

SDG – The Gospel of Mark

Zion Reformed Church

Winter / Spring Calendar 2015

Sunday, Feb. 8 & Monday, Feb. 9	Lesson # 1
Sunday, Feb. 15 & Monday, Feb. 16	Holiday
Sunday, Feb. 22 & Monday, Feb. 23	Lesson # 2
Sunday, Mar. 1 & Monday, Mar. 2	Lesson # 3
Sunday, Mar. 8 & Monday, Mar. 9	Lesson # 4
Sunday, Mar. 15 & Monday, Mar. 16	Lesson # 5
Sunday, Mar. 22 & Monday, Mar. 23	Lesson # 6
Sunday, Mar. 29 & Monday, Mar. 30	Lesson # 7
Sunday, Apr. 5 & Monday, Apr. 6	Easter
Sunday, Apr. 12 & Monday, Apr. 13	Lesson # 8
Sunday, Apr. 19 & Monday, Apr. 20	Lesson # 9
Sunday, Apr. 26 & Monday, Apr. 27	Lesson # 10
Sunday, May 3 & Monday, May 4	Lesson # 11

Class Times: If you are unable to attend a particular class you are free to join with the other class. For instance, if you normally attend the Sunday evening class and you find that you can't make it one week, you are welcome to join the Monday class for that week. Both groups will be doing the same lesson each week. When coming to the Monday class please park in the South Parking Lot and enter the church facility through the office entrance.

Please note, we will be closing our spring quarter of SDG Bible Study a little earlier than usual. Sunday, May 10 is Mother's Day. Sunday, May 11 is the day after Pastor Matt and Marjie's daughter's wedding – they probably will need a little break at that point. Then Sunday May 24 is Memorial Day weekend.

SDG – Lesson #1

An Introduction to the Gospel of Mark

1. What do we learn about Mark from the following passages?

Acts 12:25 - _____

Acts 12:12 - _____

Acts 13:1-5 - _____

Acts 13:13 - _____

Acts 15:36-38 - _____

Acts 15:39 - _____

Colossians 4:10- _____

Colossians 4:11- _____

2 Timothy 4:10- _____

Philemon 23-24- _____

1 Peter 5:13 - _____

Mark 14:51-53 - (Cross reference these verses with the other three Gospels. What does this lead you to believe?) _____

2. Do a quick overview of Mark's Gospel; look at the outline of this Gospel if you have a study Bible. Compare these to Acts 10:34-43. What do you notice?

3. What are the "Synoptic Gospels?" (This will require a little research.) How do the beginning and end of Mark compare with the other Synoptic Gospels?

4. Read Mark 1:1, 11; 3:11; 5:7; 9:7; 14:61; and 15:39. How does Mark refer to Jesus? Why? Read Mark 10:45. How does this verse tie into the others?

5. This question is basically a contrast to question #4. What do we learn about Jesus in the following verses? What is the contrast?

1:35 - _____

1:41; 3:5; 10:14, 21; 14:33 - _____

4:38 - _____

6. What other terms/title are used for Jesus in the following verses? What is the importance of each?

2:10; 8:51; 13:26 - _____

8:29 - _____

1:3; 7:28 - _____

7. It is said that Mark wrote this Gospel with the Romans being his target audience. The following verses are used for supporting this idea. What does Mark do in each verse? Why?

7A. 3:17 - _____

5:41 - _____

7:11 - _____

7:34 - _____

10:46 _____

14:36 _____

15:22 _____

15:34 _____

7B. 6:48 & 13:35 - _____

7C. 7:3 and 4 - _____

14:12 - _____

15:42 - _____

Notes on Mark:

- 1) Mark's major theme is the presentation of Jesus being the Christ and the Son of God.
- 2) There is an urgency in Mark's Gospel. He uses the Word immediately forty-one times.

Authorship of the Gospel of Mark

Justin Martyr (c. 100-167AD) – was originally a pagan philosopher who became a follower of Christ. He is best known for his two apologies (letters of defense) that were written to the Roman emperor and then the Roman Senate. In his writing he quotes Mark 3:17 as being in “the Memoirs of Peter.”

Bishop Eusebius of Caesarea (c. 260 - c. 340) was the first Christian writer to compose a large "*History of the Church*," covering the entire period from the first Apostles down to his own day in ten volumes. This "*Ecclesiastical History*" is our principal source for the history of the early Church. It includes many summaries, short excerpts, and longer quotations from the writings of previous Christian leaders and authors, whose works have not survived independently. The following are three quotations from "*Ecclesiastical History*" that speak about the author of the Gospel of Mark and his source of information:

1. On the Composition of Mark, citing Papias - [Bishop of Hierapolis in Asia Minor; lived ca. 60-130 AD. Published an “Exposition of the Sayings of the Lord.” There is a statement by Irenaeus that Papias was "a hearer of John, and companion of Polycarp, a man of old time." Polycarp is known to have been a disciple of John. In the following quote the presbyter/elder who is being quoted by Papias is John. We do not know if this was the Apostle John or different John who was also an elder]:

"This also the presbyter said: ‘*Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things done or said by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely.*’

These things are related by Papias concerning Mark.” (Eusebius, *Ecclesiastical History* 3.39.14-17)

2. On the Composition of Mark, citing Clement of Alexandria - [Clement is the English form of the Late Latin name *Clemens* which means "merciful, gentle". This was the name of 14 popes and several early Church leaders such as Clement of Alexandria, who was also the Bishop of Alexandria in Egypt; lived ca. 150-215]:

“And thus when the divine word had made its home among them [the Christians in Rome], the power of Simon [the magician] was quenched and immediately destroyed, together with the man himself. And so greatly did the splendor of piety illumine the minds of Peter’s hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties ‘*they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark. And they say that Peter when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches.*’ Clement in the eighth book of his *Hypotyposes* gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son" (1 Peter 5:13). And they say that this Mark was the first that was sent to Egypt, and that he proclaimed the Gospel which he had written, and first established churches in Alexandria.” (Eusebius, *Ecclesiastical History* 2.15.1-2, 2.16.1)

