

THE ROAD TO

# JERUSALEM

MARK 9-16



# HOW TO USE THIS BOOKLET

## 1. Personal Reading

- Use this guide to help you read your Bible every day.
- Scribble down your thoughts and questions each day.
- The 5 daily studies for each week are *in preparation* for the upcoming sermon on Sunday.
- Although some days you will be focussing on just a couple of verses, it is always great to read the whole chapter again to help put what you are reading into context.
- Each devotion should take approximately 10 minutes - if you would like to dive deeper: ask more questions, read back over yesterday's points, or read the surrounding text. If you can make and take more time, go for it!
- By spending weeks studying this book, the goal is that you will have read it many times and have studied it in depth.
- Take your time and enjoy God's word.

## 2. Prayer

- In some places, prayer ideas are given as a suggestion. In other places, the prayer has been left blank. This is for you to complete with your own requests, confessions and thanks. At times your prayers may be prompted by the passage, but there is room to pray for whatever is happening in your life each day.

## 3. Church

- Keep this guide with your Bible and bring it with you to church.
- Scribble down sermon notes in the space provided after each week.

Sermons and digital booklet available at:

[www.narweebaptist.org.au](http://www.narweebaptist.org.au)

# THE ROAD TO JERUSALEM

MARK 9-16

## THE GOSPEL OF JESUS CHRIST BY MARK

Each of the gospels tells the story of Jesus in its own way. Mark seeks to show Jesus' life, ministry and death as the dawning of the Kingdom of God. Jesus said, 'Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.' (Mark 10:15) Jesus directly engages with and overcomes the evil powers that are dominant and controlling the world.

## CONTEXT & SOURCE

It is generally agreed that Mark wrote his gospel before the destruction of the Temple in AD 67-69. Mark isn't mentioned as an 'eyewitness,' traditionally and given the internal evidence (the text itself), it has been taken that Peter, Mark's mentor in Rome, was the source.

Mark draws the reader into his text, meaning the reader will often be drawn to relate to one or many different characters and asked the question, how do *you* see Jesus, how are *you* responding?

## THE ART OF READING NARRATIVE

Mark's recounting of these historical events teaches us about who Jesus is, the Son of God, and so invites us to discover who our God is and how he seeks to be in relationship with an evil world. In order to understand the story from Mark's perspective we must consider the techniques and styles used within his narrative.

**CHARACTERS:** How does Mark introduce the characters? What are you meant to be feeling toward that character? Which character is Mark seeking to relate the reader to most directly? We can sympathise with those individuals who come to Jesus in great need. They often go away with their lives changed. They give us a personal touch to the works of Jesus.

**POINT OF VIEW:** The narrator has the ability to be omniscient in his point of view – knowing all events but also thoughts, feelings, emotions and intentions of the various characters. The result is that the reader is placed in a 'privileged' position, knowing more than the characters within the narrative (Mark 11:27-33).

**PLOT:** The word 'plot' doesn't equate with the 'fiction'. A plot is a story with an idea of causation, a series of connected events with a cause and ultimate purpose. Mark's story in chapters 9-16 revolves around Jesus' triumphant entry into Jerusalem, his ministry there, and his eventual crucifixion and resurrection. His purpose is to stress the inauguration of his own reign.

### **SPACE / TIME / MOTION:**

**Space** – there is a transition in Mark's setting as the events take place near or at Jerusalem.

**Time** – the latter chapters of Mark are often more didactic (teaching) than narrative. They are slower in pace than the opening chapters. This slow pace focuses our attention on Jesus' teaching.

**Motion** – the narrative of chapters 9-13 contains a series of events and teachings in which Jesus challenges the way people think about God’s kingdom. The pace slows here as Mark is keen to make these points clear. Chapters 14-16 then focus on Jesus’ arrest, trial, crucifixion, and resurrection.

**‘Sandwiches’:** Mark will often interrupt a story by inserting a second story. This story often appears unrelated, for example the story of the withered fig tree (11:12-25). Mark uses these sandwiches to add emphasis to major themes, such as the kingdom of God.

**Irony:** Stories create expectations that need to be fulfilled. Mark is the master of the unexpected. His gospel is filled with irony. This medium is important, for when we identify the irony greater depth is given, particularly to the character of Jesus.

## MARK 9-16 – THE ROAD TO JERUSALEM

In chapters 9-16 Mark shifts focus to the events of Jesus in Jerusalem. His pace slows to highlight Jesus’ authority and kingship. In Jerusalem Jesus continues to demonstrate his supreme authority through his interactions with the religious leaders, and through prophesying the destruction of the temple. The final chapters of Mark presents Jesus as ‘going up to Jerusalem’ (Mark 10.33), it is on the road to Jerusalem on the road to the cross that we learn more of what it means to follow this man.

Mark uses a colt, a fig tree, a poor widow, and the scepticism of the teachers of the law to foreshadow the inauguration of the new covenant. The old has gone and the new has come. The story is building up to the establishment of the kingdom. The earlier message of this kingdom being ‘at hand’ shall finally be brought about by Jesus’ atonement for sin at the crucifixion.

# THE ROAD TO JERUSALEM

MARK 9-16

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WEEK ONE – MARK 9.2-50

# THE GLORIOUS ONE COMES DOWN

## MONDAY

To help us get our bearings in Mark. Take time and look over the first 8 chapters, who has Jesus been revealing himself to be? Take time to read the overview material in this booklet.

### READ MARK 8.27-9.1

Peter is both right and wrong in his confession of Jesus as the Christ (8.27-30). His expectations of the Messiah were mismatched. Jesus corrects him.

- i. How was it that Jesus corrected Peter and then also taught all those present what it means to follow after *this* Messiah?
- ii. Jesus makes a bold statement in 9.1, what expectation does that give the reader?

*Pray that as we continue in Mark's Gospel we might journey with Jesus, that we will take the road he takes and continue to learn what it means to follow this Messiah, Jesus Christ.*

**TUESDAY**

**READ MARK 9.2-12**

The transfiguration allows us to look at Jesus true nature. Peter has just confessed that Jesus is the Christ. Although he didn't understand what that meant, he was right.

- i. What happens to Jesus in the first part of 'the transfiguration'? Why might his clothes change?

