

Alive

SESSION 13

Mark 16:1-14

Memory Verse: Mark 16:6

Jesus's empty tomb attests to His resurrection.

The disciples who followed Jesus had seen Him die, so they struggled with reports of a resurrection—even though He had told them on multiple occasions that He would rise from the dead after three days. But the evidence presented by the empty tomb could not be ignored, and the appearances of Jesus after His resurrection validated the stories they had heard. He really was alive!

Mark's Gospel assures believers that the empty tomb underscores the truth of Christ's resurrection. He is still alive! As you study the Easter story outside the traditional Easter season, celebrate the hope that has unified Christ followers and made them "Easter people" for more than two millennia. And reflect again on the impact His resurrection should have on your life each day.



Weekly Podcast: Group Leader Training

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When you return an unwanted item or defective merchandise to a store, what is often the first thing you are asked? Most of the time it is, “Do you have a receipt?” You can explain that you bought the item at that store, and the managers may extend you courtesy, but the proof of purchase is the surest way to get them to believe you made the purchase from their store. (PSG, p. 118)

**Have you ever had trouble returning an item without the receipt?
Why do store employees want to see a proof of purchase?**



Understand the Context (Mark 16:1-20)

After His arrest, Jesus faced a series of trials before religious and political leaders. His first came before the Sanhedrin, the Jews’ religious governing body (14:53-65). Jesus had conflicts with various members of this group during His ministry. They had tried to humiliate and discredit Him, but they always failed. Many of them hated Jesus and wanted to kill Him.

The Sanhedrin eventually determined that Jesus was guilty of blasphemy, but they had a problem. Legally, they could not put a person to death. For that, they needed the Roman governor. So, after a brief explanation of Peter’s three denials (14:66-72), Mark recounted Jesus’s next trial, this time in front of Pontius Pilate.

While Mark offered a shorter account of Jesus’s time with the governor (15:1-5), he made two things clear. First, Pilate was intrigued by Jesus. Throughout the interrogation, the Lord never defended Himself. For the most part, He remained silent. Second, Pilate recognized that Jesus was not guilty.

When the Jewish leaders protested, Pilate tried a different tactic. Relying on a tradition designed to demonstrate Roman generosity, he offered the crowd a choice: release Jesus or a revolutionary and murderer named Barabbas (15:6-15). Spurred by the religious leaders, the crowd incredibly chose Barabbas and demanded Jesus’s crucifixion. So, Pilate released the murderer and sent the innocent man off to be tortured.

Even after Jesus had been mocked and beaten by Roman soldiers, the crowd still was not satisfied. The religious leaders had whipped them into a frenzy, and

they continued to call for Jesus’s execution. Pilate finally gave up on trying to do the right thing and delivered Jesus over to be crucified (15:16-41).

Mark identified two supernatural events associated with Jesus’s death. The first was darkness, representing the sin that Jesus carried on the cross (15:33). The second was the tearing of the temple veil, representing new access to God through Jesus (15:38).

With the Sabbath looming, Jesus’s body was quickly prepared and placed in a tomb. A group of women noted the grave’s location so they could finish the process after the Sabbath (15:42-47). But when they returned on Sunday morning, they found the tomb was empty. An angel informed them that Christ had risen from the dead and that they should tell His disciples the news, especially Peter (16:1-8).

Mark 16:9-20 represents what some have called Mark’s “longer ending.” While these verses do not appear in the oldest manuscripts, they do provide descriptions of post-resurrection appearances by Jesus. In one case, He spoke with Mary Magdalene (vv. 9-11). In another, He walked with two followers on a country road (vv. 12-13). Despite these testimonies, the disciples refused to believe until they encountered Jesus on their own (v. 14). The Gospel closes with a version of the Great Commission (vv. 15-18) and a description of Jesus’s ascension (vv. 19-20).

As you read Mark 16:1-14, look for evidences that attest to the reality of the resurrection.



PRIOR TO THE SESSION: Secure an item that is defective or could be returned along with a receipt.

INTRODUCE: Display the item and the receipt to the group. Ask: **When have you had trouble returning an item without the receipt? Why do store employees want to see a proof of purchase?** (PSG, p. 118) Read the introductory paragraph on page 118 of the PSG. Lead the group to discuss the need to show proof of purchase for an item.

