

1. Opening Prayer
2. Intro: God's Suffering
 - a. God without Suffering

Greek philosophy, "God is impassable and unmoved."

Nominalism, "God is so powerful that God is beyond all governance."

"How he is compassionate and passionless. God is compassionate, in terms of our experience, because we experience the effect of compassion. God is not compassionate, in terms of his own being, because he does not experience the feeling of compassion... you are so in terms of our experience, but you are not so in terms of your own. For, when you behold us in our wretchedness, we experience the effect of compassion, but you do not experience the feeling. Therefore, you are both compassionate, because you do save the wretched, and spare those who sin against you; and not compassionate because you are affected by no sympathy for wretchedness."

– St. Anselm of Canterbury (1033-1109), *Prologion*

- b. God with Suffering

Read Acts 20:28

"He came down to earth out of mercy...he fully suffered our passions... For if he had not suffered them, he would not have come to dwell in the midst of human life...What is that passion which he suffered for us? The passion of charity. The Father himself too – the God of the universe – who is "long-suffering and very merciful (Ps. 103:8)" and one who pities... Are you unaware that when he manages human affairs, he suffers human passion? For "the Lord your God sustained" your ways, "just as if a man were to sustain his own son. (Deut. 1:31)" Therefore, God sustains our ways, just as the Son of God carries our passions. The Father himself is not impassible. If he is asked, he has mercy and compassion, he suffers some charity, and he comes to be among those things among which he cannot be in view of the greatness of his nature – and he sustains human passions on our behalf."

– Origen of Alexandria (184-253), *Homilies on Ezekiel*

"To be a Christian does not mean to be religious in a particular way, to make something of oneself (a sinner, a penitent, or a saint) on the basis of some method or other, but to be a man... the man that Christ creates in us. It is not the religious act that makes the Christian, but participation in the sufferings of God in the secular life." – Dietrich Bonhoeffer (1906-1945), *Letters from Prison*

c. Jürgen Moltmann's (1926 –) "The Crucified God"

The crucifixion of Jesus Christ is not just a simple death of a human Jesus but the suffering of the Triune God to save the humanity.

The crucifixion of Jesus Christ is not just an inevitable event because of human sin but a voluntary event of God because of love that is good and powerful to move God to participate in human sufferings. In participation by love, the Triune God is revealed more clearly.

Human suffering is caused by a lack of something, but God's suffering is caused by the overflowing love to the humanity.

Crucifixion is the event of giving up and separation between the Father and the Son, but in crucifixion they are united by the work of the Spirit.

Therefore, crucifixion is not about retribution, and God is not impassible.

3. Read Ch. 16

4. Discussion

- a. What do you think about the fact that the first people who observed the resurrection of Jesus were women?
- b. Who could be the young man in the tomb?
- c. Many scholars say that verse 8 would be the original ending of Mark. Why do you think they argue it?
- d. Why do you think the disciples didn't believe what Mary Magdalene said in verse 11 and two other disciples' testimony in verse 13?
- e. How shall we understand the relation baptism and belief in verse 16?
- f. How shall we understand the signs of the believers in verses 17 and 18?

5. Closing Prayer