A Study of Mark 1

I. **Outline.** From Headings in *NJKV*
   5. The First Disciples are Called (16-20; Matthew 4.18-22).

II. **Summary.**
   **Contents:** Ministry of John the Baptist. Baptism and temptation of Jesus and His first Galilean ministry. Demons cast out, sickness healed, leprosy cured.
   **Characters:** God, Jesus, Holy Spirit, John the Baptist, Satan, Simon, James, man with demons, Simon’s mother-in-law, leper.
   **Conclusion:** The deity of Jesus Christ is fully attested by the seal of the Father from heaven, His victory over Satan, His authority to call men, and His power over evil spirits and all manner of diseases.
   **Key Word:** First ministry, vv. 1, 14, 21, 32.
   **Strong Verses:** 11, 17.
   **Striking Facts:** v. 35. There is no conflict between the fact of the deity of Christ and His dependence upon the Father in prayer. His prayer life on earth was the manifestation of His perfect communion with the Father before He came into the world. The fact that Jesus never asked anyone to pray FOR Him, is a further proof of His deity. He was superior to all human intercession.


**Things Emphasized in Mark** [NIV First Century Study Bible, with notes by Kent Dobson, 2014, Zondervan, an Olive Tree Bible Study App Module].

1) **The Cross.** Both the human cause (12.12; 14.1-21; 5.10) and the divine necessity (8.31; 9.31; 10.33-34) of the cross are emphasized by Mark.

2) **Discipleship.** Special attention should be paid to the passages on discipleship that arise from Jesus’ predictions of his passion (8.34—9.10; 9.35—10.31; 10.42-45).

3) **The Teachings of Jesus.** Although Mark records far fewer actual teachings of Jesus than the other Gospel writers, there is a remarkable emphasis on Jesus as teacher. The words ‘teacher,’ ‘teach’ or ‘teaching’ and ‘Rabbi’ are applied to Jesus in Mark 39 times.

4) **The Messianic Secret.** On several occasions Jesus warns his disciples or others to keep silent about who he is or what he has done (1.34, 44; 3.12; 5.43; 7.36; 8.30; 9.9).

5) **Son of God.** Although Mark emphasizes the humanity of Jesus (see 3.5; 6.6, 31, 34; 7.34; 8.12; 10.14; 11.12), he does not neglect his deity (see 1.1, 11; 3.11; 5.7; 9.7; 12.1-11; 13.32; 15.39).

III. **Chronology.**

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*

[https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf)
IV. Words/Phrases to Study

- **1.1… THE BEGINNING OF THE GOSPEL OF JESUS CHRIST**—“The object is to emphasize the gospel itself, not so much the many events leading up to it. He does not mention the birth or genealogy of Christ and many other events about John and Jesus, as in Matthew 1-3 or Luke 1-3. Such events would be out of harmony with the purpose of his gospel, which is to present Jesus as a servant of God. Genealogies of servants are never given” [Finis Jennings Dake, *Dake’s Study Notes*, An Olive Tree Bible Study App Module].

- **1.2… BEHOLD, I SEND MY MESSENGER BEFORE THY FACE**—“The first Old Testament prophecy fulfilled in Mark” (Mark 1.2 + Malachi 3.1) [Finis Dake]. “**Messenger and make his paths straight** (v. 3), call forth the image of a king visiting his realm. In ancient times a messenger was sent ahead to announce the coming of the king. Local communities would often repair rough roads to ensure the comfort of the king as he traveled. The quartet of Isaiah, Malachi, John the Baptist, and the writer Mark proclaims the coming of the King of all kings, Jesus Christ” [Earl D. Radmacher, General Editor, *New King James Study Bible*, an Olive Tree Bible Study App Module].

- **1.3… THE VOICE OF ONE CRYING IN THE WILDERNESS**—“The second Old Testament prophecy fulfilled in Mark” (Mark 1.3 + Isaiah 40.3) [Finis Dake]. “The Dead Sea Scrolls community was inspired by this verse, a quotation of Isaiah 40.3, and believed it to be a literal call to move to the wilderness (Qumran). … The traditional site of John’s baptism was only a couple hours’ walk from Qumran. It is unlikely that John was a member of the sect, but he was probably aware of their message” [Kent Dobson, *NIV-FCSB*].

- **1.5… AND THERE WENT OUT UNTO HIM ALL THE LAND OF JUDAEA**—“It is not to be taken literally, that every person in all the land of Judea and they of Jerusalem were baptized every one. This is a figure of speech to emphasize the great number of people who were obedient unto John’s baptism. It must be remembered that the Pharisees and lawyers rejected the counsel of God against themselves, being NOT baptized of John (Luke 7.29-30)” [B.C. Carr, in *The Book of Mark*, Edited by Jim Laws, 14th Spiritual Sword Lectureship, p. 75].

- **1.6… CLOTHED WITH CAMEL’S HAIR, AND WITH A GIRDLING OF A SKIN ABOUT HIS LOINS; AND HE DID EAT LOCUSTS AND WILD HONEY**—“John’s name in Hebrew means ‘the grace or mercy of Jehovah,’ a most appropriate name for the forerunner of Jesus who brought the fullness of grace and truth (John 1.16-17)” [Finis Dake]. “The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter for any number of swarms of wild bees; and many of the Bedouin, particularly about the wilderness of Judaea, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness (Tristram, *Land of Israel*)” [Vincent’s *Word Studies*].

- **1.7… THE LATCHET OF WHOSE SHOES I AM NOT WORTHY TO STOOP DOWN AND UNLOSE**—“Many of the ancient shoes were only soles with strings or thongs to tie around the foot. Unlatching shoes was considered a mark of respect on the part of a disciple to a master” [Finis Dake].

- **1.8… HE SHALL BAPTIZE YOU WITH THE HOLY GHOST**—“John, himself baptized with water. It would take one who was mightier than John to baptize with the Holy Ghost (Matthew 3.11). Jesus cites these words in Acts 1.5. He makes application to the apostles as the recipients. The Father was the one who had promised such and was the only one who could administer Holy Ghost baptism (Luke 24.49). This was fulfilled beginning on Pentecost A.D. 33, as recorded in Acts 2. It enabled the apostles to be witnesses of our Lord in preaching the gospel (Acts 1.8). The baptism of the Holy Ghost was not given to any for the purpose of removing their sins in order for salvation” [B.C Carr, p. 76].

- **1.11… THOU ART MY BELOVED SON, IN WHOM I AM WELL PLEASED**—“…Jesus’ baptism affords an opportunity to know something of the Godhead. On this occasion the Father, Son, and Holy Spirit were each in a different place, and each is depicted in a different role. The Father acknowledged
the Son from Heaven, the Spirit descended, and Jesus was at the Jordan (Matthew 3.13-17)” [J.K. Gossett, in Studies in Mark, edited by Dub McClish, 2002 ADL, p. 54].

- 1.13... AND HE WAS THERE IN THE WILDERNESS FORTY DAYS, TEMPTED OF SATAN—“The forty days have symbolic significance and recall the experiences of Moses (Ex 24.18) and Elijah (1 Kings 19.8, 15) in the desert. Only Mark mentions the wild beasts—a touch that heightens the fierceness of Jesus entire temptation experience” [Walter W. Wessel, in The Expositor’s Bible Commentary, Volume 8, p. 623].

- 1.14... THE GOSPEL OF THE KINGDOM OF GOD... 1.15... THE KINGDOM OF GOD IS AT HAND—“The main theme of John’s preaching had been, ‘Repent ye, for the kingdom of heaven is at hand.’ ‘Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.’ The connection shows that the gospel of God which Jesus preached was the good news that the kingdom of God was at hand—its establishment was near. That was not man’s opinion, but God’s statement of a truth. To prepare for that kingdom many believers repented and were baptized. To say that God did not give the kingdom to these obedient believers is to accuse God of dealing falsely with them. Jesus made two emphatic declarations; namely, ‘the time is fulfilled,’ and ‘the kingdom of God is at hand.’ To say that this kingdom is yet future is to say that both statements of Jesus were, and are, false” [R.L. Whiteside, Teacher’s Annual Lesson Commentary, 1944, p. 20].

- 1.17... I WILL MAKE YOU TO BECOME FISHERS OF MEN—“When He calls, ”Follow Me, and I will make you become fishers of men,” He promises a lifelong learning and growth process. Not by accident, He chooses unschooled and unsophisticated fishermen. What a miserable start for world evangelization. We must never forget that Jesus knows what He is doing. He wants teachable men without intellectual preconceptions or cultural mindsets that will be insurmountable barriers to truth. I am a self-made tennis player, modestly successful in a game built upon bad habits. A tennis lesson destroys me because I begin trading confidence in bad strokes for hesitation with good strokes. Of all the students of tennis, I am the worst kind because I must unlearn bad habits before I can stamp in the good ones. My twelve-year-old son is just the opposite. With nothing to unlearn, he strokes the ball better after three lessons than I do after thirty years. Without a doubt, he will be the first of my sons to beat me. The learning principle is obvious. It is easier to learn than it is to unlearn. Jesus chooses men who have little to unlearn. Like hungry fledglings with their mouths wide open, they have nothing to hinder the process of becoming ”fishers of men.” Teachability is second only to trust” [David L. McKenna, The Preacher’s Commentary, 1982-1992, Word, Inc., an e-Sword Module].

- 1.20... AND THEY LEFT THEIR FATHER... WITH THE HIRED SERVANTS—“Peculiar to Mark It may imply that Zebedee carried on his business on a larger scale than ordinary fishermen” [Vincent’s Word Studies]. “Though it was common to work in the family business one’s whole life, the disciples appear to have been relatively young. The text mentions that Peter was married but does not mention children (v. 30). According to Luke, Jesus was around 30 years old (see Luke 3.23), and almost certainly the disciples would have been younger than their rabbi” [Kent Dobson, NIV-FCSB].

- 1.21... SYNAGOGUE—“Synagogues were numerous among the Jews from the Babylonian captivity on. They were erected in all cities and towns and in the country on rivers, that there might be plenty of water for the many washings. Ten Jews could start one, as it took this many to run and support such a place. There were many in all lands for each Jew was required to attend services every Sabbath. Jerusalem alone had 480 of them. They were places of instruction and worship. They were also places for courts of justice (Luke 12.11; Acts 9.2). Officers and a council of 3 to 13 men were chosen by the congregation to teach school and hold court concerning religious and civil cases (Matthew 10.17; 23.34; Acts 22.19; 26.11; John 9.22, 34; 12.42; 16.2). Priests were honored but had no official standing unless they were members of the council or served as

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teachers. The leader or president could ask anyone to speak, read Scripture, or expound the law. Christ often spoke in the synagogues (Matthew 4.23; 13.54; Mark 6.2; Luke 4.15-22; John 18.20), as did the apostles (Acts 13.5, 15; 14.1; 17.10-17; 18.19). Services were held in them 3 times on the Sabbath. The scribes and lawyers in every community in Israel were the school teachers and interpreters of the law and used such places for almost daily instruction. They were built on the highest ground and were often without roofs, being situated so the worshipper entering could pray toward Jerusalem (cf., Daniel 6.10). **Chief Things in Every Synagogue:**

1) An ark or chest containing the Law
2) Raised platform and a desk from which to read and expound the law
3) Seats for the men below and galleries for women above, or in others a low partition separating men and women
4) Seats for officers in front of the platform facing the congregation
5) Lamps to give light in the evening services and at feasts
6) Apartments for the many utensils, alm-chests, and other needful things” [Finis Dake].

- **1.23… A MAN WITH AN UNEFFECTIVE SPIRIT**—“The term ‘uneffect spirit’ was used by the Pharisees to refer to evil spirits. It was in contrast with the ‘cleanliness’ and purity of God. The point is that these spirits were not wholesome. They were seen as excluded from God’s presence by their uncleanliness, their lack of moral fitness. We should note that in Mat_4:24 a clear distinction is made between those who are diseased, those who are lunatic and those who are possessed with devils. It is wrong to think that in those days men necessarily saw all disease and madness as resulting from evil spirits” [Peter Pett. *Commentary Series on the Bible*, an e-Sword Module].

- **1.24… I KNOW THEE WHO THOU ART, THE HOLY ONE OF GOD**—“Demons knew Jesus and recognized His authority (Acts 19.15). Perhaps the demon sought to show acquaintance with Jesus to discredit Him and make It appear that He was in league with the demon world, but Jesus put an end to this by casting him out, thus proving that He was their enemy and showing that He had power over them” [Finis Dake].

- **1.28… GALILEE**—“A region in northern Israel that contained a lake by the same name. In the Old Testament, Galilee formed a part of the tribe Naphtali’s territory (Joshua 20.7). King Solomon gave twenty of its town to the king of Tyre to pay him for temple wood supplies, but the king, unimpressed by the land, was less than flattered by the offer and refused (1 Kings 9.11-13). Galilee was one of the first areas of Israel whose people were deported to Assyria at the start of the Assyrian exile (2 Kings 15.29). It is called ‘Galilee of the nations’ in Isaiah’s well-known messianic passage (Isaiah 9.1), probably because the area included a mix of Jews and non-Jews since the Naphtalites had failed to drive out all of its previous inhabitants (Judges 1.33). Matthew interprets Christ’s ministry in Galilee as the fulfillment of this Isaiah passage (Matthew 4.12-16). In the New Testament, Israel was divided into three districts. Galilee was the farthest north and lay west of the Sea of Galilee. Some of its main towns included Capernaum, Cana, and Bethsaida. Jesus’ hometown of Nazareth was in the region of Galilee, where much of His ministry took place (Matthew 11.1; Mark 1.14; Luke 23.5; John 7.1). Jesus was often linked with Galilee (Matthew 2.11; 26.69; John 7.52), which confused Jews not expecting a Messiah from Nazareth (John 7.41). Herod served as the Jewish ruler of Galilee during Jesus’ life (Mark 6.21; Luke 3.1). Galileans had a different accent from people in Jerusalem, which is likely what marked Peter as a Galilean before he denied his relationship to Jesus (Mark 14.70). Jesus told His disciples after His death and resurrection in Jerusalem that He would meet them back in Galilee (Matthew 28.10; Mark 14.28; 16.7) Galilee naturally became a central region of the early church” [Olive Tree Places of the Bible, an Olive Tree Bible Study App Module].

- **1.29… …THEY ENTERED INTO THE HOUSE OF SIMON AND ANDREW, WITH JAMES AND JOHN**—“The mention of these four—which is peculiar to Mark—is the first of those traces of Peter’s hand in this Gospel, of which we shall find many more. The house being his, and the illness and cure so nearly affecting himself, it is interesting to observe this minute specification of the number and
names of the witnesses; interesting also—as the first occasion on which the sacred triumvirate of Peter and James and John are selected from among the rest, to be a threefold cord of testimony to certain events in their Lord’s life (see on Mark 5:37)—Andrew being present on this occasion, as the occurrence took place in his own house” [JFB].

- 1.30… SIMON’S WIFE’S MOTHER LAY SICK OF A FEVER—“Remnants of an ancient church presumed to have been built upon this house were found in Capernaum. Excavations revealed fishing implements under the first-century floor” [Kent Dobson, NIV-FCSB]. Luke, as was natural in ‘the beloved physician’ (Colossians 4:14), describes it professionally; calling it a ‘great fever,’ and thus distinguishing it from that lighter kind which the Greek physicians were wont to call ‘small fevers,’ as GALEN, quoted by WETSTEIN, tells us” [JFB].

- 1.35… DEPARTED INTO A SOLITARY PLACE, AND THERE PRAYED—“He was about to begin His first preaching and healing circuit; and as on similar solemn occasions (Luke 5.16; 6.12; 9.18, 28, 29; Mark 6.46), He spent some time in special prayer, doubtless with a view to it. What would one not give to have been, during the stillness of those grey morning hours, within hearing—not of His ‘strong crying and tears,’ for He had scarce arrived at the stage for that—but of His calm, exalted anticipations of the work which lay immediately before Him, and the outpourings of His soul about it into the bosom of Him that sent Him!” [JFB].

- 1.36… SIMON AND THEY THAT WERE WITH HIM FOLLOWED AFTER HIM—“katedioxyan. The word found only in Mark. Simon and his companions, as well as the people of the city, seem to have been afraid lest he should have permanently left them. Hence the compound verb indicates that they followed Him EAGERLY, pursued Him as if He were fleeing from them. Simon, true to his nature, was foremost in the pursuit:…” [Vincent’s Word Studies].

- 1.38… LET US GO INTO THE NEXT TOWNS, THAT I MAY PREACH THERE ALSO—“Our Lord’s present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach” [Henry Alford, The Greek New Testament—An Exegetical and Critical Commentary, an e-Sword Module].

- 1.44… OFFER FOR THY CLEANSING THOSE THINGS WHICH MOSES COMMANDED—“This implied that he must bring the required offering (Leviticus 14:1-7). That offering consisted of two clean, living birds. One had to be killed. In its blood the other bird had to be dipped and then released. The blood of the slain bird was also sprinkled over the healed man; in fact, seven times. He was then pronounced cured. When the priests hear that it was Jesus who had so completely and instantly cured this man, they will have received an irrefutable testimony to Jesus’ power and love. They will also know that even though Jesus condemns human traditions that make void God’s holy law, he does not disobey that law” [William Hendriksen, Baker’s New Testament Commentary, 1975, an e-Sword Module].

V. Lessons & Applications. Content below is from: B.C. Carr, in The Book of Mark, Edited by Jim Laws, 14th Spiritual Sword Lectureship, pp., 79-81, under the heading—“Lessons We Can Learn from John”…

- Servants of God Need to be Content with the Simple Things of Life. John was clothed with camel’s hair, and garments of the poor. He ate locusts and wild honey (Mark 1.6). These were things available in the wilderness. Many preachers need to learn the lesson of contentment. “For godliness with contentment is great gain.” “Having food and raiment, let us be therewith content” (1 Timothy 6.6-9). Many who strive to keep up with the “joneses” lose sight of their great mission in serving God. They become miserable I following after the things that bring sorrow and discontent.

- We can learn to stand with conviction against sin. Too many today are running with the crowd trying to determine what people want to hear and then preaching soothing sermons. John was not this kind of a preacher. He was not a shaking reed blowing in the wind (Matthew 11.7). He boldly confronted Herod concerning his marriage. No doubt he knew that this was unpopular but he told
A Study of Mark

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Herod that it was not right for him to have his brother Phillip’s wife (Mark 6.17). This caused him to be beheaded (Matthew 14). This was not the only sin that John condemned, for Luke tells us that he not only reproved Herod because of his brother, Phillip’s, wife, but also for all the evils which Herod had done (Luke 3.19). Some preachers find it convenient today to look the other way when sin appears in the congregation. They find other sermons to preach so as not to offend the guilty Thereby, they are able to boast of long tenures at one place. We need more men who can preach with the conviction of John.

- **We could learn from John how to preach on repentance.** Many preachers today have a specialty upon which they preach frequently. If John had one it seems to have been on the subject of repentance. We need to get back to more basic preaching on this great Bible subject. When people are truly motivated to repent of their sins, it will not take such persuasion to get them to be baptized and to do all that the Lord commands us to do. But some willfully avoid this kind of preaching. One well-known educator recently said in a public address, “We do not need descriptive preaching today.” He thought people already knew of their shortcomings and that preachers should avoid giving people a “guilt-trip.” John had no such hang-ups. His preaching was very pointed, being both descriptive and prescriptive. People responded in great numbers.

- **We can learn from John that one does not need a great cathedral from which to preach the everlasting gospel.** For the most part, his preaching was done in the wilderness. Multitudes gathered to hear him. Someone has said, “If you will build a better mousetrap, the world will beat a path to your door.” Marshall Keeble said, “If you put good food in the hog’s trough you can’t keep them away. But if you give them only colored dishwater, they will not return for the feeding.” Much of that being offered from the pulpits from our land today has little Bible content.

- **We can learn from John the great lesson of how to take the second place.** Too many want to be regarded as the “top dog” where they minister. John always knew that he was not the bridegroom but rather he rejoiced to be called the friend of the bridegroom (John 3.29). He could predict the increase of Jesus but his own decrease in importance without shame or embarrassment. He freely admitted there is one greater than I (Mark 1.7). How wonderful it would be if all of us would learn to serve well in lower positions that may be presented to us.

- **John is a great example of one who could not be provoked to jealousy and envy.** When some of his disciples came to him reporting that Jesus was baptizing and that all men were coming to Him, it did not make John jealous. The Pharisees had heard that Jesus made and baptized more disciples than John. John did not feel that he was in competition with our Lord but answered, “A man can receive nothing except it be given him from heaven” (John 3.27). There is too much petty jealousy among preachers and others in the church of our Lord. We should rejoice in any good that is accomplished by our brethren and forever stifle that feeling of envy that causes some to sin.

- **Finally, we should be impressed with the purity of life that John lived.** It is an absolute necessity for those who would lead God’s people today, to be themselves examples of purity in life (Luke 1.15). John had no fear that some evil deed of his past life would be found out which would hinder the great work that he was to do. Just imagine what a tragedy it would have been if one, at the very peak of John’s ministry, had announced that John had been found out to be an adulterer or that he had defrauded others in some financial deal. To be the most effective servants of our Lord, we need to be an example to others (1 Timothy 4.12).

### VI. Questions

**True or False**

01. ____ We are told about the emotion Jesus felt when he reached forth and touched the leper.

02. ____ Matthew 17.5 repeats some of the words found in this chapter.

03. ____ Holy Ghost baptism is not mentioned in the Bible.
04. _____ James was John’s brother.
05. _____ Simon Peter was never married.

**I Found it in Verse(s)**

06. _____ People were astonished at the doctrine taught by Jesus.
07. _____ Jesus moved from village to village for the purpose of preaching to them.
08. _____ Verse where Mark calls Jesus the Son of God.
09. _____ Where we learn the type of place Jesus went when He wanted to pray.
10. _____ John was put in prison.

**Short Answer**

11. John the Baptist’s clothing and food:

12. Jesus told the cleansed leper to say nothing to any man, BUT, he went out and began to
    ___________ it much.
13. ___________ of __________ Jesus would make Simon and Andrew if they chose to come and follow Him.
14. What Jesus said to a demon or unclean spirit:

15. This happened at sunset:

---

*Each Question is worth 7 Points

**My Score is:** _______

*Answers will be found on next week’s handout*
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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E U G O G A N Y S B G N
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E S A E N H L D E P S O
N D L L S E E E N T P J
T E V I P N T S R I E E
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VIII. Crossword Puzzle.

**Mark 1 (KJV)**

**ACROSS**

02) What Jesus did a great while before day.
04) Where Jesus was baptized of John.
08) People at Capernaum did this among themselves.
10) John felt unworthy to unloose Jesus’
12) Simon’s wife’s mother did this after being healed.
13) What John ate.
14) Jesus departed to this kind of place.

**DOWN**

01) The unclean spirit cried with this kind of voice.
03) Since Jesus taught with authority, hearers were...
05) They ministered unto Jesus.
06) John had a girdle of a ____ about his loins.
07) Jesus with ____ commanded even unclean spirits.
09) Jesus entered the synagogue to teach on this day.
11) James was John’s.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark 2

I. **Outline.** From Headings in *NJKV*
   1. A Paralytic is Healed (Mark 1.1-12; cf., Mt 9.1-8; Lk 5.17-26).
   2. Call of Matthew (13-17; cf, Mt 9.9-13; Lk 5.27-32)
   3. Parable of Cloth and Wineskins (18-22; cf., Mt 9.14-17; Lk 5.33-39
   4. Controversy over Sabbath Work (23-28; cf., Mt 12.9-13; Lk 6.6-10).

II. **Summary.**
   This chapter and the first six verses of the next report incidents which, though not represented as happening at the same time, have all one aim: to exhibit Jesus as becoming an object of disfavor to the religious classes, the scribes and Pharisees. Sooner or later, and soon rather than later, this was inevitable. Jesus and they were too entirely different in thought and ways for good will to prevail between them for any length of time. It would not be long before the new Prophet would attract their attention. The comments of the people in Capernaum synagogue, doubtless often repeated elsewhere, on the contrast between His style of teaching and that of the scribes, would soon reach their ears, and would not tend to promote a good understanding. That was one definite ground of offence, and others were sure to arise [Bruce, A. B. (n.d.). *The Synoptic Gospels* (p. 349). New York: George H. Doran Company].

III. **Chronology.**
   **BIBLE PERIOD:** The Period of the Christ.
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   [https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf)

IV. **Key Words/Phrases to Study**
   - **2.1… CAPERNAUM**—“Town in northern Israel along the shore of the Sea of Galilee and home to the apostle Peter (Matthew 8.14). It is not mentioned in the Old Testament (it was probably founded in the second century B.C.), but is significant in the gospels as the unofficial headquarters of Jesus’ ministry (Matthew 8.5; 17.24; Mark 1.21; 9.33; Luke 4.31; 7.1; John 2.12; 6.59). Jesus left His boyhood home of Nazareth to stay in Capernaum for a while after His baptism (Matthew 4.13). People considered Capernaum His hometown (Mark 2.1) and at one point it is referred to as ‘his own city’ (Matthew 9.1). This is the town where, among other teachings and miracles, Jesus healed the centurion’s servant (Matthew 8.15-13), Peter’s mother-in-law (Matthew 8.14-15), and a paralytic (Matthew 9.1-8), and declared Himself the bread of life (John 6.35-59). However, Jesus cursed the town for failing to believe in Him despite the many miracles He performed there (Matthew 11.23; Luke 10.15). This curse came to pass over the next few centuries, and by the eleventh century the town was abandoned” [Olive Tree Places of the Bible Module].
   - **2.4… THEY UNCOVERED THE ROOF WHERE HE WAS**—“They uncovered the roof (ἀπεστεγασαν την στέγην [apestegasan tên stegên]). They unroofed the roof (note paronomasia in the Greek and cognate accusative). The only instance of this verb in the N. T. A rare word in late Greek, no papyrus example given in Moulton and Milligan *Vocabulary*. They climbed up a stairway on the outside or ladder to the flat tile roof and dug out or broke up (ἐξορυξάντες [exoruxantes]) the tiles (the roof). There were thus tiles (διὰ τῶν κεραμῶν [dia tòn keramôn], Luke 5:19) of laths and plaster and even slabs of stone stuck in for strength that had to be dug out. It is not clear where Jesus was (ἀπὸ τοῦ ἑαυτοῦ [hopou hē]), either downstairs, (Holtzmann) or upstairs (Lightfoot), or in the quadrangle (atrium or compluvium, if the house had one). “A composition of mortar, tar, ashes and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs.
cropping it” (Vincent). **They let down the bed** (χαλῶσα τον κραβαττόν [chalōsai ton kribatton]), historical present again, aorist tense in Luke 5:19 (καθηκάν [kathedan]). The verb means to lower from a higher place as from a boat. Probably the four men had a rope fastened to each corner of the pallet or poor man’s bed (κραβαττόν [kribatton], Latin grabatus. So one of Mark’s Latin words). Matthew (9:2) has κλίνη [kline], general term for bed. Luke has κλίνων [klindion] (little bed or couch). Mark’s word is common in the papyri and is spelled also κραβαττός [krabatos], sometimes κραβατος [krabatos], while W, Codex Washingtonius, has it κραβατον [kribaton]” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mk 2:4). Nashville, TN: Broadman Press].

*2.5… WHEN JESUS SAW THEIR FAITH*—“It is remarkable that all the three narratives call it ‘their faith’ which Jesus saw. That the patient himself had faith, we know from the proclamation of his forgiveness, which Jesus made before all; and we should have been apt to conclude that his four friends bore him to Jesus merely out of benevolent compliance with the urgent entreaties of the poor sufferer. But here we learn, not only that his bearers had the same faith with himself, but that Jesus marked it as a faith which was not to be defeated—a faith victorious over all difficulties. This was the faith for which He was ever on the watch, and which He never saw without marking, and, in those who needed anything from Him, richly rewarding” [Jamieson, Fausset, & Brown].

*2.7… WHO CAN FORGIVE SINS BUT GOD ONLY*—“The story might have ended here (for in the joy of sins forgiven the man might not have cared whether he was healed physically or not) if it had not been for some teachers of the law who were there. They, quite correctly, observed to themselves that only God can forgive sins and so Jesus was committing blasphemy by assuming this right for himself. It never entered their heads to ask whether Jesus was more than mere man. The gospels make no secret of the insight of Jesus, and he, knowing their unspoken thoughts, asked a very obvious question: Was it easier to grant forgiveness or to grant healing? The unspoken answer was that there was no way to test the reality of forgiveness but a very easy way to test the reality of healing. To prove that he had the power to forgive, and as a sign of the kingdom, Jesus healed the paralysed man. There could be no argument about that. Again, amazement followed but not, apparently, faith in Jesus” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 954). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

*2.10… BUT THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS*—“Christ would perform a wonder that only God could perform, and then they would know that he had power to forgive sins. The deduction is justified that if one cannot perform such a miracle, then it is likewise true that he cannot forgive sins. True, one may SAY, "I absolve you"; but, since the power claimed in such an assertion is beyond the scope of human judgment to determine its truth or falsity, Christ here acknowledged the validity of the kind of test he proposed and to which he submitted” [Burton Coffman].

*2.12… THEY WERE ALL AMAZED, AND GLORIFIED GOD*—“They were all amazed. The verb is existemi, literally, ‘to stand out of.’ Our word ‘ecstasy’ comes from this word. A person in an ecstasy might just as well be standing out of his body so far as registering sense impressions is concerned. His attention is to taken up with the one thing, that he notices nothing else. These people were in a sense taken out of their usual routine of sense impressions by the wonder of the miracle, and had their entire attention taken up with the marvelous cure, and this, to the point of being almost beside themselves. This was the intensity of their amazement” [Kenneth Wuest, *Word Studies in the Greek New Testament*].