3. On the Composition and Order of all Four Gospels and especially Mark, again citing Clement of Alexandria:

“Again, in the same books [the *Hypotyposes*], Clement gives the tradition of the earliest presbyters, as to the order of the Gospels, in the following manner: "The Gospels containing the genealogies [i.e. Matthew and Luke], he says, were written first. The Gospel according to Mark had this occasion. ‘*As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out.*’ And having composed the Gospel he gave it to those who had requested it. When Peter learned of this, he neither directly forbade nor encouraged it.” (Eusebius, *Ecclesiastical History* 6.14.5-7)

Irenaeus of Lyons (c. 120 – c.203) We don't know very much about the life of Irenaeus. We do know that as a boy he had listened to the sermons of Polycarp of Smyrna, who was a disciple of the apostle John. Here he came to know, "the genuine unadulterated gospel." He also went as a missionary to southern Gaul, where he became a presbyter at Lyons. Around 180 A.D. Irenaeus wrote a book titled "*The Refutation and Overthrow of Knowledge Falsely So Called.*" This book is commonly called "*Against Heresies.*" The following quote is from this book and relates to all the Gospels as well as the Gospel of Mark.

Against Heresies (Book III, Chapter 1)

"1. We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. For it is unlawful to assert that they preached before they possessed 'perfect knowledge,' as some do even venture to say, boasting themselves as improvers of the apostles. For, after our Lord rose from the dead, [the apostles] were invested with power from on high when the Holy Spirit came down [upon them], were filled from all [His gifts], and had perfect knowledge: they departed to the ends of the earth, preaching the glad tidings of the good things [sent] from God to us, and proclaiming the peace of heaven to men, who indeed do all equally and individually possess the Gospel of God. Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.

2. These have all declared to us that there is one God, Creator of heaven and earth, announced by the law and the prophets; and one Christ the Son of God. If any one do not agree to these truths, he despises the companions of the Lord; nay more, he despises Christ Himself the Lord; yea, he despises the Father also, and stands self-condemned, resisting and opposing his own salvation, as is the case with all heretics."

Anonymous Writing #1 – There are a group of prologues to the Gospels that are known as the Anti-Marcionite Prologues. Marcion was a leader of the Gnostic (secret knowledge) movement. This prologue shows some intimate detail about Mark that only could be known by those close to Mark. This was probably done to show that the author was close to Mark and would give credence to what he wrote as being accurate and true. It is believed that these were written in the late second century (c. 170 – 195 A.D.). They are found in some of the early Latin Vulgates, which also gives credence to their early writing and respect for their accuracy.

“Mark made his assertion, who was also named stubby-fingers, on account that he had in comparison to the length of the rest of his body shorter fingers. He was a disciple and interpreter of Peter, whom he followed just as he heard him report. When he was requested at Rome by the brethren, he briefly wrote this gospel in parts of Italy. When Peter heard this, he approved and affirmed it by his own authority for the reading of the church. Truly, after the departure of Peter, this gospel which he himself put together having been taken up, he went away into Egypt and, ordained as the first bishop of Alexandria, announcing Christ, he constituted a church there. It was of such teaching and continence of life that it compels all followers of Christ to imitate its example.”

Anonymous Writing #2 – Another prologue written somewhere between the late second and early fourth century is called the Monarchian Prologue. It gives us even more information about Mark and the Gospel he wrought.

“Mark, the evangelist of God and in baptism the son of the blessed apostle Peter and also his disciple in the divine word, performing the priesthood in Israel, a Levite according to the flesh, but converted to the faith of Christ, wrote the gospel in Italy, showing in it what he owed to his own race and what to Christ. For, setting up the start of the beginning with the voice of the prophetic exclamation, he showed the order of his Levitical election so that he, preaching by the voice of the announcing messenger that John the son of Zechariah was the predestinated one, might show at the start of the preaching of the gospel not only that the word made flesh had been sent out but also that the body of the Lord had been animated in all things through the word of the divine voice, so that he who reads these things might realize not to be ignorant to whom he owes the start of the flesh in the Lord and the tabernacle of the coming God.”

Furthermore, he (Mark) is said to have amputated his thumb after faith so that he might be held to be unfit for the priesthood. But the predestinated election held such power, consenting to his faith, that he did not in his work of the word lose what he had previously merited by his race, for he was the bishop of Alexandria, whose work it was to know in detail and to apply the things said in the gospel on his own, and not to be ignorant of the discipline of the law for himself, and to understand the divine nature of the Lord in the flesh.

SDG – The Gospel of Mark, Lesson #1

SDG – Lesson #2
Mark – Chapter 1

1. Compare Mark chapter 1 with those of Matthew and Luke. How are they different?

2. What is the meaning of the name Jesus? When was Jesus given this name? Who gave Him this name? (Luke 1:26-33)

3. What is Mark's purpose in quoting the prophet Isaiah?

Word Study: Greek – baptizo / baptize – English

This Greek word means, “to dip, immerse or submerge.” Baptism was a part of the Jewish culture. It was used as:

1) A sacred rite that signified:

a) purification

b) initiation

c) identification with a group

2) A ceremonial cleansing for people and articles of worship

4. What was the purpose of John's baptism?

5. What comes first: Repentance or Baptism? Why?

6. Why was John in the wilderness?

7. What is meant by Judea and Jerusalem?

8. Who else dressed like John the Baptist? (2nd Kings 1:8)

Cultural Note: Students of rabbis often performed menial tasks for their teacher. However, they were not required or expected to remove someone's sandals. Such an act was demeaning and left only to slaves.

9. Keeping the cultural note in mind, what is the meaning or significance of John's statement, "The strap of whose sandal I am not worthy to stoop down and untie?"

10. How does John further contrast himself and his ministry with the One who is coming? What is the significance of this? (Isaiah 32:15; 44:3)

11. Why was Jesus baptized?

12. What happened when Jesus came up out of the Jordan? What is the significance of this? (Isaiah 11:2; 42:1; 61:1)

13. The Spirit descended on Jesus like a dove. What was the first action of the Spirit? Why?

14. What is the significance of Jesus being with the wild animals? Is there a message of hope here?

15. What is the significance of Jesus being in the wilderness for forty days?

16. What is meant by, "The time is fulfilled?" (vs.15)

17. What is meant by, "The Kingdom of God?"

18. How are repentance and belief related?

Word Study – Greek Euaggelion / Gospel – English

Euaggelion was originally a reward for good news. As time went on, it became the message or good news that was shared. It is a compound word whose two parent words mean, “to announce” and “good tidings.” Jesus uses this term to refer to His message/ministry. It is a message of “Good News” or “Gospel.” What makes it good news?

