

discover

MARK

Book Two:
Prophecy Fulfilled



STUDY GUIDE

discover

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Prophecy Fulfilled



CoffeeBreak





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Maps: Matthew P. Faber

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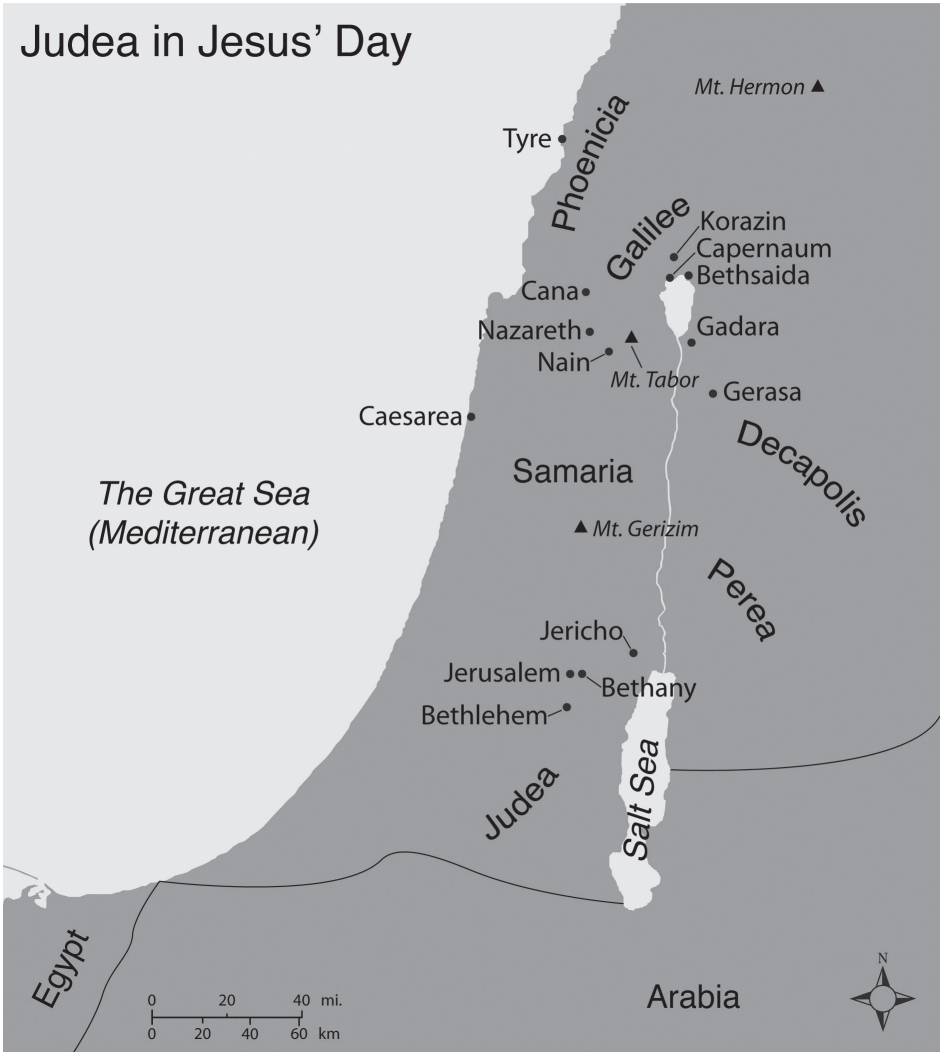
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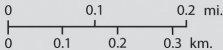
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Judea in Jesus' Day



Jerusalem in Jesus' Day



City Boundary in the Time of Christ



How to Study

The questions in this study booklet will help you “do it yourself” and discover together what the Bible says.

Questions are the key to Bible discovery. Through questions you search for the writers’ thoughts and ideas. The questions in this study guide are designed to help you in your quest for answers. You can and should ask your own questions too. The Bible comes alive with meaning for many people as they uncover the exciting truths it contains. Our hope and prayer is that this guide will help the Bible come alive for you.

The questions in this study are designed to be used with the New International Version of the Bible, but other translations can also be used.

Step 1.

Read through each Bible passage several times. Allow the ideas to sink in. Think about the meaning of the passage.

Step 2.

Answer the questions in the “What does it say?” section of the study guide lesson, drawing your answers from each passage. Write answers in your own words. If you use Bible study aids such as commentaries, Bible handbooks, or Internet sites, do so only after completing your own personal study. Answering the questions before the group meets enables you to remember what you have discovered and to prepare for the group conversation.

