

The Gospel of Mark

Study Outline

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I am sincerely grateful to Chuck Missler
(Koinonia House -- www.khouse.org)
for lighting a fire under me regarding God's Word.

The Holy Spirit used his uncompromising, scholarly, and in-depth approach to
Bible Study to speak to me in a way that has never happened before.

Within me has now been ingrained a passion to know and understand the Bible,
to deeply respect and honor it for what it is, and to treat it very seriously because
it is indeed the very Words of God.

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These notes were written for use in our Home Bible Study. They were developed to encourage a regular verse-by-verse study of the Bible: this is the best way to immerse ourselves in God's Word. It needs to be read and studied "c-2-c", that is, "cover-to-cover." We need to involve ourselves with the "whole counsel of God" (Acts 20:27), not just the popular or favorite passages.

In addition, it is essential to document how the Lord speaks and instructs us as we study His Word. We are responsible to know His Word, and make it a part of our everyday life.

These notes are being made available to encourage you to engage in a daily, personal, and serious study of God's Word.

"Your word is a lamp to my feet and a light to my path." -- Psalm 119:105

"Your word I have hidden in my heart, that I might not sin against You." -- Psalm 119:11

"I went by the field of the lazy man, and by the vineyard of the man devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down." -- Proverbs 24:30-31

*"Because of laziness the building decays, and through idleness of hands the house leaks."
-- Ecclesiastes 10:18*

Lesson 1: Introduction + Mark 1:1-13

I. Introduction

A. four Gospels

1. each corresponds to one of the 4 faces seen at the throne of God (Ezekiel 1:10; 10:14; Revelation 4:7)
 - a. Matthew--lion
 - b. Mark--ox
 - c. Luke--man
 - d. John--eagle
2. the Israelites were to camp according to their "standard" or "banner": Numbers 2:1-2
 - a. it can be shown that these same images were probably the standards that they camped around
 - b. with the holiness of God in the middle (the tabernacle)

B. Mark, the book

1. author
 - a. none of the Gospels explicitly state who their authors are
 - b. the early church accepted Peter as being the real author, Mark writing it down for him
 - (i) Mark probably added some personal details and embellishments
2. date
 - a. perhaps written in the 50's A.D.
3. outline
 - a. the ministry in Galilee: chapters 1 to 9
 - b. journey from Galilee to Jerusalem through Perea: chapter 10
 - c. the last week in Jerusalem: chapters 11 to 16
4. emphasizes what Jesus did: Jesus was a servant
 - a. Matthew emphasizes what Jesus said
 - b. Luke emphasizes what Jesus felt
 - c. John emphasizes who Jesus was (God)
5. has a Gentile viewpoint
 - a. perhaps written especially to the Roman Christians
 - b. more Aramaic and Latin phrases than the other Gospels
 - c. explains Jewish customs
 - d. by comparison, Matthew has a Jewish flavor
6. genealogy
 - a. Mark doesn't include one: no one is interested in the genealogy of a servant
 - b. Matthew traces Jesus' line back to Abraham, emphasizing His legal right to the throne: Matthew 1:1-17
 - c. Luke traces Jesus back to Adam, emphasizing His humanity: Luke 3:23-38
 - d. John's genealogy shows that Jesus was God and preexistent: John 1:1-2
7. rich in detail; fast paced; does not have a lot of discourses
 - a. the word "immediately" is used about 40 times, more than all the other Gospels put together
 - b. more miracles are recorded in Mark
 - c. without the discourses, Matthew would be shorter than Mark

C. Mark, the person

1. not one of the 12 Disciples
2. known as "John whose surname was Mark": Acts 12:12
3. his mother was Mary: Acts 12:12
 - a. may have been a widow
4. Mark's family might have been wealthy
 - a. the reference to the "door of the gate" (Acts 12:13) might indicate that the household was wealthy
 - b. their home was apparently large enough to serve as a meeting place
5. cousin of Barnabas: Colossians 4:10
6. he was with Peter when Peter wrote his first letter: 1 Peter 5:13
 - a. "my son" may indicate that Peter led him to the Lord
 - b. Peter and Mark had a close association

7. Mark accompanied Paul and Barnabas to Cyprus: Acts 12:25
 - a. "they also had John as an assistant": Acts 13:5
 - (i) "assistant" = an under-oarsman; subordinate
 - b. Mark abandoned them and returned to Jerusalem: Acts 13:13
 8. Paul and Barnabas disagree over the issue of John Mark: Acts 15:36-40
 - a. Paul did not want Mark along because he had abandoned them: Acts 15:38
 - b. Paul and Barnabas split: Acts 15:39
 - c. Paul took Silas: Acts 15:40
 - d. Barnabas took John Mark: Acts 15:39
 9. Mark did later become an asset to Paul and the ministry
 - a. "Only Luke is with me. Take Mark and bring him with you, for he is profitable to me for the ministry.": 2 Timothy 4:11
 - b. Colossians 4:10-11
 - c. Philemon 1:24
- II. John The Baptist: Mark 1:1-8
- A. all the Gospels speak of John the Baptist
 1. Matthew 3:1-12
 2. Mark 1:2-8
 3. Luke 3:1-6
 4. John 1:15-28
 - B. John the Baptist was born into the priesthood
 1. his father, Zacharias was a priest: Luke 1:5-80
 2. John obviously did not pursue the priesthood
 - a. he preached outside the camp, "in the wilderness": Matthew 3:1; Mark 1:4
 - b. "And the child grew and became strong in spirit and was in the deserts until the day of his showing to Israel.": Luke 1:80
 - c. "the word of God came unto John the son of Zacharias in the wilderness": Luke 3:2
 - C. he was a relative of Jesus: Luke 1:36
 1. they may have known each other, and may even have grown up together
 - D. John the Baptist fulfilled prophecy: Mark 1:2-3
 1. quotes Isaiah 40:3; Malachi 3:1
 2. John was called to be a herald
 - a. Malachi 3:1
 - b. Luke 1:15-17
 - c. John 1:29-31
 - d. "the doorkeeper"?: John 10:2-3
 - E. John's message was one of repentance: Mark 1:4
 1. "baptize" = to make fully wet, originally referring to the dyeing of cloth; overwhelm
 - a. it had to do with the changing of its color or identity
 2. "repentance" = reversal of decision; a change of mind
 3. "remission" = "freedom"; deliverance, liberty
 4. John's baptism had nothing to do with the taking away of sins
 - a. only the Lamb of God can take away sin: John 1:29
 - b. it was only the public declaration of their identification with John's message and of their repentance
 - c. baptism is a public act of identification
 - (i) John was calling for the people to change their direction regarding their lives and sin
 - (ii) those who committed themselves to change their ways publicly announced it by the symbol of baptism
 - d. turning themselves around freed them from the bondage of sin
 - F. John had a huge following: Mark 1:5
 1. the Jewish leaders sent out a delegation to investigate: John 1:19-28
 2. John was baptizing in "Bethabara": John 1:28
 - a. it's across from Jericho
 - b. "Bethabara" = "house of passage"

- c. this is where the Israelites crossed the Jordan River when they entered the Promised Land (Joshua 3)
 - (i) after they crossed the Jordan they were instructed to build a stone monument out of 12 stones to serve as a memorial: Joshua 4:1-9
 - John may have been pointing to those stones, reminding them that the disobedience of their ancestors is why they spent an additional 38 years in the wilderness (Matthew 3:9; Luke 3:8)
 - G. he was dressed like Elijah: Mark 1:6
 - 1. compare to 2 Kings 1:8
 - 2. there is a conjecture that John was actually wearing Elijah's mantle
 - a. tradition says Elijah's mantle was kept in the temple
 - b. a legend says that when John's father was told that he would have a son (Luke 1:11-20) he took Elijah's mantle and kept it for his son
 - c. this may be why the Jewish delegation asked John whether he was Elijah (John 1:19-23)
 - H. John spoke of someone more mighty than he: Mark 1:7
 - 1. John was very humble, considering himself not to be even worthy to take Jesus' shoes off
 - I. Jesus will baptize them with the Holy Spirit: Mark 1:8
 - 1. "He will baptize you with the Holy Spirit and fire.": Matthew 3:11
 - a. "fire" does not refer to the Holy Spirit
 - (i) some feel they're connected because of Acts 2:3
 - (ii) but the connection is not made in Acts 1:5; 11:16
 - b. John is saying that there are only two choices: being part of God or eternal punishment
 - (i) they're either going to be immersed with the Holy Spirit or fire
- III. The Baptism Of Jesus: Mark 1:9-11
- A. all the Gospels record Jesus' baptism
 - 1. Matthew 3:13-17
 - 2. Mark 1:9-11
 - 3. Luke 3:21-22
 - 4. John 1:29-34
 - B. Jesus came from Nazareth to John to be baptized: Mark 1:9
 - C. the Spirit descended upon Jesus like a dove: Mark 1:10-11
 - 1. the Trinity is seen here
 - 2. a dove was the smallest animal offered by poor people: Leviticus 1:14; 5:7; 12:8
 - a. was the dove a symbol that He was to be a sacrifice?
 - 3. "a voice came from heaven"
 - a. when a voice was previously heard it was from Mount Sinai regarding the giving of the Law
 - b. here the voice is regarding God's provision for those who break the Law
 - c. a voice will say a similar thing again on the Mount of Transfiguration: Mark 9:7
 - d. in the future the voice will be in His wrath against those who reject His provision for sin
 - (i) "Then He shall speak to them in His wrath, and distress them in His deep displeasure": Psalm 2:5
 - 4. this apparently officially inaugurated His public ministry
 - D. Why was Jesus baptized?
 - 1. He had no sins to confess and repent from
 - 2. was He identifying Himself as a man?
 - a. "He was numbered with the transgressors": Isaiah 53:12
 - 3. His baptism initiated Him as a priest
 - a. a priest had to be ceremonially washed before he was allowed to start his duties
 - b. He was going to offer Himself as a sacrifice
 - c. it was to publicly declare that He was prepared to bare our sins
 - d. John initially objected to baptizing Jesus: Matthew 3:13-15
 - (i) John then understood, perhaps because of his priestly training

IV. The Temptation Of Jesus: Mark 1:12-13

- A. it happened immediately after His baptism: Mark 1:12
 - 1. "drove" = "eject"; to compel one to depart; to bid one to depart in stern, though not violent language
 - 2. a sense of urgency?
 - 3. this had to happen
- B. Jesus was in the wilderness for 40 days: Mark 1:13
 - 1. He fasted during those 40 days: Matthew 4:2; Luke 4:2
 - a. Moses fasted for 40 days: Exodus 34:28; Deuteronomy 9:9, 18
 - (i) he was on Mount Sinai during this fast
 - b. Elijah fasted for 40 days: 1 Kings 19:8
 - (i) he traveled to Mount Horeb (Sinai) during this fast
 - c. I would conjecture that Jesus went to Mount Sinai during His fast
- C. the exact temptations are recorded in Matthew 4:1-11 and Luke 4:1-13
 - 1. there may have been a lot more temptations than just the three during those 40 days
 - 2. He was tempted throughout His life
- D. He was tempted exactly like we are
 - 1. "For we do not have a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted just as we are, yet without sin.": Hebrews 4:15
 - 2. Hebrews 2:18

Lesson 2: Mark 1:14-45

- I. Jesus Goes To Galilee: Mark 1:14-15
 - A. John 4:1-4
 - B. about a year passes between Mark 1:13 and 1:14
 - C. Jesus is no longer preaching in Judea
 - D. John the Baptist was put in prison: Mark 1:14
 - 1. because he rebuked Herod for his wrongdoings: Matthew 14:3-4; Mark 6:17-18; Luke 3:19-20
 - a. Herod had his brother's wife
 - b. Herod was doing other evil things: Luke 3:19
 - E. "the time is fulfilled": Mark 1:15
 - 1. "But when the fullness of the time came, God sent forth His Son...": Galatians 4:4
 - 2. there was a very specific timetable (Daniel 9:25)
 - F. "the kingdom of God draws near": Mark 1:15
 - 1. the redemption of all things through Jesus Christ
 - 2. the future literal eternal reign of Jesus Christ
 - 3. "For behold, the kingdom of God is in your midst.": Luke 17:21
 - G. "believe in the gospel": Mark 1:15
 - 1. the "gospel" is defined in 1 Corinthians 15:1-4
 - a. "Christ died for our sins"
 - b. "He was buried"
 - c. "He rose again"
 - 2. Jesus calls for repentance and belief
 - a. belief in the Gospel saves us
 - b. repentance allows us to follow Him and be His disciple: it's the proof that we love Him
- II. The First Disciples Are Called: Mark 1:16-20
 - A. Simon Peter and Andrew: Mark 1:16-18
 - 1. they're brothers
 - 2. they're fishermen
 - 3. this is not their first meeting: John 1:35-42
 - 4. they're already disciples or followers, but this is now their call to permanent service
 - a. they're being called to change careers
 - b. they left their old lives behind
 - c. "leaving" is a part of "cleaving"
 - (i) "Therefore shall a man leave his father and his mother, and shall cleave to his wife and they shall be one flesh.": Genesis 2:24
 - B. James and John, sons of Zebedee: Mark 1:19-20
 - 1. they're also brothers
 - 2. they're also fishermen
 - 3. they were not poor fishermen
 - a. Zebedee, their father had "hired servants": Mark 1:20
 - 4. Jesus' nickname for them will be the "Sons of Thunder": Mark 3:17
 - a. they were not quiet, genteel men
 - b. fishermen were rough, strong, and foul-mouthed
 - c. in movies John is often miscast as being quiet, gentle, and sometimes effeminate
 - C. these four are the "inner circle"
 - 1. of the four, Peter, James, and John were the special three
 - 2. seen a lot together, receiving private teachings
 - D. Jesus called simple, ordinary people
 - 1. this was Jesus' initiative
 - 2. they did nothing to deserve it
 - a. just as we do not deserve salvation

3. He doesn't call people just because of their status or their special position
 - a. "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.": 1 Corinthians 1:26-29

III. Jesus Cast Out A Demon: Mark 1:21-28

- A. "they went into Capernaum": Mark 1:21a
 1. Jesus had been rejected in Nazareth: Luke 4:16-31
 - a. they were so impressed that they wanted to throw Him off a cliff: Luke 4:29
 2. Capernaum saw so many evidences that they're going to be held very accountable
 - a. "And you, Capernaum, who are exalted to the heaven, shall be brought down to hell. For if the mighty works which have been done in you had been done in Sodom, it would have remained until this day. But I say to you, it shall be more tolerable for the land of Sodom in the day of judgment than for you.": Matthew 11:23-24
- B. Jesus taught: Mark 1:21b-22
 1. a "synagogue" could be formed if there were at least 10 Jewish men
 - a. would correspond to today's Christian "congregation"
 2. Jesus was a rabbi
 - a. this is why He was allowed to teach in synagogues
 - b. the Apostle Paul used this same tactic
 3. Jesus taught with unusual authority
 - a. not as someone quoting Scripture, but as one who wrote the Scripture!
 - b. He wrote it so He was the most competent to teach and explain it
 - c. the religious leaders often spoke out of their own dead religion and traditions
 - d. Jesus might also have had a freshness, confidence, and reality to His words
 - (i) people found it very appealing
 - e. "Never did any man speak as does this Man.": John 7:46
- C. in this synagogue was a man with an "unclean spirit": Mark 1:23
 1. it's generally believed that an "unclean spirit" is synonymous with a "demon"
 2. a demon is probably not a fallen angel
 - a. angels already have bodies
 - b. demons always seek to inhabit something
 - (i) Matthew 8:31-32 = Mark 5:11-13 = Luke 8:32-33
 - (ii) Matthew 12:43-45 = Luke 11:24-26
- D. the demon recognized Jesus: Mark 1:24
 1. the demon was afraid of Jesus
 - a. "You believe that there is one God, you do well; even the demons believe and tremble.": James 2:19
 2. demons always recognized Jesus and understood their own destiny
 - a. Matthew 8:28-34 = Mark 5:1-17 = Luke 8:26-37
- E. Jesus silenced the demon and told him to leave: Mark 1:25
 1. Jesus literally told the demon to "be muzzled"
 - a. "You shall not *muzzle* an ox threshing grain.": 1 Corinthians 9:9; 1 Timothy 5:18
 - b. "doing good to *silence* the ignorance of foolish men": 1 Peter 2:15
 - c. "He awakened and rebuked the wind, and said to the sea, 'Peace! *Be still!*' And the wind ceased, and there was a great calm.": Mark 4:39
 2. Jesus will not allow demons to speak at other times, too
 - a. Mark 1:34; 3:12
 3. Jesus didn't want or need the testimony of demons
 - a. Satan and his ministers can't be trusted
 - (i) "the Devil... there is no truth in him... he is a liar and the father of it": John 8:44
 - (ii) "Satan... deceives the whole world": Revelation 12:9
 - b. a demon-possessed girl tried to infiltrate Paul and Silas' team in Philippi: Acts 16:16-19

4. there will definitely come a time when they will proclaim Jesus as Lord
 - a. "Therefore God has highly exalted Him, and has given Him a name which is above every name, that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.": Philippians 2:9-11
 - F. the demon obeyed and left the man: Mark 1:26
 - G. they were amazed at Jesus' authority and His doctrine: Mark 1:27
- IV. Peter's Mother-In-Law Is Healed: Mark 1:29-31
- A. Peter was married: 1 Corinthians 9:5
 - B. his mother-in-law living with him may indicate that his father-in-law was dead
 - C. Peter's mother-in-law was sick with a fever: Mark 1:30
 1. only Luke says it was a "high" fever: Luke 4:38
 2. apparently a very serious condition
 - D. when she was healed she served them: Mark 1:31
 1. not only immediate healing but also full restoration of her strength, as if she was never sick?
 2. service is the natural result of healing
 3. our work for the Lord should naturally result from our salvation
- V. Jesus Heals Many: Mark 1:32-39
- A. this started "at evening, when the sun had set": Mark 1:32a
 1. the Sabbath was now over
 - a. they could now bring stretchers, etc.
 - B. Jesus healed the sick and demon-possessed: Mark 1:32b
 1. being sick is not the same as being demon-possessed
 - C. "the whole city gathered at the door": Mark 1:33
 - D. Jesus wouldn't let the demons speak: Mark 1:34
 1. they knew He was "the Christ, the Son of God": Luke 4:41
 - E. even after a full day's activities Jesus still got up before dawn to pray: Mark 1:35
 - F. Jesus wanted to go on to other towns: Mark 1:38
 1. His purpose was to preach and spread the word
 - G. Jesus preached in the synagogues throughout Galilee: Mark 1:39
- VI. A Leper Is Cleansed: Mark 1:40-45
- A. somehow the leper knew Jesus could heal him: Mark 1:40
 1. somehow he knew it had to be done by a supernatural act and not by natural means
 2. he should have kept himself apart from everyone else: Leviticus 13:45-46
 - B. Jesus was definitely willing to heal him: Mark 1:41
 - C. the healing was immediate: Mark 1:42
 - D. he was to announce it to the priests: Mark 1:43-44a
 1. the Law required that a healing like this be shown to the priests: Leviticus 14:2-32
 2. Jesus wanted this to be an announcement to the priests that God was at work
 - a. leprosy was incurable
 - b. only God could cure it
 3. Jesus told him not to tell others
 - E. "offer... those things that Moses commanded": Mark 1:44b
 1. a gift of 2 birds was to be offered, one to be killed and one to be set free: Leviticus 14:4-7
 - F. the cleansed man disobeyed and spread the word: Mark 1:45
 1. because of the publicity it forced Jesus to leave the area
 2. He didn't want that kind of following or group at that time
 - a. He didn't want a superficial following
 3. it hindered His ministry
 4. He didn't want publicity based on just what people could get out of Him
 5. His message was more important
 6. he was told to keep quiet, but he spread the word; we're told to spread the word, but we keep quiet!

Lesson 3: Mark 2:1-3:6

- I. Jesus Heals The Paralytic: Mark 2:1-12
 - A. Jesus returns from the surrounding towns: Mark 2:1
 - 1. He had left to go and preach in other towns: Mark 1:38
 - 2. Capernaum = "town of Nahum"
 - a. Nahum the prophet was probably from this area of Galilee
 - b. "Nahum" = "comforter"
 - c. therefore, "Capernaum" = "city of comfort"
 - d. deliberate deception was attempted to disparage Jesus as a prophet because He was from Galilee
 - (i) "Search the scriptures and see that a prophet has not been raised out of Galilee": John 7:52
 - (ii) Jonah was another prophet from Galilee
 - 3. "in the house" may mean he went to Simon Peter and Andrew's house
 - a. Jesus lived in Capernaum at this time
 - (i) "And leaving Nazareth, He came and lived in Capernaum": Matthew 4:13
 - (ii) speaking of Capernaum, "came to His own city": Matthew 9:1
 - B. people thronged to hear Jesus preach: Mark 2:2
 - 1. "He preached the Word to them"
 - 2. are people thronging to get into our churches today?
 - a. they might if the Word was being preached more
 - C. four people were carrying a paralytic, trying to get to Jesus: Mark 2:3
 - 1. the paralysis was apparently total
 - D. the crowds were so great that they took the roof of the house off and lower the paralytic man down: Mark 2:4
 - E. because of their faith Jesus forgives the man's sin: Mark 2:5
 - 1. "Jesus saw their faith"
 - a. faith is evidenced by works; actions speak louder than words
 - (i) "...I will show you my faith by my works": James 2:18-22
 - (ii) "...faith working through love": Galatians 5:6
 - 2. "forgive" = "to send away"
 - a. "As far as the east is from the west, so far has He removed our transgressions from us.": Psalm 103:12
 - b. "You have cast all my sins behind Your back.": Isaiah 38:17
 - c. "He will trample our iniquities... You will cast all their sins into the depths of the sea.": Micah 7:19
 - 3. many Jews believed that sickness and sin were closely related
 - a. Exodus 23:25
 - b. Deuteronomy 28:15-22
 - 4. Jesus saw his heart and knew the man's real problem
 - 5. Jesus came to heal something far more important than bodies
 - 6. was the paralysis a result of his sin?
 - F. some of the scribes and Pharisees accused Jesus of blasphemy: Mark 2:6-7
 - 1. scribes and Pharisees were there from Galilee, Judea, and Jerusalem: Luke 5:17
 - 2. they were supposed to be alert to blasphemy
 - a. but they missed the real significance of what was going on
 - 3. only God could forgive sins
 - a. "To the Lord our God belong mercies and forgiveness, though we have rebelled against Him.": Daniel 9:9
 - b. Isaiah 43:25
 - c. Micah 7:18
 - d. Exodus 34:6-7
 - G. Jesus proves He is God by healing the paralytic: Mark 2:8-12
 - 1. anyone could claim to forgive a person's sins: there is no visible proof
 - 2. Jesus gives them physical proof of who He is

3. "Son of Man" is the most common title of Jesus
 - a. it's a Messianic title
 - (i) Daniel 7:13-14
 - (ii) He claimed to be the Messiah: Mark 14:62
 - b. used 88 times in the New Testament speaking of Jesus
 - (i) 32 times in Matthew
 - (ii) 14 times in Mark
 - (iii) 26 times in Luke
 - (iv) 13 times in John
 - (v) 1 time in Acts
 - (vi) 2 times in Revelation
4. Jesus told the paralytic to get up: Mark 2:11
5. "immediately he arose, took up the bed, and went forth": Mark 2:12a
 - a. there was an immediate healing of the paralysis, including any effects of atrophy
6. all glorified God because of this: Mark 2:12b
 - a. they never saw anything like this before
 - b. this was apparently short-lived; nothing took root; this was just an experience
 - (i) Matthew 11:23-24
7. by healing, Jesus was acting out prophecy, identifying Himself as coming from God: Isaiah 35:4-6
 - a. Jesus was undoing the work of Satan
8. Peter said, "...God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good, and healing all those who were oppressed by the Devil, for God was with Him.": Acts 10:38

II. The Call Of Levi: Mark 2:13-17

- A. Levi ("joined", "to adhere") was more commonly known as Matthew ("gift of God")
- B. this is the Gospel writer
- C. he was a tax collector: Mark 2:14
 1. Capernaum was a toll collection center for the trade route that went through there, as well as for the fishing trade
 2. tax collectors were despised individuals
 - a. considered to be traitors, selling out to the Romans
 - b. they were allowed to prey off their own people
 - c. it might have been a challenge to the other Disciples to accept him
 3. he had to have had business savvy; he knew how to handle money
 4. he had to be literate; he possibly had shorthand skills
 - a. he may have written down Jesus' discourses verbatim!
- D. he left his business to follow Jesus: Mark 2:14
 1. "he left all": Luke 5:28
- E. he made a great feast for Jesus: Mark 2:15 (Luke 5:29)
 1. Matthew's business associates and tax collector buddies were there, also
- F. the scribes and Pharisees criticized Jesus for associating with "tax collectors and sinners": Mark 2:16
 1. the religious leaders looked down on those who they did not approve of, such as those who did not follow the Law
 2. the Parable of the self-righteous Pharisee and the humble tax collector: Luke 18:9-14
- G. Jesus came to reach out to the lost: Mark 2:17
 1. Jesus didn't keep Himself from people
 - a. He didn't expect them to come and find Him: He reached out to them
 2. those who consider themselves righteous would not be willing to repent
 3. the religious leaders were "righteous" in their own eyes: they thought they didn't need healing
 4. the hardest people to reach with the truth are those who think they already have it
 5. only the confessed sinner gets mercy

III. The Question Of Fasting: Mark 2:18-22

- A. "disciples of John": Mark 2:18
 - 1. the followers of John the Baptist who did not understand who Jesus was
 - a. Apollos: Acts 8:24-26
 - 2. they were still following the Mosaic Law
 - 3. John the Baptist was in prison (Matthew 4:12; Mark 1:14) so perhaps they weren't being properly taught and made aware of who Jesus was
- B. those following Jesus were not adhering to certain aspects of the Law, such as certain ritualistic fasts: Mark 2:18
- C. Jesus compares His time there to wedding festivities
 - 1. marriage was a time of festivity
 - 2. fasting was a time of mourning or for the purpose of having a time of spiritual focus
 - 3. with Jesus there, fasting was inappropriate
 - 4. John the Baptist said, "He who has the bride is the bridegroom, but the friend of the bridegroom who stands and hears him rejoices greatly because of the bridegroom's voice.": John 3:29
- D. fasting will be appropriate once He leaves: Mark 2:20
 - 1. the first indication in Mark of Jesus' death
- E. Jesus had to introduce a new system: Mark 2:21-22
 - 1. because the old religious system was beyond repair: it was weak, corrupt, and contaminated
 - 2. just as new cloth can't be put on an old garment: Mark 2:21
 - a. Jesus didn't come to patch up the old system, or the old person
 - b. "So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new.": 2 Corinthians 5:17
 - 3. just as new wine (fresh grape juice) can't be put in old wineskins: Mark 2:22
 - a. Jesus came to introduce a new system through His blood offering
 - (i) new wine is used as a symbol
 - (ii) "This cup is the new covenant in My blood, which is being poured out for you.": Luke 22:19-20

