Session 10: Mark 14:1– 15:47	
13.47	
SESSION GOALS	
Every session has a point—what each participant should walk away from the discussion knowing, feeling, and doing.	
Main Idea: Despite being abandoned, Jesus accomplished his mission on the cross, laying a victorious foundation for our eternal hope.	
Head Change: To know beyond a shadow of a doubt that Jesus loves us.	
Heart Change: To feel genuine affection for Jesus.	
Life Change: To set out to proclaim the wonderful thing that Jesus accomplished for us on the cross.	
<u>OPEN</u>	
Are you a "lone ranger," or do you prefer to face challenges with a partner or team? Which approach works better, in your opinion?	
In this session Mark takes us with Jesus right into the hardest part of his mission. He has support up until a point, but eventually he faces his cross alone.	

READ	
Read Mark 14:1–15:47. (In the video,	
Francis picks up his teaching at Mark 14:22. Read at least 14:1–21 to give you	
a background for what's to come.)	
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<u>WATCH</u>	
Before viewing the session, here are a	
few important things to look for in	
Francis's teaching. As you watch, pay attention to how he answers the following	
questions:	
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How did Jesus feel about gathering	
with his disciples for Passover?	
In what way does Jesus's suffering point to the love of God for us?	
point to the love of God for us:	
What is the cross about, according to	
Francis?	
Show Session 10: Mark 14:1–15:47 (14	
minutes)	
DISCUSS	
In the session, Francis pointed out that	
Jesus was looking forward to celebrating	
Passover with his disciples—his friends.	
As you listened to Francis tell the story	
of the Last Supper and the events in Gethsemane, what emotions surfaced	
in you toward Jesus?	
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Jesus knows full well what he's going to	

face the next day. And he knows that the friends that have stuck by him through everything on this journey to Jerusalem are going to abandon him. And yet he still shows them love—promising that his death is for their sake.	
Think about the people in your life that you love more than anything. How would you respond to them if you knew, in just a few hours, that they would betray and abandon you? What would you be feeling?	
Hold that response and those feelings in your mind for a moment. What does it say about Jesus's love for us that he wants to spend time with us despite what he knows about us?	
Before we immerse ourselves in the Passion narratives, let's read Mark 14:3–9.	
How would you describe the woman's gift to Jesus?	
What were the guests at the dinner concerned with in regard to the woman?	
How did Jesus respond?	
Mark describes Simon as a leper, but he would have had to be healed since no leper would have dined with healthy people. Whether Jesus was the one who	

healed him or not, we can only speculate, but it's possible that this was Simon's way of thanking Jesus.	
To pour perfumed oil over a guest's head at a dinner was a sign of high respect and adoration, which is exactly what she does. But rather than recognize the	
display of deep love and affection for Jesus, the gathered guests criticize her.	
[Note: For further study on anointing with oil, and the deeper significance of the woman's act, see Go Deeper section 1 at the end of the session.]	
Jesus's response should stop us in our tracks. He calls the woman's action beautiful because she honored <i>him</i> . Throughout the book, Jesus's expectation for his disciples is that they	
join him in his mission by serving others. But here at the end, knowing there's little time he has left with his followers, he acknowledges the woman's love and	
devotion to him.	
What value do you find in praise and worship, whether in song or reading or praying? How does that practice enhance your relationship with God?	
Often we equate worship with singing, but it's much more than that. Worship	
involves obedience, prayer, speaking well of God, appreciating his works, and more. What is your favorite way to	

worship God?	
Read Mark 14:12–42. What are the disciples doing or saying? What does Jesus do? How is he feeling?	
The road to the crucifixion winds ever closer for Jesus. After supper he takes his friends to the Mount of Olives, where he tells them what is about to happen. They then make the short walk to Gethsemane, where Jesus goes off alone to pray.	
In the session, Francis talked about the deep anguish that Jesus finally gives vent to in the garden. Jesus is wrestling with the road ahead of him. And his friends can't stay awake with him for even an hour. In a way, they've already begun to abandon him.	
Nothing on this road of discipleship is beyond Jesus's experience. He knows your pain. That's why he can completely represent us to God. That's why he can stand in our place at the cross. That's why he can weep with us in our own pain.	
Empathy is much more powerful than mere sympathy. How has someone comforted you out of an experience of their own that was similar to yours?	
Jesus's time in the garden helps us see how human he really is. How does his anguish there, anticipating his coming	

