

**SCHOOL-DEVELOPED
SAMPLE UNIT
FOR LEVEL 2**

THE GOSPEL OF MARK

LIFE CONCEPT: GOD SAVED PEOPLE THROUGH JESUS

YEAR: FAITH STATEMENTS: ① ② ③

DURATION OF UNIT: 11 hours DATE OF USE:

UNIT-SPECIFIC GOALS *(highlight your selection)*

1. GOD'S SON BECAME A HUMAN BEING TO SAVE THE WORLD

1a explore the question of Jesus' identity as presented in the gospels

1b compare various portraits of Jesus presented in the gospels

2. JESUS BROUGHT GOD'S LOVING RULE INTO THE WORLD

2a examine the key events in Jesus' ministry as evidence of the coming of God's kingdom

2b explore the implications of Jesus' teaching about the kingdom of God

3. JESUS DIED AND ROSE AGAIN TO SAVE ALL PEOPLE FROM SIN AND DEATH

3a examine the evidence for Jesus' death and resurrection

3b explore the significance of Jesus' death and resurrection in the life of Christians

STUDENT ASSESSMENT

ASSESSABLE STUDENT OUTCOMES

Find in the Gospel of Mark references to Jesus as the Son of God. (1a)

Find in the Gospel of Mark references to Jesus bringing God's kingdom. (2a)

Find in the Gospel of Mark 'eyewitness' evidence of Jesus' death and resurrection. (3a)

Design an album cover which shows their reaction to what they have learnt about Jesus in the Gospel of Mark. (2b,3a)

ASSESSMENT STRATEGIES

⇒ teacher observes discussion, particularly input from the 'Son of God perspective'

⇒ teacher observes discussion, particularly input from the 'Kingdom perspective'

⇒ teacher observes discussion, particularly input from the 'Peter perspective'

⇒ album covers

UNIT SUMMARY

The unit revolves around a reading of the Gospel of Mark. In the course of the reading students encounter all three Faith Statements of this Concept: God's Son became a human being to save the world; Jesus brought God's loving rule into the world; Jesus died and rose again to save all people from sin and death. Students develop an 'image' of Jesus as they encounter him in the gospel.

UNIT NOTES

The unit is planned for one introductory session, nine development (Reading) sessions, and one response session. It is not intended to be an in-depth study of Mark's gospel, but a quick read which is in keeping with the fast-paced 'breathless' writing style of the gospel.

As much as possible, keep discussion to what is actually in the text. Do not expect students to come to this unit with prior knowledge about Jesus. Unless students are pressing for answers, do not move into related Bible texts.

Fill your classroom with 'decorations' that can be referred to in the study, eg: a map of Palestine in the time of Jesus, a time line of Jesus' life, 'portraits' of Jesus or illustrations of events in Jesus' life.

For this unit it is advisable that all students work from the same translation of the Bible as the basic reading text and that it be a contemporary translation. Consider using an inexpensive tract that can be marked freely.

Since it is impossible to capture all aspects of Jesus' personality in a single portrait, a major activity of the unit is for students to compile an album of impressions of Jesus that they get from reading the gospel.

INTRODUCTION

1. JESUS CHRIST

Students look at a display which features a variety of pictures of Jesus (at least ten different pictures). Students can vote for 'the best image of Jesus' by a show of hands or by placing counters in jars beside their selected picture.

AND/OR Students brainstorm words that describe Jesus.

Lead from this into the idea that a single picture cannot capture the whole essence of Jesus. They are going to develop an album with a range of 'images' based on reading the Gospel of Mark.

2. BACKGROUND OF THE GOSPEL

Work through Teacher Resource Sheet (TRS) D2/1 with the students. Use any method you choose, eg

- read and discuss
- ask questions, students read to find answers.

Give any additional information you feel is vital to the study.