TRANSITION: *We live in a skeptical world where proof is required and often questioned. Sometimes, people even think our proof requires proof! As believers, we need to be confident in the reality of Jesus’s resurrection because our faith is worthless without it. In today’s session, we’re going to look at what proof we have of Jesus’s resurrection.*

NOTES

Group Activity Option

Music

Provide several copies of the *Baptist Hymnal* (2008) and mark #270, “Christ the Lord is Risen Today” by Charles Wesley. Enlist four volunteers to each read one of the song’s four verses. As the lyrics are being read, urge the group to meditate on how the power and majesty of God is displayed in the resurrection. Invite them to reflect on the saving power of God made available to us through Jesus’s defeat of death through the empty tomb.

Sought (Mark 16:1-4)

1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they could go and anoint him. **2** Very early in the morning, on the first day of the week, they went to the tomb at sunrise. **3** They were saying to one another, “Who will roll away the stone from the entrance to the tomb for us?” **4** Looking up, they noticed that the stone — which was very large — had been rolled away.

(v. 1) Sabbath: For observant Jews, **Sabbath** begins at sunset on Friday and ends on Saturday evening at sunset. In his Gospel, John wrote that Nicodemus and Joseph of Arimathea had anointed Jesus’s body with some spices immediately after the crucifixion (John 19:38-40). But because the Sabbath was beginning, they were not able to complete the task. They put Jesus in a tomb owned by Joseph, and the women came early Sunday morning to finish the job once the Sabbath had passed.



The Church of the Holy Sepulchre in Jerusalem. Ancient tradition places this location as the site of Jesus’s death, burial, and resurrection.

Key People

Mary Magdalene, Mary . . . and •Salome

While the four Gospel writers identified different combinations of women at the tomb (though Mary Magdalene is common to all), they all agree that the first witnesses to the resurrection were female. In a time when the testimony of women was invalid in legal settings, the Gospel writers acknowledged that the women saw the empty tomb and shared what they saw with Jesus’s disciples. This actually validates the truth of the resurrection account. If the disciples had made up the story, they would have identified witnesses who were considered “reliable” in the eyes of the world.

(v. 1) Spices: In Jewish burial practice, **spices** were not used for everyone. However, they were commonly used for people who were considered special. Such anointing provided a symbol of one’s love and affection toward the deceased person. Jewish customs did not allow embalming, so the spices, similar to modern perfumes, were poured over the body to cover the smell of decay.

The women had seen Jesus’s crucifixion and had noted the place where He was buried (Luke 23:44-56). The fact that they were headed to the tomb to anoint His body highlights the fact that they didn’t expect the tomb to be empty, even though Jesus had taught them about His resurrection multiple times.

(v. 3) Roll away the stone: The women were concerned about who was going to move the large stone so they could enter and anoint the body of Jesus. The stone, along with the governor’s seal and an armed guard, was part of the religious leaders’ plan to foil any attempted grave robbery (Matt. 27:62-65). It is possible the women did not know that soldiers were guarding the tomb; or, if they did know, they might have assumed that the Romans would not help them. Without assistance, moving the stone would be a tremendous challenge for them.

(v. 4) The stone . . . had been rolled away: Most Jews in that era started their day around 5:30 a.m., so it was not unusual for them to be up and active before sunrise. While Mark suggested that it was dark outside when they began their journey (v. 2), the sun was up by the time they arrived. As they approached the tomb, they could see that their concerns about the stone were unfounded. It had already been moved, and the tomb was open.

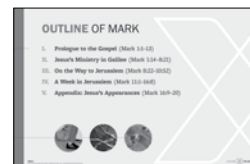
It is important to understand that the stone was not **rolled away** so that Jesus could get out of the tomb. Instead, the stone was moved so witnesses could come in and see that He wasn’t there.

EXPLORE Mark 16:1-4



APPLICATION POINT: The empty tomb reminds us that Jesus experienced a real, physical death.

CONTEXTUALIZE: Direct adults' attention to **Pack Item 2** (*Outline of Mark*). Use Understand the Context (PSG, p. 119) to review the Jews' understanding of life after death. Discuss why the idea of a resurrection would be hard for many Jews to accept.



