

Session 10

On the Way

Mark 10 | A Ransom for Many: A Catholic Journey Through the Gospel of Mark

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover the discipleship chapter, marriage, children, money, ambition, all reframed on the road to Jerusalem, and then the sentence this entire study is named for: "For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many" (10:45). The chapter, and the Way thread, close with blind Bartimaeus rising from BESIDE the way to follow Jesus ON the way.

Catholic Touchstone: Christ the Servant-Redeemer, who "came to give his life as a ransom for many," in fulfillment of the Suffering Servant who makes himself an offering for sin (CCC 601, 605, 608), and the vocation teachings, marriage "from the beginning," the child's receptivity, poverty of heart, that flow from following such a Lord.

What You Need to Know

Chapter 10 is a travel narrative with a syllabus: as Jesus moves through Judea toward Jerusalem, the topics are the exact places where discipleship gets expensive: marriage, children, money, and power. The frame word is "the way" (*hodos*): the chapter happens on the road, the third passion prediction happens "on the way" (10:32), and the chapter's final word on discipleship is a healed blind man following him "on the way" (10:52).

Marriage (10:1-12): the Pharisees' question is a trap, divorce was politically radioactive (it had just cost John the Baptist his head), and the rabbinic schools were split over the grounds. Jesus refuses the casuistry and goes over Moses' head to Moses' own book: "from the beginning of creation, God made them male and female... the two shall become one flesh." Deuteronomy's divorce provision was a CONCESSION "for your hardness of heart," damage control within a fallen situation, never the design. The design is Genesis: one man, one woman, one flesh, for life, "what therefore God has joined together, let not man put asunder." Two pastoral necessities for you as leader. First, someone in your group is divorced, or is the child of divorce; teach the truth with the tenderness Christ has for the wounded, and be precise: divorced Catholics are NOT excommunicated and are called to full life in the Church; the remarriage question is where the hard teaching bites, and it bites because Jesus taught it with striking clarity, and applied it reciprocally to men and women alike (10:11-12). Second, know what an annulment actually is, because the steelman will raise it: not "Catholic divorce" dissolving a real marriage, but a finding, after examination, that something required for validity, true consent, freedom from impediment, canonical form, was missing FROM THE START, so that the bond never validly formed. The Church's tribunals can be misused, and Christ's standard cannot be annulled; the distinction is real and defensible.

The rich man (10:17-31) is unique in Mark for one verb: "Jesus LOOKING UPON HIM LOVED HIM", the only individual in this Gospel explicitly said to be loved by Jesus, and the only person in the Gospels who is recorded walking away sad from a direct, personal call. Both facts must be held together: the call to sell everything came from love, and love let him refuse. Note the opening exchange honestly, because skeptics use it: "Why do you call me good? No one is good but God alone" is not Jesus denying divinity; it is Jesus refusing flattery-on-autopilot and making the man weigh his own word, if you call me good, and only God is good, what exactly are you saying, and will you act like it? The camel and the needle's eye should be left at full absurd strength (resist the medieval legend of a small gate in Jerusalem; there is no ancient evidence for it, and it domesticates the saying): salvation

for the rich, for anyone, is humanly IMPOSSIBLE, "but not with God; for all things are possible with God." Peter's "we have left everything" receives an outrageous promise: a hundredfold now, houses, family, lands, "WITH PERSECUTIONS", the most honest recruitment poster ever printed, and eternal life in the age to come.

James and John (10:35-45): fresh from the third and most detailed passion prediction (mocking, spitting, scourging, killing, rising, 10:33-34), the sons of Zebedee request the thrones flanking Jesus "in your glory." Jesus' answer runs through two images that are about to become literal: the CUP (in the prophets, the cup of God's wrath drunk down, Isaiah 51:17, Jeremiah 25:15, and, at Gethsemane, the cup he will beg to pass) and the BAPTISM (a submersion into death; recall where this Gospel began). "The cup that I drink you will drink": James is the first apostle martyred (Acts 12:2); John, tradition holds, endures exile and long suffering (Revelation 1:9). But the seats: "to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." Leader's eyes only, and say nothing now: the next time Mark places anyone at Jesus' right and left, it will be at 15:27, "and with him they crucified two robbers, one on his right and one on his left." The throne is a cross; the glory is Golgotha; the seats were prepared for others. When the group reaches Session 13, let them find it.

