a common theme among the stories you read above?

One of the common themes of this passage is the misunderstanding of the scribes concerning the Word of God. Jesus gives three examples. This misunderstanding still happens today as people attempt to justify their sin using Scripture. Have you encountered this in your walk with Christ?

This practice is condemned consistently in God's Word. Read and discuss these verses.

- **Hebrews 10:26** *For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,*

- **Romans 2:1–2** *Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. We know that the judgment of God rightly falls on those who practice such things.*

Why do you feel people are more tempted to excuse their sin than face their sin?

CLOSING VERSE OF THE WEEK

Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'"
Mark 12:29-30

WEEK 2 JOURNAL

How would you summarize what God has taught you this week?

TIME OF PRAYER

How can we pray for you this week as a group?



Tricks of the Desperate
PATH Group Guide for the Week of March 7th, 2021
Focal Passage: Mark 12:13-27

Welcome to Week 3 of PATH group. Let's jump straight into it today. Are you ready? We are going to split today into two main sections. Read today's first passage and give your initial thoughts.

Mark 12:13-27

[13] And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. [14] And they came and said to him, "Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?" [15] But, knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a denarius and let me look at it." [16] And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." [17] Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.

What are some of your initial thoughts?

Three horizontal lines for writing initial thoughts.

Notice a couple things from the start of their conversation. They are trying to trap Jesus. They are trying to flatter Jesus to make their trap more devastating. Their plan is to attack Jesus with a faulty logic statement? Notice the presumption of truth that the Pharisees add into their Faulty Dilemma argument. A Faulty Dilemma is a logic term for creating a no-win scenario for debate. For example, if I were to ask you the question "Have you stopped stealing money from your boss?" if you answer Yes it implies you had been stealing but stopped and No implies you are still stealing money. This is a Faulty or False Dilemma argument that should be rejected from the outset unless you are as clever as Jesus.

Have you ever had someone try to trick you in your words? How did it make you feel?

Three horizontal lines for writing reflections on being tricked.

The key is found in Jesus' knowing answer in verse 17 *Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.*

It made me wonder, how can we give to God what is God's and give to the world what belongs to it?

The Sadducees try their hand next to trick Jesus. The Sadducees were different than the Pharisees primarily in their view of the afterlife. The Sadducees did not believe in any afterlife, resurrection or spiritual realm at all. The Pharisees did. The Sadducees also had the majority rule in the Sanhedrin (the 70 member judicial ruling body we talked about in previous weeks) and were known for their wealth while the Pharisees were a more "working class" representative.

Let's look at the Sadducees' questionable dilemma:

[18] And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, [19] "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. [20] There were seven brothers; the first took a wife, and when he died left no offspring. [21] And the second took her, and died, leaving no offspring. And the third likewise. [22] And the seven left no offspring. Last of all the woman also died. [23] In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife."

[24] Jesus said to them, "Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? [25] For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. [26] And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? [27] He is not God of the dead, but of the living. You are quite wrong."

What are some of your initial thoughts?

Where did the Sadducees go wrong? In their core beliefs. They read the Scriptures and interpreted them wrongly which changed their view on the world. This is why it is important for us to study the Scripture faithfully as believers in Jesus.

What we believe changes us.

The Sadducees question is based in the custom of Levirate marriage which was established in *Deuteronomy 25:5-6* “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.

Why do you think this concept existed in Israel?

