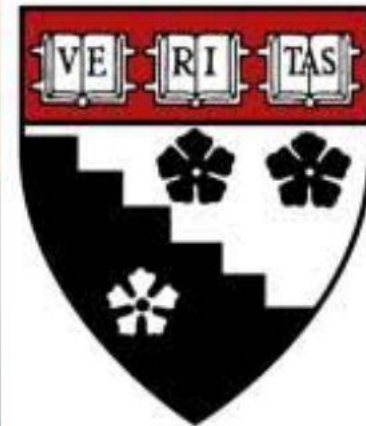


**WELCOME,  
MORGAN!**









**Harvard**

Graduate School  
of Education

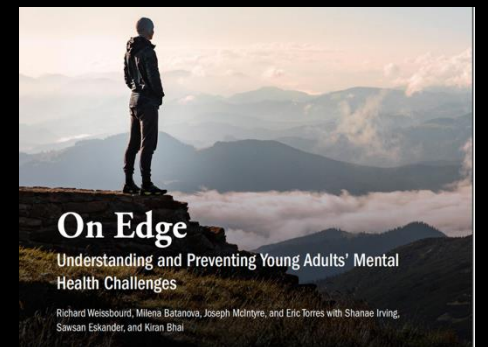
# On Edge

## Understanding and Preventing Young Adults' Mental Health Challenges

Richard Weissbourd, Milena Batanova, Joseph McIntyre, and Eric Torres with Shanae Irving, Sawsan Eskander, and Kiran Bhai

“

**I have no purpose or meaning in life. I just go to work, do my mundane job, go home, prepare for the next day, scroll on my phone, and repeat.**