suffering, help you identify with him	
more closely? (See Hebrews 5:7.)	
Read Mark 14:53-72.	
Recall how Jesus's identity as the Son of	
God was affirmed by the Father twice: at his baptism and at the Transfiguration.	
Jesus gradually revealed his identity only to his disciples, keeping that information	
close.	
The Jewish high priest asked Jesus if he	
was the Messiah (14:61–65). How did he answer, and how did the high priest	
respond?	
Peter subsequently was questioned	
about his relationship to Jesus. How did	
he respond?	
It is ironic that two Jews heard the Son of	
God affirm his true identity, yet the one who should have recognized the Messiah	
(the high priest) rejected him as a	
blasphemer and the other (Peter), who	
knew beyond a doubt who Jesus was, denied knowing him for fear of human	
authorities. It may be tempting to mock	
them, but let's turn the question to ourselves. Would you recognize God's	
Holy One? Or do you have a certain	
image in mind of what he'll look like? Have you ever turned your back on him	
in fear of others' opinions?	
Read Mark 15:1–15	

Pilate, a Roman governor, asked Jesus an equivalent question (15:2). How does Pilate's response compare to the high priest's?	
How does Mark describe Barabbas?	
Based on 15:7, what does Barabbas offer the people that Jesus doesn't or chose not to?	
The crowds that followed Jesus, much like the disciples, didn't want a suffering savior—they wanted a conquering Christ. Barabbas the murderer had earned his executioner's sentence in an anti-Rome uprising. <i>He</i> , not Jesus, was the warlike champion the people wanted.	
Read Mark 15:16–32. Throughout the book of Mark, we've seen Jesus validate his claim to be the Christ. The Father himself twice confirmed Jesus as his beloved son. Yet, how did the Jews, the Romans, and the passersby treat the divine king?	
Read Mark 15:33–39. Here at the end of the story, the words that were so sweet in the mouth of Peter—"you are the Christ"—become a curse in the mouths of all who see Jesus. All, that is, except one. Who, in the end, understood who Jesus was?	
It wasn't the disciples—they'd run from	

The state of the s	
Jesus's captors. It wasn't the Jewish	
people—they traded the Son of God for a	
murderer. It was a pagan Roman	
centurion—a man who represented	
everything the Jews wanted the Messiah	
to destroy. He got it.	
Over and over in the sessions, Francis	
has been asking us if we <i>really</i> get it.	
Jesus is the Son of God. He lived and	
walked in the places we've seen in the	
videos. He is real. His life is real. His	
works are real.	
Who is leave to you? What does that	
Who is Jesus to you? What does that	
mean, then, for your life?	
[Note: For forther states and located final	
[Note: For further study on Jesus's final	
words on the cross, see Go Deeper	
section 2 at the end of this session.]	

LAST WORD	
This session ends on a somber note. Jesus is dead. He's been crucified. Those who were closest to him denied him. But remember Francis's words, "No matter what happens in your life, you should always be able to look to the garden, look to the cross and know that God loves you." Francis reminds us that nothing can compare to the love the Father showed us by allowing his Son to die for us.	
Do we really get this? Have our eyes	
really been opened to the greatness of	
the gospel message? How should we	
respond?	
GO DEEPER	
The Go Deeper section has two potential functions. It can supplement your small group discussion by providing extra discussion material. We've highlighted a place where each of the following segments could fit in the Discuss section of the study guide.	
But you can also use these sections as	
short devotionals to carry you through the	
week until your next group meeting.	
1. Background: Anointing with oil	
The most common oil in Israel was	