*2.14… SITTING AT THE RECEIPT OF CUSTOM*—“The NET Bible translates SITTING AT THE RECEIPT OF CUSTOM as: SITTING AT THE TAX BOOTH, and explains the choice this way: ‘While ‘tax office’ is sometimes given as a translation for telwminion, this could give the modern reader a false impression of an indoor office with all its associated furnishings. Actually the TAX BOOTH was a booth located on the edge of a city or town to collect taxes for trade. There was a
tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The TAXES were collected on produce and goods brought into the area for sale, and were a sort of SALES TAX paid by the seller, but obviously passed on to the purchaser in the form of increased prices (L&N, 57183). It was here that Jesus met Levi (also named Matthew [cf., Mt 9.9]) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor.”

- 2.15… **MANY PUBLICANS AND SINNERS SAT ALSO TOGETHER WITH JESUS AND HIS DISCIPLES: FOR THERE WERE MANY, AND THEY FOLLOWED HIM**—“‘Sinners’ was a general term that could refer to those Jews who failed to live in accordance with the dictates of the Pharisees, but could also include those who were involved in deeper sin. Some were simply those who were not careful about avoiding ritual defilement, but others were those who were guilty of grave sins such as adultery or theft (although not necessarily present at Levi’s gathering). All were lumped together by the Pharisees. To share meals with such was looked on by the Pharisees as abhorrent. Such people did not keep themselves ritually clean. Thus Jesus would be seen as courting the possibility of defilement and as mixing with unfit people. We should note that these people were FOLLOWERS. Jesus was not going ‘partying.’ He knew that their hearts were moved and that they were seeking Him” [Peter Pett, *Commentary Series on the Bible*, An e-Sword Module].

- 2.16… **HOW IS IT THAT HE EATETH AND DRINKETH WITH PUBLICANS AND SINNERS?**—“A feast of the size indicated here was probably held in the courtyard of the house, leaving passers-by an opportunity to observe all that was done. For a long while the Pharisees had opposed Jesus; and their cunning and craft were evident in their maneuvers here to open a wedge between the Lord and his disciples” [Burton Coffman].

- 2.19… **CAN THE CHILDREN OF THE BRIDECHAMBER FAST, WHILE THE BRIDEGROOM IS WITH THEM?**—“In Jesus’ illustration, the ‘friends of the bridegroom’ were the attendants the bridegroom selected to carry out the festivities. That certainly was not a time to fast, which was usually associated with mourning or times of great spiritual need. Jesus’ point was that the ritual practiced by John’s disciples and the Pharisees was out of touch with reality. There was no reason for Jesus’ followers to mourn and fast while enjoying the unique reality that He was with them” [The MacArthur Study Bible, p. 1462].

- 2.22… **NO MAN PUTTETH NEW WINE INTO OLD BOTTLES**—“The latter word brings to one’s mind the idea of glass bottles. The Greek word is ‘wineskins.’ These were made of the skins of animals. In the case of glass containers of wine, the corks would come out and the bottles would not burst. But it is easy to see that containers made of animal skins could easily burst under the pressure of newly-fermenting wine. It is important to adequately translate the word here, lest a thoughtful Bible student run up against a difficulty. ‘Old’ is again palaios (παλαιος), referring to worn-out wineskins. … The same teaching is found in this parable as in the previous one, the co-mingling of the new with the old, which renders both useless” [Kenneth Wuest].

- 2.28… **THE SON OF MAN IS LORD ALSO OF THE SABBATH**—“Jesus claimed He was greater than the Sabbath, and thus was God. Based on that authority, Jesus could in fact reject the Pharisain regulations concerning the Sabbath and restore God’s original intention for Sabbath observance to be a blessing not a burden” [The MacArthur Study Bible, p. 1463].

V. **Lessons & Applications**. The following lessons from Mark 2 are pointed out by Leslie G. Thomas in the book: *Companion Annual Lesson Commentary*, 1984-1985, on page 107…

1. God supplies man with his every need.
2. What man desires is not always what he needs.
3. Man’s deepest need is the removal of sin.
4. God knows our hearts and thoughts (reasonings).
5. There is no forgiveness possible for the unbelieving and disobedient.
VI. Questions.

True or False

01. _____ The name of Levi’s father is not mentioned.
02. _____ There is a sense in which FAITH can be seen.
03. _____ What David did in the days of Abiathar was not lawful.
04. _____ It was common practice in the first century to sew a piece of new cloth on to an old garment.
05. _____ Jesus was accused by the scribes of speaking blasphemies.

I Found it in Verse(s)

06. _____ Name of the place where the palsied man was healed.
07. _____ Name of those who believed picking and eating a little corn on the Sabbath was not lawful.
08. _____ Jesus could tell what men were reasoning in their hearts.
09. _____ Something both John’s disciples and the Pharisees did.
10. _____ Descriptive term of the number of publicans and sinners who followed Jesus.

Short Answer

11. The palsied man was told by Jesus to do this:

12. How many were carrying the palsied man to Jesus? __________________________
13. What King David ate that he shouldn’t have: __________________________
14. Where Levi was sitting when Jesus called him:

15. Where new wine needs to be put: __________________________

Each Question is worth 7 Points

My Score is: _______

Answers will be found on next week’s handout

ANSWERS to Mark 1 Questions… 01—True (41); 02—True (11); 03—False (8); 04—True (19); 05—False (29-30); 06—22; 07—38; 08—1; 09—35; 10—14; 11—camel’s hair—girdle of a skin—locusts and wild honey (6); 12—publish (45); 13—Fishers, men (16-17); 14—Hold thy peace, and come out of him (25); 15—They brought to Jesus all that were diseased and possessed with demons.
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

A S I N N E R S E J Y
M A N Y A A H M J R D
C B F O L L O W R J U
U B O W S C U P T Y U
L A R T O A S H N S M
A T G P T C E A E L M
P H I R A L J R W A O
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VIII. Crossword Puzzle.

Mark 2 (KJV)

ACROSS
01) Levi sat at the ___ of custom.
04) David went into the ___ of God.
08) Jesus came to call sinners to ___.
09) Jesus asked: “Why ___ ye these things in your hearts?
11) They that are whole have no need of one.
12) Four men ___ the roof.
14) A king mentioned in this chapter.

DOWN
02) Jesus ___ something in His spirit.
03) Disciples of John and the ___ fasted.
05) This many carried the palsied man.
06) New cloth does not work good on an old one.
07) David ate it.
10) Lord of the Sabbath is the ___ of man.
13) Jesus asked: “Have ye never ___?”
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark

I. Outline. From Headings in NJKV

4. Opposition of His Friends (20-21).

II. Summary.

I. THE COURAGE OF JESUS (Mark 3.1-6).
   A. The miracle (3.1-5): Jesus heals a man of a withered hand on the Sabbath in the presence of the wicked Pharisees.
   B. The malice (3.6): Outraged by the act, the Pharisees plot with the Herodians how to kill Jesus.

II. THE COMPASSION OF JESUS (3.7-12).
   A. What he does (3.7-11).
      1. He restores those who are sick (3.7-10).
      2. He releases those who are possessed (3.11).
   B. What he says (3.12): He warns those possessed by demons not to say who he is.

III. THE CALL OF JESUS (3.13-19): He invites a group of men to become his disciples.
   A. The number (3.13-14): Twelve men are called.
   B. The nature (3.15): They are to preach and cast out demons.
   C. The names (3.16-19): Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James (son of Alphaeus), Thaddaeus, Simon, and Judas Iscariot.

IV. THE CRITICS OF JESUS (3.20-30).
   A. Criticism from his family (3.20-21): They fear that his zeal for God has affected his mind!
   B. Criticism from his foes (3.22-30).
      1. The accusation by the Jewish leaders (3.22): They say he is casting out demons by Satan, the prince of demons.
      2. The answer by the Savior (3.23-30).
         a. His words of wisdom (3.23-27): “How can Satan cast out Satan?”
         b. His words of warning (3.28-30): He warns his wicked enemies that blasphemy against the Holy Spirit—which they are committing—is the unpardonable sin!

V. THE CLARIFICATION OF JESUS (3.31-35).
   A. The desire of his earthly kin (3.31-32): Jesus’ family members want to see him!
   B. The description of his eternal kin (3.33-35): Jesus explains all who do God’s will are part of his family!

[H.L. Willmington, The Outline Bible]

III. Chronology.
BIBLE PERIOD: The Period of the Christ.
If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
• 3.1. WITHERED HAND—“Perfect participle, speaking of an action completed in past time, having present finished results. The withering of the hand was due to accident or disease. The man was not born with the deformity. Luke tells us it was his right hand. Just a touch of the Greek physician’s accurateness of detail in reporting a case” [Wuest, K. S. (1997). *Wuest’s Word Studies from the Greek New Testament: for the English reader* (Mk 3:1). Grand Rapids: Eerdmans]. Some believe the hand had some type of paralysis.

• 3.2. AND THEY WATCHED HIM ... THAT THEY MIGHT ACCUSE HIM—“We are not told who brought the man, or where he came from. But that he was seen by the Pharisees as a test case was apparent. For knowing of the man and his expected presence in the Synagogue they had come to watch what Jesus would do. The Rabbis had strict rules about healing on the Sabbath. When there was an emergency case and life was threatened healing activity was allowed, but where that was not the case, and it could well await another day, healing was not allowed. Thus a woman in childbirth could be helped on the Sabbath. An affection of the throat could be treated for that was seen as possibly life threatening. But a fracture or sprain could not, for that could await another day. A cut could be bandaged (it could lead to death if uncovered) but it must then not have further treatment until after the Sabbath. These were the interpretations of the Rabbis and they were strictly enforced. Any Rabbis and other prominent Pharisees who were in the Synagogue would sit in the ‘chief seats’ (Matthew 23:6; James 2:2-3), which were those nearest to the reading desk where the scrolls of the Scriptures were placed to be read. There was also a special seat there, either for the most distinguished present, or to contain the scrolls of the Torah, which was called ‘Moses’ Seat’ (Matthew 23:2). They thus had a good view of what was happening, while they awaited further events. It is worthy of note that the fact that they had come as they had, is testimony to the fact that they did believe that Jesus could heal the man. They had already seen what He could do and were in no doubt about it. But they simply dismissed such healings as having no relevance because they were so prejudiced by their own ideas and had convinced themselves that some trickery or demon activity was involved. And yet what better testimony could we have to the Lord’s ability to work miracles, than that these His enemies came expecting Him to do so even though they did not want Him to be able to do so? And it gains the greater force in that it is not the main purpose of the recording of the incident” [Peter Pett, Commentary Series on the Bible, an e-Sword Module].

• 3.5. AND WHEN HE HAD LOOKED ROUND ABOUT ON THEM WITH ANGER—“There are three words speaking of anger, thumos, indicating a sudden outburst of anger that cools off quickly, orgē, defining an abiding and settled habit of mind, not operative at all times, but exhibiting itself in the same way when the occasion demands it, and parorgismos which speaks of anger in the sense of exasperation. The latter is forbidden in Scripture, ‘Let not the sun go down upon your wrath’ (Ephesians 4:26); the second, orgē is permitted, but the qualification is that no sinful element be included in it. Mark uses the word orgē. Trench in his Synonyms in the New Testament, has some excellent material on this word: ‘Under certain conditions orgē is a righteous passion to entertain. The Scripture has nothing in common with the Stoic’s absolute condemnation of anger. It inculcates no apatheia (an apathetic attitude of no feeling whatever towards a thing), but only a metiropatheia, a moderation, not an absolute suppression, of the passions, which were given to a man as winds fill the sails of his souls, as Plutarch excellently puts it ... Aristotle, in agreement with all deeper ethical writers of antiquity, ..., had affirmed that, when guided by reason, anger is a right affection, so the Scripture permits, and not only permits, but on fit occasions demands it ... . There is a wrath of God (Matthew 3:7) who would not love good, unless He hated evil, the two being so inseparable, that either He must do both or neither; a wrath also of the merciful Son (Mark 3:5); and a wrath which righteous men not merely may, but, as they are righteous, must feel; nor can there be a surer and sadder token of an utterly prostrate moral condition than the not being able to be angry with sin-and sinners. ‘Anger,’ says Fuller, ‘is one of the sinews of the soul; he that wants it hath a maimed mind, and with Jacob sinew-shrunk in the hollow of his thigh,

- **3.6… HERODIANS**—“(Ἡρῴδιαιν, Ἡρῴδιανοι): A party twice mentioned in the Gospels (Matthew 22:16 parallel Mark 12:13; 3:6) as acting with the Pharisees in opposition to Jesus. They were not a religious sect, but, as the name implies, a court or political party, supporters of the dynasty of Herod. Nothing is known of them beyond what the Gospels state. Whatever their political aims, they early perceived that Christ’s pure and spiritual teaching on the kingdom of God was irreconcilable with these, and that Christ’s influence with the people was antagonistic to their interests. Hence, in Galilee, on the occasion of the healing of the man with the withered hand, they readily joined with the more powerful party of the Pharisees in plots to crush Jesus (Mar, 3:6); and again, in Jerusalem, in the last week of Christ’s life, they renewed this alliance in the attempt to entrap Jesus on the question of the tribute money (Matthew 22:16). The warning of Jesus to His disciples to “beware of the leaven of Herod” (Mark 8:15) may have had reference to the insidious spirit of this party” [ISBE, an e-Sword Module].

- **3.12… HE STRAIGHTLY CHARGED THEM THAT THEY SHOULD NOT MAKE HIM KNOWN**—“He straightly charged them. The word is epitimaō, ‘to tax with fault, chide, rebuke, reprove, censure severely.’ It is commonly rendered ‘rebuke’ in the N. T. In classical Greek its predominating sense is that of severe, strenuous reproach for unworthy deeds or acts. In this sense, the word carries at bottom, a suggestion of a charge under penalty. Our Lord did not wish to have the testimony of the demons to His deity. He wanted no advertising from that source. Translation: And He kept on rebuking them and charging them under penalty that they “should not make Him known.”” [Wuest].

- **3.14… THAT HE MIGHT SEND THEM FORTH TO PREACH**—“…he appointed them to be his heralds; hence, in that sense, to preach. Receivers must become givers. Disciples must become apostles. They must publish the message of salvation through Jesus Christ. In a sense they were invested with his authority. So real was this authority that Jesus was going to say, ‘He who receives you receives me, and he who receives me receives him who sent me’ (Matthew 10:40). Cf. Mark 6:11; John 20:21-23. They were sent first to the lost sheep of the house of Israel (Mat_10:5-6); later, to all the nations (Matthew 28:19), into all the world (Mark 16:15)” [William Hendriksen, *Baker’s New Testament Commentary*, 1975, an e-Sword Module].

- **3.21… WHEN HIS FRIENDS HEARD OF IT, THEY WENT OUT TO LAY HOLD ON HIM: FOR THEY SAID, HE IS BESIDE HIMSELF**—“His friends. The Greek is hoi par’ autou, ‘those from the side of Him.’ Robertson says that the idiom most likely means the kinspeople or family of Jesus, as is common in the LXX. The fact that His mother and His brothers are mentioned in verse 31, would indicate that these were the ones alluded to in this verse. The word for ‘friend’ (philē) is not in the Greek text” [Wuest]. “Next, Jesus’ relatives set out to seize Him out of concern for Him. … The interruption of this story with the account of the accusation by some teachers of the law seems designed to show that the attitude of Jesus’ family, however understandable in one sense, is to be seen as a response like that of these critics. Although the charge He is out of His mind (3.21) is perhaps slightly less malevolent than He has an evil spirit (3.30), Mark presents them both as wrong responses to Jesus. The charge against Jesus in 3.22 is that He is a sorcerer who does His exorcisms by evil power, a charge echoed in the Gospels and elsewhere. … What is being contested is the meaning of Jesus’ power and works. The reality of the miracles is not denied, but the charge that they are devilish negates them as sags of God’s kingly power. Jesus’ response is a series of quick parables which demonstrate that it is illogical to think that Satan would empower Jesus to destroy Satan’s own kingdom…” [Larry Hurtado, *Understanding the Bible Commentary Series*, *Mark*, Baker Books, An Olive Tree Bible App Module].

- **3.22… THE Scribes**—“Referred to 120 times in the Bible. Formerly secretaries to kings (2 Sam 8.17; 20.25; 2 Kings 12.10; 22.3-12). Later, they were copyists and interpreters of the Scriptures and laws of Israel, keepers of all records, and were the lawyers and schoolmasters in Israel (Ezra 7.6-21; Neh 8.1-13; Matthew 23.2-34; Mark 9.11; 14.43; 15.1; Luke 5.17; 22.66; 23.10; Acts 4.5;
5.34; 1 Timothy 1.7). ” [Finis Jennings Dake, The Dake Study Bible Notes, An Olive Tree Bible App Module]. “After the return from the Exile the Jewish community was organized under Ezra and Nehemiah on the basis of the regulations of the so-called Mosaic Law. At a great gathering of the people, of which an account is given in Nehemiah 8-10, the Law was publicly read by Ezra, and a solemn covenant entered into for national obedience to it. Being thus established as the binding rule of both civil and religious life, it became necessary that the Law should be thoroughly studied and interpreted to the people, who otherwise could not reasonably be expected to comprehend fully its principles and their application. This duty at first fell naturally to the priests, who for a time continued the main teachers and guardians of the Law. But gradually there grew up an independent class of men, other than the priests, who devoted themselves to the study of the Law, and made acquaintance with it their profession. These were the Scribes. Possibly at first their chief duty was to make copies of the Law, but the higher function of interpretation was soon added; and as the supreme importance of the Law came more and more to be recognized, so the profession of a Scribe came to be held in higher estimation than even that of a priest” [James Hastings, A Dictionary of Christ and the Gospels, An e-Sword Module].

- **3.22…** HE HATH BEELZEBUB—“Beelzebub is a corruption of Baalzebub, the god of the fly. There was a tendency among the heathen to name their gods after the pests which they were supposed to avert. Thus Zeus was called Apomaios (Averter of flies), and Apollo Ipuktonos (Slayer of vermin). How Beelzebub became identified with Satan in the Jewish mind is not known. In opposing the influence of Jesus and corrupting the public mind, these Pharisees showed a cunning worthy of the cultivated atmosphere, the seat of learning whence they came. Being unable to deny that a miracle was wrought (for Celsus in the second century is the first recorded person who had the temerity to do such a thing), they sought to so explain it as to reverse its potency, making it an evidence of diabolical rather than divine power. Their explanation was cleverly plausible, for there were at least two powers by which demons might be cast out, as both were invisible, it might appear impossible to decide whether it was done in this instance by the power of God or of Satan. It was an explanation very difficult to disprove, and Jesus himself considered it worthy of the very thorough reply which follows” [J.W. McGarvey, The Fourfold Gospel, part of a multi-part Module in e-Sword, p 298-99].

- **3.29…** HE THAT SHALL BLASPHEME AGAINST THE HOLY GHOST HATH NEVER FORGIVENESS—“Blasphemy against the Son may be a temporary sin, for the one who commits it may be subsequently convinced of his error by the testimony of the Holy Spirit and become a believer (1 Timothy 1:13). But blasphemy against the Holy Spirit is in its nature an eternal sin, for if one rejects the evidence given by the Holy Spirit and ascribes it to Satan, he rejects the only evidence upon which faith can be based; and without faith there is no forgiveness. The difference in the two sins is therefore in no way due to any difference in the Son and Spirit as to their degrees of sanctity or holiness. The punishment is naturally eternal because the sin is perpetual. The mention of the two worlds is, “just an extended way of saying ‘never’” (Morison). Some assert that the Jews would not know what Jesus meant by the Holy Spirit, but the point is not so well taken. See Exodus 31:3, Numbers 11:26, 1 Samuel 10:10; 19:20; Psalm 139:7; 143:10, Isaiah 48:16, Ezekiel 11:24. We see by Mark's statement that blasphemy against the Spirit consisted in saying that Jesus had an unclean spirit, that his works were due to Satanic influence, and hence wrought to accomplish Satanic ends. We can not call God Satan, nor the Holy Spirit a demon, until our state of sin has passed beyond all hope of reform. One can not confound the two kingdoms of good and evil unless he does so maliciously and willfully” [J.W. McGarvey, pp. 303.02].

- **3.35 …** WHOSOEVER SHALL DO THE WILL OF GOD, THE SAME IS MY BROTHER, AND MY SISTER, AND MOTHER—“Here Jesus enlarges the circle, and takes in the dutiful souls of all the ages. Whoso shall do the will of God, he is a child of God. The truest relationships of life are not of flesh and blood, these are the accidental and artificial ties. The truest ties are ever of the spirit. They are his

V. **Lessons & Applications.** These lessons are from Paul D. Murphy in *Timeless Sermons for Now and Eternity*, pp., 28-30.

- **INTRODUCTION...** Jesus made disciples by teaching them: He chose twelve men from His disciples. They were busy and mature men. He cannot use lazy men. He knew these men and made no mistake in choosing them (John 2.24-25; Acts 1.24). He spent the night in prayer before choosing them (Luke 6.12). Before choosing preachers, elders, deacons, or teachers, we would do well to follow His example (1 Timothy 5.22). It is profitable to take a good look at these men, since in one or more of them, we can see our reflection. Ask yourself the question, as you study them, which one represents me? They were all different. All types of men are needed in the church. One type is just as important as another.

- **JOHN...** He is called the “beloved.” He wrote much about love and was a concrete example of love. Jesus loved him more than the others because he was more lovable (John 13.23; 21.20). How do you compare with John? Love has its degrees (Mark 20.21; 2 Corinthians 9.7).

- **MATTHEW...** He was the practical businessman (Matthew 9.9). His type is needed in the church today (Acts 6.3; 1 Timothy 3.5). A man once said to me about one of the elders in the local church, “I’ve observed that a man who cannot manage his own business affairs well certainly cannot manage the Lord’s business as an elder.” How do you compare to Matthew?

- **PETER...** He was a bold and fearless leader, and he was given the keys to the kingdom (Matthew 16.18-19). We need leaders like him today in the church. He was impulsive and quick to speak; he made mistakes, but he always was quick to correct them (Matthew 26.31-35, 69-75). He was a bold preacher who was not afraid to use the personal pronoun “you” (Acts 2.36; Isaiah 58.1: Acts 4.16-29). How do you compare to Peter?

- **ANDREW...** Andrew was a quiet worker (John 1.40-42; 6.8; 12.22). How do you compare with Andrew? Are you looking for praise and recognition?

- **THOMAS...** He is the honest doubter. He always saw the dark side of the proposition; he saw all the difficulties of discipleship, but he was honest about his doubts. When he saw evidence, immediately he acknowledged his mistake and believed (John 20.24-25). Many become idle like John the Baptist and get into a doubting castle, but when they investigate and are convinced, they never doubt again (Matthew 11.1-61; 14.3). How do you compare with Thomas?

- **JAMES...** He was a sturdy pillar in the church. Later he was beheaded by Herod (Acts 12.1-2). Do you identify with him? (Galatians 2.9). Do you look more like a pillow than a pillar? (1 Timothy 3.15).

- **PHILIP...** He was a servant to all (John 1.43-45; 6.5; 12.21). Do we identify with him? (Matthew 20.20-28; 1 Corinthians 9.19-22).

- **JUDAS...** He became a traitor. His life became one of tragic degeneration. Who punished Judas? There was no court. He punished himself (Matthew 27.3-10; Acts 1.25, 41; Luke 16.25).

- **CONCLUSION:** May we all be able to identify with Christ (2 Corinthians 3.18). Obey the gospel and thus be transformed into His likeness (2 Corinthians 4.3-).

VI. **Questions.**

**True or False**

01. _____ The last apostle listed in Mark’s listing was Thomas.

02. _____ Jesus’ mother and brothers called Him.

03. _____ Jesus got into the boat because He loved to fish.

04. _____ Mark tells us about Jesus getting angry in this chapter.
05. _____ It was the scribes who said of Jesus: “He hath Beelzebub.”

I Found it in Verse(s)

06. _____ Jesus tells who is His brother, sister, and mother.
07. _____ The names of the “sons of thunder.”
08. _____ Jesus was GRIEVED because of hardness of hearts.
09. _____ The reason Jesus ordained the twelve.
10. _____ A kingdom divided against itself cannot stand.

Short Answer

11. The Pharisees began discussing with the ____________ about how they might ________ Jesus.
12. The damnation Jesus mentioned in this chapter is described as being ____________.
13. The reason the multitude pressed upon Jesus to TOUCH Him was:
   ___________________________________________________________________________
14. The result of Satan rising up against himself would be:
   ___________________________________________________________________________
15. Friends of Jesus said of Him: “He is ____________ ____________.”

Each Question is worth 7 Points
My Score is: _______
Answers will be found on next week’s handout

ANSWERS to Mark 2 Questions… 01—False (14); 02—True (5); 03—True (26); 04—False (21); 05—True (7); 06—1; 07—24; 08—7-8; 09—18; 10—15; 11—Arise; Take up the bed; Go thy way; 12—Four (3); 13—showbread (25); 14—at the receipt of custom (14); 15—new bottles (22).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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VIII. Crossword Puzzle.

**Mark 3 (KJV)**

**ACROSS**

03) Blaspheming the Holy Spirit endangers one of eternal ____.
04) Last name on the list of apostles.
06) Jesus was accused of casting out devils by their ____.
09) The scribes came down from here.
12) Jesus spoke to the scribes in ____.
13) With ____ Jesus looked at the Pharisees.
14) As man as had these pressed upon Jesus to touch Him.

**DOWN**

01) Not Simon Peter, but Simon the ____.
02) Apostles would have power to heal ____.
05) Jesus and apostles could not eat ____ because of the multitude.
07) Means sons of thunder.
08) Pharisees took counsel with them.
10) Described as withered.
11) Unclean spirits ____ down before Jesus.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline. From Headings in NJKV
   4. Parable of the Mustard Seed (30-34; Matthew 13.31-35).

II. Summary.
   “This is one of the few sections in Mark’s Gospel devoted to teaching. Although Mark frequently
   shows us Jesus teaching (1.21; 2.13; 6.2, 6), only here and in 13.2-37—and perhaps 7.1-13—does he
give any sustained account of the content of his teaching. Chapter 4 contains four of Jesus’ parables:
the parable of the sower and its interpretation (vv. 1-20), the parable of the lamp (vv. 21-25), the
parable of the secretly growing seed (vv. 26-29), and the parable of the mustard seed (vv. 30-32).
Parables are the most striking feature in the teaching of Jesus. Although he did not invent this form
of teaching (parables are found both in the OT and in the writings of the rabbis), he used it in a way and
to a degree unmatched before his time or since. The Sunday school definition of a parable—‘an
earthly story with a heavenly meaning’—is good as far as it goes. Many parables are stories taken out
of ordinary life, used to drive home a spiritual or moral truth. But they are not always stories.
Sometimes they are brief similes, comparisons, analogies, or even proverbial sayings. The Greek
word parable (lit., ‘something placed along side’) includes all these meanings. The word most often
used in the OT is masal. This can include anything from a simple metaphor to an elaborate story. …
The calming of the storm on the Lake of Galilee is a classic example of a nature miracle. Miracles of
this kind seem to present the greatest problem to contemporary man. The NT, however, makes clear
that Jesus Christ is not only Lord over the church but also Lord of all creation. … (Col 1.17). It is
completely inadequate to explain this miracle of the sovereign Lord by coincidence or to relegate it to
myth or imagination” [Walter W. Wessel, Mark, The Expositor’s Bible Commentary, Volume 8, pp.,
646-47, 654].

III. Chronology.
   BIBLE PERIOD: The Period of the Christ.

   If you are not familiar with the 15 Bible Periods, please click here:
   https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

   Estimate from: The Reese Chronological Bible:

IV. Words/Phrases to Study
   1. 4.01… THERE WAS GATHERED UNTO HIM A GREAT MULTITUDE—“This was not something entirely new
      (cf., Mark 2.13; 3.7); but now that the synagogue was becoming increasingly closed to Him, He
      continued these open air teaching services. Jesus wanted the common person to have access to
      Him and His teachings. There was a large crowd, but the parable implies that few responded. The
      presence of a large crowd is a recurrent theme in Mark (cf., Mark 2.13; 3.9; 4.1, 36; 5.31; 7.33;
      8.1-2; 9.14, 17; 14.43; 15.8)” [Bob Utley, freebiblecommentary.org, An e-Sword Module].
   2. 4.09… HE THAT HATH EARS TO HEAR, LET HIM HEAR—“A saying often used by Jesus. He intended it to
      prevent the people from regarding the parable as merely a beautiful description. It warned them of
      a meaning beneath the surface, and incited them to seek for it” [J.W. Mcgarvey, The Fourfold
      Gospel, An e-Sword Module].
   3. 4.11… BUT UNTO THEM THAT ARE WITHOUT, ALL THESE THINGS ARE DONE IN PARABLES—“Did Jesus
      really speak in parables to hide the kingdom from “those outside”? According to the context here,
4.13… **KNOW YE NOT THIS PARABLE? AND HOW THEN WILL YE KNOW ALL PARABLES?**—“The statement is unique to Mark, but shows that Jesus expected the disciples to understand. His family did not understand, the crowds did not understand, the religious leaders did not understand, and even the disciples, without special attention and explanation, did not understand” [Bob Utley].

“Probably this was said not so much in the spirit of rebuke, as to call their attention to the exposition of it which He was about to give, and so train them to the right apprehension of His future parables” [Jamieson, Fausset, and Brown, an Olive Tree Bible App Module].

4.15… **SATAN COMETH IMMEDIATELY**—“Elsewhere we are told that Satan can blind the minds of those who do not believe (2 Cor. 4:4). The fuller rendering of Jesus’ explanation in Matthew's parallel account (Matt. 13:19) says that this person "does not understand" and then the "wicked one comes and snatches away what was sown in his heart."” [JFB].

4.21… **IS A CANDLE BROUGHT TO BE PUT UNDER A BUSHEL**—“Jesus’ lesson of the lamp, a small clay vessel that burned a wick set in olive oil, is that light reveals what it glows on. Like the lamp, Jesus’ teachings reveal the motives of the human heart.” [Earl D. Radmacher, General Editor, New King James Study Bible, an Olive Tree Bible Study App Module].