Step 3.

Fill in the “Conversation” boxes with your questions and thoughts. Include questions that you would like to discuss with the group, topics that you would like to learn more about, and ideas from the passage that have made an impact on you. For example, in the “Conversation” boxes, you might include answers to questions like these:

- What is this passage saying to me?
- How does it challenge me? Comfort me?
- Is there a promise I can claim?

Step 4.

Have fun talking with others about what you have discovered!

Step 1.

Step 2.

Step 3.

1 **Isaiah 1**
Judgment and Justice

Getting Started
The prophecy of Isaiah beautifully reveals the amazing, surprising God who is the Lord of heaven and earth. Let's see what the opening chapter of Isaiah shows about this God, and how he calls his people to live.

What Does It Say?

1. Isaiah 1:1
What does Isaiah tell us about himself and his book in the opening verse?

2. Isaiah 1:2-9
What charge does God bring against his people? Describe their situation.

3. Isaiah 1:10-15
In the Old Testament, God set up a sacrificial system that became part of Israel's covenant relationship with the Lord. Animals such as bulls, lambs, and goats would be sacrificed to atone for ("cover over") sin. The purpose of this type of sacrifice was to bring the people close to God and seek his forgiveness. Ultimately the sacrifices pointed to Jesus' death for our sins once and for all (Heb. 10:10; 9:26-28).

New Moon feasts (usually the first day of the month in the Hebrew lunar calendar) and

Let's talk about ...

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New Testament Snapshot

The New Testament contains twenty-seven books. The first four books are called the gospels of Matthew, Mark, Luke, and John. The word *gospel* means “good news.” These biographical books tell the story of Jesus. The writers of the gospel books included two of the twelve disciples: Matthew (also called Levi) and John. Luke was not one of the twelve disciples, but he was a historian and physician who accompanied the apostle Paul on his missionary journeys. John Mark, the writer of the gospel of Mark, also was not one of the Twelve but followed Jesus as part of a larger group. He was the nephew of Barnabas, an early church leader. Mark was a source of a disagreement between Barnabas and Paul because Paul did not feel Mark should accompany them on a missionary journey. The reason was that Mark had turned back from a previous journey (Acts 15:36-41). Years later, however, Paul mentioned Mark’s being in Rome with him (Colossians 4:10) and called him a “fellow worker” (Philemon 24.) Some scholars believe the apostle Peter gave Mark much of the information that appears in Mark’s writing. Peter calls Mark “my son” (1 Peter 5:13), which can be interpreted as the two having a close relationship. More information about the gospel of Mark as well as about John Mark himself will be discussed below in the introduction to this study.

The only books included in the New Testament are books written by an apostle of Jesus, books written by someone who knew an apostle personally, and books with a connection to an apostle. The writings in the New Testament are known as the Christian part of the Bible because each of the writings focuses on the life and teachings of Jesus, the Messiah. The New Testament also includes thirteen letters written by the apostle Paul. Those letters alone make up almost a quarter of the New Testament. The other letters present were written by Peter, James, John, and Jude. The author of Hebrews is unknown, but it was included in the New Testament because its content corresponds to the other letters and appears to have been written by an apostle or by someone close to an apostle. The final book, Revelation, was written by John, and is described as apocalyptic because it contains a futuristic description of when Christ will return.

Introduction to the Gospel of Mark

Many scholars believe that Mark is the earliest gospel book because it was written no later than A.D. 70. This means that the information contained in Mark was written only a generation after Jesus' life on earth. Many people who knew Jesus and heard his teachings were still alive. They could vouch for the truth of what Mark wrote in his gospel account.

John Mark is mentioned in several places within the New Testament as working alongside the apostles. You can find his name mentioned in Acts 12:12, 25; 13:5, 13; 15:37, 39; Colossians 4:10; 2 Timothy 4:11; Philemon 24; and 1 Peter 5:13. Some believe that the young man described in Mark 14:51 is actually John Mark, the author of the book of Mark. A significant detail (other than that he fled naked out of fear) is that he left behind a "linen garment." The fact that his garment is made of linen possibly indicates that John Mark comes from a wealthy family who would have access to linen. Some believe his home may have been a meeting place for Jesus and his disciples. For that reason, Mark may have been an eyewitness to some major events such as the Last Supper.

The gospel of Mark is an action-packed narrative of Jesus' life and ministry. Unlike the accounts of Matthew and Luke, which include genealogies and stories about Jesus' conception and birth, Mark begins simply by declaring that Jesus is "the Son of God."