1. God loves us and sent His Son.
2. God’s Son died and made payment for our sin.
3. God’s Son rose!
4. God’s Son ascended into heaven where He serves as our High Priest or Intermediary.
5. God’s Son will return and take us to be with Him.

At the center of this message is The Resurrection! There is no good news without it!

19. What do we know about Simon and Andrew? (See also John 1:35-42)

20. What is the meaning of the phrase, “fishers of men?”

21. What do we know about James and John? (See also Mark 3:17; John 19:20-21; 21:20-24; Rev. 1:9)

22. How did these disciples respond to the call of Christ?

23. What did Jesus do when He got to Capernaum?

24. What is the difference between teaching (vs. 21) and preaching (vs.38)?

25. What was different about Jesus teaching? How did this differ from the scribes?

26. A man with an unclean spirit appeared. When did he come? Why?

27. “I know who You are – The Holy One of God.” Why would Jesus rebuke the spirit and cast it out after it made a true statement?

28. What was the result of the exorcism of this unclean spirit?

29. Where and when did Jesus go after the synagogue account?

30. What new information do we learn about Simon (Peter) in this account?

31. How did Jesus heal Simon’s mother-in-law? What is the significance of this?

32. When did the people bring to Him all who were sick? Why did they wait?

33. How did Jesus begin the next? What can we learn from this?

34. What new information do we learn about Simon in verse 36?

35. Jesus said, "That is why I came out." What is meant by this?

36. What did Jesus do throughout all of Galilee?

37. When did the leper come to Jesus? (Matthew 7 & 8:1)

38. Look carefully at what the leper said to Jesus. What do you notice?

39. Now, carefully look at the healing. What did Jesus do? Why?

40. What are the two reasons that Jesus sent the leper to the priests?

41. Jesus commanded the leper not to speak to anyone about the healing.
Why? (vs. 45)

SDG Lesson #3
Mark Chapter 2

1. Chapter 2 begins with a unique statement, “He was at home.” What does this mean? (See also Matthew 4:13)

2. Describe the crowd that had come to see/hear Jesus.

3. What was Jesus doing in this home? What is meant by this?

4. What does the fact that the paralytic was laying on a bed reveal about him?

5. What did the four men, who were carrying the paralytic, do when they saw that the entrance to the house where Jesus was preaching was blocked? Why?

6. How did Jesus respond to this action? Why? (Consider your answer to question #3 for the second half of this question.)

7. Who questioned Jesus' response to the paralytic? Why?

Word Study – Scribe

The scribes had quite a legacy. Their origin went back to time of King Hezekiah (715-686 BC) and the reform that took place at that time. During this time a special interest in the proverbs of Solomon and education arose. During the reign of King Josiah, Hezekiah's great-grandson, a scroll of the Law of Moses was found in the temple (2nd Kings 22:8-20). This led to even greater reform and a whole new interest in the study of God's Word. The result of this was that a whole new class of priests arose. These priests, called "scribes," devoted themselves to studying and teaching the Scriptures.

8. We often are guilty of "throwing the baby out with the bathwater" when it comes to the Pharisees, Sadducees and Scribes. But we must be careful not to do this. Read Acts 6:7. What happened? Why would this make sense?

9. Challenge Question! Who was the first person identified as a scribe in the Bible?

10. What attribute of God does Jesus display in verse 8? How does He act on this attribute? Why?

11. What is the significance of the healing of the paralytic?

12. How did the people respond to the healing? Why? (See also 1:27)

13. "He went out again beside the sea." What does this tell us about Jesus?

14. Mark mentions "Levi the Son of Alphaeus." Who was Levi? What was Levi? What was he doing there? (See also Matthew 9:9.)

15. What did Jesus say to Levi? What challenge would this present to the other disciples?

16. What is the significance of Jesus reclining at the table with many tax collectors and sinners? What is meant by the term sinners in this situation? How did the Pharisees view this action?

17. What principle of ministry does Jesus reveal in this section? (vss. 13-17)

18. Why did Jesus say, "I came not to call the righteous, but sinners"? What is the message of this statement? (Ecclesiastes 7:20; Romans 3:10)

19. In the midst of those opening chapters, Mark has introduced us to some of the main characters in the ministry of Christ. He has done so in a progressive manner. Note who has been introduced and the progression that you see.

1:44 - _____

2:6 - _____

2:16 - _____

2:18 - _____

Social Study: Pharisees and Sadducees

The Pharisees were a religious and political party that had its origin in the second century before Christ. During a time when it seemed as if the whole world was embracing Greek culture, the Jewish group known as the Hasidim arose to combat this influence and to preserve Jewish ways. Eventually, one branch of the Hasidim broke off and formed their own community. Others however, who remained a part of regular Jewish life, formed the group that later became known as the Pharisees ("separate ones"). They so esteemed the "letter" of the Law of Moses (more so than the "spirit" of the law), and so esteemed the oral traditions that were said to have sprung from the law, that they developed strict applications of the law for everyday life. A Pharisee was an esteemed and respected student and defender of the law; and was considered to be a careful seeker of righteousness through the law. As a result, they were considered to be the ones who would be able to identify the Messiah.

The Sadducees were, like the Pharisees, a political and religious party in Jewish culture. Some scholars believe that they had their roots in a high priest named Zadok who lived in the days of David and Solomon (2 Sam. 15:24; 1 Kings 1:34-35); although this isn't certain. By Jesus' day, they were the ruling party in Jewish cultural life. They were generally wealthy men; and they generally tried to get along with the Roman government.