3. PRACTICAL MATTERS

A. Outline of the session Briefly outline for students the procedure for the development sessions.

B. Choose a perspective TRS D2/2 lists a number of perspectives from which the Gospel of Mark can be read. Each student can select the perspective that they want to pursue in their reading. They will be expected to make contributions from their chosen perspective to group and whole-class discussions, eg a student who chooses to work on the Peter perspective will tell whether Peter is involved in the event, or is observing the event, or has heard about it from someone else.

When students work in groups, all perspectives should be represented in each group.

B. Prepare albums Students' reports on their reading will be made in an album with approximately 40 'pictures' of Jesus, based on 40 segments of the gospel of Mark. Students can assemble their albums with

- a title page of their own design
- TRS D2/4 as a table of contents
- ten copies of the pro-forma master sheet (TRS D2/3). There is space for four 'pictures' on each sheet.

Albums can be kept in plastic sleeves for the duration of the study. (The design of an album cover is the main response activity.)

To help students understand the use of the album sheets, show examples of cartoons (eg Atchison's political cartoons in Adelaide's *The Advertiser*) which feature a character who comments on the event depicted.

Each box in the album will have a 'picture' of Jesus (in words and/or drawings). The box will also have the student's personal comment or question about the section, written in the thought-bubble. Students can select their own cartoon character (one they can draw easily) through whom they comment on the events. They draw the character in the lower right-hand corner of the boxes.

DEVELOPMENT

4. READ, RECORD, DISCUSS

All development sessions have four elements:

- something to read for
- getting into the text
- recording in the album

- discussing and summarising findings.

Brief notes for teachers are on TRS D2/5.

Where time is short, do not skimp on the reading. The student's interaction with the Bible text is the critical element of the unit.

Within the basic four elements there is opportunity for a variety of approaches, eg

Something to read for

The teacher can provide questions to guide students' reading, based either on concerns raised by students in previous sessions or on study programs such as

- the *Serendipity Bible for Groups*;
- *Mark* (Neighbourhood Bible Studies)
- *The Life of Jesus* (Youth Bible Studies)
- reading notes: 'Jesus' LIFE Band C, Level 1
- notes from similar studies already developed in the school
- TRS D2/5.

Alternatively, students can look in their Bibles at headings for the section and list their own questions, or students can simply work from their chosen perspectives.

Students read each section of text for:

- an impression of Jesus (to record in the main album box)
- their personal response (to record in the thought-bubble)
- answers to guiding questions (for discussion)
- observations from their particular perspective (to add to discussion).

Getting into the text

'Reading' can be done in a variety of ways as a whole class or in groups:

- Listen to the teacher or one good reader read a section and follow in own Bibles.
- Students volunteer to read sections to the class. This can be paragraph by paragraph or as dialogue.
- View a video version of one episode. (X is a dramatic reading from the King James Version which can be used sparingly.)
- Listen to an audio tape-recording of a segment (tapes for sight-impaired people or tapes prepared by volunteer students).
- In groups or pairs students share reading paragraph by paragraph.
- Compare the Bible version with a comic book or other illustrated version.
- Students read individually either in the classroom or at an outdoor 'quiet spot'.

Recording in the album

This is an individual activity; however, students can vary their main album entries by using written paragraphs, drawings or cartoons, poems, a selection of key words and ideas that summarise the 'image' of Jesus they get from reading the section.

They add a personal comment or question in the thought-bubble.

Decide before beginning the unit — and make clear to the students — whether the album is to be considered a journal (for the student and the teacher only) or as a workbook to be shared with other members of the class.

Discussing and summarising

This can be done in small groups or as a whole class. Discussion includes:

- comments on the reading by students who have read from the different perspectives, eg
 - What new words do we need to know to understand the passage?
 - Where and when did the event take place?
 - How is Peter involved?
 - What evidence is there that Jesus is the Son of God?
 - What is life like when Jesus rules?
 - What good news is in the passage?
- responses to the guiding questions raised at the start of the session.
- discussion of any questions raised by students in the course of their reading.

Summarising may be done in the form of a class list: 'What we have learnt about Jesus from the Gospel of Mark'.

RESPONSE

5. ALBUM COVER

The cartoon character's comments throughout the album allow students to respond to each section.