addition to regular use in hygiene and	
medicine, it was used as currency, along	
with animals and precious metals. King	
Solomon even used it as partial payment to Hiram in exchange for construction	
expenses with the temple (1 Kings 5:11).	
But often, oil was used for sacred events: • Some priests were anointed with a	
special God-ordained blend of spices and oil (Ex. 30:22-25). We	
see Aaron and his sons anointed, as	
well as all of the holy articles used in the tabernacle (Ex. 30:26-32).	
 Similarly, kings were anointed with 	
oil during their coronation or ceremonial calling (as with Saul in 1	
Sam. 10:1; David in 1 Sam. 16:13, 2 Sam. 2:4; 5:1–5; Jehu in 2 Kings	
9:1-6). In this sort of ceremony, oil	
was poured out onto the person's head.	
Prophets, such as Elisha, were	
anointed in the same way (1 Kings 19:16).	
The permise out of all over Cod's above	
The pouring out of oil over God's chosen representatives displayed physically what	
had already happened spiritually: that person was being set apart—designated	
as holy—for God's special service. So when the woman approached Jesus and	
sacrificed her valuable jar of nard (oil) by	
pouring it over his head, those in the	
room understood the significance of her	

action. The fact that Jesus accepted and

approved her behavior also spoke

volumes.	
Remember that all through the book of Mark, Jesus has been revealing his identity as the Son of God gradually. By now, on the cusp of his crucifixion, he's not hiding it anymore. He is the Messiah, a name derived directly from the Hebrew word for "anointed." As the Anointed One, he is the savior Israel has been waiting for. Different scholars, leaders, and citizens envisioned this Messiah in a variety of ways, but under Roman occupation, few were expecting a Prince of Peace.	
Read more from the Old Testament about the Messiah, also known as the Anointed One, the Servant: Psalm 2:2; Isaiah 52:13–53:12; Daniel 9:25–26.	
In each passage, what do you learn about the Messiah?	
The Greek word for Messiah is Christ. Reflect on these mentions of the Messiah in the New Testament:	
Matthew 1:17–18—In what context is he mentioned? Why is it significant here? Luke 2:11— Why is this good news to the shepherds? Acts 4:25–26—Which Old Testament passage is quoted here? How are Peter and John applying it in their speech?	

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The coming of the Messiah was the answer to centuries of prayer—Israelites	
longing for God to return and rescue	
them. We also benefit from his coming, since he came to redeem all humanity—	
not from the Romans, but from the rule of	
sin and death.	
What does Jesus's title of Messiah	
mean to you? In what ways do you profit from his coming, all these years	
later?	
2. Peek at the "Greek": "Eloi, Eloi, lema	
sabachthani?"	
Actually, those words were not spoken or	
written in Greek, but in Aramaic, the	
everyday language that Jesus spoke. The phrase means, "My God, my God, why	
have you forsaken me?" Jesus was	
quoting the opening line of Psalm 22.	
Other gospel writers record more of what	
Jesus says and does in his last moments on the cross, but Mark chose only this	
one phrase. He wants to lean into the true	
depth of suffering that Jesus endures for our sake—as the righteous payment for	
the sins of many.	
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In the first century, the Jewish Scriptures didn't have chapter and verse numbers. If	
they wanted to refer to a passage—	
particularly a psalm—they'd quote the	

first few words or line. So too here. Mark recorded not just the despairing words of Jesus as he suffered the full weight of judgment for sin, but also the hints of promised vindication.	
Read through Psalm 22—all of it. As you do, consider how it might summarize the whole of the Mark's gospel.	
How does the full context of Psalm 22 color the final moments of Jesus's life? What does the poem hint at that should give us hope?	
Jesus was the suffering savior. Born to die, rejected by his closest friends and family, and murdered by the people he'd come to serve. Jesus's mission as the Christ was not to conquer, but to show compassion to a world stained by sin. In his faithful obedience to the Father, Jesus purchased salvation for many.	
So that, as the writer of Psalm 22 says, "It shall be told of the Lord to the coming generation; they shall come and proclaim his righteousness to a people yet unborn, that he has done it."	
You were one of those "yet unborn." Someone told you about Jesus. How did you come to faith in Jesus? What was that process or event like?	
How eagerly do you tell others about Jesus? Do you feel comfortable	

explaining to others why faith in Jesus is so crucial for them? Why or why not?	