Some scholars believe that Mark may have written his account for Roman Christians. There are several places in the gospel where Mark translates certain Aramaic words that would seem to be directed to a non-Jewish audience unfamiliar with Aramaic, the language spoken in Palestine at that time. Mark also emphasizes Jesus' power over creation, evil, religious leaders, and other forces, which would have been encouraging for the persecuted Christians in Rome. In this study, you will have the opportunity to understand this historical audience. You will also learn more about Jesus' own life and what he claimed about himself. Throughout, you will also explore the claim he makes on your life.

Note: When words in the glossary first appear in a question, they will be bolded. This glossary contains all of the terms from *Mark, Book One* and adds additional content specific to *Book Two*. Additionally, extra verses that may add to the study of the lesson are found at the end of each lesson under "For Further Study."

Glossary

Abba: The Aramaic term for Father. Jesus uses it as a term of endearment for his heavenly Father. Culturally on the level of “daddy,” this is what young children would have called their father.

Abomination of Desolation: A description given in Daniel 9:27 to indicate that the Temple would be desecrated. This happened when the Romans destroyed the city of Jerusalem.

Abraham: The father or founder of the Hebrews. He is called the “friend of God” in Genesis.

Apostle: Literally a messenger; someone who is sent out to preach the gospel.

Baptism: Baptism with water, as performed by John the Baptist, is an outward sign of repentance and is physical sign of God’s renewed covenant. Often described as “dying and rising with Christ,” Christian baptism symbolizes cleansing, renewal, and adoption by God. In most churches, baptism is done either by sprinkling or by immersion in water.

Beelzebul: “Lord of Heaven” in Greek, this refers to the prince of demons; Satan. This is a play on words (a near homonym) from the Philistine god Ekron who was called “Lord of the Flies” (Baal’Zebul) Pharisees mockingly referred to Satan this way.

Blaspheme: To misuse God’s name or to speak about God in an irreverent way.

Capernaum: A fishing village on the north shore of the Sea of Galilee where Jesus spent a significant part of his ministry. It was also the central village for the homes of Jesus’ disciples Simon Peter, Andrew, James, John, and Matthew.

Centurion: A Roman officer responsible for 100 soldiers.

Caesarea Philippi: The home of Herod Philippi. It is also the location of a temple built to Caesar Augustus where he was worshiped as a god.

Chief Priests: Chief priests are chosen by certain ruling families and would meet with the council (Sanhedrin) to discuss important matters.

Covenant: An agreement between two parties, such as the covenant that God made with Abraham in Genesis 17 or that Jonathan made with David in 1 Samuel 18:3. The second of these is the covenant that is most often experienced, as one between equal parties. The first mentioned is importantly between unequal parties, it is a blessing

of God to step down into a covenant with Abraham. Historically, covenants of almost any nature would have been sealed with blood. While the expectation of such a covenant is that adhering to it will bring blessing and leaving it will bring curses (thus the requirement of blood), the Bible provides a long history of God continuing to uphold God's end of the covenant even when the other party (Israel, you and I) have walked away.

David: The greatest king of Israel. He was an exceptional military leader as well as a musician and poet who wrote many of the psalms. God promised him that the Messiah would come from his royal line.

Denarius: A silver Roman coin equal in value to a drachma (a day's wages). In context, the 200 denarii needed to buy bread for the crowd at the Sea of Galilee (Mark 6:37) would have been 8 month's wages, and the jar of ointment used to anoint Jesus (Mark 14:5) would have been more than a year's worth of work.

Elect: Anyone chosen by God for salvation through his Son, Jesus Christ, as Lord and Savior. This term also refers to individuals and groups who have been elected to fulfill a purpose or task, and those who have otherwise specially received God's blessing.

Elijah: A revered Old Testament prophet who was faithful to God. He spoke to God's people and did God's work in Israel. Elijah is also significant in that he never dies (2 Kings 2:11) but is taken straight into heaven. John the Baptist is considered to be similar to Elijah because he dressed like him and had a similar diet. The Old Testament indicates that an Elijah-like person would prepare the way for the Messiah, Jesus.

Fasting: Abstaining from food for a period of time, often as an expression of repentance that is accompanied by prayer.

Flogging: Roman flogging was not an ordinary whipping. Many prisoners died under the Roman whip, which often had sharp bone or metal fragments tied to the ends of long leather strips. Part of the intention was to leave the recipient disfigured and marked for life, should they be permitted to live.

