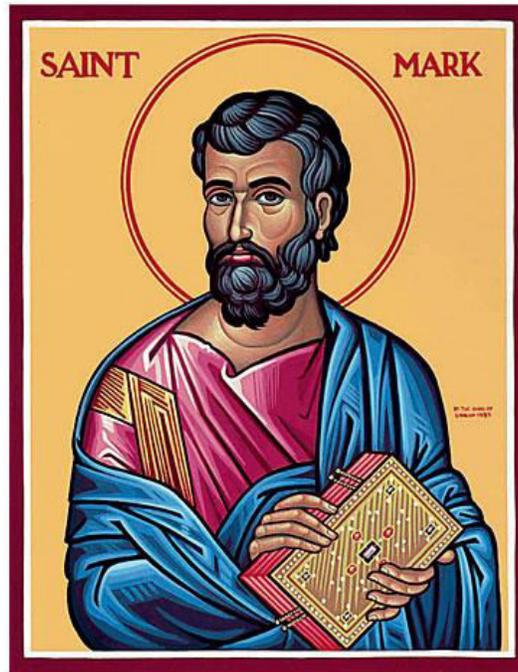


THE GOSPEL OF MARK

“FOLLOWING A TOTALLY DIFFERENT KIND OF KING”

2015/2016 GROWTH GROUPS



WRITING A GOSPEL...

If you were going to write a gospel, telling the story of Jesus, what 5 chapters would it include and why? What key moments and events from Jesus' life and teaching do you want to be included? Who are you thinking about when you write this outline (who is your audience)? Take five minutes to outline your chapters. Be ready to share.

Audience:

Purpose:

Chapters:



Read these introductions to the gospels. What does the audience and purpose of each seem to be?

Matthew 1:1-2

-  Audience:
-  Purpose:

Mark 1:1-3

-  Audience:
-  Purpose:

Luke 1:1-4

-  Audience:
-  Purpose:

John 1:1-5

-  Audience:
-  Purpose:

WHO IS MARK? WHAT SHOULD WE LOOK FOR IN HIS GOSPEL?

Pick a paragraph below, read it, and share an insight with us about Mark or his gospel. Give us something to underline and explain why that will help us understand his gospel better.

-  PB 3: "By contrast Mark, the shortest of the gospels, deals in greater detail with our Lord's acts than with his sayings... His is a book of action that rapidly proceeds from one incident to another. It pictures our Lord's active ministry as he helps men and women in their distress and then in his passion carries out God's good and gracious will to save us. Jesus is a man among men, but at the same time, Mark's narrative opens our eyes to see that this man is at the very same time the very Son of God, the Savior of mankind."

-  GloBible: Although there is no direct internal evidence of authorship, it was the unanimous testimony of the early church that this Gospel was written by John Mark ("John, also called Mark," Ac 12:12 , 25 ; 15:37). The most important evidence comes from Papias (c. a.d. 140), who quotes an even earlier source as saying: (1) Mark was a close associate of Peter, from whom he received the tradition of the things said and done by the Lord; (2) this tradition did not come to Mark as a finished, sequential account of the life of our Lord, but as the preaching of Peter — preaching directed to the needs of the early Christian communities; (3) Mark accurately preserved this material. The conclusion drawn from this tradition is that the Gospel of Mark largely consists of the preaching of Peter arranged and shaped by Mark (see ;see also note on). The actual shaping of "the gospel about Jesus Christ" (1:1) as presented in this Gospel traditionally ascribed to Mark may, however, have been more complex than Papias's testimony suggests.

-  Lutheran Study Bible (ESV) quoting Franzmann: "The gospel according to Mark is a gospel of action. As compared with Matthew, Mark emphasizes the deeds of Jesus. The deeds of Jesus are by no means isolated from his words; the word of Jesus' instrument in his deeds too; he speaks, and it is done. And Mark, besides giving two longer discourses of Jesus, repeatedly emphasizes the centrality of the word in the ministry of Jesus and the effect of its authority on men. But it is chiefly by his works that Jesus is marked as the proclaimer the Bringer of the almighty grace of the kingdom of God, as the anointed King in him man can trust, the Son of God, in whom man can believe."

 PB 4 – “Who is the writer who has given us this account of our Lord’s life, death, and resurrection that so grips our hearts and makes us ready to follow him? He was a man who himself had to learn step-by-step to follow the Lord about whom he later wrote. We with the early church have identified him as John Mark, the cousin of Barnabas.... His mother was a member of the Christian congregation in Jerusalem, which was praying for the release of Peter after he had been arrested and imprisoned by Herod Agrippa... Whether he himself ever saw Christ is not stated in the Bible, but it is possible (Mark 14:51). We are not told just when he came to faith in Christ as the Savior promised in the Old Testament.... We read that [Paul] took John Mark along as one of his helpers (cf. Acts 13:5). His certainly wasn’t only that of a porter but must have included giving witness to the gospel.... 7 – “Here then is the writer of the second gospel, a man who had to learn faithfulness the hard way but who then was loved and trusted by the apostles, heard them speak and teach and preach, and was their confidant. What he tells us in his gospel reflects what he heard from eyewitnesses... It is a true and living story that Mark records. From his opening words we know that he had a definite purpose in mind. His purpose was not to write a biography but to present Jesus Christ to us as the man who is the very Son of God, sent by the heavenly Father, to take our place...”

 PB 1: “The quotation in Eusebius reads: ‘Th Elder said this also: Mark, who became Peter’s interpreter, wrote accurately, though not in order, all that he remembered of the things said or done by the Lord. For he had neither heard the Lord or been one of his followers, but afterwards, as I said, he had followed Peter, who used to compose his discourses with a view toward the needs of his listeners, but not as though he were drawing up a connected account of the Lord’s sayings. So Mark made no mistake in thus recording some things just as he remembered them. For he was careful of this one thing, to omit none of the things he had heard and to make no untrue statements therein.”

 PB 3 - “His was undoubtedly a predominantly gentile readership, for he makes it a point to translate all Aramaic expressions and to explain Hebrew customs, something that would not have been necessary had the majority of his readers grown up in the synagogue. That he also uses numerous Latin words and expressions suggests his first readers undoubtedly were Romans or were from Italy....His is a book of action that rapidly proceeds from one incident to another. It pictures our Lord’s active ministry as

he helps men and women in their distress and then in his passion carries out God's good and gracious will to save us."

 PB 7-8: "It is a true and living story that Mark records. From his opening words we know that he had a definite purpose in mind. His purpose was not to write a biography but to present Jesus Christ to us as the man who is the very Son of God sent by the heavenly Father to take our place, that is, to procure salvation for us. Mark's own history shows how God trained him for this task of putting into writing the gospel concerning Christ, so that you and I, coming face to face with the Savior in Mark's gospel, may set our faith on him and live our lives to his glory... with these words: 'the beginning to the gospel about Jesus Christ, the Son of God,' to remind his readers - and you and me among them - that the Savior wants them to be part of his subsequent story. May the Holy Spirit achieve that in our lives through Mark's gospel."

PURPOSE OF THIS STUDY:

"So that you and I, coming face to face with the Savior in Mark's gospel, may set our faith on him and live our lives to his glory" – People's Bible, page 7.