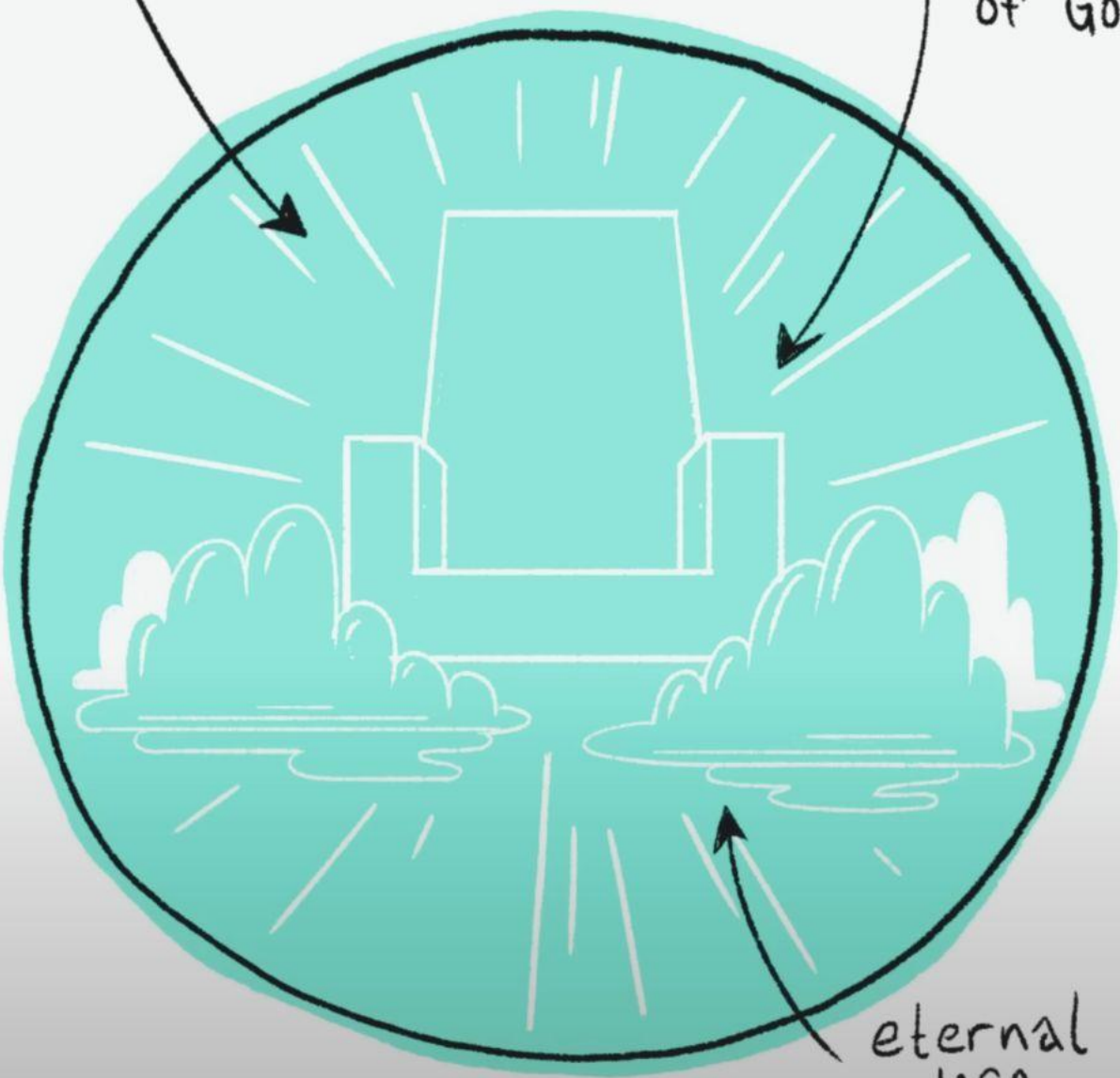


**On Edge: Understanding and Preventing Young Adults' Mental Health Challenges, Weissbourd et. al, p. 14**



heaven

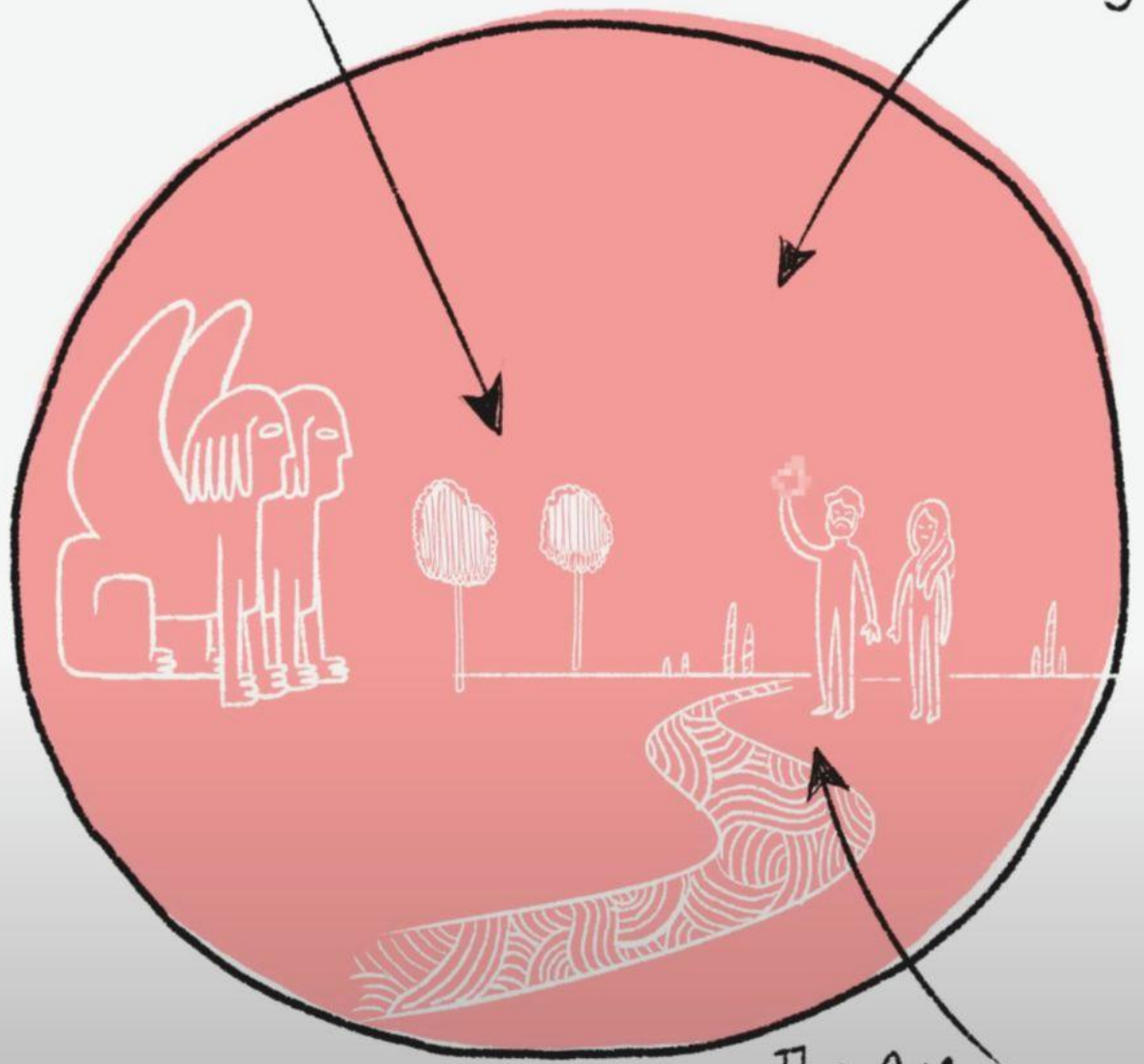
the Kingdom of God



eternal life

The world

Present age



The age of sin & death



## Mark 10:32-45

32 And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, 33 saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. 34 And they will mock him and spit on him, and flog him and kill him. And after three days he will rise."