Then the summit sentence, 10:42-45. Gentile rulers lord it over; "it shall not be so among you": greatness is service, primacy is slavery to all, and the reason is Christological: "For the Son of Man ALSO came not to be served but to serve, and to give his life as a RANSOM FOR MANY." Every word is loaded. Ransom (*lytron*): the price that frees slaves and captives, his life, deliberately given, as the liberating payment. "For many" (*anti pollon*): straight out of Isaiah 53 ("he bore the sin of MANY... make MANY to be accounted righteous"), and it will return, note it now, keep it for later, in an upper room over a cup: "poured out for MANY" (14:24). ("Many" is Isaiah's Hebrew idiom for the countless multitude, not a restriction; the Church confesses he died for all, CCC 605.) One honest theological note: to WHOM is the ransom paid? The Fathers wondered, and some early theories (a payment owed to the devil) the Church declined to follow; St. Gregory Nazianzen famously rejected the devil-payment idea outright and warned against crude pictures of the Father demanding blood, the mystery is that the Son's self-offering in love is received by the Father and destroys our captivity, without God owing Satan anything or delighting in suffering as such. The Church has defined the FACT of redemption through Christ's sacrificial death, not a single mechanism; teach the fact with awe and hold the theories with humility.

Bartimaeus (10:46-52) is the chapter's and the section's finale, and Mark has built him a doorway. He sits "BESIDE the way" (*para ten hodon*), blind, begging, and he shouts the boldest public title yet: "Jesus, SON OF DAVID, have mercy on me!", the first uncensored messianic title in the Gospel, and notice: Jesus does not silence him. Jerusalem is days away; the embargo is dissolving on schedule. The crowd tries to hush him (the world will always shush beggars); he shouts louder. Jesus stops, and asks him the EXACT question he asked James and John: "What do you want me to do for you?", same question, opposite answer: they asked for thrones; he asks for sight. He throws off his cloak (a beggar's cloak plausibly served as coat, coin-catcher, and bed; this is Peter's nets all over again), receives his sight, "and FOLLOWED HIM ON THE WAY (*en te hodo*)." From beside the way to on the way: the Way thread resolves in one verse, and the healed-blindness frame that opened at Bethsaida (8:22) closes: the whole central section of Mark is bracketed by two blind men, because the whole section was about learning to see. The next verse is Palm Sunday.

Old Testament Roots and Fulfillment

- **Genesis 1:27 and 2:24.** "Male and female he created them"; "the two shall become one flesh." Jesus' marriage teaching is not innovation but restoration: he appeals past the concession to the creation, and grace makes the original design livable again.
- **Isaiah 53:10-12.** "He makes himself an offering for sin... he bore the sin of MANY, and made intercession for the transgressors." The vocabulary of 10:45, life given, ransom, "for many", is the Servant Song cashing out as a mission statement.

- **Isaiah 51:17 and Jeremiah 25:15.** "The cup of his wrath": the cup James and John blithely volunteer for is the prophets' image of judgment absorbed. He will drink it so that the "many" do not.
- **Exodus 6:6 and Deuteronomy 7:8 (leader background).** The LORD as Israel's *go'el*, the kinsman-REDEEMER who ransoms his people from slavery "with an outstretched arm." "Ransom" is Exodus language: 10:45 announces a new and greater Exodus, purchased at a new and greater cost.
- **2 Samuel 7:12-16 (leader background).** The promise to David of an everlasting son and throne: "Son of David," Bartimaeus' shout, is the covenant title, now spoken in the open as the true David approaches his city.