"FOLLOWING A TOTALLY DIFFERENT KIND OF KING"

- 1. PROLOGUE (1:1 – 1:13).**
- 2. JESUS REVEALED AS THE CHRIST, THE SON OF GOD, IN HIS MINISTRY IN GALILEE AND THE REGIONS BEYOND (1:14 – 8:30).**
- 3. JESUS REVEALED AS THE CHRIST, THE SON OF GOD, IN HIS SUFFERING, DEATH, AND RESURRECTION (8:31 – 16:20).**

MARK 1:1-13 – JESUS’ CREDENTIALS

If you’re looking for the Messiah, the Savior of the world, make a top FIVE List of expectations you have of him. Take 3 minutes. Then share with the person next to you. Which of the five are the same, which of the five are different? Can you come to an agreement on your top five?

Read Mark 1:1-13. Mark lays out Jesus credentials, giving us FIVE reasons for us to pay attention to Jesus. What are those FIVE? Note the verses that these occur in.



John the Baptist:
Matthew 3:1-6, 11
Luke 3:1-6, 16
John 1:15-28

Baptism of Jesus:
Matthew 3:13-17
Luke 3:21-22
John 1:32

Temptation of Jesus:
Matthew 4:1-11
Luke 4:1-13

What is Mark trying to establish for us right off the bat with these quick hitters?

Why do Matthew and Luke spend much more time on this part of Jesus’ life and Mark flies right through it? In a broader way, why do we have very scant details on the life of Jesus – virtually nothing from about years 2 – 30?

PB 19 – "Our Lord leaves the battlefield qualified to meet every challenger and every challenge. His credentials are perfect: he is acknowledged as the promised forerunner, he is accepted by the Spirit, he meets and defeats Satan. Thus he enters into his ministry. In reading the gospel of Mark, we observe Jesus’ deeds, hear his words, and learn to rejoice in "the beginning of the gospel about Jesus Christ, the Son of God."

MARK 1:14 – 3:6 – JESUS' EARLY GALILEAN MINISTRY

THE MINISTRY OF THE GOSPEL AND HER MINISTERS:

What does the world look for when it seeks successful ministry and ministers? How does it measure it?

What are some of the key components of the gospel ministry and her ministers? Describe them from the perspective of the world as it looks at the church. What key things does it see and observe?

Jesus Calls the Disciples:

Matthew 4:12, 17-22
Luke 5:1-11

Describe the ministry and the ministers Mark describes for us?

- ✓ John the Baptist and his Ministry: 1:4-8
- ✓ Jesus: 1:14-15, 1:21-22
- ✓ The Disciples: Mark 1:16-20

What characteristics, then, does the church look for in her ministry and in her ministers?

A BUSY DAY – MARK 1:16-39

Do you ever feel extra busy, stressed and stretched? Why?

Do you ever get the sense that Jesus felt that way? Do you ever think that he should have felt that way? Why did or didn't he?

Read and plot out the day of Jesus. What did he do when?

Time	Event

What common theme(s) do you notice in these activities of Jesus? What priorities does he seem to have? What trust does he very clearly have?

How does having a clear sense of mission, priorities and purpose rid us of the "busy" feeling and the busyness that we have on a daily basis? What advice would you give someone who was "too busy?"

How does having all things spiritually in order solve a lot of the stress we sometimes carry?

THE METHOD OF MINISTRY – CHAPTER 2.



What are some of the key differences between the church of Jesus' day (led by the Pharisees and teachers of the law) and the church of our day? What are some key similarities?

Healing Paralytic

Matthew 9:1-8

Luke 5:18-26

Jesus calls Levi

Matthew 9:9-13

Luke 5:27-32

Jesus on fasting

Matthew 9:14-17

Luke 5:33-39

What are some differences between the people of Jesus' day and the people of our day? What are some key similarities?

Jesus "Lord of Sabbath"

Matthew 12:1-8

Luke 6:1-5

Listen to chapter 2. What would you add to the lists above?

What must have been extremely exhausting about being a member of the Jewish church in Jesus' day? What must have been extremely stressful about belonging there? Identify specific things from this section.

Can you think of some modern day equivalents? How have we and do we – a Lutheran church in the 21st century – fall into the same traps?

How does Mark 2:17 help us avoid those traps?

REST AND SAFETY WITH JESUS – CHAPTER 2.

"The church is
a hospital for sinners,
not a museum for saints."

- *Timothy Keller*

In Mark 2 there are five different exchanges/circumstances that Jesus has with different people and different crowds.

- ✎ Identify those five exchanges/circumstances. What makes that one unique?
- ✎ Show the rest/safety that Jesus offered in each exchange/circumstance.

1.

2.

3.

4.

5.

- ✎ Identify 5 different kinds of people/circumstances who would most closely identify with a specific exchange/circumstance above.
- ✎ What would you tell them to offer them the rest/safety that Jesus gives them?

1.

2.

3.

4.

5.

FACING OFF AGAINST OPPOSITION – CHAPTER 3

Who were Jesus' greatest opponents in his life and ministry? Why is that surprising? Why were they so opposed to him?

 Mark 3:1-6; 20-30; 31-35



How did Jesus face off against his opposition? Note the different "face-offs" we have seen so far.

 1:42-44

 2:6 – 11

 2:16-17

 2:18-22 (Compare with 2:23-28)

 3:3-5

 3:23-30

Healing Withered Hand

Matthew 12:9-14

Luke 6:6-11

Jesus Defends Himself

Matthew 12:24-32

Luke 11:15-23

How do we at times become more like the Pharisees than we would like to admit? Finish the sentence with a modern example of the same problems we have identified already... You might be a secret Pharisee if...

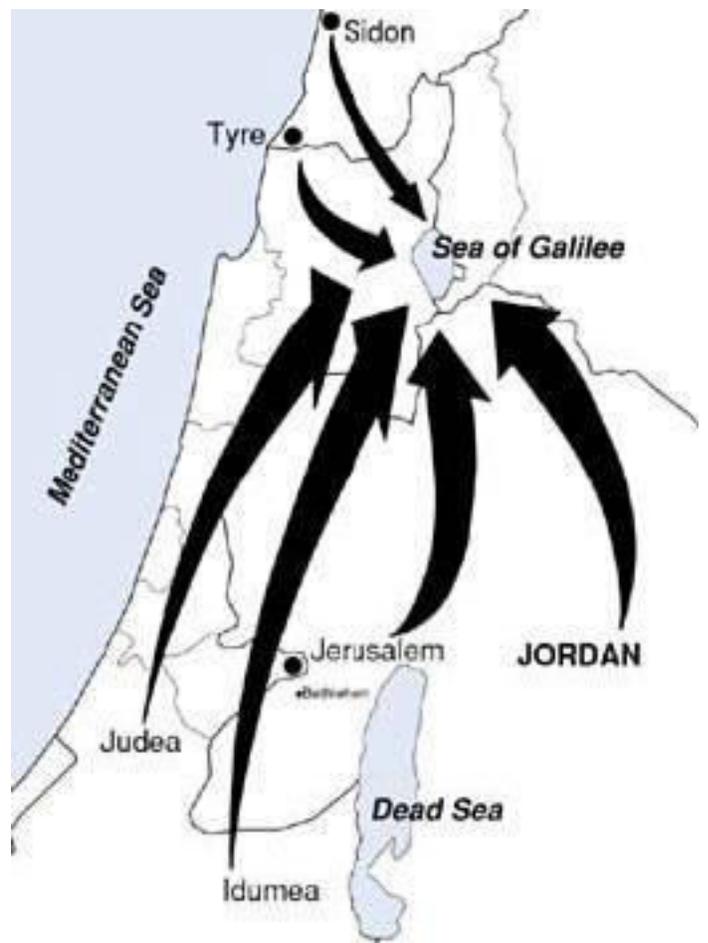
What do we learn about Jesus in the way he faces off against the Pharisees? How does he deal with us and the little, secret Pharisee in us?