IV. Sabbath Controversies: Mark 2:23-3:6

- A. the Sabbath
 - 1. instituted in Genesis 2:1-3
 - 2. legally instituted (written down) in Exodus 20:8-11
 - 3. linked with creation: Exodus 20:11
 - 4. linked with redemption: Deuteronomy 5:15
 - 5. its purpose was rest: Deuteronomy 5:14
 - 6. there was also a Sabbath for the land: Leviticus 25:2-7; 2 Chronicles 36:20-21
- B. the Disciples picked some grain on the Sabbath: Mark 2:23
 - 1. having a casual snack like this was allowable under the Law: Deuteronomy 23:25
 - 2. in addition, the farmer was allowed to go through his field only once during harvest: Leviticus 19:9-10; Deuteronomy 24:19-21
 - a. what was missed was open for the poor to gather
 - b. Ruth 2
- C. the Pharisees accused them of doing something unlawful: Mark 2:24
 - 1. it was against their law, not Scripture
 - 2. Pharisees added many rules and regulations regarding the Sabbath
 - 3. this was just their man-made religion, their legalism
- D. Jesus uses the example of what happened to David: Mark 2:25-26
 - 1. Jesus accuses them of not doing their homework, "Have you never read...?"
 - 2. Jesus uses an example of the breaking of mere ceremonial procedure for the sake of an emergency
 - a. David and his men ate showbread when they were running from Saul: 1 Samuel 21:1-6
 - b. the showbread was only for the priests: Leviticus 24:5-9
 - c. man's need was more important than ceremonial restrictions
 - d. by not condemning David, Jesus condoned it
 - e. a subtle point is that both David and Jesus were anointed kings
 - 3. don't rely on inflexible ceremony

- E. the law about the Sabbath was to benefit people, not enslave them: Mark 2:27
 - 1. it was just about rest; it forced people to relax
 - 2. it wasn't a hard and fast, unbendable rule
 - 3. the Pharisees' laws forced people to be enslaved to the Sabbath
- F. Jesus claimed to be Lord of the Sabbath: Mark 2:28
 - 1. He's claiming to have the right to direct its observance
 - 2. He's claiming to be God!
- G. Jesus healed a man on the Sabbath: Mark 3:1-6
 - 1. a man with a withered hand was in the synagogue: Mark 3:1
 - 2. "they watched Him closely": Mark 3:2
 - a. was this another entrapment?
 - 3. Jesus brings the man into the midst: Mark 3:3
 - 4. He dares them to speak against doing good on the Sabbath: Mark 3:4
 - a. He challenged them to compare their law to the Mosaic Law
 - b. they couldn't respond, or chose not to respond
 - 5. He looked at them with anger: Mark 3:5a
 - a. because of the hardness of their hearts
 - b. Jesus was rightfully hostile to the religious leaders because they were leading the people astray
 - 6. Jesus heals the man's hand: Mark 3:5b
 - a. He certainly didn't do any work
 - b. it certainly didn't affect His "rest"
 - 7. the Pharisees plot to destroy Jesus: Mark 3:6
 - a. quite an excessive reaction!
 - b. they were probably quite embarrassed
 - c. their pride got in the way of clear thinking
 - d. they were inflexible
 - e. the Herodians were Jews who compromised and supported Rome
 - (i) they tried to unite their ancient faith with the new pagan beliefs and rule of Rome
 - (ii) they were the Pharisees' adversaries
 - (iii) this is an example of religious people joining with political forces to try and get their way
 - (iv) Jesus said, "Beware of the leaven of the Pharisees and of the leaven of Herod.": Mark 8:15
 - "...and of the Sadducees": Matthew 16:6

Lesson 4: Mark 3:7-35

- I. Jesus Ministers To The Multitude: Mark 3:7-12
 - A. Jesus did this at the Sea of Galilee: Mark 3:7a
 - B. the huge multitude had come from all over the area: Mark 3:7b-8
 - 1. Galilee
 - 2. Judea
 - 3. Jerusalem
 - 4. Idumea
 - a. also known as Edom and Mount Seir
 - b. the mountainous region south and east of the Dead Sea
 - (i) about 100 miles south along the Arabah, and about 20 miles east bordered by desert
 - c. its ancient capital was Bozrah, near its northern border
 - 5. beyond the Jordan
 - a. the area east of the Jordan River
 - b. also called Perea
 - 6. Tyre and Sidon
 - a. two cities in Phoenicia, north of Galilee, on the coast of the Mediterranean Sea
 - b. these two cities are often used to refer to Phoenicia
 - C. they came because of what He was doing: Mark 3:8b
 - 1. and perhaps not because of who He was
 - D. for His safety, Jesus had a boat prepared to take Him away: Mark 3:9
 - E. He healed many: Mark 3:10
 - 1. those with afflictions tried to merely touch Him
 - a. "afflictions" = a whip, scourge
 - b. may be specifically referring to painful infirmities
 - c. the same word is used twice to describe the affliction suffered by the woman in Mark 5:25-34
 - (i) she had an "issue of blood for twelve years": Mark 5:25
 - (ii) she spent everything she had on doctors, but it was getting worse: Mark 5:26
 - (iii) because of her faith she knew that all she had to do was touch Him: Mark 5:27-28
 - (iv) this episode is also recorded in Matthew 9:20-22 and Luke 8:43-48, but only Mark describes the seriousness of her affliction
 - F. Jesus wouldn't let unclean spirits speak: Mark 3:11-12
 - 1. Jesus didn't want or need the testimony of demons
 - a. Satan and his ministers can't be trusted
- II. Choosing Of The Twelve Disciples: Mark 3:13-19a
 - A. the list of the "twelve disciples" is also given in Matthew 10:2-4; Luke 6:14-16; Acts 1:13
 - B. He called them: Mark 3:13
 - 1. it was His sovereignty, His initiative
 - 2. "No one can come to Me unless the Father who has sent Me draw him, and I will raise him up at the last day.": John 6:44
 - C. they had specific purposes: Mark 3:14-15
 - 1. to be with Him
 - 2. to be sent out to preach
 - 3. to have power to heal sicknesses
 - 4. to have power to cast out demons
 - D. three pairs of brothers
 - E. Simon: Mark 3:16
 - 1. later to be known as Peter
 - F. James and John, sons of Zebedee: Mark 3:17
 - 1. Jesus gave them the nickname, "sons of thunder"
 - a. they were roughneck fishermen, and might have been loud, obnoxious, and foul-mouthed
 - b. "Boanerges" is an Aramaic term, and Mark translates it for the Gentile readers
 - G. Andrew: Mark 3:18
 - H. Philip: Mark 3:18

- I. Bartholomew: Mark 3:18
 - 1. also known as Nathaniel (John 1:45-51; 21:2)
 - J. Matthew: Mark 3:18
 - 1. the tax collector
 - K. Thomas: Mark 3:18
 - L. James, son of Alphaeus: Mark 3:18
 - M. Thaddaeus: Mark 3:18
 - 1. may also be known as Judas (Luke 6:16; John 14:22; Acts 1:13)
 - N. Simon the Canaanite: Mark 3:18
 - 1. has nothing to do with Canaan or Cana
 - 2. the word used here for Canaanite is a Hebrew word for zealous
 - 3. Simon was a member of the Zealot party: Luke 6:15; Acts 1:13
 - a. the Zealot party's goal was to restore Jewish freedom, gain political independence, and to maintain distinctive Jewish institutions
 - b. they were sometimes outlaws and vigilantes
 - O. Judas Iscariot: Mark 3:19
 - 1. the one who would betray Him
- III. Jesus Was Too Busy To Even Eat: Mark 3:19b-21
- A. Jesus "went home": Mark 3:19b
 - 1. probably means he went back to His house in Capernaum
 - B. a large crowd gathered there again: Mark 3:20
 - 1. He was so busy with them that He couldn't even eat
 - C. "His people" thought He needed rescuing: Mark 3:21
 - 1. "His people" may refer to His family, His friends, or His closest associates
 - a. might refer to His family in Mark 3:31-35
 - b. Jesus' brothers didn't believe in Him, at least until after the resurrection: John 7:5
 - 2. they thought He was "out of His mind" for being so busy with others
 - a. have we ever been too busy doing the work of the Lord, or serving others to eat?!
 - b. are we doing things for others that the world considers unusual?
- IV. Blasphemy Against The Holy Spirit: Mark 3:22-30
- A. the scribes claim Jesus cast demons out through the "ruler of demons": Mark 3:22
 - 1. "Baal-zebul" = "lord of the dung pile"; the dung god
 - 2. the Jews hated idols and held idolatry chiefly wicked and abominable
 - a. they gave them horrible names
 - (i) a common name was Zebul, meaning dung, dunghill, or filth
 - 3. they considered Satan to be the worst and the foulest prince of the idols
 - a. they correctly believed that heathen miracles were by Satan's power
 - 4. Baal-zebul was their name for the lord of idolatry
 - a. this was a title of utmost contempt
 - b. they called Jesus the prince of wickedness, that Jesus was the worst devil
 - c. they're saying that He's the worst and most vile thing
 - d. they're associating Jesus with filth and dung
 - B. Jesus says their claim is illogical: Mark 3:23-26
 - 1. Satan certainly wouldn't cast himself out
 - a. it would cause his kingdom to fall
 - C. Jesus is in Satan's house: Mark 3:27
 - 1. the earth is Satan's
 - a. John 12:31; 14:30; 16:11
 - b. Ephesians 2:2
 - 2. Jesus is here to "seize" or "plunder" Satan's goods
 - a. we're the prize, we're the center of attention in all of the universe
 - (i) "the king of Sodom said to Abram, 'Give me the people and take the goods for yourself.'": Genesis 14:21

- b. "...that through death He might destroy him who had the power of death (that is, the Devil), and deliver those who through fear of death were all their lifetime subject to bondage": Hebrews 2:14-15
 - c. "He who practices sin is of the Devil, for the Devil sins from the beginning. For this purpose the Son of God was revealed, that He might undo the works of the Devil.": 1 John 3:8
 - 3. the workings of Jesus cannot be stopped by Satan
 - a. "...I will build My church, and the gates of hell shall not prevail against it": Matthew 16:18
 - D. blasphemy of the Holy Spirit: Mark 3:28-30
 - 1. blasphemy = slander, detraction, speech injurious to another's good name; to hurt, or blast the reputation
 - 2. "...they said, 'He has an unclean spirit.'": Mark 3:30
 - a. it was by the power of the Holy Spirit that Jesus did his miracles: Matthew 12:28; Luke 11:20; Acts 10:38
 - b. they had attributed the works of the Holy Spirit to Satan
 - c. they were calling the Holy Spirit "unclean"
 - d. this sin was inexcusable
 - 3. Saul spoke against (blasphemed) Jesus out of ignorance and unbelief: 1 Timothy 1:13
 - a. "...but I obtained mercy"
 - 4. the Holy Spirit calls us, convicts us of sins, and teaches us
 - a. "...the Comforter... will convict the world concerning sin...": John 16:7-8
 - b. "Of how much worse punishment, do you suppose, will he be thought worthy who has... insulted the Spirit of grace?": Hebrews 10:29
 - c. "The Spirit Himself bears witness with our spirit that we are children of God": Romans 8:16
 - d. Acts 13:2
 - e. John 15:26; 16:13-15
 - f. Romans 1:1, 7
 - g. Ephesians 4:4
 - h. 1 Peter 1:15; 2:9
 - i. if a person, nation, or church constantly rejects the Holy Spirit's calling, He will eventually leave them alone
 - 5. if anyone is worried about whether they've ever committed this sin, they haven't!
 - a. it may not be a one-time event or offense, but continual rejection
 - 6. since the Holy Spirit is living within us, we can't commit this sin!
 - E. this is the climax of Jesus' ministry, this is their official rejection of Him as their Messiah
 - 1. this is the second recorded time they've accused Him of having power from the "ruler of demons"
 - a. the first is in Matthew 9:32-34
 - b. "At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death.": Deuteronomy 17:6
 - c. Deuteronomy 19:15
 - d. 2 Corinthians 13:1
 - e. Hebrews 10:28
 - 2. His teaching style now changes: He publicly teaches only in parables: Matthew 13:34; Mark 4:34
 - a. it's to hide information; only His followers will understand the message
 - (i) Matthew 13:10-17
 - (ii) Mark 4:10-12
 - (iii) Luke 8:10
- V. Jesus' True Family: Mark 3:31-35
 - A. His mother and brothers come to visit Him: Mark 3:31-32
 - 1. another proof that He had siblings
 - 2. where is Joseph, his earthly father?!
 - B. our relationship to Him is more important than any other relationship: Mark 3:33-35
 - 1. the worldly family isn't as important as the Spiritual family
 - 2. the Jews have now rejected Him so Jesus now concentrates on His followers
 - 3. He no longer addresses the Jews
 - 4. He no longer presents the Kingdom to Israel

Lesson 5: Mark 4:1-34

- I. Parable Of The Four Soils: Mark 4:1-20
 - A. Matthew 13:3-9, 18-23
 - B. Luke 8:5-8, 11-15
 - C. Jesus was out in a boat teaching the people on the shore: Mark 4:1
 - D. He taught many things by parables: Mark 4:2
 - 1. "parable" = similitude, fictitious narrative, comparison, figure, parable, proverb; a placing of one thing by the side of another
 - 2. parables are not stories about real events or people, just a picture or an allegory
 - a. real stories use names; parables never use names
 - 3. sometimes like a riddle
 - E. seed fell on the wayside: Mark 4:4
 - 1. birds took it away
 - F. seed fell on the rocky soil: Mark 4:5-6
 - 1. it had no deep root
 - G. seed fell among thorns: Mark 4:7
 - 1. it got choked
 - H. seed fell on good soil: Mark 4:8
 - 1. it grew well and had an excellent ROI
 - I. we're to pay attention to this parable: Mark 4:9
 - 1. parables can apply to each of us
 - a. this isn't just for the disciples or the early church
 - 2. "He who has ears to hear, let him hear.": Mark 4:9, 23; 7:16
 - a. Jesus uses this phrase to the Church: Revelation 2:7, 11, 17, 29; 3:6, 13, 22
 - b. Jesus might be hinting at the Church here
 - J. they asked Him about the parable: Mark 4:10-13
 - 1. they questioned Him about His change in teaching style: Matthew 13:10
 - 2. He's teaching in parables to hide information: Mark 4:11-12
 - a. only those wanting to understand will be given the explanation
 - (i) He explains them to His disciples: Mark 4:34
 - b. this was prophesized: Mark 4:12
 - (i) quotes Isaiah 6:9-10
 - c. the Jews have officially rejected Jesus as their Messiah: Matthew 12:22-37; Mark 3:22-30; Luke 11:15-23
 - (i) they committed blasphemy of the Holy Spirit
 - (ii) they crossed the line, they reached a point of no return with Jesus
 - (iii) He is no longer presenting Himself as their Messiah, nor offering the Kingdom to them
 - (iv) they're no longer being "called"
 - 3. the things Jesus was introducing and teaching were hidden mysteries: Mark 4:11
 - a. "many prophets and righteous men have desired to see those things which you see... and to hear what you hear": Matthew 13:17
 - b. "He made known to me the mystery... which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets...": Ephesians 3:3-11
 - c. "...the hidden wisdom which God ordained before the ages for our glory": 1 Corinthians 2:7
 - K. the seed is the Word: Mark 4:14
 - 1. each type of soil speaks of the different reactions people have to the Word of God
 - 2. the sower is Jesus, the Holy Spirit, or God
 - a. Jesus said, "As My Father has sent Me, even so I send you.": John 20:21
 - L. seed by the wayside: Mark 4:15
 - 1. Satan comes and takes away the Word that was sown in their hearts to keep them from being saved
 - a. "whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them": 2 Corinthians 4:4
 - 2. they didn't understand it: Matthew 13:19

3. "birds of the air" took it: Mark 4:4
 - a. birds represent Satan
 - b. when birds are referred to in a general way they're often used to represent something bad
 - (i) "Like a cage full of birds, so their houses are full of deceit": Jeremiah 5:27
 - (ii) "Babylon... has become the dwelling-place of demons, and a prison of every unclean spirit, and a cage of every unclean bird which has been hated": Revelation 18:2
 - c. when specific birds are referred to they can represent something good
 - (i) sparrows
 - (ii) doves
 - (iii) eagles
- M. seed on the rocky soil: Mark 4:16-17
 1. Matthew 13:20-21
 2. Luke 8:13
 3. they initially received it with gladness
 4. it didn't take strong root; it didn't have depth; it didn't have a firm foundation
 5. they become frustrated and quickly fall when troubles or persecution comes because of the Word
 - a. they didn't mature
 - b. did not take the Word of God seriously and literally
 - c. only interested in "experiences"
 - d. only wanted a "feel good" Gospel
 - e. perhaps Judas Iscariot was only interested in experiences or short-term benefits
 - f. this is the danger of the "health-and-wealth" preachers
 - (i) looking for and expecting material advantages
 - (ii) it is wrong to think and preach that when we become saved all our troubles are over!
 6. they're not established, steadfast, or prepared
 - a. it's been said, "You have to stand for something or you'll fall for anything."
 - b. our perspectives and directions must be rooted in the Word of God and only the Word of God
 - c. in the example of building on the rock vs. sand (Matthew 7:24-27; Luke 6:47-49) it doesn't say "if the rain, floods, and winds come"
 - (i) we must be firmly established to withstand the "winds" when they come
 - (ii) even though Jesus was in the boat, the storm still came (Mark 4:35-41)
 - d. "we should no longer be children, tossed to and fro and carried about with every wind of doctrine": Ephesians 4:14
 - e. "do not be carried about with different and strange doctrines, for it is good for the heart to be established...": Hebrews 13:9
 - (i) "established" = stabilized; have a good footing
 - (ii) speaks of depth, being firmly rooted
 - f. "establish your hearts": James 5:8
 - (i) "established" = turn resolutely in a certain direction
 - (ii) speaks of having a good direction or course
 - g. Hebrews 10:23
 - h. Colossians 2:6-8
 - i. "Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach...": Ezra 7:10
 - (i) "prepared" = be established, set up, stable, firm, fixed, secure
 7. the Apostle Paul was concerned whether this described the Thessalonians: 1 Thessalonians 3:5
- N. seed among thorns: Mark 4:18-19
 1. Matthew 13:22
 2. Luke 8:14
 3. thorns choked the Word
 - a. "choke" = "to drown;" strangle completely
 4. looking at the accounts in each of the 3 Gospels, we see that thorns represent cares of this world, the deceitfulness of riches, pleasures of life, and the desires or lust for other things
 5. prevented maturity: Luke 8:14
 6. they became distracted, ineffective, and unfruitful
 7. materialism and worldly distractions cause us to be unfruitful
 8. "For so says the Lord... 'Break up your fallow ground, and do not sow among thorns.'": Jeremiah 4:3

9. "I went by the field of the lazy man, and by the vineyard of the man devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down.": Proverbs 24:30-31
 10. "Because of laziness the building decays, and through idleness of hands the house leaks.": Ecclesiastes 10:18
- O. seed on the good soil: Mark 4:20
1. Matthew 13:23
 2. Luke 8:15
 3. integrate the accounts from each of the 3 Gospels to get the whole story
 - a. "hear it... understand it... accept it... with a noble and good heart... keep it... bear fruit"
 - b. hearing the word and bearing fruit is common in each account
 - (i) bearing fruit is always the result
 4. the ROI ("return-on-investment"), "30... 60... 100": Mark 4:20
 - a. "bring forth fruit with patience": Luke 8:15
 - (i) "patience" = cheerful or hopeful endurance, constancy; continuance; perseverance; steadfastness
 5. there is a connection between the Word of God and understanding
 - a. "The entrance of Your words... gives understanding.": Psalm 119:130
 - b. "Give me understanding according to Your word.": Psalm 119:169
 - c. the wayside soil had no understanding
 - d. the good soil had understanding
- II. Parable Of The Lamp: Mark 4:21-23
- A. Jesus is the light
1. "Then Jesus spoke again to them, saying, 'I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.'": John 8:12
 2. John 1:4-9; 3:19-21; 8:12; 9:5; 12:35-36, 46
 3. Isaiah 42:6-7; 49:6; 60:1-3
- B. we're just the "light-bearers"
1. we're to shine His light through us
 2. it's His glory not our own
- C. it's not to be put under a basket: Mark 4:21
1. we're not to live a monastic lifestyle
 2. we're not to be ashamed of being a Christian
 3. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.": Romans 1:16
 4. "But the path of the just is as the shining light, that shines more and more to the perfect day. The way of the wicked is as darkness; they know not at what they stumble.": Proverbs 4:18-19
 5. "Therefore whoever shall be ashamed of Me and of My Words in this adulterous and sinful generation, the Son of Man shall also be ashamed of him when He comes in the glory of His Father with the holy angels.": Mark 8:38
 6. Luke 9:26
 7. "Therefore you should not be ashamed of the testimony of our Lord...": 2 Timothy 1:8
- D. God knows everything we do: Mark 4:22
1. "For God shall bring every work into judgment, with every secret thing, whether it is good, or whether evil.": Ecclesiastes 12:14
 2. "for there is nothing covered that shall not be revealed, and nothing hidden which shall not be known": Matthew 10:26
 3. "the Lord... will bring to light the hidden things of darkness and will make manifest the counsels of the hearts.": 1 Corinthians 4:5
- E. we're to pay attention to this: Mark 4:23
1. this may be a phrase that indicates the Church
 - a. the Church had better be a good light-bearer
 - b. God knows what really goes on in the Church
 2. we're the Church

III. Be Careful About What We Do With What We've Been Given: Mark 4:24-25

- A. this is related to the previous verses
- B. if we do not treat His Word highly, He may not continue to minister to us: Mark 4:24
 - 1. "take heed what you hear": Mark 4:24
 - a. there are some things we shouldn't listen to
 - 2. "take heed how you hear": Luke 8:18
 - a. He will speak only to willing ears
- C. we will be held accountable for the truth that the Lord gives us: Mark 4:25
 - 1. "So then each of us shall give account of himself to God.": Romans 14:12
 - 2. He is expecting a return on His investment
 - 3. we're to be good stewards of what He gives us
- D. the Parable of the Talents: Matthew 25:14-30
- E. the Parable of the Faithful and Foolish Stewards: Luke 12:42-48
- F. "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully.": 2 Corinthians 9:6

IV. Parable Of The Growing Seed: Mark 4:26-29

- A. the seed is sown: Mark 4:26
- B. it grows: Mark 4:27
 - 1. but the sower doesn't know how
- C. things grow without our help: Mark 4:28
- D. the grain is harvested at just the right time: Mark 4:29
- E. God will cause us to grow
 - 1. maturity doesn't happen immediately
 - 2. "desire the sincere milk of the Word, as newborn babes, so that you may grow by it": 1 Peter 2:2
 - 3. "But grow in grace and in knowledge of our Lord and Savior Jesus Christ.": 2 Peter 3:18
 - 4. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.": Psalm 92:12
- F. God does the calling and the ministering to the heart
 - 1. we may not know how our witness and ministry affects others
 - 2. "And the Lord added to the church daily those who were being saved.": Acts 2:47
 - 3. "I have planted, Apollos watered, but God gave the increase. So then neither is he who plants anything, nor he who waters, but God who gives the increase.": 1 Corinthians 3:6-7
 - 4. "For as the rain comes down, and the snow from the heavens, and does not return there, but waters the earth, and makes it bring out and bud, and give seed to the sower and bread to the eater; so shall My Word be, which goes out of My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall certainly do what I sent it to do.": Isaiah 55:10-11

V. Parable Of The Mustard Seed: Mark 4:30-32

- A. "sinapis" is a common bush that grows as high as 4 feet
 - 1. there are some cultivated or hybrid varieties that can grow much taller and become small trees
- B. use the same idiom regarding the birds as used in the Parable of the 4 Soils (Mark 4:4, 15)
 - 1. birds represent Satan and his ministers
- C. Satan cultivates the mustard plant so it becomes perverted, a hybrid such that it has branches
- D. Satan and his ministers are very comfortable in its branches and feel safe to roost there
- E. speaks of the perversion of the Church
 - 1. it will be so compromised that it will not be able to identify Satan in their midst

VI. Jesus Now Always Teaches In Parables When In Public: Mark 4:33-34

- A. He explained the parables to His disciples in private: Mark 4:34

VII. Example About Understanding From Ezra and Nehemiah

- A. the people wanted to hear the Word
 - 1. "all the people gathered together as one man... they told Ezra to bring the Book of the Law": Nehemiah 8:1-3
- B. Ezra, et. al. made sure the people understood
 - 1. "they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading": Nehemiah 8:8
 - a. read it
 - b. gave the sense
 - c. helped them understand
- C. the people were happy about understanding it; they even got excited about it
 - 1. "And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.": Nehemiah 8:12
- D. one day wasn't enough: they wanted/needed more
 - 1. "Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.": Nehemiah 8:13
- E. further devotional study about understanding from Ezra and Nehemiah
 - 1. "You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst.": Nehemiah 9:20
 - 2. Research the Holy Spirit's role in teaching and understanding
 - 3. What does the manna represent?
 - 4. Study the concept of "withholding," or "not withholding" of the manna. Note some Scriptural examples of each
 - 5. What does the water and the quenching of their thirst represent?