READ: Invite a volunteer to read Mark 16:1-4.

LIST: Direct adults to work in pairs to identify the key details of these verses. Encourage them to use information from pages 120-121 in the PSG to supplement their study. After a few minutes, let the pairs report. On the board, list each detail.

EXPLAIN: Note that the women were determined to give Jesus a proper burial, even though they did not know how they would get in the tomb because of the stone. Point out that even going back to the tomb could have been risky, but their faithfulness to Jesus was evident in their actions.

ASK: **Why is it important to seek the truth about Jesus and His resurrection? What keeps people from examining the truth of the resurrection?** (PSG, p. 121)

TRANSITION: *The women found so much more than they expected. Seeing the stone moved away was just the beginning for them.*

NOTES

Group Activity Option

Object Lesson

Prior to the session, secure several small round stones, enough for each adult to get one. During the session, draw attention to the stones. Talk about how the stone securing Jesus's tomb was much larger, but it was no obstacle for God. Give each person a stone and challenge them to use it as a reminder of the stone God rolled away. Challenge them to think about how their lives can provide a testimony to Jesus and His resurrection.

Risen (Mark 16:5-8)

5 When they entered the tomb, they saw a young man dressed in a white robe sitting on the right side; they were alarmed. **6** “Don’t be alarmed,” he told them. “You are looking for Jesus of Nazareth, who was crucified. He has risen! He is not here. See the place where they put him. **7** But go, tell his disciples and Peter, ‘He is going ahead of you to Galilee; you will see him there just as he told you.’” **8** They went out and ran from the tomb, because trembling and astonishment overwhelmed them. And they said nothing to anyone, since they were afraid.

(v. 5) They entered: Since the stone was no longer a concern, the women went inside the tomb to anoint the body. The **tomb** would likely have been a cave hollowed out of a hillside. Matthew’s Gospel states that Jesus’s tomb was cut into rock (Matt. 27:60). Tombs typically had an outer room (called the antechamber) with a passage that led to an inner chamber where the bodies would have been placed on a shelf or slab in the rock. Once the bodies had decomposed, the bones could be moved to another area to make the best use of space. This was called a “secondary burial.”

(v. 5) Young man: Mark recorded that once the women were inside, they realized that they were not alone. A **young man** was already sitting in the tomb. While Mark never referred to the man as an angel, Matthew did (Matt. 28:1-3). In his Gospel, Luke shared that two “men” were in the tomb (Luke 24:1-4). John’s Gospel notes that Mary Magdalene saw two angels on a second trip to the tomb later that morning (John 20:11-12).

(v. 6) Don’t be alarmed: When angels appeared to humans throughout Scripture, they initially spoke to calm the people’s fears. The angel in the tomb, seeing that the women were shaken up and distraught, simply encouraged them to not be **alarmed**. Instead, he encouraged them to take a closer look and see for themselves that Jesus was not in the tomb. He had risen, just as He told them He would.

The angel confirmed that the One they were seeking, **Jesus of Nazareth**, was the One who had been crucified. He had died on the cross just as they had seen with their own eyes. While His body had spent time in the tomb, though, He had been raised. He was now alive.

(v. 7) Go, tell: The angel gave the women an important job. They were to **go** and **tell** Jesus’s disciples what they had seen and to let them know that Jesus would meet them in **Galilee**. The region of Galilee was in the

northern part of Israel, and it was the area where Jesus had spent most of His ministry. On the night before His crucifixion, Jesus had predicted that His disciples would scatter. But He also said they would regather in Galilee after His resurrection (Mark 14:27-28).

(v. 7) Peter: It is interesting to note that the angel specifically mentioned **Peter** when he spoke of the disciples. In the time between the crucifixion and the resurrection, Peter may have assumed that his denials of Christ had disqualified him for service. This could have been a foreshadowing of his forgiveness and restoration in John 21:15-19.

(v. 8) Ran from the tomb: Mark used a Greek word (*pheugo*) that can also mean “escape.” The idea is that the women were trying to get away as quickly as possible. It’s easy to understand why they would have run. They were **overwhelmed** as they processed what they had just seen and heard.