What was/is a key distinction between Pharisees (then and now) and the sinners/tax-collectors (then and now)?

THE APOSTLES – CHAPTER 3

PB 48 – “With these words Mark summarizes Jesus’ activity thus far in his ministry. Then follow his appointment of the 12 apostles in preparation for the day when the Lord would leave not only the synagogues and the cities but the earth as well, and leave behind these men as his representatives.”

What do we learn about the ministry of Jesus from Mark’s summary – Mark 3:7-12?



Crowds Follow

Matthew 12:15-16

Luke 6:17-19

Appointing Apostles

Matthew 10:2-4

Luke 6:12-16

Jesus’ mother and brothers

Matthew 12:46-50

Luke 8:19-21

PB 51 – “Now the time had come for Jesus to organize this followers so that after he had completed his task here on earth and had returned the glory of heaven, his church would have reliable leadership. Luke relates in the appointment of the Twelve

that Jesus spent the whole previous night in prayer. Make leaves no doubt as to what the specific duties of the Twelve would be, both in the immediate present and in the future. They were to preach the gospel and drive out demons, the latter because salvation involved the overcoming of Satan and his angels.

Mark 3:13-19.

“As we look at the Twelve, we must admit they were a rather diverse group. None of them were priests or teachers of the law. None were people of high standing in Israel. For the most part they were common, ordinary, working people.”

PARABLES – CHAPTER 4

What is the power of a story? Can you think of some stories that have impacted you in a big way?

What is a parable? Why did Jesus tell them? Mark 4:10-10-12;33-34. Compare with Isaiah 6:9-10

PB 61 – “A parable as used by Jesus was an earthly story giving expression to a spiritual truth. Parables were nothing new. Nathan used one in speaking to David in 2 Samuel 12:1-4. As used by Jesus, most of them were directly connected with his person and his redemptive work. Though the parables were not always transparent in expressing the truth, it was not the Lord’s purpose to withhold the truth but to compel the listeners to dig for it. Jesus, as we see here and in previous chapters, was a master in the use of parables and seems to have spoken them often on the spur of the moment.”

Parables may have many or few components as part of the story/illustration. Yet, there is one truth that the parable wants to teach. As we read each parable, we’ll dig for the one point of comparison and thus seek the one truth Jesus wants to teach us in each parable. Give each parable a title that reflects it’s meaning not the elements of the parable.

SOWER AND THE SEED

Mark 4:1-20

Matthew 13:1-23

Luke 8:4-15

LAMP ON A STAND

Matthew 5:15

Luke 8:16-18; 11:33

GROWING SEED

Only in Mark.

MUSTARD SEED

Matthew 13:31-32

Luke 13:18-19

PARABLE OF THE SOWER AND THE SEED – Mark 4:1-9; 13-20

POINT OF COMPARISON:

TRUTH JESUS WANTS TO TEACH US:

APPLICATION OF THAT TRUTH:

TITLE:

THE LAMP ON A STAND – Mark 4:21-25

POINT OF COMPARISON:

TRUTH JESUS WANTS TO TEACH US:

APPLICATION OF THAT TRUTH:

TITLE:

MEASURE CAREFULLY – Mark 4:21-25

POINT OF COMPARISON:

TRUTH JESUS WANTS TO TEACH US:

APPLICATION OF THAT TRUTH:

TITLE:

PARABLE OF THE GROWING SEED – MARK 4:26-29

POINT OF COMPARISON:

TRUTH JESUS WANTS TO TEACH US:

APPLICATION OF THAT TRUTH:

TITLE:

PARABLE OF THE MUSTARD SEED – MARK 4:30-32

POINT OF COMPARISON:

TRUTH JESUS WANTS TO TEACH US:

APPLICATION OF THAT TRUTH:

TITLE:

GROWING FAITH - CHAPTER 4:35 - 5:43

How does God grow our faith? What is his method (How does he go about training us?)? What are his means (What tools does he use?)? What is his manner (What attitude does he take toward us as he trains us and raises up in the faith?)?

Luther gives us this guidance as we want to grow up in theology. Read the following and then define the terms: ***Oratio, Meditatio, Tentatio.***

Herein I follow the example of St. Augustine, who was, among other things, the first and almost the only one who determined to be subject to the Holy Scriptures alone, and independent of the books of all the fathers and saints. On account of that he got into a fierce fight with St. Jerome, who reproached him by pointing to the books of his forefathers; but he did not turn to them. And if the example of St. Augustine had been followed, the pope would not have become Antichrist, and that countless mass of books, which is like a crawling swarm of vermin, would not have found its way into the church, and the Bible would have remained on the pulpit.

Moreover, I want to point out to you a correct way of studying theology, for I have had practice in that. If you keep to it, you will become so learned that you yourself could (if it were necessary) write books just as good as those of the fathers and councils, even as I (in God) dare to presume and boast, without arrogance and lying, that in the matter of writing books I do not stand much behind some of the fathers. Of my life I can by no means make the same boast. This is the way taught by holy King David (and doubtlessly used also by all the patriarchs and prophets) in the one hundred nineteenth Psalm. There you will find three rules, amply presented throughout the whole Psalm. They are **Oratio, Meditatio, Tentatio**.

Firstly, you should know that the Holy Scriptures constitute a book which turns the wisdom of all other books into foolishness, because not one teaches about eternal life except this one alone. Therefore you should straightway despair of your reason and understanding. With them you will not attain eternal life, but, on the contrary, your presumptuousness will plunge you and others with you out of heaven (as happened to Lucifer) into the abyss of hell. But kneel down in your little room [Matt. 6:6] and pray to God with real humility and earnestness, that he through his dear Son may give you his Holy Spirit, who will enlighten you, lead you, and give you understanding.

Thus you see how David keeps praying in the above-mentioned Psalm, "Teach me, Lord, instruct me, lead me, show me," and many more words like these. Although he well knew and daily heard and read the text of Moses and other books besides, still he wants to lay hold of the real teacher of the Scriptures himself, so that he may not seize upon them pell-mell with his reason and become his own teacher. For such practice gives rise to factious spirits who allow themselves to nurture the delusion that the Scriptures are subject to them and can be easily grasped with their reason, as if they were Markolf⁹ or Aesop's Fables, for which no Holy Spirit and no prayers are needed.

Secondly, you should meditate, that is, not only in your heart, but also externally, by actually repeating and comparing oral speech and literal words of the book, reading and rereading them with diligent attention and reflection, so that you may see what the Holy Spirit means by them. And take care that you do not grow weary or think that you have done enough when you have read, heard, and spoken them once or twice, and that you then have complete understanding. You will never be a particularly good theologian if you do that, for you will be like untimely fruit which falls to the ground before it is haft ripe.

Thus you see in this same Psalm how David constantly boasts that he will talk, meditate, speak, sing, hear, read, by day and night and always, about nothing except God's Word and commandments. For God will not give you his Spirit without the external Word; so take your cue from that. His command to write, preach, read, hear, sing, speak, etc., outwardly¹² was not given in vain.