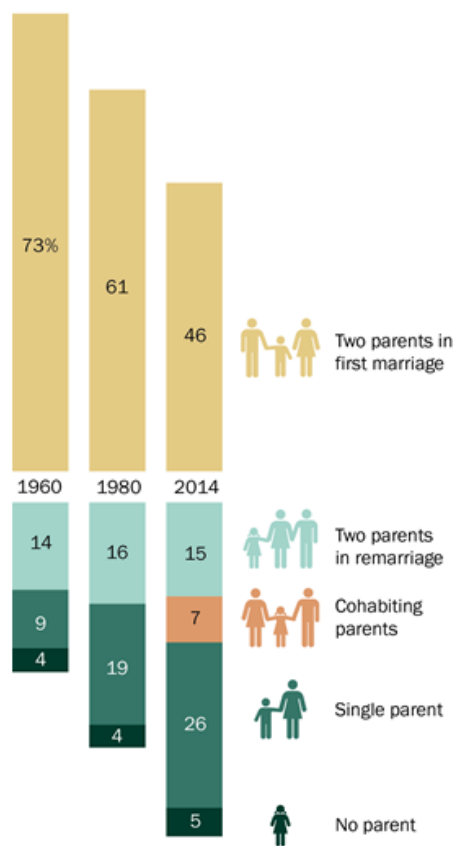
The family structure was very important to the Jewish people. In the current United States, the family structure has disintegrated. Look at the chart on the right side of the page from the Pew Research Center. The most recent data was from 2014 but the trend is evident.

What effect do you think the lack of parents in the home will have on future generations?

What is the role of the church in this emerging problem?

For children, growing diversity in family living arrangements

% of children living with ...



Note: Based on children under 18. Data regarding cohabitation are not available for 1960 and 1980; in those years, children with cohabiting parents are included in “one parent.” For 2014, the total share of children living with two married parents is 62% after rounding. Figures do not add up to 100% due to rounding.

Source: Pew Research Center analysis of 1960 and 1980 decennial census and 2014 American Community Survey (IPUMS)

PEW RESEARCH CENTER

The obvious question from this passage is about the afterlife and marriage in heaven. Does this mean that I won't be married to my spouse in heaven? Simply stated, that is true. There is no need for that type of marriage in heaven because earthly marriage was meant to be a picture of Christ and the church. In heaven, Christ and the church will be in perfect unity which means that we will have perfect relationships in heaven as well. But, keep in mind that the relationships we have here with other believers will continue in heaven (spouse, children, friends); we will recognize each other in our new imperishable bodies! Isn't that incredible! Why would I say that?

On several occasions in Scripture, there seems to be recognition of others after death. For example, Luke 16:19–23

Luke 16:19-23 "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. [20] And at his gate was laid a poor man named Lazarus, covered with sores, [21] who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. [22] The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, [23] and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.

The rich man recognized Lazarus. Also. David spoke of going to meet his son who died just after birth in *2 Samuel 12:23 But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me."*

Why is this important? Relationships are worth your effort because they are eternal. We must invest in them here on earth. That is why marriage, parenting and discipleship are so important. What is your view on these matters?

CLOSING VERSE OF THE WEEK

Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.
Mark 12:17

WEEK 3 JOURNAL

How would you summarize what God has taught you this week?

TIME OF PRAYER

How can we pray for you this week as a group?



The End
PATH Group Guide for the Week of March 14th, 2021
Focal Passage: Mark 13

This is our week of rest as Spring Break is upon us but for your Scripture reading, I would encourage you to read through this passage. Chris will be sending out an opportunity for a Sunday evening Bible teaching on this section of Mark so keep your notes and questions.

Mark 13

[1] And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" [2] And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down."

[3] And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, [4] "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" [5] And Jesus began to say to them, "See that no one leads you astray. [6] Many will come in my name, saying, 'I am he!' and they will lead many astray. [7] And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. [8] For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

Horizontal lines for taking notes.

[9] “But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. [10] And the gospel must first be proclaimed to all nations. [11] And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. [12] And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. [13] And you will be hated by all for my name’s sake. But the one who endures to the end will be saved.

The Abomination of Desolation

[14] “But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. [15] Let the one who is on the housetop not go down, nor enter his house, to take anything out, [16] and let the one who is in the field not turn back to take his cloak. [17] And alas for women who are pregnant and for those who are nursing infants in those days! [18] Pray that it may not happen in winter. [19] For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. [20] And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. [21] And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. [22] For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. [23] But be on guard; I have told you all things beforehand.