The Sadducees were distinct from the Pharisees in several ways. The Sadducees, for example, rejected the oral traditions that the Pharisees held to. The Sadducees believed that only the five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) were authoritative. The Pharisees believed in the resurrection of the dead, and in angels and spirits; while the Sadducees rejected such beliefs (Acts 23:6-10). A simple way to remember the core belief of salvation for both groups is: The Pharisees believed that they were righteous because of their good works - and thus were "Phar...you see?" And because the Sadducees didn't believe in angels or spirits or in the resurrection, they were "Sad ... you see?"

20. What did the disciples of John the Baptist and Pharisees have in common?

21. What does the Bible say about fasting? (Note: The Hebrew for fasting is to “afflict yourself” or “deny yourself.”)

Leviticus 16:29-31 – _____

1st Samuel 1:7 – _____

2nd Samuel 3:35 – _____

Judges 20:26; 2nd Chronicles 20:3; Jeremiah 36:9 – _____

22. Why would John the Baptist’s disciples fast?

23. Why would the Pharisees fast? (Matthew 6:16-18)

Bonus Question: How often did they fast?

24. Why didn’t the disciples of Jesus fast?

25. When would Jesus’ disciples fast? Why?

26. What is the message of the wineskin and the patch?

27. What was the second complaint the Pharisees had in relation to Christ's disciples? Why?

28. How did Jesus respond to this complaint? Why?

29. What was Jesus imply when He said, "The Sabbath was made for man?"

30. What is meant by the saying, "not man for the Sabbath?"

31. Why is Jesus "Lord of the Sabbath?"

SDG Lesson #4
Mark Chapter 3

1. What is the significance of the very first word in this Chapter? (Luke 4:16)

2. What two challenges did Jesus face in the synagogue?

3. Who is the “they” that Mark refers to? (vs. 2)

4. What were “they” doing? What should they have been doing? What does this say about them? Jesus?

Word Study:

Greek – kategoresosin / accuse – English

This Greek verb means, “to accuse formally before a tribunal; bring a charge against publicly.” What the Pharisees were hoping to do in these first verses of chapter 3 was to make a formal charge against Jesus, in a court of law, probably the Sanhedrin.

5) The Pharisees were looking for a formal, legal way to charge Jesus. How does Jesus begin His question to them? Why? (vs. 4)

6. Why were the Pharisees silent?

7. Why was Jesus angry and grieved?

8. Look carefully at how Jesus healed the man. What did He do? Why?

9. Who did the Pharisees immediately seek counsel with? Why?

10. Despite the opposition to Jesus, His popularity continued to grow.
What is meant by:

Galilee – _____

Judea - _____

Jerusalem – _____

Idumea – _____

From beyond the Jordan – _____

Tyre and Sidon - _____

11. Why did the crowds come to Him?

12. Why did Jesus want a boat ready?

13. What did the crowds want?

14. What do we learn about the unclean spirits/demons?

15. How did Jesus respond to this? Why? (1 Cor. 14:33; 19:20)

16. What is the meaning of the word apostle? How many did Jesus appoint to be apostles? Why? (Ephesians 2:19-20)

17. What was the role for these apostles?

18. Compare the list of apostles with those of Matthew 10:2-4; Luke 6:14-16 and Acts 1:13. What differences do you see? How do we explain this?

19. Earlier we saw that the crowds pressed around Jesus. How severe did the demands of the people become?

20. What did Jesus' family say about Him? Why? (Luke 8:19; John 7:5)

21. What was the scribes' assessment of Jesus?

22. What was wrong with the scribes' assessment?

23. What is the meaning of verse 27?

24. What sins can be forgiven and what can't be forgiven? Why?

25. Who belongs to the family of God?

26. Why did Jesus say this?

SDG Lesson #5
Mark Chapter 4

1. Describe the setting of Jesus' teaching in this chapter.

2. Repeat Question: What is the difference between teaching and preaching?

3. What tool did Jesus use in His teaching? Why?

4. How does Jesus begin the first parable in this chapter? Why?

Interpretation Note: The parables in this section are dualistic in nature. In the one case, they refer to Jesus and the Kingdom of God. In the second case, they refer to the Christians who follow in Christ's footsteps.

5. What is meant by the term, "The kingdom of God?" (vs. 11)

6. To whom was the secret of the kingdom of God given?

7. Who are those outside?

8. Jesus quotes from Isaiah 6:9-10. Read this section from Isaiah to get the context of the passage. Why did Jesus quote it?

9. Twice in this chapter Jesus says, “He who has ears to hear, let him hear.” What is the meaning of this phrase?

10. What does the seed represent in the first parable? What can we learn from this today and apply in God’s Church? (Isaiah 55:11)

11. Who is the sower?

12. What were the four types of soil? What do they represent?

- 1)

- 2)

- 3)

- 4)

13. How does the lamp (vs. 21) fit into Jesus’ explanation of the parable of the sower?

14. What is meant by the phrases, “nothing is hidden except to be made manifest” and “nor is anything secret except to come to light?”

15. What is meant by, “the measure you use?”

16. How does, “it will be measured to you” fit into all this?

17. What is had by some and not had by others? (vs. 26)

18. How can more of this be given?

19. How can it be taken away?

20. What do we learn about the seed that is sown in verses 26-27?

21. How does verse 28 apply to the Church and Christ Himself?

22. How does verse 29 apply to the Church and Christ Himself?

23. Remember, these parables are dualistic. How do verses 26-29 apply to us?

24. What does the mustard seed represent?

25. What do we learn from the mustard seed?

26. What do the birds represent? (See also Ezekiel 17:22-24)

27. What is meant by the phrase, “as they were able to hear it?” (vs. 33)
What can we learn from this?

28. After a full day of teaching, Jesus wanted to go to the other side of the Sea of Galilee. A great windstorm came upon them and the boat began to fill with water. Yet, Jesus slept. What does this tell us about Him?

29. What can we learn from Jesus’ sleeping?

30. “Why are you so afraid? Have you still no faith?” How are fear and faith related?