Thirdly, there is tentatio, Anfechtung. This is the touchstone which teaches you not only to know and understand, but also to experience how right, how true, how sweet, how lovely, how mighty, how comforting God's Word is, wisdom beyond all wisdom.

Thus you see how David, in the Psalm mentioned, complains so often about all kinds of enemies, arrogant princes or tyrants, false spirits and factions, whom he must tolerate because he meditates, that is, because he is occupied with God's Word (as has been said) in all manner of ways. For as soon as God's Word takes root and grows in you, the devil will harry you, and will make a real doctor of you, and by his assaults will teach you to seek and love God's Word. I myself (if you will permit me, mere mouse-dirt, to be mingled with pepper) am deeply indebted to my papists that through the devil's raging they have beaten, oppressed, and distressed me so much. That is to say, they have made a fairly good theologian of me, which I would not have become otherwise. And I heartily grant them what they have won in return for making this of me, honor, victory, and triumph, for that's the way they wanted it.

There now, with that you have David's rules. If you study hard in accord with his example, then you will also sing and boast with him in the Psalm, "The law of thy mouth is better to me than thousands of gold and silver pieces" [Ps. 119:72]. Also, "Thy commandment makes me wiser than my enemies, for it is ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the aged, for I keep thy precepts," etc. [Ps. 119:98–100]. And it will be your experience that the books of the fathers will taste stale and putrid to you in comparison. You will not only despise the books written by adversaries, but the longer you write and teach the less you will be pleased with yourself. When you have reached this point, then do not be afraid to hope that you have begun to become a real theologian, who can teach not only the young and imperfect Christians, but also the maturing and perfect ones. For indeed, Christ's church has all kinds of Christians in it who are young, old, weak, sick, healthy, strong, energetic, lazy, simple, wise, etc.

If, however, you feel and are inclined to think you have made it, flattering yourself with your own little books, teaching, or writing, because you have done it beautifully and preached excellently; if you are highly pleased when someone praises you in the presence of others; if you perhaps look for praise, and would sulk or quit what you are doing if you did not get it—if you are of that stripe, dear friend, then take yourself by the ears, and if you do this in the right way you will find a beautiful pair of big, long, shaggy donkey ears. Then do not spare any expense! Decorate them with golden bells, so that people will be able to hear you wherever you go, point their fingers at you, and say, "See, See! There goes that clever beast, who can write such exquisite books and preach so remarkably well." That very moment you will be blessed and blessed beyond measure in the kingdom of heaven. Yes, in that heaven where hellfire is ready for the devil and his angels. To sum up: Let us be proud and seek honor in the places where we can. But in this book the honor is God's alone, as it is said, "God opposes the proud, but gives grace to the humble" [1 Pet. 5:5]; to whom be glory, world without end, Amen. (Luther, M. (1999). Vol. 34: Luther's works, vol. 34: Career of the Reformer IV (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.) (285–288). Philadelphia: Fortress Press.)

ORATIO

MEDITATIO

TENTATIO

As we read the following accounts, identify how Jesus leads his disciples through each of these rules for studying theology.

JESUS CALMS A STORM – MARK 4:35-41

ORATIO

MEDITATIO

TENTATIO

JESUS HEALS A DEMONIAK – MARK 5:1-20

ORATIO

MEDITATIO

TENTATIO

JESUS RAISES JAIRUS' DAUGHTER – MARK 5:21-43

ORATIO

MEDITATIO

TENTATIO

JESUS HEALS THE WOMAN WITH AN ISSUE OF BLOOD – MARK 5:25-34

ORATIO

MEDITATIO

TENTATIO

CONCLUSION:

What do these three “rules” look like in our lives?

ORATIO

MEDITATIO

TENTATIO

MISSION WORK – MARK 6

What does it mean to be a missionary? What does it mean to be mission minded?

Learning from Jesus. As we study each principle, we'll also ask this question: What does this look like for us as individual missionaries and for us as a mission-minded congregation?

1. The missionary _____ (Mark 1:38).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

2. The missionary shows that he _____ (Mark 1:41)

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

3. The missionary preaches the _____ (Mark 6:1-6; Luke 4:16-21).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

4. The missionary rejoices when _____ and _____ . He is content and glad to do the _____ God gives him/her to do (John 4:34-38).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

5. The missionary goes where he is _____ (Mark 6:6-13).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

6. The missionary is _____ and _____ (Matthew 10:16).

What does this look like for us as individual missionaries and for us as a mission-minded congregation? (cf. also 1 Corinthians 9:19-22)

7. The missionary keeps his/her _____ (Mark 6:14-29, esp. 17-20; Acts 26:29 and context).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

8. The missionary has his/her head on a _____ (Mark 6:30-44, esp 32-34; Matthew 9:35-38).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

9. The missionary takes off his/her _____ and is always open for an _____ (Mark 6:45-56)

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

10. The missionary _____ himself/herself and follows _____ (Matthew 10:38-39).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

11. The missionary is also concerned for his/her own _____ (Mark 6:30-31; 1 Corinthians 9:24-27; 1 Timothy 4:11-16; Luke 10:17-20).

What does this look like for us as individual missionaries and for us as a mission-minded congregation?

HE DOES EVERYTHING WELL - MARK 7

Situation: Sharing what you believe about Jesus with someone who needs to know him.

Question: Your time is very limited. You have to respond now. What ONE truth about Jesus from the opening chapters of Mark would you share? Why?

Look over the list below. Look it up if you want. Pick only ONE. Be ready to defend your answer.

- He is the promised Messiah. (Mark 1:1-8).
- He is the acclaimed Son of God. (Mark 1:9-14).
- Jesus has power over demons (Mark 1:21-28 etc).
- Jesus heals sick people (Mark 1:29-34).
- Jesus forgives sins (Mark 2:1-12).
- Jesus hangs out with and associates with sinners (Mark 2:15-17).
- Jesus trains his disciples to follow after him (Mark 3:13-19).
- Jesus is a wise teacher (Mark 4).
- Jesus controls the weather (Mark 4:35-41).
- Jesus confronts us about our sin and unbelief (Mark 6:1-6).
- Jesus shows great compassion to the broken (Mark 6:34-44).
- Jesus longs to give us rest (Mark 6:30-31).

Truth: There is no _____ pattern for the way that Jesus _____ his ministry and _____. It is all very _____.

Jesus teaches and confronts the Pharisees about their traditions (Mark 7:1-23; also Matthew 15:1-11, 15-20).

- ✎ Describe the Pharisees and what their struggle was (Mark 7:1-5). Share some additional things that you know about the Pharisees. How would you characterize them?

- ✎ What does their question reveal about their chief concern? What is going on in their hearts?

- ✎ Jesus calls them hypocrites. What is a hypocrite? Why does Jesus call them a hypocrite here? (Other uses of hypocrite: Luke 12:54-56; Matthew 7:3-5) Read Mark 7:6-7

HYPOCRISY:

- ✎ How does he expose their hypocrisy? (Mark 7:8-13)

- ✎ What had they failed to understand? How does the parable teach it? (Mark 7:14-16)

- ✎ Write a modern day parable teaching the same things. Share it with the person next to you.

- ✎ How do we at times fail to understand what the parable teaches?