Lesson 6: Mark 4:35-5:43

- I. Jesus Calms The Storm: Mark 4:35-41
 - A. Jesus and His disciples head across the Sea of Galilee
 - 1. they're heading into Gentile territory
 - 2. there were 10 Greek cities known as the "Decapolis" in this area
 - a. most of the cities were east of the Jordan
 - 3. this is the region formerly known as Bashan
 - a. Bashan seen filled with Nephilim as early as Genesis 14:5
 - b. its ruler was Og
 - (i) "the kingdom of Og in Bashan... he remained of the remnant of the giants (rapha)": Joshua 13:12
 - (ii) Deuteronomy 3:11
 - c. God was displeased with them
 - (i) "He rebukes the sea and makes it dry, and dries up all the rivers; Bashan and Carmel wither, and the flower of Lebanon withers.": Nahum 1:4
 - (ii) "Hear this Word, cows of Bashan... who press down the poor, who crush the needy... the Lord has sworn by His holiness that the days shall come on you that He will lift you up with meat hooks, and your sons with fishhooks.": Amos 4:1-2
 - d. Bashan is mentioned in Psalm 22:12-13 (but why?!)
 - (i) it's commonly believed that Psalm 22 is a description of Jesus' experience on the cross
 - (ii) a more literal rendering is, "The strong (or mighty) ones of Bashan have surrounded Me. They opened their mouth on Me, like a lion ripping and roaring."
 - "surrounded" = besieged, such as in a hostile way
 - B. other little boats headed with Him: Mark 4:36
 - 1. nothing is heard from them again
 - C. "a great windstorm arose": Mark 4:37
 - 1. "windstorm" = a whirlwind, a tempestuous wind; a violent attack of wind, a squall
 - 2. the boat was filling with water
 - D. Jesus was sleeping through it all: Mark 4:38a
 - 1. what is referred to as a "pillow" was probably something common on a boat, such as a small hammock or a small leather cushion used by the steersman
 - 2. Did Jesus knew the storm was coming?
 - 3. Did Jesus still get into the boat and cross over?
 - 4. Did Jesus lose sleep over the fact that the storm was coming?
 - E. the seamen thought they were going to die: Mark 4:38b
 - 1. some of them were experienced seamen, and on that very lake!
 - a. at least 4 (2 pairs of brothers), and perhaps as many as 7 of the 12 Disciples were fishermen
 - 2. this storm must have been something very unusual to have gotten them so upset
 - F. Jesus "rebuked the wind": Mark 4:39
 - 1. the Greek word for "peace" or "be quiet" implies an involuntary silence
 - 2. "be still" = "be muzzled"
 - a. the same word Jesus used to quiet the demons: Mark 1:25
 - 3. why were they "rebuked," were the wind and sea doing something wrong?!
 - a. Maybe!
 - b. could the wind and water have been under Satanic control?!
 - c. was this a Satanic attempt to kill Jesus?!
 - d. was Satan trying to prevent Jesus from going to the eastern shore of the Sea of Galilee
 - 4. Jesus demonstrated that "the gates of hell shall not prevail..." (Matthew 16:18)
 - G. the disciples were very impressed: Mark 4:41
 - 1. everyone has got to answer the same question as to who Jesus is
 - a. He made the wind and water so He very easily was able to control them
 - b. "You rule the raging of the sea; when its waves arise, You still them.": Psalm 89:9

- II. Jesus Delivers A Demon-Possessed Man: Mark 5:1-20
 - A. "The Case of the Deviled Ham"
 - B. Contradictions?! Discrepancies?!
 1. the accounts in Mark 5 and Luke 8 only mention 1 demon-possessed man; Matthew's account mentions that there were 2
 - a. Mark and Luke focus on the activities of just one of them
 - b. demonstrates that the authors of the Gospels did not collaborate, they each wrote their own independent accounts
 2. Mark 5:1 and Luke 8:26 says that they went to "the country of the Gadarenes"; Matthew 8:28 says they went to "the country of the Gergesenes"
 - a. Gadara and Gergasa were two cities of the Decapolis
 - b. further demonstrates that there was no collaboration between Gospel writers
 - C. Jesus is immediately met by a demon-possessed man: Mark 5:2-7
 1. this man lived among the tombs: Mark 5:2-3a
 2. he has supernatural strength: Mark 5:3b-4
 - a. he was able to break chains and shackles
 3. he was being tortured by the demons?: Mark 5:5
 4. the man came running to Jesus to worship Him: Mark 5:6
 - a. same reaction seen in Mark 3:11
 5. they ask Him what business does He have with them: Mark 5:7a
 - a. they don't want Him interfering with them because they're not bothering Him
 - b. he did not know why Jesus was there
 - c. they dread His power
 6. "Jesus, Son of the Most High God": Mark 5:7b
 - a. this was information that no one had yet
 - b. the demons knew exactly who Jesus was
 - c. Jesus hadn't claimed to be the Son of God, yet
 - (i) Satan knew this during the Temptation: Matthew 4:3
 - (ii) unclean spirits knowing this is also seen in Mark 3:11; Luke 4:41
 7. they beg Jesus not to torment them: Mark 5:7c
 - a. "Have You come here to torment us before the time?": Matthew 8:29
 - b. they knew their appointed destiny, fate, and judgment, and that Jesus was in control of it
 - c. "You believe that there is one God, you do well; even the demons believe and tremble.": James 2:19
 - D. Jesus casts the demons out of the man: Mark 5:8-13
 1. Jesus asks the demon its name: Mark 5:9
 - a. "legion" was probably an indefinite amount
 - (i) at that time a Roman legion had 6,100 foot soldiers and 726 horsemen
 - b. there were so many demons in the man that there might have been a "legion" of names
 2. they begged Him that they wouldn't be driven out of the country: Mark 5:10
 - a. demons seem to be territorial
 - b. "And they begged Him that He would not command them to go out into the abyss.": Luke 8:31
 - (i) "abyss" = bottomless, unbounded
 - often translated "bottomless pit" in Revelation 9:11; 17:8; 20:1, 3
 - used with the specific word for "pit" in Revelation 9:1-2
 - it's where Satan will be bound for the 1000 years: Revelation 20:1-3
 - apparently a place of torment?: Luke 8:31 + Mark 5:7
 3. they're sent into a herd of swine: Mark 5:11-13
 - a. they asked Jesus to be allowed to go into the swine that were nearby: Mark 5:11-12
 - b. Jesus gave them permission: Mark 5:13
 - (i) there were about 2000 swine
 - (ii) the swine ran into the sea (Sea of Galilee) and were drowned
 - (iii) this demonstrated the reality of the demons
 - (iv) this demonstrated the power of Jesus to cast demons out

- E. the people's reaction: Mark 5:14-17
 - 1. they saw the man completely healed and "in his right mind": Mark 5:15
 - a. in Luke 8:36 the word for "healed" is literally "delivered"
 - b. he's now sitting
 - (i) at the feet of Jesus (Luke 8:35)
 - c. he's now clothed
 - (i) he was naked (Luke 8:27)
 - 2. "and they were afraid": Mark 5:15
 - 3. Jesus is asked to leave: Mark 5:17
 - a. they were perhaps more interested in the financial aspects than the healing of people
 - b. Jesus' work was inconvenient to them
 - c. just like today, the welfare of animals was more important than that of people
- F. the man wanted to go with Jesus: Mark 5:18-20
 - 1. as Jesus was leaving the man wanted to go with Him: Mark 5:18
 - 2. Jesus told him to preach to all the people about what happened to him: Mark 5:19
 - a. he was sent out as a missionary
 - b. "Bloom where you're planted!"
 - 3. the man spread the word throughout the Decapolis: Mark 5:20
 - a. this may be why Jesus gets a better welcome next time He's in the area (Mark 7:31-37; Matthew 15:29-31)

III. Jesus Heals Jairus' Daughter: Mark 5:21-43

- A. there are two stories woven together here
- B. Jairus came to Jesus: Mark 5:22
 - 1. he was a ruler of the synagogue
 - 2. some of these synagogue rulers did become saved
 - a. Crispus and his household: Acts 18:8
 - (i) his conversion caused others to believe, too
 - b. Sosthenes: Acts 18:17 + 1 Corinthians 1:1
- C. he asked Jesus to heal his daughter: Mark 5:23
- D. Jesus agrees to go to Jairus' house: Mark 5:24
 - 1. Jesus was being thronged while going to his house
- E. Jesus heals a woman with an flow of blood: Mark 5:25-34
 - 1. she has had a flow of blood for 12 years: Mark 5:25
 - 2. she was probably a Gentile
 - a. according to the Law, a Jewish woman would be ceremonially unclean and not allowed to be among the people: Leviticus 15:25
 - 3. she spent all she had on doctors and it's only gotten worse: Mark 5:26
 - a. she's suffered from the physicians
 - 4. this woman comes to Jesus and touches His garment: Mark 5:27-28
 - a. she touches the "hem of His garment": Matthew 9:20
 - (i) "And they begged Him that they might only touch the hem of His robe. And as many as touched were made perfectly whole.": Matthew 14:36
 - b. she believed that this is all it would take: Mark 5:28
 - c. the hem represented rank and authority
 - (i) our society puts them onto our shoulders and sleeves
 - (ii) David cut off Saul's skirt: 1 Samuel 24:4-6
 - it represented Saul's right to the throne
 - (iii) Ruth said to Boaz, "you shall spread your skirt over your handmaid, for you are a kinsman-redeemer.": Ruth 3:9
 - Ruth was requesting Boaz to exercise his right and responsibility as a kinsman-redeemer
 - (iv) there were fringes on Levitical garments: Exodus 28:33-34; Numbers 15:38-39; Deuteronomy 22:12
 - 5. she was immediately healed: Mark 5:29
 - 6. Jesus wanted her to admit exactly what happened, to hear exactly what she believed: Mark 5:30-33
 - 7. Jesus said her faith healed her: Mark 5:34

- F. Jesus raises Jairus' daughter: Mark 5:35-43
 - 1. it's reported that Jairus' daughter dies: Mark 5:35
 - 2. Jesus challenges Jairus not to be afraid but just believe: Mark 5:36
 - a. He's testing Jairus' faith
 - 3. Jesus let only Peter, James, and John continue on with Him: Mark 5:37
 - 4. the professional mourners were at Jairus' house: Mark 5:38
 - 5. Jesus told them that the girl is only sleeping: Mark 5:39
 - 6. they ridiculed Jesus: Mark 5:40
 - 7. the unbelievers were put outside: Mark 5:40
 - 8. Jesus gathers witnesses: Mark 5:40
 - a. the father
 - b. the mother
 - c. the three disciples He brought with Him
 - 9. Jesus tells the girl to arise: Mark 5:41
 - 10. the girl is totally healed: Mark 5:42
 - a. she apparently had her full strength
 - 11. "they were overcome with great amazement": Mark 5:42
 - 12. she was nourished: Mark 5:43
- G. a prophetic picture
 - 1. Jairus' daughter was 12 years old (Mark 5:42; Luke 8:42)
 - a. the same number of years that the Gentile woman was suffering from the issue of blood
 - 2. Jesus' mission was to go and raise a "dead" Jewish daughter
 - 3. on the way He heals a Gentile woman who was suffering for the same length of time that the Jewish daughter was alive
 - 4. the Jewish daughter "dies" in the meantime (Mark 5:35; Luke 8:49)
 - 5. people scoff about the Jewish daughter only being asleep
 - 6. Jesus then brings life to the Jewish daughter
 - 7. speaks of how the Jews rejected their Messiah
 - 8. speaks of the (Gentile) Church being "healed"
 - 9. speaks of the future salvation of Israel
 - 10. speaks of how people today don't believe in the future role of the Jews, and the validity of the Jewish nation
 - a. God is not done with the nation of Israel!

Lesson 7: Mark 6

- I. Jesus Rejected At Nazareth, Again: Mark 6:1-6
 - A. Jesus returned to "His own country": Mark 6:1
 - 1. probably refers to Nazareth
 - 2. reference here to His family seems to indicate His childhood home of Nazareth
 - 3. when He earlier opened His ministry in Nazareth they wanted to throw Him off a cliff (Luke 4:16-30)
 - a. He applied Isaiah 61:1-2 to Himself
 - B. they're surprised at His teaching: Mark 6:2
 - 1. His teaching was so different than what they expected
 - 2. they're surprised at His works
 - C. they're familiar with Him and His family: Mark 6:3
 - 1. they're so familiar with Him and His family that they're wondering why He's so very different from the other members of His family
 - 2. "carpenter" can also refer to a craftsman, a builder, an architect, or an author
 - 3. "son of Mary" might be an insult
 - a. reference is usually made to the father, not the mother
 - b. where is Joseph, Jesus' legal father?!
 - (i) was Joseph dead?
 - 4. list of Jesus' earthly family: four brothers and an unknown number of sisters
 - D. "they were offended at Him": Mark 6:3
 - 1. "offended" (Greek, "skandalizo") = to put a stumbling block in the way; stumble, trip up; metaphorically, to be offended
 - a. "And blessed is he, whoever shall not be offended in Me.": Matthew 11:6; Luke 7:23
 - 2. Jesus is the "stone of stumbling"
 - a. Romans 9:32-33
 - b. 1 Peter 2:7-8
 - c. Isaiah 8:14
 - 3. their skepticism caused them not to believe
 - a. they did not take Him seriously
 - b. they knew Him too well
 - c. they didn't recognize His value
 - d. they "tripped" over Jesus
 - E. they were too familiar with Jesus: Mark 6:4
 - 1. this is what Jesus told them the first time: Luke 4:24
 - F. their unbelief prevented Him from doing a lot of works there: Mark 6:5-6
 - 1. God is limited by our sovereignty, limited by what we believe or don't believe about Him
 - 2. "He marveled because of their unbelief.": Mark 6:6
 - a. compare to how Jesus "marveled" at the faith of the Roman centurion: Matthew 8:10; Luke 7:9
 - (i) Jesus said, "I have not found such great faith, no, not in Israel."
 - b. "because of unbelief they were broken off": Romans 11:20
 - 3. Hebrews 3:12-19; 4:6-11
 - a. "Take heed, brothers, lest there be in any of you an evil heart of unbelief": Hebrews 3:12
 - (i) "evil" = hurtful, evil in effect or influence; derelict, vicious, mischief, malice; full of annoyances, hardships; bringing toils, perils
 - (ii) "unbelief" = faithlessness, unfaithfulness
 - (iii) our unbelief or lack of faith can cause us to make choices that are hurtful to the spiritual lives of ourselves and others
 - b. "they to whom it was first preached did not enter in because of unbelief": Hebrews 4:6
 - 4. "He went around the villages, in a circuit, teaching."
 - a. He was being very thorough in what He was doing?
 - b. He tried to do what He could

- II. Jesus Sends The Twelve Disciples Out On A Mission: Mark 6:7-13
- A. they were sent out "two by two": Mark 6:7
 - 1. they were given power over unclean spirits
 - B. they were told to take what they needed, but no more: Mark 6:8-9
 - C. they were to settle where they were invited: Mark 6:10
 - 1. they're not to look for more luxurious accommodations
 - D. if they were not received they were to shake the dust off their feet: Mark 6:11
 - 1. this is what the Jews did when leaving Gentile area
 - E. their message was one of repentance: Mark 6:12
 - F. they cast out many demons: Mark 6:13a
 - 1. this seemed to be something important
 - G. they anointed with oil many of those who were sick: Mark 6:13b
 - 1. "anointing with oil" for healing is very controversial
 - 2. not everyone who was sick was anointed with oil?
 - 3. reference to this is only found here and in James 5:14-15
 - a. don't try to base a whole lot of theology on just one or two verses
 - 4. misinterpretation has lead to public shame and embarrassment to the body of Christ
 - 5. misinterpretation has lead to needless deaths
 - 6. important to understand that healings are always in accordance with God's sovereignty: not everyone gets healed
 - a. Trophimus: 2 Timothy 4:20
 - b. Epaphroditus: Philippians 2:27
 - c. Paul: 2 Corinthians 12:7-10
 - d. if they're not healed, it may not be their fault
 - (i) they shouldn't be made to feel guilty about anything
 - (ii) "I brought him to Your disciples, and they could not cure him": Matthew 17:14-21; Mark 9:17-21
 - (iii) everyone has to die of something!
 - 7. faith of the sick person is not always needed for healing
 - a. Acts 3:6-8; 9:34
 - 8. two Greek words for anointing in NT
 - a. "chrio" = ceremonial anointing
 - (i) used only 5 times in NT
 - (ii) usually used of Jesus Christ, the "anointed one"
 - b. "aleipho" = rub or massage; a therapeutic or medicinal term
 - 9. anointing ("aleipho") with oil equated to medical treatment
 - a. olive oil was usually used, and it's commonly used today for medicinal reasons
 - b. "a wound... soothed with oil": Isaiah 1:6
 - c. "anointed many who were sick with oil": Mark 6:13; Matthew 10:6
 - d. "he bound up his wounds, pouring on oil and wine": Luke 10:34
 - e. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord...": James 5:14-15
- III. John The Baptist's Murder: Mark 6:14-29
- A. Herod Hears About Jesus: Mark 6:14a
 - 1. this is Herod Antipas
 - a. son of Herod the Great
 - (i) Herod the Great is the one who murdered the boys 2 years and younger (Matthew 2:16)
 - b. lived in an openly adulterous relationship with his half-brother's wife, Herodias
 - c. this is the same Herod that Jesus will be brought in front of during His trial (Luke 23:8-11)
 - (i) Herod wanted to be entertained by seeing Jesus perform some miracles
 - (ii) Jesus just kept silent in front of Herod
 - B. Herod might have thought John the Baptist had risen from the dead: Mark 6:14b-16
 - 1. Herod might have been superstitious
 - 2. others thought it might have been Elijah or some other prophet

- C. the recount of the murder of John the Baptist: Mark 6:17-29
 - 1. this is a parenthesis: it had already happened
 - 2. John the Baptist spoke out against a secular ruler's inappropriate actions: Mark 6:17-18
 - a. Herodias was Herod's brother's wife
 - b. John publicly came out against a political ruler's actions
 - c. John called him accountable to the Law of God
 - d. John the Baptist got politically involved
 - 3. Herodias wanted John dead: Mark 6:19
 - 4. Herod respected and enjoyed listening to John: Mark 6:20
 - a. Herod feared John
 - b. Herod knew there was something special about John, something holy
 - c. but he did not respond to it, he did not repent and modify his behavior
 - 5. Herodias' daughter greatly impressed Herod during his birthday party: Mark 6:21-23
 - a. secular history tells us that Herodias' daughter's name was Salome
 - (i) Salome was married to her great-uncle, Philip
 - b. Herodias thought this was "an opportune time"
 - c. Herod offered Herodias' daughter up to half his kingdom
 - 6. Herodias told her daughter to request the head of John the Baptist: Mark 6:24-25
 - 7. Herod didn't want to do this: Mark 6:26
 - a. but also didn't want to lose face in front of his friends
 - b. pride took over
 - 8. Herod had John executed: Mark 6:27-29

IV. Feeding Of The 'Five Thousand': Mark 6:30-44

- A. the only pre-crucifixion miracle recorded in all 4 Gospels
- B. His disciples returned from their mission trip: Mark 6:30
 - 1. mentioned in Mark 6:7-13
- C. they departed to a more quiet, solitary place to rest and review what happened: Mark 6:31-32
 - 1. they were so busy with the people that they couldn't even eat
 - 2. it might even have been to get away from Herod (Matthew 14:13)
- D. the crowds saw where they were going and went on foot to where Jesus was going: Mark 6:33
 - 1. the people are no longer in the towns and cities but in the wilderness
- E. Jesus saw their need to be taught: Mark 6:34
 - 1. He saw their need for a shepherd
 - 2. guidance and leadership is important
- F. towards the end of the day His disciples wanted to end it so everyone could go get something to eat: Mark 6:35-36
 - 1. they were having an all-day Bible Study!
- G. Jesus told them to feed the crowd: Mark 6:37
 - 1. they realized it would take nearly a year's wages
 - a. and it would give them only just a snack: John 6:7
- H. Jesus told them to see what they did have for food: Mark 6:38
 - 1. it was Andrew, Simon Peter's brother that told them about a boy with 5 barley loaves and 2 fish: John 6:8-9
 - a. the boy gave everything he had
 - 2. "Then they spoke against God; they said, 'Can God prepare a table in the wilderness?... Can He give bread also? Will He provide meat for His people?': Psalms 78:19-20
 - a. He did it before with the manna during the wilderness wanderings; He's going to do it again
- I. Jesus told them to get the crowd organized into groups: Mark 6:39-40
- J. Jesus gave thanks to heaven for the food: Mark 6:41
 - 1. Jesus gave the bread and fish to the Disciples to pass out to the multitude
 - 2. it was their mission to serve
- K. "they all ate and were filled": Mark 6:42
 - 1. this wasn't just some little snack
 - 2. emphasizes Jesus' power
 - 3. emphasizes Jesus' ability and willingness to completely fulfill a need

- L. they gathered "twelve baskets full of fragments": Mark 6:43
 - 1. leftovers speaks of how Jesus wants to abundantly bless us
 - a. "I have come so that they might have life, and that they might have it more abundantly.": John 10:10
 - b. "Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us": Ephesians 3:20
 - c. Titus 3:5-6
 - d. 2 Peter 1:11
 - 2. "basket" = small basket
 - a. different than the larger baskets they filled after the feeding of more than 4000 in Mark 8:8
 - 3. why 12?
 - a. one for each Disciple/Apostle?
 - b. the 12 Apostles are associated with the 12 tribes of Israel
 - (i) the future purpose of the 12 Apostles are to judge/rule over the 12 tribes
 - Matthew 19:28
 - Luke 22:28-30
 - (ii) Jesus could be associating Himself with the manna that God provided for them in the wilderness
 - "For the bread of God is He who comes down from Heaven and gives life to the world.": John 6:33
 - "And Jesus said to them, 'I am the bread of life.'": John 6:35
 - "I am the Bread of life.": John 6:48
 - "I am the Living Bread which came down from Heaven.": John 6:51
- M. there were "about 5000 men": Mark 6:44
 - 1. "besides women and children": Matthew 14:21
 - 2. how many total? 10,000? 15,000? 20,000?
- V. Jesus Walks On The Water: Mark 6:45-52
 - A. "Jesus made His disciples get into the boat and go before Him to the other side": Mark 6:45
 - 1. His disciples might not have wanted to leave
 - a. it was dark (John 6:17), so it was too late?
 - b. they knew a storm was coming?
 - 2. Jesus might have been setting this up, deliberately putting them into a storm
 - a. last time He was in the boat with them
 - b. He was teaching them to trust Him even when He's not around
 - B. "He sent the crowds away": Mark 6:45
 - 1. because they were going to make Him a king: John 6:15
 - a. it wasn't His time yet
 - C. Jesus went into the mountains to pray, alone: Mark 6:46-47
 - 1. the boat was out in the water: Mark 6:47
 - D. they were "straining at rowing": Mark 6:48a
 - 1. the wind was against them
 - 2. "straining" = to torture; to vex with grievous pains, to torment
 - 3. they only went 3 or 4 miles all night (John 6:19)
 - E. Jesus walked out to them on the water: Mark 6:48b
 - 1. "...and would have passed by them"
 - 2. "fourth watch"
 - a. just before dawn or at daybreak
 - b. the Jews broke the evening up into "3 watches"
 - c. the Romans set up "4 watches"
 - (i) 1st watch = 6 PM - 9 PM
 - (ii) 2nd watch = 9 PM - 12 midnight
 - (iii) 3rd watch = 12 midnight - 3 AM
 - (iv) 4th watch = 3 AM - 6 AM
 - d. "...at evening, or at midnight, or at cockcrow, or early": Mark 13:35

- e. the day had 12 hours
 - (i) "Jesus answered, 'Are there not twelve hours in the day?'" : John 11:9
 - 3. "who alone stretches out the heavens, and walks on the waves of the sea": Job 9:8
 - F. they were afraid of this person approaching them in the dark: Mark 6:49-50a
 - 1. "spirit" or "ghost" = (Greek, "phantasma") an appearance; an apparition, specter; spirit, phantom
 - 2. the Jews had a saying, "it is forbidden a man to salute his friend in the night, for we are careful, lest it should be a demon"
 - 3. much was said of a she-demon, "Lilith", that has its name from "the night", who would appear in the night, with an human face, and carry off young children and kill them
 - G. Jesus identifies Himself as the "I AM": Mark 6:50b
 - 1. also in Matthew 14:27; John 6:20
 - 2. Jesus uses this title to identify Himself as the voice in the burning bush, "Jesus said to them, 'Truly, truly, I say to you, before Abraham came into being, I AM!'" : John 8:58
 - a. Exodus 3:14
 - 3. He uses that title as His credentials, to reassure them that it's really Him and not a demon
 - 4. they're in the boat, troubled; He's out on the water, in comfort!
 - 5. this is when Peter wanted to go out and walk on the water with Jesus (Matthew 14:28-31)
 - H. when Jesus got into the boat the wind stopped: Mark 6:51
 - 1. "they were very much amazed... beyond measure"
 - a. but they've seen it before!: Mark 4:35-41
 - I. "their heart was hardened": Mark 6:52
 - 1. "hardened" = to petrify; to render stupid or callous; to cover with a thick skin, to harden by covering with a callus
 - 2. the miracle of feeding of more than 5000 and the calming of the wind both demonstrated that Jesus was the Creator
 - 3. they still didn't fully comprehend who Jesus was
 - 4. any disciple of Jesus Christ can develop a hard heart if they fail to respond to spiritual lessons
- VI. Jesus' Visit to Gennesaret: Mark 6:53-56
- A. they recognized Jesus and brought the sick to Him to heal
 - B. "touch the hem of His garment": Mark 6:56
 - 1. similar to Mark 5:27-28
 - 2. the hem represented His rank and authority
 - 3. they were acknowledging who He was
 - C. "as many as touched Him were made well"
 - D. Did mere faith heal them?
 - 1. no, it was the one in whom they had faith that healed them
 - 2. faith always needs to be associated with an object