4.22… **THERE IS NOTHING HID, WHICH SHALL NOT BE MANIFESTED**—“The former verse expressed a parable. This one explained a literal reality. As a principle, people do not hide precious things forever. They only conceal them temporarily, and then they bring them out into view. If they remain hidden forever, they are virtually lost. People conceal them to protect them from others who would abuse and take them. For example, people who own expensive jewelry or art treasures may keep them locked up for safe keeping part of the time, but they display them publicly at other times. Keeping them locked up all the time is a misuse of their purpose. The disciples should not conclude that because God had previously hidden the characteristics about the kingdom that Jesus was revealing He wanted them to remain unknown. The time had come to proclaim them publicly” [Thomas Constable, The Expository Notes of Dr. Constable, an e-Sword Module].

4.24… **TAKE HEED WHAT YE HEAR**—“That is, consider carefully what you hear before accepting it. Probably disciples then, as some are now, inclined to hear only so much as corresponded with their desires and notions and hence this admonition” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 107].

4.25… **FOR HE THAT HATH, TO HIM SHALL BE GIVEN**—“The meaning here seems to be, he that diligently attends to my words shall increase more and more in the knowledge of the truth; but he that neglects them and is inattentive shall become more ignorant; the few things which he had learned he will forget, and his trifling knowledge will be diminished” [Barnes’ Notes].

4.28… **FOR THE EARTH BRINGETH FORTH FRUIT OF HERSELF**—“It is done while man sleeps by night and is engaged in other things by day. We are not to suppose that Jesus meant to say that the earth had any productive power of itself, but only that it yields its fruits, not by the power of man. God gives its yielding power. It, like man, has no power of its own. So the word of God in the heart is not by the power of man. It grows he cannot tell how. It is by the power of God. At the same time, as without labor man would have no vegetable harvest, so without active effort he would have no fruit of the Spirit. Both are connected with and enjoyed in his efforts—both are to be measured by his efforts” [C.E.W. Dorris].
11. **LIKE A GRAIN OF MUSTARD SEED**—“A reference to the common, black mustard plant. The leaves were used as a vegetable and the seed as a condiment. It also had medicinal benefits. **smaller than all.** The mustard seed is not the smallest of all seeds in existence, but it was in comparison to all the other seeds the Jews sowed in Palestine” [John MacArthur, *The MacArthur Bible Commentary*, Kindle Edition, Location: 40235].

12. **AS THEY WERE ABLE TO HEAR IT**—“The verb ‘to hear’ (akouō) refers not only to the act of hearing, its usual meaning, but also in some contexts, to the act of understanding, as in 1Corinthians 14:2. Here, our Lord spoke in parables, adjusting His discourse, to their capacity to understand. The implication is clear that parables were employed to make truth plain” [Wuest].

13. **WITHOUT A PARABLE SPAKE HE NOT UNTO THEM**—“That is, the things pertaining to his kingdom. On other subjects he spake without parables. On these, such was their prejudice, so many notions had they contrary to the nature of his kingdom, and so liable would plain instructions have been to give offence, that he employed this method to “insinuate” truth gradually into their minds, and to prepare them fully to understand the nature of his kingdom” [Barnes’ Notes].

14. **MASTER, CAREST THOU NOT THAT WE PERISH**—“‘Master, do you not care that we are about to die?’ There is possibly a rebuke in the words, although their aim might simply have been to shock Him into doing something. This was their last resort. The words bear the mark of the fear of brave men who have done all they could against the relentless wind and sea and are facing a certain end. Surely the Master (didaskalos - the authoritative master teacher) should know the situation, even if He was asleep? He instinctively knew so much. So why did He sleep on? Why did He not do something? It seemed that He did not mind whether they all died or not. And they did mind! Everything they now had to live for was in that boat. For we must recognise that their ‘we’ included Jesus. They were not just thinking of themselves. With them was perishing the hope of Israel. When the storms of life arise how easy it is for us to assume that God does not care and is not in control” [Peter Pett].

15. **WHY ARE YE SO FEARFUL**—“And he said unto them, Why are ye so fearful?—There is a natural apprehension under danger; but there was unbelief in their fear. It is worthy of notice how considerably the Lord defers this rebuke till He had first removed the danger, in the midst of which they would not have been in a state to listen to anything. **HOW IS IT THAT YE HAVE NO FAITH?**—next to none, or none in present exercise. In Matthew (Mt 8.26) it is, ‘Why are ye fearful, O ye of little faith?’ Faith they had, for they applied to Christ for relief: but little, for they were afraid, though Christ was in the ship. Faith dispels fear, but only in proportion to its strength” [JFB].

**V. Lessons & Applications.** “The Parable of the Sower”

- **INTRODUCTION:** A parable is a means of clarifying truth. It is taking something with which people are familiar and relating it in such a way to shed light on the unfamiliar. Jesus often taught in parables. Parables made the truth plainer to the apostles and the disciples, and they served to keep the Lord’s plan hid from the insincere (2 Thessalonians 2.10-12).

- **THE PARABLE STATED:** The sower went forth to sow the seed (Matthew 13.3; Mark 4.3; Luke 8.5). The seed fell: (1) Some fell by the way side and the birds devoured them (Matthew 13.4; Mark 4.4; Luke 8.5). (2) Some upon stony ground, and when they sprang up, the sun scorched them, because they had no root (Matthew 13.5-6; Mark 4.5-6; Luke 8.7). Some fell among thorns, and the thorns choked them (Matthew 13.7; Mark 4.7; Luke 8.7). Some fell upon good ground and brought forth fruit, some an hundredfold, some sixty, some thirty (Matthew 13.8; Mark 4.8; Luke 8.8).

- **THE SOWER:** Jesus said that the sower went out to sow seed (Luke 8.5). A sower sowing seed was a familiar sight. The people could envision the sower as Jesus unfolded the parable. The sower represented the teacher (Matthew 28.19-20; Mark 16.15-16; Psalm 126.5-6). A teacher must sow the word and leave the increase with God (1 Corinthians 3.6: Ecclesiastes 11.6: Isaiah...
Every member of the church should be a sower of the word (Acts 8.4; Hebrews 5.12-14; 2 Timothy 2.24).

- **THE SEED**: The sower sowed seed. The teacher sows the word, the seed of the kingdom. The life germ is in the seed. The seed will produce after its kind (Galatians 6.7; Genesis 1.11). The seed of the kingdom is the word of God (Luke 8.11; Mark 4.14). The word is able to save (James 1.21; Romans 1.16; 1 Corinthians 15.2). The word is indispensable to the growth of the kingdom. There could be no Christian without the word. The spiritual life germ is in the word (John 6.63; 1 Peter 1.23). The word of God brings forth after its kind. It produces only Christians (Acts 11.26). The doctrines of men produce denominational churches.

- **THE SOIL**: The success of the sowing depends in a great measure upon the soil into which the seed is sown. The soil must be prepared or the seed will fail. It must be turned and pulverized. The rocks and stones must be removed, and the thorns must be destroyed. The soil may be bad, worse, worst, good, better, or best. Such is the case with the soil of the human heart. The soil is the heart (Luke 8.11-12). The heart is the battleground where the devil fights against God. The heart must be prepared (Ezekiel 18.31; James 4.8; 2 Chronicles 30.19; 19.3). The word that is sown in an unprepared heart has no better opportunity to spring forth and grow than does seed that is sown in unprepared soil.

- **THE WAY SIDE SOIL**: The way side soil is the path or road leading to the field. It is ground that has not been plowed. Such soil is not lacking in fertility. But such soil will not receive the seed. The seed lie uncovered. The birds devour them (Luke 8.5). The heart represented by the way side soil is a heart affected by dishonesty, prejudice, or indifference. It is an unprepared heart. The devil is always active. He takes the word out of the heart of those who do not believe (Luke 8.12). The word which does not remain in the human heart gives no understanding, no faith, and no salvation (Luke 8.12; Romans 10.17; Mark 16.16). The heart may be hardened: (a) By prejudice (Matthew 13.14-15; 2 Thessalonians 2.10-12). (b) By resisting the truth. (c) By a desire for popularity (John 12.42-43). (d) By the practice of sin (Hebrews 3.13). (e) By putting other things first (Matthew 6.33; Luke 9.57-62).

- **THE STONY GROUND**: The stony ground is a shallow soil. Though it had some preparation, it did not have sufficient depth to withstand the blazing sun. The plans withered and died. The same sun that caused the plants to wither and die caused the plants that sprang up in the good soil to thrive. The heart represented by the stony soil is a heart without strong convictions. The faith of the shallow heart fails in time of temptation or persecution. The response from the shallow heart is more from emotion than conviction. Feelings and emotions must be balanced with the truth to be genuine. Those characterized by the shallow heart did not have the word snatched out of their hearts. Satan brought other influences to bear against the word. Satan works upon the Christian just as he does the non-Christian (2 Timothy 3.12). Those characterized by the shallow hearts were and are people who failed to count the cost of discipleship (Luke 14.27-33). The parable teaches the possibility of apostasy (Luke 8.13; Mark 4.16; Galatians 5.4; 2 Peter 2.20-22; Hebrews 6.4-6). The parable teaches that one must continue faithful to the end to be saved (Matthew 10.22; Acts 2.41-42; 1 Corinthians 15.58; Revelation 2.10).

- **THE THORNY GROUND**: The thorny ground is a soil filled with thorns and briars (Mark 4.7; Luke 8.7). The soil was not lacking in fertility, but the thorns and snares grew as the plants grew. The plants lived, but they produced no fruit. The heart represented by the thorny ground is one that is one that is concerned with the cares of this life (Luke 8.14; James 1.8). Those characterized by the thorny ground were and are the people who are concerned about the physical things of this life, that is money, pleasure, power, popularity, etc. (Luke 8.14; Matthew 6.33; Luke 21.34-35). The riches of this life are deceitful and choke out the word. Riches cannot heal diseases, ward off evil, nor purchase a place in heaven (1 Timothy 6.7-10). Riches are of God, but if one makes money his chief aim in life, he will be lost (Haggai 2.8; 1 Chronicles 29.12). The pleasures of life, or desire for power, honor, etc., choke out the word. There is as much incompatibility between
worldliness and spirituality as there is between fire and water (Matthew 6.24; James 4.4). The spiritual plant must have room to grow. One can have too many interests at heart. One can let small and harmless things crowd out that which should be first (Matthew 6.33).

- **THE GOOD GROUND**: The good ground is a rich, deep, well-prepared soil. The rocks have been removed, and the thorns have been destroyed. Seed sown in such soil will spring forth, grow and produce a bountiful harvest. The heart represented by the good ground is one that has great depth, conviction, and activity. Those characterized by the good soil are those who spring forth and produce a harvest, some an hundred-fold, some sixty-fold, and some thirty-fold. They are those who accepted and practiced the word. They are those honest souls who did not allow Satan to take away the word or to bring any influence to bear against it. Those characterized by the good soil were different in talent but uniform in kind (Mark 4.20).

- **CONCLUSION**: We must hear the word and reject everything else (Mark 4.24). We must hear for eternity’s sake (Luke 8.18). What we hear and how we hear will determine our destiny (Luke 8.18; Mark 4.24).


VI. Questions.

**True or False**

01. _____ Jesus said nothing about paying attention to WHAT you hear in this chapter.

02. _____ Although Jesus described three poor soils and one good, one could argue He spoke of three of each.

03. _____ Jesus said to His disciples: “How is it that ye have no faith?”

04. _____ Jesus gave no explanation of His Parable of the Sower/Soils.

05. _____ Jesus told a parable about the growth of the kingdom.

**I Found it in Verse(s)**

06. _____ Description of the audience for the Parable of the Sower.

07. _____ A choking.

08. _____ Where Jesus slept on the ship.

09. _____ Receiving the Word with gladness.

10. _____ Order of corn growing.

**Short Answer**

11. The Stony Ground Soil sprang up because it lacked depth of ___________.

12. When Jesus and the disciples began to sail, what was with them:

   ____________________________________________________________

13. What did Jesus stress about the Mustard Seed?

   ____________________________________________________________

14. The Good Soil yielded __________, __________ up, and ____________.

15. The Stony Ground Listeners, when affliction or persecution come immediately are ____________.
Each Question is worth 7 Points

My Score is: _______

Answers will be found on next week’s handout

**ANSWERS to Mark 3 Questions...**

01—False (15-19); 02—True (31); 03—False, because of the multitude (9); 04—True (5); 05—True (22); 06—35; 07—17; 08—5; 09—14; 10—24; 11—Herodians, destroy (11); 12—eternal (29); 13—He had healed many (10); 14—He cannot stand (26); 15—Beside Himself (21).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

AWAY  BECAUSE  CHOKE  EARTH  ENTERED
EVEN  FEARED  FELL  FORTH  FRUIT
GREAT  GROUND  HEAR  IMMEDIATELY  MEASURE
MULTITUDE  OTHER  PARABLE  SAID  SEED
SHIP  SIDE  SOME  SOWN  THERE
THING  THORNS  WHEN  WIND  WORD
VIII. Crossword Puzzle.

Mark 4 (KJV)

ACROSS
01) This soil had no depth of earth.
05) Jesus began to do this by the seaside.
06) Rebuked by Jesus.
08) Jesus said riches have this attribute.
10) Jesus spoke of a man who should _____ and rise.
13) Happened to the plant that had no root.
14) He comes immediately.

DOWN
02) Lowest production of the good soil.
03) Master, ___ thou not that we perish?
04) NOT under a bushel, but on a ____.
07) First the ____ then the ear.
09) Jesus ____ the parables to the disciples.
11) Where the word was sown.
12) Associated with choking.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline. From Headings in *NKJV*


II. Summary.

“The two miracles presently under consideration are the healing of the woman with the issue of blood and the raising of Jairus’ daughter (Matt. 9:18-26; Mark 5:22-43; Luke 8:41-56). Both the infirmed woman and Jairus possessed a faith in Christ that prompted action on their part. Jairus came and sought Jesus, and when he found Him, he bowed himself and beseeched the Lord to come and heal his daughter (Mark 5:22-23). While he and the Lord were en route to the ruler’s house, Jairus’ faith was doubtlessly tested when a messenger encountered them with news that the daughter was already dead (Mark 5:35). Nonetheless, Jesus both reassured and bolstered the ruler’s faith when he said, “Be not afraid, only believe” (Mark 5:36). Likewise, one observes the faith of the infirmed woman as well. Her faith came by hearing, even as faith comes today (Rom. 10:17). Mark recorded, “When she had heard of Jesus, [she] came in the press behind, and touched his garment” (Mark 5:27). This woman worked her way through the multitude thronging Christ, in order that she might touch His garment (Mark 5:28). In both of these examples, active faith was rewarded. These two miracles were wrought because people believed, whereas today people believe because miracles were wrought (John 20:30-31).” [Cliff Goodwin, in *The Miracles of Jesus*, Edited by: B.J. Clarke, Power Publications, 2001, p., 267].

III. Chronology.

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*
[https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf)

IV. Words/Phrases to Study

1. 5.1-20… For a lengthy biblical treatment of demon possession by Wayne Jackson, please visit: [http://www.apologeticspress.org/APContent.aspx?category=127&article=120](http://www.apologeticspress.org/APContent.aspx?category=127&article=120)

2. 5.01… **THE COUNTRY OF THE GADARENES**—“The country of the Gadarenes, on the southeastern shores of the Sea of Galilee. It was in the country of the Gergesenes (so named from Gergesa, the modern Gersa, directly across the lake from Tiberias), which was a portion of the larger region of the Gadarenes (so named from their capital, Gadara, a large city seven or eight miles southwest of the southern point of the lake). The demoniac may have belonged to Gadara, but have met Jesus in the vicinity of Gergesa. Gadara was one of the ten confederated Gentile cities which, with the district in which they were located, were called Decapolis (The Ten Cities). Though they were located in Palestine, yet in the time of Christ they had a Gentile instead of Jewish population. Matthew speaks in the parallel passage of the Gergesenes. The Gadarenes and Gergesenes were simply two different names for the same people” [B.W. Johnson and DonDeWelt, *Mark*, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module].

3. 5.03… **NO MAN COULD BIND HIM, NO, NOT WITH CHAINS**—“The details of vv. 3–5 are peculiar to Mark. “The picture of the miserable man is fearful; and in drawing it, each evangelist has some touches which are peculiarly his own; but St. Mark’s is the most eminently graphic of all, adding, as it does, many strokes which wonderfully heighten the terribleness of the man’s condition, and also magnify the glory of his cure” (Trench, “Miracles”)” [Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 186). New York: Charles Scribner’s Sons—A Logos Module].
4. **WHEN HE SAW JESUS AFAR OFF, HE RAN AND WORSHIPPED HIM**—Thus far the evangelist has been describing the habitual condition of this terrible demoniac; now he describes his conduct upon this occasion. _Seeing Jesus from afar he ran_, the local adverb qualifying either verb or both, and not the first exclusively, as in the version. This act of running from a distance may have looked to the spectators like a violent attack, and may at first have been so intended, which would make the change more striking when, instead of flying at the stranger, as he had been wont to do as long as any came that way, he suddenly fell down to him (Luke 8:28), i. e. before him, _and worshipped_, i. e. did him reverence or homage, in the customary oriental method by prostration, or by kissing his feet, or the ground beneath them, or his own hand, the primary meaning of the Greek verb being that of _kissing_, or in the compound form here used, _kissing_ (the hand) _to_ (or _at_) one, in the way of reverential salutation. The English verb (_to worship_) also has a wider meaning in the older writers than the one to which it is confined by later usage, that of adoring, reverencing as a divine being. It is not impossible, however, that this stronger sense is here intended, since the demons recognized our Lord, not merely as the _Son of man_, or the Messiah (see above, on 2:10), but as the _Son of God_ [Alexander, J. A. (1858). _The Gospel according to Mark_ (pp. 111–112). New York: C. Scribner].

5. **COME OUT OF THE MAN, THOU UNEFFECTED SPIRIT**—“Jesus had been moved with compassion at the miserable condition of the poor man, who was bruised and mangled by the power of the demon which possessed him, and had either already ordered the demon to come out, or the demon clearly anticipated that he would do so; hence all the beseeching of the demon was that they be not driven away into, as Luke 8.31 says, ‘the abyss,’ doubtless meaning the place of torment for demons (Revelation 22.3)” [C.E.W. Dorris, _A Commentary on the Gospel According to Mark_, Gospel Advocate, 1973, p. 118]

6. **AND ALL THE DEVILS BESOUGHT HIM, SAYING, SEND US INTO THE SWINE**—“Whereas ‘he’ besought the Lord in Mark 5.10, it is ‘they’ who do the beseeching here, making it clear that the demons were the ones pleading. Of all the lower creation, only the serpent and swine are revealed in Scripture as possessed of an evil spirit. As Taylor said, ‘The serpent is a symbol of intellectual cunning and the swine of gross uncleanness,’ suggesting that in both categories there is great temptation to the human family” [Burton Coffman].

7. **JESUS GAVE THEM LEAVE**—“On the eastern shore of the Sea of Galilee, Jesus once encountered a man who was possessed of demons. When the Lord commanded the unclean spirits to leave the gentleman, they requested permission to enter a herd of swine feeding nearby. Christ granted that request. The demons entered the hogs, who, in turn, rushed down an embankment into the sea and drowned. Bible critics have charged Jesus with destroying the property of others. It is alleged that His conduct was reprehensible in connection with this event. There are several things that may be said in response to this baseless accusation. **First**, no charge can be made against the Lord unless the event actually happened. Those who criticize Christ must concede, first, that this account represents a factual incident; otherwise, their allegation is baseless. Are they willing to admit that Jesus actually cast out demons? If so, exactly what did that circumstance prove? **Second**, if Christ is a Divine Being, then He is sovereign over the entire creation and, in reality, everything belongs to Him (cf. Colossians 1:16). God said: “For every beast of the forest is mine, And the cattle upon a thousand hills” (Psalm 50:10). Hogs, too! Thus, in the interest of a higher good, the Lord had every right to allow this incident to occur. **Third**, swine were unclean according to Old Testament regulations (Leviticus 11). It is entirely possible that the owners of these pigs were Jews, engaged in an unlawful enterprise. If such was the case, the Savior’s economic rebuke certainly would have been warranted. **Fourth**, as the scholarly R.C. Foster once observed, Christ ‘permitted the destruction of the swine knowing that it would awaken the Gergesenes from their indifference and ultimately assist in the salvation of a multitude in the community.’ There are things that transcend the material, and hardship can have a benevolent result in the final ordering of one’s affairs. In view of these factors, no legitimate

8. 5.19… **GO HOME TO THY FRIENDS, AND TELL THEM HOW GREAT THINGS THE LORD HATH DONE FOR THEE**—“...is in marked contrast to Jesus’ instructions to the cleansed leper in 1.44—... This is probably because in the case of the demoniac Jesus was in Gentile territory where there would be little danger that popular messianic ideas about him might be circulated. It was in Jewish territory that this possibility was always present. Or perhaps in the case of this man, Jesus realized that the true nature of his person and mission was perceived; therefore this man could be trusted to convey to others the truth about Jesus” [Walter W. Wessel, *Mark, The Expositor’s Bible Commentary*, Volume 8, pp., 659].

9. 5.20… **DECÁPOLIS**—“(Δεκάπολις, Dekápolis): The name given to the region occupied by a league of “ten cities” (Mat_4:25; Mar_5:20; Mar_7:31), which Eusebius defines (in Onomasticon) as “lying in the Perea, round Hippos, Pella and Gadara.” Such combinations of Greek cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the peoples surrounding them. This particular league seems to have been constituted about the time of Pompey’s campaign in Syria, 65 bc, by which several cities in Decapolis dated their eras. They were independent of the local tetrarchy, and answerable directly to the governor of Syria. They enjoyed the rights of association and asylum; they struck their own coinage, paid imperial taxes and were liable to military service (Ant., XIV, iv, 4; BJ, i., vii, 7; ii., xviii, 3; III, ix, 7; Vita, 65, 74)” [ISBE, an e-Sword Module].

10. 5.22… **RULERS OF THE SYNAGOGUE**—“The rulers of the synagogue were three persons chosen out of ten, who were obliged constantly to attend the public worship, over which they presided, and determined such disputes as happened in the synagogue. The synagogue over which this ruler presided was perhaps at Capernaum. Generally speaking, the rulers were Christ’s bitterest enemies; yet there were some of them of a different character, Joh_12:42. In particular this ruler must have had a very favourable opinion of Jesus, and a high notion of his power, or he would not have applied to him for help in the present extremity; and by publicly acknowledging his power, have done him so much honour. His faith may have been built on the miracles which he knew Jesus had performed; for our Lord had by this time resided at Capernaum several months” [Thomas Coke, *A Commentary on the Holy Bible*, Volume 5: Matthew to Acts, 1803, An e-Sword Module].

11. 5.25-26… **HAD AN ISSUE OF BLOOD TWELVE YEARS, AND HAD SUFFERED MANY THINGS OF MANY PHYSICIANS**—“The woman in this story suffered from a trouble which was very common and very hard to deal with. The Talmud itself gives no fewer than eleven cures for such a trouble. Some of them are tonics and astringents; but some of them are sheer superstitions like carrying the ashes of an ostrich-egg in a linen rag in summer and a cotton rag in winter; or carrying a barley corn which had been found in the dung of a white she-ass. No doubt this poor woman had tried even these desperate remedies. The trouble was that not only did this affect a woman’s health, it also rendered her continuously unclean and shut her off from the worship of God and the fellowship of her friends (Leviticus 15:25-27). Mark here has a gentle jibe at the doctors. She had tried them all and had suffered much and had spent everything she had, and the result was that she was worse instead of better” [William Barclay, *Daily Study Bible*].

12. 5.30… **AND JESUS, IMMEDIATELY KNOWING IN HIMSELF THAT VIRTUE HAD GONE OUT OF HIM**—“He realized now this particular instance of transfer. Others touched him but felt no healing influence, because theirs was not in faith. Her cure was the result and answer of her touch of faith, which reached beyond the hem of his garment to his divine nature” [C.E.W. Dorris, p. 129].

13. 5.37… **HE SUFFERED NO MAN TO FOLLOW HIM, SAVE PETER, AND JAMES, AND JOHN**—“Most of the events pertaining to Jesus’ sojourn on earth could be safely witnessed by all the twelve disciples. There were others, however, that took place in the presence of only three of these men. Exactly why this was we can only guess. Did Jesus allow only three disciples to enter the room where the
resurrection of the daughter of Jairus took place, because the presence of the entire group would not have been in accord with proper decorum and might have disturbed the child when she reopened her eyes? Was the Master's Gethsemane agony too sacred to be witnessed by more than three of the disciples (Matthew 26:37; Mark 14:33), and was it for this reason that even then it was “witnessed” by these three to only a very limited extent? And is it possible that the transfiguration could have only three disciples as eye-witnesses (Matthew 17:1; Mark 9:2; Luke 9:28), because otherwise the injunction mentioned in Matthew 17:9 would have been more difficult to enforce? Such may have been the reasons, but we do not know” [William Hendriksen, Baker’s New Testament Commentary, 1975, an e-Sword Module].

14. 5.43... **HE CHARGED THEM STRAITLY THAT NO MAN SHOULD KNOW IT**—“...for he feared lest so amazing a miracle might occasion an outburst of excitement so great as to interrupt his work and to precipitate a crisis before his earthly ministry was complete. It was indeed a startling marvel, and forms a fitting climax to the four miracles which Mark has here united. First, Jesus stilled the tempest and thus gave assurance of his power in the world of nature; then, he overcame the demons, and demonstrated his authority in the unseen realm of spirits; then he healed the woman who came to him in faith, and illustrated his willingness to heal not only our bodies but our sick souls; and lastly, he brought back to life the dead daughter of the believing ruler, and revealed his power over death, and his ability to bestow, even to the most hopeless, the life which is eternal. By such marvelous ministries Mark presents to us Jesus as the divine Servant, the wonder-working Son of God” [Erdman, C. R. (1918). *The Gospel of Mark: An Exposition* (p. 90). Philadelphia: Westminster Press].

V. **Lessons & Applications.**

- **When one door shuts, another one often opens.** The Lord had been across the Sea of Galilee in the country of the Gergesenes, or Gadarenes (Matthew 8.28; Mark 5.1). After casting the devils out of the demoniacs (Matthew 8.28-32), Christ was implored by the people that He would depart of their coasts (Mark 5.17). Jesus had done only good, but still He was not wanted by the Gadarenes. Nevertheless, as that door closed another one opened, for He entered into a ship and came across to His own city, Capernaum (Matthew 9.1), where He worked these two mighty miracles.

- **Going to the wrong doctor will do you no good.** Mark uses great detail in expressing the pitiable condition of the infirmed woman (Mark 5.25-26). She had been ill for twelve years, suffering many things at the hands of many physicians. This malpractice had cost all she had, and to make matters worse, her health was further deteriorating instead of getting better. What was the problem? She had been seeing others rather than Jesus. She had a condition that only Jesus could dure, and it was not until she came unto Him that her health was remedied. The same is true today. Everyone has a spiritual sickness only Jesus can heal. It is called sin, and until on comes unto the Master, it will only get worse.

- **Discouragement and doubt must be quickly confronted.** Mark’s account of these two particular miracles is the fullest. Thus, it is no surprise that he provides a glint of meaning not found in Matthew of Luke. When the messenger of incomplete faith came with the news of the daughter’s death (Mark 3.5), Mark provides exact detail as to when Jesus spoke up: “**AS SOON AS** Jesus heard the word that was spoken, he saith unto the ruler of the synagogue Be not afraid, only believe” (Mark 5.36). This illustrates a wonderful lesson for today: whenever the faith of a friend is being attacked by doubt or discouragement, the best time to offer reassurance is AS SOON AS POSSIBLE.

- **People often mock what they don’t understand.** When Jesus said that the damsel was not dead, but only slept, He was laughed to scorn (Matthew 9.24; cf., Mark 5.40: Luke 8.53). The problem was neither with Jesus nor with His understanding; it was with the scoffers and their ignorance. They were looking at spiritual truth through carnal eyes. They probably thought of Jesus as being
too foolish or too ignorant to recognize death, when in actuality they, themselves, did not recognize the true source of life (cf., John 1.4).

- **The young die too.** James describes the frailty of human life as a vanishing vapor (James 4.14). Even one more day of life is not guaranteed to any person (Proverbs 27.1), and as the daughter of Jairus illustrates, not even to the young. The key is to live every day of one’s life as if it were the last, for it very well may be. It is appointed unto men once to die (Hebrews 9.27), and that appointment may come while young or when old [Cliff Goodwin, p. 280-81].

VI. Questions.

**True or False**

01. _____ The woman with the issue of blood had endured that condition all of her life.
02. _____ Three of Jesus’ apostles witnessed the raising of Jairus’s daughter.
03. _____ The disciples were surprised that Jesus noticed someone touching His garment amidst the crowd.
04. _____ Jesus was recognized by the unclean spirits.
05. _____ The people were frightened when they saw the formerly demon-possessed man clothed and in his right mind.

**I Found it in Verse(s)**

06. _____ Someone cutting himself with stones.
07. _____ Virtue going out of Jesus.
08. _____ Jesus told the demon-possessed man to tell about the great things the Lord had done for him.
09. _____ An interpretation.
10. _____ Unclean spirits entering swine.

**Short Answer**

11. One description of the demon-possessed man is that: “NEITHER COULD ANY _________ _________ HIM.
12. The reaction of people who heard the demon-possessed man report on how he was released from the demons: ____________________________
13. The plea made by the people in the country of the Gadarenes was that He would: ____________________________
14. The one-word description of the charge Jesus gave to the ones who saw Jesus raise Jairus’s daughter: ____________
15. The woman with the issue of blood was told by Jesus to go: _______ _________ AND BE _________ OF THY PLAGUE.

*Each Question is worth 7 Points*

My Score is: _______
Answers will be found on next week’s handout.

**ANSWERS to Mark 4 Questions…**  
01—False (24); 02—True (3-8); 03—True (40); 04—False (14ff); 05—True (30-32); 06—1; 07—19; 08—38; 09—16; 10—28; 11—earth (5); 12—other little ships (36); 13—The size of the seed or beginning (31); 14—fruit, sprang, increased (8); 15—offended (17).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

ARISE  ASTONISHED  CAME  CHAINS  CLOTHED
COME  COUNTRY  CRIED  DAMSEL  DEPART
DEVIL  DONE  ENTER  FOLLOW  GREAT
HAND  JESUS  KNOW  PRAY  RULER
SAID  SHIP  SPIRIT  SWINE  SYNAGOGUE
THERE  THING  THRONGED  TOMBS  TOUCH
VIII. Crossword Puzzle.