Jesus teaches his disciples about the parable (Mark 7:17-23).

- ✍ What problem do we all have that rules, regulations and traditions can't fix?

- ✍ To what fix does Jesus call the Pharisees, his disciples, and us?

Jesus teaches and comforts the Syrophenician woman (Mark 7:24-30; also Matthew 15:21-28).

- ✍ What shocking thing does Jesus say to the woman? Can you imagine saying this to someone? Why did Jesus say it?

- ✍ Why did Jesus respond like this to her when to other non-Jews Jesus had responded in a wholly different way?

- ✍ What do we learn about prayer from this woman? What do we learn about the answer to our prayer from Jesus' response(s)?

Jesus heals the deaf and mute man (Mark 7:31-37; also Matthew 15:29-31).

- ✍ Note: We're back in the Decapolis where Jesus had sent the demons into the pigs (Mark 5:20). Last time they sent him away. The missionary work of the freed man had done it's job. Crowds gathered.

- ✍ How does Jesus heal this man? How had Jesus healed other people at other times? (A few examples: Mark 2:10-11; Mark 6:56; Matthew 8:3; John 9:6-7, etc.)

Mark 7:37 – “They were extremely astonished and said, “He has done everything well!” He even makes deaf people hear, and people unable to speak, talk!” (HCSB).

How can this phrase become an extremely comforting slogan for your life no matter what the conditions, circumstances, or answers to your prayers?

HYPOCRISY:

“Presenting a righteous appearance so that the true face of evil is disguised.”

BLATANT CONTRADICTIONS

Luke 12:54-56 – They were able to discern the signs in the weather, but were not able to discern the “times” correctly.

Luke 13:15 – They said it was okay to lead an ox to water on the Sabbath; but freeing a woman disabled by a spirit on the Sabbath was verboten!

Matthew 7:3-5 – Clearly identifying the spec in someone else’s eye, while failing to identify the plank in your own eye. Seeing someone else’s sin, but not your own.

Mark 7:1-23 – Following rules made by man, and disregarding rules by God. The whole time claiming to be following God.

POINTS TO PONDER:

Explain: Falling into sin does not make a person a hypocrite.

Give some examples of current day hypocrisy.

Finish the sentence: You might be a hypocrite if you _____, but _____.

TEACHABLE MOMENTS - MARK 8:1-26

Thinking back to your childhood or your life share one of your most impactful teaching moments, a moment where you learned some deep truth about God or about life in general that really impacted you.

THE MOMENTS OF MARK 8:

We're going to read and quickly discuss the story. What questions about the section do you have? Where do you want further clarification and/or understanding?

1) Feeding the 4000 (Mark 8:1-10; cf. also Matthew 15:32-39).

2) Questioned (Mark 8:11-13; cf. also Matthew 16:1-4).

3) Forgotten bread (Mark 8:14; cf. also Matthew 16:5).

TEACHING TIME: Mark 8:14-21 (cf. also Matthew 16:5-12).

What did Jesus want them to learn? What does Mark want us to learn?

How has God done this in your life? How has God used events, moments, circumstances in your life to teach you important truths?

Together, let's make a list of EVENTS and MOMENTS in our life that can become TEACHBLE MOMENTS:

Pick one of those events and/or moments. Then personally answer these questions:

- 1) Identify the moment: _____

- 2) What do you want yourself and/or them to learn from the moment?

- 3) Who do you want to learn from this event and/or moment? What do you want them to learn from this?

- 4) How would you reinforce it? How would you teach it and apply it? Any Bible passages? Any Bible stories?

WHAT DOES IT MEAN TO FOLLOW JESUS - MARK 8:27 – 9:1

What is the hardest thing about being a Christ-follower for you?

SHOCKING

Which section or teaching shocks you the most? Read, study, then discuss.

**Mark 8:27-30;
Matthew 16:13-20**

What is shocking about this section?

Who is Jesus?

Mark 8:31-33

What was Peter's problem with the necessary mission Jesus described?

What is Jesus' mission?

What problem do we sometimes have with the mission Jesus describes here and then carried out?

Mark 8:34-38

What does it mean to follow Jesus?

34 Then he called the crowd to him along with his disciples and said: "Whoever wants to be my disciple must deny themselves and take up their cross and follow me. **35** For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. **36** What good is it for someone to gain the whole world, yet forfeit their soul? **37** Or what can anyone give in exchange for their soul? **38** If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels." – Mark 8:34-38

Prof Deutschland identifies these characteristics of the cross:

- It is a consequent cross...the cross comes to us as a result believing Jesus.
- It is a necessary consequence. "No cross; no Christian."
- It is heavy and painful.
- It involves the Christians will.

Identify and explain each of those characteristics in Mark 8:34-38. Circle the first. Box the second. Underline the third. Shade the fourth.

++++
Which section is most shocking to you and why?

FOR WHOM DOES THIS HAPPEN - MARK 9:2-13

Parallel Accounts: Matthew 17:1-13; Luke 9:28-36

Jesus, take us to the mountain where, with Peter, James and John,
We are dazzled by your glory, light as blinding as the sun.
There prepare us for the night by the vision of the sight.

What do you want us to see there that your close companions saw?

What do you want to hear there that your dear disciples heard?

CWS 712 – Jesus take us to the Mountain

Read Mark 9:2-13.

1) What happened?

2) Who is involved? What are Moses and Elijah there?

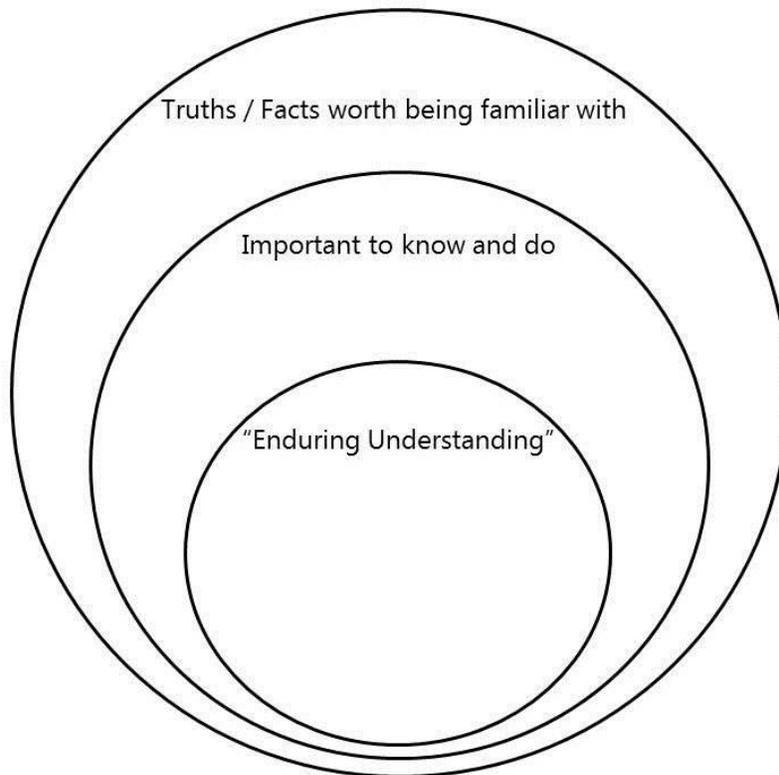
3) What is said? What does that mean?