Voices of the Church

Voices of the Church: St. Gregory Nazianzen (Oration 45, the Second Oration on Easter)

Asking to whom the ransom of Christ's blood was paid, St. Gregory dismantles the crude answers: not to the devil, God forbid that the robber should receive God himself as payment; and if we say to the Father, we must not imagine a Father who delighted in his Son's blood or demanded it as a hostage-price. Rather, the Father accepts the Son's offering not because he required it but because man had to be sanctified by the humanity of God, and the sacrifice, given in love and received in love, honors the whole economy of our rescue. The fact of redemption is certain; the mystery of its inner workings, Gregory teaches us to adore rather than to flatten.

Voices of the Church: St. John Paul II (Theology of the Body)

St. John Paul II built his great catechesis on marriage precisely on this scene: when the Pharisees ask about divorce, Christ twice appeals to "the beginning," and the Pope takes the Lord's method as his own, returning to Genesis to recover what the human body and the spousal union meant before hardness of heart. Marriage as God designed it, total, faithful, fruitful self-gift, is not an ideal for the few but the original truth of the human person, wounded by sin and made newly livable by grace. Christ, appealing to the beginning, does not lay a burden; he restores an inheritance.

Voices of the Church: St. Clement of Alexandria (Who Is the Rich Man That Is Saved?)

In the Church's first extended homily on the rich young man, St. Clement teaches that the Lord's command strikes not at possessions as such but at the passion of possession: wealth is an instrument, damning when it owns the soul, sanctifying when the soul, detached, wields it for the needy. What must be renounced without remainder is the ATTACHMENT, the anxious, hoarding heart; and the Gospel scene itself shows that for some, like this man, the call includes the goods. The rich man went away sorrowful because he was asked for the one thing he had never considered selling: his grip.

Catechism Connection

- **CCC 605:** Jesus affirms he came "to give his life as a ransom for many"; "many" is not restrictive: the Church, following the apostles, teaches that Christ died for all without exception.

- **CCC 601, 608:** The Suffering Servant background of the redemption: the Lamb who bears the sin of the world, foretold and freely self-offered.
- **CCC 1614-1615:** Jesus unequivocally taught the original meaning of the union of man and woman as the Creator willed it from the beginning; the Mosaic permission was a concession to hardness of heart; following Christ, in the grace of the sacrament, makes the indissoluble bond livable.
- **CCC 2382 (with 1629):** The Church's fidelity to the indissolubility of marriage, and what a declaration of nullity actually is: a judgment that no valid marriage existed, for defect of consent, impediment, or want of canonical form, not the dissolution of a valid bond.
- **CCC 2544-2547:** Jesus enjoins on his disciples poverty of heart: preference for him over everything and everyone, and abandonment to providence, the beatitude of the poor in spirit.

Thread Watch

Thread Watch (leader only)

The Way (*hodos*): RESOLVES. Beside the way (10:46), blind and begging; on the way (10:52), seeing and following. Let the group find both phrases themselves; the payoff is theirs. The section framed by two blind men (8:22 and 10:46) closes tonight.

The Ransom: The TITLE VERSE lands (10:45). Make sure every participant says it aloud. Do not yet connect "for many" to 14:24; plant the phrase and let the upper room detonate it in Session 13.

The Messianic Secret: DISSOLVING on schedule: Bartimaeus shouts "Son of David" publicly, twice, and Jesus does not silence him, first title allowed to stand in the open. The embargo's expiration (9:9) is beginning. Sealed-guess status: "Son of David" is not "Son of God." Still no human confession. One more leader note: 10:37's "right and left in your glory" has an answer at 15:27. Say nothing.

The Bread / Torn: Dormant; the cup at 10:38-39 whispers toward both Gethsemane and the chalice. Next session: Jerusalem.