Mark recorded that they told no one. Most likely, they were still shocked and more than a little confused. It had been a crazy morning for them as their emotions swung from grief to fear to amazement to joy. While they needed a little time to collect themselves, Scripture confirms that they did eventually obey the command and tell others about the empty tomb (Matt. 28:8; Luke 24:9; John 20:2).

Key Doctrine

God the Son

Christ was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. (See 1 Corinthians 15:1-8; Ephesians 1:20.)

EXPLORE Mark 16:5-8



APPLICATION POINT: The empty tomb demands a response.

READ: Invite a volunteer to read Mark 16:5-8.

EXAMINE: Invite the group to read the verses again to themselves and to look for the specific directions the women received from the angel. Let the group share what they found. Highlight the angel’s invitation to see where Jesus had been and his command to go tell His disciples that He was alive.

ASK: **How does the eyewitness testimony of the women increase the credibility of the resurrection account?** Give each adult a copy of **Pack Item 14** (*Handout: Women Witnesses to the Risen Christ*). Encourage the group to read the article and discuss what made this significant.

EXPLAIN: *The fact that the Gospel writers emphasized the role of the women as witnesses validates the accuracy of the account. They risked humiliation by sharing that women were the first ones to see the empty tomb.*

DISCUSS: Remind the group that the angel directed the women to tell the disciples what they had seen and heard. Talk about the responsibility of Christians to tell others about Jesus.

ASK: **What keeps believers from sharing their experiences with Jesus? What are some basic ways we can prepare ourselves to share when the opportunity presents itself?**



NOTES

Group Activity Option

Video

Encourage the group to share what they know about Rube Goldberg machines. Highlight that Goldberg machines use a complex system of actions to accomplish a relatively simple task. Show adults a video of a Rube Goldberg machine at work. After showing the video, talk about how complicated the process was. Contrast the complexity of a Goldberg machine to the simple instructions given by the angel in Mark 16:5-8. Remind adults that spreading the gospel is as simple as telling someone else about who Jesus is to you.

Seen (Mark 16:9-14)

9 Early on the first day of the week, after he had risen, he appeared first to Mary Magdalene, out of whom he had driven seven demons. **10** She went and reported to those who had been with him, as they were mourning and weeping. **11** Yet, when they heard that he was alive and had been seen by her, they did not believe it. **12** After this, he appeared in a different form to two of them walking on their way into the country. **13** And they went and reported it to the rest, who did not believe them either. **14** Later he appeared to the Eleven themselves as they were reclining at the table. He rebuked their unbelief and hardness of heart, because they did not believe those who saw him after he had risen.

(v. 9) First day of the week: The Jewish week closed on Saturday, the Sabbath. So, the **first day of the week** was Sunday. In remembrance of the resurrection, this became known as the “Lord’s day” (Rev. 1:10), the day when the early church would gather (see Acts 20:7; 1 Cor. 16:2).

(v. 9) Appeared first: While early manuscripts of Mark’s Gospel do not include verses 9-14, all other Gospels have records of Jesus being seen in person on several occasions following His resurrection. Jesus appeared first to **Mary Magdalene**. She had gone back to the tomb while it was still morning when Jesus appeared to her. Following His revelation to Mary, she shared that she had seen the risen Christ with those who had been followers of Jesus, including, but not limited to, the eleven disciples (v. 10).

However, they refused to believe her story (v. 11). This account is also presented in John’s Gospel, where Jesus appeared to His followers twice to prove that He was alive (John 20:19-29). Matthew’s account also notes that Jesus revealed Himself to the two other women on the first Easter, as well.

(v. 12) In a different form: While Mark didn’t share the identity of the two disciples in verse 12, they were probably the same followers who were walking on the road to Emmaus in Luke 24:13-34. Apparently, the form that Jesus took while talking to them was not one they readily recognized.

It is possible that something about Jesus’s post-resurrection appearance was different from what the two disciples were used to seeing in Him. Like the women who had seen Jesus earlier in the day, when the two reported that they had seen the risen Jesus, the disciples didn’t believe them either.