The Coming of the Son of Man

[24] “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, [25] and the stars will be falling from heaven, and the powers in the heavens will be shaken. [26] And then they will see the Son of Man coming in clouds with great power and glory. [27] And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

[28] “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. [29] So also, when you see these things taking place, you know that he is near, at the very gates. [30] Truly, I say to you, this generation will not pass away until all these things take place. [31] Heaven and earth will pass away, but my words will not pass away.

[32] “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. [33] Be on guard, keep awake. For you do not know when the time will come. [34] It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. [35] Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning—[36] lest he come suddenly and find you asleep. [37] And what I say to you I say to all: Stay awake.”



Betrayal

PATH Group Guide for the Week of March 21st, 2021

Focal Passage: Mark 14:1-31

Welcome to Week 4 of PATH groups. We are getting to the final moments of Jesus' time on earth. Let's reflect for a moment. What has been your favorite part of the book of Mark so far?

Jesus is going to feel betrayal from His closest friends. Have you ever been betrayed by someone before? Would you mind sharing the story?

What effect did that have on you after that? In other words, what negative emotions do you associate with that betrayal?

Let’s jump into our passage for this week as I am sure you deduced was about Judas and his decision to sell out Jesus for 30 pieces of silver.

Read and write your opening thoughts in the margin.

Mark 14:1–31

[1] It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, [2] for they said, “Not during the feast, lest there be an uproar from the people.”

[3] And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. [4] There were some who said to themselves indignantly, “Why was the ointment wasted like that? [5] For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they scolded her. [6] But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me. [7] For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. [8] She has done what she could; she has anointed my body beforehand for burial. [9] And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”

[10] Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. [11] And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him.

[12] And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?”

[13] And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you.

Follow him, [14] and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' [15] And he will show you a large upper room furnished and ready; there prepare for us." [16] And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

[17] And when it was evening, he came with the twelve. [18] And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." [19] They began to be sorrowful and to say to him one after another, "Is it I?" [20] He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. [21] For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born."

[22] And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." [23] And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. [24] And he said to them, "This is my blood of the covenant, which is poured out for many. [25] Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

[26] And when they had sung a hymn, they went out to the Mount of Olives. [27] And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' [28] But after I am raised up, I will go before you to Galilee." [29] Peter said to him, "Even though they all fall away, I will not." [30] And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times." [31] But he said emphatically, "If I must die with you, I will not deny you." And they all said the same. (ESV)

What are your initial thoughts as you travel through the surrounding details about this story?

This chapter sends us on a roller coaster ride of emotions. At the start, the chief priests and scribes are seeking to destroy Him. Then there is a beautiful moment in verses 3 – 9 in Mark.

Mark 14:3-9 *And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. [4] There were some who said to themselves indignantly, "Why was the ointment wasted like that? [5] For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her. [6] But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me. [7] For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. [8] She has done what she could; she has anointed my body beforehand for burial. [9] And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."*

What are your thoughts on this passage?

We find out later which of the disciples was indignant. It was Judas. **John 12:4–6** *But Judas Iscariot, one of his disciples (he who was about to betray him), said, [5] "Why was this ointment not sold for three hundred denarii and given to the poor?" [6] He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.*

What do we find out about Judas from this passage?

Money is a difficult topic because it is necessary for life but dangerous to our faith. Read and discuss the verses below.

- **1 Timothy 6:10** *For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.*
- **Hebrews 13:5** *Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you."*
- **Matthew 6:24** *"No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.*

Judas has made his decision at this point and in the midst of this story of betrayal, we see the obvious contrast of the glory of Jesus as He prepares to give His life for us. The picture Jesus paints for us of sacrifice is found in the Lord's supper.

[22] And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." [23] And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. [24] And he said to them, "This is my blood of the covenant, which is poured out for many. [25] Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

What does the Lord's supper mean to you?

Jesus has been using this symbolism for a long time. Back when Jesus fed the 5000, Jesus began to use this imagery. Look at *John 6:32-35* *Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.*

What does it mean for Jesus to be the bread of life?

Read and discuss the following verses about the blood of Christ.