Galilee: The northernmost province of Israel; the location of Jesus' home and the homes of most of the disciples.

Gentiles: A term used to describe all non-Jews.

Gethsemane: The lower section of the Mount of Olives.

Good News: The literal translation of the Greek word εὐαγγέλιον, or *euangelion*, often translated as “gospel.” It can also mean “good message.”

Hallel Psalms: Psalms that begin or end with “Hallelujah” or “Praise the Lord.” Psalm 111 to 117 (with the exception of Psalm 114) are Hallel psalms.

Herod: A number of Herods were appointed as rulers over Israel under the Roman Empire. Some are mentioned in the Bible. The Herod referred to in Mark is Herod Antipas, ruler over two provinces in Israel, Galilee and Perea. Herod the Great attempted to kill all male babies in Bethlehem around the time of Jesus’ birth. Herod Agrippa interviewed the apostle Paul.

Herodians: A group of people who supported the Herodian Dynasty and helped keep them in power. They were often embroiled in bitter disputes with the Pharisees and Sadducees.

Holy Spirit: One of the three “persons” of God that appear in scripture. The other two persons are God the Father and God the Son (Jesus). They are three persons in one being, united as God, with theologians frequently referring to the Holy Spirit to as the Third Person of the Trinity. In Mark’s gospel, the Holy Spirit is responsible for the manifestation of God’s power, influence, anointing, and guiding in the world.

Hosanna: A word initially belonging only to the Psalms, meaning to cry out for help, to cry out for rescue, it eventually became a name and a title - rescuer, savior. In Mark 11:9-10 it is used in both of these ways.

Impure spirit: A term used in Mark to describe an evil spirit or demon that possesses or controls certain people.

Isaiah: One of the major prophets in the Old Testament. He is quoted more than any other prophet in the New Testament, and he prophesied about Jesus’ identity and work at least 700 years before Jesus lived.

Jerusalem: The capital and main center of religious worship in Israel. The Temple was built there.

Jesus: Is the main focus of Mark’s gospel. The person Jesus is both the son of Mary and the Son of God, being the physical incarnation of God as a human being (incarnation is God becoming fully united with humanity in the person of Jesus); Jesus is also referred to as the Second Person of the Trinity (see the entry on the Holy Spirit). The name literally means “to rescue, to deliver” and is often interpreted as “the Lord saves” “salvation,” and “he saves.”

John the Baptist: In a sense the last Old Testament prophet, John called the Jewish people to repentance before Jesus' ministry began. This was done to prepare them for the coming Messiah. The baptisms he performed took place in the Jordan River. He is killed by Herod Antipas.

Law: In the New Testament, this refers to the law given to Israel through Moses. This includes both moral and ceremonial laws; other laws added by religious authorities are often designated as oral law.

Legion: A Roman military unit comprised of several thousand men.

Leprosy: Almost any skin disease in ancient Israel; having a skin disease would designate one as being "unclean," meaning they could not freely participate in the daily life of their own society.

Levi: Also called Matthew; a former tax collector whom Jesus called as a disciple. He is the apostle who wrote the gospel of Matthew.

Messiah: In Hebrew, "anointed one," designating kings, priests, and others as having been chosen by God. The messiah is the one chosen by God to be the savior of Israel. In Greek, the word is translated as "Christ." The terms are interchangeable.

Moses: The Old Testament prophet who led the Israelites out of slavery in Egypt and was given the Ten Commandments.

Mount of Olives: A mountain just east of Jerusalem that is frequently mentioned in the New Testament.

Nard: A very expensive perfume from India. It was often kept in alabaster jars and worth a laborer's annual wages. It was used to anoint Jesus on at least two occasions.

Nazareth: A small and rural town located in the northern province of Galilee; it has significance as both the home village of Mary and where Jesus grew up.

New Covenant: During the Last Supper (Mark 14:12-26), Jesus names the drink in his cup as the blood of the new covenant. Normally a covenant would be sealed with the blood of an animal (Genesis 15:9-19). This covenant, sealed with Jesus' blood, is one sided in operation, and with it, Jesus offers a covenant to all human beings for salvation. See **Covenant**.

Parable: A short story designed to illustrate or teach a spiritual truth with the use of word pictures.

Passover: Probably the most important feast of remembrance in Jewish tradition. It commemorates the tenth plague that led to the Israelites being allowed to leave slavery in Egypt. God commanded the

Israelites to put lambs' blood on the doorframes of their homes as a sign for the angel of death to pass over their homes. The Egyptians lost their firstborn children and animals, leading to Pharaoh's decision to let the Israelites go free.