(v. 14) Appeared to the Eleven: After living in denial—or possibly confusion—most of the day, the disciples got a confirmation of the resurrection that they could not reject. Jesus appeared to the eleven disciples as

they were eating their evening meal. Luke and John also recorded a resurrection day appearance of Jesus to His disciples, though John stated that one disciple (Thomas) was initially absent and saw Jesus later (John 20:19-29).

(v. 12) Rebuked their unbelief: The word translated **rebuked** (*oneidisen*) was an extremely strong verb that was not used by Jesus anywhere else in the Gospels. The disciples had a history of not understanding the things Jesus was trying to teach them in the past. While this wasn’t the first time that Jesus would rebuke the disciples, it was, based on Mark’s wording, the most severe.

This rebuke could have been the result of their earlier doubts about the resurrection or an ongoing lack of faith on their part—or both.

Key Phrase

Hardness of heart

Along with a general lack of faith, the disciples also demonstrated what Jesus deemed a hardness of heart. It was the kind of stubbornness that Jesus had once associated with the Jews in a discussion about divorce (Matt. 19:8; Mark 10:5). The term suggests a systemic obstinacy that borders on rebellion. The disciples had dismissed out of hand any and all reports of Jesus’s resurrection appearances, even though those reports came from multiple sources at multiple times.

Thankfully for the disciples, their hardness was not a permanent condition. As a result, Jesus commissioned them to go into the world and to spread the good news of the gospel (Mark 16:15-16).



APPLICATION POINT: The empty tomb calls for all people to believe.

READ: Invite a volunteer to read Mark 16:9-14.

EXAMINE: Invite the group to identify the people who saw Jesus in these verses. List their responses on the board. Talk about the characteristics of each of these people and how they compare to the way people respond to Jesus today.

ASK: **Why did some respond with belief, while others responded with unbelief?**

EXPLAIN: *Though Jesus's followers had seen Him raise people from the dead, they did not expect Him to be raised, even though He had told them. For them, all hope seemed lost. Yet all the Gospel writers confirmed Jesus's post-resurrection appearances. Paul even told the believers in Corinth that Jesus once appeared to 500 people (see 1 Cor. 15:6).*

ASK: **What role does faith play in how a person views the resurrection of Jesus?** (PSG, p. 124) **How should we approach those who wrestle with unbelief about His resurrection?** (PSG, p. 125)

NOTES

Group Activity Option

Bible Skill

Lead the group to complete the Bible Skill activity (PSG, p. 125). Divide adults into groups of three or four. Assign each group a Gospel account to review: Matthew 27-28:10; Luke 23-24:49; John 19-20:29. Direct the groups to note details mentioned in each account. Discuss the similarities and differences. Highlight how understanding the different accounts helps us better understand the overall significance of the resurrection.

CHALLENGE

SUMMARIZE: Review these points from Apply the Text on page 126 of the Personal Study Guide:

- *The empty tomb reminds us that Jesus experienced real, physical death.*
- *The empty tomb demands a response.*
- *The empty tomb calls for all people to believe.*

ASK: **Which of these statements most resonates with you? Why?**

EMPHASIZE: Point out the Key Doctrine of “God the Son” (PSG, p. 123). Note that Jesus being raised from the dead and appearing in His glorified body validates Him as Messiah and Son of God.

ASK: **On a scale of 1-7, with one being “not much” and 7 being “immeasurable,” what impact does the resurrection have on your life each day?** Point out that the resurrection is not something we acknowledge only at Easter. Share that the resurrection should motivate and challenge us each day.

PRAY: Lead the group to pray for those who need to know about the resurrection of Jesus. Pray that each adult will be a bold witness of Jesus Christ’s saving power.

After the Session

Reinforce the session by reflecting on how your life would be different if you had never met the risen Lord. Contact the group through email or text and encourage them to share with others what the resurrection means in their lives.

LEADER EXTRAS



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EXPLORE  THE BIBLE.

LEADER PACK IDEAS

Pack Item 1

Map: Jesus's Ministry in Mark's Gospel
Sessions 1-13

Use the map on the inside back cover of this resource or locate a map that shows the areas of Jesus's ministry beyond Galilee.