TASK: Identify the “for whom” in this text. “For whom” does this moment happen.

- ✓ Read through the attached parallel accounts and see how these people were/are affected by this moment: Jesus, Moses and Elijah, the three disciples, us.
- ✓ If you were preaching a sermon which of those different people would you focus on and why? What does each learn?
- ✓ Which words in the texts would you highlight? Underline these words/phrases as you read through.
- ✓ Be prepared to share a thought or two explaining what God wanted to do for them/us in this moment. You have space below to jot down your thoughts.
- ✓ You have 7 minutes for this task. You can do it alone or in groups.

NEED TO KNOW - MARK 1 – 8

Imagine you were writing a block plan for catechism or a new member class. What truths/facts would fit into each category?



As a review we're going to quickly review the first 8 chapters of Mark by identifying those things in Mark 8. Here is our PROCEDURE:

1. Skim and page through the first 8 chapters of Mark to give yourself the big picture view of our study of Jesus' ministry to this point. Take 5 minutes to review.
2. As you review, select key facts/concepts/truths from that chapter and write them in the appropriate ring of the big-ideas-diagram above. You'll have an additional 2 minutes to write down your notes. Jot down chapter:verse references to be shared with the rest of us.
3. Share your big ideas and need-to-know truths with the person next to you. Take 4 more minutes.
4. We'll walk through Mark quickly, chapter by chapter, gleaning "need-to-know" truths.

Chapters 1-8

1. Facts, truths, ideas you deem important for us to be familiar with:

✓

✓

✓

✓

✓

2. Facts, truths, ideas you deem important to know and do:

✓

✓

✓

✓

3. Facts, truths, ideas you view as "enduring understanding:"

✓

✓

✓

✓

Chapters 1-8 – PB incomplete list.

1. Facts, truths, ideas you deem important for us to be familiar with:

- ✓ Jesus' power shown in specific stories.
- ✓ Jesus' compassion shown in specific stories.
- ✓ Jesus' teaching by word and example.
- ✓

2. Facts, truths, ideas you deem important to know and do:

- ✓ Moments matter.
- ✓ Mind the mission.
- ✓ Nurture the relationship.
- ✓ People matter.
- ✓ Come follow Jesus and carry the cross

3. Facts, truths, ideas you view as "enduring understanding:"

- ✓ Jesus' life matters for salvation.
- ✓ Jesus' life shows us God ("if you've seen me, you've seen the Father")
- ✓ Look for Jesus where he is to be found.
- ✓ Identity, Destiny, Purpose, Possibility.

MARK 9:14-29 – THE POWER OF FAITH

Parallel Accounts: Matthew 17:14-20; Luke 9:37-43

Many people say, “You just gotta have faith.” What do they mean?

Context: Jesus had just been transfigured and was now coming down the mountain. It was about to get ugly in more ways than one. The glory of the mountaintop quickly faded as they entered into a dispute because the disciples couldn't heal this boy who had an evil spirit.

Read the account (Mark 9:14-29; Matthew 17:14-20) and identify the main problem. Why couldn't they drive out the demon? Why did you identify that as the main problem?

What was likely going on in the heart and mind of the...

- Father:

- The disciples:

- The crowd:

Where did Jesus want to redirect them (us) all?

What does Jesus mean by the “mustard seed of faith” picture? (cf. Matthew 17:20).

What do you mean when you tell someone, “You just have to believe?” What may be a better way to encourage them?

When our faith is weak and sagging what do we need to do? Make a list of 5 things.

MARK 9:30 – 10:16 – TIME TO TEACH

In a general way Jesus' ministry with his disciples to this point had been: "Watch me," at least as Mark records it for us. They go along and watch Jesus serve and teach the crowds. Jesus does give them some hands-on experience and some specific instructions about their mission journey (ch 6). But now, as the final trek to Jerusalem is on, Jesus pulls his disciples aside and teaches them directly and personally; (9:30-31 – "Then they left that place and made their way through Galilee, but he did not want anyone to know it. For he was teaching his disciples...").

Why do you think Jesus might do it that way? (Watch me do it first; then let me teach you.)

TEACH THEM WHAT? What did Jesus want his disciples to learn in each case? Summarize what he was teaching with one sentence. Why did you summarize it like that?

1) Mark 9:30-32.

2) Mark 9:33-37

3) Mark 9:38-41

4) Mark 9:42-50

5) Mark 10:1-12

6) Mark 10:13-16

What is the value of teaching them these things now after they had watched Jesus in action throughout his ministry?

What value is there for us in watching Jesus do ministry and serve people and then hearing him teach us specifically about our faith and the way we serve other people?

MARK 10:17-31 – ALL ABOUT THE MONEY? NOT AT ALL.

Agree/Disagree: There are three conversions necessary: the conversion of the heart, the conversion of the mind, and the conversion of the purse. Of these three, it may well be that we find the conversion of the purse to be the most difficult. – Martin Luther.

What is the core issue in this exchange?

- Mark 10:17-22

- Why does Jesus bring up “those who have wealth” then? (Mark 10:23-31)

- Who does this apply to? Who fits in the category of “those who have wealth?” (Matthew 6:19-21)

Taking the core issue to heart.

Idolatry = What does it mean to have a god? or, what is God? 2] Answer: A god means that from which we are to expect all good and to which we are to take refuge in all distress, so that to have a God is nothing else than to trust and believe Him from the [whole] heart; as I have often said that the confidence and faith of the heart alone make both God and an idol. 3] If your faith and trust be right, then is your god also true; and, on the other hand, if your trust be false and wrong, then you have not the true God; for these two belong together, faith and God. That now, I say, upon which you set your heart and put your trust is properly your god.
– Martin Luther’s Large Catechism.

Explain what Luther means in your own words. What does it look like? Put flesh on those bones.

Archbishop William Temple once said, "Your religion is what you do with your solitude." In other words, the true god of your heart is what your thoughts effortlessly go to when there is nothing else demanding your attention. What do you enjoy daydreaming about? What occupies your mind when you have nothing else to think about? Do you develop potential scenarios about career advancement? Or material goods such as a dream home? Or a relationship with a particular person? One or two daydreams are not an indication of idolatry. Ask rather, what do you habitually think about to get joy and comfort in the privacy of your heart? – Timothy Keller

How is the above statement true?

How is this a helpful diagnostic for us in identifying the idols in our hearts?

When we identify idolatry (or any sin for that matter) how do we fix it? Timothy Keller correctly says, "We will not escape our idolatry of success simply by berating ourselves over it." If that's not it, then what is it?

MARK 10:32-52 – CHRISTIAN SLAVES.

There are words and concepts that the Bible uses that are often hard to grasp because of the context we live in. What are some of those words or concepts?

TASK: Review the passages and pick...

- 1) The passage that best describes what it means to be a Christian slave.
- 2) The passage that best describes the joy of being a Christian slave.
- 3) The passage that best describes the reason being a Christians slave is so hard.

Be prepared to explain yourself.

Mark 10:32-34; 45

32 They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. **33** "We are going up to Jerusalem," he said, "and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, **34** who will mock him and spit on him, flog him and kill him. Three days later he will rise."

