

Life Group Notes 2/20/2022
Pastor Mark The Life of Jesus Week 4

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18)! I think he was thinking of us at the time: **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**) The following ice breaker is just a starter for your group. The message comes after the second bar. Please enjoy!

CROWD BREAKER: Who is your favorite president? And why?

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time. BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

Note: I have highlighted suggested discussion questions raised by Pastor Mark's message from this Sunday. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.**

Questions to get you thinking: How do you live a happy life? How do you avoid a life of turmoil?

1One Sabbath Jesus was passing through the grainfields, and His disciples began to pick the heads of grain, rub them in their hands, and eat them. **2**But some of the Pharisees asked, "Why are you doing what is unlawful on the Sabbath?"

3Jesus replied, "Have you not read what David did when he and his companions were hungry? **4**He entered the house of God, took the consecrated bread and gave it to his companions, and ate what is lawful only for the priests to eat."

5Then Jesus declared, "The Son of Man is Lord of the Sabbath." **What just happened? What does this mean, "The Son of Man is Lord of the Sabbath?" Who is the Son of Man? If the Son of Man and the Son of Adam are the same, who is the Son of Adam, and therefore Lord of the Sabbath? Upon whom is Jesus applying this Lordship? Can we "Remember the Sabbath" and enjoy the fruit of the field at the same time?**

Jesus Heals on the Sabbath

(Matthew 12:9–14; Mark 3:1–6)

6 On another Sabbath Jesus entered the synagogue and was teaching, and a man was there whose right hand was withered. 7 Looking for a reason to accuse Jesus, the scribes and Pharisees were watching Him closely to see if He would heal on the Sabbath.

8 But Jesus knew their thoughts and said to the man with the withered hand, “Get up and stand among us.” So he got up and stood there.

9 Then Jesus said to them, “I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?” 10 And after looking around at all of them, He said to the man, “Stretch out your hand.” He did so, and it was restored.

11 But the scribes and Pharisees were filled with rage and began to discuss with one another what they might do to Jesus.

The Twelve Apostles

(Matthew 10:1–4; Mark 3:13–19)

12 In those days Jesus went out to the mountain to pray, and He spent the night in prayer to God. 13 When daylight came, He called His disciples to Him and chose twelve of them, whom He also designated as apostles: 14 Simon, whom He named Peter, and his brother Andrew; James and John; Philip and Bartholomew; 15 Matthew and Thomas; James son of Alphaeus and Simon called the Zealot; 16 Judas son of James, and Judas Iscariot, who became a traitor.

Jesus Heals the Multitudes

(Matthew 4:23–25; Mark 3:7–12)

17 Then Jesus came down with them and stood on a level place. A large crowd of His disciples was there, along with a great number of people from all over Judea, Jerusalem, and the seacoast of Tyre and Sidon. 18 They had come to hear Him and to be healed of their diseases, and those troubled by unclean spirits were healed. 19 The entire crowd was trying to touch Him, because power was coming from Him and healing them all.

The Beatitudes

(Psalm 1:1–6; Matthew 5:3–12)

20 Looking up at His disciples, Jesus said:

“Blessed are you who are poor,
for yours is the kingdom of God. **What does this mean? What are the benefits?**

21 Blessed are you who hunger now,

for you will be filled. **Explain.**
Blessed are you who weep now,
for you will laugh. **Why?**

22 Blessed are you when people hate you, and when they exclude you and insult you and reject your name as evil because of the Son of Man. **23** Rejoice in that day and leap for joy, because great is your reward in heaven. For their fathers treated the prophets in the same way. **Is this true? Can you name any prophets who were treated in this way?**

Woes to the Satisfied

(Amos 6:1-7)

24 But woe to you who are rich,
for you have already received your comfort. (Scribe's note: "Your comfort" is translated from "Your *paraklesis*"...It's cognate with "your paraclete/advocate, elsewhere the Holy Spirit Himself." In other words, you have found your comfort in your riches, and have misplaced the comfort that comes from God. See further notes below.) **Now explain what Jesus is saying. In the "blesseds" who is doing the comforting?**