31. “There was a great calm.” And, yet, “they were filled with great fear.” Why? (Hebrews 10:31)

SDG Lesson #6
Mark Chapter 5

1. What is meant by the country of the Gerasenes? (See map)

2. Who “immediately” met Jesus as He stepped out of the boat? Describe this individual.

3. Why would this individual cut himself?

4. How did Jesus respond to the individual?

5. What question did this individual ask of Jesus? Why?

6. What request did the individual/demon make? Why?

7. What question did Jesus ask of the demon? Why?

8. “My name is Legion, for we are many.” What was a legion? Why is this an appropriate name?

A legion was: _____

Appropriate name reason #1: _____

Appropriate name reason #2: _____

9. What were the second and third request of the demon(s)? Why?

10. Did Jesus send the demons into the herd of pigs? Explain. Why did Jesus do this? (Romans 8:28)

11. Why did the herdsman flee?

12. What did the towns' people find when they came out to see what had happened?

13. Who were "those who had seen it?" (vs. 16)

14. How did the townspeople respond to this explanation? Why?

15. What did the demoniac want? Why? (Romans 12:1)

16. Compare what Jesus said to the man to what the man actually did. What do you notice? What is the significance of this?

17. What was the Decapolis?

18. Jesus went back to the western side of the Sea of Galilee. Who came to Him? Why? What was asked? Why?

19. What was the first thing Jairus did when he came to Jesus? Why? Why is this significant? (See accompanying article “First Century Synagogue Worship)

20. Jesus went with Jairus but his trip was interrupted. Why?

21. What did the woman and Jairus have in common?

22. Why would the woman be so secretive? (Leviticus 15:25-30)

Cultural Study: Mark records that the woman had been to many physicians and she kept getting worse. Such physicians were far different from our doctors of today. Their remedies were usually superstitious. The Talmud listed eleven different remedies for a discharge of blood. The Talmud should not be confused with the Torah. The Torah was the Jewish Scriptures or Old Testament. The Talmud, also known as the “Oral Law” is the rabbinical writing that told people how to carry out the commands found in Scripture.

23. Why did the woman fall down before Jesus with fear and trembling when He asked, “Who touched my garments?”

24. What else did the woman do when she fell before Jesus?

25. What distinction did Jesus make directly to the woman and indirectly to Jairus?

26. What tragic news was brought to Jairus as Jesus was speaking to the woman?

27. Contrast verse 34 and 35.

28. Contrast verse 35 and 36.

29. How did Jesus describe the condition of Jairus' daughter? Why?

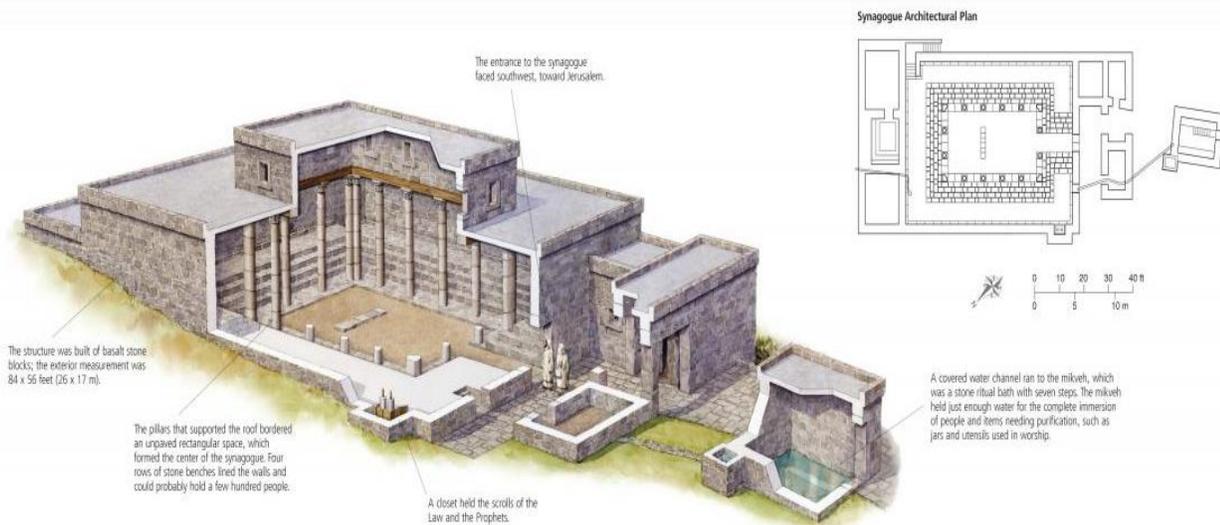
30. How did the people react to Jesus' words? Why?

31. Why would Mark insert the actual Aramaic phrase "Talitha Cumi" into his Gospel account?

32. Why would Jesus tell them to feed the risen girl?

33. What was the response to this miracle?

First Century Synagogue Worship



Most cities in first century Israel had a synagogue. Weekly services were held at the synagogue on the Sabbath. These services involved singing, set prayer readings, the reading of scripture from a reading cycle, a sermon and a priestly blessing. The synagogue was ruled by the elders of the congregation and to the “ruler of the synagogue.” This ruler was a layman, usually a Pharisee, was responsible for organizing the services and teaching. The concept of the Church year with its prescribed readings and prayers and the order of worship in Christian churches were highly influenced by first century stone synagogue worship.

SDG #6 – Mark Chapter 5

First Century Israel



SDG Lesson #7
Mark Chapter 6

1. Where was Jesus' hometown?

2. Jesus taught in the synagogue on the Sabbath. What was meant by the question, "Where did this man get these things?" What can we learn from this question?

3. What is the meaning of, "What is the wisdom given to Him?"

4. What is the real reason for the question, "How are such mighty works done by His hands?"

5. What do we learn about Jesus and His family in this account?

6. What else do we know about Jesus' family? (1st Cor. 15:7; Acts 12:17; 15:13; 21:18; Galatians 1:19; 2:9, 12; James 1:1; Jude 1)

7. Did Jesus offend the people of His hometown? Why or why not?

8. How did Jesus respond to this offense?

9. Why would Jesus marvel at their unbelief?

10. Why send the disciples out two by two?

11. What did Jesus give these disciples?

12. What were the disciples to take and not to take? Why?

13. Compare the instructions given to the disciples in Mark 6 with those in Matthew 10 and Luke 9. How do they differ? How can we reconcile this?