- *Leviticus 17:11 For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.*
- *Hebrews 9:22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.*

What an amazing contrast of ideas in this passage!! Judas, responds to the adversity with BETRAYAL that ends in death while Jesus responds with giving His life for the ATONEMENT of the world that brings life, eternal life. What an amazing God we serve!

Making it personal, what does God mean to you?

CLOSING VERSE OF THE WEEK

*Mark 14:9
And truly, I say to you, wherever the gospel is
proclaimed in the whole world, what she has done will
be told in memory of her."*

WEEK 5 JOURNAL

How would you summarize what God has taught you this week?

TIME OF PRAYER

How can we pray for you this week as a group?

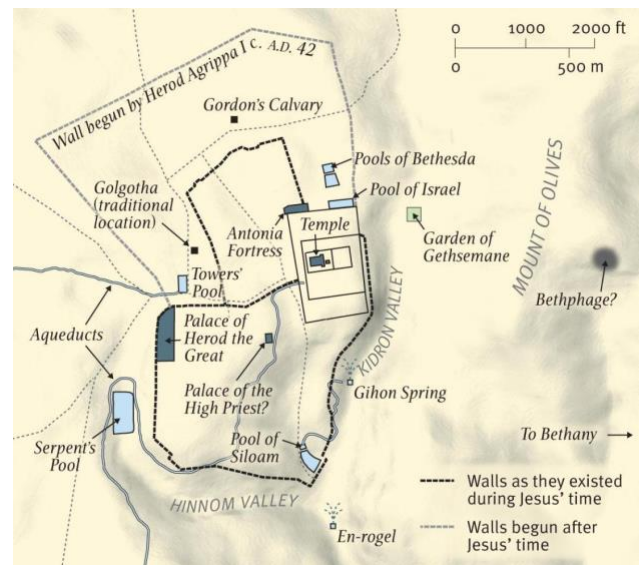
Prayer for His Will
PATH Group Guide for the Week of March 28th, 2021
Focal Passage: Mark 14:32-42

Week 5 of PATH group is here! Yeah! I am thankful for a fresh passage after a heavy week of studying betrayal in last week's Scripture. This week, we will discuss one of the most famous prayers in all of the Word of God.

Let's start by looking at the location of Gethsemane.

Gethsemane was a garden in the Kidron Valley at the foot of the Jerusalem. It was an olive grove which many speculate was similar to the picture below where most people believe the garden was located.

Where do you like to pray? Do you have a spot?



Now that we know the setting, who are the primary characters in this story?

Mark 14:32–42 *And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” [33] And he took with him Peter and James and John, and began to be greatly distressed and troubled. [34] And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.” [35] And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. [36] And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.” [37] And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? [38] Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” [39] And again he went away and prayed, saying the same words. [40] And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. [41] And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. [42] Rise, let us be going; see, my betrayer is at hand.”*

Describe the attitude of each character throughout the story.

- Jesus
- Peter
- James
- John

Jesus prays to His Father *[36] And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”*

If you remember, this idea of the cup was mentioned earlier in the book of Mark.

- **Mark 10:37–40** *And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” [38] Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” [39] And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, [40] but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”*

What did it represent in the passage above?

How does this apply to Jesus’ prayer?

Jesus was not asking God to release Him from dying for the sins of the world but rather only from the suffering that He would endure. As I reflect on this idea I am reminded of a beautiful passage in Hebrews 12 which glorifies Christ as we think about this story.

- **Hebrews 12:1-4** *Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, [2] looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. [3] Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. [4] In your struggle against sin you have not yet resisted to the point of shedding your blood.*

The second part of the garden story is the response of the three disciples. The leaders. How did they respond to Jesus' anguish and sorrow?

Has anyone fallen asleep praying at night? Of course. We can understand the struggle to stay awake at a late night 3-hour prayer meeting, but they misunderstood the urgency of the moment. We often underestimate the resolve needed in the most serious moments as well.

How would you have responded if you found your friends asleep when you asked them to pray for you?

I think we can all agree that Jesus has had a tough week dealing with friends: betrayal, apathy, denial. Friends are so important in our walk with Christ. Why is friendship important in your walk with God?