In v.4 Jesus appears with Moses and Elijah, great prophets of old. They 'appear together' only one other time in all of Scripture, in Malachi 4.4-6 (have a read if you have time). This passage reminds us of their prophetic roles as well as their role as 'preparers' for the final Prophet that was to come.

- ii. What significance does their presence give? Who then is Jesus in the purposes of God?
- iii. How does God's declaration in v.7 set Jesus apart? Does this remind you of anything that has happened previously in Mark?
- iv. Having carefully looked at these verses, what does Mark seek to show us about Jesus nature? How might 2 Cor 4.6 and Exodus 34.35 help us?



- v. Jesus is left alone, and he remains as the glorious one to complete his journey to Jerusalem. But the disciples are still ‘dumb’ to it. What are we expecting to happen given what Jesus says in v.13?

*Pray that we might listen to the Son. That as he speaks to us through the Scriptures we can deny ourselves and follow the one who has been revealed as the most glorious Son of Man!*

## **WEDNESDAY**

As you read today, it is important to remember what has just happened to Jesus and where he has come from. Jesus, the glorious one now steps down into the mess of this world and is met immediately by a scene of helplessness.

### **READ MARK 9.14-32**

- i. Explain the scene as told in v.14-18. What has happened? What is the helpless situation?
- ii. How does Jesus response (v.19) give us a hint as to what is lacking here?
- iii. The evil spirit sees Jesus and reacts. Jesus then with compassion responds. How might the interaction between Jesus and the father be a comfort to those who doubt?

## **THE ROAD TO JERUSALEM – MARK 9-16**

- iv. Jesus shows his supreme power but there is a private lesson also. The disciples now ask a question. How does Jesus response relate to the need for faith?
- v. Jesus has spoken about his coming death before (8.31-2), there it was clear Peter didn't understand. What are the similarities here in 9.31-2?

*The disciples, those closest to him, still don't comprehend what is coming. What is worse, they are afraid to ask! They are functioning like outsiders. Pray that as we continue to move toward Jerusalem in this story we can better understand Jesus teaching in 9.31.*

### **THURSDAY**

#### **READ MARK 9.33-37 AND MARK 3.1-6**

- i. Having read the different passages, in 9.33-34 Jesus 'silences' the disciples with a question. How does this reveal their hearts before the explanation? How similar are they to the Pharisees in Mark 3?
- ii. The silence was a confession in itself, but Mark explains why they had been silent. What were they arguing over?

- iii. Jesus teaches them a different way of achieving ‘greatness’. What is it and how does that relate to Jesus ultimate journey? (Read Phil 2.6-11 for help)

Note: Jesus welcoming of the little child is important for a lesson the disciples must learn later. Remember this passage and Jesus teaching.

*It sounds somewhat ridiculous that the disciples were having the argument they were. Yet it can be easy for us to think of ourselves as ‘great’, to seek positions of power for personal gain. Pray that you are constantly reminded of Jesus teaching, not only by word but by deed with his very life.*

## **FRIDAY**

### **READ MARK 9.38-50**

- i. The disciples are clearly concerned that others are exercising the power that Jesus has given them. Looking again at Mark 9.14-18, is there a sense of irony here? Why? How does this point to their continued misunderstanding?
- ii. How does Jesus response show openness while also showing that the use of his name requires recognition of his authority?
- iii. Can you see a connection between v.41 and v.42? (Hint – v.37 and the reference to ‘little children’ may help)

## **THE ROAD TO JERUSALEM – MARK 9-16**

- iv. In v.43-50 Jesus presents a high demand for discipleship using powerful figurative language. Do we take our obedient following of Jesus quite this seriously? What causes us to lower the demands?

*Thank God that despite our consistent failures that there is power in the name of Jesus and by believing in his name we are saved. Asked that this reality may infiltrate all aspects of our lives, so that we live obediently, pursuing holiness.*

**SERMON NOTES**

**MARK 9.2-50 –  
THE GLORIOUS ONE COMES DOWN –  
TO MEET US IN OUR NEED**



WEEK TWO – MARK 10.1-12

## DIVORCE AND REMARRIAGE

As we come to this part of Mark, Pharisees continue to test Jesus. They confront him with the topic of divorce and remarriage. Although this text is not seeking to teach us about these particular topics we can take some understanding from this text. It is important we understand that this isn't an expansive teaching on the topic, but it gives us a good opportunity to reflect on how divorce and remarriage are spoken of by Jesus. If you have more questions please ask one of the leaders at church.

### MONDAY

Jesus took another opportunity to proclaim the radical demands of the kingdom of God. He made the most of an attempted trapping to make a very public statement. He raised the bar above what the Pharisees had taught by upholding God's original design.

### **READ MARK 10:1-12**

- i. Mark tells us that Jesus made his way to Judea across the Jordan. Why do you think the crowds came to him? Consider Jesus' teaching and deeds.
  
- ii. What is the difference between the Pharisees' motives for following Jesus and the disciples' motives?

- iii. What is the significance of Jesus' teaching? Why are you spending your time studying his life and teaching?

Jesus is about to offer a teaching which was radically different from the cultural norm. He will speak with authority through the Bible and his own word.

*Dear Jesus, thank you for your teachings in the gospel of Mark. I pray that you will help me understand what you have to say – and may I accept it as the truth. Amen*

## **TUESDAY**

### **READ MARK 10:2-8**

The Pharisees test Jesus knowing his 'hardline' teaching. Perhaps this is an opportunity for him to upset the crowds by teaching against divorce – something generally accepted in that region.

- i. What was dangerous about answering the Pharisees' question publically in this region? Consider Mark 6:17-20.
- ii. Jesus replies with another question. Why would Jesus bring up Moses? Consider verse 5.

**THE ROAD TO JERUSALEM – MARK 9-16**

- iii. Consider the common view of divorce, that it was acceptable to get divorced if you had problems with your wife.<sup>1</sup> Now consider Jesus' view of divorce. What are the differences between the two views?
  
- iv. How does Jesus support his teaching about divorce? Consider verses 6-8.

Jesus gives the Pharisees more than they bargained for. Not only will he boldly answer their question, but also he will support it using the Scriptures. Jesus points to the high standards set by God.