Lesson 8: Mark 7

- I. Traditions vs. the Commandments of God: Mark 7:1-23
 - A. a delegation of scribes and Pharisees come from Jerusalem: Mark 7:1
 - 1. they came "to Him"
 - 2. might have tried to check on Jesus' teachings and/or trap Him in a fault
 - B. the delegation noticed that Jesus' disciples didn't wash their hands before eating: Mark 7:2
 - 1. this is ceremonial washing, not anything to do with hygiene
 - C. the Pharisees did a lot of ceremonial washing: Mark 7:3-4
 - 1. not required in Scripture
 - a. the priests had to do ceremonial washing before performing their duties: Exodus 30:19, 21
 - 2. they did this according to the "tradition of the elders"
 - a. the oral law that was handed down from one generation to another by memory
 - b. they thought Moses was given two Laws: one written and one oral
 - (i) the oral law illustrated and expanded the written law
 - c. they held their oral law and traditions higher than the written Law of Moses
 - (i) their law versus God's Law!
 - (ii) the Torah was interpreted through secular writings, man's sayings, opinions, and traditions
 - (iii) many people do this today!
 - d. Saul, a.k.a. the Apostle Paul was well-versed in traditions
 - (i) "I progressed in Judaism beyond many contemporaries in my race, being much more a zealot of the traditions of my fathers.": Galatians 1:14
 - 3. their special "washings" involved more than just their hands: Mark 7:4
 - D. they question Jesus about their lack of adhering to the "traditions": Mark 7:5
 - 1. they're not quoting the Law
 - 2. they're not accusing Jesus of breaking any written Law, just their traditions
 - E. Jesus calls them hypocrites: Mark 7:6-8
 - 1. "hypocrite" = an actor, stage player; a pretender
 - 2. they say one thing, but their hearts are different
 - 3. Jesus didn't deny that He and His disciples violated their man-made traditions
 - a. according to God it wasn't obligatory
 - b. Jesus doesn't get defensive, but goes on the offense
 - 4. Jesus quotes Isaiah 29:13
 - 5. they vainly worship God because they teach their traditions instead of God's doctrine: Mark 7:7
 - a. He won't accept it
 - b. "But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth, for the Father seeks such to worship Him. God is a spirit, and they who worship Him must worship in spirit and in truth.": John 4:23-24
 - 6. they follow the "traditions of men" instead of the "commandments of God": Mark 7:8
 - a. "laying aside" = to send away; to leave, let go, give up
 - b. they replaced God's commandments by their own teachings
 - 7. "Beware lest anyone rob you through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.": Colossians 2:8
 - 8. "This witness is true; for which cause convict them sharply, so that they may be sound in the faith, not giving heed to Jewish myths and commandments of men, turning away from the truth.": Titus 1:13-14
 - 9. "knowing that you were not redeemed with corruptible things, silver or gold, from your vain manner of life handed down from your fathers": 1 Peter 1:18
 - F. Jesus gives them an example of how they've replaced God's Law: Mark 7:9-13
 - 1. their traditions cause them to "set aside" or "reject" God's commandments: Mark 7:9
 - 2. Jesus chooses the 5th Commandment as an example: Mark 7:10
 - a. "Honor your father and mother": Exodus 20:12; Deuteronomy 5:16
 - b. "he that curses his father or his mother shall surely be put to death": Exodus 21:17

3. "But you say...": Mark 7:11-13
 - a. the Jews had a tradition that a person could dedicate things to the Temple or to God
 - (i) "Corban" = Hebrew for "offering;" a consecrated present, such as to the Temple
 - (ii) then they were not under obligation to share it with others, such as their needy parents
 - b. they then weren't even allowed to do anything for their parents: Mark 7:12
 - c. they make the Word of God worthless to themselves: Mark 7:13
 - (i) "of no effect" = to invalidate; to render void, deprive of force and authority
 - d. they created a false loophole that allowed people to violate the 5th Commandment
 - e. they allowed their man-made tradition to violate the Law of God
 - f. this was only one example of how they did this: Mark 7:13
- G. Jesus calls the people to gather around Him and listen: Mark 7:14-16
 1. he's going to make this very public
 - a. the Pharisees are going to be offended: Matthew 15:12
 - (i) it was their own fault that they were offended
 - (ii) "And blessed is he, whoever shall not be offended in Me.": Matthew 11:6
 2. "hear and understand": Mark 7:14
 - a. the importance of understanding is again emphasized
 3. what comes out of a person is what defiles them: Mark 7:15
 - a. Jesus repeats the concepts of Matthew 12:34-37
 - (i) "For out of the abundance of the heart the mouth speaks.": Matthew 12:34
 - b. "The heart of the righteous studies to answer, but the mouth of the wicked pours out evil things.": Proverbs 15:28
 - c. "The heart is deceitful above all things, and it is incurable; who can know it?": Jeremiah 17:9
 - d. "Create in me a clean heart, O God, and renew a right spirit within me.": Psalm 51:10
 4. Jesus is setting aside the ceremonial dietary laws!
- H. His disciples ask Jesus to explain this parable: Mark 7:17-23
 1. it's Peter that does the asking: Matthew 15:15
 2. but this isn't a parable; this is plain teaching!
 3. Jesus is talking about ceremonial defilement
 4. Jesus has declared all foods clean: Mark 7:18-19
 5. Peter will get this lesson again in Acts 10:9-16
 6. Jesus states what is in our hearts: Mark 7:21-22
 - a. evil thoughts
 - b. adulteries
 - c. fornications
 - d. murders
 - e. thefts
 - f. covetousness
 - (i) greedy desire to have more; fraudulency, extortion
 - (ii) covetousness is idolatry: Ephesians 5:5; Colossians 3:5
 - g. wickedness
 - (i) depravity, iniquity, wickedness; malice; evil purposes and desires
 - h. deceit
 - i. lasciviousness
 - (i) unbridled lust, wantonness, shamelessness
 - (ii) "He delivered righteous Lot, oppressed with the *lustful* behavior of the lawless.": 2 Peter 2:7
 - j. an evil eye
 - (i) envy and jealousy
 - (ii) "Do not eat the bread of him who has an evil eye, nor desire his dainty foods": Proverbs 23:6
 - (iii) "He who hastens to be rich has an evil eye, and does not know that poverty will come upon him.": Proverbs 28:22
 - k. blasphemy
 - (i) slander, detraction, speech injurious to another's good name
 - l. pride
 - m. foolishness
 - (i) senselessness, thoughtlessness, recklessness

7. evil from the heart defiles a person: Mark 7:23
 - a. mankind is NOT inherently good!
- II. Syro-Phoenician Girl Healed: Mark 7:24-30
- A. Jesus went to the area of Tyre and Sidon: Mark 7:24
 1. the area of Phoenicia, what we today call Lebanon
 2. He tried to keep His presence there a secret
 3. He tried to get some rest?
 - B. the mother of a demon-possessed girl went to Jesus: Mark 7:25
 1. she was a Gentile
 2. apparently His healing powers were well-known to her
 3. she called Jesus the "Son of David" (Matthew 15:22), a title of the Messiah
 - a. this Gentile woman knew who He was!
 - C. she "kept on begging" Him to cast the demon out of her daughter: Mark 7:26
 1. the Disciples tried to send her away: Matthew 15:23
 - D. Jesus tells her that His purpose was to fill the children first: Mark 7:27
 1. refers to the nation of Israel
 2. Israel was His primary mission
 - a. "I was not sent except to the lost sheep of the house of Israel.": Matthew 15:24
 - b. "...to the Jew first, and also to the Gentile": Romans 1:16; 2:9-10
 3. He's just making a point here, testing her faith as well as using it as a teaching opportunity
 4. "little dogs" = "puppies"
 - a. not the derogatory use of the term dog, "Do not give that which is holy to the dogs...": Matthew 7:6
 - (i) "dog" = "hound"
 - b. it's a picture of the family pet running around the table at mealtime looking to be fed
 5. Jesus said "first" not "only"
 - a. indicating that salvation to the Gentiles was coming
 - E. she humbly accepted that position: Mark 7:28
 - F. Jesus honored her faith and healed her daughter: Mark 7:29-30
 - G. Phoenicia is one of the areas to where persecution drove the Christians: Acts 11:19
 1. was Jesus' work here to prepare for them a welcome, a safe place to go?!
- III. Jesus Heals A Deaf Man: Mark 7:31-37
- A. Jesus is in the Decapolis, the ancient region of Bashan He visited before (Mark 5:1-20)
 1. this is Gentile territory
 2. He gets a better welcome this time
 - a. compare to Mark 5:15-17
 - B. a deaf man is brought to Jesus: Mark 7:32
 - C. Jesus took the deaf man away from the crowd: Mark 7:33
 1. to make the man more at ease?
 2. the man might not have understood what was going on
 - D. Jesus used sign language to indicate to the deaf man what He was going to do: Mark 7:33
 - E. "He spat": Mark 7:33
 1. similar to Mark 8:23 and John 9:6
 2. according to the culture of that time, it might be an indication of healing to come
 - F. Jesus looked to heaven: Mark 7:34
 1. definitely the source of His power
 2. might have been an indication to the deaf person where the power was coming from
 - G. the man's ears were immediately opened: Mark 7:35
 1. the man was now able to speak properly
 - H. Jesus said not to tell anyone about it: Mark 7:36
 1. He wasn't there to have a Gentile ministry
 2. but they widely proclaimed it instead
 - I. they were all "astonished beyond measure": Mark 7:37

Lesson 9: Mark 8

- I. Jesus Feeds the 4000+: Mark 8:1-10
 - A. Jesus was concerned about the multitude because they had nothing to eat: Mark 8:1-3
 - 1. the multitude was with Him for 3 days
 - 2. He was concerned about their physical needs
 - 3. Jesus was concerned about sending them away because they've been without food for so long: Mark 8:3
 - a. some came from a long distance
 - B. once again the disciples wonder how all of them could be fed: Mark 8:4
 - 1. did they forget about the miracle of Jesus feeding the 5000+?!
 - C. they have seven loaves of bread: Mark 8:5
 - D. Jesus gave thanks for the bread: Mark 8:6
 - E. Jesus gives to the disciples, the disciples serve the multitude: Mark 8:6
 - F. they also had some small fish: Mark 8:7
 - 1. Jesus blessed them and had those passed around too
 - G. "they ate and were filled": Mark 8:8
 - 1. this wasn't just some little snack
 - 2. emphasizes Jesus' power
 - 3. emphasizes Jesus' ability and willingness to completely fulfill a need
 - H. seven large baskets were left over: Mark 8:8
 - 1. "large basket" = hamper
 - a. this basket is so large that Saul (a.k.a. Paul) escaped from Damascus in one of these: Acts 9:25
 - b. in the feeding of the 5000+ there were 12 small baskets leftover (Mark 6:43)
 - c. there is much more left over here
 - 2. leftovers speaks of how Jesus wants to abundantly bless us
 - a. "I have come so that they might have life, and that they might have it more abundantly.": John 10:10
 - b. "Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us": Ephesians 3:20
 - c. Titus 3:5-6
 - d. 2 Peter 1:11
 - 3. three days might represent Jesus' death, burial, resurrection
 - a. He was in the grave for three days
 - 4. seven might represent the church
 - a. the "seven churches"?
 - I. "those who ate were four thousand men": Mark 8:9
 - 1. besides women and children: Matthew 15:38
 - a. how many total? 8000? 12,000?
 - J. when He was done, Jesus went to Dalmanutha: Mark 8:10
 - 1. Magdala: Matthew 15:39
 - 2. on the west side of the Sea of Galilee
- II. The Pharisees Want a Sign, Again: Mark 8:11-12
 - A. they wanted "a sign from heaven": Mark 8:11
 - 1. they asked for this before: Matthew 12:38
 - 2. as if healing the sick, giving sight to the blind, raising the dead, casting out demons, feeding thousands from virtually nothing, walking on the water weren't signs "from heaven"?!
 - 3. they were looking for Jesus to meet them in accordance with their religion
 - a. Jesus will not mold Himself into what we want Him to be!

- B. Jesus refused to grant their request: Mark 8:12
 - 1. the only sign they're going to get is the "sign of Jonah": Matthew 16:4
 - a. "the prophet Jonah" has to do with Jesus' 3 days and 3 nights in the grave
 - b. Jesus told them this before: Matthew 12:39-40
 - c. "a wicked and adulterous generation seeks after a sign"
 - (i) a warning that we're not to be looking for signs and experiences
 - (ii) a faith based on signs and experiences is neither a mature nor even a saving faith
- III. "Beware of the Leaven of the Pharisees and the Leaven of Herod": Mark 8:13-21
- A. they got back into the boat and went to the other side of the Sea of Galilee: Mark 8:13
 - B. the disciples forgot to bring bread with them: Mark 8:14
 - C. Jesus uses this as a teaching opportunity, "beware of the leaven of the Pharisees and the leaven of Herod": Mark 8:15
 - D. at first they didn't understand: Mark 8:16
 - E. Jesus wasn't upset that they forgot bread: Mark 8:17-21
 - 1. He recalls the feeding of the 5000+ and 4000+
 - a. the 12 hand-baskets and 7 large baskets left over
 - b. He's reminding them what they should have learned from that
 - 2. He's saying that He could provide bread for them if He needed to
 - F. beware of the doctrine of the religious leaders: Matthew 16:11-12
 - 1. leaven speaks of pollution and corruption
 - a. leaven is an idiom of sin
 - b. helps us understand the Parable of the three measures of meal: Matthew 13:33
 - (i) sin will be in the Church, corrupting it
 - 2. the Disciples finally understood: Matthew 16:12
- IV. Jesus Heals a Blind Man Near Bethsaida: Mark 8:22-26
- A. "they brought a blind man to Him": Mark 8:22a
 - 1. was the blind man not willing?
 - 2. didn't the blind man believe?
 - B. "they... begged Him to touch him": Mark 8:22b
 - 1. why didn't the blind man ask to be healed?
 - 2. didn't the blind man believe?
 - C. Jesus led the blind man out of the city: Mark 8:23a
 - 1. Bethsaida already had judgment pronounced on it because of their rejection of Jesus: Matthew 11:20-22; Luke 10:13-14
 - D. Jesus put His hands on him: Mark 8:23b
 - E. the man saw "men like trees, walking": Mark 8:24
 - 1. does this mean that the man was able to see earlier in his life?
 - F. Jesus touched him again: Mark 8:25
 - 1. this time the man saw everything clearly
 - 2. "clearly" = at a distance and clearly
 - G. Jesus sent him home: Mark 8:26
 - 1. he was told not to go into the town, or even tell anyone there
 - a. because Bethsaida already had judgment pronounced on it?
 - H. Why did it take Jesus two "tries" before the blind man was healed?!
 - 1. maybe because Jesus healed him according to his measure of faith and belief
 - 2. God may work in stages

- V. They Head for the Area of Caesarea Philippi: Mark 8:27-33
 - A. Caesarea Philippi
 - 1. named after Tiberius Caesar
 - 2. but so it's not confused with Caesarea on the coast of the Mediterranean, name added to honor Philip the tetrarch, the son of Herod
 - a. "Caesarea of Philip"
 - 3. at the foot of Mount Hermon
 - 4. headwaters of the Jordan River
 - 5. Gentile territory
 - B. on the way Jesus asked them, "Who do men say that I am?": Mark 8:27
 - 1. He knew the answer already but was preparing them for the more important question
 - 2. some thought He was John the Baptist, Elijah, or some other prophet
 - a. Elijah was prophesized to return: Malachi 4:5
 - C. Jesus now asks them to think about who they think He is: Mark 8:29a
 - 1. this question is far more important!
 - 2. this prompts them to think seriously about who they believe Jesus is
 - a. this applies to everyone in the world!
 - 3. everyone will be judged according to how they answered this question during their lifetime
 - D. Peter's very important response: Mark 8:29b
 - 1. "You are the Christ"
 - 2. he got it right, but will make some very wrong statements very soon (Mark 8:32-33; 9:5-6)
 - 3. when we do something right we better be careful not to lower our guard
 - a. we often fail in our strengths, not our weaknesses
 - E. they were told not to proclaim who He was: Mark 8:30
 - 1. this was Gentile territory
 - 2. it's wasn't His time yet
 - a. the countdown of Daniel 9:25 wasn't complete yet
 - F. Jesus talks about His death and resurrection: Mark 8:31-33
 - 1. this is the first time He mentions His suffering, death, and resurrection
 - 2. Peter rebukes Jesus: Mark 8:32
 - a. calling Him Lord was a bit of a contradiction
 - b. Peter meant well
 - (i) he didn't fully understand its purpose
 - (ii) good intentions don't necessarily mean very much
 - 3. "Get behind Me, Satan": Mark 8:33
 - a. Jesus turned away from Peter and towards His disciples when He said this
 - b. "you are not mindful of the things of God, but the things of men"
 - (i) good definition of Satan's desires and agenda
- VI. The Cost of Following Jesus: Mark 8:34-38
 - A. this does not earn us our salvation: this is a result of our salvation
 - B. this comes from a growing faith
 - 1. works comes from faith: the message of the book of James
 - C. "whoever desires to come after Me, let him deny himself...": Mark 8:34a
 - 1. when we deny ourselves we're putting someone else first
 - 2. we should put His interests and desires before our own
 - 3. "He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.": Colossians 1:18
 - D. "...take up his cross, and follow Me": Mark 8:34b
 - 1. He wants us to commit all, even our lives
 - a. He wants us to give up our right to our own lives
 - b. "I beseech you therefore, brothers, by the mercies of God to present your bodies a living sacrifice, holy, pleasing to God, which is your reasonable service.": Romans 12:1

- E. He wants us to commit our lives to Him: Mark 8:35
 - 1. someone carrying their cross is devoted to death
 - 2. we can't save ourselves from eternal death
 - 3. the Apostle Paul said, "I die daily": 1 Corinthians 15:31
 - 4. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.": John 12:24-25
 - 5. obedience is the test of devotion
- F. our soul is our most important and precious possession: Mark 8:36-37
 - 1. the world is only temporary
 - 2. we are eternal, we have an eternally existing spirit
 - 3. everyone will spend an eternity somewhere
 - a. there are only 2 choices
 - 4. we're the goal of all eternity, "And the king of Sodom said to Abram, 'Give me the people and take the goods for yourself.'": Genesis 14:21
- G. public confession or denial: Mark 8:38
 - 1. confession is more than just something vocal: confession is also done by an obedient life
 - 2. a disobedient life is a demonstration of an ungodly, unredeemed life
 - 3. our witness is very important because of this "adulterous and sinful generation"
 - a. we need to be shining as lights
 - 4. "when He comes" refers to Jesus' second coming
 - a. this is the first reference in Mark

Lesson 10: Mark 9

- I. The Transfiguration of Jesus: Mark 9:1-13
 - A. some will not die until they see the Kingdom of God: Mark 9:1
 - 1. some feel that this is referring to the birth of the Church on Pentecost and the Gospel going out into the rest of the world
 - 2. the answer might simply be what is about to happen: the Transfiguration of Jesus
 - B. "after six days": Mark 9:2
 - 1. "about eight days after": Luke 9:28
 - a. Luke did not specify the exact time interval: he said it was "about"
 - b. Luke was probably adding the two fractional portions of the days at the beginning and the end to the six days in between
 - c. Matthew and Mark might be referring to the intermediate days
 - C. "Jesus took Peter, James, and John... by themselves": Mark 9:2
 - 1. this was the "inner circle"
 - 2. Jesus took them alone
 - 3. this was to be an event between just Jesus and those three
 - 4. similar to Matthew 24-25
 - a. but Andrew was with them
 - 5. John (John 1:14) and Peter (2 Peter 1:17-18) make reference to this event
 - D. "led them up on a high mountain": Mark 9:2
 - 1. might be Mount Hermon
 - a. 9200 feet above sea level; almost 11,000 ft above the Jordan valley
 - b. there was a lot of Baal worship and heathen altars on Mount Hermon
 - 2. tradition often says the Mount of Olives or Mount Tabor
 - a. the Mount of Olives was too far away
 - b. at that time there was a town inhabiting the top of Mount Tabor
 - 3. there are other high mountains in or near Galilee that it could be
 - 4. they went up to pray: Luke 9:28
 - E. "He was transfigured before them": Mark 9:2-3
 - 1. "transfigured" = to change into another form, to transform
 - a. from where we get the word, metamorphosis
 - b. other than the parallel account in Matthew, this word is used in only two other places in the New Testament
 - (i) "And do not be conformed to this world, but be *transformed* by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.": Romans 12:2
 - (ii) "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being *transformed* into the same image from glory to glory, just as by the Spirit of the Lord.": 2 Corinthians 3:18
 - 2. this happened "as He prayed": Luke 9:29
 - 3. they were dozing off or asleep: Luke 9:32
 - a. just like what will happen in the Garden of Gethsemane: Mark 14:37-41
 - 4. "His clothing became shining, exceedingly white as snow": Mark 9:3
 - a. "covering Yourself with light as with a robe...": Psalm 104:2
 - b. "His face shone as the sun": Matthew 17:2
 - (i) "...and His face was like the sun shining in its strength": Revelation 1:16
 - F. Elijah and Moses appeared, "talking with Jesus": Mark 9:4
 - 1. how did they know who they were?!
 - 2. why Moses and Elijah?
 - a. Moses represents the Law, Elijah represents the prophets?
 - (i) "Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy but to fulfill.": Matthew 5:17
 - b. Moses represents those that have previously died (Deuteronomy 34:6) and Elijah represents those who will be "raptured" (2 Kings 2:11)?

3. they talked about Jesus' upcoming death in Jerusalem
 - a. "who appeared in glory and spoke of His exodus, which He was about to accomplish at Jerusalem": Luke 9:31
 - (i) "exodus" metaphorically refers to death
 - commonly translated "decease"
 - 2 Peter 1:15
 4. Peter associates this event with Jesus' Second Coming: 2 Peter 1:16-19
 - a. was Jesus, Moses, and Elijah talking about the redemption, including the Second Coming?!
 - b. Moses and Elijah might be the 2 Witnesses of Revelation 11
- G. Peter speaks right up: Mark 9:5-6
1. "Lord, it is good for us to be here"
 - a. he got that right
 2. "let us make three tabernacles"
 - a. he got that wrong
 - b. he's implying equality among the three of them, thereby dishonoring Jesus
 - c. Peter may have tried to keep them all there
 - (i) keep Moses and Elijah from returning to heaven (Luke 9:33)
 - (ii) keep Jesus from going to Jerusalem (and die)
 3. "For he did not know what to say": Mark 9:6
 - a. then Peter should not have said anything!
 - b. "...not knowing what he said": Luke 9:33
 - (i) Peter didn't realize the mistake he was making
 4. some date this event to October, to the Feast of Tabernacles (or Booths)
 - a. hence Peter's thought to set up "tabernacles" or "booths" for them
 - b. six months before Jesus' crucifixion
- H. "a cloud overshadowed them": Mark 9:7
1. "overshadowed" = enveloped them, spread over them
 - a. they were engulfed in it
 - b. certainly not a shadow or shade
 2. this is the Shekinah, the "glory of the Lord"
 - a. cloud by day, fire by night: Exodus 13:21; 14:19-20
 - b. the cloud on Mount Sinai: Exodus 24:15-18
 - c. filled the Holy of Holies: Exodus 40:35; 1 Kings 8:10-11; 2 Chronicles 5:14; 7:2
 - d. Ezekiel 10:4
 - e. "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.": Acts 1:9
- I. "a voice came out of the cloud, saying, 'This is My beloved Son. Hear Him.'": Mark 9:7
1. similar message as at Jesus' baptism: Matthew 3:17; Mark 1:11; Luke 3:22
 2. this might also be a rebuke to Peter
 - a. he might have been preoccupied with Moses and Elijah
 - b. Jesus is the one to concentrate on!
- J. they're told to keep the event private for now: Mark 9:9-10
1. wait until He raises from the dead before telling others about it
 2. this is another reminder to them that He's going to die
 3. they didn't understand what "the rising from the dead is": Mark 9:10
- K. they ask questions about Elijah: Mark 9:11-13
1. Elijah was prophesied to return: Malachi 4:5-6
 2. "restore all things": Mark 9:12
 - a. "And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the earth with utter destruction.": Malachi 4:6
 3. John the Baptist was a type of Elijah: Mark 9:13
 - a. John came "in the spirit and power of Elijah": Luke 1:17
 - b. he also came to "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord": Luke 1:17
 - (i) sounds like the prophecy of Elijah in Malachi 4:6
 - c. John would have fulfilled Elijah's future mission if the Jews accepted Jesus: Matthew 11:14

- II. Disciples Were Unable to Heal A Demon-Possessed Child: Mark 9:14-29
 - A. they came back down to where the rest of the people were: Mark 9:14-16
 - 1. the scribes and the rest of His disciples were having a dispute: Mark 9:14
 - 2. the people flocked to Jesus when they saw Him: Mark 9:15
 - 3. Jesus wants to know what the dispute is all about: Mark 9:16
 - B. a man said that the disciples were unable to cast a demon out of his son: Mark 9:17
 - 1. referring to the rest of disciples who were not invited up the mountain
 - 2. the boy had a "mute spirit"
 - a. the boy was also deaf: Mark 9:25
 - C. unbelief interfered with their ability: Mark 9:19
 - 1. apparently they should have been able to do it
 - D. the demon violently reacted to seeing Jesus: Mark 9:20
 - E. this had been happening to the man's son since childhood: Mark 9:21
 - 1. must have been very upsetting to the parents!
 - F. the demon was apparently trying to destroy the son?: Mark 9:22
 - 1. or was he just torturing the boy?
 - G. the father asked Jesus if He could help: Mark 9:22
 - H. it's possible if the father believes: Mark 9:23
 - 1. one of the most abused verses in the Bible!
 - a. this is not a verse teaching a general principle: this only refers to the father's faith regarding Jesus' ability to heal his son
 - b. everything will be done according to His will, not ours!
 - (i) "And this is the confidence that we have toward Him, that if we ask anything according to His will, He hears us.": 1 John 5:14
 - c. no matter how much faith we have, we cannot control God!
 - 2. Jesus is quoting back to the father his own words regarding Jesus ability: "If You can"?
 - 3. the father is encouraged to believe
 - I. the father believes, but confesses that his faith is weak: Mark 9:24
 - 1. when we're honest with Him, Jesus will meet us where we are!
 - J. Jesus casts the "deaf and dumb" spirit out of the boy: Mark 9:25
 - K. the demon violently leaves the boy: Mark 9:26
 - 1. the demon appears to kill the boy
 - L. Jesus takes him by the hand and lifts him up: Mark 9:27
 - M. His disciples question Jesus as to why they weren't successful: Mark 9:28-29
 - 1. "this kind can come out by nothing except by prayer and fasting": Mark 9:29
 - a. indicates that this was a difficult task? there are different kinds?
 - b. it required additional preparation and more work?
 - c. emphasizes the importance of prayer and fasting
- III. Jesus Talks of His Death Again: Mark 9:30-32
 - A. Jesus tries to go through Galilee undetected: Mark 9:30
 - B. "Let these words sink down into your ears...": Luke 9:44
 - C. mentions the resurrection after 3 days again: Mark 9:31
 - D. "But they did not understand that saying and were afraid to ask Him.": Mark 9:32
- IV. Who's the Greatest in the Kingdom of Heaven?: Mark 9:33-37
 - A. Jesus asks them what they were disputing about: Mark 9:33-34
 - 1. they were too embarrassed or ashamed to admit it?: Mark 9:34
 - a. they were disputing as to who would be the greatest
 - 2. sounds as if they're on an ego trip
 - a. just like us?!
 - b. something like this will happen again in Mark 10:35-45
 - 3. did it have something to do with that only three were invited up the mountain to witness the Transfiguration?
 - a. Jesus told them not to tell anyone what happened up there: Mark 9:9
 - B. Jesus does not rebuke them, but teaches them how to become great