Session Goals

1. Participants can present the marriage teaching as restoration of "the beginning," with pastoral precision about divorce and the true meaning of nullity.
2. Participants can narrate the rich man scene holding both verbs: loved, and went away; and can state Clement's distinction between possessions and possession.
3. Participants can unpack 10:45 word by word: Son of Man, serve, ransom, for many, and locate it in Isaiah 53.
4. Participants catch the Bartimaeus resolution of the Way thread and the two-blind-men frame around 8:22-10:52.
5. Each participant answers Jesus' question, "What do you want me to do for you?", in writing, honestly.

Time Note (90 Minutes)

Win 15 min | Build 55 min | Send 15 min | Closing prayer 5 min. **Pre-chosen cuts if running long:** compress the children scene (10:13-16) into the leader bridge before the rich man, and fold the third passion prediction into the James and John question. Do not cut the marriage steelman, 10:45, or Bartimaeus.

Part 2: Discussion Guide

Opening Prayer

Leader: Lord Jesus, Son of David, you stopped on the road for a beggar the whole crowd was shushing. Stop for us tonight. Ask us what you asked him, and give us the honesty to answer, and the freedom to throw off the cloak and follow you on the way. Amen.

Win (15 minutes)

1. What is the most valuable thing you have ever given away or walked away from, and what made it possible?
2. If Jesus stood in front of you tonight and asked, with complete sincerity, "What do you want me to do for you?", what is the first answer that rises, before you edit it?

Leader bridge: Hold on to your unedited answer; that exact question gets asked twice tonight, and the two answers it receives could not be more different. Tonight is also the night this study's title comes due: one sentence, spoken on the road, that the Church has never finished unpacking.

Build (55 minutes)

Read Mark 10:1-16 aloud.

1. **The divorce question (10:1-12) is a trap: it had just cost John the Baptist his head, and the rabbis were split on the grounds. Watch Jesus' method: they cite Deuteronomy; he goes further back. DISCOVERY: someone read Genesis 1:27, someone Genesis 2:24. What is Jesus doing by appealing to "the beginning of creation," and what does that make of the Mosaic divorce provision?**

ANSWER (share after the discussion)

He refuses to play grounds-for-divorce casuistry and relocates the whole question: not "what may we get away with?" but "what was marriage MADE to be?" The Mosaic certificate was a CONCESSION, "for your hardness of heart", damage control inside a fallen situation, the way a field hospital is not the design for the human body. The design is Genesis: male and female, leaving and cleaving, one flesh, joined by GOD ("what therefore GOD has joined together"); a ratified and consummated sacramental marriage no power on earth can dissolve (the Church's law knows the Pauline and Petrine privileges only for certain non-sacramental bonds). St. John Paul II built his entire Theology of the Body on Jesus' method here: go back to the beginning, recover what the body and the union meant before sin, and receive it again as grace makes it livable. Two things to say plainly and gently. This teaching has wounded people in this room, or their parents, and Christ's hard sayings come with Christ's heart: divorced Catholics are not excommunicated, are not second-class, and are called to full life in the Church. And Jesus is doing something FOR women here that moderns miss: in a world where a man could dismiss a wife to poverty over burnt dinner (one rabbinic school allowed nearly that), "let not man put asunder" is protection, not oppression.

2. **STEELMAN, build it strong before you answer it. A thoughtful Protestant friend says: "Even Jesus allowed an exception, Matthew 19:9, 'except for unchastity.' The Catholic ban on remarriage after divorce is stricter than Christ. And your annulment system is just Catholic divorce with paperwork: tribunals dissolving marriages while pretending not to." Build it at full strength, it cites a real verse and a real scandal. Then answer from Mark, Paul, and the actual definition of nullity. DISCOVERY: someone look up 1 Corinthians 7:10-11.**

ANSWER (share after the discussion)