*Dear God, help me to accept your teaching. Help me to understand that marriage is something ordained by God and not just a social construct. I pray that I will look to your word to know how I should live. Amen.*

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<sup>1</sup> Some contemporary Jewish teachers held that it was permissible for a man to divorce his wife over 'any cause', not just adultery.



**WEDNESDAY**

**READ MARK 10:9-12**

Finishing his response, Jesus now seals his message with a declaration about God himself. It is God who has joined the husband and wife – not any Rabbi. Thus, no person can separate them. In the words of one commentator, ‘marriage is for life.’

- i. Look at the words ‘God’ and ‘no one’ in verse 9. What does God do? What do humans do?
  
- ii. Now that Jesus is alone with the disciples (v10) he gives them more teaching. Does he state anything new?
  
- iii. Do you find anything particularly difficult to accept? Remember, we haven’t been able to ‘unpack’ the broader teaching on divorce but be honest about here. What is it that makes this particularly difficult?

When Matthew relays this story he adds the exclamation, ‘It is better not to marry.’ What do *you* think? If someone decides to date and then marry, what should they consider?

*Dear God, I pray that you will guide me in my own life. I pray that you will help me make wise decisions as regards dating and marriage. Help me to honor and glorify you in all that I do. Amen.*

**THURSDAY**

**READ MARK 10:1-12**

One Jewish historian a little after the time of Jesus said of his own wife, ‘I divorced my wife, not liking her behavior.’ Jesus gives a very matter-of-fact teaching on divorce. It would have been quite shocking given the liberal attitude toward divorce at the time.

- i. Does it surprise you to hear that Jesus’ teaching on divorce would have been jarring for his audience?
- ii. Do you believe that it is still jarring today?
- iii. If we look again at the Pharisees hearts and consider ANY topic (not divorce), how does Jesus teaching regarding marriage apply? What were the Pharisees seeking to do and how are our sinful hearts inclined to work similarly?
- iv. It is difficult for us to apply this passage more directly to divorce without looking at the broader New Testament teaching. However, how has Jesus response to the Pharisees and words to his disciples impacted your understanding of and value for marriage?
- v. How might we be able to uphold this strong commitment with love and sensitivity?

*Dear heavenly Father, I pray that I will have courage to accept teaching which is not popular today, and grace as I share it with others. Amen.*

**FRIDAY**

**READ MARK 10:1-12**

In 2014, there were 46,498 divorces granted in Australia. Though it has decreased slightly, 2.1 per 1,000 people are divorce and 1 in 3 marriage end in divorce. Jesus' teaching is still relevant today given the divorce rate and the world's view of marriage. Jesus points us to God's design for marriage. What is the world's view of marriage?

- i. How do Australians view marriage? Why do you think they hold this view?
- ii. Why do you think there are so many divorces today?
- iii. Read Ephesians 5:21-33. Do you think Paul's teachings are being upheld in:
  - a. Non-Christian marriages today?
  - b. Christian marriages today?
- iv. What part do we all play in helping the marriages in our church to remain strong and healthy? Give some practical examples.

*Dear heavenly Father, thank you for marriage. Help us to maintain a biblical view of marriage. I pray that our marriages will be a proper symbol of Christ's love for the church. May we do all we can to keep marriages in our church strong. Amen.*

*THE ROAD TO JERUSALEM – MARK 9-16*  
**SERMON NOTES**

**MARK 10.1-12 – DIVORCE AND REMARRIAGE**



WEEK THREE – MARK 10.13-52

# RECEIVING THE KING ON THE ROAD TO JERUSALEM

## MONDAY

### READ MARK 10.13-16 AND RE-READ MARK 9.36-37

- i. What do we learn about the disciples when we read these two passages together? How does this show that they still do not understand?
- ii. Why did Jesus respond with indignation (anger)?
- iii. If the kingdom of God belongs to ‘little children,’ what might it mean to receive the kingdom ‘like a little child?’
- iv. Jesus clearly longs to welcome people, including little children. What has this taught you of Jesus character and how we can respond to him? Is this your how you respond to Jesus?

*Pray that you might come to Jesus like a little child, trusting him. Ask God to help you express a more complete faith and love of Christ and thank him that he offers the kingdom of God to those who do receive him!*

**TUESDAY**

**READ MARK 10.17-31**

This story begins with a ‘directive’, a phrase that helps remind us of what Jesus is doing. Yes, he teaches as he goes but ultimately he is ‘on his way.’ Mark tells us the stories of Jesus as he is on the road to Jerusalem, on the way to the cross.

- i. Is there some irony in what the man asks Jesus when Jesus is on his way to the cross? Explain why/why not.
- ii. What is the first thing Jesus responds to? How does that remind us of our inability to save ourselves?
- iii. Jesus states the commandments to this man. The man obviously thinks he has kept God’s law. How does Jesus show the man his inability to save himself through ‘good works’? What impact does that have on the man and then the disciples?
- iv. Why should we read the disciples question and Jesus subsequent response as an encouragement? (v.26-27)
- v. How is it that we are tempted to trust in ourselves, thinking we can do the impossible? What sort of stumbling blocks prevent us from trusting Jesus like a child?

*Thank God that he makes the impossible possible, specifically bringing unworthy people into eternal life through the work of His Son. Ask that he might remove whatever it is that prevents us from humbly receiving him as King.*

**WEDNESDAY****READ MARK 9.28-45**

Yesterday we saw a rich man ask Jesus a question regarding eternal life that resulted in Jesus calling him to leave everything to follow him. In today's passage we are again reminded how the disciples are still blind.

- i. Look again at 10.31. What is Jesus teaching at this point? As you read today's passage keep this teaching in mind.
- ii. We are reminded again of where Jesus is going (v.32 & 33), how does Mark express this and what is Jesus doing as he goes?
- iii. In v.33-34 Jesus speaks of what will happen when they get to Jerusalem. Have we heard similar teaching previously in Mark? Look back and see what the disciples would have been taught.
- iv. How do the disciples, James and John, show they don't yet understand what Jesus is setting out to do? How does this relate to 10.31?
- v. Jesus seeks to correct the disciples misunderstandings. How does he further develop the teaching of 10.31?