Pharisees: An elite group of Jewish religious leaders whose positions were often based on family lineage and who emphasize precise obedience to Scriptural and traditional law. The term "Rabbi" is most commonly associated with the Pharisees. A number of Pharisees were part of the Sanhedrin, the religious ruling council in Israel. Differing from the Sadducees, Pharisees believed in the resurrection of the body, a final judgement, and eternity in either heaven or hell. They also held to the idea that the Law could be accurately reinterpreted by reason for new times and social challenges. It is also notable that the Pharisees were the main group who were actively expecting a Messiah to come, thus their extreme interest in the claims and actions of Jesus.

Pilgrimage Festivals: In Judaism, there are three major festivals which are celebrated by feasting and pilgrimage to Jerusalem. These are Pesach, or Passover; Shavuot, the Festival of Weeks, done at first harvest; and Sukkot, the Festival of Tabernacles, done at the end of harvest (Deuteronomy 16:1-17). All are designed to remember, celebrate, and offer thanks for God's blessings upon Israel.

Pontius Pilate: The appointed Roman governor over Judea from 26–36 AD. He had the final authority in ordering an execution.

Prophet: God's special representatives in the world. The prophetic office is often characterized by teaching how to bring life back into proper relationship with God's commands, accurately predicting the future, and declaring God's judgement. There are about thirty-five named prophets in the Bible, including Moses, Deborah, Elijah, John the Baptist, and Jesus.

Repentance: In Hebrew, the word for repentance includes both a sincere sorrow for sin and turning back to a committed relationship with God. In Greek, it signifies a change in one's heart and mind. Mark reflects both of these meanings in his usage of repentance.

Sabbath: According to Genesis, God concluded the acts of creation by setting aside the seventh day as a day of worship, rest, and renewal. The Sabbath is the last day of the week for Jews and an important day for worship, where work is forbidden, beginning at sundown on Friday and ending at sundown on Saturday. Christians celebrate the

Sabbath principles on Sundays because this is the day on which Jesus was resurrected.

Sanhedrin: This group of about 70 men made up the ruling council of Israel. It was composed of elders, members of religious parties, and teachers of the law. They were only allowed to rule on religious and ethical matters. It is the Sanhedrin who condemned Jesus to die.

Sadducees: A Jewish religious party based primarily in the ruling families of Jerusalem. It is notable for their discussions with Jesus that they did not believe in the resurrection of the dead. They only accepted the Torah (first 5 books of the Bible) as authoritative, any rule created outside of that did not need to be followed for religious purposes. A number of the Sadducees were part of the Sanhedrin, the religious ruling council in Israel.

Satan: This name means “adversary” or “accuser” (see Zech. 3:1). Satan is an evil spiritual being described in many ways throughout the Bible. Some of the ways Satan is described are: destroyer, tempter, god of the world, father of lies, and roaring lion. Satan can also disguise himself as “an angel of light.” Satan tempted humanity to sin and wants to destroy God’s kingdom.

Scribes: A well-trained group of men who studied the law and made declarations about it. They were known as lawyers, and more commonly, as teachers of the law.

Sea of Galilee: An inland freshwater lake in northern Israel, about 15 miles from Nazareth.

Synagogue: Local Jewish worship centers in most towns and cities in Israel. While synagogues were a common feature throughout Israel, there was still only one Temple, located in Jerusalem. Many synagogues are oriented to Jerusalem, indicating the importance of the city and the Temple.

Sidon: An ancient city of Phoenicia north of Tyre. In Jesus’ day it was in a Gentile area. Today it is located in Lebanon.

Sin: Understood as “missing the mark” in thought and action. Sin is a violation of what God requires; therefore, it needs to be forgiven and removed from a person’s life through Jesus’ righteousness, death, and resurrection.

Son of God: A term used by Jesus to describe his actual relationship to his Father God. Jesus rarely referred to himself this way, but when he did, people understood he claimed equality with God the Father. This

was also a provocative title for Jesus to claim as it was the same currently in use by Rome's imperial cult for Caesar.

Son of Man: How Jesus often referred to himself. This title was used by Old Testament prophets in reference to the coming Messiah (Daniel 7:13-14). By using the title, Jesus was claiming to be the divinely appointed Messiah.

Teachers of the Law: See *Scribes*.