- C. those who want to be first will become last: Mark 9:35
 - 1. "God resists the proud, but He gives grace to the humble.": James 4:6
- D. Jesus responds by choosing a picture of children: Mark 9:36-37
 - 1. it's the exact opposite of being great
 - 2. He took the child in His arms: Mark 9:36
 - 3. "whoever shall receive one such little child in My name receives Me": Mark 9:37
 - a. can certainly be applied to more than just children, but to all Christians
 - b. Jesus has spoken of this concept before: Matthew 10:40-42
 - c. Jesus will repeat this concept again: Matthew 25:40, 45
 - d. things we do for others is doing things for the Lord
 - e. how we treat and take care of others is a reflection of our relationship with the Lord
- V. Warning About Sectarianism: Mark 9:38-41
 - A. the disciples thought others weren't allowed to use Jesus' name to cast out demons: Mark 9:38
 - 1. similar to Joshua's response to someone else prophesying: Numbers 11:26-29
 - B. their successful working in Jesus' name is proof of their genuineness: Mark 9:39
 - 1. 1 Corinthians 12:3
 - C. there are only two sides: for or against Jesus: Mark 9:40
 - 1. Matthew 12:30
 - D. today's Church is so weak because it's broken up into numerous divisions
- VI. Warning About Causing Others To Stumble: Mark 9:42-48
 - A. "stumble" = (Greek, "skandalizo") to put a stumbling block in the way; stumble, trip up; offend
 - 1. same word as used in Mark 4:17; 6:3; 14:27, 29
 - 2. speaks of things that cause us to sin
 - B. be careful not to cause children to stumble, sin, or fall away: Mark 9:42
 - 1. they're our future
 - 2. teachers have a tremendous responsibility
 - 3. plenty of examples of how children are the targets
 - a. in schools
 - (i) the teaching of evolution
 - (ii) "there is no such thing as right and wrong"
 - (iii) "there are no absolutes; everything is relative"
 - (iv) lack of a moral values system causes them to be involved in sexual immorality
 - (v) the "Rainbow Curriculum"
 - b. television
 - c. games
 - 4. can certainly be applied to more than just children, but to all Christians
 - C. "it would be better for him if a millstone were hung around his neck, and he were thrown in the sea": Mark 9:42
 - 1. a Roman form of execution
 - 2. "And do not fear those who kill the body, but are not able to kill the soul. But rather fear Him who can destroy both soul and body in hell.": Matthew 10:28
 - 3. "It is a fearful thing to fall into the hands of the living God.": Hebrews 10:31
 - D. "if your hand... foot... eye causes you to sin...": Mark 9:43-48
 - 1. metaphorically speaking
 - a. we're defiled because of our hearts, not because of our hands, feet, or eyes: Mark 7:20-23
 - 2. hand - doing the wrong things, not doing the right things
 - 3. foot - going to the wrong places, not going to the right places
 - 4. eye - seeing the wrong things, not seeing the right things
 - 5. don't let anything cause us to stumble and miss the mark
 - a. can speak of salvation
 - b. sin is to be dealt with very seriously
 - 6. Jesus treats hell very seriously
 - a. quotes Isaiah 66:24 three times

VII. Our Saltiness; Our Usefulness: Mark 9:49-50

- A. our works will be tried by fire: 1 Corinthians 3:12-15
- B. sacrifices were to have salt added: Leviticus 2:13
- C. we're to be salt: Mark 9:50a
 - 1. we're the "salt of the earth": Mathew 5:13
 - 2. salt was commonly used as a preservative
 - a. are we a cohesive, edifying force in our spheres of influence?!
 - 3. salt also creates thirst
 - a. are we causing others to be thirsty for righteousness?!
 - b. do our lives make Christianity attractive?!
 - 4. salt gives flavor
 - a. are we making God, Jesus, and Christianity delicious to the lost world?!
 - 5. salt can also be a poison, an irritant, and a corrosive
 - a. are we dragging the name of Jesus through the mud?!
 - (i) 1 Corinthians 6:6
 - b. are people being turned off from Christianity because of our behavior?!
 - c. are we false teachers?! are the churches we go to accurate with the Word of God?!
 - (i) Matthew 5:19; 13:31-33
 - (ii) 2 Peter 2:2
- D. we're called to be at peace with others: Mark 9:50b
 - 1. we're to build others up, not break others down
 - 2. "Let your speech be always with grace, having been seasoned with salt, that you may know how you ought to answer each one.": Colossians 4:6
 - 3. "Depart from evil and do good; seek peace and pursue it.": Psalm 34:14
 - 4. "Behold, how good and how pleasant it is for brothers to dwell together in unity!": Psalm 133:1
 - 5. "If it is possible, as far as is in you, being in peace with all men.": Romans 12:18
 - 6. "So then let us pursue the things of peace, and the things for building up one another.": Romans 14:19
 - 7. "But if you bite and devour one another, take heed that you are not consumed by one another.": Galatians 5:15
 - 8. "Follow peace with all": Hebrews 12:14

Lesson 11: Mark 10:1-31

- I. Divorce And Remarriage: Mark 10:1-12
 - A. the account in Matthew 19:1-12 is more complete and thorough
 - 1. Mark's style is to be brief
 - B. ends Mark's account of Jesus' Galilean ministry
 - C. Jesus is on the east side of the Jordan River: Mark 10:1
 - D. it was customary for Him to teach the multitudes: Mark 10:1
 - E. the Pharisees test Jesus with a controversial subject, "Is it lawful for a man to divorce his wife?": Mark 10:2
 - 1. "...for just any reason": Matthew 19:3
 - F. there were two schools of thought regarding divorce based on their viewpoint of what "uncleanness" means in Deuteronomy 24:1
 - 1. conservative (the school of Shammai): only because of adultery
 - 2. liberal (the school of Hillel): for any reason whatsoever
 - a. found a prettier woman
 - b. even bad cooking
 - G. Jesus goes back to the fundamentals regarding the concepts of marriage: Mark 10:3
 - 1. He looks to God's Law as the only reference
 - 2. God doesn't change!
 - H. they say Moses "allowed a man to write a certificate of divorce": Mark 10:4
 - 1. refers to Deuteronomy 24:1
 - 2. the certificate was to protect the woman, allowing her to marry, etc.
 - a. otherwise she would be rejected and destitute
 - I. Jesus gets back to basics about marriage: Mark 10:5-9
 - 1. Jesus quotes Genesis 1:27; 2:24 (LXX); 5:2
 - a. Jesus confirms the Genesis narrative
 - b. Jesus is telling us that the deliberate design of creation happened, not the accident of evolution
 - c. Paul quotes Genesis 2:24 (LXX) in Ephesians 5:31 and 1 Corinthians 6:16
 - 2. Moses allowed it because of "the hardness of your heart": Mark 10:5
 - a. it was never intended to be that way
 - b. it was because of man's failings
 - c. it's not something they should be proud of
 - d. adultery was a capital crime: Deuteronomy 22:22
 - 3. "God made them male and female": Mark 10:6
 - a. does not support male-male or female-female unions
 - 4. "leave... cleave": Mark 10:7
 - a. "cleave" = glued to, stick to
 - b. he shall bind himself more strongly to his wife than he was to his father or mother
 - c. "leaving" is part of "cleaving"
 - 5. "the two of them shall be one flesh": Mark 10:8
 - a. quotes Genesis 2:24 (LXX), "...two..."
 - b. one in feeling, in interest, in affection; a complete union of interests
 - c. they shall no longer have separate interests, but shall act in all things as if they were one
 - d. animated by one soul and one wish
 - e. the unity of the two together shall produce other flesh
 - f. polygamy is not seen here
 - 6. "what God has joined together, let not man separate": Mark 10:9
 - a. "joined together" = to yoke together
 - (i) they were to be one, closely united, and pulling equally together in all the concerns of life
 - b. God is the one doing the joining
 - c. don't interfere with God's plans, directives, and laws
 - (i) man is not smarter than God
 - (ii) man's judicial system must not meddle or contradict God's laws

- J. the disciples question Him further: Mark 10:10-12
 - 1. if someone divorces and then remarries, they commit adultery
 - a. "...except for fornication": Matthew 19:9
 - b. divorce is not to be allowed except for good reason
 - 2. Jesus allows a woman to divorce her husband: Mark 10:12
 - a. this practice was unknown at that time!
 - b. this elevated the status of women in society
 - 3. more complete coverage is given in Matthew 19:1-12; 1 Corinthians 7:1-16
- K. the priests did not respect the marriage covenant: Malachi 2:10-16
 - 1. the priests did not condemn their reckless practice of divorce and remarriage
 - 2. a key word is "treacherously" or "breaking faith": Malachi 2:10-11, 14-16
 - a. it is mentioned 5 times in these few verses, so this may be very significant
 - 3. the men were divorcing their wives and replacing them with idolatrous and heathen ones
 - a. marrying foreign wives was an abomination: Malachi 2:11
 - 4. those guilty of this still brought offerings to the Lord as if nothing was wrong!: Malachi 2:12
 - 5. God rejected their offerings because of this: Malachi 2:13
 - a. "tears... weeping... crying" is probably from the wives that they divorced in order to marry the foreign wives
 - 6. they act as if they don't know why their offerings are rejected: Malachi 2:14-15
 - 7. God reminds them that marriage is a covenant: Malachi 2:14
 - a. Proverbs 2:17
 - b. Ezekiel 16:8
 - 8. "He hates divorce": Malachi 2:16
 - a. but God allowed it in certain cases
 - (i) "uncleanness": Deuteronomy 24:1-4
 - (ii) "fornication": Matthew 19:3-12
- II. Little Children Brought to Jesus: Mark 10:13-16
 - A. children were brought to Jesus so "He might touch them": Mark 10:13a
 - 1. a common practice, even today to pray over children
 - B. the disciples tried to prevent it: Mark 10:13b
 - C. Jesus was "greatly displeased" at the disciples: Mark 10:14
 - 1. "don't hinder the children"
 - 2. children have a special place in Jesus' heart
 - D. nothing is here to indicate infant baptism
 - 1. there is nothing being taught here that something special needs to be done
 - 2. otherwise it would have been explicitly stated
 - 3. otherwise the disciples would not have tried to prevent the children from coming to Jesus
 - 4. Jesus didn't even baptize adults: John 4:1-2
 - E. we're to come to Jesus like little children: Mark 10:15
 - 1. teachable
 - 2. weak and helpless
 - 3. humble
 - 4. trusting
- III. The Rich Young Ruler: Mark 10:17-22
 - A. rich: Matthew 19:22; Mark 10:22; Luke 18:23
 - B. young: Matthew 19:20
 - C. ruler: Luke 18:18
 - D. some conjecture that this is John Mark
 - E. "what must I do that I may inherit eternal life?": Mark 10:17
 - 1. the ever-common viewpoint that "works" is necessary
 - F. "Why do you call Me good? No one is good except One, God!": Mark 10:18
 - 1. challenges him to think about Jesus and who he thinks He is
 - 2. we must all consider and answer this
 - 3. Jesus was either a liar, lunatic, or Lord

- G. Jesus suggests a few "commandments" from the Law to see his response: Mark 10:19
 - 1. maybe He chose some that the young man did well with
 - 2. Jesus quotes more than just from the 10 Commandments
 - a. He adds, "Do not defraud": Mark 10:19
 - (i) Leviticus 19:13
 - b. He adds, "You shall love your neighbor as yourself": Matthew 19:19
 - (i) Leviticus 19:18
 - (ii) Matthew 22:39
 - (iii) Romans 13:9
 - (iv) Galatians 5:14
 - (v) James 2:8
 - 3. the Law points to the perfection that's required, but humanly unobtainable
 - 4. the purpose of the Law was to demonstrate that we can't work or earn our way to eternal life
- H. the young man said he kept those: Mark 10:20
 - 1. he knew that there was still something lacking
 - 2. he's being very honest about all of this
- I. Jesus goes right to his problem: Mark 10:21
 - 1. worldly possessions
 - 2. does not teach that we're to give up everything we have
 - 3. "Jesus... loved him"
 - a. how did Mark know? none of the other Gospels make this point
 - b. was Mark the rich, young ruler?
 - 4. wealth can be a distraction
 - 5. the Parable of the thorny soil: Matthew 13:22; Mark 4:18-19; Luke 8:14
 - a. the thorns represent cares of this world, the deceitfulness of riches, pleasures of life, and the desires for other things
 - b. thorns choked the Word
 - c. prevented maturity: Luke 8:14
 - d. they became distracted, ineffective, and unfruitful
 - e. materialism and worldly distractions cause us to be unfruitful
 - 6. "treasure in heaven": Mark 10:21
 - a. Matthew 6:20
 - b. Luke 12:33
 - c. 1 Peter 1:4
 - d. Hebrews 10:34
 - e. Isaiah 55:2
 - 7. "Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God": 1 Timothy 6:17-19
- J. the young man "went away sorrowful": Mark 10:22
 - 1. "because he had many possessions"
- IV. Wealth, Comfort, And Ease Of Life Keeps A Lot Of People From Being Saved: Mark 10:23-25
 - A. nothing physical can get a person into heaven: Mark 10:24
 - 1. wealth was thought to be proof of God's blessing
 - a. even today, the "health and wealth gospel"
 - B. camel through the "eye of a needle": Mark 10:25
 - 1. a common expression or metaphor of that time referring to something impossible
 - a. some Jewish expressions used an elephant instead of a camel
 - 2. probably refers to the bizarre attempt to put a camel through the eye of a sewing needle
 - 3. some say that the "eye of a needle" refers to a small door in the city gate
 - a. a camel would have to kneel down to try and enter
 - b. a camel loaded down with its burden of possessions could not enter, so it needs to be removed
 - C. mankind cannot do it on their own: Mark 10:26-27
 - 1. they may still have had a problem thinking that they had to do something to be saved: Mark 10:26
 - 2. salvation only can come from God: Mark 10:27

- D. "But they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which plunge men into destruction and perdition.": 1 Timothy 6:9
 - E. "For the love of money is a root of all evils, of which some having lusted after, they were seduced from the faith and pierced themselves through with many sorrows.": 1 Timothy 6:10
 - F. "Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him": 1 John 2:15
 - G. "Watch and keep yourselves from covetousness. For a man's life is not in the abundance of the things which he possesses.": Luke 12:15
 - H. Matthew 6:24; 16:26
 - I. Ephesians 5:5
 - J. Colossians 3:5
 - K. James 4:4
- V. Future Rewards: Mark 10:28-31
- A. they're wondering what they're going to be getting out of all this: Mark 10:28
 - 1. they left everything
 - 2. were they starting to feel sorry for themselves? were they getting nervous?
 - B. everyone will be rewarded: Mark 10:29-30
 - 1. "shall receive a hundredfold"
 - a. "He who has pity on the poor lends to the Lord, and He will pay back what he has given.": Proverbs 19:17
 - b. "The generous soul will be made rich, and he who waters will also be watered himself.": Proverbs 11:25
 - 2. "I also count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whose sake I have suffered the loss of all things, and count them to be dung, so that I may win Christ": Philippians 3:8
 - C. "But many who are first will be last, and the last first": Mark 10:31
 - 1. secular position means nothing to the Lord
 - 2. this may have been the young rich ruler's problem
 - 3. we're to humble ourselves
 - a. "Therefore whoever shall humble himself like this little child, this one is the greater in the kingdom of Heaven.": Matthew 18:4
 - b. "And whoever exalts himself will be humbled, and he who humbles himself will be exalted.": Matthew 23:12
 - c. "It is better to be of an humble spirit with the lowly than to divide the spoil with the proud.": Proverbs 16:19
 - d. "God resists the proud, but He gives grace to the humble.": James 4:6
 - e. "Surely He scorns the scornful, but gives grace to the humble.": Proverbs 3:34
 - f. "Put on humility. For God resists proud ones, but He gives grace to the humble.": 1 Peter 5:5

Lesson 12: Mark 10:32-52

- I. Jesus Predicts His Death, Again: Mark 10:32-34
 - A. Jesus told them about His death a number of times already: Mark 8:31; 9:9-10, 31
 - 1. nothing was a surprise to Jesus
 - 2. it was all planned out in advance
 - 3. it was prophesized
 - a. "And He took the Twelve and said to them, 'Behold, we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man will be accomplished.'": Luke 18:31
 - b. "all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms about Me": Luke 24:44
 - B. they were heading to Jerusalem: Mark 10:32
 - 1. "up to Jerusalem"
 - a. because it was situated in the highest part of Israel
 - 2. "Jesus went before them"
 - a. as their leader and guide
 - b. "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem": Luke 9:51
 - 3. "they were amazed"
 - a. "they" probably includes all His followers not just His 12 Disciples
 - (i) such as the 70 (Luke 10:1-24)
 - b. they were impressed with His determination and purpose
 - 4. "they were afraid"
 - a. afraid that something might happen to Jesus?
 - b. because they knew what was going to happen to Jesus?
 - C. "took the twelve disciples aside": Mark 10:32
 - 1. this was a private briefing
 - 2. Judas Iscariot was there among them
 - D. "the Son of Man will be betrayed": Mark 10:33
 - 1. Judas Iscariot was there hearing all this
 - a. was he already planning?
 - E. "and the third day He shall rise again": Mark 10:34
 - 1. the all-important resurrection!
 - 2. earlier, when Jesus told them that He was going to rise from the dead, "they kept this word to themselves, questioning what the rising from the dead meant": Mark 9:10
 - F. "they did not understand any of these things... this saying was hidden from them": Luke 18:34
 - 1. they still didn't understand
 - 2. the Jews commonly thought that there would be 2 Messiahs: a Suffering Servant and a Ruling King
 - a. they didn't suspect that there would be 1 Messiah but 2 comings
 - b. they were only willing to accept the Ruling King to throw off the rule of Rome
 - c. perhaps Judas Iscariot was expecting Jesus to be the ruling king at this time, and was disillusioned when it became apparent that he was not going to be setting up the Kingdom right then
 - d. the Disciples asked Jesus about Him setting up the Kingdom: Acts 1:6-7
 - 3. it was hidden from them
 - a. because of their denial? unbelief? unwillingness?
 - b. they didn't know the prophecies, but should have?
 - c. sometimes people don't want to know the truth
 - (i) "who say to... the prophets, 'Do not prophesy to us right things, speak to us smooth things, prophesy falsehood'": Isaiah 30:10
 - d. they apparently understood earlier, because "they grieved exceedingly": Matthew 17:23
 - 4. let's not be too hard on them
 - a. let's be careful of 20-20 hindsight!
 - b. are we any better?!
 - c. how often do we miss what the Lord is doing?!

- G. but they'll remember this later
 - 1. Luke 24:3-8
 - 2. John 2:22
- II. Greatness is Serving and Ministering to Others in Word and Deed: Mark 10:35-45
 - A. James and John look for some sort of special position: Mark 10:35-37
 - 1. their mother was there, too: Matthew 20:20
 - 2. they didn't understand God's organizational chart
 - 3. Jesus' nickname for them were "sons of thunder": Mark 3:17
 - a. loud, rough, foul-mouthed?
 - b. they were fishermen
 - 4. they still haven't learned about humility!
 - a. they're still on an ego trip?!
 - b. Jesus had taught all about this problem of theirs earlier: Matthew 18:1-4; Mark 9:33-37
 - (i) "whoever humbles himself as this little child is the greatest in the kingdom of heaven": Matthew 18:4
 - (ii) "If anyone desires to be first, he shall be last of all and servant of all.": Mark 9:35
 - B. they really didn't know what they were asking: Mark 10:38
 - 1. out of ignorance, or pride, they said they could do what Jesus was about to do
 - C. Jesus said that they indeed will go through what He is about to: Mark 10:39
 - D. this caused strife with the others: Mark 10:41
 - 1. self-seeking always causes trouble with others
 - E. the worldly system involves authority over others: Mark 10:42
 - F. Christians are not to exercise spiritual authority over other Christians: Mark 10:43a
 - 1. a Church should not follow the world's pattern
 - a. there should be a shepherd(s) and a manageable-sized group
 - b. it should not be run like a competitive business
 - 2. this is something Jesus hated
 - a. "But this you have, that you hate the deeds of the Nicolaitans, which I also hate.": Revelation 2:6
 - b. "Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.": Revelation 2:15
 - c. "deeds" became "doctrine"
 - d. from where we get the concept of the "laity"
 - (i) there is no "laity": we are all equal
 - G. "whoever desires to become great among you, let him be your servant: Mark 10:43b
 - 1. "great" = (Greek, "megas") exceedingly great
 - 2. "servant" = (Greek, "diakonos") minister, teacher, servant; executing the commands of another
 - a. "If you instruct the brethren in these things, you will be a good *minister* of Jesus Christ": 1 Timothy 4:6
 - (i) a good minister will tell their listeners the right things from the Word
 - the Apostle Paul told the Ephesians that, "I have not shunned to declare to you the whole counsel of God.": Acts 20:27
 - (ii) "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.": 2 Timothy 2:15
 - if we aren't perfect with the Word, then we have a lot of work to do!
 - (iii) 2 Peter 1:12-15
 - H. "whoever of you desires to become first, he shall be servant of all": Mark 10:44
 - 1. "first" = (Greek, "protos") first, foremost, first in rank
 - 2. "servant" = (Greek, "doulos") willing bondservant, attendant, servant, slave
 - a. "Paul, a *servant* of Jesus Christ...": Romans 1:1
 - b. "James, a *servant* of God and of the Lord Jesus Christ...": James 1:1
 - c. "Simon Peter, a *servant* and an apostle of Jesus Christ...": 2 Peter 1:1

3. Jesus, the creator of the universe demonstrated God's organizational chart when He washed the disciples' feet: John 13:4-15
 - a. "For I have given you an example, that you should do as I have done to you.": John 13:15
 - b. "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.": Philippians 2:3-4
- I. Jesus came to *minister*: Mark 10:45
 1. "minister" = Greek, "diakonos"
 2. he came to teach, minister, and serve
 3. He came to set forth the truth, not to be taught
 4. He taught with authority
 - a. "And they were astonished at His doctrine. For He taught them as one who had authority, and not like the scribes.": Mark 1:22
 - b. Matthew 7:28-29
 - c. Luke 4:32
- III. Bartimaeus the Blind Man Healed: Mark 10:46-52
 - A. slight differences with the other Gospel writers
 1. Matthew 20:29-34
 2. Luke 18:35-43
 3. helps prove that the authors wrote independently: they did not write the accounts together
 - B. Matthew and Mark say that they had left Jericho (Matthew 20:29; Mark 10:46)
 1. Luke says they were "near" Jericho (Luke 18:35)
 2. not a contradiction
 - a. they had left Jericho but were still near it
 - b. there were 2 Jerichos: one old, one new
 - C. Bartimaeus, a blind man was there begging: Mark 10:46
 1. there were 2 blind men: Matthew 20:30
 2. Mark and Luke only mention one blind man
 - a. but they don't say that there was only one man
 - b. they may have focused on only the vocal one
 3. no contradiction
 4. only Mark says that his name is Bartimaeus
 - a. he's named because he was well-known? so people could go and verify the account?
 - b. Bartimaeus may have been the vocal one
 - D. "Son of David": Mark 10:47
 1. a Messianic title
 2. they knew who He was
 - E. "the multitude warned them that they should be quiet": Mark 10:48a
 1. the people had no respect for them
 - F. the blind men were persistent: Mark 10:48b
 1. and in their persistence they kept announcing that Jesus was the Messiah
 2. we're to be persistent!
 - G. although Jesus knew exactly what they wanted, He still asked them: Mark 10:51
 1. "your Father knows what things you have need of, before you ask Him": Matthew 6:8
 2. they had to ask
 3. "you do not have because you do not ask": James 4:2
 - H. they were healed because of their faith: Mark 10:52
 1. they became followers of Jesus
 2. everyone gave praise to God: Luke 18:43

Lesson 13: Mark 11:1-33

- I. Triumphal Entry: Mark 11:1-11
 - A. covered in all of the Gospels
 - 1. Matthew 21:1-11
 - 2. Mark 11:1-11
 - 3. Luke 19:28-40
 - 4. John 12:12-19
 - B. this is Jesus presenting Himself as the Messiah the King
 - 1. all the other times that the people wanted to make Him a king He refused because it wasn't His time yet
 - C. fulfills the prophecy of Daniel 9:25
 - 1. the period of time from Artaxerxes' edict to rebuild the walls (Nehemiah 2:1-6) to Jesus' Triumphal Entry was exactly 69 weeks of years
 - a. $69 \times 7 \times 360 = 173,880$ days
 - b. from March 14, 445 B.C. to April 6, 32 A.D.
 - 2. Sunday, 6 April 32 A.D. was 10 Nisan, the day to choose the Passover Lamb: Exodus 12:3-5
 - 3. this was 4 days before Passover
 - D. Jesus sent two disciples to get a donkey and a colt: Mark 11:1-6
 - 1. this was to fulfill prophecy: Matthew 21:4-5
 - a. Zechariah 9:9
 - b. Mark was writing to Gentiles, so he didn't bring this prophecy up
 - 2. there was a donkey and a colt: Matthew 21:2, 7
 - a. the mother donkey and her young
 - 3. "on which no one has sat": Mark 11:2
 - a. an animal devoted to a sacred task was to be one that had not been put to ordinary use
 - (i) Numbers 19:2
 - (ii) Deuteronomy 21:3
 - (iii) 1 Samuel 6:7
 - 4. it was apparently prearranged by Jesus?: Mark 11:3
 - a. sounds as if there was a prearranged phrase to allow its owner to let the disciples take his animals
 - E. Jesus got onto the colt: Mark 11:7
 - 1. riding this unbroken colt was a miracle in itself!
 - a. He was the God of creation!
 - F. the crowd spread their clothes out on the road: Mark 11:8a
 - 1. the spreading of garments out before a king was an ancient and very general custom
 - 2. 2 Kings 9:13
 - G. the crowd cut branches and put them on the road: Mark 11:8b
 - 1. "branches of palm trees": John 12:13
 - 2. Leviticus 23:40
 - 3. Revelation 7:9
 - H. the crowd sings Psalm 118:25-26: Mark 11:9
 - 1. Luke 19:38
 - 2. the Pharisees thought this was blasphemy: Luke 19:39-40
 - I. the crowd acknowledge that Jesus is the Messiah: Mark 11:10
 - 1. but they're probably expecting the Ruling King instead of the Suffering Servant
 - 2. they're probably expecting Jesus to throw off the rule of Rome
 - J. Jesus cried over the city: Luke 19:41-44
 - 1. they were expected to know this exact day: Luke 19:42, 44
 - 2. Jesus predicts that they'll be attacked because of them not recognizing the significance of this day and what was going on: Luke 19:43-44
 - a. 38 years later, in 70 A.D. the Roman army destroyed Jerusalem and killed 1.6 million people
 - b. the city was leveled
 - K. He spent the night in Bethany: Mark 11:11