*Read Phil 2.1-11 and ask that Jesus might continue to be the example you seek to follow, the humble servant who came to serve and praise God that Jesus gave his life as a ransom for many!*

**THURSDAY**

**READ MARK 8.22-26**

Why are we reading a passage from chapter 8 today? Tomorrow we read of Jesus healing a blind man (take a quick look). These two healings frame what happens in between. The disciples continue to show their blindness. It is important we look back, or at least remember this passage as it gives us hope for the disciples that they will see!

- i. Who is brought to Jesus and how?
- ii. Look through the passage and identify the number of times ‘seeing’ or ‘sight’ is referred to. What does that tell you this story is all about?
- iii. This is the only miracle in Mark that proceeds in stages, all other are instantaneous. Does Jesus fail the first time? How might the journey of the disciples after this point relate to this story?
- iv. What is the final outcome?

The gradual healing at Bethsaida shows that the disciples, like the blind man, ‘have eyes but fail to see, and ear but fail to hear,’ (8.18) but that they can be *made* to see and hear.

*Pray for those who are failing to see and hear. Pray also for yourself, that you won't be blind to who Jesus is and ask that God might 'touch you' and do the work in you that you can't do yourself.*



**FRIDAY**

**READ MARK 10.46-52**

Remind yourself of yesterday's study. Today we read of another blind man being healed.

- i. When Jesus and the disciples enter Jericho, how does Bartimaeus respond? What does this teach us about who he believes Jesus to be?
  
- ii. How did he respond when the people rebuked him? What were the people doing at this point? (Think back to how the disciples responded to the children)
  
- iii. Jesus stops and he calls him. All that Bartimaeus owns would have been with him. How does his immediate response reflect that of the disciples in the opening chapters of this gospel?
  
- iv. Bartimaeus received his sight due to faith. Is there something more being explained here? Consider this weeks studies, what might it mean to 'receive sight and follow Jesus?'

Bartimaeus exemplifies the response of faith Jesus desires. One who trusts like a little child, willing to give all away because they know the Son of David, the true Messiah has come to give sight to the blind.

*Take time to read through Isaiah 35 and pray in response considering all that you've learnt this week. Ask that we all might respond like not so blind Bartimaeus.*

*THE ROAD TO JERUSALEM – MARK 9-16*  
**SERMON NOTES**

**MARK 10.13-52 –**

**RECEIVING THE KING ON THE ROAD TO JERUSALEM**



## WEEK 4 – MARK 11.1 – 12.44

**THE KING ENTERS JERUSALEM****MONDAY**

For some additional context read John 11, which details a significant event preceding Jesus' arrival in Jerusalem – the death and resurrection of Lazarus. Here we see some distinct reactions to the ministry of Jesus:

- Those who are amazed by His miracles and teaching, and begin to follow him as the prophesied messiah.
- Those who are threatened by His ministry, and begin to plot his capture and, ultimately, His death.

**READ MARK 11.1-26**

- i. How would you describe Jesus' entry into Jerusalem? Is this a fitting reception?
- ii. In verses 15-17 Jesus responds to the desecration of His Father's house. Why would Jesus respond in such a way?
- iii. In verses 20-26 Jesus teaches us about the power of prayer. What does it look like to pray and "not doubt in [one's] heart"? Are there limitations to what we can or should expect in response to our prayers?

*Praise God that he hears and answers our prayers, in accordance with his will. Pray that He will continue to show his good work in your life.*

**TUESDAY**

**READ MARK 11.27-12.11**

- i. The Parable of the Tenants (12.1-12.11) is a cutting (but fair) criticism of the Jewish leaders of the time – the chief priests, elders and teachers of the law. In what ways are these men similar to the tenants of the parable?
  
- ii. In the parable, the father sent many servants to collect from the tenants. In the Old Testament God gives the Israelites many opportunities to turn back to Him and repent. Why is God so persistent?
  
- iii. In our own way we can also be like the tenants and the Israelites of the Old Testament. What can this look like for you personally?

*Pray for God's forgiveness for rejecting His authority. Praise God that he is persistent with His people, and thank Him for his inexhaustible love and mercy.*

**WEDNESDAY**

Jesus has caused people to feel threatened, so much so that ‘enemies’ now come together to fight against what they perceive as their common enemy, Jesus. Today’s passage continues on from yesterday as the Pharisees and Herodians now work together.

**READ MARK 12.13-34**

There are three distinct episodes in this passage. Apply the following questions to each of the episodes:

- i. With what purpose do the people come to Jesus and question him?
  
- ii. What do they each call him? Why do you think they approach him this way?
  
- iii. How is it that Jesus responds, and what does this result in?
  
- iv. How is the final episode different to the rest and what does the final verse teach us about all of these episodes? What is the final outcome?

*Ask God for the strength to love him with all our heart, understanding and strength and to reflect that in how we love our neighbour. Thank him for providing us not only the ability to love this way, but also the greatest example in Christ*

**THURSDAY**

The ‘Davidic Messiah’ was an integral element for the teachers of the law, the scribes and sectarians in fulfilling the promises of God in 2 Sam 7.11-16. Davidic son ship was grounded in the Old Testament, in the prophetic witness and the story of Israel ‘generally’. Jesus doesn’t seek to deny this fact, but he brings question to what the proper meaning of these expectations.

**READ MARK 12.35-40**

- i. Who does Jesus question in v.35? Why might he be doing this?
- ii. What does Jesus achieve by quoting David’s prophetic words from Psalm 110, and asking the question he does?

Jesus shows that the Messiah is not only David’s son but also his Lord! He doesn’t come to continue the work of David but to bring about a whole new and different Kingdom. It is only through Jesus death that the Kingdom can come, that David’s words will have their true meaning.

- iii. Read Colossians 2.13-15. How does this passage help us understand Ps 110.1 and Jesus use of this passage?
- iv. Jesus description of the scribes reflects the understanding that they had sovereign authority. How does Jesus warning highlight their abuse and misuse of their authority and religiosity?

*Thank God that in Jesus the Messiah in David’s line has come and that by the cross the Kingdom has come. Ask that we can continue to keep Jesus the King at the center and so maintain a servant heart.*

**FRIDAY**

**READ MARK 12.41-44**

- i. What example of 'religious' life does Jesus use to teach his disciples? Does this narrow the 'application' of what is to come? Explain why/why not.
  