As a response to the whole unit, students design a cover for their album. The front cover should have a title of their choice and a graphic which reflects what they have learnt about Jesus. The back cover should have a written 'blurb' with their response to the study; their response to Jesus, and/or their recommendation of why people should read about Jesus in Mark's Gospel.

YOU WILL NEED

- | | |
|---|---|
| <input type="checkbox"/> Bibles | <input type="checkbox"/> maps, pictures, etc for decorating the classroom |
| <input type="checkbox"/> TRS D2/1, 2, 3, 4 (multiple copies) | <input type="checkbox"/> A-3 size paper for album covers |
| <input type="checkbox"/> audio/visual resources and equipment as available and required | |

INTEGRATING INTO OTHER CURRICULUM AREAS

Find out what students are doing in other curriculum areas in regards to topics and skills associated with this unit:

Skills

Reading and interpreting texts _____

UNIT EVALUATION

Which activities worked well in this unit?

Which resources were useful in the implementation of this unit?

How did I respond to the range of students' reading abilities?

How did I respond to the range of students' attitudes towards Jesus?

What would I do differently if I was teaching this unit again?

How will I use and build on knowledge, understandings, skills, attitudes, and values students have developed in this unit?

THE GOSPEL OF MARK

BACKGROUND FOR READING

- **Mark** is part of the Bible. Christians believe that the Bible is God's revelation of himself to people through people (writers inspired by God).
- **Mark** is part of the New Testament (or New Covenant) of the Bible.

The Old Testament tells of God's relationship with his chosen people (the Israelites) through their history (including their human kings), the preaching of his prophets and the ministry of his priests. God preserved Israel because through them God wanted to show his love for all people.

The New Testament tells of God's new relationship with all people through the life, death and resurrection of his Son Jesus Christ, a different kind of prophet, priest and king, who set up God's loving rule (kingship) on earth.

- **Mark** Is one of four gospels in the New Testament. Gospels are accounts of the life, death and resurrection of Jesus Christ, written within about 100 years of the events. Mark's gospel is the shortest of the four accounts.

There is strong evidence to suggest that the writer of **Mark** was John Mark, a follower of Jesus. In the first years of the Christian church Christians met in the house of Mark's mother in Jerusalem. Mark later journeyed with Paul on his missionary journeys.

However, for the writing of the gospel Mark's most important relationship was with the apostle **Peter**. Mark probably relied on Peter's memories of Jesus to write his gospel.

'Mark being the interpreter of Peter, wrote accurately (though not in order) all that he [Peter] remembered of what was either said or done by the Lord . . .' Papias, 140AD

If Mark did write from Peter's memories, then the stories would sound like eyewitness accounts — which they do! (see Mark 7:32–35 and Mark 8:22–26)

If they were Peter's stories, you'd expect them to be as Peter would tell them: full of action, hurrying from one story to the next — which is exactly how Mark's gospel is. Mark gets straight to the point about Jesus Christ.

Mark 1:1 can be read as a title. It summarises four main themes of the gospel:

- This is good news!
- The good news is about Jesus.
- Jesus is Christ (the promised saviour, king and suffering servant; see also Mark 8:29).
- Jesus is the Son of God (see also Mark 15:39).


MARK TRIVIA

- It is suggested that Mark wrote himself into his gospel as the stalker in Mark 14:51,52.
- John Mark had a nickname: Kolobodaktylos, meaning 'stumpy fingers'.
- A symbol for the Gospel of Mark is the winged lion because the gospel begins with 'The voice on one crying in the wilderness' which suggests the roar of a lion.


PERSPECTIVES FOR READING

THE GOSPEL OF MARK


In our discussion of the Gospel of Mark we will need contributions from people who have been reading from several different perspectives. Choose the perspective that you will follow throughout the entire study.

 **The Vocabulary Perspective:** as you read, take special note of any words that you are not sure you understand. Pay particular attention to words that are used frequently.

List the new or interesting words you find (eg in Mark 1:21: 'synagogue').
Use a regular dictionary and a Bible dictionary to find the meaning of the words on your list.
Write the meanings on your list.