14. What is meant by shaking the dust off your feet?

15. Who was the King Herod spoken of in this section?

16. Who was Herodias?

17. What had Herod heard?

18. What were the common beliefs concerning Jesus?

19. What did Herod believe? Why?

20. What had John told Herod that it was unlawful for him to be married to Herodias? (Leviticus 18:16; Malachi 2:16; Matthew 5:32)

21. What did Herod know about John?

22. What do we know about Herod's relationship with John?

23. What do we know about Herodias' relationship with John?

24. Who were:

A) Herod's nobles – _____

B) Herod's military commanders – _____

C) The leading men of Galilee – _____

25. Why did Herod switch from keeping John safe to having him killed?

26. Why did Herod let John's disciples bury his body?

27. How did Jesus respond to the disciples return? Why?

28. They went away in the boat to a desolate place. What happened?

29. Jesus wanted His disciples to get a break. Yet, when He saw the crowds He had compassion on them. Why? What did He do about it?

30. What was the disciples concern? Their answer?

31. What was Jesus' response to the disciples? Why?

32. What was a denarius? 200 denarii?

33. What did Jesus do to feed the people? How many were fed?

34. What did Jesus do immediately after the people were fed?
Jesus immediately:

35. Note the timing of the events. What happened when evening came?

36. What is meant by the fourth watch?

37. How long had the disciples been “making headway painfully?”

38. What did Jesus intend to do? Why?

39. How did the disciples react to this plan?

40. What did Jesus do as a result of this?

41. How great had Jesus' popularity become?

SDG Lesson #8
Mark Chapter 7

1. Who came to see Jesus at the beginning of this chapter? Who or what were these people?

2. Where did these people come from? Why did they come?

3. What problem did they immediately address? Why? (See vss. 3-4)

4. How did Jesus respond to the complaint of the Pharisees and Scribes? Why?

5A. In verses 9-13, Jesus goes on the offensive. What does He charge the Scribes and Pharisees of doing?

5B. Why did Jesus quote Moses?

5C. Where are these quotations found?

5D. What was “Corban?”

5E. How was Corban being used? Why?

5F. What was the ultimate outcome of the use of the Corban vow?

6A. Verses 14-23 must also be looked at as a whole. What two truths does Jesus begin this section with?

Truth Claim #1: _____

Truth Claim #2: _____

6B. How did Jesus justify truth claim #1?

6C. What was the ultimate result of this justification?

6D. How did Jesus justify truth claim #2?

6E. No one challenged what Jesus said. Granted, He was speaking to His disciples. Is there any Old Testament passage that Jesus could have used to validate His point? If so, what is it?

6F. What is the difference between sexual immorality, adultery and sensuality?

7. Where is the region of Tyre and Sidon?

8. Who approached Jesus? Why?

9. What is the significance of the woman being a “Gentile, a Syrophenician by birth?”

10. Look at Jesus’ response in verse 27. What do each of the following represent?

Children – _____

Bread – _____

Dogs – _____

11. Dogs were seen as unclean, mangy animals. However, they could also be pets. The Jewish people often referred to Gentiles derisively as dogs. How does Jesus show that He is not using the term dog in a contemptible manner?

12. How did the woman respond to Jesus' words? Why?

13. Why did Jesus heal the woman's daughter?

14. How was the healing a test of faith?

15. In the final section of this chapter Jesus returns to the Sea of Galilee and the region of the Decapolis. Where was this region? What do we know about it?

16. Who was brought to Jesus? Why?

17. What was Jesus' first action in this situation? Why?

18. Jesus put His fingers in the man's ears. Why?

19. Why did Jesus spit and then touch the man's tongue?

20. Why would Jesus sigh?

21. Why did Jesus say, “Ephphatha?”

Word Note: Ephphatha

This Aramaic term that Mark defines as meaning, “be opened” is a unique word in the history of the Christian Church. This word was used as a part of the liturgy for a baptism to emphasize the power of the Holy Spirit to open the ears of an individual to hear the Gospel. The early Church recognized that the Holy Spirit works faith in the heart of a believer. Since nothing is impossible for God, infants are also baptized because the Spirit can open their ears too.

22. Why did Jesus tell the people and the man to tell no one what He had done?

23. Why would the people be astonished and say, “He has done all things well?”

SDG Lesson #9
Mark Chapter 8

1. Chapter 8 begins with the time stamp “In those days.” What days were “those days?” Why is this significant?

2. Why did Jesus call His disciples to Him? (Warning: Challenge Question!) When contemplating this question please keep in mind the significance of the phrase “in those days.” You may also want to review the events of Chapter six. Try to put yourself into the position of being a member of the crowd. Think about what Jesus says about the crowd. Finally, consider Luke 18:29; Matthew 19:29 and James 2:14-26. This question has a four part answer that deals with: A – the disciples, B – Christ’s compassion, C – The crowd, D – Faith. HAVE FUN!

A) _____

B) _____

C) _____

D) _____

3. How did the disciples respond to the challenge Jesus presented in verses 2-3? Why?

4. What four steps did Jesus take in feeding the 4,000 after He had them sit down? When else did Jesus take these same steps?

5. How much bread did Jesus begin with? End with? What is the message? (Ephesians 3:20-21)

6. Where was the District of Dalmanutha? Why is this significant? (Matthew 15:39)

7. What did the Pharisees want from Jesus? Why?

8. Why did Jesus sigh?

9. Why wouldn't Jesus give them a sign?

10. What one sign would Jesus eventually give them? (Matt. 12:39)

11. What was the leaven of the Pharisees and Herod?

12. How did the disciples respond to Jesus' warning of verse 15? Why?

13. What did Jesus' disciples not yet perceive or understand?

14. Jesus posed a series of questions to His disciples questioning their sight, hearing and memory. Why?

15. Why did Jesus remind them of the two feeding events?

16. Where were the disciples when Jesus questioned them? Why?

17. Why did Jesus take the man out of the village?

18. Why would Jesus take the man by his hands, spit on his eyes and then lay His hands on him?

19. This is the only two-stage miracle that we find in Jesus' ministry. The Challenging Question is this, "Why did Jesus take two steps?"