- ii. How does Jesus make a distinction between the different offerings? What is the key difference?
  
- iii. Take some time, look back over the past few weeks and chapters of Mark, can you find any other passages that relate to this one? How might this passage relate to what we read of the scribes yesterday?
  
- iv. How is it that people can be tempted to fake the life of a devoted disciple of Christ, fake the 'religious life'? Why is this a misunderstanding of how 'true-religion' works?

*Jesus has been calling for a life totally devoted to him. His call means giving all we have and knowing that we are secure. Ask that you might like this poor widow, be able to trust God with our lives and so live in such a way that demonstrates this.*

*THE ROAD TO JERUSALEM – MARK 9-16*  
**SERMON NOTES**

**MARK 11.1-12.44 – THE KING ENTERS JERUSALEM**





## WEEK 5 – MARK 13:3-37

## A TEMPLE TORN DOWN & A KING WHO WILL RETURN

Jesus has been teaching in the temple courts, his journey is almost complete, soon he will reach the cross at Jerusalem. The Son of Man dying on the cross is *the* event in history that all things point to and extend from. In one of the most difficult passages in the scriptures, Jesus speaks of what will come, with certainty and with word of warning.

### MONDAY

#### READ MARK 13:3-8

In Mark 13:1–2, Jesus warns the disciples that the temple will be completely destroyed. The disciples want to know when this will happen, and Jesus responds at length. But he speaks not just about when the temple will be destroyed, but of the end of the whole world.

- i. What does Jesus predict will happen in the future?
- ii. It feels like these signs are always present. How then are they helpful signs?
- iii. What two commands does Jesus give his disciples (v5, 7)? Why?
- iv. Do you think Jesus is answering their question? What are Jesus's big concerns?

*Pray: ask God to help you stay walking with him, and to teach you not to fear when you feel the world is going wrong.*

**TUESDAY**

**READ MARK 9:9-13**

This passage explores some of the attitudes of the world to Jesus' message. Sometimes Christians seem surprised when a Biblical viewpoint is unpopular, but Jesus wouldn't have been. Instead, he warns us and gives us advice about how to act when this happens.

- i. In verse 9, Jesus says 'be on your guard' or 'watch out', but assumes his followers will be arrested and put on trial. What then are we to guard against?
- ii. Does verse 11 mean we should never think about what we might say about our faith before a conversation? Why or why not? What does it mean?
- iii. Verse 13 presents two very stark statements. How do they relate to each other? (Read Matt 10.22, John 15.18 for help)
- iv. What character traits does Jesus want his disciples to have?

*Jesus call is a big one! It will be painful and difficult to follow Jesus. But thank God for his promise to help us know what to say when we are opposed. Thank God for the promise 'he who stands firm to the end will be saved' AND that he gives us the strength to persevere. Pray about any worries or pain this passage has raised for you.*

**WEDNESDAY****READ MARK 13:14-23**

The abomination that causes desolation is a reference to Daniel 9:27, 11:31, 12:11. This doesn't give much more detail, but is linked with the temple. Here Jesus seems to answer the disciples' question (v4) a little more directly.

Throughout this chapter, Jesus speaks both of the destruction of the temple and the end of the world, but it can be hard to know when he is speaking of one or the other – or even both! Verses 14–20 are almost certainly about the destruction of the temple in 70AD, but 21–23 looks more like the end of the world. Yet we also know that the end of the world will have physical danger and distress, so there seems to be some overlap here.

- i. Jesus warns of both physical and spiritual dangers. What are they?
- ii. Which of these causes a stronger reaction in you? Why?
- iii. What do you think Jesus is most concerned with? What does he want us to be on guard about?

## **THE ROAD TO JERUSALEM – MARK 9-16**

- iv. Jesus warns that people will come with great miraculous powers, but they are false prophets or even false messiahs. If you can't trust signs, how would you recognise a true prophet, and the true return of Christ? (see Matt 24:24–27, 1 John 4:1–2, 2 Peter 2:1–3)

*Pray: thank God that we have such a clear testimony about who Jesus was when he came, and what will happen when he comes again. Pray that you would never be deceived about who Jesus is. Thank God that he acts to look after those he loves.*

## **THURSDAY**

### **READ MARK 13:24-27**

What is most noticeable about this is that Jesus genuinely believes the world as we know it will end, and in dramatic fashion.

- i. What three things does Jesus describe will happen when the world ends?
  - 1.
  - 2.
  - 3.
- ii. Who are 'the elect' (v27)? Look at the previous paragraph to see what else you can find out about them. (Remember also Eph 1:3–4, where 'chose' is a synonym for 'elect')
- iii. Do you really think the world will end? In what ways does your life reflect this (or not)?

*Pray: thank God for choosing us to know him, and that at the end we will be gathered to him. Ask him to help you live in the light of that.*

**FRIDAY**

**READ MARK 13:28-37**

- i. Verses 28–30 makes it sound like Jesus expected the end to be very soon, and make us wonder if he was wrong. How does verse 32 help us understand better?
  
- ii. In light of verse 31, what is the best source of confidence when we think about the end of the world?
  
- iii. What is the point of the illustration in verses 34–36?
  
- iv. What does ‘staying awake’ look like? (1 Thess 5:4–11 might be helpful.)

*Pray: This week we’ve been told over and over again to ‘keep watch’, ‘be on guard’, ‘stay awake’. What distracts you from watching out for Jesus’ return? Confess that to God. Ask for his help to stay alert, and to keep your mind on the things above.*

**THE ROAD TO JERUSALEM – MARK 9-16**

Sermon notes

**MARK 13:3-37 –**

**A TEMPLE TORN DOWN AND A KING WHO WILL RETURN**



## WEEK 6 – MARK 14:1-26

**A NEW KIND OF PASSOVER****MONDAY****READ MARK 14:1-26**

The passages in this chapter may be quite familiar to you. Whether they are or not, try to do something different from normal as you read them – read them out loud, or walking around your room, or sitting in a different spot.

- i. What do you notice about Jesus' character while you read this?
  
  
  
  
  
  
  
  
  
  
- ii. What part of this passage captures your attention?
  