II. Jesus Curses The Fig Tree: Mark 11:12-14

- A. they're in the vicinity of Bethphage (Mark 11:1)
 - 1. Bethphage = "house of unripe figs"
 - 2. there is some discussion as to its exact location
 - 3. generally accepted that it's between Bethany and Jerusalem
 - 4. on or near the Mount of Olives
- B. fig trees were very common in that area
- C. most figs appeared before the leaves, but ripened later
- D. many figs were ripe by Passover
- E. Jesus expected to find fruit, but didn't: Mark 11:13-14
 - 1. judgment came (comes) as a result of fruitlessness
- F. another Parable of an unfruitful fig tree is in Luke 13:6-9
 - 1. a fig tree planted in a vineyard?: Luke 13:6
 - 2. "Behold, these three years I come seeking fruit on this fig-tree, and find none." Luke 13:7
- G. the fig tree is often an idiom of the nation of Israel
 - 1. some say that it more specifically refers to Judah
 - 2. Jeremiah 8:13; 24; 29:17
 - 3. Hosea 9:10
 - 4. Joel 1:7, 12
 - 5. Nahum 3:12
 - 6. Matthew 24:32-33
 - a. a parable of a fig tree in a famous prophetic passage
 - 7. Luke 13:6-9
 - 8. parable of the vineyard: Isaiah 5:1-7
 - a. "For the vineyard of Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant": Isaiah 5:7
- H. He's warning them that fruit is expected
 - 1. if they (we) don't bear fruit they're (we're) in jeopardy
 - a. John 15:2

III. Jesus Clears The Temple: Mark 11:15-19

- A. He had done this 3 years earlier: John 2:14-16
- B. Jesus kicks out the retailers and money changers: Mark 11:15
 - 1. because people had come from all over the world an exchange in currency was necessary
 - a. they were allowed to buy their sacrifices: Deuteronomy 14:24-26
 - b. but they shouldn't be cheated!
 - c. and don't do it in the Temple!
 - d. the high priests took a cut
- C. Jesus prevented extraneous traffic through the Temple: Mark 11:16
 - 1. the Court of the Gentiles had become a convenient shortcut to the Mount of Olives
- D. the Temple should be treated with respect: Mark 11:17
 - 1. it should be a "house of prayer": Isaiah 56:7
 - a. "...for all nations"
 - 2. they made it a "den of thieves": Jeremiah 7:11
 - 3. what is today's application of this?!
- E. the religious leaders wanted to destroy Jesus: Mark 11:18
 - 1. because He exposed their hypocrisy and interfered with their religious organization
- F. He again left the city for the night: Mark 11:19
 - 1. probably back to Bethany

IV. Faith Can Move Mountains: Mark 11:20-26

- A. the fig tree Jesus cursed had withered away: Mark 11:20-21
 - 1. it had "dried up from the roots"
 - a. John the Baptist said, "And now also, the axe is laid to the root of the trees. Therefore every tree which does not bring forth good fruit is cut down and cast into the fire.": Matthew 3:10
- B. "have faith in God": Mark 11:22
 - 1. faith always needs to be associated with an object, the object of our trust

- C. we can throw mountains into the sea: Mark 11:23
 - 1. mountains could be referring to spiritual difficulties or obstacles
 - 2. the sea can speak of where our sins go
 - a. "You will cast all their sins into the depths of the sea.": Micah 7:19
 - b. one of the vague, indeterminate destinations for our sins
 - (i) "As far as the east is from the west, so far has He removed our transgressions from us.": Psalm 103:12
 - (ii) "You have cast all my sins behind Your back.": Isaiah 38:17
 - (iii) He won't remember our sins: Isaiah 43:25; Jeremiah 31:34; 50:20
- D. "ask... pray... believe... receive": Mark 11:24
 - 1. based on the context, this probably doesn't refer to material goods but to spiritual obstacles that prevent us from being fruitful
 - 2. He's said something like this before, "Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.": Matthew 7:7
 - a. He's requiring active participation, not passive observation
 - 3. "The effectual fervent prayer of a righteous one avails much.": James 5:16
 - 4. "If you abide in Me, and My Words abide in you, you shall ask what you will, and it shall be done to you.": John 15:7
 - 5. "And whatever we ask, we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.": 1 John 3:22
- E. this passage could be speaking to us of bringing judgment onto (praying against) unfruitful "christian" organizations or secular institutions that are in God's way and against Him
 - 1. we're to pray against them
 - 2. we're to pray for His will to be done: Matthew 6:10
- F. true faith in God is based on His Word, and His Word reveals His will to us
 - 1. "So faith comes from hearing, and hearing by the word of God.": Romans 10:17
 - 2. "If you abide in Me, and My Words abide in you, you shall ask what you will, and it shall be done to you.": John 15:7
- G. lack of forgiveness will interfere with our prayers: Mark 11:25-26
 - 1. there are numerous physical postures for prayer
 - a. what is most important is the posture of our hearts!
 - 2. "For if you forgive men their trespasses, your heavenly Father will also forgive you": Matthew 6:14
 - 3. "Therefore if you offer your gift on the altar, and there remember that your brother has anything against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.": Matthew 5:23-24
- V. Jesus' Authority Challenged: Mark 11:27-33
 - A. Jesus was in the temple: Mark 11:27
 - B. they ask Him where He got this authority from and who gave it to Him: Mark 11:28
 - 1. He doesn't answer them directly
 - a. Jesus has been using the same tactic ever since the events of Matthew 12
 - b. He has withdrawn His presentation as the Messiah to them
 - C. Jesus publicly asks them an embarrassing, no-win question: Mark 11:29-30
 - 1. they're forced to publicly come to a conclusion
 - D. they discuss it together: Mark 11:31-32
 - 1. no matter what their answer is, they'll consider it wrong or unpopular
 - 2. they're afraid of the people
 - 3. they're faced with something that is showing them that their actions and beliefs are inexcusable
 - E. they have no answer to give Him: Mark 11:33
 - 1. because they're unbelieving and inexcusable Jesus won't give them the obvious answer
 - 2. Jesus knew it wouldn't make any difference to them
 - 3. they are without excuse for not knowing the answer

Lesson 14: Mark 12

- I. Parable of the Wicked Vinedressers: Mark 12:1-12
 - A. the vineyard is a common idiom of the nation of Israel
 - 1. Psalm 80:8-16
 - 2. Isaiah 5:1-7
 - B. this parable is very similar to Isaiah 5:1-7
 - 1. they may have recognized Jesus' parable from this
 - 2. the vineyard produced something similar to what was expected, not something completely different
 - C. the landowner did all the work for the vineyard: Mark 12:1
 - D. the tenants kept abusing and killing those the landowner sent: Mark 12:2-5
 - 1. Stephen said to the Sanhedrin, "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you have now been the betrayers and murderers": Acts 7:52
 - E. the landowner finally sent his son, "his beloved": Mark 12:6
 - 1. "And lo, a voice from Heaven, saying, 'This is My beloved Son, in whom I am well pleased.'": Mark 1:11
 - 2. "And behold a voice out of the cloud which said, 'This is My beloved Son in whom I am well pleased, hear Him.'": Mark 9:7
 - F. the vinedressers realized that this was the heir, so they killed the son: Mark 12:7-8
 - G. Jesus poses to them what the landowner's reaction should be: Mark 12:9
 - H. Jesus tells them that He's the Rock, that they're rejecting the Foundation: Mark 12:10-11
 - 1. Jesus quotes Psalm 118:22-23
 - 2. Isaiah 28:16
 - I. they wanted to seize Him, but feared the crowd: Mark 12:12
 - 1. they knew that He was talking about them
 - 2. they were concerned with the popular opinion
- II. The Pharisees And Herodians Try To Trick Jesus: Mark 12:13-17
 - A. Herodians were Jews who compromised and supported Rome
 - 1. they tried to unite their ancient faith with the new pagan beliefs and rule of Rome
 - 2. religious people joining with political forces to try and get their way
 - 3. Jesus said, "Beware of the leaven of the Pharisees and of the leaven of Herod.": Mark 8:15
 - a. "...and of the Sadducees": Matthew 16:6
 - B. the Pharisees and the Herodians have teamed up together against Jesus before: Mark 3:6
 - C. they were spying on Jesus to find fault in His words: Luke 20:20
 - 1. they would then have gotten the legal system involved
 - D. they open up with insincere flattery: Mark 12:14a
 - 1. it's ironic that what they're saying is actually true
 - 2. this will be held against them for all eternity
 - E. they try to trick Him with a clever question: Mark 12:14b-15a
 - 1. as far as they knew any answer was wrong
 - a. if Jesus said "Yes" then He's saying it's OK to be in bondage or in subjection to foreign powers
 - (i) the Jews felt it violated the Law to pay tribute to Rome
 - (ii) Deuteronomy 17:15
 - b. if Jesus said "No" then He'll be accused of treason, of supporting a revolt against Rome
 - 2. they will lie about this later: Luke 23:2
 - 3. "But He, knowing their hypocrisy": Mark 12:15a
 - a. "Jesus knew their wickedness": Matthew 22:18a
 - b. "...their craftiness": Luke 20:23
 - c. they're hypocrites because they really weren't looking for the truth
 - d. Jesus knew it was nothing more than an attempt to trap Him
 - F. Jesus asked for a coin: Mark 12:15b
 - 1. "show Me the tax money": Matthew 22:19
 - a. the Roman money for taxes was different than the Jewish or Temple money
 - G. "Whose image... is this": Mark 12:16

- H. "Render to Caesar the things that are Caesar's": Mark 12:17
 - 1. "render" = pay, repay; give back, pay back, restore
 - 2. the Caesar at this time was Tiberius
 - a. noted for his gross vices and debased sensuality
 - b. on the coin was Caesar's title, PONTIFEX MAXIMUS
 - (i) "Chief Priest"
 - (ii) today the Catholic Pope uses the same title
 - 3. the subject of supporting the government, and even paying an unjust tax was brought up before: Matthew 17:24-27
 - 4. we're instructed to support the government
 - a. Romans 13:1
 - b. 1 Peter 2:13-14
- I. "Render... to God the things that are God's": Mark 12:17
 - 1. we bear God's image
 - a. Genesis 1:27; 9:6
 - b. James 3:9
 - 2. we're obligated to give ourselves to God
 - 3. we were bought with a price
 - a. Matthew 13:46
 - b. 1 Corinthians 6:20; 7:23
 - 4. "Do not yield your members as instruments of unrighteousness to sin, but yield yourselves to God, as one alive from the dead, and your members as instruments of righteousness to God.": Romans 6:13
 - 5. "I beseech you therefore, brothers, by the mercies of God to present your bodies a living sacrifice, holy, pleasing to God, which is your reasonable service.": Romans 12:1

III. The Sadducees Try To Trick Jesus: Mark 12:18-27

- A. they did not believe in the supernatural, resurrection, angels, life after death, eternal existence
 - 1. that's why they were "sad, you see"
- B. today we would call them the "liberals"
 - 1. there is no record that any Sadducee became a believer
- C. they've concocted a fictitious situation just to raise issues and contention: Mark 12:19-23
 - 1. it's ironic that they're asking about something they didn't believe in
 - 2. they're poking fun at the concept of resurrection
 - 3. they're referring to Deuteronomy 25:5-10
- D. Jesus will not directly address their contentious story but will directly correct the errors of their beliefs
 - 1. they chose to extrapolate a point from the Law given by God through Moses
 - 2. Jesus will respond by using an event from the life of Moses
- E. Jesus tells them that they've made a mistake for two reasons: Mark 12:24
 - 1. because they didn't know the Scriptures
 - a. we must know the Scripture
 - (i) "I have hidden Your Word in my heart, so that I might not sin against You.": Psalm 119:11
 - (ii) "Let the Word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another": Colossians 3:16
 - (iii) "Be diligent to present yourself approved to God as a workman... accurately handling the word of truth.": 2 Timothy 2:15
 - 2. because they didn't know the power of God
 - a. we must believe in the power of God
 - (i) "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes": Romans 1:16
 - (ii) 1 Peter 1:3-5
- F. the concept of reproduction is not needed in heaven: Mark 12:25
 - 1. Jesus is contradicting their disbelief of angels
 - 2. "in heaven" speaks of heavenly conditions and has nothing to do with earthly conditions
 - a. Genesis 6:1-4

- G. Jesus brings up the "burning bush passage": Mark 12:26
 - 1. God spoke to Moses
 - 2. their problem was a lack of understanding of Scripture, not taking it serious enough
 - 3. "All Scripture is God-breathed...": 2 Timothy 3:16
 - 4. "no prophecy of the Scripture came into being of its own private interpretation. For prophecy was not borne at any time by the will of man, but holy men of God spoke being borne along by the Holy Spirit.": 2 Peter 1:19-21
 - 5. "The Spirit of the Lord spoke by me, and His Word was in my tongue.": 2 Samuel 23:2
 - H. "I am the God of...": Mark 12:26-27
 - 1. not "I was"
 - 2. quotes from Exodus 3:6
 - 3. Abraham, Isaac, and Jacob are still in existence; He is still their God
 - 4. "don't die anymore": Luke 20:36
 - 5. Jesus is telling them very plainly that their beliefs are wrong
- IV. A Scribe Tries To Trick Jesus: Mark 12:28-34
- A. a scribe was someone very skilled and knowledgeable in the Law of Moses
 - 1. the Apostle Paul claimed to be blameless regarding the Law (when he was Saul): Philippians 3:4-6
 - B. looking for a loophole? just to stir up trouble?
 - C. "which is the first commandment of all?": Mark 12:28
 - D. "You shall love the Lord your God with all your heart... soul... mind... strength": Mark 12:29-30
 - 1. Jesus doesn't quote any of the 10 Commandments
 - 2. He quotes from what was commonly known as the "Shema" (Deuteronomy 6:4-9)
 - a. "shama" = Hebrew for "hear intelligently, carefully;" implies attention and obedience
 - b. the Jewish profession of faith
 - c. they knew this passage very well
 - (i) the devout quoted it two times a day
 - (ii) it probably became empty words to them from the repetition
 - d. Deuteronomy 10:12; 30:6
 - 3. Jesus adds "mind" to the original "heart... soul... strength" (Deuteronomy 6:4-5)
 - a. maybe He was now going to give us the ability to love Him with all our mind?
 - (i) we would now be able to choose to love Him?
 - (ii) that ability would come from the Holy Spirit
 - b. maybe we couldn't choose to do that before
 - (i) Romans 6:17
 - (ii) Ephesians 2:1-3
 - (iii) Titus 3:3-7
 - (iv) Hebrews 10:1
 - c. "do not be conformed to this world, but be transformed by the renewing of your mind": Romans 12:2
 - E. Jesus volunteers to tell them what the second most important commandment is: Mark 12:31a
 - 1. "You shall love your neighbor as yourself"
 - 2. again He doesn't quote from the 10 Commandments
 - 3. does this have anything to do with Mark 12:40, "...who devour widows' houses"?
 - 4. Leviticus 19:18
 - 5. Romans 13:9-10
 - 6. Galatians 5:14
 - 7. James 2:8
 - F. everything is based on these two principles: Mark 12:31b
 - 1. love is the controlling principle in our relationship to God and to each other
 - a. 1 John 3:11-14; 5:1-2
 - G. the scribe "approves" of Jesus' answer: Mark 12:32-33
 - H. but just like most today, they leave it there, they don't make the connection: Mark 12:34
 - 1. "You believe that there is one God, you do well; even the demons believe and tremble.": James 2:19
 - 2. "For God is one, and there is one Mediator of God and of men, the Man Christ Jesus": 1 Timothy 2:5

- V. Jesus Now Tests Them: Mark 12:35-37
 - A. after their "three strikes" Jesus now "comes to bat"
 - B. He challenges their thinking of who Christ is
 - 1. He tests their knowledge about Christ
 - C. He asks them how can the Christ be the Son of David: Mark 12:35
 - D. Jesus quotes Psalm 110:1: Mark 12:36
 - 1. Jesus causes them to face the fact that they did not fully understand this passage
 - 2. this passage from Psalms is quoted in other places in the New Testament
 - a. Acts 2:34-35
 - b. Hebrews 1:13; 10:12-13
 - 3. "Sit at my right hand until..."
 - a. Psalm 2
 - 4. Jesus makes the point that David was speaking through the Holy Spirit
 - E. more than just the physical son of David: Mark 12:37a
 - 1. there had to be a supernatural element to this
 - 2. it proves His deity
 - 3. Romans 1:1-4
 - 4. Jesus pre-existed His earthly birth
 - a. Micah 5:2
 - b. John 1:1-3
 - c. Colossians 1:17
 - F. "the common people (or great multitude) heard Him gladly": Mark 12:37b
- VI. Warning About The Scribes: Mark 12:38-40
 - A. they're looking for titles and recognition by man, doing it for a show: Mark 12:38-39
 - B. they're taking advantage of and abusing widows: Mark 12:40a
 - 1. specifically warned against
 - a. Exodus 22:22-24
 - b. Isaiah 10:1-2
 - 2. widows were vulnerable, helpless members of society
 - a. they're at a disadvantage, couldn't care for themselves
 - 3. there appears to be a special place in God's heart for widows, the fatherless, and strangers
 - a. they're often grouped together
 - b. Exodus 22:22-24
 - c. Deuteronomy 10:18; 14:28-29; 16:11-14; 24:17, 19; 26:12; 27:19
 - d. Job 22:9; 24:3; 29:12-13; 31:15-20
 - e. Psalm 68:5; 94:6
 - f. Isaiah 1:16-17, 23; 10:1-2
 - g. Jeremiah 7:6-7; 22:3
 - h. Ezekiel 22:7
 - i. Zechariah 7:10
 - j. Malachi 3:5
 - k. Matthew 25:34-46
 - l. James 1:27
 - C. "make long prayers for a pretense": Mark 12:40b
 - 1. pretending to be pious and extra knowledgeable
 - 2. some prayed for 9 hours a day: 3 hours 3 times a day
 - 3. "He who turns away his ear from hearing the law, even his prayer is a hateful thing.": Proverbs 28:9
 - D. "Truly I say to you, they have their reward.": Matthew 6:2, 5, 16
- VII. The Widow's Mites: Mark 12:41-44
 - A. the widow exemplified true giving: she gave out of what she didn't have
 - B. there were two mites, and she could have easily kept one of them for herself
 - C. it was proportion, not portions

Lesson 15: Mark 13

I. Introduction

- A. this prophetic passage is covered in three of the four Gospels
 - 1. Matthew 24
 - 2. Mark 13
 - 3. Luke 21
- B. although very familiar, this chapter is often very misunderstood
- C. this is Jesus' last great teaching before His crucifixion
- D. four disciples ask Him three questions
 - 1. Matthew and Mark records the answer to the last two questions
 - 2. Luke records the answer to the first question
- E. this passage is very Jewish
 - 1. a Jewish Rabbi is instructing His Jewish followers
 - 2. opens up with comments about the Temple
 - 3. talks about Judea, Jerusalem, the Sabbath
- F. the Church is not seen here
 - 1. the Church hasn't been revealed to them yet!
 - 2. Jesus is not talking about what will happen to the Church
 - 3. we must always be careful not to introduce preconceived ideas into Scripture
 - a. therefore, do not introduce the idea of the Church into this passage
 - 4. Jesus is talking about what will lead up to, and include the Day of the Lord
 - a. the Day of the Lord refers to the wrath of God
 - (i) but we're not called to wrath: 1 Thessalonians 1:10; 5:9
 - (ii) not all judgment is God's wrath
 - (iii) "the time of Jacob's trouble": Jeremiah 30:7
 - (iv) "the wrath of the Lamb": Revelation 6:12-17
 - (v) Isaiah 13:6-13
 - (vi) Joel 1:15; 2:1-3, 10-11, 15-16
 - (vii) Amos 5:18-20
 - (viii) Zechariah 14:1-15
 - (ix) Malachi 4:1
 - b. "the day of the Lord comes like a thief in the night... you are all... the sons of the day... we are not of the night...": 1 Thessalonians 5:1-5
 - (i) therefore the Day of the Lord has nothing to do with the Church
 - c. the events in the book of the Revelation happen to those who "dwell on the earth"
 - (i) Revelation 3:10; 6:10; 11:10; 13:8, 12, 14; 14:6; 17:8
 - (ii) but "our citizenship is in heaven": Philippians 3:20
 - (iii) "day of wrath... (on) all those who dwell in the land... because they have sinned against the Lord": Zephaniah 1:14-18
 - (iv) "on all those who dwell on the face of the whole earth": Luke 21:35

II. Jesus Predicts The Destruction Of The Temple: Mark 13:1-2

- A. Herod rebuilt and embellished the Temple to try and win favor with the Jews
 - 1. it was worked on for 46 years: John 2:20
- B. the Temple is easily seen from the Mount of Olives
- C. during His Triumphal Entry Jesus also predicted and gave the reason for Jerusalem's destruction: Luke 19:41-44
 - 1. "...because you did not know the time of your visitation": Luke 19:44
 - a. this was very specifically predicted in Daniel 9:25
- D. literally came true in 70 A.D.
 - 1. had to dismantle the Temple stone-by-stone to get all the gold that melted because of a fire

III. Four Disciples Ask Jesus Questions About the Temple's Destruction and His Future Coming: Mark 13:3-13

- A. the disciples that come to Him are Peter, James, John, and Andrew: Mark 13:3
 - 1. this is two sets of brothers
 - 2. this is His "inner circle"
 - a. Peter, James, and John were with Jesus for the raising of Jairus' daughter (Mark 5:37), His Transfiguration (Mark 9:2), and will be with Him at Gethsemane (Mark 14:33)
- B. they ask Him privately: Mark 13:3
- C. they ask Him three questions: Mark 13:4 + Matthew 24:3 + Luke 21:7
 - 1. when will this happen?
 - a. the destruction of the Temple which He was just talking about
 - b. answered only in Luke's account: Luke 21:20-24
 - c. to us this is now merely a historical event that happened in 70 A.D.
 - 2. what are the signs of Your coming?
 - a. they've finally figured it out that He's leaving and will be coming back?!
 - 3. what are the signs for the "conclusion of the age"?
 - a. not "end of the world"
 - b. the world doesn't end there, but there will be many changes
- D. "don't be deceived": Mark 13:5
 - 1. this is how all three Gospel accounts of this passage begins
 - 2. the Apostle Paul also warned about being deceived regarding future events: 2 Thessalonians 2:3
 - 3. Satan's primary strategy is deception
 - a. he deals in counterfeits and enticing doctrines
 - b. "evil men and seducers shall wax worse and worse, deceiving, and being deceived": 2 Timothy 3:13
 - c. "the Devil... there is no truth in him... he is a liar and the father of it": John 8:44
 - d. "Satan, who deceives the whole world": Revelation 12:9
 - e. "For even Satan transforms himself into an angel of light.": 2 Corinthians 11:14
 - f. 2 Corinthians 11:3
 - g. 2 Thessalonians 2:9-10
 - h. Revelation 20:3
 - 4. our primary tool to keep us from being deceived is His Word
 - a. "the whole counsel of God": Acts 20:27
 - b. Acts 17:11
 - c. our viewpoint of it
 - d. how literal and precise we take it
 - e. how well we believe, acknowledge, and act on it
 - f. how important and precious it is to us
 - (i) Psalm 119
- E. "many will come in My name": Mark 13:6
 - 1. has happened all through history and will always be with us
 - 2. it'll get worse: 2 Timothy 3:13
- F. "wars and rumors of wars": Mark 13:7
 - 1. has happened all through history and will always be with us
 - 2. it's going to keep happening so it's not really a sign
- G. "nation will rise against nation, kingdom against kingdom": Mark 13:8a
 - 1. has happened all through history and will always be with us
 - 2. a kingdom is a group of nations
 - a. examples are the World Wars
- H. "earthquakes... famines... troubles": Mark 13:8b
 - 1. has happened all through history and will always be with us
 - 2. famine is often politically engineered
 - 3. earthquakes are increasing in frequency
- I. "beginning of sorrows": Mark 13:8c
 - 1. "sorrows" = "birth pangs"
 - a. birth pangs start slowly but increase in intensity and frequency, and can't be stopped until its conclusion