 **The Time and Place Perspective:** as you read, take special note of any words and phrases that relate to the passage of time or the location where events took place.

The Gospel of Mark is said to show Jesus moving quickly from one situation to another. To trace this, keep a running account with four columns: The event, where it took place, when it took place, how long after the previous event (eg Mark 1:9).

 **The Peter Perspective:** as you read, take special note of any words and phrases that indicate that the writing reflects Peter's personal witness of or involvement in the event.


The Gospel of Mark is said to reflect Peter's life with Jesus. (Note: Peter is also called Simon, eg mark 1:16). To trace this, keep a list of events. For each event indicate (as much as you can deduce from the text) whether:

- Peter was involved in the event
- Peter was present and observed the event
- Peter must have heard about the event from someone else.

 **The Son of God Perspective:** as you read, take special note of any words and phrases that indicate directly or indirectly that Jesus is God's son.


Christians believe that Jesus is the Son of God. As you read, list evidence supporting this belief. You will find two kinds of evidence:

- explicit: someone says 'this is God's Son' (eg Mark 1:11,24)
- implicit: Jesus says or does something that only God (God's Son) could do (eg Mark 1:27).

 **The Kingdom Perspective:** as you read, take special note of any words and phrases that indicate the characteristics of a kingdom where Jesus rules.

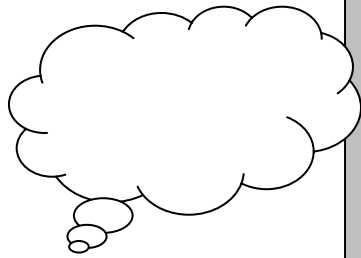
The theme that Jesus is Lord, Jesus is King runs through the Gospel of Mark. As you read, look for and list three kinds of things:

- any descriptions Jesus gives of God's kingdom (eg Mark 4:26)
- anything that indicates what it is like when Jesus is in charge (eg Mark 1:25–27)
- any other mention of God's kingdom (eg Mark 1:15).

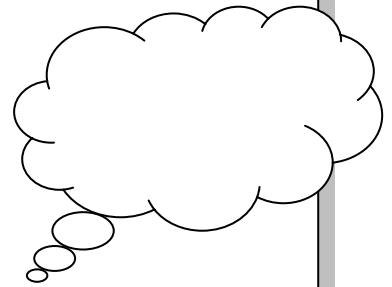
 **The Good News Perspective:** as you read, take special note of any words and phrases that indicate that what you are reading is good news for someone in the story or for you.

The first sentence in Mark states that this is 'good news'. As you read, keep a list of examples when Jesus' presence becomes good news for someone in the account. Also list thing you read that sound as if they could be good news for people today (eg Mark 1:4, 1:34).

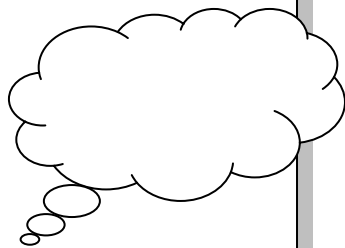
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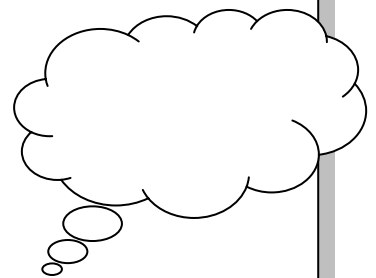
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THE GOSPEL OF MARK