  
  
  
  
  
  
  
  
  
- iii. What questions arise from these verses?

*Pray that God would reveal something to you this week that your image of who Jesus is might be challenged and grown.*

**TUESDAY**

**READ MARK 14:1-2**

- i. You may have noticed yesterday that the events depicted in this week's passages all happen around the time that the Passover was being celebrated. Off the top of your head, explain the significance of the Passover.
  
- ii. Now, read Exodus 12:1-17. How does this passage compare to what you wrote above? Why are they celebrating?
  
- iii. Back in Mark's gospel, why were the chief priests and the teacher of the law looking for a 'sly way' to arrest Jesus and kill him?
  
- iv. Why was it the conspirators chose not to act during the Passover celebrations? Remember this for when we get to the 'passion narrative' the events around the crucifixion.
  
- v. Jesus' death occurs near the Passover, Mark makes this explicit and so it is significant. Again, 'off the top of your head,' why is this significant?

*Thank God that he has accepted Jesus' life in place of yours. Thank Jesus for being willing to make that sacrifice for you.*



**WEDNESDAY**

**READ MARK 14:3-11**

- i. Look closely at the scene in v.3-5 and explain in your own words, the events that took place. Why were those present rebuking her?
- ii. Given Jesus response, what had the people missed? Why is the woman dousing Jesus' head in perfume significant?
- iii. How do we explain Jesus comment in v.8? Would bodies 'normally' be prepared this way? What are we expecting to happen to Jesus?
- iv. Look back at the appointment of the disciples in Mark 3.13-19. Why is what happens in v.10-11 no surprise?

Mark builds and builds the expectation. Jesus has almost completed his journey to the cross. Each of these moments now helps us understand what is happening at the cross. Today our anticipation reaches an all time high. Jesus is ready to be buried! But the narrative slows down so that we don't miss the significance of the crucifixion event.

*Ask that this week we are not distracted but can truly understand the significance of the cross. May we glean something new, or grow in our appreciation for what has happened in the events at Jerusalem.*

**THURSDAY**

**READ MARK 14:12-21**

- i. How does Mark remind us of the timing? What are the people about to celebrate?
- ii. Jesus shows incredible foreknowledge, but what is it in anticipation of? He does all these things for a reason, what is it?

By now you might be feeling like the same answer keeps coming up. The Passover and Jesus death! You'd be right, and v.22-25 now reveals *why* it has been so important that Jesus death is connected to the Passover.

- iii. In Exodus 12 the bread and blood signified something, can you remember what that was? Look again at Exodus 12.1-30.
- iv. How does Jesus reinterpret the Passover? Who or what is the bread and blood?
- v. By doing this, what significance has Jesus given to his death? If you have time, read 1 Cor 11.23-26. Just like the Israelites we can celebrate because of what 'the new Passover' means.

*Thank God for sending His son Jesus to be the sacrificial Lamb, that his blood was poured out and his body was broken that we might be liberated from sin and death. Take time today whenever you eat and drink to be reminded of Jesus body and his blood.*

**FRIDAY**

**READ MARK 14:1-26**

Now that you have looked at this passage in a more direct fashion, take time to read it again.

- i. What stands out to you today that didn't earlier in the week?
- ii. Which parts do you still find difficult to understand? Why?
- iii. Mark has shown how Jesus reinterpreted one of, if not the most significant event in Israel's history. What does that teach you about how God works and how he communicates through his word, the Bible?

This is a particularly important passage for us to understand God's work through Israel and the culmination in Christ Jesus. Take the time to return to the previous days and look again at your answers.

*Give thanks to God that he has always been at work to redeem his people by the body and blood of Jesus.*

*THE ROAD TO JERUSALEM – MARK 9-16*  
**SERMON NOTES**

**MARK 14:1-26 – A NEW KIND OF PASSOVER**



## WEEK SEVEN – JESUS PRAYS IN MARK

# A WEEK OFF FROM MARK... OR IS IT?!

This week we will focus on the prayers that Mark records Jesus praying. Each day, try to consider:

1. why He is praying
2. why Mark included it in that particular passage
3. and how you could potentially imitate Jesus.
4. try writing out your prayer/s this week

### MONDAY

**READ MARK 1:35.** In addition to the questions above, consider Mark's description of the scene – why does he seem to emphasize the time of day?

*Pray that Jesus' example of prioritizing prayer would overflow into your own life. Pray that as a church we would live out this priority too.*

**TUESDAY**

This week we have been focusing on the prayers that Mark records Jesus praying. Each day, try to consider:

1. why He is praying
2. why Mark included it in that particular passage
3. and how you could potentially imitate Jesus.
4. try writing out your prayer/s this week

**READ MARK 6:41 AND 6:46.** In addition to the questions above, think about your own life – when do you pray with others? When do you pray by yourself?

*Thank God for providing for you each day. Make a list of these provisions here (eg. Food, shelter, water, Christian community, access to His word, work etc.)*

**WEDNESDAY**

This week we have been focusing on the prayers that Mark records Jesus praying. Each day, try to consider:

1. why He is praying
2. why Mark included it in that particular passage
3. and how you could potentially imitate Jesus.
4. try writing out your prayer/s this week

**READ MARK 8:6 AND 8:7.** Jesus prayed a similar prayer in the passage we looked at yesterday. Think carefully today about the questions at the start of this week's section. Write down any questions that enter your mind:

*Pray that thankfulness would define your attitude today as you allow God to mould your character.*

**THURSDAY**

This week we have been focusing on the prayers that Mark records Jesus praying. Each day, try to consider:

1. why He is praying
2. why Mark included it in that particular passage
3. and how you could potentially imitate Jesus.
4. try writing out your prayer/s this week

**READ MARK 14:22 AND 14:23.** Judas was in the room – consider if a similar situation would affect the way you gave thanks.

*Pray that God would teach you more from this passage as you contemplate the weight of the situation – not long before “He died for sins once for all” (1 Peter 3:18).*



**FRIDAY**

This week we have been focusing on the prayers that Mark records Jesus praying. Each day, try to consider:

1. why He is praying
2. why Mark included it in that particular passage
3. and how you could potentially imitate Jesus.
4. try writing out your prayer/s this week

**READ MARK 14:32-41.** This follows on from yesterday's passage. Think about the 3 questions that have been for each passage this week.