# Three “Passion” Predictions

<u>Prediction</u>	<u>Main Emphasis</u>	<u>New Detail Added</u>	<u>Disciples’ Response</u>
Mark 8:31	Necessity of suffering	Rejection by Jewish leaders	<b>Peter rebukes Jesus</b>
Mark 9:31	Betrayal/being handed over	Delivered into human hands	<b>Fear + confusion</b>
Mark 10:33–34	Detailed passion sequence	Jerusalem, condemnation, Gentiles, mockery, flogging	<b>Ambition for glory</b>

## Mark 10:32-45

35 And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." 36 And he said to them, "What do you want me to do for you?" 37 And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."

## Mark 10:32-45

38 Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" 39 And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, 40 but 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."

“When Jesus speaks of his cup, they may think in terms of drinking the cup of victory. Their attitude, which expects special favors and advantages, will hardly take up a cross happily. But obedience is learned through suffering, from which even God’s Son was not exempt (Heb. 5:8). Jesus cannot promise them cochairs, but he can promise them that they will suffer (see Acts 12:2).

# Mark 10:32-45

41 And when the ten heard it, they began to be indignant at James and John.

## Mark 10:32-45

42 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it shall not be so among you.

“ At no place do the ethics of the kingdom of God clash more vigorously with the ethics of the world than in the matters of power and service...In a decisive reversal of values, Jesus speaks of greatness in service rather than greatness of power, prestige, and authority: “ ‘whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all’ ” (see 9:35; Luke 22:24–27). The preeminent virtue of God’s kingdom is not power, not even freedom, but service.



# John 13:1-15

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. 2 During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, 4 rose from supper.

## John 13:1-15

He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. 6 He came to Simon Peter, who said to him, "Lord, do you wash my feet?" 7 Jesus answered him, "What I am doing you do not understand now, but afterward you will understand."

## John 13:1-15

8 Peter said to him, "You shall never wash my feet."  
Jesus answered him, "If I do not wash you, you have no share with me." 9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"  
10 Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you."

11 For he knew who was to betray him; that was why he said, "Not all of you are clean."

12 When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? 13 You call me Teacher and Lord, and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you also should do just as I have done to you.

## Mark 10:32-45

42 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it shall not be so among you. **But whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all.**

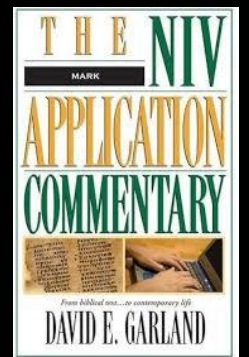
SEIKO



## Mark 10:32-45

45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

“Jesus’ “ransom” statement uses a metaphor to describe our predicament and his sacrifice. It implies that we are enslaved and that it is impossible for us ever to pay for our own freedom. Someone else must pay. Jesus’ death is not a tragic accident or a courageous martyrdom, but a supreme act of sacrifice for all humankind.



David E. Garland, Mark, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 418.

## Isaiah 53:10-12

10 Yet it was the will of the Lord to crush him;

he has put him to grief;

when his soul makes an offering for guilt,

he shall see his offspring; he shall prolong his days;

the will of the Lord shall prosper in his hand.

## Isaiah 53:10-12

11 Out of the anguish of his soul he shall see and be satisfied;

by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous,  
and he shall bear their iniquities.

## Isaiah 53:10-12

12 Therefore I will divide him a portion with the many,

and he shall divide the spoil with the strong,  
because he poured out his soul to death

and was numbered with the transgressors;  
yet he bore the sin of many,

and makes intercession for the transgressors.

“The initiative of his atoning work lies within himself as the Son of Man, who, in stark contrast to the power-mongers of v. 42, freely offers his life as the ransom price for all (John 10:11; Rom 8:2–4). As God’s own delegate, and through his suffering, death, and resurrection, Jesus freely and obediently offers his life as a substitute in behalf of humanity. Jesus is supremely conscious of offering a payment to God that can be offered by no one else.

# The Simple Gospel

- We are enslaved to sin and stand in debt before a holy God, unable to free ourselves.
- Jesus pays our debt in full and clothes us in his own righteousness.
- The Holy Spirit raises us to new life and brings us into God's own family and kingdom.
- We live now in the certain hope of resurrection.

# Colossians 1:13

He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son.



**ESTATE  
SALE**



“

Ask not what your  
**Savior** can do for  
you; ask what you can  
do for your **Savior.**

# Mark 10:32-45

45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."



# Gospel Response

***Start:*** So you want your life to matter? Stop trying to manufacture significance and receive it from Jesus.

***Strengthen:*** There's "many" more who need Jesus. Let's serve them, in his power, for his fame.