Take the verse seriously: Matthew does record an exception clause, and any honest answer must account for it. Now assemble the whole witness. Mark 10:11-12 and Luke 16:18 record the teaching with NO exception, absolute, and Mark is likely writing for Rome, where an escape clause would have been very useful to include if it existed. Paul, writing earlier than any Gospel, gives it as a command "not I but the Lord": "the wife should not separate from her husband (but if she does, let her remain single or else be reconciled)... and the husband should not divorce his wife" (1 Corinthians 7:10-11), Paul knows separation happens and knows of no right to remarry. So what is Matthew's *porneia* clause? One important Catholic reading, with ancient roots: not adultery in general (Matthew has a standard word for that, *moicheia*, and does not use it here) but unlawful unions, incestuous marriages within the forbidden degrees of Leviticus 18, a usage many hear in the apostolic decree of Acts 15:20. Such "marriages" were never valid, so dismissing them breaks no bond, which is precisely the Catholic category of NULLITY. And that answers the second charge: an annulment is not the dissolution of a real marriage but a finding, after evidence, that something required for validity was absent FROM THE START: a defect of consent (freedom, knowledge, intention of permanence, fidelity, openness to children, capacity), an impediment, or a failure of canonical form. Can tribunals be abused? Yes, and reform is fair game. But the distinction is not a dodge; it is the difference between a death certificate and a finding that the patient never existed. The deep point for your Protestant friend: the dominant witness of the early Church, which could read Matthew perfectly well, upheld indissolubility and excluded remarriage while a spouse lived, because they took Jesus at his hardest word, and took his grace as sufficient to live it.

3. **The children (10:13-16): the disciples run crowd control; Jesus is "indignant," a strong word Mark rarely uses of him. "Whoever does not receive the kingdom of God like a child shall not enter it." What can a child do that adults find nearly impossible, and what does that make of every spirituality of earning?**

ANSWER (share after the discussion)

A child can RECEIVE. No portfolio, no leverage, no repayment plan, a child takes a gift as a gift, which adults find almost unbearable; we want to deserve, contribute, keep the ledger balanced. But the kingdom is not a wage (remember the voice at the baptism: "beloved" BEFORE any accomplishment). "Receive... like a child" makes receptivity the entrance condition and quietly indicts every spirituality of earning. The Church has always heard a whisper here toward her practice of baptizing infants: if the kingdom must be received as sheer gift by those who can contribute nothing, then the one who can contribute nothing is not the exception but the model. And Jesus does not merely tolerate the children; "he took them in his arms and blessed them, laying his hands upon them", the Gospel's tenderest sentence, spoken with Jerusalem days away.

Read Mark 10:17-31 aloud.

4. **The rich man (10:17-31). Three moments to weigh: the opening exchange ("Why do you call me good?"), the verb Mark gives us in verse 21, and the ending Mark refuses to soften. Walk all three, and keep the camel at full size.**

ANSWER (share after the discussion)

The opening: not a denial of divinity (this Gospel opened by calling him Son of God and has shown him doing what only God does); it is Jesus refusing drive-by flattery and making the man weigh his

own word: if only God is good, and you call me good, what are you saying, and will you live like you mean it? The verb: "Jesus looking upon him LOVED him", the only individual in Mark explicitly loved, and the command to sell everything comes FROM that love: the Lord's eyes found the one possession that possessed him. St. Clement of Alexandria's classic reading: the target is not property but the PASSION of property, the grip; wealth is an instrument, damning when it owns you, sanctifying when, detached, you wield it for the needy. And the Gospel scene itself shows that for this man the call included the goods: the Lord's eyes found the one thing he had never considered letting go. The ending: "his countenance fell, and he went away sorrowful", the only person in the Gospels recorded refusing a direct personal call, and love let him go. Leave the camel enormous: there was no "needle gate" in Jerusalem (a medieval legend with no ancient evidence); the saying means what the disciples heard it mean, "Then who can be saved?", and Jesus confirms: for men IMPOSSIBLE, "but not with God; for all things are possible with God." Salvation, for the rich and for everyone, is a miracle, not an achievement. And Peter's "we have left everything" gets the most honest promise in Scripture: a hundredfold now, in the Church's vast family of houses and mothers and brothers, "WITH PERSECUTIONS", and in the age to come eternal life.