Pack Item 2

Poster: Outline of Mark
Sessions 1-13

Refer to the outline of the book of Mark found on page 9 of the Personal Study Guide (PSG).

Pack Item 3

Key Verse: Mark 8:34
Session 6

Create a poster with Mark 8:34:

Calling the crowd along with his disciples, he said to them, "If anyone wants to follow after me, let him deny himself, take up his cross, and follow me."

Pack Item 4

Key Verse: Mark 10:45
Session 8

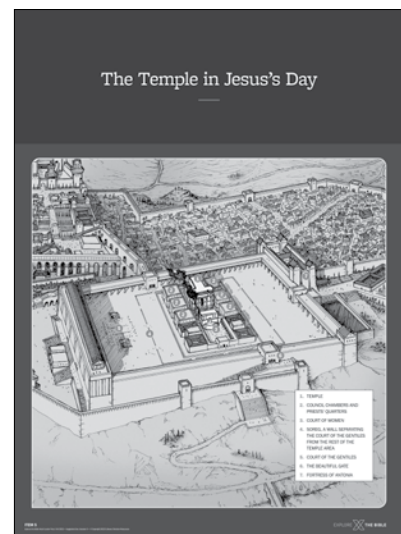
Create a poster of Mark 10:45.

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

Pack Item 5

Poster: The Temple in Jesus's Day
Session 9

Display an artist's rendering of the temple in Jesus's Day. Highlight these areas: Court of the Gentiles, Court of Women, Solomon's Porch, Beautiful Gate, and the Fortress Antonia.



Example from *Explore the Bible Leader Pack*

Examples from *Explore the Bible Leader Pack*.
The Pack is available for purchase at [goExploreTheBible.com](https://www.explorethebible.com).

Pack Item 6

Poster: Last Things
Session 10

Create a poster of Article X of the *Baptist Faith and Message (2000)* regarding Last Things.

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Pack Item 7

Handout: Mark Time Line
Sessions 1-13

Locate a study Bible with a time line of the major people and events related to the book of Mark.

30 BC-AD 10	AD 10-35	AD 35-100
27 BC The Roman Republic ends, and the Roman Empire begins as Augustus is named Emperor.	14 Census begins in Judea and Galilee.	43 Emperor Claudius expels Jews from Rome.
28 BC King Herod the Great begins expanding the temple in Jerusalem.	26-30 Pilate writes Jesus as Roman governor of Judaea.	50-60 AD Mark writes 1st Gospel.
6 BC Jesus is born in Bethlehem.	28 Jesus is baptized, calls his disciples, and begins his ministry.	60-70 AD Late Bible Late Bible authors and later write their Gospels.
4 BC King Herod the Great dies.	29 Jesus the Baptist is executed.	66 The Jewish rebellion begins under Simon the Great in Jerusalem.
	30 Jesus is arrested, tried, and crucified. After three days, He is raised from the dead.	70 Jerusalem and the temple are destroyed by the Romans.
	33 Jesus returns to heaven, and the church is established on the day of Pentecost.	80s John writes his Gospel.

Example from *Explore the Bible Leader Pack*

Pack Item 8

Handout: Background of Mark's Gospel
Sessions 1-13

Use a study Bible or Bible commentary to gather background information on the book of Mark. Highlight the following information:

- Purpose
- Writer and Date
- Organization
- Themes in Mark

Pack Item 9

Handout: Who is Beelzebul?
Session 3

Use a Bible commentary, Bible handbook, or other source to create a handout about the etymology and use of the term “Beelzebul” in the New Testament.

Pack Item 10

Chart: Miracles of Jesus's Authority
Sessions 4, 5, 7

Create a chart highlighting miracles Jesus performed in the book of Mark that emphasized His authority as God the Son. Consider the following entries:

- Healing Peter's mother-in-law and others in Capernaum (1:29-34)
- Man let down through the roof (2:1-12)
- Man with withered hand (3:1-6)
- Calming the storm (4:35-41)
- Demoniac in Gerasenes (5:1-20; 9:14-27)
- Woman with hemorrhage (5:25-34)
- Jairus's daughter (5:21-24, 35-43)
- Feeding multitudes (6:30-44, 8:1-10)
- Walking on water (6:45-52)
- Gentile woman's daughter (7:24-30)

Pack Item 11

Handout: A Servant's Responsibility for Vigilance
Session 10

Use a Bible commentary, Bible handbook, or other source to create a handout explaining a servant's responsibility for vigilance in the master's home and how it relates to Jesus's teaching on His return.