What is the key to being a good friend?

Proverbs 17:17 A friend loves at all times, and a brother is born for adversity.

CLOSING VERSE OF THE WEEK

Mark 14:36 And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will."

WEEK 5 JOURNAL

How would you summarize what God has taught you this week?

TIME OF PRAYER

How can we pray for you this week as a group?



The Final Breath
PATH Group Guide for the Week of April 4th, 2021
Focal Passage: Mark 15-16

For the final week of this PATH group session #2, we just want to read and discuss the final moments of Jesus' life on earth. As you read, jot down anything Jesus shows you from the Word.

Mark 15

[1] And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate. [2] And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." [3] And the chief priests accused him of many things. [4] And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." [5] But Jesus made no further answer, so that Pilate was amazed.

[6] Now at the feast he used to release for them one prisoner for whom they asked. [7] And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. [8] And the crowd came up and began to ask Pilate to do as he usually did for them. [9] And he answered them, saying, "Do you want me to release for you the King of the Jews?" [10] For he perceived that it was out of envy that the chief priests had delivered him up. [11] But the chief priests stirred up the crowd to have him release for them Barabbas instead. [12] And Pilate again said to them, "Then what shall I do with the man you call the King of the Jews?" [13] And they cried out again, "Crucify him."

Lined writing area for notes, consisting of 20 horizontal lines.

[14] And Pilate said to them, "Why? What evil has he done?" But they shouted all the more, "Crucify him." [15] So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

[16] And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion. [17] And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. [18] And they began to salute him, "Hail, King of the Jews!" [19] And they were striking his head with a reed and spitting on him and kneeling down in homage to him. [20] And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

[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.

[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!"

[40] There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. [41] When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

[42] And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, [43] Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. [44] Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. [45] And when he learned from the centurion that he was dead, he granted the corpse to Joseph. [46] And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. [47] Mary Magdalene and Mary the mother of Joses saw where he was laid. (ESV)

Mark 16

[1] When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. [2] And very early on the first day of the week, when the sun had risen, they went to the tomb. [3] And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” [4] And looking up, they saw that the stone had been rolled back—it was very large. [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.

What does this passage mean to you personally?

We have another instance of the Majority Text argument. Most manuscripts have the following verses but some of the earliest do not which is why there is the following label.

[Some of the earliest manuscripts do not include 16:9–20.]

How should we handle these sections? We should not build new theology based on a single verse in this section but we can use it as a supporting text. For example, we learn something about Mary Magdalene from the verses below that add to her story.

[9] [Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. [10] She went and told those who had been with him, as they mourned and wept. [11] But when they heard that he was alive and had been seen by her, they would not believe it.]

What do I mean by not creating new theology? Let's read this section and see if there is anything new in the tone and teaching of this section.

[14] Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. [15] And he said to them, "Go into all the world and proclaim the gospel to the whole creation. [16] Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. [17] And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; [18] they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover." [19] So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. [20] And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]

Compare this with Matthew's account.

Matthew 28:16–20 *Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. [17] And when they saw him they worshiped him, but some doubted. [18] And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*

What's new in the Mark account?

#1 Signs that accompany salvation ... *And these signs will accompany those who believe:* Many churches require some form of the following signs to recognize personal salvation.

- *in my name they will cast out demons;*
- *they will speak in new tongues;*
- *they will pick up serpents with their hands;*
- *and if they drink any deadly poison, it will not hurt them;*
- *they will lay their hands on the sick, and they will recover."*

Are these "signs" taught in other places in scripture as evidence of salvation? Are we sinning as a church because we do not handle snakes during services? At the next Lord's supper, should we serve poison? No!

This is an example of not creating new theology based on a single scripture in a Majority Text section. What are your thoughts on the text above?

CLOSING VERSE OF THE WEEK

Mark 16:39

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!"

WEEK 5 JOURNAL

How would you summarize what God has taught you this week?

TIME OF PRAYER

How can we pray for you this week as a group?

Thanks for being a part of PATH group at fellowship church.