OUTLINE

- 1. The beginnings of Jesus' ministry (1:1–13)**
 - A. Jesus' forerunner (1:1–8)
 - B. Jesus' baptism (1:9–11)
 - C. Jesus' temptation (1:12, 13)
- 2. Jesus' early ministry in Galilee (1:14 – 3:12)**
 - A. Jesus calls his first disciples (1:14–20)
 - B. Jesus performs miracles in Capernaum (1:21–34)
 - C. Jesus tours Galilee (1:35–45)
 - D. Jesus' ministry in Capernaum (2:1–22)
 - E. The Sabbath controversy (2:23 – 3:12)
- 3. Jesus' later Galilean ministry (3:13 – 6:29)**
 - A. Jesus selects twelve apostles (3:13–19)
 - B. Jesus teaches in Capernaum (3:20–35)
 - C. Jesus tells parables of the kingdom (4:1–34)
 - D. Jesus travels across the Sea of Galilee (4:35 – 5:20)
 - E. Jesus does more miracles in Galilee (5:21–43)
 - F. Unbelief in Jesus' home town (6:1–6)
 - G. Jesus sends six teams into Galilee (6:7–13)
 - H. King Herod's reaction to Jesus' ministry (6:14–29)
- 4. Jesus goes to other districts (6:30 – 9:32)**
 - A. Jesus goes to the eastern shore of the Sea of Galilee (6:30–52)
 - B. Jesus goes to the western shore of the Sea of Galilee (6:53 – 7:23)
 - C. Jesus goes to Phoenicia (7:24–30)
 - D. Jesus goes to the region of the Decapolis (7:31 – 8:10)
 - E. Jesus goes to the vicinity of Caesarea Philippi (8:11 – 9:32)
- 5. Jesus' final ministry in Galilee (9:33–50)**
- 6. Jesus' ministry in Judea and Perea (10)**
 - A. Jesus teaches concerning divorce (10:1–12)
 - B. Jesus teaches concerning children (10:13–16)
 - C. Jesus teaches the rich young man (10:17–31)
 - D. Jesus predicts his death (10:32–34)
 - E. A request of two brothers (10:35–45)
 - F. Jesus restores Bartimaeus's sight (10:46–52)
- 7. The last teachings of Jesus (11 – 13)**
 - A. Jesus enters Jerusalem in triumph (11:1–11)
 - B. Jesus clears the temple (11:12–19)
 - C. Jesus' concluding controversies with Jewish leaders (11:20 – 12:44)
 - D. Jesus' teachings about the end of the age (13)
- 8. Jesus' suffering and death (14, 15)**
 - A. The anointing of Jesus (14:1–11)
 - B. The last supper (14:12–31)
 - C. Jesus in Gethsemane (14:32–51)
 - D. Jesus' trials (14:53 – 15:20)
 - E. Jesus' crucifixion (15:21–32)
 - F. Jesus' death and burial (15:33–47)
- 9. The resurrection of Jesus (16)**