- b. same word as used in 1 Thessalonians 5:3
 - c. "Wail, for the day of the Lord is near! It will come as destruction from the Almighty... pains and anguish will take hold of them; they will writhe like a woman in labor...": Isaiah 13:6-8
- 2. does this mean that the wars, earthquakes, famines, and troubles will continue to get worse?
- J. "they will deliver you up...": Mark 13:9
 - 1. could literally refer to the disciples
 - a. they'll be hated, face tribulations, and be killed
 - b. the initial persecution came from the Jewish leadership
 - 2. could refer to the nation of Israel
 - a. they've always been hated and abused throughout all history
 - b. they will eventually become some sort of an effective witness: Revelation 7, 14; Romans 11
- K. the Gospel will be preached to the whole world: Mark 13:10
 - 1. could refer to the event of Revelation 14:6
 - 2. God is never left without a witness; He does not condemn unjustly
 - 3. "...and then the end shall come": Matthew 24:14
- L. the Holy Spirit will lead their teaching in certain situations: Mark 13:11
 - 1. this can also apply to us to a certain extent
 - 2. don't let this mislead us into not doing our homework, studying, and preparing
 - a. "sanctify the Lord God in your hearts, and be ready always to give an answer to everyone who asks you a reason of the hope in you, with meekness and fear": 1 Peter 3:15
 - 3. the Holy Spirit will teach us things, give us prophecies
 - 4. some examples of this might be Peter (Acts 4:8-14; 5:29-33) and Stephen (Acts 7)
 - 5. "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.": John 14:26
 - a. God cannot remind us of things we haven't heard or learned
 - b. we must constantly allow ourselves to hear His Word and be taught
- M. people will betray each other: Mark 13:12
 - 1. the Gospel can be very divisive
 - 2. Micah 7:5-6
 - 3. Matthew 10:21-36
 - a. "Do not think that I have come to bring peace on earth. I did not come to send peace, but a sword.": Matthew 10:34
- N. "hated by all for My name's sake": Mark 13:13a
 - 1. He will say the same thing to us
 - a. John 15:18-19; 17:14
 - b. 1 John 3:13
 - 2. Matthew 10:22-25
- O. "the one who endures to the end, he will be saved": Mark 13:13b
 - 1. "saved" = to save; keep safe and sound, to rescue from danger or destruction; protect
 - a. "I declare to you the gospel... which also you have received, and in which you stand; by which you also are being *kept safe*, if you hold fast the word...": 1 Corinthians 15:1-2
 - b. "And you will be hated of all men for My name's sake, but the one who endures to the end shall be *kept safe*.": Matthew 10:22
 - c. can also refer to salvation
 - (i) "For by grace you are *saved* through faith, and that not of yourselves, it is the gift of God": Ephesians 2:8
 - (ii) "not by works of righteousness which we have done, but according to His mercy He *saved* us, through the washing of regeneration and renewal of the Holy Spirit": Titus 3:5
 - d. might not speak of salvation in this context because it would then indicate a salvation by works
 - 2. could refer to surviving the Tribulation that will be coming upon the world and the nation of Israel
 - a. those that survive will enter the eternal kingdom
 - 3. we're told to endure and hold fast
 - a. James 1:12
 - b. Hebrews 3:6, 14

4. "But that which was sown on the stony places is this: he who hears the Word and immediately receives it with joy. But he has no root in himself, and is temporary. For when tribulation or persecution arises on account of the Word, he immediately stumbles.": Matthew 13:20-21
5. endurance can be an indicator of true faith
 - a. "They went out from us, but they were not of us; for if they were of us, they would have continued with us. But they went out so that it might be revealed that they were not all of us.": 1 John 2:19
6. the Christian life is not a sprint but a marathon

IV. Run!: Mark 13:14-20

- A. "abomination of desolation": Mark 13:14a
 1. or the "detestable thing that causes desecration"
 2. when this event occurs it signifies a very great danger to the Israelites
 3. "when you see" implies live TV?
 4. Daniel spoke of this
 - a. happens in the exact middle of the 7-year period: Daniel 9:27
 - b. Daniel 12:11
 5. Jesus authenticates the book of Daniel
 - a. He said that Daniel wrote the book
 - b. He said that Daniel was a prophet
 6. in the Old Testament "abomination" refers to very offensive things, and they may all apply here
 - a. idolatry
 - (i) Deuteronomy 7:25-26; 27:15; 29:17; 32:16
 - b. detestable acts
 - (i) Leviticus 18:22, 27, 30; 20:13
 - (ii) Deuteronomy 18:9, 12; 20:18
 - (iii) Ezra 9:1, 11, 14
 - c. offerings of unclean or imperfect animals
 - (i) Leviticus 11:10-13, 20, 23, 41-42
 - (ii) Deuteronomy 17:1
 7. this happened once before
 - a. Antiochus Epiphanes erected an altar to Zeus in the Holy of Holies, and slaughtered a pig on the Jews' altar
 - b. this was so offensive to the Jews that it led to the successful Maccabean Revolt
 - c. the Jews rededicated the Temple in 135 B.C.
 - (i) this is now commemorated by the celebration of Hanukkah
 - (ii) this celebration is mentioned in John 10:22
 8. this almost happened again
 - a. Caligula ordered this in 40 A.D.
 - b. Caligula died just a week later preventing him of enforcing his order
 9. this will happen again: the "antichrist" will set up an image to himself
 - a. Daniel 9:27
 - b. Revelation 13:14-15
 10. "let the reader understand" is the command for the reader to understand this!
- B. "then let those in Judea flee into the mountains": Mark 13:14b
 1. to Bozrah in Edom
 - a. Edom is one of the areas that this "coming world leader" will not control: Daniel 11:41
 2. this is where Jesus will return to the earth and fight for the remnant of Israel: Isaiah 63:1-6
 3. after this Jesus goes to the Mount of Olives: Zechariah 14:1-4
- C. "let him who is on the housetop not go down into the house, nor enter to take anything out of his house": Mark 13:15
 1. the housetops were often flat and used as living space
 - a. they're to have a guardrail around it for safety: Deuteronomy 22:8
 2. some references refer to a "road of the roofs": a person could go from roof to roof
 3. the emphasis is not to delay; the danger is that imminent!

4. they're not to gather their valuables and belongings
 - a. it would slow them down
 - (i) an example is in 2 Kings 7:15
- D. "let him who is in the field not turn back again in order to take up his garment": Mark 13:16
 1. people often worked in the fields wearing little or nothing
 - a. clothing that they took off was piled up in a corner of the field for safe keeping
 - b. they're to flee naked if they have to
 2. the emphasis is not to delay; the danger is that imminent!
- E. "woe to those who are pregnant and to those who are nursing babies in those days": Mark 13:17
 1. fleeing with children will be an extra hardship
 2. the pregnant and infants will be susceptible to atrocities
- F. "pray that your flight is not in the winter": Mark 13:18
 1. in the winter the shorter daylight and bad roads would make traveling slow
- G. next will come the worst tribulation that the world has ever seen, or will ever see: Mark 13:19
 1. this is the last 3 ½ years of the 7-year period
 2. the "time of Jacob's Trouble": Jeremiah 30:7
- H. "unless the Lord had shortened those days, no flesh would be saved": Mark 13:20a
 1. indicates active participation by God to save mankind
 2. today mankind has the capability to exterminate all life on earth many times over
 3. Revelation predicts that all life-sustaining necessities on earth will be destroyed: Revelation 16:3-11
- I. "But for the elect's sake, whom He has chosen, He has shortened the days": Mark 13:20b
 1. "the elect" refers to His chosen, those to whom God's attention is placed at that time
 - a. today God is not focusing on the Jews, but that's only temporary
 - b. when the Church is complete God will turn His attention back to Israel: Romans 11
 2. here it is the nation of Israel
 - a. "...Israel My elect": Isaiah 45:4
 3. could also include the "Tribulation saints": Revelation 7
- V. More Warnings About False Christs: Mark 13:21-27
 - A. they're not to be believing reports of Christ being on the earth: Mark 13:21
 1. He's coming back in the clouds, very visible, powerful, and public: Mark 13:26
 - B. there will be many authentic, very believable miracles during this Tribulation period
 1. they will believe a delusion: 2 Thessalonians 2:9-12
 - C. "many false prophets will rise up and deceive many": Mark 13:22
 1. "...from your own selves": Acts 20:30
 2. 1 Timothy 4:1
 3. 2 Peter 2:1
 4. 1 John 2:18, 26; 4:1
 5. Jude 1:4
 - D. they're being warned about all this: Mark 13:23
 - E. "sun... moon... stars...": Mark 13:24-25
 1. this is at the end of the 7-year period
 2. there may be some literal, very major changes to the universe at this time
 3. same descriptions as in the Old Testament
 - a. Isaiah 13:10-13
 - b. Ezekiel 32:7-8
 - c. Joel 3:15-16
 - F. "coming in the clouds": Mark 13:26
 1. just as He left: Acts 1:9-11
 2. clouds during His Transfiguration: Mark 9:7
 3. "Behold, He comes with the clouds, and every eye will see Him, and those who pierced Him will see Him, and all the kindreds of the earth will wail because of Him.": Revelation 1:7
 4. Daniel 7:13
 5. He's coming on a white horse: Revelation 19:11-16
 - G. the angels will gather the elect together: Mark 13:27
 1. in preparation of Jesus' 1000-year reign: Revelation 20:4

VI. Parable of the Fig Tree: Mark 13:28-31

- A. "...the fig tree and all the trees": Luke 21:29
- B. this idiom of the fig tree was seen before in Mark 11:12-14
- C. the fig tree is an idiom of the nation of Israel, or perhaps more specifically to Judah
- D. this idiom being used in this prophetic passage may further emphasize that this involves the nation of Israel and not the Church
- E. "this generation shall not pass until all these things are fulfilled": Mark 13:30
 - 1. obviously did not refer to that generation
 - 2. probably just refers to the fact that once these events begin it will be finished within one lifetime
- F. "The heaven and the earth shall pass away, but My Words shall not pass away.": Mark 13:31
 - 1. He's said this before, "till the heaven and the earth pass away, not one jot or one tittle shall in any way pass from the Law until all is fulfilled": Matthew 5:18
 - a. a jot is the smallest letter in the Hebrew alphabet
 - b. a tittle is a serif that serves to distinguish between certain Hebrew letters of similar appearance
 - c. we would say, "dotting of the 'i' or the crossing of the 't'"
 - 2. God takes His word very seriously and very precisely
 - 3. everything will take place exactly as predicted

VII. No One Knows Exactly When This Will Happen: Mark 13:32-37

- A. only God the Father knows: Mark 13:32
 - 1. not even the Son!
 - a. at some point there were things that Jesus didn't know, but His Father did
 - b. this is very difficult for us to understand!
 - c. "A revelation of Jesus Christ, which God gave to Him...": Revelation 1:1
 - d. perhaps when Jesus was here on the earth all things were being finalized in heaven by His Father
 - 2. therefore we must never try to set dates
 - 3. when asked about when He's going to set up His kingdom, Jesus answered, "It is not for you to know the times or the seasons, which the Father has put in His own authority.": Acts 1:6-7
 - a. they had work to do first!: Acts 1:8
- B. we're to expect Jesus' return imminently, at any time: Mark 13:33-37
 - 1. we're to be watchful
 - a. "the end of all things is at hand; therefore be serious and watchful in your prayers": 1 Peter 4:7
 - b. Luke 12:36-40
 - c. Acts 20:31
 - d. 1 Corinthians 16:13
 - e. Colossians 4:2
 - f. 1 Thessalonians 5:6
 - g. 1 Peter 5:8
 - h. Revelation 3:2; 16:15
 - 2. "watch and pray": Mark 13:33
 - a. "watch" = keep awake; be attentive
 - 3. we all have work to do: Mark 13:34
 - a. we're not to be sitting around waiting for His return
 - b. His return may be later or earlier than expected
 - 4. "watch...": Mark 13:34, 35, 37
 - a. "watch" = to keep awake, be vigilant, give strict attention
 - 5. He's not to find us sleeping: Mark 13:36
 - 6. further indicates that the Church will be removed before judgment
 - a. if the Church will be removed sometime during or after the 7-year Tribulation period then there are some very specific signs that the Church could be looking for and expecting
 - (i) Jesus' return would be delayed
 - (ii) "Sad day, sad day: Jesus can't come back today!"
 - 7. only the "pre-tribulation" (Jesus removes the Church before judgment) viewpoint involves imminence
 - 8. only God knows the exact number that will make the Church complete
 - a. "blindness in part is happened to Israel, until the fullness of the Gentiles be come in": Romans 11:25

Lesson 16: Mark 14:1-52

- I. Plot To Kill Jesus: Mark 14:1-2
 - A. by trickery or deception: Mark 14:1
 - 1. because Jesus was perfect this was the only possible way
 - B. they didn't want to do it during a feast or festival season: Mark 14:2
 - 1. the Passover and Feast of Unleavened Bread was coming up
 - 2. because there were so many people there they don't want an uproar
 - a. it's one of the mandatory feasts: Exodus 23:14-17; Deuteronomy 16:16
 - b. many came from all over: John 11:55
- II. Jesus' Anointing at Bethany: Mark 14:3-9
 - A. Bethany was about 2 miles east of Jerusalem
 - 1. within a Sabbath Day's journey
 - 2. on the southeast slope of the Mount of Olives
 - 3. Jesus has visited this town a number of times
 - a. possibly from where He got the colt from for His Triumphal Entry: Mark 11:1-11
 - b. where He raised Lazarus from the dead: John 11:1-44
 - (i) Lazarus was the brother of Mary and Martha: John 11:21
 - c. John 12:1
 - 4. now a small, runned-down town known as "el-Azariyeh" meaning "place of Lazarus"
 - B. Jesus was at the house of Simon the Leper: Mark 14:3
 - 1. nothing is known about Simon
 - 2. obviously cured of leprosy, otherwise he would not have been allowed into society
 - a. did Jesus cure him?!
 - C. a woman anoints Jesus' head with spikenard ("pure nard"): Mark 14:3
 - D. the disciples thought it was a waste: Mark 14:4-5
 - 1. it was worth about 300 days wages
 - 2. they said that it should have been sold to help the poor
 - E. Jesus said that it was a "beautiful" act: Mark 14:6
 - 1. the word for "good" is literally "beautiful"
 - F. she knew what was about to happen: Mark 14:7-8
 - 1. they'll always have the opportunity to help the poor, but He's not always going to be around
 - 2. she knew the importance of worship
 - 3. nothing was more valuable than He, not even the poor
 - G. Jesus predicts that this act will be recorded for all history: Mark 14:9
 - 1. it's recorded in 3 Gospels
 - a. Matthew 26:6-13
 - b. Mark 14:3-9
 - c. John 12:2-8
 - H. many commentators assume that this is the same incident as recorded in John 12:1-8; it is NOT
 - 1. similarities
 - a. a woman anoints Jesus' head with spikenard
 - b. valued at 300 days wages
 - c. the disciples object due to the worth of the spikenard
 - (i) Judas led the objection because he was a thief (he took from their treasury): John 12:4-6
 - 2. differences
 - a. two days before Passover versus six days
 - b. the house of Simon the leper versus the house of Lazarus
 - c. the woman anointing Jesus' head versus His feet
 - 3. Jesus' feet were anointed with ointment by a woman at a Pharisee's house: Luke 7:37-50

- III. Judas Agrees to Betray Jesus: Mark 14:10-11
 - A. "Iscariot" = "man of Kerioth"
 - 1. Kerioth was a city in the tribe of Judah: Joshua 15:25
 - 2. as far as we know Judas was the only Judean Disciple: all the other Disciples were Galilean
 - B. "they... promised to give him silver": Mark 14:11
 - 1. "thirty pieces of silver": Matthew 26:15
 - a. the price of a servant: Exodus 21:32
 - b. Zechariah prophesized the 30 pieces of silver and who would eventually wind up with it: Zechariah 11:12-13
 - (i) Matthew 27:3-10
 - C. Judas knew the place that Jesus often went with His disciples: Luke 22:39; John 18:1-2
 - D. "...away from the crowd": Luke 22:6
- IV. They Prepare for the Passover Meal: Mark 14:12-16
 - A. there may be a significant mistranslation in Mark 14:12
 - 1. "on the first day of Unleavened Bread" is literally "before the unleavened"
 - a. the same applies to Matthew 26:17
 - 2. there is no day clearly specified
 - a. the words for "on," "day," and "feast" are not in the original
 - b. the meaning may just be that it happened sometime before Passover
 - B. Jesus apparently pre-arranged it: Mark 14:13-15
 - 1. to keep Judas from knowing ahead of time?
 - 2. it's women that usually carried pitchers; men usually carried skins of water
 - 3. they will meet in the "upper room": Mark 14:15
 - C. this may be the house of John Mark
 - D. for a fuller description of what went on in the upper room at this time: John 13-17
- V. The Passover Is Celebrated: Mark 14:17-21
 - A. Jesus says that one of them will betray Him: Mark 14:18
 - B. they're shaken up about it: Mark 14:19
 - C. Jesus actually identifies the betrayer: Mark 14:20; John 13:26-30
 - 1. Jesus forces Judas to act
 - 2. Judas wasn't ready to do it at that time because it was during a very major festival season
 - 3. Jesus is in control!
 - D. everything is being done according to prophecy: Mark 14:21
- VI. Jesus Introduces the "Lord's Supper": Mark 14:22-25
 - A. Judas had left by this time: John 13:27-30
 - B. Judas did not call Him Lord in this passage
 - C. the bread is the symbol of His body: Mark 14:22
 - 1. "I am the bread of life": John 6:35, 48
 - 2. "I am the living bread": John 6:51
 - 3. "Bethlehem" = "house of bread"
 - D. the cup is the symbol of His blood: Mark 14:23-24
 - E. was this meal unfinished?!: Mark 14:25
 - 1. will it be completed at the Marriage Supper of the Lamb (Revelation 19:7-9)?
 - 2. the Lord's Supper links Jesus' two comings
 - a. "For as often as you eat this bread and drink this cup, you show the Lord's death until He shall come.": 1 Corinthians 11:26
 - F. "fruit of the vine" (Mark 14:25) does not mean alcoholic wine
 - 1. it was too early in the year for fresh grape juice so it was just juice preserved from a previous season
 - a. there were a number of very common and effective techniques used to preserve grape juice
 - (i) concentration
 - (ii) filtration
 - 2. alcoholic wine was definitely not used because it's a leavened product!
 - a. all leaven had to be removed from the house for the Passover and Feast of Unleavened Bread
 - G. 1 Corinthians 10:16; 11:23-26

VII. They Go To The Mount Of Olives And Gethsemane: Mark 14:26-42

- A. they sang a hymn: Mark 14:26
 - 1. some say it was Psalm 135 but it was probably some or all of Psalms 115-118, the Hallel Psalms
- B. on the way Jesus tells them that tonight He's going to be taken: Mark 14:27
 - 1. Jesus tells them that they'll "stumble" or "fall away" because of what will happen that night
 - 2. He quotes Zechariah 13:7
 - 3. they're probably quite confused
- C. Jesus reminds them again that He's going to rise again: Mark 14:28
 - 1. and gives them instructions that He'll meet them in Galilee
 - a. Matthew 28:7, 10, 16
 - b. John 21:1-14
- D. they all say that they'll not "fall away": Mark 14:29-31
 - 1. Peter says that even if all will fall, he won't: Mark 14:29
 - 2. Jesus tells Peter that he will deny Him three times by the time a rooster crows twice: Mark 14:30
 - 3. Peter vows his allegiance, even to death: Mark 14:31
 - a. even the rest of the disciples say that they won't deny Him
 - 4. Peter will fail in his strong personality trait: his boldness
 - a. Satan will often attack our strengths and not our weaknesses
 - (i) because we often leave our strong traits unprotected, unguarded, and unmonitored
 - b. "So let him who thinks he stands take heed lest he fall.": 1 Corinthians 10:12
- E. they arrive at Gethsemane: Mark 14:32
 - 1. Gethsemane means "oil press"
 - 2. when Jesus is broken or crushed, oil (the Holy Spirit) will come
 - a. John 14:16, 18, 26; 15:26; 16:7-15
- F. He goes off and takes with Himself Peter, James, and John: Mark 14:33a
 - 1. apparently His "inner circle"
 - a. He's taken those three separately before: Mark 5:37; 9:2; 13:3
- G. Jesus becomes very depressed: Mark 14:33b-34
 - 1. He knows what is about to happen
 - 2. what troubles Him the most is His separation from His Father as He becomes sin for us
 - a. "For He has made Him who knew no sin, to be sin for us, that we might become the righteousness of God in Him.": 2 Corinthians 5:21
 - b. Hebrews 9:28
 - c. we can't comprehend His concern and the significance of all this
- H. Jesus prays to His Father, verifying that there is no other way: Mark 14:35-36
 - 1. if there was then they would have taken it
 - 2. "there is salvation in no other One; for there is no other name under Heaven given among men by which we must be saved.": Acts 4:12
 - 3. He chooses to do the will of the Father
 - 4. the cup of God's indignation against sin is going to be poured out on Jesus instead of us
 - 5. "cup" or "bowl" often refers to God's judgment or wrath
 - a. Isaiah 51:17, 22
 - b. Jeremiah 25:15-28; 49:12; 51:7
 - c. Lamentations 4:21
 - d. Ezekiel 23:31-33
 - e. Habakkuk 2:16
 - f. Zechariah 12:2-3
 - g. Revelation 14:10; 15:7-16:21
 - 6. "...His sweat was as it were great drops of blood falling down to the ground": Luke 22:44
- I. the disciples fell asleep: Mark 14:38
 - 1. if Peter was faithful in prayer he might not have failed later
 - 2. can we pray for one hour?!
- J. Jesus prays the same thing a second and third time: Mark 14:39-41a
 - 1. the disciples fell asleep again
- K. "the hour has come": Mark 14:41b-42
 - 1. Jesus is now to be betrayed and killed as a sacrifice for our sins

- VIII. Jesus' Betrayal and Arrest: Mark 14:43-52
- A. recorded in all four Gospels
 - 1. Matthew 26:47-56
 - 2. Mark 14:43-52
 - 3. Luke 22:47-53
 - 4. John 18:2-12
 - B. Judas came with a large, armed crowd: Mark 14:43
 - 1. for just one guy?!
 - 2. Jesus went out in front of His Disciples and confronted Judas and the mob: John 18:4-8
 - a. Jesus took control of the situation
 - b. they fell backwards when Jesus identified Himself as the "I AM": John 18:6
 - (i) His Word caused them to prostrate themselves
 - (ii) "that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth": Philippians 2:10
 - C. a kiss was the pre-arranged sign to identify who they came after: Mark 14:44
 - 1. the Greek word for "kiss" is "phileo"
 - a. "Greet one another with a holy *kiss*": Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14
 - D. Judas made sure that there was no mistake as to whom they came for: Mark 14:45
 - 1. "kiss" = (Greek, "kataphileo") "kiss earnestly" or "kiss repeatedly" or "kiss tenderly"
 - a. same word used to describe what the woman did to Jesus' feet: Luke 7:38, 45
 - 2. Judas didn't call Jesus "Lord"
 - E. they took Jesus: Mark 14:46
 - F. a disciple draws his sword and cuts the ear off the servant of the high priest: Mark 14:47
 - 1. this was Peter: John 18:10
 - 2. the victim was Malcus: John 18:10
 - a. a member of his family will confront Peter later: John 18:26
 - 3. Jesus healed the ear: Luke 22:51
 - a. by doing this, Jesus may have saved Peter's life
 - b. it further proved Jesus' power
 - G. Jesus could have protected Himself with 12 legions of angels: Matthew 26:52-53
 - 1. one legion each for Jesus and each of the 11 disciples?
 - 2. a Roman legion was 3000-6000 men (+horses)
 - 3. a legion of demons may have been about 2000: Mark 5:9-13
 - 4. one night, one angel killed 185,000 Assyrian soldiers: 2 Kings 19:35
 - H. everything was being done according to plan: Mark 14:48-49
 - 1. this wasn't accidental
 - 2. this wasn't a tragedy
 - 3. things hadn't gotten out of hand
 - 4. Jesus was in control at all times
 - 5. everything was being done according to an exact timeline
 - 6. Jesus was offering Himself
 - 7. they were doing this with the "authority of darkness": Luke 22:53
 - a. they were ashamed to do this during the day?
 - b. further emphasizing the error of what they were doing
 - I. the Disciples fled: Mark 14:50
 - J. a "certain young man" followed the armed crowd: Mark 14:51-52
 - 1. this young man only had a linen cloth around himself: Mark 14:51a
 - 2. the crowd tried to apprehend this young man: Mark 14:51b
 - 3. the young man escaped from the crowd, naked: Mark 14:52
 - 4. this young man may have been John Mark
 - a. this account is only recorded in Mark
 - b. Judas may have first taken the armed crowd to where the Passover feast was held
 - (i) John Mark's house?
 - c. he may have heard the ruckus, quickly threw something on, and followed Judas and the mob

Major Discrepancy?! (of course there isn't!)

There is a well-known apparent discrepancy between John's account and the other three Gospels regarding the chronology of these last few days of Jesus' life. Since there can never be any discrepancies in the Bible, whenever we find an apparent discrepancy then we're about to learn something!

It would be an informative study for everyone to prove for themselves that a discrepancy doesn't exist here. The final destination isn't as important as the journey. It doesn't matter which day you conclude that Jesus was crucified on; what's important is proving that there is no discrepancy through your own personal study.