*Memorise verse 36. Genuinely thank God for this sacrifice. May we be in awe of our great Lord and Saviour!*

*THE ROAD TO JERUSALEM – MARK 9-16*

**SERMON NOTES –**

**CAMERON ECCELSTON – BWAA CHILD SPONSORSHIP**



## WEEK EIGHT – MARK 14.27-72

**DENYING THE GRACIOUS KING**

In Mark 14.1-25 Jesus reinterprets the Passover revealing more of the significance in his death. Mark 14.26 tells us that they then sung together and went out the Mount of Olives. It is here, this favourite place of Jesus' that the next scene begins. We will read through the passage from the 'perspective' of different key characters and ask similar questions each day and see what is revealed as we take a few 'journeys' through this passage.

**MONDAY****READ MARK 14.26-72**

Today, take time to read this whole section. It is a confronting passage, a jarring passage but also one we know well. Try and view the 'action' from within, as though you are an unattached bystander watching all that happens, following at every point, getting an inside view. Read as though you know everything that has happened in this gospel up until this point.

- i. What stands out to you about this chapter?
- ii. Was there anything that you 'saw' that you didn't expect?
- iii. What is Mark trying to reveal to the reader through this passage?

*Today write a list of five people you long to see come to know Jesus. Take time each day to pray for one of them and keep them in your prayer that day.*

**TUESDAY**

Today you will read from the perspective of Judas. Before you read skim back through the gospel and see if you can find any references to Judas. It is safe to say we are anticipating him to betray Jesus, read how it plays out.

**READ MARK 14.10-11; 43-52**

- i. What was different in your reading this time to yesterday?
  
- ii. Was there anything that you ‘saw’ that you didn’t expect?
  
- iii. How did shifting the perspective change the way you read this story?
  
- iv. What is Mark trying to reveal to the reader through this passage

*Pray for the second person on your list. Ask that they might not run from Jesus but come to recognize who he is and call on him as their personal Lord and Saviour.*

**WEDNESDAY**

In v.53 Jesus is taken and the high priests, and all the chief priests, the elders and the teachers of the law come together. Today read from their perspective.

**READ MARK 10.53-65**

- i. What was different in your reading this time to yesterday?
- ii. Was there anything that you 'saw' that you didn't expect?
- iii. How did shifting the perspective change the way you read this story?
- iv. What is Mark trying to reveal to the reader through this passage?

*Pray for your third person. Ask that they might 'see' as the Son of Man, the one sitting at the right hand of the Mighty One. Praise God that he has revealed this truth to you.*

**THURSDAY**

This passage has shown Jesus as relatively passive and yet we know that at any moment he could have called on his Father who would send more than twelve legions of angels. Read today from the perspective of our Servant King Jesus.

**READ MARK 10.26-65**

- i. What was different in your reading this time to yesterday?
  
- ii. Was there anything that you ‘saw’ that you didn’t expect?
  
- iii. How did shifting the perspective change the way you read this story?
  
- iv. What is Mark trying to reveal to the reader through this passage?

*Pray for your fourth person. Ask God that he might reveal to them the love of the Father expressed through Jesus, the Son of Man who was betrayed into the hands of sinners to bring salvation.*

**FRIDAY**

The narrative starts with a jarring statement. Peter, as we have come to expect, speaks boldly and yet unknowingly. His story is a difficult one to read, but there is comfort when we are reminded of Jesus ‘travel plans’ to Galilee after his resurrection. Today read from his perspective.

**READ MARK 14.26-51 & 66-72**

- i. What was different in your reading this time to yesterday?
- ii. How did shifting the perspective change the way you read this story?
- iii. After Jesus resurrection the angel at the tomb tells the women not to be alarmed and then instructs them, ‘Go, tell his disciples and Peter, “He is going ahead of you into Galilee...”’

Is there any significance in Peter being named? How does reading from his perspective help? Not also, that Mark most likely used Peter as his main source for his gospel?

- iv. What is Mark trying to reveal to the reader through this passage?

*Pray for the final name on your list and then through each of them again. Thank God that he offers forgiveness, even when they have ignored him and denied him. Ask that they might submit themselves to God and trust Jesus.*

*THE ROAD TO JERUSALEM – MARK 9-16*  
**SERMON NOTES**

**MARK 14.26-72 –**  
**DENYING THE GRACIOUS KING**





## WEEK NINE – MARK 15.1-16.8

# JERUSALEM'S TREE THAT BRINGS VICTORY

## MONDAY

The Jewish leaders waste no time in bringing charges against Jesus. It's clear that the Jewish leaders stirred up the crowds and levelled false accusations against him. While Mark usually makes Jesus the focus of his story, Jesus is now passive. Jesus is 'irritatingly silent'.

### READ MARK 15:1-15

- i. How does Pilate come to the decision to have Jesus flogged and crucified? Consider verses 4-5, 9 and 14-15.
  
- ii. Jesus says very little during the Roman trial. Who is in control?
  
- iii. One commentator states that Jesus' silence was due to Pilate's initial unwillingness to condemn him. If correct, what does this tell us about Jesus' prayer in Gethsemane? (Mark 14:36) Do you agree with this commentator?

Jesus trusted in God throughout the trial. In his prayer, ‘Take this cup from me. Yet not what I will, but what you will’, he makes two requests. The first is that God might spare him the crucifixion, and the second that God’s will would be done. God shall grant the second.

*Dear God, help me to have the same prayer as Jesus. May your will be done in my life. Help me to trust in you in all situations, for all things are possible for you. Amen.*

## **TUESDAY**

### **READ MARK 15:16-20**

Mark has spent a great deal of time recounting Jesus’ message that the kingdom of God has come. Now Jesus shows us the throne room of this kingdom.

- i. The soldiers shout at Jesus saying, ‘Hail, king of the Jews!’ What’s wrong with what they’re saying?
  
- ii. What are some similarities and differences between the soldiers’ treatment of Jesus and the people in Mark 11:8-10?

John Stott writes in his book, ‘The Cross of Christ,’ “Before we can begin to see the cross as something done for us, we have to see it as something done by us.”