Temple: The magnificent set of buildings initially built by Solomon, designated as God's residence in Israel, destroyed by the Babylonians, and rebuilt by Herod the Great. In Jesus' time, beyond the religious significance of being the central place for worship, the Temple also remained a powerful cultural symbol of God standing with Israel in the world.

The Temptation of Jesus: The temptation of Jesus took place in the Judean wilderness. There, Satan promised Jesus great earthly power and an escape from human suffering and death if Jesus would worship him. Satan tried to convince Jesus to abandon his Father's plan for Jesus die to save God's people from their sins. But Jesus refused; he did not succumb to Satan's will.

Torah: The first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are the Torah. In Judaism, these five books contain all of God's Law as given by Moses, the contents of which are sometimes referred to as Torah Law, or just Torah. For important notes on the usage of the Law at the time of Mark's gospel, see the notes on Pharisees and Sadducees.

Tyre: An ancient seacoast city located in what was considered a Gentile area. Today it is located in the country of Lebanon.

Wilderness: In Israel, any desolate, wild place uninhabited by humans. Often it was an actual desert but was not limited to that. The people of Israel were in the wilderness for forty years. It is seen as a place where they are tested, but also a place where God meets with his people.

Zealot: A term used to describe those who opposed the rule of Rome and wanted Israel to be independent. Some of its followers were militant and were expecting a messiah who would bring emancipation from Rome through violent revolution; others still despised the Romans but sought independence for Israel through political means.

11 Mark 9:30-50

So Much to Teach, So Little Time

Getting Started

Jesus continues to prepare his disciples as they travel and spend time together. They have many questions, including some they are afraid to ask. And some of Jesus' teachings they would rather not hear. As we listen in on Jesus' conversations with his disciples, try to consider his words carefully. What is Jesus saying to us?

What Does the Bible Say?

1. Mark 9:30-32

- a. Why doesn't Jesus want anyone to know where they are going?

Let's talk about . . .

- b. What specific subject does Jesus address, and how do the disciples react? (See also Mark 8:31.)

2. Mark 9:33-34

- a. What are the disciples arguing about on the way to Capernaum?

b. How do the disciples answer Jesus' question about their conversation?

For conversation ...

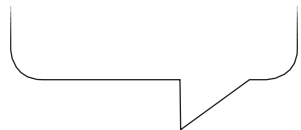
3. Mark 9:35-37

a. How does Jesus respond to their silence? What do the disciples learn about greatness?

b. What does Jesus say to his disciples about welcoming a little child?

4. Mark 9:38-41

a. Why do John and the other disciples want to stop the man who casts out demons in Jesus' name, and how does Jesus respond to their concern?



b. What attitude is Jesus encouraging?

I wonder about...

c. What does this teach us about small acts of kindness and judging others?

5. Mark 9:42

a. What does Jesus condemn?

6. Mark 9:43-48

a. Are Jesus' instructions to be taken literally? What might Jesus mean?

b. Why does Jesus speak so severely?

Study Note: The word translated here as “hell” is Gehenna, a Greek form of the Hebrew words *ge hinnom*, referring to the Valley of Hinnom located south of Jerusalem. Gehenna was a place used for burning the city’s garbage. Its fires never went out and were visible day and night, so Gehenna’s fires were commonly used as a symbol for the place of divine punishment.

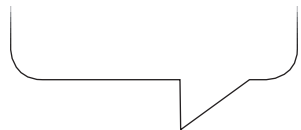
- c. What do these verses tell us about hell?

For discussion ...

7. Mark 9:49-50

Study Note: Normally salt is thought of as a flavoring. But there are other uses for salt. Particularly where there is no refrigeration, salt can be used as a preserving agent. Salt also signifies purification, cleansing, or preservation from destruction. Offerings in the Old Testament were required to be sprinkled with salt (Lev. 2:13 and Ezek. 43:24). The disciples would probably know about salt that came from the Dead Sea. Salt from this location in Israel would often lose its saltiness. Fire in Scripture is occasionally used to denote suffering, trials, persecution, or general distress. In some cases, it refers to punishment; in other cases, to purification.

- a. Discuss the purposes and properties of salt and how it might relate to what Jesus asks of his disciples.



Taking It Home

Jesus offers a lot in this lesson, from encouraging miracles in Jesus' name to serving "little children." What from this lesson spoke to you?

For Further Study

Mark 8:31

Matthew 17:23

Matthew 25:40-45

Luke 9:45

Luke 17:1-2

Matthew 10:28; 23:33

Leviticus 2:13; Ezekiel 43:24

Matthew 5:13