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

Mark 10:35-44

35 Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask." **36** "What do you want me to do for you?" he asked. **37** They replied, "Let one of us sit at your right and the other at your left in your glory." **38** "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?" **39** "We can," they answered. Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, **40** but to sit at my right or left is not for me to grant. These places belong

to those for whom they have been prepared.” 41 When the ten heard about this, they became indignant with James and John. 42 Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 43 Not so with you. Instead, whoever wants to become great among you must be your servant, 44 and whoever wants to be first must be slave of all.

Psalm 131

My heart is not proud, Lord, my eyes are not haughty; I do not concern myself with great matters or things too wonderful for me. **2** But I have calmed and quieted myself, I am like a weaned child with its mother; like a weaned child I am content. **3** Israel, put your hope in the Lord both now and forevermore.

Romans 6:15-16

15 What then? Shall we sin because we are not under the law but under grace? By no means! **16** Don't you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?

 **Romans 6:20-23**

20 When you were slaves to sin, you were free from the control of righteousness. **21** What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! **22** But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. **23** For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

 **Philippians 2:1-4**

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. **3** Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, **4** not looking to your own interests but each of you to the interests of the others.

 **Colossians 3:22-25**

22 Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to curry their favor, but with sincerity of heart and reverence for the Lord.

23 Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, 24 since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. 25 Anyone who does wrong will be repaid for their wrongs, and there is no favoritism.

TAKE HOME: What truth will you take home from this study today?

MARK 10:46 – 11:11 – IN CONTROL

HOLY WEEK SUNDAY: *Palm Sunday is the day when Jesus rode into Jerusalem, sitting upon a donkey, fulfilling Zachariah 9:9. The people greeted their king with palm branches and songs of praise, giving it the name Palm Sunday. The branches were waved and placed on the ground beneath the donkey's feet to prevent dust from rising and staining the robes of our Lord. (Read Mt 21:1-11; Mk 11:1- 11; Lk 19:28-44; Jn 12:12-19).*

Share an instance in your life when you were not in control.

What one word best describes how you felt? Why did you feel that way?

IDENTIFY: Keep referring back to these questions: *For each section identify whether Jesus was in control or things were out of his control.*

 *What does that teach you about Jesus? (It might be both)*

 *What does that teach you about the walk of faith for us?*

Mark 10:32 (Compare with an earlier instance in Luke 9:51).

Mark 10:46-52

Mark 11:1-7

Mark 11:8-11; also Luke 19:39-40

MARK 11:15 – 12:44 – THE REAL ISSUE

MONDAY: *The next day, Jesus returned to the temple and found the court of the Temple again full of traders and money-changers. Jesus drove them out and overturned their tables (Read Mt 21:10-17; Mk 11:15-18; Lk 19:45-48).*

TUESDAY: *A day of controversy and parables. Jesus evaded traps set for him by the priests. He also taught his disciples in parables and warned them against the Pharisees. (Read Mt 21:23-24:51; Mk 11:27-13:37; Lk 20:1-21:36).*

DISCUSS:

Pick a hot-button issue in our country right now.
Identify the real issue.

What is it so important to get to the heart of the issue rather than dealing with the surface issues?

CLEANSING THE TEMPLE: Mark 11:15-19; Jeremiah 7:1-11

What happened?

What was the real issue? With whom was the issue?

WITHERED FIG TREE: Mark 11:12-14; 20-26

What happened?

What did Jesus really want to teach them?

CHALLENGE TO AUTHORITY: Mark 11:27-31

What happened?

Why did they ask the question? What were they hoping to accomplish?

PARABLE OF THE VINEYARD OWNER: Mark 12:1-12

What is the parable about?

What did Jesus really want to teach them through the parable?

GOD AND CAESAR: Mark 12:13-17

What question did they ask and why? (Why is understanding motive often so important? What advantage did Jesus have here that we often do not have?)

How is Jesus' answer so genius?

MARRIAGE AT THE RESURRECTION: Mark 12:18-27

What question was asked? What was behind their question?

What two-fold answer did Jesus give them to answer the objection and their question?

THE MOST IMPORTANT COMMANDMENT: Mark 12:28-34

What question was asked? What answer was given?

Why did Jesus tell him that he was not far from the kingdom of God?

JESUS' QUESTIONS AND WARNINGS: Mark 12:35-40

What question did Jesus ask?

What was he wanting them to understand and believe?

What was the real issue with the scribes and teachers of the law that Jesus warned against?

THE WIDOW'S MITE: Mark 12:41-44.

What happened?

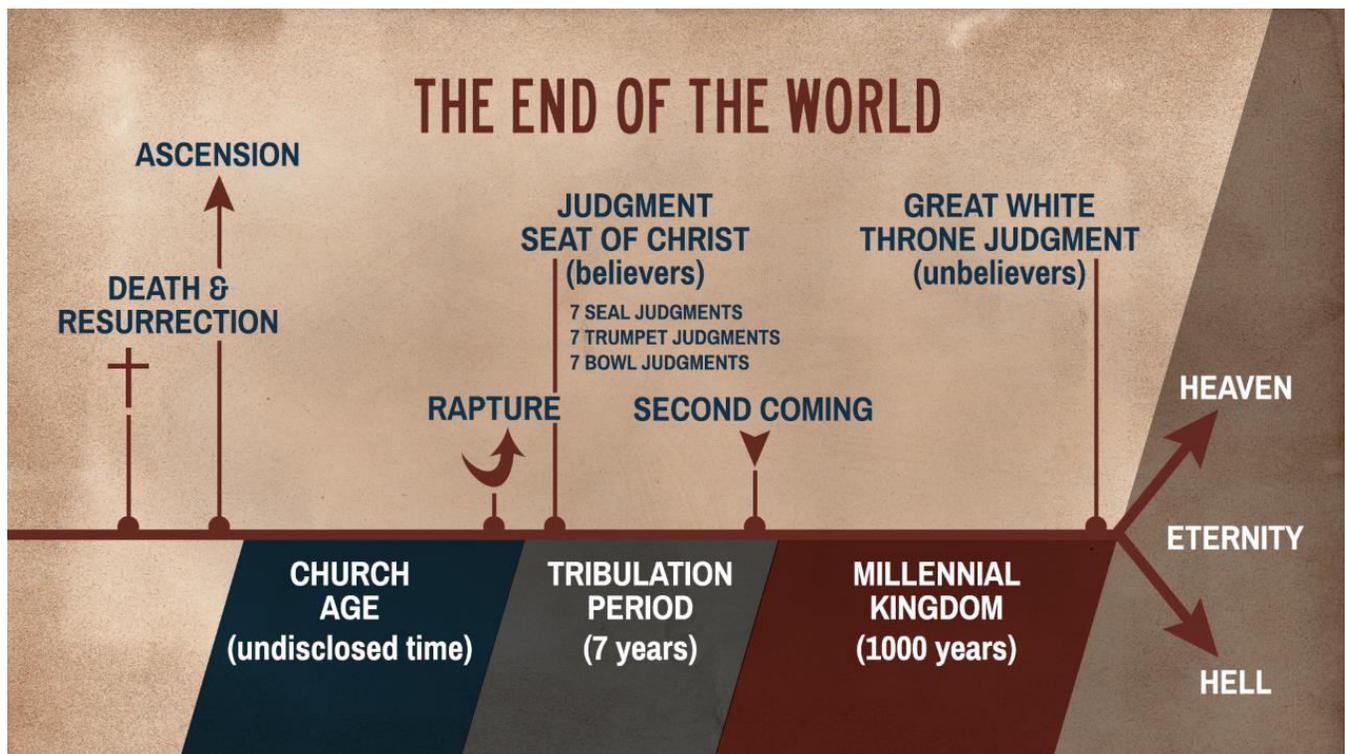
What was Jesus' teaching about offerings?