Pack Item 12

Handout: A Description of Gethsemane
Session 11

Use a Bible commentary, Bible handbook, or other source to create a handout explaining the location and significance of the garden of Gethsemane.

Pack Item 13

Chart: Messianic Prophecies in Mark
Sessions 11-13

Create a chart highlighting Old Testament prophecies related to the Messiah that are fulfilled in Mark's Gospel. Consider the following:

- Triumphal entry to the name of the Lord (Ps. 118:26; Zech. 9:9; Mark 11:9-10)
- Betrayal by a friend (Ps. 41:9; Mark 14:17-21,43-46)
- Accused by false witnesses (Ps. 35:11-12; Mark 14:55-59)
- Beaten and spat upon (Isa. 50:6; Mark 14:65; 15:15-20)

- Given gall and vinegar (Ps. 69:21; Mark 15:23)
- Lots cast for His clothes (Ps. 22:18; Mark 15:24)
- Died with criminals (Isa. 53:12; Mark 15:27)
- Friends stood far off (Ps. 38:11; Mark 15:40)
- Raised from the dead (Ps. 49:15; Mark 16:6)

PROPHECY	OLD TESTAMENT REFERENCE	FULFILLMENT IN MARK'S GOSPEL
Triumphal entry to the name of the Lord	Psalm 118:26; Zechariah 9:9	Mark 11:9-10
Betrayed by a friend	Psalm 41:9	Mark 14:17-21, 43-46
Accused by false witnesses	Psalm 35:11-12	Mark 14:55-59
Beaten and spat upon	Isaiah 50:6	Mark 14:65; 15:15-20
Given gall and vinegar	Psalm 69:21	Mark 15:23
Lots cast for his clothes	Psalm 22:18	Mark 15:24
Died with criminals	Isaiah 53:12	Mark 15:27
Friends stood far off	Psalm 38:11	Mark 15:40
Raised from the dead	Psalm 49:15	Mark 16:6

Example from *Explore the Bible Leader Pack*

Pack Item 14

Handout: Women Witnesses to the Risen Christ
Session 13

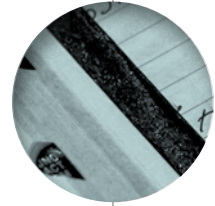
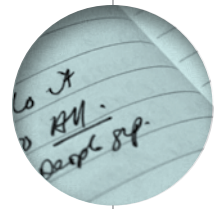
Use a Bible commentary, Bible handbook, or other source to create a handout explaining the significance of women being the first to witness the risen Savior.

Examples from *Explore the Bible Leader Pack*.
The Pack is available for purchase at [goExploreTheBible.com](https://www.explorethebible.com).