Mark 5 (KJV)

ACROSS
01) The physicians left the woman nothing ____.
03) The devils said: “Send us into the ____.”
04) The woman who touched Jesus’ garment was fearing and ____.
05) Someone had been bound with fetters and ____.
09) The man with unclean spirits ____ and worshiped Jesus.
11) The place the man with the unclean spirits published.
12) Jairus’ daughter was lying at the ____ of death.

DOWN
01) We read about fetters being ____.
02) The man out of the tombs ran and ____ Jesus.
03) Jairus was a ruler of one.
06) Jesus knew He was touched even as the crowd was ____ Him.
07) The ____ of her blood was dried up.
08) The herd of swine was ____ in the sea.
10) No man could do this to the man with the unclean spirits.
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W O N D E R: I wonder what this phrase, verse, or series of verses means...

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A Study of Mark 6

I. Outline. From Headings in NJKV

II. Summary.
Characters: Jesus, disciples, Herod, Herodias, her daughter, John the Baptist, Mary, Joses, Juda, Simon, Elias.
Conclusion: The divine authority of Christ is ratified by the divine wisdom which He displayed in all His teaching and the divine power which He manifested in imparting power to others for service, in overcoming all laws of nature for the relief of men and in dispelling by His mere Word or touch all manner of diseases.
Key Word: Mighty works, v. 2.
Strong Verses: 50 (b).
Striking Facts: vv. 3, 7, 41, 48. Jesus the carpenter was the Controller of the universe. Jesus the son of Mary was Jesus the Son of God

III. Chronology.
BIBLE PERIOD: The Period of the Christ.
If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
• 6.02... MANY HEARING HIM WERE ASTONISHED—“The discourse and the miracles of our Lord struck them so forcibly that they were astonished to the point of losing control of themselves. The verb is imperfect, showing that this condition of being beside themselves with amazement continued for some time. It is, “they were continuing to be beside themselves with amazement.” The prefixed preposition ek (ἐκ) meaning “out,” shows an exhausted state of affairs. It reminds one of an automobile tire that has been deflated. Their astonishment was so great that their self-possession was exhausted. In the language of Webster, they were completely flabbergasted. This is the English word that adequately translates the Greek word” [Wuest, K. S. (1997). Wuest’s word studies from the Greek New Testament: for the English reader (Mk 6:2). Grand Rapids: Eerdmans].
• 6.03... IS NOT THIS THE CARPENTER ... AND THEY WERE OFFENDED AT HIM—“The word is tектон (τέκτων). It comes from tekein (τεκνίν), tiktō (τικτο), ‘to beget, create,’ like technē (τεχνη) ‘craft, art.’ It first was used of the worker in wood or the builder with wood like our carpenter. Then it was used of any artisan or craftsman in metal or stone, and even of sculpture work. Our Lord was known first in Nazareth as the son of Joseph the carpenter, and after the latter’s death, as the carpenter of Nazareth. Justin Martyr speaks of the ploughs and yokes which Jesus made. He worked in the carpenter shop until He was thirty years old. There He developed the strong
6.05... **HE COULD DO THERE NO MIGHTY WORK**—“Jesus’ work was limited in His own country because of the people’s unbelief. The record states that Jesus’ marveled because of their unbelief.” He did, however, lay His hands upon a few sick folk, and healed them. Although Jesus had been rejected by His own, He kept on doing the will of God. ‘And He went round about the villages, teaching’” [Billy Bland, *Mark: Jesus--The Servant of Jehovah, A Homiletic Commentary*, Jim Laws, Editor, 1989, 14th SS Lectureship, p., 190].

6.07... **BEGAN TO SEND THEM FORTH BY TWO AND TWO**—“In order that they might ‘support’ and ‘encourage’ each other in their work. Amid the trials and opposition with which they would meet, mutual counsel and aid would greatly lighten their burdens and alleviate their calamities. Mutual counsel might also contribute to their success, and lead to “united” plans to advance the kingdom of the Redeemer. Jesus here, as in all the work of religion, consulted at the same time the ‘happiness’ and the ‘usefulness’ of his disciples; nor are they ever separated. Whatever contributes to the ‘usefulness’ of his people produces also their happiness; or, in other words, the secret of being happy is to be ‘useful’” [Barnes’ Notes].  

6.11... **SHAKE OFF THE DUST UNDER YOUR FEET FOR A TESTIMONY AGAINST THEM**—“Jews considered the dust of heathen lands as defiling compared to that of the holy land (Ezek. 45:1; Amos 7:17), so to shake the dust of any place off their feet meant they recognized it as rejected by God (Mk. 6:11; Lk. 9:5; Acts 13:51)” [Finis Jennings Dake, *The Dake Study Bible Notes*, An Olive Tree Bible App Module].  

6.17-18... **FOR HERODIAS’ SAKE ... FOR JOHN HAD SAID UNTO HEROD, IT IS NOT LAWFUL FOR THEE TO HAVE THY BROTHER’S WIFE**—“The details of the sordid story need not detain us: a fearless prophet, a vicious king, a vindictive woman, a shameless girl (none else would dance in public to entertain party guests) and a lonely death. Where were the powers of God’s kingdom here in this situation? Even John himself had been taught to ask that question while in prison (Mt. 11:3). We can answer only in the light of Calvary, when Jesus himself walked the same path of undeserved suffering for us; for the cross, in spite of its apparent weakness, is God’s power leading to salvation (Rom. 1:16). If Jesus took this path, then all his followers must be prepared to take it too.” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 961). Leicester, England; Downers Grove, IL: Inter-Varsity Press].
lawful for thee to have thy brother’s wife.’ The law of Moses specially condemned the taking of one’s brother’s life (see Leviticus 18:16; 20:21). The Bible condemns adultery (Galatians 5:19). Preachers today, rather than attempting to justify adulterous unions, need to proclaim as did John: ‘It is not lawful for thee to have her’ (Matthew 14.4). Luke shows that John reproved Herod for this sin as well as ‘for all the evils which Herod had done’ (Luke 3.19)” [Billy Bland, p. 193].

- 6.26… THE KING WAS EXCEEDING SORRY—“It is perilups genomenos (περιλύπτων γενομένος) a concessive clause, the participle, an intransitive aorist, indicating entrance into a new condition; ‘The king, though having become exceedingly sorrowful.’ The drunken king became as sorrowful as one in his condition could become. He realized all the implications of the request. He was now to become the murderer of the prophet whom he feared and respected” [Wuest].

- 6.31… COME YE YOURSELVES APART INTO A DESERT PLACE, AND REST A WHILE—“This is as necessary for ministers as for anyone else. In fact, the gospel ministry is the hardest work on earth if it is done right and all duties are performed (Acts 6:4; 2Cor. 4:9- 14 2Cor. 4:8- 18 6:1- 10 10:4- 7 11:26- 28 Eph. 6:10- 18 Jan. 5:14- 16). Some did not take care of themselves and had physical breakdowns (Php. 2:25- 30 2Tim. 4:20).” [Dake Study Bible Notes].

- 6.34… THEY WERE AS SHEEP NOT HAVING A SHEPHERD—“They were all slaves to the Romans, and many of them lame and diseased, but nothing troubled Christ so much as this, that they lacked pastors and teachers. They that are without a teaching priest are said to be without God in the world (2 Chronicles 15.3)” [John Trapp, A Commentary on the Old and New Testaments, Volume 5, an e-Sword Module].

- 6.40… AND THEY SAT DOWN IN RANKS, BY HUNDREDS, AND BY FIFTIES—“The orderly division of the people at least facilitated the distribution of food. The Greek phrases symposia symposia (Mark 6:39) and prasias prasias (Mark 6:40) picture the people spread out on the hillside like several garden plots. This organization may reflect the student teacher relationship that the rabbis fostered by seating their students in rows. [Note: P. Carrington, According to Mark, p. 136.]” [Thomas Constable, The Expository Notes of Dr. Constable, an e-Sword Module].

- 6.43… AND THEY TOOK UP TWELVE BASKETS FULL OF THE FRAGMENTS, AND OF THE FISHES—“...the tired disciples bending double as they collected all the left-over bread and scraps of fish into baskets (possibly for the next day’s meal). We should not expect to live a life entirely made up of spiritual thrills; that would be spiritually unhealthy and not help us to mature in Christ. It is strange that the disciples did not seem to have learned anything from this miracle; Jesus had to repeat the lesson later. This was not because they were particularly stupid and unresponsive; it was because they were just like us” [D.A. Carson, pp., 961-962].

- 6.46… HE DEPARTED INTO A MOUNTAIN TO PRAY—“Jesus spent several nights in prayer during His ministry. Prayer was a vital part of Christ’s communion with the Father and always preceded and accompanied especially difficult situations. This particular night followed a busy day when solitude was sought but not found” [Earl D. Radmacher, General Editor, New King James Study Bible, an Olive Tree Bible Study App Module].

- 6.52… FOR THEY CONSIDERED NOT THE MIRACLE OF THE LOAVES: FOR THEIR HEART WAS HARDENED—Wuest translates it: “For they did not reason upon the basis of the loaves. In fact, their heart was in a settled state of callousness.”

V. Lessons & Applications.

1. IS NOT THIS THE CARPENTER… (6.3)—“Their minds are turned away from the evidence to sustain His claims to the fact that they knew Him and His brothers and sisters in the flesh. To them, He was nothing more than a carpenter, Mary’s boy. It is amazing how far some will go to seek and sustain a dogma that has no ground of truth whatever. The plain ans simple truth stated above shows that Jesus’ mother, Mary, had other children after Jesus was born. Were it not for the fact that some are committed to defend a ‘perpetual virgin’ doctrine, such approaches to avoid the clear and direct teaching of this passage would never be taken. But like all error, one falsehood
begets another. The false doctrine that Mary was a perpetual virgin came as a result of the false doctrine that all are born in sin. Jesus was not tainted with sin because He was born of Mary” [Leslie G. Thomas, *Companion*, 1984-1985, p. 122-123]. **It is impossible for error to be CONSISTENT!**

2. **AND HE COULD THERE DO NO MIGHTY WORK, SAVE THAT HE LAID HIS HANDS UPON A FEW SICK FOLK, AND HEALED THEM** (6.5)—“Even in hardened Nazareth, there were some who would be blessed though they were in the minority. The Word and work of the Lord will not return unto Him void but will accomplish its intended result (Isaiah 55.8-11). We must not do as those of Nazareth, but heed the words of Isaiah. … Man can, by his stubborn resistance to truth, close the door of heaven’s blessings upon him. As Jesus left Nazareth desiring to bless her, so might He turn from us and for the same reasons.” … CONCLUDING LESSONS: (1) Teaching truth with perfect wisdom and love is not enough to move some to obey it; (2) The presentation of evidence sufficient to demand the acknowledgment of truth does not mean that truth will be accepted; (3) Preaching truth may mean that you will be hated by unbelievers; (4) The only correct evaluation of Christ is that He is the Son of God; (5) It is impossible to account for the words and deeds of Jesus on a purely naturalistic basis; (6) The unbelief of some is amazing [Leslie G. Thomas, p. 123-24].

3. “It is worthwhile to notice some implications here. (1) The people were offended because a mere carpenter claimed to be a teacher and displayed a wisdom beyond that which the average man of Nazareth was unable to do. (2) And they were offended because He claimed the power to do mighty works, miracles. Thee had not been a prophet among them for centuries until John the Baptist came, and he was simply a preacher of repentance The carpenter’s trade was a lowly calling, and for one to step out of such a humble station to that of teacher and miracle worker was more than they would allow. (3) His family was as common and humble as His calling. There is no implication of their morals here, but their social station was such that they were no recommendation to Him as a teacher and miracle worker. (4) The way these brothers and sisters are tied together with Him here is proof that they were His real brethren, not of another family. …” [Roy H. Lanier, Sr., in *Teacher’s Annual Lesson Commentary*, 1951, p. 211].

4. **COME YE YOURSELF APART INTO A DESERT PLACE, AND REST A WHILE…** (6.31)—“This brings us back to our subject of recreation. And this was recreation in the form of a much needed rest from wearisome toils. There were two reasons for the attempted vacation. (1) The disciples had been on a preaching tour; they had worked hard and travelled long hours. They needed a rest, as did Jesus, and Jesus wished to hear their reports of accomplishments, and how the people had received them. (2) John had just been beheaded, and there was an element among the Jews who thought this an opportune time to rebel against Rome. From John 6.15 we learn that it was at this time the people tried to make Him king by force. They knew His power to work miracles, and if He could be persuaded to use this great power for His country, they might throw off the yoke of Rome. It was to get away from this situation that Jesus wished to go elsewhere for a rest” [Roy H. Lanier, Sr., in *Teacher’s Annual Lesson Commentary*, 1951, p. 229].

5. **SIT DOWN BY COMPANIES UPON THE GREEN GRASS…** (6.39)—“There had to be order and system in feeding such a multitude, else confusion would have reigned. There is order and system in what the Lord does; that is characteristic in all His works. Such a multitude would not of themselves arrange themselves in such groups as to make it convenient to distribute the food to all alike. Jesus as host, had charge of all preparations for feeding the people. “And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.” It is said that “the Jewish dining room was arranged like the Roman: three tables forming three sides of a square, and with divans or couches following the outside line of the tables.” Arranging this crowd in squares with one side of the square open, or in a V-shape made it more convenient for the disciples in distributing the food to them. The green grass made a pleasant carpet on which to sit or to recline.” [R.L. Whiteside, *Annual Lesson Commentary on Bible School Lessons*, 1944, p. 46].
6. **TWELVE BASKETS FULL OF THE FRAGMENTS**… (6.43)—“Five thousand, besides women and children ate, and were filled. John reports Jesus as saying, ‘Gather up the broken pieces which remain over, that nothing be lost.’ ‘And they took up broken pieces, twelve basketfuls, and also of the fishes.’ There is a lesson on economy in this. No useful thing should be wasted; to waste that which can be of use is a sin. This example of Jesus should be our guide. But this question may arise: If Jesus wanted nothing lost, why did He increase the amount so far above what they could eat? Think a little. Had everything been eaten to the last scrap, even though everyone had eaten to the full, they might have wondered how everyone got enough out of so little; but when all were filled, then more was taken up than they began with, everyone could readily see that a miracle had been wrought. For a miracle to be effective it had to be performed in such a way that all could see that it was a real miracle, and not a fake. There could have been no doubt as to the reality of this miracle” [R.L. Whiteside, *Annual Lesson Commentary on Bible School Lessons*, 1944, p. 47].

VI. **Questions.**

**True or False**

01. _____ John the Baptizer was in prison because of something he had said to King Herod.
02. _____ We are not told what time it was that Jesus walked on the water.
03. _____ There was no certain subject matter preached by the apostles when Jesus sent them out two by two.
04. _____ When Jesus saw the crowd, His description of them was that they were “as sheep not having a shepherd.”
05. _____ Baskets of fragments remaining from the great feeding miracle were as many as apostles that Jesus had.

**I Found it in Verse(s)**

06. _____ Jesus says: **BE OF GOOD CHEER**.
07. _____ King Herod feared John the Baptistizer.
08. _____ Jesus sent out the Twelve and told them to take no money.
09. _____ Herodias’ **SICK** advice to her daughter.
10. _____ Number of loaves and fishes used to feed a great multitude.

**Short Answer**

11. As many as touched this were made whole:

12. Mark gives a little detail about the **COLOR** of the grass, it was ____________.
13. Jesus invited the apostles to come to a desert place so that they might do this: ____________.
14. The apostles ________ out many ____________.
15. Places a prophet is WITHOUT HONOR: (1) ____________________________;
    (2) ____________________________;
    (3) ____________________________.
A Study of Mark...

Each Question is worth 7 Points
My Score is: ________
Answers will be found on next week’s handout

ANSWERS to Mark 5 Questions…
01—False (25); 02—True (37); 03—True (31); 04—True (7); 05—True (15); 06—5; 07—30; 08—19; 09—41; 10—13; 11—man, tame (4); 12—all men did marvel (20); 13—They began to pray Him to depart (17); 14—Straitly (43); 15—in, peace, whole (34).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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T L N D E K I N G J
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E H T Y A J C A M E H
W W I S E V A O L J C
D O R E H T O R B P U
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VIII. Crossword Puzzle.

ACROSS
01) Jesus told them to take no money.  
04) Jesus said it would be more ____ for Sodom and Gomorrah.  
06) Used to describe Jesus in Nazareth.  
07) Modifies sorry.  
08) Use it to carry money.  
11) Her daughter danced.  
12) There were five of them in this chapter.

DOWN
01) Many hearing Jesus were ____ at His wisdom.  
02) Apostles preached men should...  
03) Herod, on his birthday, made a ____ to his lords.  
05) And they went out and ____ that men should repent.  
08) Herod sent John there.  
09) Jesus gave the apostles this over unclean spirits.  
10) Herod would give Herodias’ daughter up to _____.

Mark 6 (KJV)

Herod sent John there.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark 7

I. Outline. From Headings in NJKV
2. Syro-Phoenician’s Daughter is Healed (24-30; cf., Matthew 14.21-28).
3. Deaf and Mute Man is Healed (31-37).

II. Summary.
‘This incident [Pharisees and Defilement, DRL] appears to be linked with vv. 14-19 and vv. 20-23 by the common theme of ‘cleanliness.’ It is similar to the conflict stories found in 2.1—3.6 but is placed here (along with vv. 14-19 and vv. 20-23) to function as an introduction to the extension of the ministry of Jesus to the Gentiles in vv. 24-30 (the Syro-Phoenician woman), in vv. 31-37 (the deafand-dumb man in the Decapolis) and, less obviously, in 8.1-10 (the feeding of the four thousand). No hint is given as to when or where the incident too place” [Walter W. Wessel, Mark, The Expositor’s Bible Commentary, Volume 8, pp., 677].

III. Chronology.
BIBLE PERIOD: The Period of the Christ.
If you are not familiar with the 15 Bible Periods, please click here: https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
• 7.02… EAT BREAD WITH DEFILED, THAT IS TO SAY, WITH UNWASHEN, HANDS—“Another delegation of fact-finding theologians (Pharisees and teachers of the law) came down from Jerusalem (cf., 3.22) to investigate the Galilean activities of Jesus (v. 1). What they discovered was that Jesus’ disciples did not wash their hands before eating (v. 2). Their complaint was not, of course, that the disciples by this failure were being unhygienic. The Pharisees had no concern with that. The question was one of ceremonial purity versus ceremonial defilement. We know that the Jews placed great importance on this as is shown by the fact that an entire division of the Mishnah (Tohoroth, ‘cleanliness’) is devoted to this section” [Walter W. Wessel, Mark, The Expositor’s Bible Commentary, Volume 8, pp., 677-78].

• 7.04… AND MANY OTHER THINGS THERE BE, WHICH THEY HAVE RECEIVED TO HOLD—“Mark felt it necessary to explain to his Gentile readers the Jewish custom of ceremonial handwashing, a custom based on the ‘tradition of the elders’ (v. 3). The consisted in a great mass of oral tradition that had arisen about the Law. About A.D. 200 it was written down in the Mishnah, but in Jesus’ day it was still in oral form. Its purpose was to regulate a man’s life completely. If the law was silent or vague about a particular subject, one could be sure that the tradition would be vocal and explicit. The tradition, created and promulgated by the great rabbis, was passed on from one generation to the next and was considered binding” [Wessel, p. 678]. “In the present passage, Jesus rejects the criticism of the Pharisees with its elitist overtones and answers with a charge that hits at the very heart of the Pharisaic intention. The supposed intent of the many rules of the Pharisees was both to make the law of God applicable to every area of life and to ensure that the law was observed by making it even more precise than it was in its OT form. All this might be commendable in intent, but in operation the result might be less so. Aside from the feelings of superiority just mentioned, in any program like that of the Pharisees there is the danger of making a particular application of God’s law a sacrosanct obligation that may eventually lose its original meaning and value with the passage of time and circumstances. Perhaps even worse, in a religious lifestyle that emphasizes the observance of a multitude of commandments as a means to religious and social respectability, there can arise the practice of enforcing particular commandments in such a way as to violate others (and plenty of examples in Christian circles are
• 7.06… **WELL HATH ESAIAS PROPHESIED OF YOU HYPOCRITES**—“The hypocrite is the man who hides or tries to hide his real intentions under (hypo) a mask of simulated virtue. As the passage now under study presents it: he honors God with his lips but his heart (see on Mark 6:52) is far from God. Also (note last two lines), while pretending to teach doctrines that are divine in origin he is actually teaching ‘precepts of men,’ fussy (‘persnickety’) rules and regulations laid down by hair-splitting, legalistic ancient rabbis—mere men!—and passed on from one generation to the next. See Matthew 6:2, 5, 16; 23:23-28. So also at this occasion, these ‘pious’ (?) critics pretended to be very concerned about that which they presented as an infraction of a divine (?) statute that had been handed down to them. Their real intention was the destruction of the very Son of God. A hypocrite, then, is a fraud, deceiver, phony, snake in the grass, wolf in sheep's clothing. He pretends to be what he is not” [William Hendriksen, Baker’s New Testament Commentary, 1975, an e-Sword Module].

• 7.07… **TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN**—“Emptiness is all you give me in your worship. He gives the reason in the next clause. The precepts of men were the doctrine they taught. ‘Doctrines’ refer to those things taught as binding upon the conscience, as obligatory. Jesus applies it to the Pharisees and scribes as religious teachers” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 170].

• 7.11… **IT IS CORBAN**—“Corban is a Hebrew word adopted into the Greek of the New Testament and left untranslated. It occurs only once, that being in our text-verse. It means a gift or offering consecrated to God. Anything over which this word was once pronounced was irrevocably dedicated to the temple. Land, however, so dedicated might be redeemed during the year of jubilee (Leviticus 27:16–24). Jesus rebukes the Pharisees for their false doctrine, because they had destroyed the commandment that requires children to honor their father and mother, teaching them to find excuse from helping their parents by the device of pronouncing “corban” over their goods, thus releasing them from all obligation to sustain their parents. It did not, however, bind them to consecrate their goods to sacred uses. These could be used for their own purposes, or given to whomever they pleased, except to those to whom they had said, ‘It is corban.’” [Freeman, J. M., & Chadwick, H. J. (1998). *Manners & customs of the Bible* (p. 494). North Brunswick, NJ: Bridge-Logos Publishers].

• 7.13… **MAKING THE WORD OF GOD OF NONE EFFECT THROUGH YOUR TRADITION**—“In replying, Jesus did not explain or justify His disciples’ conduct. Instead He addressed the issue of the source of religious authority (Mark 7.6-13) and the nature of defilement (Mark 7.14-23)” [Thomas Constable, The Expository Notes of Dr. Constable, an e-Sword Module].

• 7.19… **PURGING ALL MEATS**—“The process of digestion is a cleansing one. Whatever is impure is separated from the food and carried off, leaving whatever is nutritious to enter into the blood and become part of the body. What is thrown out of the body is the inedible part of the food taken into the stomach, and leaving only that which is proper for the support of life, and cannot, therefore, defile the soul. All food is taken into the body to support life. The meaning is that the economy or process by which life is supported purifies or renders nutritious all kinds of food. The unwholesome parts are separated, and the wholesome only are taken into the system” [Dorris, p. 175].

• 7.26… **THE WOMAN WAS A GREEK, A SYROPHENICIAN BY NATION**—“The Jews called all persons ‘Greeks’ who were not of their nation. Compare Romans 1:14. The whole world was considered as divided into Jews and Greeks. Though she might not have been strictly a ‘Greek,’ yet she came under this general appellation as a foreigner” [Barnes’ Notes].

• 7.27… **LET THE CHILDREN FIRST BE FILLED: FOR IT IS NOT MEET TO TAKE THE CHILDREN’S BREAD, AND CAST UNTO THE DOGS**—“The dogs. It was customary for the Jews to speak of the Gentiles as ‘the dogs,’
and the word certainly had an offensive meaning, which we can best understand by remembering how particular the Jews were as to what they eat, and how the dogs were, as they still are in the East, the scavengers of the streets. Comp. Matt. 7:6, where the heathen are spoken of as dogs. But Jesus softens the expression by using a diminutive which might be translated ‘little dogs,’ or ‘house dogs,’ as opposed to street dogs, and it is his comparative courtesy in doing this which enables the woman to give her turn to the argument” [Solly, H. S. (1893). The Gospel according to Mark: A Study in the Earliest Records of the Life of Jesus. (J. E. Carpenter, Ed.) (p. 89). London: The Sunday School Association].

- 7.34… **AND LOOKING UP TO HEAVEN, HE SIGHED**—“Heaven us upward. To lift up the eyes to heaven is an act imploring aid from God, and denotes an attitude of prayer (Psalm 121.1-2; Mark 6.41; John 11.41). By looking up to heaven, as representing the abode of God, He gave God recognition in the miracle. **SIGHED** …pitying the suffering man who stood before Him. The expression of His compassion in His sigh heavenward would naturally impress all present with the necessity of looking to God for help” [Dorris, p. 183].

V. Lessons & Applications.

- Mark 7.1-13… **Concluding Lessons:** (1) Religious authority is objective. (2) We must be able to show that our authority is from God and not from man. (3) Man-made religious will always conflict with true religion. (4) We may not place one religious duty against another in order to be relieved of its obligations. (5) We have no right to act without religious authority from God. (6) God is not pleased with only lip service. (7) is evil when it replaces the will of God [Leslie G. Thomas, Companion Annual Lesson Commentary, 1984-85, p. 137].

- Mark 7.1-13… **Application Questions:** (1) Why are man-made religions wrong? (2) How may we identify man-made religions? (3) When is tradition right? (4) When is tradition wrong? (5) How do men today seek to excuse themselves from duty by placing one moral obligation against another? (6) Prove that our every action and attitude morally and religiously must be authorized by God [Thomas, p. 137].

- Mark 7.1-13… **Points for the Teacher to Emphasize…**
  1. Every person has before him two choices: (1) to follow the will of God, or (2) to follow the will of men (Deuteronomy11.26; Matthew 7.24-27; Romans 11.22).
  2. No matter how many seemingly good things can be said about the religious activities of a given person, if he is following the precepts of men, then his worship is in vain (Matthew 15.1-8).
  3. It is the case with all who follow the precepts of men that their hearts are far from God (Matthew 15.8).
  4. It is the case that all those who believe, follow, and teach the precepts and commandments of men rather than the commandments of God are “blind guides” and that both they and those who follow them will eventually fall into the ditch (Galatians 1.6-9; 2 Thessalonians 2.10-12).
  5. No one can worship God according to the commandments of men and avoid rejecting the commandments of God. The two actions are mutually exclusive.
  6. No one can truly follow the instructions of God and fail to reject the traditions and commandments of men.
  7. There are many things which are morally right but which are religiously wrong. It is **morally** right to wash one’s hands, but it is wrong to wash one’s hands as a religious ceremony.
  8. The fundamental question which each person must ask as regards his religious beliefs and practices is: are they authorized by the sacred Scriptures? Since the Scriptures do not authorize such matters as the “baptizing” (sprinkling, pouring) of infants, the lighting up of lambs, the counting of beads, the burning of incense, the use of instrumental music in
the worship of God, etc., then none of these things can be done without being disobedient to God [Thomas B. Warren, Teacher’s Annual Lesson Commentary, 1973, p. 41].

- **DEFILE THE MAN** (7.23)—“The Jews were anxious about keeping their hands clean when they ate, thinking they would be defiled to eat with unwashed hands. But Jesus taught them that defilement comes from within, not from without. The word defile means unclean, that which is unfit to be used by the Lord. If we allow such things as these a place in our hearts, we will be unfit for the Lord to use. Constantly we must be on our guard, for at all times there are conditions and situations and circumstances around us which suggest such things to our minds. These things will come in, but we must not allow them to stay and defile us” [Roy H. Lanier, Sr., Teacher’s Annual Lesson Commentary, 1951, p. 201].

- **YES, LORD: YET THE DOGS UNDER THE TABLE EAT OF THE CHILDREN’S CRUMBS** (7.28)—“The woman would understand the ‘children’ to be the Jews and the ‘dogs’ to be the Gentiles, for the Jews were accustomed to speaking thus of the Gentiles and the Gentiles knew it. The word Jesus used for ‘dogs’ was a diminutive term—κυναρία, ‘little dogs.’ This has received opposite interpretations. One is that reference was to house-dogs or lap-dogs in contrast to the dogs of the street or farm, thus somewhat softening the epithet, for so the term was often used. The opposite concept is that Jesus used a ‘contemptuous diminutive,’ not an affectionate one. And it is true that the term was also sometimes used with no diminutive force at all intended. It could be interpreted either way. And the woman, neither dismayed nor insulted so as to give up and not pursue the matter further, brilliantly turned the Lord’s statement to her advantage. As if He meant the little house-dogs, she instantly replied: ‘Yea, Lord; even the [little] dogs under the table eat of the children’s crumbs.’ She was not asking that ‘bread’ be withheld that might otherwise go to the ‘children’ (Jews), but only for a ‘crumb.’ If Gentiles were but dogs, she begged only for a little dog’s part. What humility and control of the tongue! What resourcefulness of wit! And how wondrously rewarded!” [Author not known to me, Teacher’s Annual Lesson Commentary, 1981, p. 96].

VI. Questions.

**True or False**

01. ____ Jewish tradition made the word of God of none effect.
02. ____ Jesus told the people who saw the healing of the deaf man with a speech impediment to go everywhere telling about what had happened.
03. ____ Jesus lists 13 sins that do indeed defile a man.
04. ____ Jesus only healed those of the household of Israel.
05. ____ The scribes and Pharisees were teaching for doctrines the commandments of men.

**I Found it in Verse(s)**

06. ____ Certain ones found FAULT with the disciples of Jesus.
07. ____ Fingers in ears.
08. ____ Something Moses “said.”
09. ____ Jesus could not be hid.
10. ____ Disciples asking about a parable.