20. Jesus headed to Caesarea Philippi. What do we know about this region? What do we learn from this?

21. Who did the people say that Jesus was? Why? (Malachi 4:5-6)

22. Who did Peter say Jesus was? What does this mean?

23. How did Jesus respond to Peter's proclamation? Why?

24. Notice that Jesus does not refer to Himself as the Christ, but as the Son of Man. Why?

25. How did Jesus describe the ministry of the Son of Man?

Note: This prediction of rejection, death, and resurrection is repeated in 9:31 and 10:33-34 for a total of three prediction/prophecies. This corresponds to Peter's three denials.

26. Why does Mark include the phrase, "He said this plainly?"

27. What does it mean to rebuke someone? Why did Peter do this?

28. Why did Jesus turn and look at His disciples prior to rebuking Peter?

29. What do we learn about Satan in these verses?

30. As we begin to look at the last verses of this chapter, please remember that Jesus had just told His disciples that He would suffer, be rejected, and die. He followed this with the statement, "if anyone would come after me..." What must a person do to follow Christ?

31. What additional prophecy does Jesus make with this statement to those who would come after or follow Him?

32. How can a person save his life and lose it?

33. How can a person lose his life for Christ's sake and save it?

34. What is the message of verse 36?

35. What can a man give in return for his soul?

36. The key to understanding the final verse of this chapter is the phrase, "When He comes in the glory of His Father." What will happen at that time?

SDG – Lesson #10
Mark Chapter 9:1-45

1. There is much debate about what event Jesus is referring to in verse one. Up to this point the Kingdom of God has been a reference to God's activity in this world. Jesus points out the following facts:

- 1) Some of the disciples would not taste death before seeing the Kingdom of God.
- 2) The Kingdom would come with power.

What event is Jesus speaking of?

2. Up to this point in his Gospel, Mark has been very specific in letting us know when Jesus moved from place to place. This section begins with the words, "and after six days..." Therefore, it is pretty safe to assume that Jesus and His disciples were still in the region of Caesarea Philippi. What high mountain is in this region? (See Map)

3. Jesus was transfigured. What is meant by His clothes being radiant and intensely white?

4. What is the significance of Moses and Elijah being present?

5. What did Moses and Elijah talk to Jesus about? (Luke 9:31)

6. Why did Peter refer to Jesus as Rabbi?

7. What did Peter offer to do? Why?

8. Who spoke from heaven? What was said? Why?

9. Why did Jesus tell the disciples not to tell anyone until after the resurrection? When could they tell others?

10. Why did the disciples question, “What this rising from the dead might mean?” (John 11:24)

11. Why would the Scribes say that first Elijah must come?

12. How would Elijah restore all things? (Malachi 3:1; 4:6)

13. Where is it written that the Son of Man should suffer many things and be treated with contempt?

14. What did Jesus say about Elijah in verse 13? What does this mean? (Matthew 17:12-13; Luke 1:17)

15. If we compare Mark's account of the transfiguration with Luke's (chapter 9:28-37), we learn a little bit more about what happened. When did Jesus Peter, James, and John come down from the mountain? What did they encounter?

16. Verse 15 contains the very short yet very intriguing phrase, "were greatly amazed." Who was greatly amazed?

The Greek word translated "amazed" is also used in Mark 14:33 where it is translated as "distressed." Who was distressed? Why?

This same Greek word is also found in Mark 16:5 and 16:6 where it is translated "alarmed." Who was alarmed? Why?

Developing our Apology – A Short Study of Apologetics

Apologetics – this word comes from the word “apologia” which means to make a defense. Apologetics can cover many areas and be used by Christians to:

- A. Defend who Jesus is
- B. Defend the reliability of the Bible
- C. Refute false doctrine/defend strong doctrine

1st Peter 3:15 says, “But in your hearts honor Christ the Lord as holy, always being prepared to make a defense (apologia) to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.”

Why a study of apologetics in the middle of Mark Chapter 9? The account presented in 9:14-29 is a favorite of those who want to apply “Rationalism: and/or Higher (Historical) Criticism to the interpretation of the Bible. Look up these two terms and define them. (WWW.CARM.ORG/Dictionary is a great website for looking up the definitions of theological and philosophical terms another is www.theopedia.com)

Rationalism: _____

Higher (or Historical) Criticism: _____

Form Criticism: _____

Source Criticism: _____

Tradition Criticism: _____

Redaction Criticism: _____

It is helpful to remember that Biblical Criticism can be good. We often see criticism as being negative. In its purest form, Biblical Criticism is the scholarly approach of studying, evaluating, and critically assessing the Bible as literature in order to understand it. What part of this definition of Biblical Criticism should be changed to make Biblical Criticism good?

Now, take your definitions of Rationalism and Higher, Form, Source, Tradition, and Redaction Criticism and apply it to Mark 9:14-29. How would it influence your understanding of this section? (This is a tough question? You will find the answer to this question at the end of this study).

Your Answer to the Apologetics Question is ...

Now that you have answered this question, go to the end of this lesson and compare it to the answer provided there.

What is the danger of Rationalism and Higher/Historical Criticism?

What Biblical accounts would suffer the most using these methods?

What Biblical Teachings would suffer the most using these methods?

But Pastor, Why do we need to study this? Let's just read the Bible, accept it, and preach it. Here's the pastoral reply. True Story!!!

This week someone said to me, "The young generation has turned its back on the Bible."

My response was, "No, they haven't, my generation has!" I then explained, "The young generation believes what they are being taught. My generation is teaching them Rationalism and Higher/Historical Criticism. To them, the Bible is just a long piece of literature."

Go back to 1st Peter 3:15 and contemplate what Peter **is** saying. Why do you think we underlined and printed the word "**is**" in bold print?" (Hebrews 4:12-13)

What do the following verses say about the Bible?

2nd Timothy 3:16 – _____

2nd Peter 1:21 – _____

John 5:39 – _____

Luke 16:29 – _____

Finally, we come to the end of this “Short Study of Apologetics.” Peter tells us to always be prepared to make a defense...for the hope that is in us. What is our primary source for this defense? Why?