MARK 13 – THE END

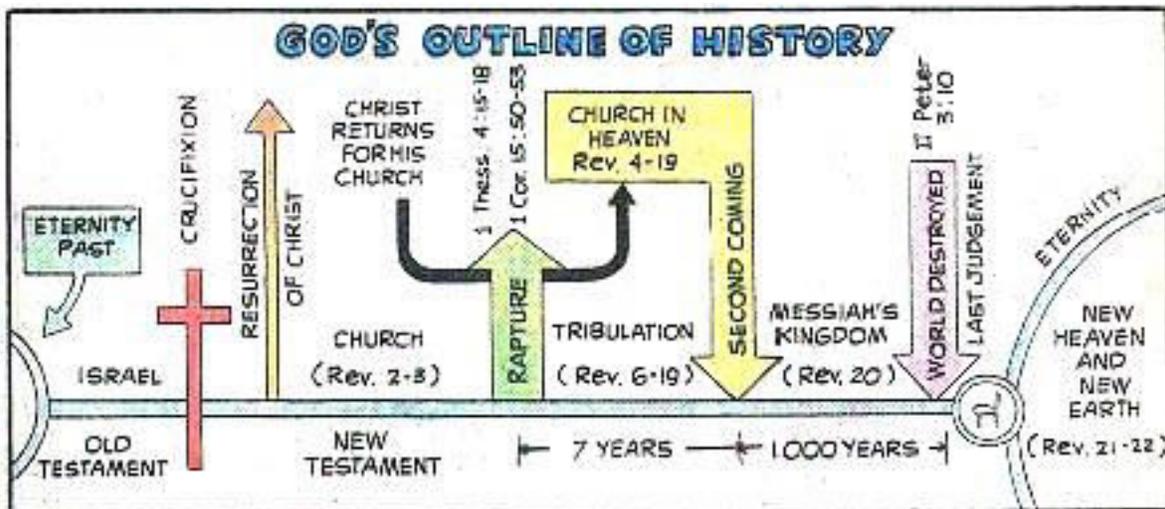
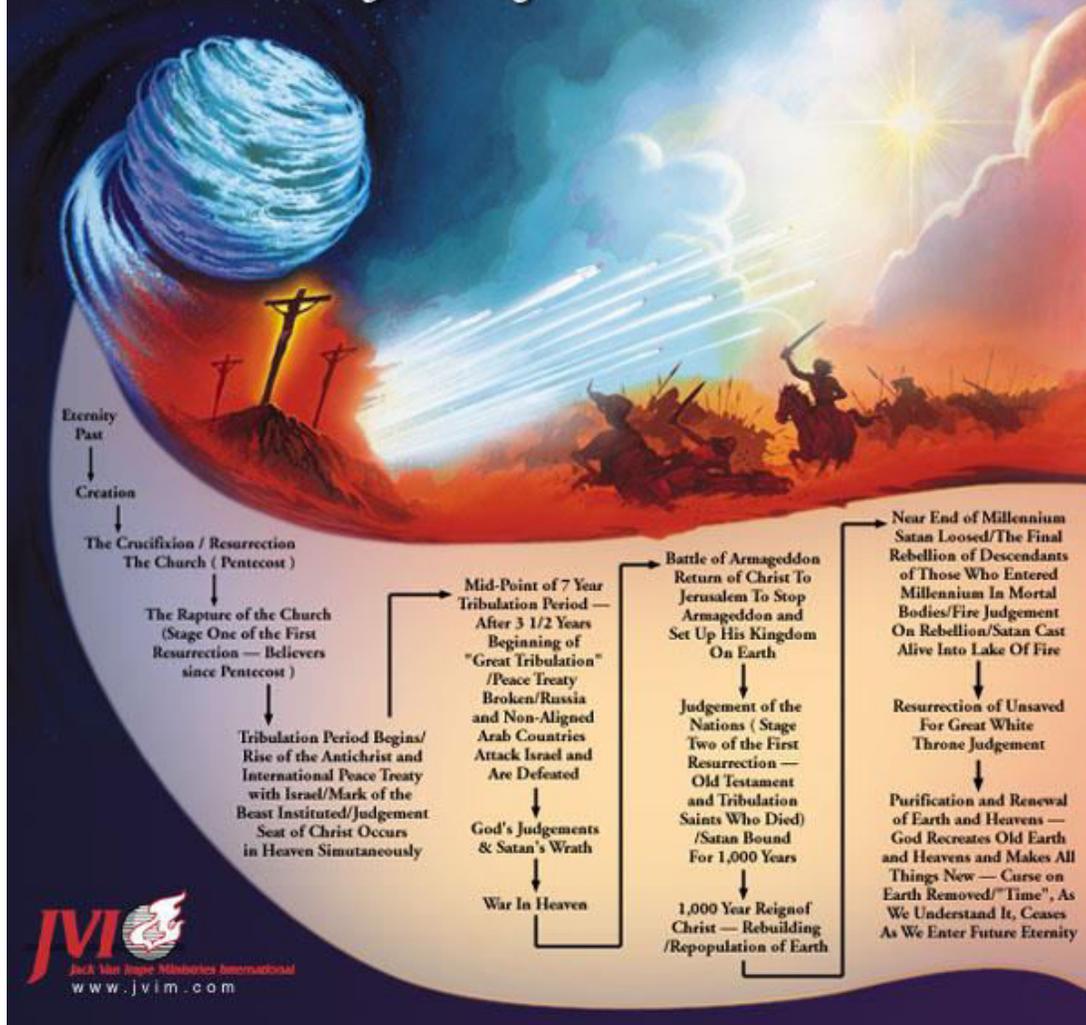
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WEDNESDAY: The old and uncommon name for Wednesday is Spy Wednesday. On this day, Judas agreed to betray Jesus for money (Read Mt 26:3-5, 14- 16); Mk 14:1; Jn 12:1).

There is much confusion about end times, the end of the world, the rapture, the millennium, etc. Here are a few examples.



Overview of Major Future Events



Read Mark 13:1-37. What is the main point Jesus wants to teach his disciples?

Using his clear, unambiguous words, create a timeline from the cross to the end.

MAUNDY THURSDAY: This is the day when Jesus celebrated the Passover with his disciples. At this meal, he washed the feet of his disciples, a practice that still is in place in some churches. He gave his disciples the new command (*novum mandatum*) to love one another; this day is called "maundy" because of this "mandate." The Lord's Supper was instituted on this night as well, for Jesus broke bread and offered wine, saying "This is my body and my blood, given up for you." Following the meal, Jesus and his disciples went out into the Garden of Gethsemane to pray and there he was betrayed into the hands of the Jews. (Read Mt 26:17-30; Mk 14:12-26; Luke 22:7-23; John 13:1-30).

1) Friday of Holy Week.

GOOD FRIDAY: Good Friday is the day of suffering. On this day, we commemorate the arrest, trial, crucifixion and suffering, death and burial of Jesus (Read Mt 27:1-66; Mk 15:1-47; Lk 22:66-23:56; Jn 18:28-19:37).

2) Easter.

3) The appearances and the mission.