**Short Answer**

11. Jesus said ____________ prophesied of these hypocrites He spoke to at the first of this chapter.
12. What is it, coming from without, and entering into a man can defile him? ______________

13. Evil thoughts proceed: __________________________________________________________

14. What was the response of the Syro-Phoenician woman to Jesus’ statement about casting the children’s bread to the dogs:

_______________________________________________________________________________

15. At Decapolis, the people said about Jesus: He hath done… __________________________

Each Question is worth 7 Points

My Score is: ________

Answers will be found on next week’s handout

ANSWERS to Mark 6 Questions… 01—True (18); 02—False (48); 03—False (12); 04—True (34); 05—True (43); 06—50; 07—20; 08—8; 09—24; 10—41; 11—The border of Jesus’ garment (56); 12—green (39); 13—rest (31); 14—cast, devils (13); 15—in his own county; among his own kin; in his own house (4).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. —DRL

BREAD  CAME  CHILDREN  COME  COMMANDMENT
DAUGHTER  DEFILE  DISCIPLES  EARS  ENTERED
FATHER  HAND  HEAR  HEART  HOLD
HOUSE  MANY  MORE  MOTHER  PEOPLE
SAID  TABLE  THING  TRADITION  UNDERSTAND
WASH  WHEN

SUNDERSTAND
TABLELENHET
DISCIPLESRR
ANEFPAMADA
UNETEREDWILE
GHDAINFIH
HPNRTDAYHO
TLASATMNCU
EHOEHNMALS
RONREHTOMPE
OLBREMACOME
MDIASSFLGOT
VIII. Crossword Puzzle.

Mark 7 (KJV)

ACROSS
01) Included in the list of things that defile.
04) What the disciples ate with so-called "defiled hands."
05) Can from without enter into a man to defile him.
06) Isaiah the prophet described them.
11) Some reject the ____ of God to keep tradition.
12) The disciples asked Jesus about the ____.
13) Said: "let the children first be filled."

DOWN
01) A gift.
02) Jesus said of Isaiah’s work, “it is ____.”
03) A deaf man’s speech was described with this word.
07) The dogs eat under here.
08) Twice Jesus refers to the tradition of the ____.
09) Between blasphemy and foolishness.
10) Said” “Honor thy father and thy mother.”
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

**W O R D:** What word would you like to know more about in this chapter?

**W O N D E R:** I wonder what this phrase, verse, or series of verses means...

**W I S H:** I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline. From Headings in NTKV
1. Four Thousand Are Fed (Mark 8.1-10; cf., Matthew 15.32-38).
4. A Blind Man is Healed (Mark 8.22-26).

II. Summary.
“The eighth chapter of Mark does not stand alone in the Biblical text. It is connected to the fifteenth and sixteenth chapters of Matthew as a parallel account of the same events. It is connected to the sixth chapter of John in Jesus’ discourse of being the Bread of Life sent down from Heaven. It is connected to the Old Testament through the quotations from Jeremiah and Ezekiel. This remarkable chapter will strengthen one’s faith in the one named ‘Jesus’ who is proven to be the Christ. The evidence lies in the miracles of feeding and healing, in the confession of Peter, in the prediction of His death, and the challenge He left us all” [Randy Mabe, Studies in Mark, Edited by Dub McClish, Valid Publications, 2002, p., 173].

III. Chronology.
BIBLE PERIOD: The Period of the Christ.

IV. Words/Phrases to Study
- 8.02… I HAVE COMPASSION ON THE MULTITUDE…—“I have compassion. The verb is from splagchna, ‘the inward parts,’ especially, the nobler entrails, the heart, lungs, liver, and kidneys. These came gradually to denote the seat of the affections, like our word ‘heart.’ This explains the frequent use of the word ‘bowels’ in the A. V., in the sense of tender mercy, affection, compassion. This orientalism has been discarded by the R. V., and rightly so. We would today say, ‘My heart goes out to them.’” [Kenneth Wuest, Word Studies in the Greek New Testament, an e-Sword Module]
- 8.03… THEY WILL FAINT BY THE WAY—“What is so strikingly evident is that Jesus is not only himself the Great Sympathizer but also wants the disciples to share this compassion. The reason why he now turns to them is not that he himself is at a loss what to do. Is he not the One who has previously taken care of a similar situation? See Mark 6:30-44. Besides, does not John 6:6—‘He himself knew what he was about to do’—apply also in the present case? The Master addresses his disciples in order to awaken them to their responsibility. So thoroughly must the disciples take to heart the problem faced by the hungry multitude that they, these twelve men, will say, ‘It is our own problem. We must do something about it.’ Without compassion can a person be a true follower of Christ? The least these men could and should have done was to beg the Master to repeat what he had done before, and then to inform the crowd that help was on the way” [William Hendriksen, Baker’s New Testament Commentary, 1975, an e-Sword Module]
- 8.08… SEVEN BASKETS—“As always Jesus’ provision was sufficient—‘the people ate and were satisfied.’ But it was not merely sufficient. SEVEN (there were twelve in chapter 6) basketfuls of fragments were left over and collected by the disciples. The use of spyris for ‘basket’ here instead of kophinosi (6.43) is striking and suggests two different occasions. A spyris is a large basket—Paul was lowered from the wall of Damascus in one (Acts 9.25)—whereas a kophinos is a wicker basket in which Jews ordinarily carried their food when journeying” []. “One was big enough to hold a man (Acts 9.25), so we can get an idea how much bread and fish were left after
feeding 4,000 men besides women and children (Mark 8.9, 20; Matthew 15.38). As many hampers of food were left as they had loaves of bread to begin with (Mark 8.5, 8)” [Finis Jennings Dake, The Dake Study Bible Notes, An Olive Tree Bible App Module]

• **8.10… INTO THE PARTS OF DALMANUTHA**—“a place on the west of the Sea of Galilee, mentioned only in Mark 8.10. In the parallel passage it is said that Christ came ‘into the borders of Magdala’ (Matthew 15.39). It is plain, then, that Dalmanutha was near Magdala, which was probably the Greek name of one of the many Midgols (i.e., watch-towers) on the western side of the lake of Gennesaret. It has been identified in the ruins of a village about a mile from Magdala, in the little open valley of ‘Ain-el-Barideh, ‘the cold fountain,’ called el-Mejdel, possibly the ‘Migdal-el’ of Joshua 19.38” [Easton’s Bible Dictionary].

• **8.12… AND HE SIGHED DEEPLY**—“The simple verb is stenazō “to groan, to sigh.” The prefixed preposition ἀνά, is perfective in function, and intensifies the meaning already existent in the verb. Robertson quotes Swete as saying, “The sigh seemed to come, as we say, from the bottom of His heart; the Lord’s human spirit was stirred to its depths.” Jesus groaned because of the apostate rejection of His ministry. Here was no simple, hardhearted rejection as from an ordinary sinner. This rejection came from the religious leaders of Israel, who, entrenched in their ecclesiasticism, later crucified the Lord of Glory, having recognized Him as such and having seen the attesting miracles He had performed, even attempting to break the force of these attesting miracles by attributing them to Satan (Matthew 21:37-39; 12:22-24). Expositors says: ‘The sigh physical, its source spiritual-a sense of irreconcilable enmity, invincible unbelief, and coming doom.’” [Kenneth Wuest, Word Studies in the Greek New Testament, an e-Sword Module]

• **8.15… TAKE HEED, BEWARE OF THE LEAVEN OF THE PHARISEES, AND OF THE LEAVEN OF HEROD**—“Leaven, which answered to our modern yeast, was a symbol of a secret, penetrating, pervasive influence, usually of a corrupting nature. The influence of the Pharisees was that of formalism, hypocritical ostentation, and traditionalism; that of the Sadducees was sneering rationalistic unbelief, free thought and cunning worldliness, manifesting itself among the Herodians in political corruption” [J.W. McGarvey, The Fourfold Gospel, part of a multi-part Module in e-Sword, p 407]

• **8.17… HAVE YE YOUR HEART YET HARDENED?**—“Jesus rebuked His disciples for their lack of understanding (v. 17). They were like those on the outside (cf., 4.11-12) who had eyes but did not see and ears but did not hear (v. 18). They should not have been so concerned over the bread. That concern had prevented them from profiting from the warning about the leaven of the Pharisees and Herod. They should have remembered how abundantly Jesus had provided for them on two occasions—so much so that on both occasions they had leftover bread to collect (vv., 19-20). He, the Provider, was with them in the boat. What else could they want or need? Almost pleadingly Jesus asks, ‘Do you still not understand?’” [Walter W. Wessel, *Mark, The Expositor’s Bible Commentary*, Volume 8, p., 690].

• **8.22… AND HE COMETH TO BETHSaida**—“Bethsaida was an important town on the northern shore of the Sea of Galilee (Mark 6.45). It was a base for fishermen who worked the rich fishing grounds of the lake. Among those fishermen were the brothers Andrew and Peter, who became two of Jesus’ disciples. Another disciple, Philip, was also from Bethsaida (John 1.44). On one occasion Jesus healed a blind man in Bethsaida (Mark 8.22), and on another occasion He miraculously fed five thousand people not far from Bethsaida (Luke 9.10-17). The people of Bethsaida, however, like the people of nearby Capernaum and Chorazin, stubbornly refused to accept the evidence that this Jesus was God’s promised Messiah. Such a refusal only guaranteed for them a more severe judgment (Matthew 11.21-24)” [Don Fleming, *Bridgeway Bible Dictionary*, an e-Sword Module, see map below].
• **8.25… AFTER THAT HE PUT HIS HANDS AGAIN UPON HIS EYES, AND MADE HIM LOOK UP: AND HE WAS RESTORED, AND SAW EVERY MAN CLEARLY**—“The man’s eyes were probably sore, and Jesus made use of saliva to soften and soothe them. But it was our Lord’s custom to give variety to the manifestation of his power, sometimes using one apparent auxiliary means, and sometimes another; and also healing instantly or progressively, as he chose, that the people might see that the healing was altogether a matter of his will. The man had evidently not been born blind, else he would not have been able to recognize men or trees by sight, for those not used to employ sight can not by it tell a circle from a square” [McGarvey].

• **8.30… AND HE CHARGED THEM THAT THEY SHOULD TELL NO MAN OF HIM**—“The Greek word is that same as that translated ‘rebuke’ in Mark 8:32-33. It was a stern charge which contained an implied equally stern rebuke on any who disobeyed. Jesus did not want to be linked with Messianic speculations (once He was dead, of course, the situation changed. There was no danger then of misinterpretation, which was why He was then spoken of as the Christ)” [Peter Pett, Commentary Series on the Bible, an e-Sword Module].

• **8.31… AND BE KILLED, AND AFTER THREE DAYS RISE AGAIN**—“Our Lord frequently after this repeated the prediction of his sufferings; for instance, Matthew 17:22; 20:18; 26:2; Luke 22:15. But it is remarkable that on none of those occasions was the prophecy delivered to any but the twelve, and a few select women, one instance excepted, namely, Luke 17:25, when it was expressed in terms somewhat obscure. The multitude of the disciples were never let into the secret, because it might have made them desert Christ, as they had not, like the apostles, raised expectations of particular preferments in his kingdom, to bias their understandings, and hinder them from perceiving the meaning of the prediction” [Joseph Benson, Commentary of the Old and New Testaments, 1857, an e-Sword Module].

• **8.33… HE REBUKED PETER, SAYING, GET THEE BEHIND ME, SATAN**—“Christ rebuked Peter, doubtless for his good and that of the other disciples. Peter’s rebuke of his Lord was presumptuous and worldly; Christ’s rebuke of Peter was deserved, timely and wise. He thus checked the spirit of insubordination and of worldly ambition in His disciples. The word ‘Satan’ means literally an adversary, or one that opposes us. The accomplishment of our designs. It is applied to the devil commonly, as the opposer or adversary of man. But there is no evidence that the Lord meant to apply this term to Peter, as signifying that he was Satan or the devil, or that He used this term in anger” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 197-98]

• **8.37… WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?**—“A man would give any and everything earthly in exchange even for natural life. Should he not then be willing to give everything, even natural life itself, for eternal life? The antithesis is between earthly life plus earthly comfort and pleasure and eternal life plus eternal joys. If a man forfeits his life, what shall be given as an exchange, ransom price or equivalent for it? How can he possibly redeem it is the
thought. He cannot possibly find an equivalent; the ruin will be irretrievable, and therefore perpetual. He can never redeem it. He is lost forever” [Dorris, pp., 200-201]


- **First**, we see the eagerness of people to hear Jesus. … Jesus pronounces a blessing on those that hunger and thirst after righteousness (Matthew 5.6). We must earnestly desire the word of God, as a newborn babe, in order to grow (1 Peter 2.1-2; Hebrews 5.12-14; Acts 20.32).

- **Second**, we need to learn the true meaning of compassion and then practice it. Note the following times when Jesus was moved with compassion: (1) At the scattered multitude (Matthew 9.36; Mark 6.34). (2) At the sick in the multitude (Matthew 14.14). (3) At the hungry multitude (Matthew 15.32; Mark 8.2). (4) At the two blind men (Matthew 20.34). (5) At the leper (Mark 1.41). (6) At the son with a dumb spirit (Mark 9.22). (7) At the man possessed with a devil (Mark 5.19). (8) At the widow of Nain in the death of her son (Luke 7.11-13). …

- **Third**, we must deal with each individual as an individual. … Jesus dealt with the woman of Samaria (John 4.1-36) and Nicodemus in different ways (John 3.15).

- **Fourth**, Jesus did not feed the multitude in order to persuade them to listen to His teaching. They had been listening and observing for three days and had run out of food. He fed those who were already there.

- **Fifth**, if the Lord’s disciples were slow to understand spiritual truths, we should not become discouraged at slow learners today.

- **Sixth**, the Lord set the example of being a servant. He did not come to be ministered unto, but to minister (Matthew 20.20-28). He was willing to humble Himself to do the most lowly tasks (John 13.1-17). The church has a great work to do. Souls are lost (Romans 3.23). The gospel, God’s saving power (Romans 1.16), must be preached (Mark 16.15-16). God’s people must be zealous in serving mankind (Titus 2.11-14). There is no place for lukewarmness (Revelation 3.14-17).

- **Seventh**, Peter, in this chapter, reminds us that there have always been those who wanted to do things differently from God’s way. Peter had his concept of what the kingdom would be like and how it would come. He wanted a kingdom without a cross. He wanted a crown without suffering. His preconceived idea blinded him to what the Lord was saying and he was not thinking as God thinks (Isaiah 55.8-9). There have always been those who were not satisfied with God’s way.

VI. Questions.

**True or False**

01. _____ Leftovers from the miraculous feeding were enough to fill a dozen baskets.

02. _____ One of Jesus’ apostles rebuked Jesus.

03. _____ Pharisees seeking a sign caused Jesus to sigh.

04. _____ Some thought that Jesus was Caesar.

05. _____ Jesus never did any 2-stage miracles.

**I Found it in Verse(s)**

06. _____ Jesus gives the value of a soul.
07. ____ Jesus showed concern toward the multitude, lest they faint.
08. ____ Jesus taught the disciples He would die and rise again.
09. ____ Jesus issues a BEWARE statement.
10. ____ Jesus speaks of hardened hearts.

**Short Answer**

11. The multitude was described in this chapter as: __________ __________.
12. I am assured that if I am ashamed of Jesus and His words the result will be that:

13. The disciples had no more than ONE of these: ________________________________
14. Jesus miraculously made the blind man see: __________ __________ __________.
15. Between the two feeding miracles there was a total of ____ baskets of remains gathered.

*Each Question is worth 7 Points*

**My Score is:** ______

*Answers will be found on next week’s handout*

**ANSWERS to Mark 7 Questions…**

01—True (13); 02—False (36); 03—True (21-22); 04—False (26-30); 05—True (1-7); 06—2; 07—33; 08—10; 09—24; 10—17; 11—Isaiah (6); 12—Nothing (15); 13—Out of the heart of men (21); 14—Yet the dogs under the table eat of the crumbs (28); 15—all things well (37).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL
VIII. Crossword Puzzle.

Mark 8 (KJV)

ACROSS
02) We read about vision being ___.
04) Jesus came into the parts of ___.
06) Peter took Jesus and began to ___ Him.
08) Jesus began to teach He would rise again in ___ days.
10) Jesus told Peter he ____ not the things that be of God.
13) After the feeding miracle, there were left ____ baskets.
14) Jesus called Peter ____.

DOWN
01) A blind man was brought to Jesus here.
03) Jesus spoke of his leaven.
05) Coupled with sinful to describe a generation.
07) The blind man saw men as trees ___.
09) Jesus fed 4,000 with seven of them.
11) Jesus taught that the ____ of man must suffer.
12) Jesus rebuked him.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a **great help to all of those in the class if you will do so.** Thank you in advance for your marvelous cooperation!

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A Study of Mark

I. Outline. From Headings in NJKV

5. Warning about Hell (Mark 9.42-48; Matthew 18.6-9).
6. Tasteless Salt is Worthless (Mark 9.49-50).

II. Summary.

Mark 9.1 is one of the most simple and complete passages available to us to destroy the doctrine of Premillennialism. If it is the case that there were some who were listening to Jesus at that time who would see the kingdom come with power, then the concept of Jesus coming back to the earth to establish His kingdom CANNOT be true! We also have here Mark’s account of the transfiguration. There is another miracle performed, one the disciples were unable to perform and they inquired of the Lord about why they could not, and He gave them the answer. This chapter provides one of the instances when Jesus prophesied His own crucifixion and resurrection. He taught about the importance of being a servant. He warned the disciples about eternal punishment. He stressed the importance of using influence properly.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study

- 9.1... TILL THEY HAVE SEEN THE KINGDOM OF GOD COME WITH POWER —This is an unbelievably vital passage in the field of eschatology. If people will simply believe what our Lord stated here, it is impossible for them to believe the false system of premillennialism. If the Lord said the kingdom was coming with power in the lifetime of some who lived in the first century, how is it possible to believe he is coming back to this earth to SET UP His kingdom in the city of Jerusalem for a thousand years?

- 9.2... TRANSFIGURED—“The word μετεμορφωθη, rendered here, transfigured, may either imply that there was a transformation made in the substance of his body, according to the import of the word in Ovid, and other writers; or that the outward appearance only of his body was altered, which seems most probable from the expression used by Luke, who says, το ειδος του προσωπου αυτου ετερων, the appearance of his countenance, or person: was changed: and this change, according to that evangelist, took place while he was praying, chap. Matthew 9:29. And his face did shine as the sun — Became radiant and dazzling, and shone like the sun in its unclouded, meridian clearness; and so was incomparably more glorious than the face of Moses at the giving of the law. And his raiment was white as the light — Became, says Mark, shining exceeding white, as snow, so as no fuller on earth could white it. Was white and glistening, says Luke, or white as lightning, as λευκος εξεστραπτων properly signifies. It seems it was bright and sweetly refulgent, but in a degree inferior to the radiancy of his countenance” [Joseph Benson, Commentary of the Old and New Testaments, 1857, an e-Sword Module].

- 9.4... ELIAS WITH MOSES: AND THEY WERE TALKING WITH JESUS “We have a periphrastic construction here. It consists of the verb of being in the imperfect tense and the present tense participle. The emphasis is upon durative action. Mark wishes to convey to the reader the impression that the conversation with these two heavenly visitors was a protracted one” [Kenneth Wuest, Word
Two very important Old Testament characters appeared on the scene—Moses and Elijah—to talk with Jesus. Mark chooses not to tell us the topic of the conversation. Luke informs his readers that the conversation centered on the crucifixion, which Jesus was about to endure at Jerusalem (9.31). This would be in agreement with the prophet’s desire to know more about the full revelation of the scheme of redemption. The plan of God was revealed fully in the new covenant (1 Peter 1.12). It seems that Moses was there as a representative of the law, and Elijah was a representative of the prophets. Jesus had come to fulfill both the law and the prophets (Matthew 5.17). When this happened the law would be fulfilled (v. 5.18), and God’s people would be under a new covenant (Jeremiah 31.41ff)” [Jerry Murrell, Studies in Mark, Edited by Dub McClish, Valid Publications, 2002, pp., 187].

“While His glory is being displayed in brilliant light, Elijah and Moses appear, talking to Jesus. Luke says in Luke 9:31 they ‘were speaking of His death.’ The word for ‘death’ in the Greek text is ‘exodus’! Jesus would lead the people of God out of the bondage of sin in a new exodus through His death (a new Passover) and resurrection, and He would constitute a new people called the church” [Akin, Daniel L. (2014-06-01). Exalting Jesus in Mark (Christ-Centered Exposition Commentary) (p. 180). B&H Publishing Group. Kindle Edition].

9.6. FOR WE HIST WOT WHAT TO SAY, FOR THEY WERE SORE AFRAID … Of Peter’s words, “This seems to have been spoken as if to stay their departing visitants. Luke says he said it, ‘not knowing what he said.’ It seems from all the accounts that they reached the mountain tired and wearied, and during the prayers of Jesus, as afterwards in Gethsemane, they fell asleep; and when they awoke and saw the glory of Jesus and of the two men who stood with them, they were struck with awe and wonder. As Moses and Elijah started to leave, Peter made this proposition. He was so perturbed he hardly knew what he said, or it may mean he did not understand the things he proposed were ill suited to the wants of these persons now in the spirit state” [David Lipscomb, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 206].

9.9. TELL NO MAN WHAT THINGS THEY HAD SEEN, TILL THE SON OF MAN WERE Risen FROM THE DEAD “For the time being the lips of the three men were to be sealed in silence about what they had just witnessed. Jesus was not ready for its public revelation. They were not equipped to tell it and give correct application After His resurrection from the dead, they would tell it and give it correct application. After His resurrection from the dead, they would tell it and give it correct explanation as Peter did in 2 Peter 1.16-18.”[Robert R. Taylor, Jr., Companion Annual Lesson Commentary, 1993-94, pp., 100].

9.13. ELIAS IS INDEED COME “They inquired about the scribal teaching of Elijah’s coming. Having seen the colorful prophet on the high mountain just a little while before doubtlessly triggered this intriguing query. The scribes looked for the return of the literal Elijah. Orthodox Jews still expect him and at some of their feasts keep a vacant chair for his occupancy when he does come. Jesus said Elijah (John the Baptist who came in the spirit and power of the colorful Tishbite) had come and had done his work of restoration. Matthew 13.13 tells us, ‘Then understood the disciples that he spake unto them of John the Baptist.’” [Taylor, p. 100].

9.19. O FAITHLESS GENERATION “Correction is seldom pleasant. Hard words may cut, but they also cure. Jesus is tough and direct in His rebuke of the disciples. First, He calls them a ‘faithless generation.’ I believe this epithet is directed toward the disciples. This word ‘generation’ is normally used of Israel as an unbelieving nation and, in particular, its leaders (8:12, 38). Second, by means of parallel rhetorical questions, He expressed His exasperation and weariness: ‘How long will I be with you? How long must I put up with you?’” [Akin, p., 187].

“The apostles must have been disappointed when they failed in their initial effort. This failure happened, no doubt, to allow Christ to deal with some dangerous situations He anticipated for them. Because they had regularly exercised their use of miraculous powers, the apostles could easily come to take that part of their work for granted, become self-sufficient, rest on past accomplishments, and tend to forget the need of God as a co-laborer in their service. Their failure...
may have been a slight blow to pride, but the outcome was to put that pride in proper focus and to increase their faith in God and their effectiveness in service” [Ben Flatt in, Mark: Jesus--The Servant of Jehovah, A Homiletic Commentary, Jim Laws, Editor, 1989, 14th SS Lectureship, p., 256].

9.23… ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH “The response of Jesus is full of compassion, yet it takes advantage of a teachable moment in the life of the boy’s father. The real question is not whether or not Jesus has the power to perform the miracle, but whether or not the father has the faith necessary for the miracle to be performed. Jesus did not always require faith on the part of the person in need of a miracle, but faith was often present in someone concerned about the person who needed help. Jesus did not perform ‘many’ miracles in Nazareth because they refused to believe in Christ, in spite of the ample evidence available (Matthew 13.58). The father needed to recognize that with God all things were possible” [Murrill, p. 191].

9.28… WHY COULD NOT WE CAST HIM OUT? “This is an extreme case, one that can be made to yield only to faith nourished by the earnest use of all the means of strength. Prayer is recognized as the first great spiritual agency; and if the reference to fasting is genuine, our Lord associates with prayer self-denial, regarded, evidently, as the fitting means of attaining a holy self-command. Fasting in itself, considered as an end, would certainly command his instantaneous and unutterable contempt, as did the many performances of a similar kind that came under his notice; and fasting in general received from him such comments as showed that he esteemed it not very highly. But prayer and self-control go harmoniously together as the means by which an efficient faith may best be sought (W. N. Clarke)” [B.W. Johnson and Don DeWelt, Mark, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module].

9.32… BUT THEY UNDERSTOOD NOT THAT SAYING, AND WERE AFRAID TO ASK HIM “They could not comprehend how he, who was to abide on earth for ever, and was to deliver others from the universal destroyer, should himself fall under his stroke: Or, they could not reconcile his death, nor consequently his resurrection, which supposed his death, with their notions of his temporal kingdom: Luke says, And it was hid from them, namely, by their own prejudices and misconceptions concerning the Messiah. For, seeing he spake of rising again the third day, they were not able to divine any reason for his dying at all, being ignorant, as yet, of the nature and ends of his death. And they were afraid to ask him — Taking no comfort from the mention that was made of his resurrection, the prediction raised such fears in their minds, that they durst not ask him to explain it; especially as they remembered that he had often inculcated it, and had reprimanded Peter for being unwilling to hear it” [Benson].

9.34… THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST “That is, the most eminent, doubtless among themselves. This dispute shows their worldly views of the kingdom of God. They expected the kingdom to be a temporal earthly kingdom, and that those who are greatest now would be greatest when it was set up. Aspirations for greatness are proper and right provided the mind has correct estimate of what true greatness is. Self-denying service in His kingdom is true greatness” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 217].

9.41… HE SHALL NOT loose HIS REWARD “Next Jesus laid down a principle for all to recognize. He said, ‘For he that is not against us is on our part.’ He does not stop with this saying, but uses an illustration to help us to understand just what He meant. If a person gives one of His followers ‘a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.’ Any person who does an act, authorized by Christ, to assist one of the followers of Christ will be rewarded for that act. If one does an unauthorized act (Leviticus 10.1-2; Colossians 3.17) or assists one who is not following Christ (2 John 9-11), this passage would not promise him a reward” [Murrill, pp. 196-97].

9.50… BUT IF THE SALT HAVE LOST HIS SALTINESS, WHEREWILL YOU SEASON IT? HAVE SALT IN YOURSELVES, AND HAVE PEACE ONE WITH ANOTHER “More largely this obscure text might be
paraphrased thus: As every burnt-offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye, shall fall a sacrifice to divine justice, and be cast into hell-fire, which will not consume, but preserve him from a cessation of being. And on the other hand, every one who, denying himself, and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace, which, like salt, will make him savoury, and preserve him from destruction for ever. As salt is good for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the savour of my knowledge, both in your own souls, and wherever ye go. But as salt, if it loses its saltiness, is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See therefore that grace abide in you, and that ye no more contend, Who shall be greatest?” [Johnson & DeWelt].

V. Lessons & Applications.
1. Mark 9.2-13… Verses 2-4. Moses and Elijah appeared. Moses represented the law; Elijah represented the prophets. Moses had been dead nearly 1,500 years; Elijah was translated more than 900 years before and thus allowed to miss meeting ‘nature’s final debt’ as physical demise has been called. Their presence proved there was a beyond and that people do not cease to exist at the time of earthy exit. Jesus is the transfigured one. The Father, mentioned in the next segment of verses, was the approving, commending one. Elijah and Moses conversed with Jesus. Luke tells us they talked about His decease or exodus. Comprehended here would be His death, burial, resurrection and ascension. These two Old Testament worthies had a vital stake in these events because their pardon of sins was linked with Calvary. All people before Calvary and subsequent to it who have been/are/will be Jehovah’s servants have an interest in those events. Verses 5-8. More often than not, Peter was the mouthpiece of the Twelve or, as in this case, of the three. He declared it good for the three of them to be present for such a glorious occasion. What we deem good and pleasant is an accurate index of our own character. To be where religious themes are discussed would hold no interest to the masses of men and women in our day. They prefer to be where secular and sensual items pervade the conversations. Peter was where he desired to be. Able-bodied members who miss Sunday Bible Study, Sunday night, Wednesday night and 90 per cent of a gospel meeting are absent for one primary cause—THEY DO NOT WANT TO BE PRESENT WHERE THE LORD (spiritually) AND HIS PEOPLE (physically) ARE CONVENED FOR WORSHIP. Verse 7. By crystal clear implication the Father is saying, ‘Moses has had his day to be heard as lawgiver; Elijah has had his day to be heard as prophet; NOW HEAR My Son. In coming Christianity this Jesus would be lawgiver, prophet, priest, and king. Moses and Elijah did not and of course could not wear all these hats. Jesus could and did. He is and will continue to be wearer of such. … LESSONS LEARNED: (1) Our Lord’s transfiguration is verified by three on-the-spot witnesses—Peter, James, and John—as well as by the biblical penmen who recorded it—Matthew, Mark, Luke, and Peter—all reliable literary witnesses. (2) Our Lord’s transfiguration was factual—not fanciful (see 2 Peter 1.16). (3) The apostle John may well have had the Transfiguration in mind when he penned John 1.14. Surely he saw the glory of God’s only begotten Son. (4) The Transfiguration says clearly and convincingly that Judaism is over and Christianity is ready to begin. (5) Peter, James, and John had a foretaste of heaven at the transfiguration scene” [Robert R. Taylor, Jr., Companion Annual Lesson Commentary, 1993-94, pp., 98-101].