Here are some unorganized thoughts that came out of my studies which may help prompt you to further study this topic:

- Most commentators apparently assume John's account needs to be interpreted in light of the other three. I did just the opposite: I started by accepting John's account and then digging into the other three.
- The first 3 Gospels (the "Synoptic Gospels") imply a crucifixion after Passover, namely Friday. John's account clearly implies that the crucifixion was before Passover
- the agenda of many commentators seems to be the dogmatic defense of the Friday crucifixion
- Exodus 12
- there was a lax adherence to the exact day and time of day that the Passover was observed
 - it was not celebrated by everyone at the same time
 - the logistics of 250,000 lambs might have had something to do with it
 - Galilee observed it at a different day than Judea
 - out of spite the Pharisees and Sadducees observed it on different days
 - the killing of the lamb was often delayed until the end of the day so that the observation overlapped into the following day, the Feast of Unleavened Bread
- we may be victims of our English translations
 - Matthew 26:17 and Mark 14:12 may contain a significant mistranslation
- was the Lord's Supper part of the Passover Feast?
 - was this referring to the Passover meal or another one (the "Last Supper")?
 - there is some doubt as to whether there is clear indication of this being the Passover Feast
 - (it probably is the Passover Feast)
 - should the meal have been observed in such a leisurely fashion (reclining)? (John 13:12, 23, 28)
 - or should it have been observed as the original? (Exodus 12:11)

Lesson 17: Mark 14:53-15:47

- I. Jesus Before The High Priest: Mark 14:53-65
 - A. this is Caiaphas: Matthew 26:57
 - B. Jesus had first been taken to Annas: John 18:13
 - 1. Annas was Caiaphas' father-in-law
 - 2. Annas had been a high priest for a long time
 - 3. he had at least five sons that had obtained the office of high priest
 - 4. perhaps they wanted his counsel regarding Jesus
 - C. the scribes and elders had already been assembled with Caiaphas: Mark 14:53
 - D. Peter followed at a distance: Mark 14:54
 - 1. he should have "scattered" with the other disciples
 - E. witnesses were being sought against Him but they couldn't find any: Mark 14:55-59
 - 1. even the false witnesses didn't agree with each other: Mark 14:56, 59
 - 2. they needed two witnesses to condemn a person to death: Deuteronomy 17:6
 - F. Jesus didn't defend Himself: Mark 14:60-61a
 - 1. "He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.": Isaiah 53:7
 - 2. Acts 8:32-33
 - 3. 1 Peter 2:21-25
 - G. Jesus claims to be God: Mark 14:61b-62
 - 1. Jesus is legally commanded to speak: Matthew 26:63b
 - a. this puts Jesus under oath
 - 2. in their eyes Jesus indicted Himself
 - 3. critics of Jesus say that He never claimed to be God
 - a. He was executed because He did!
 - H. "the high priest tore his clothes": Mark 14:63
 - 1. violates Leviticus 10:6; 24:10
 - I. they all considered this to be blasphemy: Mark 14:64-65
- II. Peter's Denial of Jesus: Mark 14:66-72
 - A. recorded in all four Gospels
 - 1. Matthew 26:69-75
 - 2. Mark 14:66-72
 - 3. Luke 22:55-62
 - 4. John 18:15-18, 25-27
 - B. a girl confronts Peter as being a disciple of Jesus: Mark 14:66-68
 - 1. Peter denied Jesus for the 1st time
 - C. another person confronts Peter: Mark 14:69-70a
 - 1. a servant girl saw Peter, but apparently it was a man that actually confronted Peter: Luke 22:58
 - 2. Peter denied Jesus for the 2nd time
 - D. a few people confront Peter: Mark 14:70b-71
 - 1. this happened about an hour later: Luke 22:59
 - 2. this third charge was made by a kin of Malchus: John 18:26
 - a. Peter cut the ear off Malchus in the Garden of Gethsemane: John 18:10
 - (i) but Jesus healed the ear: Luke 22:51
 - b. he saw Peter in the garden with Jesus
 - c. Peter now had even another reason to make a denial!
 - 3. Peter had a Galilean accent or dialect: Matthew 26:73
 - a. dialects are also referred to in Judges 12:6
 - 4. Peter denied Jesus for the 3rd time
 - E. the rooster crowed just as Jesus said it would: Mark 14:72
 - 1. Jesus turned and looked at Peter: Luke 22:61
 - 2. Peter remembered what Jesus said about denying Him three times
 - 3. Peter "wept bitterly": Matthew 26:75; Luke 22:62

III. Jesus Is Taken To Pilate: Mark 15:1-15

- A. Jesus is now taken from a Jewish court to a Roman court
 - 1. the Jews did not have the authority to execute anyone (John 18:31)
 - a. that right was taken away from them by Rome in about 7 A.D.
 - b. they committed murder when they stoned Stephen: Acts 7:54-60
- B. it's in the morning: Mark 15:1
- C. Pilate is the Roman governor of the area: Matthew 27:2
- D. Pilate asks Jesus if He is the king of the Jews: Mark 15:2
 - 1. was Pilate serious or sarcastic?
 - 2. Jesus agrees with his statement
- E. Jesus again did not respond to His accusers: Mark 15:3-5
 - 1. Pilate was surprised at this
- F. Pilate offers to release another prisoner to appease them or as a holiday gift: Mark 15:6-10
 - 1. "Barabbas" = literally, "son of the father"
 - a. he was well-known: Matthew 27:16
 - b. he was a robber: John 18:40
 - c. he was a murderer and involved in an insurrection: Mark 15:7; Luke 23:19
 - 2. Pilate thought that they'd never want a criminal such as Barabbas released
 - 3. their choice to release Barabbas is mentioned in Acts 3:14-15
 - a. "you denied the Holy and Just One... you killed the Prince of Life"
- G. Pilate's wife warns him of a very troubling dream she's had about Jesus: Matthew 27:19
- H. the priests and elders persuade the people to ask for Barabbas: Mark 15:11
 - 1. how?!
- I. they chose crucifixion: Mark 15:13
 - 1. why?! it's very Roman
 - 2. execution for religious reasons was always stoning
- J. Pilate challenges the crowd but they continue to call for His crucifixion: Mark 15:14
 - 1. Pilate caves into their request just to avoid an uprising
 - 2. Pilate states that he doesn't take any responsibility for Jesus' death: Matthew 27:24
 - a. washing was more of a Jewish procedure
 - (i) "I shall wash my hands in innocence": Psalm 26:6
 - (ii) Deuteronomy 21:6-7
 - 3. Pilate was obligated to protect Jesus because he found Him innocent
- K. Pilate releases Barabbas, scourges Jesus, and hands Him over to be crucified: Mark 15:15
 - 1. "I gave My back to the strikers, and My cheeks to pluckers; I did not hide My face from shame and spitting.": Isaiah 50:6
 - a. also indicates that they ripped His beard off

IV. Jesus Sent to be Crucified: Mark 15:16-23

- A. they mockingly treated Him like royalty: Mark 15:17-18
 - 1. might have been a normal game for the soldiers
 - 2. "crown of thorns": Mark 15:17
 - a. the burning bush that Moses saw was a thorn bush: Exodus 3:2-16
 - (i) "cnah" = Hebrew, "bramble"
 - (ii) "in a flame of fire in a bush": Acts 7:30
 - "batos" = Greek, "briar shrub" or "bramble"
 - b. thorns were a symbol of the curse on the earth: Genesis 3:17-18
 - (i) and now it's symbolically placed on Jesus' head
 - c. Jesus was the voice in the burning bush: Exodus 3:14; John 8:58
 - (i) maybe Satan is mocking Jesus through the use of a crown of thorns
- B. they make Simon of Cyrene help Jesus: Mark 15:21
 - 1. his two sons, Alexander and Rufus were with him
 - a. an Alexander is mentioned in Acts 19:33
 - b. a Rufus is mentioned in Romans 16:13

2. Cyrene was in Libya, Africa
 - a. modern day Tripoli
 - b. there were many Jews there
 - c. there were Jews from Cyrene at Pentecost: Acts 2:10
 - d. they were part of synagogues in Israel: Acts 6:9
 - e. they were scattered from Israel during the persecution: Acts 11:19-20
 - f. they were among the prophets and teachers at the church in Antioch: Acts 13:1
3. Simon might have been black
4. he made a 1000-mile journey to be there for the Passover
- C. Golgotha: Mark 15:22
 1. Golgotha is Hebrew; Calvary is Latin
 - a. Calvary is only found in Luke 23:33
 2. "place of a skull": Matthew 27:33; Mark 15:22; John 19:17
 3. this is Mount Moriah, the same spot where Abraham was to offer Isaac: Genesis 22:1-19
 - a. "...The Lord Will Provide... in the mount of Jehovah it will be seen": Genesis 22:14
 - b. "Abraham returned to his young men, and they rose up and went...": Genesis 22:19
 - (i) Isaac isn't explicitly mentioned
 - (ii) next time Isaac is mentioned is when Abraham's unnamed servant presents Isaac with a Gentile bride: Genesis 24:63-67
 - Abraham's servant's name was Eliezer (Genesis 15:2) which means "God is help"
 - Isaac goes out to meet them: Genesis 24:65
 - c. it's a picture of Jesus not being seen until the Holy Spirit (the unnamed servant of God, the helper) presents Him with His Bride, the Church
- D. they gave Jesus "wine mixed with myrrh": Mark 15:23a
 1. "wine"
 - a. an anesthetic, narcotic; a numbing and stupefying drink
 - b. common drink among Roman soldiers
 - c. "vinegar": Matthew 27:34
 - (i) "vinegar" = "sour wine"
 - d. today what we would call wine or some other sort of fermented beverage
 2. "myrrh"
 - a. "gall": Matthew 27:34
 - (i) a general term indicating a bitter substance
 - b. here it was specifically myrrh that was the bitter agent
 - c. myrrh was one of the gifts presented by the Magi: Matthew 2:11
 3. one reference said that the women would be merciful and supply the victims with this "wine" to ease their suffering, but out of cruelty the Roman soldiers would mix it with something very bitter
 4. "They also gave Me gall for my food; and in My thirst they gave Me vinegar to drink.": Psalm 69:21
- E. He didn't take it: Mark 15:23b
 1. He would not blunt the pains of death
 2. He needed to be alert to lead one of the thieves to salvation (Luke 23:39-43)
 3. He chose to drink the cup that His Father had for Him instead
 4. "The cup which My Father has given Me, shall I not drink it?": John 18:11
- V. Jesus Is Crucified: Mark 15:24-36
 - A. crucifixion was very public, shameful, and demeaning
 1. one of the most painful ways to be executed
 2. could take days to die
 - B. the soldiers cast lots for His garments: Mark 15:24
 1. cast lots because His tunic/shirt/coat was a seamless garment and they didn't want to damage it: John 19:23-24
 - C. Jesus was crucified at the "third hour": Mark 15:25
 1. what we call 9 AM

- D. a sign was put over Jesus' head: Mark 15:26
 - 1. it was written in Greek, Latin, and Hebrew: Luke 23:38
 - 2. Pilate wrote it: John 19:19-22
 - a. the chief priests got upset over what Pilate wrote; why?!
 - (i) perhaps because the first letter of each word spells YHWH (Jehovah)
 - b. Pilate may have been trying to offend the Jewish leadership
 - (i) or did he know or suspect who Jesus really was?
 - E. two thieves were crucified next to Jesus, one on each side: Mark 15:27-28
 - 1. since they don't usually execute thieves, were they Barabbas' partners in crime?
 - F. Jesus ridiculed: Mark 15:29-32
 - 1. "Let Christ the King of Israel now come down from the cross, so that we may see and believe": Mark 15:32
 - a. wanting Jesus to fit into their religion, their desires, their ideas, their model, their thinking
 - 2. the thieves started mocking, too: Mark 15:32b
 - a. but one of the thieves decided to believe: Luke 23:39-43
 - G. there was darkness over the land from the 6th to the 9th hour: Mark 15:33
 - 1. this was 12 noon to 3 PM
 - 2. "the sun was darkened": Luke 23:45
 - H. Jesus cries out at the 9th hour: Mark 15:34
 - 1. Jesus is quoting/fulfilling Psalm 22:1
 - 2. "Eli, Eli" may refer to the two other members of the Godhead
 - 3. Jesus didn't call Him, "Father"
 - a. because Jesus was made sin for us
 - 4. Why did Jesus put it as a question?!
 - I. they thought He was calling for Elijah: Mark 15:35
 - 1. was it because those there didn't know Aramaic?
 - J. they give Him sour wine: Mark 15:36
 - 1. it may have been a soldier giving Him the sour wine: Luke 23:36
- VI. Jesus Dies: Mark 15:37-41
- A. "Jesus breathed His last": Mark 15:37
 - 1. "Jesus... yielded up His spirit": Matthew 27:50
 - a. "yielded" = dismissed, sent away, let go
 - b. Jesus terminated His life
 - c. He voluntarily yielded His life for you and I
 - d. Jesus didn't die before the others because He was weaker than they were
 - 2. "into Your hands I commit My spirit": Luke 23:46
 - 3. "It is finished": John 19:30
 - a. "finished" = "paid in full" as in paying off a debt
 - b. same word as used in Luke 12:50, "I am constrained until it is *accomplished*"
 - B. the veil in the temple was torn: Mark 15:38
 - 1. the veil separated the Holy Place from the Holy of Holies: Exodus 26:31-33
 - a. a thick woven tapestry perhaps 18" thick
 - 2. torn from "top to bottom"
 - a. very specific and deliberate
 - 3. the way to the "Holy of Holies" was now opened to all, for all time, at any time
 - a. before this only the priest was allowed to enter, and only once a year, and only after a lot of ceremony
 - b. Jesus' work was complete, it was *accomplished*
 - 4. "Therefore let us come boldly to the throne of grace": Hebrews 4:16
 - 5. "...having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh...": Hebrews 10:19-22

- C. "the centurion... said, 'Truly this Man was the Son of God'": Mark 15:39
 - 1. the centurion glorified God: Luke 23:47
 - 2. the Roman soldiers realized something that the Jews didn't!
 - 3. they realized that something very much out of the ordinary was going on
 - 4. Jesus did not present Himself to them but yet it was obvious to them
 - 5. this may have been a career-limiting statement
 - 6. Jews wanted Jesus' and the thieves' legs broken: John 19:31-37
 - a. it would hasten their deaths
 - b. they wanted the crosses down because a "high" Sabbath was coming: John 19:31
 - (i) the "high" Sabbath was probably Passover
 - c. Jesus was already dead so they didn't break His legs: John 19:33
 - (i) fulfilled prophecy: John 19:36
 - Exodus 12:46
 - Numbers 9:12
 - Psalm 34:20
 - d. a soldier speared Jesus: John 19:34
 - (i) fulfills Zechariah 12:10
- D. a list of the women who were Jesus' followers from Galilee: Mark 15:40-41
 - 1. why are only women named?!
 - a. because they may have been the most faithful?

VII. Jesus is Buried: Mark 15:42-47

- A. they wanted Jesus buried before the Sabbath came: Mark 15:42
 - 1. "Preparation Day" refers to the day before Passover: John 19:14
 - 2. it's only used in Scripture in regard to the Passover
 - 3. the Jews wanted the bodies down from the cross because a "High Sabbath" was coming: John 19:31
 - a. there were seven "High Sabbaths" a year and Passover was one of them: Leviticus 23:6-7; Numbers 28:17-18
- B. Joseph of Arimathea
 - 1. a rich man: Matthew 27:57
 - 2. "a good man and a just one": Luke 23:50
 - 3. "waited for the kingdom of God": Mark 15:43
 - 4. a disciple of Jesus: Matthew 27:57; John 19:38
 - a. "but secretly for fear of the Jews": John 19:38
 - (i) "secretly" = concealed or hiding
 - 5. an honorable council member: Mark 15:43
 - a. a member of the Sanhedrin
 - b. he did not agree with the rest of the Sanhedrin: Luke 23:50-51
 - 6. Arimathea may be Ramah, birthplace of Samuel
 - a. "Arimathea" literally means "heights"
 - b. 1 Samuel 1:1, 19; 7:17
 - (i) "hills of Ephraim": 1 Samuel 1:1
 - (ii) notice spelling in the Septuagint (LXX)
 - c. five miles north of Jerusalem
- C. Joseph begged Pilate for Jesus' body: Mark 15:43-45
 - 1. he went boldly to Pilate
 - a. he obviously was well-known, respected, and had access to Pilate
 - b. he had been in hiding
 - 2. Pilate had to check with the centurion first to verify that Jesus was already dead: Mark 15:44-45
- D. Jesus is buried: Mark 15:46-47
 - 1. Nicodemus was also there: John 19:39
 - 2. it was a new tomb for Joseph: Matthew 27:60
 - 3. a stone was rolled in front of the tomb to seal it
 - a. it was common practice to close a tomb with a stone

On the illegal trial of Jesus...

- It was illegal for judges to participate in the arrest of the accused. (John 18:3)
- The arrest was effected through the agency of an informer and traitor. (John 18:5; Exodus 23:6-8)
- The binding of a prisoner before he was condemned was unlawful unless resistance was offered or expected. Jesus offered none. (John 18:12, 24)
- The trial under Caiaphas took place in his home rather than the council chamber where it should have been held. (John 18:13-16)
- Preliminary hearings before a magistrate were completely foreign to the Jewish legal system. (John 18:13)
- It was the duty of a judge to see that the interest of the accused was fully protected. (John 18:14)
- The use of violence during the trial was apparently unopposed by the judges. (John 18:22-23)
- No legal transactions, including a trial, could be conducted at night. (John 18:28)
- The judges sought false witnesses against Jesus. (Matthew 26:59; Mark 14:56)
- No prisoner could be convicted on his own evidence. (Matthew 26:63-65)
it's what we in the U.S. call the "5th Amendment"
- While an acquittal could be pronounced the same day, any other verdict required a majority of two and had to come on a subsequent day. (Matthew 26:65-66)
- The high priest rends his garment. (Matthew 26:65)
- In a Jewish court the accused was to be assumed innocent until proved guilty by two or more witnesses.
- The Jews failed to find two witnesses agreeing against Jesus. (Mark 14:59)
- When the witnesses first disagreed, the prisoner should have been released. (Mark 14:56-59)
- No witness was ever called for the defense.
- The sentence is finally passed in the palace of the high priest, but the law demanded it be pronounced in the temple, in the hall of hewn stone. (John 18:28)
- A guilty verdict was rendered without evidence. (John 18:30)
- The Court lacked the civil authority to condemn a man to death. (John 18:31)
- The balloting was illegal. It should have been by roll with the youngest voting first. Here it is simultaneous. (Matthew 26:66)
- When Pilate said Jesus was innocent he was obligated to protect Him. (Matthew 27:23-24; Luke 23:4, 14-15; John 18:38; 19:4, 6)

IF this was on a feast day...

- It was illegal to carry weapons (or anything) on a feast day. (John 18:3)
then Jesus allowed His disciples to do something illegal?! (Matthew 26:51; Mark 14:47; John 18:10)
- It was illegal to conduct a session of the court on a feast day. (John 18:28)

What day of the week was Jesus crucified, and how long was He in the tomb?

(All the standard disclaimers apply here: Acts 17:11; "Your mileage may vary."; "Objects in your mirror may appear closer than in my mirror."; "Do not use hammer to hit anything."; "Gun Control means hitting your target.")

I believe that Jesus was in the tomb for 3 literal 24-hour night-and-day periods.

Jesus said, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.": Matthew 12:40 (See also Esther 4:16; 5:1)

In 32 A.D.:

Sunday, 6 April: Triumphal Entry, Jesus rode in on a donkey (10 Nisan: Exodus 12:3-5)

Wednesday, 9 April: Jesus crucified 9 AM, died 3 PM

Thursday, 10 April: Passover, a Sabbath (14 Nisan: Exodus 12:6-11)

Friday, 11 April: first day of the Feast of Unleavened Bread, a Sabbath (the second Sabbath in a row)

Saturday, 12 April: the normal Saturday Sabbath (the third Sabbath in a row!)

Sunday, 13 April: the Feast of the Firstfruits, Jesus' resurrection (17 Nisan. Note Genesis 8:4!)

Jesus rested from His work for 3 Sabbaths.

- He rested after the first creation: Genesis 2:1-3
- He rested after securing for us the second creation
 - if we are "in Christ" we are a "new creation": 2 Corinthians 5:17; Galatians 6:15

Lesson 18: Mark 16

- I. Jesus' Resurrection: Mark 16:1-8
 - A. His resurrection is very important
 - 1. a dead savior can't save anyone
 - 2. this separates Christianity from all other faiths
 - 3. "Who was delivered for our offenses, and was raised again for our justification": Romans 4:25
 - 4. "For if we have been joined together in the likeness of His death, we shall also be in the likeness of His resurrection": Romans 6:5
 - 5. "that I may know Him and the power of His resurrection... that I might attain to the resurrection of the dead": Philippians 3:10-11
 - 6. "But if the Spirit of the One who raised up Jesus from the dead dwells in you, the One who raised up Christ from the dead shall also make your mortal bodies alive by His Spirit who dwells in you.": Romans 8:11
 - 7. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us again to a living hope through the resurrection of Jesus Christ from the dead": 1 Peter 1:3
 - B. early on Sunday morning women bring spices to anoint Jesus' body: Mark 16:1-2
 - 1. they probably didn't have enough time to do a complete job just after Jesus' death
 - 2. "Now after the Sabbaths": Matthew 28:1
 - a. the word for Sabbath here is plural
 - (i) Analytical-Literal Translation, by Gary F. Zeolla
 - (ii) Literal Translation of the Holy Bible, by Jay P. Green, Sr.
 - (iii) International Standard Version
 - (iv) Treasury of Scriptural Knowledge by Canne, Browne, Blayney, Scott, and others
 - b. this happened on Sunday after three Sabbaths in a row
 - (i) Thursday was Passover, a Sabbath
 - (ii) Friday was the first day of the Feast of Unleavened Bread, a Sabbath
 - (iii) Saturday was the normal Saturday Sabbath
 - c. could this also be referring to the ending of the Sabbath observation?
 - (i) the Sabbath was made for man
 - Mark 2:27
 - Exodus 23:12
 - Deuteronomy 5:14
 - (ii) our rest is now in Jesus Christ
 - Hebrews 4:11
 - 3. the morning after the Sabbath after the Passover was the Feast of Firstfruits: Leviticus 23:9-14
 - a. in that year it was Sunday
 - b. seven weeks later was Pentecost: Leviticus 23:15-17
 - c. 1 Corinthians 15:20-23
 - (i) "But now Christ has risen from the dead, and has become the firstfruit of those who slept.": 1 Corinthians 15:20
 - d. "And He is the Head of the body, the church, who is the Beginning, the First-born from the dead, that He may be pre-eminent in all things.": Colossians 1:18
 - C. they were concerned about the stone being in the way: Mark 16:3
 - D. the stone was already rolled away: Mark 16:4
 - 1. it was an angel that rolled the stone away: Matthew 28:2
 - a. and he sat on it!
 - (i) perhaps to make a point?!
 - 2. not to let Jesus out but to let everyone see that the tomb was empty!
 - a. Jesus may have risen hours earlier
 - 3. there were two angels there: Luke 24:4; John 20:12
 - E. the women were afraid when they saw the angel: Mark 16:5
 - F. the angel told the women not to be afraid: Mark 16:6a

- G. "He has risen": Mark 16:6b
 - 1. "...as He said": Matthew 28:6
 - 2. "He is not here, but has risen. Remember how He spoke to you when He was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again?' And they remembered His words.": Luke 24:6-8
 - 3. Jesus did tell them a number of times: Mark 8:31; 9:9-10; 10:34
 - 4. referring to Jesus the angel calls Him, "the Lord": Matthew 28:6
 - a. they don't say "your Lord" or "this Jesus of yours"
 - b. Jesus is Lord of the angels, too
- H. the angel tells them that Jesus will meet them in Galilee: Mark 16:7
 - 1. "...just as He said to you"
 - 2. "But after I am raised, I will go before you into Galilee.": Mark 14:28
 - 3. Galilee is where most of His followers were from
 - 4. the meeting place, a mountain was prearranged: Matthew 28:16
 - a. perhaps the Mount of Transfiguration (Mark 9:2-10)
 - (i) "And as they came down from the mountain, He commanded them that they should tell no one the things that they had seen until the Son of Man had risen from the dead.": Mark 9:9
 - 5. "tell the disciples--and Peter"
 - a. Peter wasn't a disciple because he denied knowing Jesus
 - 6. these women are the first to be given the commission to announce His resurrection
 - a. where are the guys?!
- I. they didn't tell anyone because they were so afraid: Mark 16:8
 - 1. they were awestruck
- J. who raised Jesus from the dead?
 - 1. the Father did: Hebrews 13:20; Ephesians 1:20; 1 Peter 1:3
 - 2. Jesus did: John 2:19-21; 10:17-18
 - 3. the Holy Spirit did: Romans 8:11
- II. Jesus' Appearances (as recorded here): Mark 16:9-14
 - A. these witnesses were "hand-picked before by God": Acts 10:40-41
 - B. He appears to Mary Magdalene first: Mark 16:9-11
 - 1. no one believed her: Mark 16:11
 - C. He appears to two disciples as they were walking: Mark 16:12-13
 - 1. recorded in Luke 24:13-32
 - a. Jesus conducted a 7-mile Bible Study with them on the road to Emmaus
 - 2. "...in another form": Mark 16:12
 - a. they were prevented from recognizing Him: Luke 24:16
 - b. no beard? (Isaiah 50:6)
 - c. scarred face? Jesus beaten beyond recognition? (Isaiah 52:14)
 - d. at first Mary thought He was the gardener: John 20:14-15
 - 3. no one believed them: Mark 16:13
 - D. Jesus appeared to "the eleven": Mark 16:14
 - 1. He rebuked them for not believing the reports they had received about His resurrection
- III. Jesus Commissions His Disciples: Mark 16:15-18
 - A. preach the gospel to everyone: Mark 16:15
 - B. salvation comes through belief: Mark 16:16
 - 1. baptism is a public declaration
 - 2. not being baptized will not condemn anyone
 - C. they will be given special signs and powers: Mark 16:17-18
 - 1. as recorded in the book of Acts
 - 2. we're not to presume it's for all time
 - 3. we're not to presume everyone gets special powers
 - 4. we're not to tempt the power of God by deliberately engaging in dangerous practices (Matthew 4:5-7)
 - D. Matthew 28:18-20
 - E. Luke 24:46-53
 - F. Acts 1:4-9

IV. The Ascension: Mark 16:19-20

- A. only Mark and Luke record His ascension
 - 1. Mark's Gospel presents Jesus as a servant
 - a. His role as a servant was now over
 - 2. Luke's Gospel presents Jesus as the Son of Man, a human
 - a. His role as a flesh and blood human was now over
- B. is not mentioned in Matthew or John
 - 1. Matthew's Gospel presents Jesus as the Messiah
 - a. because of the Jews' rejection this role hasn't been accomplished yet
 - b. the mission to the Jews is not finished
 - 2. John's Gospel presents Jesus as the Son of God
 - a. His role is still continuing today
 - (i) the Church
 - b. He has a future role
 - (i) coming in judgment
 - (ii) redemption of creation
- C. Jesus ascended into heaven: Mark 16:19
 - 1. Jesus sat down at the "right hand of God"
 - a. Mark 16:19
 - b. Acts 7:55
 - c. Romans 8:34
 - d. Ephesians 1:20
 - e. Colossians 3:1
 - f. Hebrews 1:3; 8:1; 10:12; 12:2
 - g. 1 Peter 3:22
 - h. Revelation 3:21
 - 2. the right hand represents strength and power: Exodus 15:6, 12; Psalms 16:8; 17:7; 18:35; 20:6; 44:3; 60:5; 91:7; 110:5; 118:15-16; 138:7
 - 3. the right hand is the position of honor: 1 Kings 2:19
 - 4. Jesus is not yet on His throne, the Throne of David: that is yet future
- D. "they preached": Mark 16:20
 - 1. "the Lord working with them"
 - a. we cannot and must not do it on our own
 - b. "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, so that your faith should not stand in the wisdom of men, but in the power of God.": 1 Corinthians 2:4-5
 - 2. the special signs helped prove their message
 - a. "God also bearing them witness, both with signs and wonders, and with different kinds of miracles and gifts of the Holy Spirit, according to His own will": Hebrews 2:4