THE GOSPEL OF MARK

NOTES FOR TEACHERS ON READING

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|---|--|
| <p>1: The beginnings of Jesus' ministry (1:1–13)</p> <p>A. Jesus' forerunner (1:1–8)</p> <p>B. Jesus' baptism (1:9–11)</p> <p>C. Jesus' temptation (1:12, 13)</p> | <p><i>The first reading is fairly short, this allows you to model and establish the pattern that is to be followed throughout these studies.</i></p> <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • Why does the story of Jesus begin with John the Baptist? • Why was Jesus tempted? • What encouragement does the temptation of Jesus have for people in his time and today? |
| <p>2: Jesus' early ministry in Galilee (1:14 – 3:12)</p> <p>A. Jesus calls his first disciples (1:14–20)</p> <p>B. Jesus performs miracles in Capernaum (1:21–34)</p> <p>C. Jesus tours Galilee (1:35–45)</p> <p>D. Jesus' ministry in Capernaum (2:1–22)</p> <p>E. The Sabbath controversy (2:23 – 3:12)</p> | <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • What do miracles reveal about the person who performs them? • What power does Jesus have over natural elements? • What power does Jesus have over spiritual forces? |
| <p>3: Jesus' later Galilean ministry (3:13 – 6:29)</p> <p>A. Jesus selects twelve apostles (3:13–19)</p> <p>B. Jesus teaches in Capernaum (3:20–35)</p> <p>C. Jesus tells parables of the kingdom (4:1–34)</p> <p>D. Jesus travels across the Sea of Galilee (4:35 – 5:20)</p> <p>E. Jesus does more miracles in Galilee (5:21–43)</p> <p>F. Unbelief in Jesus' home town (6:1–6)</p> <p>G. Jesus sends six teams into Galilee (6:7–13)</p> <p>H. King Herod's reaction to Jesus' ministry (6:14–29)</p> | <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • Why was Jesus so popular? • Where did Jesus' authority come from? • What kind of a kingdom did Jesus speak about? What is the significance of that kingdom for people today? • How did people react to Jesus' parables? • Of all the people pressing for Jesus' attention, two get through to him. Why are they significant? • Why did people laugh at Jesus? |
| <p>4: Jesus goes to other districts (6:30 – 9:32)</p> <p>A. Jesus goes to the eastern shore of the Sea of Galilee (6:30–52)</p> <p>B. Jesus goes to the western shore of the Sea of Galilee (6:53 – 7:23)</p> <p>C. Jesus goes to Phoenicia (7:24–30)</p> <p>D. Jesus goes to the region of the Decapolis (7:31–8:10)</p> <p>E. Jesus goes to the vicinity of Caesarea Philippi (8:11 – 9:32)</p> | <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • How did Jesus bring peace to the people around him? • Why would people consider the transfiguration the high point in Mark's account of Jesus' life? If you saw something like this, how would you react? • What characteristic/s does Jesus admire and praise in people? |
| <p>5: Jesus' final ministry in Galilee (9:33–50)</p> | <p><i>This reading is midway in the study. It is very short, allowing you to recap what has been read so far, particularly pertaining to the six reading perspectives.</i></p> <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • What do Jesus' teachings reveal about Jesus as a teacher? a person? a king? |

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| <p>6: Jesus' ministry in Judea and Perea (10)</p> <ul style="list-style-type: none"> A. Jesus teaches concerning divorce (10:1–12) B. Jesus teaches concerning children (10:13–16) C. Jesus teaches the rich young man (10:17–31) D. Jesus predicts his death (10:32–34) E. A request of two brothers (10:35–45) F. Jesus restores Bartimaeus's sight (10:46–52) | <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • With so many issues to discuss, why do you think Mark selected these issues to include in his account of Jesus teachings? • What do you think Jesus meant when he said to John: 'You don't know what you are asking'? • What values does Jesus turn upside down? |
| <p>7: The last teachings of Jesus (11 – 13)</p> <ul style="list-style-type: none"> A. Jesus enters Jerusalem in triumph (11:1–11) B. Jesus clears the temple (11:12–19) C. Jesus' concluding controversies with Jewish leaders (11:20 – 12:44) D. Jesus' teachings about the end of the age (13) | <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • What point do you think Jesus was making by coming to Jerusalem on a donkey? (check Bible handbooks, notes) • What kinds of things did Jesus and the Jewish leaders disagree about? • How much of a concern to you personally is the idea of 'the end of the age'? How do Jesus's teachings deal with your concerns? |
| <p>8 Jesus' suffering and death (14, 15)</p> <ul style="list-style-type: none"> A. The anointing of Jesus (14:1–11) B. The last supper (14:12–31) C. Jesus in Gethsemane (14:32–51) D. Jesus' trials (14:53 – 15:20) E. Jesus' crucifixion (15:21–32) F. Jesus' death and burial (15:33–47) | <p><i>Consider questions such as:</i></p> <ul style="list-style-type: none"> • The Passover was a celebration of God's rescue of his people from bondage in Egypt; what new rescue does Jesus provide? • Why is the notice 'The King of the Jews' important in this story? • Where do sarcasm and truth overlap one another? |
| <p>9: The resurrection of Jesus (16)</p> | <p><i>The details of Jesus post-resurrection appearances are presented here in outline form. Students can check cross-references to these accounts in the other gospels.</i></p> <p><i>Consider such questions as:</i></p> <ul style="list-style-type: none"> • Why do some people say the empty tomb is the most important part of the story? • What evidence does the Bible provide that Jesus actually did die and rise again? |