2. Mark 9.33-37… “LESSONS LEARNED: (1) Pride paves the way to hell for its arrogant possessors. (2) Service to God and others paves the way to true greatness. (3) Many parents among churches of Christ never bring their children to classes where Christ is the curriculum. (4) The best thing the church can do for young people is to teach them the truth about Christ and His church. (5) Our young people today are entertained to death and starved spiritually.” [Taylor, p. 111]. QUESTIONS FOR DISCUSSION: (1) Summarize the lesson background; (2) How immature were the apostles arguing about who is greatest? (3) How did Jesus respond? (4) Why
did He use a child? What childlike attributes do we need to enter the kingdom and remain therein? (5) Who were the bringers? (6) Who were the brought? (7) Who were the interferers? (8) What counsel did Jesus give and why? (9) Discuss some ways we are not to bring children to Jesus and some way we are. Refute dedication, christening, or baby baptizing practices. (10) Discussion lessons learned. What others occur to you? [Taylor, p. 111].

3. **Mark 9.33-48… Verse 35** “Man’s ambition is a part of his nature which he must ever keep in proper balance by God’s directive. If this is not done, what is aspired to may be the very opposite of what is obtained. Eve could not control her desire to know and to taste the food, and the promise that she would be ‘wise’ was a means of deceiving her in her weakest moment (Gen 3). In a society like ours, where women are continually encouraged to exert their ambition and to demand their rights, and are made to feel like they are second-rate citizens in the kingdom if they do not do so, it is not easy for them to remain in submission as demanded by God. They must, however, and they can, when they understand that in doing so they are truly GREAT before God; and this should matter more than man’s approval (1 Tim. 2.8-151; Peter 3.1-6). … **Verses 36-37.** Nothing is more sobering and helpful to any servant of the Lord than to manifest a genuine concern for those eager to learn the will of the Lord. Preachers who lose sight of this truth find their sermons dull, devoid of substance, and ineffective. Be in daily contact with teaching (serving) the little ones in the faith, and the lessons will be practical and filled with substance. Their need to know will press the preacher to come up with the answer that is true and practical. To receive and serve these little ones is to RECEIVE the Lord and to assure us that we are received of Him. … **Verses 38-40.** Whenever individuals are serving the Lord in harmony with his will, with their actions regulated by His authority, no one has the right to demand that they discontinue. We are free to choose the faithful congregation with which we desire to labor and we should not be belittled for making such expedient choices. This passage does NOT justify troublemakers sowing discord among the faithful and moving from congregation to congregation demanding that they be accepted. This man in the text was a FAITHFUL FOLLOWER of the Lord; those who try to make more of this than is made here ARE IN ERROR. …

**CONCLUDING LESSONS:** (1) To desire the approval of the world is evil; (2) To desire the approval of God is good; (3) Service in harmony with His will is the standard of greatness before God; (4) Jealousy is forbidden; (5) We must not encourage sin; (6) Discipline is demanded; (7) Hell is real and eternal, and so is heaven. **THOUGHT QUESTIONS:** (1) How does the Bible use the term ‘world?’ (2) Who determines greatness? (3) Why do you feel some do not aspire to true greatness? (4) What were the apostles pondering on the way? (5) What does it mean to cause one to stumble? **APPLICATION QUESTIONS:** (1) Give some present-day examples of worldly ambition. (2) How does the ‘Women’s Lib’ [Feminist Movement] promote worldly ambition? (3) What are some dangers facing elders regarding worldly ambition? (4) Show how jealousy affects the church. (5) How may we cause another to sin (stumble)? (6) Show that discipline is needed in the church today” [Editor not known, *Companion Annual Lesson Commentary*, 1984-85, pp., 140-43].

VI. **Questions.**

| 01. | ____ When Jesus passed through Galilee He was not wanting anyone to know about it. |
| 02. | ____ The disciples cast out a dumb spirit in this chapter. |
| 03. | ____ Some people then living would see the kingdom of God come. |
| 04. | ____ Giving water in the name of Jesus brings reward. |
| 05. | ____ The apostles never disputed among themselves. |

**I Found it in Verse(s)**

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**True or False**

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**Created by: David Lemmons  btcMark**

**Available Online at:** [http://maplehillchurchofchrist.blog](http://maplehillchurchofchrist.blog)
06. ____ A voice coming out of a cloud.
07. ____ Jesus used a word describing that GENERATION.
08. ____ A question asked in privacy.
09. ____ A rising is prophesied.
10. ____ Better to be maimed than to go to hell.

**Short Answer**

11. Jesus said to have _________ in yourselves and to have _________ with one another.
12. Name the apostles who saw the transfiguration of Jesus: ______________________________

________________________________________

13. Jesus said that _________ is indeed _________.
14. The father of the demon-possessed child asked Jesus to help him in what way:

________________________________________

15. **For he that is not ____ us is on our _____.**

*Each Question is worth 7 Points*

My Score is: _______

Answers will be found on next week’s handout

**ANSWERS to Mark 8 Questions…**

**01**—False (8); **02**—True (32); **03**—True (11-12); **04**—False (28); **05**—False (22-25); **06**—36; **07**—3; **08**—31; **09**—15; **10**—17; **11**—very great (1); **12**—of him the Son of man will be ashamed a Judgment Day (38); **13**—Loaf (14); **14**—every man clearly (25); **15**—19 (19-20).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

ANSWERED  CAME  CAST  CHARGE  COME
DEAD       DISCIPLES  ELIAS  ENTER  FIRE
GREAT      HAND     JESUS  KILL   QUEENED
QUESTION   RISE     SAID  SALT   SPIRIT
THERE      THING    WATER  WHEN
VIII. Crossword Puzzle.

Mark 9 (KJV)

ACROSS
02) “In my ____” is found four times.
05) Jesus was ____ before Peter, James, and John.
06) Said: “Let us make three tabernacles.”
08) The disciples asked Jesus a question ____.
11) With Elias was talking to Jesus.
12) Color of Jesus’ garment is compared to this.
13) This chapter mentions gnashing of these.

DOWN
01) One giving a cup of this will not lose his reward.
03) They ____ not the saying and were afraid to ask.
04) Village Jesus visits in this chapter.
05) Modifies hands, feet, and eyes.
07) Three verses talk about it not dying.
09) Every one will be ____ with fire.
10) The voice of God came from this.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

**W O R D:** What word would you like to know more about in this chapter?

**W O N D E R:** I wonder what this phrase, verse, or series of verses means...

**W I S H:** I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark 10

I. Outline. From Headings in NJKV
1. Marriage and Divorce (Mark 10.1-12; Matthew 19.1-9).
7. Whoever Desires to Become Great (Mark 10.35-45; Matthew 20.20-28).

II. Summary.
In the first twelve verses Jesus teaches about marriage, divorce, and remarriage. It is needful to read also the parallel to these verses in Matthew 19.1-9 to get the complete picture of Jesus’ teaching. There is one exception to the rule of one-man-one-woman-for-life; fornication allows the innocent party to put away the guilty party (Mt 19.9). When the disciples sought to prevent the people from bringing little children to see Jesus (Mk 10.13-16), Jesus rebuked them. A portion of Jesus’ statement in reaction should forever dismiss the false Calvinistic idea that children are little sinners, having inherited Adam’s sin. Jesus plainly says that OF SUCH ARE THE KINGDOM OF GOD in verse 14. Next, Jesus has a conversation with a rich young ruler (Mk 10.17-22). Jesus loved the young man (v 21), but He also knew the man’s real problem. Having learned from Jesus His true need, the young ruler went away grieved (v. 22). This contact with the rich young ruler evidently prompted Jesus to explain about the danger that riches pose to one who is interested in salvation (Mark 10.23-27). Then Jesus tells of the reward for faithfulness—eternal life (Mk 10.28-31). Once again Jesus talks to His disciples about the coming crucifixion, but no reaction from the disciples is mentioned by Mark. In Mark 10.35-45 Jesus instructs the disciples about TRUE greatness—the greatness of SERVING. The miracle of giving sight to Bartimaeus is the last section of this good chapter (Mark 10.46-52).

III. Chronology.
BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
- 10.1... THE COASTS OF JUDAEA BY THE FARThER SIDE OF JORDAn—“Jesus is leaving Galilee for the last time. He is turning toward Jerusalem and the cross. He no longer seeks the seclusion which he has tried to find in northern Galilee. “Multitudes come together unto him again.” He is to offer himself publicly and finally as the Messiah. His journey leads southward through Perea, the region east of the Jordan. Of the many incidents recorded by the other Gospels, Mark selects but a few. This Perean ministry, which is given so large a place in Luke, occupies in Mark but a single chapter. It forms, however, the dividing line for the whole narrative. The nine chapters which precede, outline the years of public ministry; the six chapters which follow, record the events of Passion Week, and the resurrection” [Erdman, C. R. (1918). The Gospel of Mark: An Exposition (p. 138). Philadelphia: Westminster Press].
- 10.1... AS HE WAS WONT—“ἦθος; ἐστείλετε verb. T be used, ὡς be accust. med. Used ὡς in the pluperf. ἐισόθηι as imperf. (Matthew 27:15; Mark 10:1), and the perf. part. ἐισόθως with κατά (G2596), according, and the definite art., κατά τό ἐισόθως autó, according to his custom, as he was used to (Luke 4:16; Acts 17:2; Sept.: Numbers 24:1)” [The Complete Word Study Dictionary, an e-Sword Module].
10.2... **TEMPTING HIM**—“We have met the Pharisees before and have become acquainted with their hostility toward Jesus (Mark 2:16, 24; 3:6, 22; 7:1-5; 8:11). Their present intention is to catch him in their trap, to put him on the spot, and thus to discredit him in the eyes of the public, so that the crowds would turn away from him. They were convinced that their question, answered either way, would create a serious difficulty for Jesus” [William Hendriksen, Baker’s New Testament Commentary, 1975, an e-Sword Module]

10.9... **WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER**—“Man is here used in the broad sense—including all men. Let no human authority, civil or otherwise, in any way annul the ordinance of God. That relation between husband and wife authorized by God, and to which all other relations, even that of parent and child, must yield, can be severed only by God Himself” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 228].

10.11... **W H O S O V E R S H A L L P U T AW A Y H I S W I F E , A N D M A R R Y A N O T H E R , C O M M I T T E E A D U L T E R Y A G A I N S T H E R**—“God has always purposed and planned, designed and devised, that those who marry be married for life. There are only two exceptions that are revealed by our Maker and these are explicitly expressed in unmistakable and unambiguous, indisputable and irrefutable terms in Matthew 19.9 and Romans 7.1-3. All need to understand that it is God Who joins two together and what God unites man is not to tear apart or separate. Indeed, in speaking about what Moses did because of the ‘hardness of heart,’ the Book of God avers, asserts, affirms, and avows that ‘from the beginning it hath not been so.’ Let it be incontestable and indisputable, irrefragable, and irrefutable that it is God who joins a man and a woman together and what God does, no man is to declare null and void, revoke, retract, reverse, or invalidate in any way. It is a sad day indeed when any man, any eldership, or any family member tries to justify divorce without grounds” [Goebel Music, *Studies in Mark*, Edited by Dub McClish, Valid Publications, 2002, p. 206].

10.21... **T H E N J E S U S B E H O L D I N G H I M L O V E D H I M**—“One of the most outstandingly great and godly things needed in our relations to others is pure love. When this text says what it does about Jesus and His attitude toward this man, it has a statement that needs to be known, read, and practiced by all of us. The declaration is astonishing, but not surprising coming from Jesus. It simply says: ‘And Jesus looking upon him loved him.’ Indeed, Mark used the Greek word for the highest form of love, as the word employed by Jesus is from *agapao* (from *agape*, meaning ‘love’). It is this *agape*, this love Divine, that has the text declaring what it does: ‘And Jesus looking upon him loved him.’ Only when such a love is declared by all of us can we truly be like Jesus and imitate the Son of God” [Goebel Music, pp., 210-11].

10.24-25... **H O W H A R D I S I T F O R T H E M T H A T T R U S T I N R I C H E S T O E N T E R I N T O T H E K I N G D O M O F G O D ! I T I S E A S I E R F O R A C A M E L T O G O T H E E Y E E O F A N E E D L E , T H A N F O R E R A R I C H M A N T O E N T E R I N T O T H E K I N G D O M O F G O D**—“Persians expressed impossibility by saying it would be easier to put an elephant through the eye of a needle. This was a Jewish colloquial adaptation of that expression denoting impossibility (the largest animal in Palestine was a camel). Many improbable interpretations have arisen that attempt to soften this phrase, e.g., (1) that “needle” referred to a tiny gate in the Jerusalem city wall that camels could enter only with difficulty (but there is no evidence that such a gate ever existed, and if it had, any sensible camel driver would have simply found a larger gate); or (2) that a copyist’s error resulted in kamelos (camel) being substituted for kamilos, a large rope or cable (but a large rope could no more go through the eye of a needle than a camel could, and it is extremely unlikely that the text of all three synoptic Gospels would have been changed in exactly the same way). Jesus used this illustration to say explicitly that salvation by human effort is impossible; it is wholly by God’s grace. The Jews believed that with alms a person purchased salvation (as recorded in the Talmud), so the more wealth one had, the more alms he could give, the more sacrifices and offerings he could offer, thus purchasing redemption. The disciples’ question (v. 26) makes it clear that they understood what Jesus meant—that not

- **10.27… WITH MEN IT IS IMPOSSIBLE, BUT NOT WITH GOD: FOR WITH GOD ALL THINGS ARE POSSIBLE**—
  “These things to men seem impossible—that is, it is impossible for a man to give up his love for what he has in order to honor God and help his suffering and needy fellow men. Left to their own unaided efforts and to human helps, this must fail. But ‘all things are possible with God.’ God can school and train men to give up all for Christ. To do it to the least of these his disciples is to do good to Christ. The evil of riches and the struggle for riches is presented frequently in the Bible” [David Lipscomb, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 240].

- **10.30… HE SHALL RECEIVE AN HUNDREDFOLD NOW IN THIS TIME**—“
- **10.31… BUT MANY THAT ARE FIRST SHALL BE LAST; AND THE LAST FIRST**—“They will exchange positions. These changes are brought about by rejecting and accepting the gospel. Many who are first in prospect of everlasting life shall be last, and many who are last in this respect shall be first. The rich young ruler (verses 16-20) had been among the first, but now he is among the last. Judas, who was then among the first, was later among the last, and Matthias, who was among the last, being then only an obscure disciple (Acts 2.21-23), took his place. The Jews looked upon themselves as first, and nearest to the kingdom of heaven, but for their infidelity they lost out as a nation. And the Gentiles, who were looked upon by them as dogs, and farthest from heaven, shall be first, on account of their conversion and faith in Christ. The Jews were offered the gospel first and rejected it—this put the first last; the Gentiles were offered it last, they accepted it—this put the last first. Another view is that many are first in their own esteem, and in the opinion of others, and forward in their claims in religion, yet at the day of judgment they will be last and least in God’s estimation and account. And many that are little in their own, and less in the esteem of others, who had a less name and vogue in the world, shall be first and highest in God’s favor” [Dorris, pp., 241-42].

- **10.38… BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH**—“Those who share Jesus' honor in the kingdom must also share His sufferings in this age. The cup often is a symbol of trouble and suffering in the Old Testament (Psalm 75:8; Isaiah 51:17; Jeremiah 25:15-28; 49:12; 51:7; Ezekiel 23:31-34; Habakkuk 2:16; Zechariah 12:2). Likewise baptism, being under water, pictures inundation with trouble (Job 22:11; Psalm 18:16; 69:1-2; 15; Isaiah 43:2)” [Thomas Constable, The Expository Notes of Dr. Constable, an e-Sword Module].

- **10.47… JESUS, THOU SON OF DAVID, HAVE MERCY ON ME**—“He addressed him not as Jesus the Nazarene. His faith takes hold of something higher and deeper. He recognized Him as a royal descendant of David and successor to his throne, the Messiah. … The angel of the Lord had once applied this title to Joseph (Matthew 1.20). It was a popular designation of the Messiah, and by the use of it Bartimeus acknowledged the Messiahship of Jesus” [Dorris, p. 251].

V. Lessons & Applications.

1) **WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER**… (Matthew 10.2-12).
  “The question of marriage and divorce has long occupied the minds of Bible students; but any one who is familiar with the Scriptures themselves knows, beyond the shadow of a doubt, that it was an is the will of God that when a couple is properly and scripturally married, they are to remain in that state until death separates them. The Bible nowhere even remotely hints that God is ever pleased with any situation, which makes divorce desirable or essential. … A scriptural marriage is the blending of the lives of two eligible persons of opposite sex into one through: (1) mutual agreement on their part; (2) legal contract as authorized by the state, and (3) sexual cohabitation through which God makes them one. Marriage in this sense is a state or condition which, although originating in an agreement, is not capable of being terminated by the couple’s (one or both) repudiation of the agreement; because the interest of the state,
society, and the children, if any, to say nothing of regard for God’s law, requires that certain permanent duties and obligations be placed upon the principals and be continuously discharged by them” [Leslie G. Thomas, Teacher’s Annual Lesson Commentary, 1972, page 49].

2) **Mark 10.17-31**… “POINTS FOR THE TEACHER TO EMPHASIZE…

1. We all have a choice to make—the choice of who we will obey.
2. The choice to serve God is an uncompromising one.
3. We must not settle for anything other than the truth (John 14.6). We must be *right religiously*, not just religious.
4. Man must have the proper attitude toward God and His fellowman in material matters. Real wealth consists in obeying God and receiving His blessings.
5. Man needs more than wealth and position to fulfill his life. (Note Matthew 4.4). Material wealth deceives men as to what is valuable in life.
6. Christ must hold a very important position in our everyday lives. One must give all to God, not just a part.
7. Being near the kingdom is not close enough.
8. Even if one only barely misses the kingdom, he will be lost in hell.
9. *Zeal* and good intentions are not enough to gain salvation unless one is willing *to do what God says and all of what God says*. One must do something to be saved: obey God’s specific instructions.
10. Since only God is good, and since Jesus is good, then Jesus is God.
11. As the young ruler was to obey the Old Covenant under which he lived to be saved, so we must obey the New Covenant under which we live to be saved.
12. The test of faithfulness is to give up that which is dearest to us for Christ.
13. It is impossible to be saved if we put riches before God.
14. Nothing on earth is anywhere near as valuable as a home in heaven.
[Thomas B. Warren, Teacher’s Annual Lesson Commentary, 1973, p. 87].

3) **Mark 10.42-45**… “Jesus was on his last journey to Jerusalem. Though Jesus had just told them plainly of his coming trials and death, it seems to have made no impression on the disciples; at least, not on James and John. They still had in mind that Jesus would soon establish a kingdom like their kingdom of old, and they were determined to get in their bid for the highest places of honor in that kingdom. Through their mother Salome they made their bid. Compare Mark 10.35 with Matthew 20.20-21. Jesus told them that their request came of ignorance. “And when the ten heard it, they began to be moved with indignation concerning James and John” (Verse 41). They felt that James and John were seeking an undue advantage over them Then Jesus called them to him, and made to them the speech which constitutes this section of our printed text. Ambitious James and John and the indignant ten needed to be sobered down. Jesus, in effect, told James and John, that, in seeking the highest places, they were manifesting the spirit of their hated Gentile rulers—they wanted the highest places of authority, so as to lord it over the others. To be told that they were manifesting the spirit of their hated Gentile rulers was a severe rebuke, and should have had a sobering effect on them; and the rebuke should have given some satisfaction to the indignant ten. “But it is not so among you.” There would be no such places of authority among the disciples of Christ as James and John asked for. None would lord it over another—none would exercise authority over others. Greatness would be determined by service. To be first of all—greatest of all—one must be servant of all. “For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.” Jesus served both the physical and the spiritual needs of humanity. Humanity’s greatest need was deliverance from the bondage of sin. A ransom is a price paid for redeeming, either from slavery or from captivity. The sinner has been led captive by the devil and made to be a servant of sin. Jesus gave his life to redeem
the sinner. He therefore is both redeemer and ransom” [R.L. Whiteside, *Teacher’s Annual Lesson Commentary*, 1944, p 58-59].

VI. Questions.

**True or False**

01. _____ Trusting in riches makes it impossible to enter the kingdom of God.
02. _____ Mock, scourge, spit upon, and kill are all words Jesus used to describe what was soon to happen to Him.
03. _____ Bartimaeus called Jesus: PRINCE OF PEACE.
04. _____ The question the Pharisees asked Jesus in this chapter was out of a genuine search for truth.
05. _____ Someone was SAD at what Jesus said to them in this chapter.

**I Found it in Verse(s)**

06. _____ Jesus was displeased with His disciples.
07. _____ Two becoming one.
08. _____ Ransom.
09. _____ Ten apostles displeased with James and John.
10. _____ Hundredfold reward.

**Short Answer**

11. …AND HE TOOK AGAIN THE ____________, AND BEGAN TO TELL THEM WHAT THINGS ______________ ______________ UNTO HIM.
12. The request of James and John of Jesus was that they might:

13. For what purpose did not the Son of Man come:

14. Moses wrote the precept about divorce for:

15. The question the rich young ruler asked Jesus was:

**Each Question is worth 7 Points**

**My Score is:** ______

*Answers will be found on next week’s handout*

**ANSWERS to Mark 9 Questions**… 01—True (30); 02—False (18); 03—True (1); 04—True (41); 05—False (34); 06—7; 07—19; 08—28; 09—31; 10—43; 11—Salt, Peace (50); 12—Peter, James, & John (2); 13—Elijah, come (13); 14—Help him to believe (28); 15—Against, part (40).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. —DRL

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VIII. Crossword Puzzle.

**Back to the Bible: Mark 10 (KJV)**

**ACROSS**
03) ____ for a camel to go through the eye of a needle.
05) Moses suffered to write a bill of ____.
06) Said: “Lo, we have left all...”
07) “Son of ____” title appears twice.
09) How ____ shall they that have riches enter the kingdom.
12) Jesus looked at the rich young ruler and ____ him.
13) With men it is ____ but not with God.

**DOWN**
01) A woman who puts away her husband and marries another ____ adultery.
02) Jesus offered the rich young ruler a way to have treasure here.
03) What shall I do that I may inherit ____ life?
04) Disciples were ____ at His words.
08) And they ____ shall be one flesh.
10) Jesus told disciples not to ____ little children coming to Him.
11) 10 apostles were displeased with James and ____.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark 11

I. Outline. From Headings in NJKV
2. A Fig Tree is Cursed (Mark 11.12-14; cf., Matthew 21.18-19).
5. Necessity of Forgiveness (Mark 11.25-26).

II. Summary.
- Characters: Jesus, Peter, disciples, John the Baptist, David.
- Conclusion: The Lord Jesus, in accordance with the Scriptures, presented Himself as King-Savior at Jerusalem where He displayed His Kingly authority by cleansing the temple. He came seeking fruit of Israel, and gave the sign of their doom knowing His coming rejection by them.
- Key Word: Triumphal entry, v. 9.


III. Chronology.
**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*
[https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf)

“Mark now takes us into the last few days of Jesus’ ministry with the disciples. In doing so, it is not his purpose to be chronological. Therefore, the correct chronology of the events that he records must be determined by the chronology of Matthew, Luke, and John. It is Mark’s purpose to draw a climax to the final hours of Jesus’ ministry” [Roger Dickson, *Dickson New Testament Commentary: Mark*, p. 46].

1) Triumphal Entry (Sunday, April 2, A.D. 30).
2) Barren Fig Tree & Temple Cleansed (Monday).
3) Finding the Fig Tree Withered (Tuesday).
4) Reply to Questions as to His Authority (Tuesday).
   [J.W. McGarvey, *The Fourfold Gospel*].

IV. Words/Phrases to Study
- **11.1... WHEN THEY CAME NIGH TO JERUSALEM** –“The final entry of Jesus into Jerusalem was like that of a king riding triumphantly in his return home after a victorious battle. Those who have known the works and teachings of Jesus accompanied Him on this triumphal entry into Jerusalem. We must not assume that all these were those who only a few hours later would cry out for His crucifixion. In this multitude were His disciples and many others who had accepted Him as the Messiah. A few hours from this event, however, the religious leaders would stir many in the multitudes to have Jesus crucified. Those who were stirred up were possibly those who were visiting Jerusalem for the Passover/Pentecost feast, and knew little of Jesus.” [Dickson, p. 46].
- **11.2... AS SOON AS YE BE ENTERED INTO IT, YE SHALL FIND A COLT TIED, WHEREON NEVER MAN SAT; LOOSE HIM, AND BRING HIM ... SAY YE THAT THE LORD HATH NEED OF HIM**—“How could God, who created all
things, come down to earth, and claim to have a need? Perhaps part of the answer lies in the fact that when Jesus became a man through divine conception, He laid aside the privileges of His pre-incarnate divinity, humbling Himself by living within the limitations of a man. Within the limitations of His physical body, He lived His life as an example of God’s unlimited ability and desire to work in a man’s [life, DRL] in order to train His disciples how to live by faith in God. In other words, Jesus now showed His disciples their full privileges as children of God, in whom the Holy Spirit would dwell, and although they would have needs, God was always ready to meet that need; yet He chose to fulfill that need through the means that was available to mankind, that is, through the law of faith” [Gary H. Everett, *Study Notes on the Holy Scriptures: The Gospel of Mark*, p. 187].

- **11.8... MANY SPREAD THEIR GARMENTS IN THE WAY: AND OTHERS CUT DOWN BRANCHES OFF THE TREES, AND STRAWED THEM IN THE WAY**—“Spreading one’s garments on the street was an ancient act of homage reserved for high royalty (cf. 2 Kin. 9: 13), suggesting that they recognize His claim to be King of the Jews” [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 38799-38800). Thomas Nelson. Kindle Edition].

- **11.10... HOSANNA IN THE HIGHEST**—“The words that the children of Israel are singing in this verse come from Psalm 118.25-26. The English words ‘SAVE NOW’ in Psalm 118.25 are translated from two Hebrew words, …, which used together are pronounced ‘Hosanna.’” [Everett, p. 188]. Psalms 118:25-26 *SAVE NOW, I BSEECH THEE, O LORD: I BSEECH THEE, SEND NOW PROSPERITY. BLESSED BE HE THAT COMETH IN THE NAME OF THE LORD: WE HAVE BLESSED YOU OUT OF THE HOUSE OF THE LORD.* ⋮ “Their chanted slogans were taken from the Psalms and hailed a coming king of the family of David who would restore the kingdom of Israel to its old glory. They were expecting a political and nationalist leader, perhaps a violent social reformer, as many do today. Was this not exactly what Jesus had feared from the start, that all would misunderstand if he claimed to be God’s Messiah? Nevertheless, on this day Jesus rode on in triumph into the capital that he would soon weep over (Lk. 19:41) to inspect the temple” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 967). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

- **11.13... HE FOUND NOTHING BUT LEAVES; FOR THE TIME OF FIGS WAS NOT YET**—“What the precise import of this explanation is, interpreters are not agreed. Perhaps all that is meant is, that as the proper fig season had not arrived, no fruit would have been expected even of this tree but for the leaves which it had, which were in this case prematurely and unnaturally developed” [JFB]. ⋮ “The fact that it was not yet fig-time made it the worse for this tree. On this kind of fig-tree the fruit forms before the leaves, and should be full grown when the leaves appear: so this tree, by putting on its foliage before the time for figs, was proclaiming itself superior to all the other fig-trees This made it a striking symbol of the hypocrite, who not content with appearing to be as good as other people usually puts on the appearance of being a great deal better” [J.W. McGarvey, *The New Testament Commentary: Volume I—Matthew and Mark*, pp., 335-36]. ⋮ “The incident involving the fig tree was perhaps a parable of judgment, an acted prophecy in the vein of certain Old Testament prophecies of Isaiah, Jeremiah, Ezekiel, and Hosea. In the Old Testament, the fig tree (v. 13) represents Israel’s relationship to God (see Jer. 8:13; 29:17; Hos. 9:10, 16; Joel 1:7; Mic. 7:1-6; Nah. 3:12). A tree full of leaves normally should have fruit, but this one was cursed because it had none. That the cleansing of the temple (11:15-19) is sandwiched between the two parts of the account of the fig tree (here and 11:20-26) may underscore the theme of judgment. If this suggestion is correct, Jesus’ malediction against the tree (No man eat fruit of thee hereafter for ever; v. 14) was not a selfish, uncontrolled outburst because He was denied breakfast. It was a pronouncement against Israel’s religious establishment, represented by the temple that He cleansed (see 11:15-19). When the disciples later saw ‘the fig tree dried up from the roots’ (11:20), they beheld the corrupted condition of Israel that already existed. That condition would reach its culmination in the destruction of the temple in AD 70”
11.14... **NO MAN EAT FRUIT OF THEE HEREAFTER FOR EVER**—“Jesus’ direct address to the tree personified it and condemned it for not providing what its appearance promised. This incident was not the acting out of the parable of the fig tree (Luke 13: 6–9), which was a warning against spiritual fruitlessness. Here, Jesus cursed the tree for its misleading appearance that suggested great productivity without providing it. It should have been full of fruit, but was barren. The fig tree was frequently an OT type of the Jewish nation (Hos. 9: 10; Nah. 3: 12; Zech. 3: 10); and in this instance, Jesus used the tree by the road as a divine object lesson about Israel’s spiritual hypocrisy and fruitlessness (see note on Matt. 21:19; cf. Is. 5: 1–7) [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 41112-41117). Thomas Nelson. Kindle Edition].

11.15... **BEGAN TO CAST OUT THEM THAT SOLD AND BOUGHT IN THE TEMPLE**—“The temple (v. 15) refers to the court of the Gentiles, the only part of the temple in which Gentiles could worship God and gather for prayer (see v. 17). Pilgrims coming to the Passover feast needed animals that met the ritual requirements for sacrifice, and the vendors set up their animal pens and money tables in the court of the Gentiles. There they sold and bought (v. 15)” [Hindson & Mitchell].

11.15... **OVERTHREW THE TABLES OF THE MONEYCHANGERS**—“They were are in the court to exchange Greek and Roman coins for Jewish or Tyrian coins which pilgrims (every Jewish male twenty and older) had to use for the annual half-shekel payment for temple religious services (see note on Matt. 21: 12). A fee as high as ten or twelve percent was assessed for this exchange service [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 41127-41130). Thomas Nelson. Kindle Edition].