Read Mark 10:32-45 aloud.

5. **Straight after the third and most brutal passion prediction (10:33-34: mocked, spit upon, scourged, killed), James and John ask for the thrones at his right and left "in your glory." Jesus answers with a CUP and a BAPTISM. DISCOVERY: someone read Isaiah 51:17. What are they actually volunteering for, and what does Jesus promise and withhold?**

ANSWER (share after the discussion)

The tone-deafness is almost comic: he says "scourged and killed," they hear "glory" and call dibs on the cabinet seats. The cup, in the prophets, is the cup of God's wrath, judgment poured out and drunk down (Isaiah 51:17; Jeremiah 25:15); the baptism is a submersion, and not in water. He is asking: can you go under what I am about to go under? Their breezy "we are able" is answered with terrible tenderness: "the cup that I drink you WILL drink", and history keeps the receipt: James is the first apostle martyred (Acts 12:2); John, tradition holds, endures exile and long suffering (Revelation 1:9). But the seats "at my right hand or at my left" are "not mine to grant; it is for those for whom it has been prepared." Leave that clause hanging in the room, unexplained. Tell the group only: Mark answers it, later, with an exactness that will take your breath, and when you find it, you will understand what his "glory" is. (Say no more.)

6. **The title verse (10:42-45). The ten are indignant (mostly that James and John asked first), and Jesus defines greatness once and for all, sealing it with the sentence this study is named for. Read verse 45 aloud together, twice. Then take it apart word by word: "came" ... "not to be served but to serve" ... "to give his life" ... "a ransom" ... "for many." DISCOVERY: someone read Isaiah 53:10-12.**

ANSWER (share after the discussion)

"Came": mission and purpose in one syllable, which the Church's full confession hears as the pre-existent Son's deliberate descent. "Not to be served but to serve": the Son of Man of Daniel 7, the figure whom all peoples SERVE, announces he has inverted his own throne room; and the verb is *diakoneo*, the word we watched Simon's mother-in-law live out in chapter 1. "To give his life": no one takes it; it is a gift, active, deliberate. "A ransom" (*lytron*): the price that buys slaves and captives free, Exodus vocabulary, the LORD who redeemed Israel from Egypt now pays a new

Exodus's price in person, and the price is himself. "FOR MANY": an unmistakable echo of Isaiah 53, "he bore the sin of many... make many to be accounted righteous", the Servant's mission statement adopted as his own; and "many," far from restricting, is heard by the Church against Isaiah's horizon of the multitude: he died for ALL without exception (CCC 605). One reverent honesty, because sharp minds will ask: ransom paid to WHOM? The Fathers wrestled; St. Gregory Nazianzen rejected the crude answers, not to the devil (God owes the robber nothing) and not to a Father who craved blood, and taught the Church to adore the fact without flattening the mechanism: the Son's self-offering, given in love and received in love, breaks our captivity. The FACT is defined; the diagrams are theology's homework. Last: file the phrase "for many" somewhere safe. You will hear it again in this Gospel, over a cup, and when you do, everything will connect.

Read Mark 10:46-52 aloud.

7. **Bartimaeus. Mark gives you locations like a stage director: where is he sitting in verse 46, and where is he by verse 52? What title does he shout, and, given eight chapters of silencing, what is astonishing about Jesus' non-response? And why is the question of verse 51 the perfect final exam for this whole section?**

ANSWER (share after the discussion)