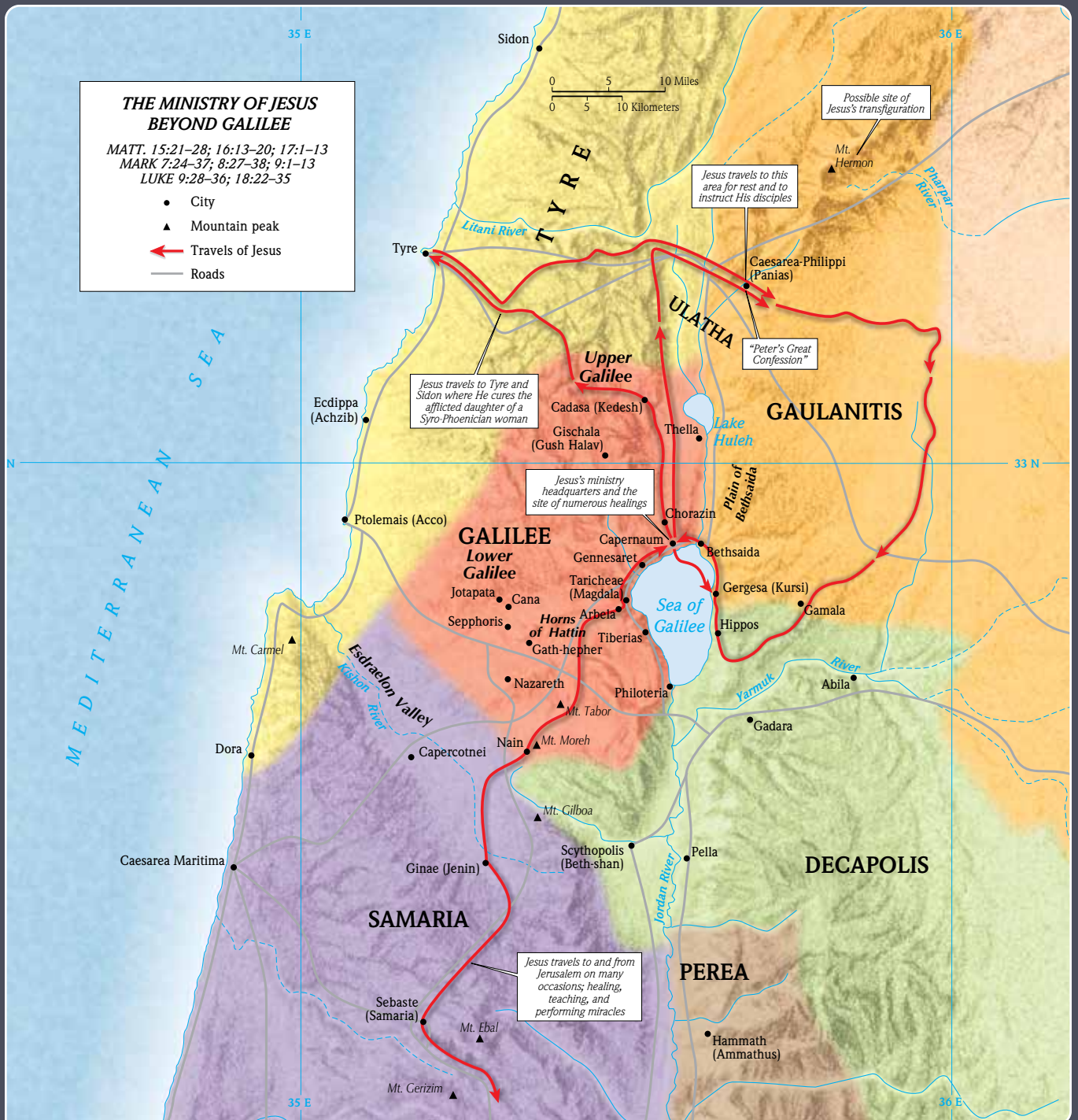
COMING **NEXT QUARTER**

GENESIS 1-19

- Session 1: **The First Week** (Genesis 1:1-5,26-2:3)
- Session 2: **The First Couple** (Genesis 2:7-9,15-25)
- Session 3: **The First Sin** (Genesis 3:1-7,21-24)
- Session 4: **The First Christmas** (Luke 2:1-15)
- Session 5: **The First Murder** (Genesis 4:1-15)
- Session 6: **Judgment** (Genesis 6:13-22; 7:20-24)
- Session 7: **Land!** (Genesis 8:10-22)
- Session 8: **Protect** (Genesis 9:1-15)
- Session 9: **Stalled** (Genesis 11:1-9)
- Session 10: **Promised** (Genesis 12:1-5; 13:11-18)
- Session 11: **Impatience** (Genesis 15:1-6; 16:1-6)
- Session 12: **Established** (Genesis 17:1-10,15-19)
- Session 13: **Purged** (Genesis 19:12-26)



Jesus's Ministry in Mark's Gospel



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MARK

Mark had seen a lot over the years. He had spent time with Jesus and His disciples. He had traveled with Barnabas and Paul. He even ministered to Peter in Rome. These experiences made him uniquely qualified to write about Jesus's life and ministry. Mark's Gospel isn't long, but it's filled with timeless insights about who Christ is and why He came. In Mark, we learn how to be a genuine servant and disciple. It's a first-century narrative with a healthy dose of application for today.

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