11.15... **THEM THAT SOLD DOVES**—“Doves were required for the purification of women (see Lev. 12:6; Luke 2:22-24), the cleansing of those with certain skin diseases (see Lev. 14:22), and other purposes (see Lev. 15:14, 29). They were also the usual offering of the poor (see Lev. 5:7)” [Mindson & Mitchell].

11.16... **AND WOULD NOT SUFFER THAT ANY MAN SHOULD CARRY ANY VESSEL THROUGH THE TEMPLE**—“Such strong notions had our Lord of even relative holiness, and of the regard due to those places, as well as times, that are peculiarly dedicated to God. The Jews, it must be observed, reckoning the lower and outward court of the temple a place of little or no sanctity, because it was designed for accommodating the Gentile proselytes in their worship, not only kept a daily market there of such things as were necessary in offering sacrifices, but suffered the common porters, in going from one part of the city to another with their burdens, to pass through it, for the sake of shortening their way. But as these abuses occasioned great disturbance to the proselytes, Jesus reformed them again as he had done three years before, (see Joh.2:14,) telling the people around him, that the Gentiles worshipped there by divine appointment, as well as the Jews, the temple being ordained of God to be the house of prayer for all nations; and to prove this, he cited Isa.56:7, from which the inference was plain, that they were guilty of a gross profanation of the temple who carried on any traffic, even in the court of the Gentiles, much more they who, to make gain, committed frauds and extortions in the prosecution of their traffic, because thus they turned God’s house of prayer into a den of thieves. The offenders, it appears, did not make the least resistance. Probably they were struck with a panic by the secret energy of Christ’s omnipotence, as was the case formerly, when he made the like reformation at the first passover after his ministry commenced” [Joseph Benson, *Commentary of the Old and New Testaments*, 1857, an e-Sword Module].

11.17... **BUT YE HAVE MADE IT A DEN OF THIEVES**—“Using Jeremiah’s phrase (Jer. 7:11), Jesus described the religious leaders as robbers who found refuge in the temple, comparable to how highwaymen took refuge in caves with other robbers. The temple had become a place where God’s people, instead of being able to worship undisturbed, were extorted and their extortioners...

- **11.22... AND JESUS ANSWERING SAITH UNTO THEM, HAVE FAITH IN GOD**—“Have a strong abiding faith and confidence in God. A strong belief that he is able to accomplish things even through the weakest and most insignificant agents and means that appear most difficult with perfect ease, as the fig tree was made to wither away by a word. Here we learn that one of the designs of cursing the fig tree as related to the disciples was to strengthen their faith and prepare them for the great trials soon to come upon them” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 269].

- **11.24... WHAT THINGS SOEVER YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM**—“This no doubt was very encouraging to his apostles to whom it was spoken. The promise of this verse in connection with prayer and faith relates to all things whatsoever ye ask for. This faith which Jesus was pointing out to his apostles, a lesson passed upon, and drawn from, the withered fig tree, was something that they would need all through their ministry, and especially under the great trials and darkness of the week before them. This promise was evidently a special one, and given to the apostles in regard to working miracles. To them it was true. But it is manifest that we have no right to apply this promise to ourselves. It was designed especially for the apostles; nor have we a right to turn it from its original meaning. Miraculous faith and miracle working power were gifts of the Spirit (1 Corinthians 12.4-11)” [Dorris, p. 270].


- **11.27... THE SCRIBES**—“a recognized expert in Jewish law (including both canonical and traditional laws and regulations)—‘one who is learned in the Law, expert in the Law’ or ‘... Law of Moses” [Louw & Nida].

- **11.27... THE ELDER**—πρεσβύτερος, ou m: a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and Christian societies—‘elder” [Louw & Nida].

- **11.30... THE BAPTISM OF JOHN, WAS IT FROM HEAVEN, OR OF MEN? ANSWER ME**—This is an extremely vital question that Jesus asks. It is a question that needs to be asked by the followers of Jesus from now to Judgment Day. Is the source of this thing I want to do authorized by God or is it something that merely comes from the mind of man?

V. Lessons & Applications.

- **Jesus Declares His Kingship (Mark 11.1-10).** “CONCLUDING LESSONS: (1) Jesus Christ was born to be The King on David’s eternal throne. (2) Jesus Christ is King now. (3) The Scriptures, divinely interpreted by the inspired apostles and prophets, demonstrate Jesus to be a spiritual king. (4) Many supposed or would-be followers of Christ, then as well as now, use Biblical terms without giving them the true Biblical significance. (5) To be blessed of God we must come to a knowledge of the truth as it is in Christ Jesus. THOUGHT QUESTIONS: (1) What are some of the things which reach their climax in today’s lesson text? (2) Compare Peter’s sermon to Cornelius, with Mark’s Gospel. (3) Why did Jesus permit the people to welcome him as King at this time? (4) Consider and discuss the people’s understanding of his royalty. APPLICATION QUESTIONS: (1) How important to religion is understanding? (2) How may we verbalize truths which we do not understand? (3) How would you prove that Jesus is the Davidic King foreseen in the prophets? (4) Show how men misunderstand King Jesus today. (5) If you knew the Lord had need of you, would it make a difference in your life? (6) If you have concluded that he does not have need of you, why have you reached this conclusion? (7) If you have abilities or possessions the Lord can use, do you withhold them?” [Leslie G. Thomas, Companion Annual Lesson Commentary, 1984-85, p. 155].
• **Foreknowledge Verified (Mark 11.4-6).** “The two disciples obey the directive of the Lord and, as is the case whenever he directs and we follow, what he has specified is found. They loose the colt and, as Jesus has stated, are questioned about their action. The last sentence is elliptical, showing that when they stated the Lord’s words, THE LORD HATHNEED OF HIM, the colt is released to them. The principle of integrity is also stressed. When the Lord is finished with the colt, he will be returned. He could not do otherwise because he was one of character. If we do less, we need to take inventory of our character” [Leslie G. Thomas, p. 153].

• **Jesus Cleanses the Temple (Mark 11.15-18).** “SOME REFLECTIONS... It seems that nothing else is so blinding as false theories in religion. This is especially true when people begin to speculate and form theories concerning God’s future plans. These speculations are always colored by what the speculators and theorists want for the future. The Jews were under Roman rule; it was especially galling to them to be ruled by ‘Gentile dogs.’ Very naturally they wanted deliverance from a rule so obnoxious to them. They wanted a great kingdom of their own. Their ideas of the Messiah and his kingdom were therefore shaped and colored by what they most earnestly desired. Because Jesus did not measure up to their desires and wrong expectations they were more bitterly opposed to him than they were to their hated rulers. In spite of the fact that they knew he healed the blind, and raised the dead, and performed other great miracles, they rejected and killed him. And the desire today for political security color many people’s minds and theories as to what Jesus will do when he comes again. Such theories are set forth with great zeal and positiveness in every period of great stress. Why the Jews rejected Christ at his first coming should warn people against building theories concerning his second coming like the theories the Jews had concerning his first coming. It might unfit them for his second coming as effectively as it unfitted the Jews for his first coming” [R.L. Whiteside, *Annual Lesson Commentary on Bible Lessons*, 1944, pp., 63-64].

• **The Application (Mark 11.20-25).** “The apostles would soon be given the Herculean task of doing what seemingly was as impossible as moving Olivet into the Dead Sea to the east or the Mediterranean Sea to the west. They needed a solid and sound faith equal to the task. They would face the mountains of stubborn Judaism, entrenched paganism, and the general indifference that infidelic philosophies had injected into the society of the first century. They would have to root up or pluck out fallacious teachings before the gospel seed of the heavenly kingdom could be planted into human hearts. The initial recipient of these words would be given revealing and confirmatory powers of a miraculous nature when the Holy Spirit came on them in Acts 2. Other people upon whom they laid hands would have supernatural powers transmitted to them. That for which they prayed in fervent faith and based on Jehovah’s overall and superintending will would be their conferred gift from heaven. The words find application to us without miraculous powers. We are not recipients of Holy Spirit baptism as were the 12. We have not had miraculous measures of the Spirit transmitted to us by the laying on of apostolic hands. We are to pray in fullness of faith. We are to pray in harmony with His will as God’s Son prayed in Gethsemane (Matthew 26.36-42), and as John taught about prayerful imperatives in 1 John 5.14-15. We must believe in the efficacy of prayerful petitions (James 5.16).” [Robert R. Taylor, Jr., *Companion Lesson Commentary*, 1993-94, p., 170].

• **Mark 11.12-14, 20-25.** “LESSONS LEARNED: (1) People who pompously parade under the umbrella of pretense are an abomination to God and a disgrace to the cause of truth. (2) The critics of Jesus are totally inconsistent. (3) What Jesus performed did not escape the keen insight of Peter and the apostles. (4) Prayer without faith on our part is wasted effort; it will not register. (5) Some have majored in bodily posture of prayer, oblivious to the really important aspects of it.” [Taylor, pp., 170-71].

VI. Questions.

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Created by: David Lemmons  btcMark

Available Online at: [http://maplehillchurchofchrist.blog](http://maplehillchurchofchrist.blog)
01. _____ The saddle on the colt which Jesus rode into Jerusalem was the disciples’ clothing.
02. _____ The fig tree Jesus cursed had figs but no leaves.
03. _____ Certain ones were not using the Temple as a house of prayer.
04. _____ Failing to forgive leaves one unforgiven.
05. _____ The chief priests, scribes, and elders had a quick answer for Jesus’ question about John’s baptism.

I Found it in Verse(s)

06. _____ From heaven or of men?
07. _____ Jesus mentions a particular posture for prayer.
08. _____ A fig tree dried up from the roots.
09. _____ Hosanna.
10. _____ A mountain with a name.

Short Answer

11. Where was the colt Jesus would ride tied: ________________________________
12. The reason Jesus came up to the fig tree was that: __________________________
13. Which disciple commented on the dried up fig tree? __________________________
14. The three groups who came to Jesus with a question about authority were: (1) ________________________________ ; (2) ________________________________ ; (3) ________________________________.
15. Was Jesus willing to answer the question He was asked in verse 28? ____________ Were the others willing to answer His question? ____________.

Each Question is worth 7 Points

My Score is: ________

Answers will be found on next week’s handout

**ANSWERS to Mark 10 Questions...**

01—True (24-25); 02—True (34); 03—False (47-48); 04—False (2); 05—True (22); 06—14; 07—8; 08—45; 09—41; 10—29-30; 11—twelve, should, happen (32); 12—Sit on His right and left in His glory (37); 13—To be ministered unto (45); 14—The hardness of their hearts (5); 15—What shall I do that I may inherit eternal life (17).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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R R I S T L O E L V A
E C A A I I S L M F S
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Mark 11 (KJV)

ACROSS
03) Jesus did this to the moneychangers’ tables.
05) All the people were ____ at Jesus’ doctrine.
07) Jesus asked Jewish leaders about John’s.
08) A term Peter used to address Jesus.
09) Posture of prayer mentioned here is to ____.
10) The scribes and chief priests wanted to ____ Jesus.
14) Birds being sold at the Temple.

DOWN
01) The colt Jesus would ride was tied near this object.
02) We need the Father in heaven to forgive us of these.
04) City where Jesus cast out the moneychangers.
06) Jesus cast out those that ____ in the Temple.
11) Jesus went out to Bethany with the ____.
12) Number of questions Jesus wanted to ask religious leaders.
13) “Say ye that the Lord hath ____ of him.”
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline. From Headings in NJKV


II. Summary.
The PARABLE of the Vineyard Owner (Tenants) comes on Tuesday of Jesus’ crucifixion week. He very clearly teaches the Jewish leaders that their rejection of God and His will is to lead to their eventual destruction. According to verse 12, they did not miss the message. Had they not feared the people, they would have taken Him at that very point. The questions that come at Jesus from those leaders are not designed to provide them learning, but rather it is an attempt to get Jesus to say something that might be used against Him. Of course, Jesus was far too brilliant to be entrapped by those foolish enough to try such a thing. Jesus had a question of His own for these leaders. He wanted them to explain the relationship between the Christ and David. Jesus openly warned the people to beware of the leaders because of their inconsistency and their dishonesty and hypocrisy.

III. Chronology.

BIBLE PERIOD: The Period of the Christ.
If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
- 12.1... BEGAN TO SPEAK TO THEM BY PARABLES—“We said that a parable must never be treated as an allegory, and that a meaning must not be sought for every detail. Originally Jesus’ parables were not meant to be read but to be spoken and their meaning was that which flashed out when first they were heard. But to some extent this parable is an exception. It is a kind of hybrid, a cross between an allegory and a parable. Not all the details have an inner meaning, but more than usual have. And this is because Jesus was talking in pictures which were part and parcel of Jewish thought and imagery” [William Barclay, Daily Study Bible, an e-Sword Module].
- 12.1... WINEFAT—“hupolênion; gen. hupolênioù, neut. noun from hupô (G5259), and lēnós (G3025), a vat. The lower section of a winepress into which the juice of the grapes flowed (Mark 12:1; Septuagint: Isaiah 16:10; Joel 3:13; Haggai 2:16)” [The Complete Word Study Dictionary, an e-Sword Module].
- 12.1... TOWER—“a place where watchmen could be stationed to protect the vineyard from thieves as the grapes ripened for the vintage” [J.W. McGarvey, Fourfold Gospel, an e-Sword Module].
- 12.1... LET IT OUT TO HUSBANDMEN—“Representing the rulers of the Jews (Matthew 21:45); but the people as a whole, a nation or a church, are included (Matthew 21:43). It is customary in the East, for the owner to let out his estate to husbandmen; i.e., to tenants, who pay him an annual rent, either in money or, as apparently in this case, in kind. Went into a far country. “For a long while” (for time), adds Luke. At Sinai, the Lord may be said to have openly manifested himself to Israel, but then to have withdrawn himself again for a while, not speaking to the people again face to face (Deuteronomy 34:10-12), but waiting in patience to see what the law would effect, and what manner of works the people, under the teaching of their spiritual guides, would bring forth” [B.W. Johnson and Don DeWelt, Bible Study Textbook: The Gospel of Mark, an e-Sword Module].
• 12.6... **HAVING YET THEREFORE ONE SON, HIS WELLSBOVED**—“Finally, the vineyard owner sent His son. The son was the Lord Jesus Christ. He was a prophet like Moses. (Deuteronomy 18:15) They said of the Son, ‘Let’s kill him! That way we can have it all for ourselves.’ (Mark 12:7) They knew He was the Son but they wanted to kill him anyway! Christ became the rejected Stone. (Psalm 118:22). The question was asked, ‘Now what will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others.’ (Mark 12:9) They had rejected the Son and the result would be judgment and destruction” [Charles Box, WalnutStreetChurchofChrist.org, an e-Sword Module].

• 12.9... **HE WILL COME AND DESTROY THE HUSBANDMEN, AND WILL GIVE THE VINEYARD UNTO OTHERS**—“Mark represents Jesus as answering His own question, ‘What shall the Lord of the vineyard do?’ But Matthew (Matthew 21.41) represents the chief priests and scribes as giving the answer. Doubtless the latter is the more exact representation, and Mark reports it as the answer of Jesus, because it was the answer that He wanted, and because when it was given, He approved it” [J.W. McGarvey, *The New Testament Commentary: Vol. I—Matthew and Mark*, Delight, AR: Gospel Light Publishing Company, 1875, p., 340].

• 12.10... **THE STONE WHICH THE BUILDERS REJECTED IS BECOME THE HEAD OF THE CORNER**—“By a singular irregularity of arrangement Jesus here interrupts the progress of the parable to introduce the figure of the rejected corner-stone; then, in the next verse, He makes the application of the parable; and finally, at verse 44, He returns to the figure of the stone. In the figure of the rejected corner-stone, the chief priests and Pharisees are represented as trying to build the walls of a house, but being unable to fit the stones at the corner because they rejected the only stone that was cut for that place. They were guilty of this folly in rejecting Jesus while trying to construct a conception of the kingdom of God” [J.W. McGarvey, NTC, p. 185].

• 12.11... **AND IT IS MARVELLOUS IN OUR EYES**?—“This was from the Lord and it is marvellous in our eyes.” It will all be God’s doing, a marvellous revelation of how He goes about His purposes, and something to be wondered at. The cognate verb of ‘marvellous’ occurs regularly in Mark as referring to Jesus (see Mark 5:20; 6:51; 12:17; 15:5; 15:44). The whole work of Jesus was seen as marvellous from start to finish” [Peter Pett, *Commentary Series on the Bible*, 2013, an e-Sword Module].

• 12.15... **PENNY**—“dēnārion; gen. dēnaríou, a neut. noun formed from the Latin denarius, which denotes the Roman penny. It was a silver coin equivalent in value to the Greek drachma. Denarius, or the dēnāriou rendered as "penny," is the most frequently mentioned coin in the gospels (Matthew 18:28; Matthew 20:2, Matthew 20:9-10, Matthew 20:13; Matthew 22:19; Mark 6:37; Mark 12:15; Mark 14:5; Luke 7:41; Luke 10:35; Luke 20:24; John 6:7; John 12:5; Revelation 6:6). It was the most important Roman coin which circulated throughout the empire and with which all public accounts were tallied. In Mark 14:5; John 12:5 the ointment with which Mary anointed our Lord is valued at three hundred denarii, which sum probably represents at least the annual income of a laborer of those days. This appears from the parable of the laborers in the vineyard in Matthew 20:1-15 where a denarius is evidently considered liberal pay for a day’s work of twelve hours beginning at 6 a.m. and ending at 6 p.m. In the parable of the Good Samaritan (Luke 10:30-37), two denarii are given to the innkeeper as a reasonable payment in advance for the upkeep of the wounded traveler for a day or two, to be supplemented, if necessary, on the return of the Samaritan. Of special interest is the reference to the denarius in Matthew 22:19; Mark 12:15; Luke 20:24 in connection with the Pharisees’ question as to the lawfulness of paying tribute to Caesar. The denarius was the money of the tribute or tax (Matthew 22:19). It bore upon it the name and title of the reigning emperor, along with the effigy either of himself or of some member of the imperial family, i.e., the ‘image and superscription’ to which our Lord alluded. It was issued by imperial authority, the Roman Senate only having the right to mint copper coins. Thus the dēnāriou could appropriately be spoken of as ‘that which is
12.25… “Significantly, Jesus here affirmed that absurd, and it shows the foolishness of believing in a future resurrection. Look at all the problems it could potentially cause. No, God is too smart for that, and the books of Moses (which are the undisputed Word of God) do not mention a future resurrection. Therefore, it must not exist. Jesus has already spoken of His own resurrection three times (Mark 8: 31; 9: 31; 10: 34). The Sadducees think they have Him cornered” [Akin, Daniel L. (2014-06-01). Exalting Jesus in Mark (Christ-Centered Exposition Commentary) (p. 281). B&H Publishing Group. Kindle Edition].

12.25… THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE—“Significantly, Jesus here affirmed that there will be a resurrection of the dead, that ‘they shall rise from the dead.’ Also, the new life will not be encumbered by any such thing as marriage, or any of the physical relationships so important in the present life” [Burton Coffman].

12.28… WHICH IS THE FIRST COMMANDMENT OF ALL?—“Perceiving that he answered them well - That is, with wisdom, and with a proper understanding of the law. In this case the opinion of the Saviour corresponded with that of the Pharisees; and the question which this scribe put to him now seems to have been one of the very few candid inquiries of him by the Jews for the purpose of obtaining information. Jesus answered it in the spirit of kindness, and commended the conduct of the man” [Albert Barnes, Barnes’ Notes, an e-Sword Module].

12.34… THOU ARE NOT FAR FROM THE KINGDOM OF GOD—“Alas, this is the epitaph for many. Men behold, in some glorious burst of apprehension, the majesty and truth of the Son of God; but the road of acceptance is rugged, being blocked at every milestone with difficulties and opposition. If this scribe had confessed the Lord, he would have been thrown out of the synagogue, possibly even stoned to death; and the silence of the record leads one to suppose that this is as near as he ever came to the kingdom of God” [Burton Coffman].

12.37… AND THE COMMON PEOPLE HEARD HIM GLADLY—“This remark has reference, not merely to the paragraph with which it is connected, but to the entire discussion which had occupied the day. But what was true of the common people assembled then in Jerusalem, was equally true of those among whom He had taught in Galilee and Perea. It was only the elders, the chief priests, the lawyers, and the scribes, who did not hear Him gladly. To these He appeared in the light of a rival and an enemy, and He appeared thus only because He persisted in exposing their errors and in pressing on the attention of the people truths which they rejected. That the common people hear a man gladly in our own age can not be taken as proof in itself that his teaching is like that of Jesus, yet he who is most like Jesus will still be most gladly heard by the common people. He who in any great degree fails of this must have some most serious defect as a preacher of the gospel of Christ” [McGarvey, NTC, pp., 343-44].

12.38… SALUTATIONS IN THE MARKETPLACES—“…courting to be saluted in the streets with particular marks of respect, and to be addressed with the sounding titles of rabbi, father, and master; thinking such public acknowledgments of their merits due from all who met them” [Joseph Benson, Commentary of the Old and New Testaments, 1857, an e-Sword Module].

12.40… DEVOUR WIDOWS’ HOUSES—“This statement places Jesus among the prophets who raged against abuse of the poor (see Isaiah 1.17, Isaiah 1.23; Isaiah 10.1-4; Ezekiel 22.7) and sets the tone for the next story” [NIV First Century Study Bible, with notes by Kent Dobson, 2014].
“People often left their whole fortune to the temple, and a good deal of the temple-money went, in the end, to the Scribes and Pharisees. The Scribes were universally employed in making wills and conveyances of property. They may have abused their influence with widows.” [Vincent’s Word Study Dictionary, an Olive Tree Module).

- **Mark 12.29-31**… “The answer which Jesus gave to their question—‘Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s’—sets forth the true significance of our twofold relationship with reference to God and the powers that be. Each has a claim on us; and we cannot be the kind of followers of Christ, which we ought to be, without discharging both of these responsibilities. There would have been no cause for astonishment on the part of the enemies of Jesus, at the time of this lesson, if they had been trying to do right themselves” [Leslie G. Thomas, Teacher’s Annual Lesson Commentary, 1969, p. 322]. “There must be a return to respect for authority, and it must begin in the home with the family and spread out as leaven into all layers of society. Great is our need to respect civil authority; our continuation as a nation is wrapped up in this crucial matter. The Bible, as today’s texts amply prove [Mark 12.13-17 and 1 Peter 2.13-17, DRL], is not silent about the subject. The church of our Lord must make an intense impact for good on lawless society” [Robert R. Taylor, Jr., Companion Annual Lesson Commentary, 1995-96, p. 215].

- **Mark 12.29-31**… ‘Jesus’ reply to the scribe is twofold. He shows not only what is most fundamental and basic of all but what is second in priority as well; … Most fundamental of all is the devotion of the total person to the one true God. All of life must revolve around the devotion to God. We must be strong in the Lord; therefore we must love Him with all our strength (1 Corinthians 16.13-14). Ignorance is unacceptable; therefore we must study to show ourselves approved in mind and body (2 Timothy 3.15; 2 Peter 3.18). The Bible heart has reference to the very center of our being or personality. In it, life (soul), mind, will, and conscience, will function (Hebrews 4.12). This being true, it is easy to see just why this commandment is fundamental to the true Israel of God (Deuteronomy 6.4-5; Romans 2.28-29; Romans 9.6; Galatians 6.16). Many modern approaches to personality disorders are void of any ultimate and final point of reference. That which is healthy and normal is the proper love for God with our total being. Anything less is unsatisfactory before God. … It is vital that we understand that the love of self is not ‘selfishness.’ Selfishness in most cases is what the world regards as ‘self-love.’ Selfishness is condemned by the Lord (Matthew 16.23-27). The which is proper love of self and is to be the measurement of love for others is that love which is rooted in, and devoted to, the love of God with the total person. If this were understood, there would be less difficulty with teaching others the truth, the whole truth, and nothing but the truth. Some have perverted concepts of love and
they will not present to the lost what they need to hear and assume they are doing the ‘loving’ thing” [Leslie G. Thomas, *Companion Annual Lesson Commentary*, 1984-85, pp. 158-59].

- **Mark 12.30**… **WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH**—“The words heart, soul, mind, and strength are not intended to define, but rather to emphasize, that is, to show that true religion is not the isolated allegiance of simply a part of our nature, but the consecration of all the powers of our being and of every relation of our lives. Religion, as interpreted by Jesus, summons into its service all the manifold powers and activities of our being—the affections of the heart, the aspirations of the soul, the energies of the mind, the strength of the will; it seeks to gather up our feelings, thoughts, and will into one great commanding passion for God. Someone has said that it does not take much of a man to be a Christian, but it takes all there is of him. Carlyle, in writing of his father, said that he was religious with the consent of his whole faculties” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1960, p. 66].

- **Mark 12.45-30**… “Jesus Christ was born in the ‘City of David’ of the lineage and seed of the great king of Israel. He fulfilled all of the promises of God and the writings of the holy prophets regarding Him. He died and was buried in the City of Jerusalem where the tomb of David was still clearly visible. Christ, the son of David was declared to be the Son of God by the resurrection from the dead. He was exalted by God to sit at His right hand as the occupant of David’s throne. He will reign as King of kings and Lord of lords until the appointed time to return and gather all nations before Him to separate the righteous from the unrighteous. Christ will then return to heaven with the righteous for whom He has prepared, but the unrighteous will ‘go away into everlasting punishment’ (Matthew 25.31-46)” [Adron Doran, in *The Book of Mark*, 14th Annual Spiritual Sword Lectureship, 1989, Edited by Jim Laws, p. 355].

- **Mark 12.41-44**… “Let us not forget that Jesus still sees the treasury. He knows how much, and from what motives, men give to His cause. He looks at the heart, and what our views are, in giving alms; and whether or we do it as unto the Lord, or only to be seen of men. It is so rare to find any who would not blame this widow, that we cannot expect to find many who will do like to her; and yet our Savior commends her, therefore we are sure that she did well and wisely. The feeble efforts of the poor to honor their Savior, will be commended in that day, when the splendid actions of unbelievers will be exposed to contempt” [Matthew Henry, *Matthew Henry’s Concise Commentary on the Whole Bible*, an Olive Tree Module].

**VI. Questions.**

**True or False**

01. ____ The hypothetical story about one woman marrying seven brothers (as each died) was presented to Jesus by the Pharisees.

02. ____ Jesus refused to answer the question about the greatest commandment of all.

03. ____ The common people had great difficulty understanding Jesus.

04. ____ The husbandmen reverenced the son of the vineyard owner.

05. ____ Jesus asked for a penny that He might purchase bread with it.

**I Found it in Verse(s)**

06. ____ Three patriarchs mentioned.

07. ____ Jesus tells some that they did GREATLY ERR.

08. ____ A poor widow.

09. ____ Going into a far country.
10. _____ The religious leaders feared the people or they would have taken Jesus.

**Short Answer**

11. Two things causing the Sadducees to err: (1) not __________ the ___________; and, (2) not __________ the ___________ of God.

12. God is not the God of the ___________, but He is the God of the ____________.

13. The person who wrote: **THE LORD SAID TO MY LORD, SIT THOU ON MY RIGHT HAND, TILL I MAKE THINE ENEMIES THY FOOTSTOOL:**  

14. The five verbs that tell what all the Vineyard Owner did with his property: (1) ___________; (2) ___________; (3) ___________; (4) ___________; (5) ___________ it out.

15. What did Jesus say we should render to God?

Each Question is worth 7 Points
My Score is: ________
Answers will be found on next week’s handout

**ANSWERS to Mark 11 Questions…**  
01—True (7); 02—False (13); 03—True (17); 04—True (26); 05—False (33); 06—30; 07—25; 08—20; 09—9; 10—1; 11—By the door (4); 12—He was hungry (12); 13—Peter (21); 14—Chief priests, scribes, elders (27); 15—Yes, No (29, 33).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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E A I D K G I L T L J T
S V M W I F E L O A D N
C R O V L F T H E R E T
R D E L L E V R A M D B
I W P L U H S Y D E O K
P A R A B L E N N R N C
T N E M D N A M M O C V
U S C R I B E S W F F P
R D V V S R H U S E N T
E E I U C A E S A R F H
R H H A N S W E R E D T
E N O T S A C J L H M D
K K H W O D I W J T J O
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| ANSWERED | BEAT   | CAESAR   | CAST    | COME    |
| COMMANDMENT | GIVE   | HUSBANDMEN | JESUS   | KILL    |
| KNOW      | LEFT   | LORD      | LOVE    | MARVELLED |
| OTHER     | PARABLE | SAID     | SCRIBE  | SCRIPTURE |
| SENT      | STONE  | THERE     | THEREFORE | VINEYARD |
| WIDOW     | WIFE   |           |         |         |
VIII. Crossword Puzzle.

Back to the Bible: Luke 12 (KJV)

ACROSS
01) Jesus talks about five in one house _____.
03) Jesus talks of them as being many and few.
05) Jesus said to beware of it.
09) Disciples were to ____ of the leaven of the Pharisees.
10) It is your Father’s good pleasure to give you the _____.
12) Grouped with magistrates & powers.
13) Solomon was not arrayed like.

DOWN
01) Jesus spoke of some who could ____ the face of the sky.
02) Take thine ___, eat, drink, and be merry.
04) Describes the multitude.
06) Ye are of more ____ than many sparrows.
07) Ravens do not have one.
08) Something spoken in ____ shall be heard in the light.
11) Lilies don’t do it.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
I. Outline. Adapted from Headings in NJKV
   2. The Destruction of Jerusalem (Mark 13.5-27).
   3. The PARABLE of the Fig Tree (Mark 12.28-31; cf., Matthew 24.32-35).

II. Summary.
   In this chapter we find one of the most widely MISUNDERSTOOD chapters in the entire Bible. In this
   Olivet Discourse, Jesus answers questions from His disciples regarding the temple and its future
   and the coming Judgment Day. It is misinterpreted primarily because of the extremely widely
   accepted false doctrine of Premillennialism. Those who support that false view of eschatology simply
   cannot face these words without having to misread and misuse the words of this chapter and the
   parallels in Matthew 24 and Luke 21. Seemingly they read the words with premillennialism glasses—
   those glasses will need to be removed in order to see the truth.
   