- iii. How do you respond to Jesus? Do you see yourself in the soldiers, maybe in the people? How does Stott's comment unpack this moment but also how the New Testament describes the cross?

Mark now uses irony to show that Jesus is in fact the king of the Jews. The robe is a royal garb, the thorn his crown. And soon he shall take up his throne.

*Dear Jesus, I'm sorry for not giving you the proper attention you deserve. I pray that I will not take your kinship lightly. May you be lord over all my life.*

## **WEDNESDAY**

### **READ MARK 15:21-40**

Having trusted God, Jesus has been beaten and mocked. As the morning progresses, it comes time for Jesus to take up his throne – the cross. Newly crowned, he is declared, 'king of the Jews'.

- i. The author maintains the theme of *royalty* throughout this chapter. Can you find a few places where this occurs?
  
- ii. What do those present for the appointment of a new king or queen usually say? What is said to Jesus here?

## **THE ROAD TO JERUSALEM – MARK 9-16**

- iii. Jesus was jokingly called, ‘king of the Jews’. Who does our culture say Jesus is?
  
- iv. Who do you say Jesus is? How does the picture that has been painted in these chapters fit within the picture *you* paint?

Mark paints a picture of Jesus’ royal walk to his throne. His journey is all but complete. But instead of pomp and ceremony there is insult and abandonment. This is where he had been heading on the road to Jerusalem, on the road to the cross where he was crowned King!

*Dear Jesus, I thank you that you were willing to submit to the Father to bring about my salvation. May I live my life remembering this wonderful gift each day. Amen.*

### **THURSDAY**

#### **READ MARK 15:42-47**

Mark gives us a very ‘matter-of-fact’ account of Jesus’ burial. This is a very dark scene with little hope. Even Pilate is surprised by Jesus’ early death. The body is taken down and placed in a tomb to be shut in and forgotten.

- i. Why do you think Mark paints such a dark and depressing picture?

- ii. Why would Mark tell us that Mary Magdalene and Mary the mother of Joseph saw where Jesus was laid?
  
  
  
  
  
  
  
  
  
  
- iii. Read Romans 6:3-7. What does Mark's account of Jesus' death and burial tell us of our death to sin?
  
  
  
  
  
  
  
  
  
  
- iv. What does it mean to you that you have died to sin?

*Dear heavenly Father, help me to live a life worthy of your calling. Just like Jesus died, so my sinful life has died. Help me to make changes in my attitude and behavior so I can be more like Jesus. Amen.*

**FRIDAY**

**READ MARK 16: 1-8**

With full expectation of finding a cold corpse, the women go to complete the embalming process which was forbidden on the Sabbath. Once again, Mark sets up expectations which do not become a reality.

- i. Yesterday we focused on the grim situation of Jesus death and burial. Today, Mark give us the startling report that the stone had been rolled away. How does this contrast the story of 15:42-47?
  
- ii. The Angel who spoke to the women said, ‘You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here.’ How did the women respond? Consider 8:31-32, 10:33.
  
- iii. What is your response reading that Jesus rose from the dead? What does it mean to you?

*Dear heavenly Father, thank you that Jesus rose from the dead. Thank you that I can have new life because of his sacrifice. May the same Holy Spirit who raised him from the dead continue to work new life in me. Amen.*

**ADDITIONAL NOTE:**

Your Bible may have a note which tells you that the earliest or most reliable manuscripts do not include 16:9-20. What does this little insert mean?

Well it's referring to the fact that most scholars don't believe these verses were actually written by the Author of this gospel. This is not a new perspective, doubts over these verses have existed for a very long time.

There are three views on Mark 16:9-20.

The first is that what we have in 9-20 is what Mark wrote. However, some find this view problematic given it seems to contradict what Mark had told us about the silence of the women (compare verse 10 with 8b.) It's also not found in the most reliable versions of Mark's gospel, and the language used is very different from that of Mark in the rest of the text. There are other (shorter) endings to Mark's gospel which are not found in our Bibles which also don't stand up to scrutiny. This view obtains the least support from biblical scholarship.

The second view is that Mark ended his Gospel abruptly at verse 8. This view argues that early Christians preferred an ending with a more positive note and created an ending which drew on other gospels and the material found in Acts to 'improve' on Mark's work. Perhaps Mark's abrupt ending was intentional; stressing the difficulty Jesus' followers had in accepting his teaching.

The third view is that Mark never actually finished his gospel, or that his ending was lost - never to be found. The New Testament has come to us through years of careful study of ancient texts. Textual critics carefully examine hundreds of ancient manuscripts looking for clues to determine the most accurate text.

The highly respected textual critic Bruce Metzger lends support to the contention that Mark's original ending went beyond verse eight, but is now lost.

**READ MARK 16:9-20**

- i. Some Christians argue that we should keep the later constructed vv9-20 in our Bibles without any notes. What do you think?
- ii. What questions do you have about this issue? Who could you speak with to find answers to your questions?
- iii. Perhaps you never knew about those scholars who busily work away trying to provide the most accurate text. What role do you think the Holy Spirit may play in this work?
- iv. Matthew 28:18-20 finishes his gospel on a more positive note than Mark 16:8. What do Jesus' commands and promises mean to you?



**SERMON NOTES**

***MARK 15.1-16.8 –  
JERUSALEM'S TREE THAT BRINGS VICTORY***



## UPCOMING EVENTS / GETTING CONNECTED

MEN, WE'RE GOING TO BASECAMP.  
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**RENEW** YOUR STRENGTH  
AT BASECAMP.

SUPER SUPPER TO  
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*simple love*

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Tuesday, 2nd August  
7:30pm

**17<sup>TH</sup> AUGUST - MILARD SLEIMAN** – sharing stories of mission in Lebanon

**21<sup>ST</sup> SEPTEMBER – PATRICIA WEERAKOON** –

Gender and Sexuality, including QnA

Patricia Weerakoon is a medical doctor turned Sexologist and Writer. As a Sexologist and evangelical Christian she has translated her passion to bring good holistic sexual health to all people into practical sex education, sex research and sex therapy.

**PRAYER POINTS / EXTRA NOTES**



## PRAYER POINTS / EXTRA NOTES