This leads us to the following three Latin phrases that were repeated over and over during and following the Reformation.

Sola Scriptura – Scripture Alone

Sensus Literalis – The literal meaning of Scripture

Scripture sui ipsius interpres – The Bible is its own interpreter

Next week we will examine the miraculous healing account found in Mark 9:14-29 using these three terms as our guide. In the following weeks, we will hear Jesus’ teachings, see more miracles, and eventually experience His resurrection. All of it is real, all of it should be a part of our apology and all of it should be shared with the younger generations.

*“So shall My Word be that goes out from My mouth;
It shall not return to Me empty,
But it shall accomplish that which I purpose,
And shall succeed in the thing for which I sent it.”*

...Answer to Apologetics Questions...

Using the reason of rationalism and the cultural studies of the other forms of criticism a modern scholar would say, “The Jewish people of the first century were highly superstitious. Having been taught that disease and even death were punishments for sin or the result of demon possession the father incorrectly identified the source of his son’s condition. His son was most likely epileptic. The episode describes an epileptic seizure that was followed by a period of epileptic stillness and then recovery. Mark, influenced by his cultural beliefs, relays this story to us in manner that emphasizes his faith rather than reality.

SDG – Lesson #11
Mar Chapter 9:14-50

1. Last week we explored the significance of the effect that Rationalism and the Higher/Historical Critical Method have had on the understanding of passages such as Mark's accounting of the healing here in Chapter 9. We will now examine this account keeping in mind that Scripture is our sole authority and that it clearly relates for us God's plan of salvation for mankind. What challenge(s) were brought to Jesus? (Vss. 17-18)

2. Jesus responded with the words, "O faithless generation." Where do you see a lack of faith in this account?

3. Why would Jesus use this phrase? (Psalm 95:10)

4. What additional information do we learn about the boy in vss. 20-22a? What are the implications we can draw from this?

5. Compare the father's words in verse 22 with those of Martha in John 11:21-22. What difference do you see? Why?

6. How did Jesus respond to the father's words?

7. How did the father respond to Jesus' words? Why?

8. In what two ways did Jesus show great compassion for the boy and his family?

9. The disciples asked Jesus why they couldn't cast out the demon. Jesus had already indicated that it was because of their lack of faith. Why did He say, "This kind cannot be driven out by anything by prayer?"

10. Following the healing of the demon possessed boy, Jesus and His disciples passed through Galilee. He didn't want anyone to know that they were there so that His time of teaching the disciples would not be interrupted. What did He teach them?

11. What two problems did the disciples have with this teaching? Why? What can we learn from this?

12. What concern had the disciples been discussing on their way through Galilee?

13. How did Jesus respond to the topic of their discussion? What did He mean by His answer?

14. Jesus took a child and put him in the midst of the disciples. What was the significance of this?

15. Why did Jesus hold the child in His arms? How does this relate to His message?

16. What problem did John bring to Jesus' attention?

17. How had John and the disciples tried to deal with the problem? Why?

18. Compare this to what we have read so far in this lesson. Note the irony.

19. How did Jesus respond to John's situation? What does this mean?

20. How is the one who is not against us for us?

21. What message can we learn from verse 41?

22. Verse 42 is a powerful verse with some interesting Greek words. The phrase "little ones" comes from a single Greek word "mikrou." This word means small or very small. You might wonder; How does that translate to little ones? Where does the "one" come from? The "one" comes from the least word in the sentence, which the ESV translates as sin and the NKJV translates as stumble. It is the Greek word "skandalon" from which we get the word "scandal." It is defined in this way, "to put a stumbling block or impediment in the way, upon which another may trip or fall." Jesus is referring to someone who intentionally puts a trap or stumbling block in the way of the little or smallest.

Who or what are the little or smallest? What is the sin or stumble?

23. What is the meaning of the millstone analogy?

24. Notice the triplicate sayings involving the hand, the foot and the eye. Why three? (Psalm 51:4)

25. What is the significance of the hand, the foot, and the eye?

26. What is the message of the hand, foot, and eye? (2nd Timothy 2:22; 1st Corinthians 6:18)

27. What is the result of the sins of the hand, foot, and eye? How is this described?

Word Study: Greek – geenna (Pronounced – ghe’-en-nah)
& Bible Study: Hebrew - hinnom
English – hell

This Greek word is found twelve times in the New Testament, eleven of them in the Gospels spoken by Jesus Himself. It is a powerful word because of its connection to the Hebrew word hinnom. Look up the following passages.

What do you learn about hinnom?

2nd Chronicles 28:3 – _____

2nd Chronicles 33:6- _____

2nd Kings 23:10 – _____

Jeremiah 19 – _____

By this time, you should have noticed the Valley of Hinnom was also called Topheth, which means, “burning place.” Because of its history of horrible pagan sacrifices and idol worship, the area was associated with judgment, desecration, fires, death, and waste.

Finally, let’s deal with Jesus’ addition to geenna/hell as being “unquenchable fire.” Is there a Biblical reference that supports this? Read Isaiah 66:24.

What does the prophet say concerning those who rebelled against the Lord?

Is Hell real? Is it eternal? The answer can be nothing short of “Yes!” How Bad is it really? Bad enough, Jesus says, that things of great importance to us like our hands, feet and eyes must not get in the way of obedience to God.

It has been said that the Valley of Hinnom was used as a dump during the time of Jesus and always had a fire burning there. The first recorded reference to this is from a commentary written on Psalm 27 by the Jewish Rabbi David Kimhi in AD 1200. It is possible that this is accurate but there are no earlier manuscripts for this idea. However, it should be noted that the historian Josephus does record that this is where the bodies of those who were killed when Rome overthrew Jerusalem in AD 70 were thrown because, “there was no longer room to bury them.” This did fulfill the prophecy of Jeremiah 7:32 and 19.

One last note, the concept/doctrine of hell is supported by three other words in Scripture that are translated as or referred to as hell.

Hebrew – Sheol

Greek – Hades and Tartarns

28. What is the meaning of the phrase, “Everyone will be salted with fire?”

29. How does salt lose its’ saltiness? What is the message?

30. How can we have salt in ourselves and be at peace with one another?