Verse 46: "beside the way" (*para ten hodon*), blind, begging, parked on the shoulder of the road of discipleship. Verse 52: "and followed him ON THE WAY" (*en te hodo*). The Way thread your group has been tracking since "prepare the way of the Lord" resolves in one verse: the Gospel's picture of conversion is a man moving from beside the road to on it. The title: "Jesus, SON OF DAVID, have mercy on me!", the first unrebutted public human acclamation of a messianic title in this Gospel, shouted twice, and Jesus does NOT silence him: Jerusalem is days away, the cross is close enough to define everything, and the embargo announced at 9:9 is dissolving on schedule. The crowd shushes the beggar; Jesus stops the procession for him, and asks the exact question he asked James and John an hour earlier: "What do you want me to do for you?" Same question, opposite answers: they asked for thrones; the blind man asks to SEE, and only one of those requests gets granted on the spot. Note the cloak: a beggar's cloak plausibly served as coat, coin-catcher, and bed in one, and he THROWS IT OFF to come to Jesus, the rich man's test passed by the poorest man in the chapter. And step back for the frame: this central section opened with a blind man healed in two stages (8:22) and closes with a blind man healed in one word, because the section in between was the disciples', and our, slow schooling in sight. Bartimaeus sees instantly what the Twelve have squinted at for three chapters: who Jesus is (Son of David), what to ask him for (mercy, sight), and what to do next (follow, on the way). The next verse of this Gospel is Palm Sunday. The beggar walks into Jerusalem behind him.

Dig Deeper

"What do you want me to do for you?" is one of the most important questions in your spiritual life, and Jesus asks it sincerely. But notice that the chapter trains the answer: James and John show that you can ask Christ for the wrong thing (self-promotion dressed as devotion); Bartimaeus shows the right shape of asking: mercy first, sight second, and then the gift immediately spent on following. Before Send, have everyone write their unedited Win-question answer next to Bartimaeus' answer and compare honestly. There is no shame in finding some James and John in it; there is only an invitation to edit toward the beggar.

Send (15 minutes)

1. The rich man was LOVED and still walked away; Bartimaeus threw off his cloak and followed. Name your cloak or your "great possessions", the one grip Jesus' eyes keep finding, and what would it cost, this month, to open the hand?
2. Answer him in writing, one sentence, edited by tonight: "What do you want me to do for you?" Then pray it, exactly as written, every day this week.

Live It This Week

- Memorize 10:45 cold, the study's title verse, and pray it once each morning: "Lord, you came to serve and to ransom; make my day look like your sentence."
- Serve invisibly once this week, in a way that cannot be repaid or noticed: greatness by his metric, not the Gentiles'.
- Pray for one marriage by name daily this week, your own, your parents', or a struggling one you know, asking Christ who restored "the beginning" to restore it.

Closing Prayer

Leader: Lord Jesus, Son of David, Son of Man, you came not to be served but to serve, and to give your life as a ransom for many. We were the many. Teach us the beggar's prayer, mercy, then sight, then the road, and make us servants in a world of throne-seekers. Through Christ our Lord. Amen. (Together: one Our Father.)

Scripture Memory Verse

"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:45, RSV2CE)

Part 3: Leader Reference Card

Primary text: Mark 10

Every passage used this session, in order:

- Mark 10:1-12 (marriage and divorce; the beginning)
- Genesis 1:27; 2:24 (the creation design)
- Matthew 19:9; Luke 16:18; 1 Corinthians 7:10-11 (steelman chain)
- Leviticus 18 with Acts 15:20 (porneia as unlawful unions, leader background)
- Mark 10:13-16 (the children; receiving the kingdom)
- Mark 10:17-31 (the rich man; the camel; the hundredfold)
- Mark 10:32-34 (third passion prediction)
- Mark 10:35-40 (James and John; the cup and the baptism)
- Isaiah 51:17; Jeremiah 25:15 (the cup of wrath)
- Acts 12:2 (James' martyrdom, leader background)
- Mark 10:41-45 (greatness as service; the ransom for many)
- Isaiah 53:10-12 (the Servant's offering for many)
- Exodus 6:6; Deuteronomy 7:8 (the LORD who ransoms, leader background)
- Mark 10:46-52 (Bartimaeus; beside the way to on the way)
- 2 Samuel 7:12-16 (Son of David, leader background)
- Mark 15:27 (leader background ONLY: the right and the left)
- CCC 601, 605, 608, 1614-1615, 2382, 2544-2547
- Memory verse: Mark 10:45