25 Woe to you who are well fed now,
for you will hunger. **Explain.**
Woe to you who laugh now,
for you will mourn and weep. **Why?**

26 Woe to you when all men speak well of you,
for their fathers treated the false prophets in the same way. **Is this true?**

Look back at the Beatitudes. Match each of the woes with the corresponding "blessed." What do you learn from this? Jesus said, "Where your treasure is, there will your heart be also." (Luke 12:34) How does that apply? Where is your treasure?

Mark says, "It is so challenging for us as North Americans to be living the way God has called us to live." **Why? Are we the rich or the poor? How rich? How poor?** Mark continues, "When we have so much, He will call us away stuff, away from selfishness and moving us toward selflessness. He's calling us away from putting our focus on ourselves, pushing us to put our focus on other people." **How is that working? Does more stuff make this easier? Or harder? Why?** Mark says, "Poor people have fewer options." **Is that true? Why? Do you have any testimonies to share? Have you been poor to the point of wondering where the next meal would be coming from? What happened? Did you feel the blessing Jesus described here?**

Do you remember Pastor Mark's testimony concerning hospitality in Africa? **Why is it bad manners to 'get right down to business' before addressing the family, and the things that matter to the host? It is said that a Bedouin family will feed and water the guests for three days in the desert before asking the guests' business. Explain the priorities this illustrates.**

Love Your Enemies

(Matthew 5:38-48)

27But to those of you who will listen, I say: Love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who mistreat you. 29If someone strikes you on one cheek, turn to him the other also. And if someone takes your cloak, do not withhold your tunic as well. 30Give to everyone who asks you, and if anyone takes what is yours, do not demand it back. 31Do to others as you would have them do to you. ***Discuss the paradigm shift. What is the result with the "enemy" if you follow these guidelines? Do you have a testimony?***

32If you love those who love you, what credit is that to you? Even sinners love those who love them. 33If you do good to those who do good to you, what credit is that to you? Even sinners do the same. 34And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. ***Answer Jesus' questions. What good does it do?***

35But love your enemies, do good to them, and lend to them, expecting nothing in return. Then your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and wicked. 36Be merciful, just as your Father is merciful. ***Why does Jesus say, "Love your enemies" twice? Have you ever noticed that this gets repeated? What will be your reward? Where? When? How? How great? How is this "being born again" as Mark highlights it? What are the benefits of being "children of the Most High?" Who else do you know that behaves this way? Whom are you imitating?***

Judging Others

(Matthew 7:1-6; Romans 14:1-12)

37Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. ***How does this work? Do you have a testimony?*** 38Give, and it will be given to you. A good measure, pressed down, shaken together, and running over will be poured into your lap. For with the measure you use, it will be measured back to you." ***What does this mean? What happens when you receive much in return? Are there dangers in this promise? Do you have a testimony?***

39Jesus also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? ***Answer His question? How are we doing as a nation right now? Who's doing the leading today? What are we to do?*** 40A disciple is not above his teacher, but everyone who is fully trained will be like his teacher. ***Is this a good thing or a bad thing? When the teacher is blind, how are the disciples?***

41Why do you look at the speck in your brother's eye, but fail to notice the beam in your own eye? ***Why is this such a good question?*** 42How can you say, 'Brother, let me take the speck out of your eye,' while you yourself fail to see the beam in your own eye? You hypocrite! First take the beam out of your own eye, and then you will see clearly to remove

the speck from your brother's eye. ***Do you have an "eye-beam" ministry? Or an "eye-speck" ministry? Do you have a testimony? (Do you tend to see "specks" in your neighbors' eyes? Or "beams"?) Do you see the ones with those "specks" as your brothers? Does Jesus say it is wrong to correct your neighbor? What MUST come first? Why? (CAUTION! Proceed with discernment, and maybe do not answer the first question at all: Do you think it's possible to take the "speck" out of a Democrat's (Republican's) eye? A trucker's eye? A Trudeau's eye? Why is this question so pertinent to today? How has the church done when it comes to rightly dividing the issues that matter? Does the party spirit ever lend itself to being corrected? Why is this so dangerous? Can a divided house stand? What must we repent of first? Then how do we proceed? After repenting, what comes next? Mark says it starts with us. How?)***

A Tree and Its Fruit

(Matthew 7:15–23; Matthew 12:33–37)

43No good tree bears bad fruit, nor does a bad tree bear good fruit. **44**For each tree is known by its own fruit. Indeed, figs are not gathered from thornbushes, nor grapes from brambles. **45**The good man brings good things out of the good treasure of his heart, and the evil man brings evil things out of the evil treasure of his heart. For out of the overflow of the heart, the mouth speaks. ***What does this mean? Do you listen well to yourself? Are you able to hear another's heart in his words? Do you have a testimony? After taking an action, how do you assess that action? How do you know you did the right thing?***

The House on the Rock

(Matthew 7:24–27)

46Why do you call Me 'Lord, Lord,' but not do what I say? **47**I will show you what he is like who comes to Me and hears My words and acts on them: **48**He is like a man building a house, who dug down deep and laid his foundation on the rock. When the flood came, the torrent crashed against that house but could not shake it, because it was well built.

49But the one who hears My words and does not act on them is like a man who built his house on ground without a foundation. The torrent crashed against that house, and immediately it fell—and great was its destruction!" ***How has Jesus made you entirely responsible for the message you have just heard? What are your choices? What is your next step? Look at the paragraph above. Remember Pastor Mark's "homework assignment." What is flowing out of the abundance of your heart? Are you ready to give answer? Look how Matthew puts it in Matthew 12: ...*****35**The good man brings good things out of his good store of treasure, and the evil man brings evil things out of his evil store of treasure. **36**But I tell you that men will give an account on the day of judgment for every careless word they have spoken. **37**For by your words you will be acquitted, and by your words you will be condemned."... ***How does this fit into the homework assignment? Are you good or evil?***

Scribe's "It's all Greek to me" notes:

The word translated "blessed" comes from the Greek word (Strong's: **3107**) *makários* (from *mak-*, "become long, large") – properly, when God *extends* His *benefits* (the advantages *He confers*); *blessed*.

[3107](#) /*makários* ("blessed") describes a believer in *enviable* ("fortunate") position from receiving *God's provisions* (*favor*) – which (literally) *extend* ("make long, large") His grace (benefits). This happens with receiving (obeying) the Lord's inbirthings of faith. Hence, faith ([4102](#) /*pístis*) and [3107](#) (*makários*) are closely associated (Ro 4:5-7, 14:22,23; Rev 14:12,13).

The word translated "Woe" is actually from the Greek word *ouai*. There is a similar interjection of grief across many languages including Latin and German. "Alas!" "Woe!" (It is an expression of grief or denunciation)

Original Word: οὐαί, actually pronounced "Why."

On the comfort we have already received from our riches (from the woes): Cognate:
3874 *paráklēsis* – properly, a call (urging), done by someone "close beside," i.e., a *personal exhortation* that delivers the "evidence that stands up in God's court."

[[3874](#) (*paráklēsis*) is cognate with [3875](#) /*paráklētos* ("legal advocate") and thus has *legal overtones*.]

[3874](#) (*paráklēsis*) is an "intimate call" that someone personally gives to deliver *God's verdict*, i.e., "the close-call" that reveals how the Lord weighs in the relevant facts (evidence). [3874](#) /*paráklēsis* ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of [3874](#) /*paráklēsis* ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc.

On the translation of Luke: I chose the Berean Study translation from the Bible Hub website, and I left the cross references intact. It's an excellent translation, and the cross references are great for further study. The above linguistic notes are taken from the Discovery Bible study notes as quoted on <https://biblehub.com>