   It seems extremely clear to me that the warnings found in verses preceding verse 32 have reference to
   the COMING of the Lord in judgment upon the nation of Israel. Please consider the comments on
   verse 2 below by Robert Brown concerning **reasons** for that judgment. The Roman army would be
   used by the Lord to carry out this judgment. The death and destruction meted out by the Roman army
   WAS something which one could escape by fleeing to the mountains (v. 15). It **WOULD BE**
   something one would not want to dilly-dally around about by coming down from the rooftops to get
   things out of the house (v. 15); rather, one would want to run out of the city as quickly as possible.
   Escaping the danger of the Romans **WOULD cause** one who was out in the field not to delay his
   escape by concern for taking up his garment (v. 16). Escaping the Roman army **WOULD BE** more
difficult for the person who was pregnant (v. 17). Escaping the Roman army **WOULD be** more
   difficult in the winter time with the added rains, flooding of the Jordan, and the cooler temperatures
   (v. 18). All of these “problems” would have absolutely no impact on what is to happen at the end of
   time, on Judgment Day, at the second coming of the Lord! On that day it will **all** be destroyed (2
   Peter 3.9-11), there will be NO ESCAPE. The PARABLE of the Fig Tree (28-31) is given as further
   urging for Jesus’ disciples to flee the city when the signs were seen. **When we get to the contrast-
   indicating-BUT-statement of verse 32,** Jesus begins to speak about a COMING of the Lord (the
   final one) for which there will be no signs, from which no one will escape, nor will it be able to be
   predicted. Jesus warns US about that final coming that we must be ready! His word to us about that
   coming is, **WATCH** (v. 37)!!!

III. Chronology.
   **BIBLE PERIOD:*** The Period of the Christ.

   If you are not familiar with the **15 Bible Periods**, please click here:
   https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
   - **Mark 13**... “This great sermon by Jesus is commonly known as the Olivet Discourse because
     Jesus delivered it on the Mt. of Olives just east of the temple, across the Kidron Valley. Jesus’
     prediction of the coming destruction of the temple prompted a question from the disciples about
     the character of the end times” [MacArthur, John (2005-05-10). The MacArthur Bible
     Commentary (Kindle Locations 41327-41329). Thomas Nelson. Kindle Edition],
     many is the use of apocalyptic language: a highly symbolic genre of sacred literature used to
depict God’s judgment on the wicked or His deliverance of the righteous. Such language is used throughout Scripture to describe God’s historical comings (v. 29)” [Kenneth Chumbley, The Gospel of Matthew, 1999, p. 414].

- **Mark 13.1…** **BUILDINGS** “…refers to surrounding structures along with the sanctuary proper, all of which make up the temple complex. Recent archaeological excavations favor the addition of this complex to the traditional “Seven Wonders of the Ancient World” so as to make eight of them. The magnificence of its stones and buildings now makes Jesus’ menacing prediction both striking and unlikely of fulfillment. (But, of course, we know that it was indeed fulfilled in A.D. 70.)” [Gundry, Robert H. (2011-11-01). Commentary on Mark (Commentary on the New Testament Book #2) (Kindle Locations 3428-3431). Baker Publishing Group. Kindle Edition].”

- **Mark 13.1…** “The temple was considered one of the great wonders of the Roman world. It had been under construction for forty-six years and was just nearing its completion. It was located on a spectacular site on Mt. Moriah. The Jewish historian Josephus wrote: ‘The exterior of the building wanted nothing that could astound either mind or eye. For, being covered on all sides with massive plates of gold, the sun was no sooner up than it radiated so fiery a flash that persons straining to look at it were compelled to avert their eyes, as from the solar rays. To approaching strangers it appeared from a distance like a snow clad mountain; for all that was not overlaid with gold was of purest white.’ Some of the foundation stones of the temple were forty feet long by twelve feet high by eighteen feet wide. These stones were also pure white in appearance. This may have been what prompted one of the disciples to say, Look Teacher! What massive stones! The courtyard of the temple had been greatly enlarged (to about four hundred by five hundred yards) in order to accommodate the large throngs of Jews who came to Jerusalem for the festivals. The temple complex covered approximately one-sixth of the area of the city of Jerusalem” [Cooper, Rodney L. (2000-06-15). Holman New Testament Commentary - Mark: 2 (Kindle Locations 5042-5051). B&H Publishing. Kindle Edition].

- **Mark 13.2…** **THESE GREAT BUILDINGS** “…let us look at some reasons why God would allow the temple to be destroyed. First, with the establishing of the New Testament church, there would be a change in the priesthood (Hebrews 7.11-12); the day of worship (Acts 20.7; Revelation 1.10); the … covenant (Hebrews 8—9); and the plan for the forgiveness of sins (Matthew 28.19-20; Mark 16.15-17). Second, the temple had served its purpose in Judaism. It had been the center of worship with the sacrifices offered and the people coming to worship there. With the coming of the church, the temple would be more of a hindrance than help to the new Christians. Third, to the Jew, the temple indicated the presence of God and His approval of them. As long as the temple stood, the Jews would never give up on the idea of being God’s chosen people. Fourth, the destruction of the temple and Jerusalem was a part of the divine sentence pronounced against Israel by Christ, as prophesied by Isaiah in Matthew 13.14-15” [Robert Brown in Mark: Jesus--The Servant of Jehovah, A Homiletic Commentary, Jim Laws, Editor, 1989,14th SS Lectureship, p. 374].

- **Mark 13.2…** **NOT BE LEFT ONE STONE UPON ANOTHER**—“About forty years later, in A.D. 70, the Romans ransacked Jerusalem, killed a million Jews, and demolished the temple. Not one stone. The only stones left undisturbed were huge foundation stones that were not actually a part of the temple edifice but formed footings for the retaining wall under the entire temple mount” [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 41337-41339). Thomas Nelson. Kindle Edition].

- **Mark 13.2…** **THROWN DOWN**—“The words ‘thrown down’ are the translation of kataluō (καταλυω) which means literally ‘to loose down.’ It speaks of a gradual demolition of the Temple, such as took place when the Romans captured Jerusalem A.D. 70, and destroyed the Temple. Our Lord’s prediction was fulfilled in exact detail. Only the foundation stones remain of all that magnificence. A double negative appears twice in our Lord’s answer, making an emphatic

- Mark 13.3… **OVER AGAINST THE TEMPLE**—“...have been construed as indicating to Gentile readers that the Mount of Olives was ‘over against the temple.’ But the Mount of Olives extended north and south as far as the walls of the entire city, and we think the true design of the words **OVER AGAINST THE TEMPLE,** was to designate the particular part of the mountain on which He sat—that part immediately opposite the temple, from which He could therefore have a full view of the temple while discoursing on the future destruction” [J.W. McGarvey, *New Testament Commentary: Volume 1—Matthew and Mark*, p. 346].  

- Mark 13.4… “The question the four asked was, ‘Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?’ Matthew included the question relative to ‘**THE END OF THE WORLD**’ (24:3). In the minds of these four fishermen, these things about which they asked had to do with the Lord’s prophecy in verse 2. But, also included, per Matthew, was a question about the end of time” [Curtis Cates, *Studies in Mark*, Edited by Dub McClish, Valid Publications, 2002, p., 263].

- Mark 13.5… **LEST ANY MAN DECEIVE YOU**—“Satan is indeed subtle and crafty (2 Corinthians 11.3) and will take every opportunity to deceive. This would be especially true when so many were seeking a political deliverer from the rule of the Romans, per the Gospel records, Matthew, Mark, Luke, and John. Some anticipated that Christ would be that type king over a literal kingdom rather than a spiritual one. The danger was very real that Christ’s own disciples would be misled by false claims, powerful deceptions, physical disasters, and political turmoil. God has ever sought to protect His own” [Curtis Cates, p. 264].

- Mark 13.6… **SAYING, I AM CHRIST**—“The false Christs who were to come, while properly viewed, would furnish proof of the prophetical powers of Jesus, and thus confirm the faith of the disciples in Him; but if not thus viewed they would be likely to deceive; hence, the warning” [J.W. McGarvey, p.346].  

- Mark 13.7… **WHEN YE SHALL HEAR**—“The Christians were to persist in living and preaching the Gospel of the true Messiah and not be alarmed. A number of calamities would occur before the fall of Jerusalem. Notice the words YE SHALL HEAR. These things would not be THE SIGN of the end of the Jewish temple and economy. Other events would also precede its demise” [Curtis Cates, p. 265].

- Mark 13.10… **GOSPEL MUST FIRST BE PUBLISHED**—“This indeed was accomplished by the time (about A.D. 63) Paul wrote to the Colossians (Col. 1:23), thus before the temple's destruction. Note that the Gospel had left the Jews and had made its way to the Gentiles throughout the world (‘The Gospel Is for All’). The early Christians were to be preaching it, in spite of false Christs, persecutions, and social and physical upheavals. The physical nation of Israel was no longer God's chosen people, but rather spiritual Israel, the church was (Rom. 2.28-29; Gal. 6:15-16; 1 Pet. 25)” [Curtis Cates, p. 267].
• Mark 13.13... **ENDURE UNTO THE END**—“THE END in the context (cf., Mark 13.7, 20) is the destruction of Jerusalem. Those who maintained their faith in and obeyed the words of Christ would be saved, delivered from death at the hands of the Romans. Of course, their faithfulness unto death would save their souls eternally (Revelation 2.10) but that is not the immediate context. Opportunity would be given for the Christians to escape from the besieged city of Jerusalem” [Curtis Cates, p. 269].

• Mark 13.14... **THE ABOMINATION OF DESOLATION**—“The ‘abomination of desolation’ is a Hebrew idiom, meaning ‘the abomination, that maketh desolate.’ Luke (Luke 21:20) does not use the expression; it would have sounded strange to his Gentile readers. He says, ‘When ye see Jerusalem compassed with armies, then know that her desolation is at hand.’ This reference to the Roman armies by Luke has led some commentators to suppose that the “abomination of desolation” meant the Roman eagles. But this was a sign from without; whereas ‘the abomination of desolation’ was a sign from within, connected with the ceasing of the daily sacrifice of the temple. It is alluded to by the Prophet Daniel in three places, namely, Daniel 9:27; Daniel 11:31; Daniel 12:11. We must seek for its explanation in something within the temple, ‘standing in the holy place’ (Matthew 24:15)—some profanation of the temple, on account of which God’s judgments would fall on Jerusalem. Now, Daniel’s prophecy had already received one fulfillment (B.C. 168), when we read (1 Macc. i. 54) that they set up ‘the abomination of desolation upon the altar.’ This was when Antiochus Epiphanes set up the statue of Jupiter on the great altar of burnt sacrifice. But that “abomination of desolation” was the forerunner of another and a worse profanation yet to come, which our Lord, no doubt, had in his mind when he called the attention of his disciples to these predictions by Daniel. There is a remarkable passage in Josephus (Wars of the Jews, iv. 6,) in which he refers to an ancient saying then current, that ‘Jerusalem would be taken, and the temple be destroyed, when it had been defiled by the hands of the Jews themselves.’ Now, this literally took place. For while the Roman armies were invading Jerusalem, the Jews within the city were in fierce conflict amongst themselves. And it would seem most probable that our Lord had in his mind, in connection with Daniel’s prophecy, more especially that at Mark 13.14, the eruption of the army of Zealots and Assassins into the temple, filling the holy place with the dead bodies of their own fellow-citizens. The Jews had invited these marauders to defend them against the army of the Romans; and they, by their outrages against God, were the special cause of the desolation of Jerusalem. Thus, while Luke points to the sign from without, namely, the Roman forces surrounding the city, Matthew and Mark refer to the more terrible sign from within, the ‘abomination of desolation’—the abomination that would fill up the measure of their iniquities and cause the avenging power of Rome to come down upon them and crush them. It was after these two signs—the sign from within and the sign from without—that Jerusalem was laid prostrate. Therefore our Lord proceeds to warn both Jews and Christians alike, that when they saw these signs they should flee unto the mountains—not to the mountains of Judea, for those were already occupied by the Roman army (Josephus, lib. iii. cap. xii.), but those further off, beyond Judea. We know from Eusebius (iii. 15) that the Christians fled to Pella, on the other side of the Jordan. The Jews, on the other hand, as they saw the Roman army approaching nearer, betook themselves to Jerusalem, as to an asylum, thinking that there they would be under the special protection of Jehovah; but there, alas, they were imprisoned and slain” [B.W. Johnson and DonDeWelt, Mark, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module].

• The command was, ‘then let them that are in Judea flee unto the mountains,’ which proves conclusively that this sign is not referring to the second coming of Christ. There will not be an opportunity to flee when Christ appears the second time. And, the elements created in the six twenty-four days of creation week will then be burned up, dissolved, annihilated, and returned to nothingness (2 Pet. 3:10-12). The Christians did indeed flee the city, cross the Jordan, and flee to the mountainous area of Pella, according to Eusebius. Not one of the Christians was killed in the Roman siege and destruction” [Curtis Cates, p. 270].
V. Lessons & Applications.

- **Mark 13… FIVE VITAL LESSONS:** “(1) Nothing here is permanent. (2) The destruction of Jerusalem and the temple happened as Jesus foretold. (3) Those who read the signs and obeyed were spared. (4) Likewise, we must be watchful servants who die in faithful service to the Lord or are engaged in such when He returns. (5) Just as God spared the righteous from destruction then, He will spare the righteous when He comes again. Let the faithful read it and rejoice” [Robert Brown in Mark: Jesus--The Servant of Jehovah, A Homiletic Commentary, Jim Laws, Editor, 1989,14th SS Lectureship, p. 374].

- **Mark 13…** “There are grand practical lessons to be gained from this chapter (Matthew 24, DRL, a parallel to Mark 13). It is a shame that these have been obscured by the mystical speculations of untaught men. For one thing, we may learn the certainty of divine judgment upon those who reject Jesus Christ. WE learn that while God is patient, the time comes when His patience ends and justice must be enforced. We learn from this chapter how tragic events can serve to further spread the gospel. In it we see the interest of God in protecting His own. The fundamental purpose of sounding these warnings was so the Christians would be prepared to escape when they
came. Finally, we learn the certainty of the word of Christ. ‘Heaven and earth shall pass away, but my words shall not pass away’ (verse 35).” [Connie W. Adams, “Premillennialism (No. 8),” in Searching the Scriptures, Volume 5, #10, October/1964, p. 8].

- **Mark 13... Students of Matthew 24 should keep in mind that Mark and Luke also recorded portions of the Olivet Discourse (Mark 13; Luke 21). Mark and Luke are not as comprehensive but their accounts must be considered with a serious study of Matthew 24 [and vice versa, DRL]. It is a mistake to take ONE of these chapters and ignore the other TWO. ... As an example of this helpful hint take a look at Luke 21:20 wherein Jesus speaks of Jerusalem’s being compassed about with armies and accompanying desolation. In Luke 21:21, Jesus counsels that they quickly exit Jerusalem, flee to the mountains for safety and let not those in the rural areas of Judah come near Jerusalem. There is NO way this could be a description of Christ’s second coming, the end of the world, and its total conflagration (2 Peter 3.10-12). There will be no mountainous safety then for mountains will be exploding with burning heat. Jerusalem will not then be concerned with pagan armies compassing her on every side. Pagan armies at that time will be appearing before Jesus in final judgment—not preparing to starve into subjection a stubborn city of resilient resistance. ... Matthew 24:34 says ALL things discussed up to that precise point would materialize in that generation—not twenty centuries later or in our day” [Robert R. Taylor, Jr., in A Homiletic Commentary on the Book of Matthew, Garland Elkins and Thomas B. Warren, editors, 1988, pp. 610-612].

- **Mark 13.1... WENT OUT OF THE TEMPLE** “Jesus, having CLOSED His teaching to the people in the temple, leaves it, and continues teaching His disciples privately (Matthew 24.1). ... It was His final departure, late in the evening of Tuesday, April 12, that day of wonderful endurance, of continued intellectual labor and conflict, of grand revelations and overwhelming denunciation, of which the evangelists have given us fuller accounts than any other day in His life, unless it be that of His crucifixion. It is not merely a local and temporary departure from the temple that is meant. As the Lord of the temple, the temple had rejected Him, in the person of those who had legal authority in it. That was the fall of the temple; and it was then decided that it was no more than a den of robbers, in which all—the Messiah, and the Spirit, and the hope of the Gentiles, and the blessing of Israel—were, as it were were murdered. He takes farewell of the temple; and from that time forward it became no better than a hall of desolation, a dreary and forsaken ruin. Sad the day for us when Jesus leaves OUR temple, and His voice is no longer heard pleading in our souls. He goes not until our continued rejection drives Him forth. He cleansed the temple of its physical desecraters, but He could not then cleanse it of spiritual wickedness, for the reason those in authority would not repent and turn to God” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 297].

VI. **Questions.**

**True or False**

01. _____ We ought to be confident of the fact that the teaching of Christ will NOT pass away.

02. _____ Many would falsely claim to be the Christ.

03. _____ One of the prophets Jesus mentioned by name was Daniel.

04. _____ It would be easier to escape Jerusalem in the winter, according to Jesus’ warnings.

05. _____ There was no time limit placed by Jesus for the coming destruction of the temple and Jerusalem

**I Found it in Verse(s)**

06. _____ Watch and pray.
07. _____ Earthquakes predicted.
08. _____ If you are on the housetop, don’t waste time getting out of Jerusalem by going back into the house.
09. _____ False prophets.
10. _____ Falling stars.

**Short Answer**

11. Last word of the chapter is: __________.
12. What shocking statement did Jesus make about the temple?

____________________________________

13. Daniel spoke about this: ____________________________________________
14. At the coming destruction of Jerusalem it would not be a good time to be with what?

____________________________________

15. When one saw the SIGNS that Jesus described, they could be assured that “it is ________, even at the ________.”

*Each Question is worth 7 Points*

**My Score is: ________**

Answers will be found on next week's handout

**ANSWERS to Mark 12 Questions**... **01**—False (18-22); **02**—False (29); **03**—False (37); **04**—False (7); **05**—False (15); **06**—26; **07**—27; **08**—43; **09**—1; **10**—12; **11**—knowing, Scriptures, knowing, power (11); **12**—dead, living (27); **13**—David (36); **14**—planted, set, dug, built, let it out (1); **15**—the things that are God’s (17).
VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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VIII. Crossword Puzzle.

Mark 13 (KJV)

ACROSS
01) Jesus told the disciples: “Be ye not ___.”
03) What I say unto you I say unto all, ___.
06) ___. of desolation.
09) These are the beginning of ___.
11) Nation shall rise against nation, and ___. against ___.
12) Jesus said at a certain time flee to the ___.
14) And the ___. of heaven shall fall.

DOWN
02) And ___ him that is in the field not turn back.
04) After that ___, the sun shall be darkened.
05) Mount where Jesus sat when the disciples asked: “When…?”
07) From the ____ part of the earth to the ____ part of heaven.
08) And let him that is on the ____ not go down.
10) False Christs will seek to ____ even the elect.
13) The ____ shall be darkened.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark 14

I. Outline. From Headings in NJKV
2. Mary Anoints Jesus (Mark 14.3-9; cf., Matthew 26.6-13; John 12.2-8).

II. Summary.
For months the religious leaders of the Jews had been plotting how to get rid of Jesus. That plotting is mentioned in the first two verses of this chapter. Their desires are soon to materialize in the form of a cruel and unjust crucifixion. The beautiful story of love and devotion concerning Mary (sister of Lazarus and Martha) is recorded in this chapter. Jesus says that wherever the gospel is preached what Mary did on that occasion will also be told. Then there is the sad story of the betrayer, Judas. Jesus observes the Passover with the apostles, institutes the Lord’s Supper, tells Peter plainly that he will deny his Lord, and prays, in Gethsemane that amazing prayer of His yielding to the Father’s will. Sure enough, Judas leads the Roman soldiers to arrest Jesus as he kisses the Lord. The famous Judas Kiss. Then, Jesus is illegally tried and the denial by Peter happens just as Jesus indicated it would.

“Author and business leader Fred Smith writes: ‘One of my treasured memories comes from a doughnut shop in Grand Saline, Texas. A young farm couple was sitting at the table next to mine. He was wearing overalls and she a gingham dress. After finishing their doughnuts, he got up to pay the bill, and I noticed she did not get up to follow him. But then he came back and stood in front of her. She put her arms around his neck, and he lifted her up, revealing that she was wearing a full-body brace. He lifted her out of her chair and backed out the front door to the pick-up truck, with her hanging from his neck. As he gently put her into the truck, everyone in the shop watched. No one said anything until a waitress remarked, almost reverently “He took his vows seriously.” For better and for worse, this man was going to honor his commitment, no matter how burdensome or inconvenient. He did what he did because a core principle operated in his life: the principle of love. There are many such stories of people making great sacrifices because of their love for others. In Mark 14 we see the incredible love that Jesus has for us. Jesus was about to enter the most agonizing time of His ministry. He would be betrayed into the hands of His enemies by one of His own disciples; be forsaken by all of His other disciples; agonize at the thought of being separated from His own Father in bearing the sins of all mankind; be rejected and denied by one of His closest friends; and face the cruel injustice of His enemies. Why? Love. As hard as it is to understand or comprehend, Jesus ‘so loved the world’ that He was committed to giving up His life for us. As you read Mark 14, see the power of committed love” [Cooper, Rodney L. (2000-06-15). Holman New Testament Commentary - Mark: 2 (Kindle Locations 5442-5443). B&H Publishing. Kindle Edition].

III. Chronology.
BIBLE PERIOD: The Period of the Christ.
If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study

- 14.1… AFTER TWO DAYS WAS THE FEAST OF THE PASSOVER—“the Passover. I.e., Friday of Passover, which would have begun on Thursday at sunset. The Passover commemorated the ‘passing over’ of the homes of the Israelites by the angel of death, who killed the firstborn of Egypt (Ex. 12: 1–13: 16). The Passover began on the fourteenth day of Nisan (the first month of the Jewish calendar) with the slaughtering of the Passover lamb, and continued into the early hours of the fifteenth [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 41459-41462). Thomas Nelson. Kindle Edition].


- 14.3… AN ALABASTER BOX OF OINTMENT OF SPIKENARD VERY PRECIOUS—“Details concerning the perfume—its being contained in an alabaster flask, consisting of unadulterated nard, and costing a lot—enhance the honor paid to Jesus and give apparent justification to the criticism that this woman wasted the perfume when it might have been sold for a high price and the proceeds given to the poor. Pouring out the perfume exceeds smearing on a bit of it; and the woman’s breaking the flask punctuates the unexpected lavishness of the outpouring, makes the flask unusable in the future, and therefore dramatizes the completeness of the outpouring. Not a drop is held back. This seeming excess of honor counteracts the shame of Jesus’ coming crucifixion. Mark doesn’t say who generalized at the woman after becoming indignant, for he wants to focus next on Jesus’ reaction and interpretation of her act” [Robert Gundry]. “This long-necked bottle was made from a special variety of marble, a material which proved to be the best container for preserving expensive perfumes and oils… spikenard. This actually represents two words in the Greek that could be translated ‘pure nard.’ The oil was derived from the nard plant, which was native to India. That it was pure meant it was genuine and unadulterated, which is what made it so costly. broke the flask. She may have simply broken the neck of the bottle so that she could pour out the contents more quickly—an expression of her sincere and total devotion to the Lord” [John MacArthur].

- 14.4… HAD INDIGNATION WITHIN THEMSELVES—“John 12.4-5 says that Judas was the instigator, and Matthew 26.8 indicates that all the disciples, following Judas’ lead, were angry with Mary’s waste of a valuable commodity” [John MacArthur]. “Jesus received Mary’s gift for what it was—an unselfish act of love and devotion. Jesus pointed out to Mary’s critics that He would not be with them much longer. In this context, Mary’s expressing of affection toward Him was quite appropriate. The opportunity to help the poor would always exist. Jesus cared for the poor. This is evident in such passages as Matthew 5.3; 6.2-4; Luke 6.20, 36-38; 21.1-4. Yet, this was a very special occasion. It is so important for us to give flowers to those whom we love while they can appreciate them” [Rodney Cooper].

- 14.4… THREE HUNDRED PENCE—A pence, DENARIUS was about a day’s wage for a common worker. So, 300 would be about a year’s wages. Quite a lot of money!

- 14.8… SHE HATH DONE WHAT SHE COULD: SHE IS COME AFOREHAND TO ANOINT MY BODY TO THE BURYING—“What she had in her heart, and in the power of her hands to do; she hath done according to her ability, and her good will; and if she had not done it now, she could not have done it at all” [Gill, John (2012-01-29). Gill's Bible Commentary (Kindle Locations 260661-260662). OSNOVA. Kindle Edition].
14.11... AND HE SOUGHT HOW HE MIGHT CONVENIENTLY BETRAY HIM—“...after this promise, and upon this agreement: henceforward he sought the most fitting opportunity, and the best season of betraying his master into the hands of these men, when he was alone, and the multitude absent, and there was no danger of a tumult, or a rescue [Gill, John (2012-01-29). Gill’s Bible Commentary (Kindle Locations 260682-260683). OSNOVA. Kindle Edition].

14.14... THE GOODMAN OF THE HOUSE ... GUESTCHAMBER—“The present tense of ‘tells’ emphasizes Jesus’ predicting that the disciples will be ‘tripped up.’ To be tripped up is to stumble into sinning because of some baneful influence. The Old Testament quotation defines the sinning that Jesus predicts his disciples will stumble into. It’ll consist in allowing fear to scatter them when he’s arrested. To save their necks they’ll leave him in the lurch. It seems unlikely that those closest to Jesus will forsake him. But Scripture must be fulfilled (the scattering will happen ‘because it’s written’), so that the passion and its effect on the disciples will happen according to God’s plan as well as according to Jesus’ prediction. It seems even more unlikely that ‘all’ these disciples will forsake him. But the fulfillment of this element in his prediction (an element that he adds to the Old Testament prediction) will enhance the impressiveness of his predictive ability” [Gundry, Robert H. (2011-11-01). Commentary on Mark (Commentary on the New Testament Book #2) (Kindle Locations 3813-3820). Baker Publishing Group. Kindle Edition].

14.14 GUESTCHAMBER—“The word is translated ‘inn’ in Luke 2.7. It typically referred to a place where a traveler could spend the night—a place of lodging or a guest room in someone’s home, as was the case here (cf., Matthew 26.18)” [John MacArthur].

14.20... IT IS ONE OF THE TWELVE, THAT DIPPETH WITH ME IN THE DISH—“There were likely several dishes around the table. Judas was probably one of several sitting near Jesus and, thus, would have dipped in the same bowl with Him” [John MacArthur].

14.31... BUT HE SPAKE THE MORE VEHEMENTLY—“With a louder voice; with more spirit and eagerness; in a more peremptory and self-confident way” [Gill].

14.33... AND BEGAN TO BE SORE AMAZED, AND TO BE VERY HEAVY—“Jesus’ anguish has nothing to do with fear of men or the physical torments of the Cross. He is sorrowful because within hours, the full cup of divine fury against sin would be His to drink. ... A cup often symbolizes divine wrath against sin in the OT (Isaiah 51.17, 22; Jeremiah 25.15-17, 27-29; Lamentations 4.21-22; Ezekiel 23.31-34; Habakkuk 2.16). The next day, Christ will ‘bear the sins of many’ (Hebrews 9.28), and the fullness of divine wrath will fall on Him (Isaiah 53.10-11; 2 Corinthians 5.21). This is the price of the sin He bore, and He paid it in full. His cry of anguish in 27.46 reflects the extreme bitterness of the cup of wrath” [John MacArthur commenting on Matthew 26.38-39].

14.34... TARRY YE HERE AND WATCH—“Jesus’ taking along His three closest disciples shows Him to be seeking their help and thus builds up to the initial breakdown of even THEIR loyalty. They’ll not stay awake. Ultimately, they’ll abandon Him altogether by fleeing with the rest (14.50). ... in 14.41 He discovers for the third time that they’re sleeping rather than staying awake, He tells them to sleep on. Why? Because it won’t be long before the betrayer arrives; so they might as well get as much rest as they can. Jesus had wanted the three to stay awake watching for Judas’s coming in order that He (Jesus) might give Himself entirely to praying through His emotional distress” [Robert Gundry].

14.36... ABBA ... TAKE AWAY THIS CUP FROM ME—“Abba. An endearing, intimate Aramaic term that is essentially equivalent to the English word Daddy (cf., Romans 8.15; Galatians 4.6)” [John MacArthur].

14.36... The Jews did not use this word in addressing God because they felt it was disrespectful. But Jesus as the unique Son of God was on the most intimate terms with His Father. Jesus knew that His Father could do anything, and he asked that he take this cup from me” [Cooper, Rodney L. (2000-06-15). Holman New Testament Commentary - Mark: 2 (Kindle Location 5602). B&H Publishing. Kindle Edition].

14.51... AND THERE FOLLOWED HIM A CERTAIN YOUNG MAN, HAVING A LINEN CLOTH CAST ABOUT HIS NAKE BODY—“Perhaps this was Mark Himself. If the mob under Judas’s guidance had first gone to
Mark’s mother’s house in search of Jesus—possibly where the last Passover was observed by Jesus and the Twelve—Mark could have heard the noise, suspected what was happening, and hurried to follow the multitude” [John MacArthur].

- 14.56… **MANY BARE FALSE WITNESS AGAINST HIM, BUT THEIR WITNESS AGREED NOT TOGETHER**—“Because Jesus was innocent, the Jewish leaders could not convict Him except by relying on perjured testimony and perverted justice. The Jewish leaders were intent on doing whatever was necessary even if they had to violate every biblical and rabbinical rule” [John MacArthur].

- 14.62… **YE SHALL SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN**—“This expression would remind these rulers of the expression of Daniel, where ‘there came with the clouds of heaven one like unto a son of man.’ But their intentions were so determined on putting the accused to death that meekness, innocence, and scripture all pass for nothing” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 350]

- 14.72… **AND WHEN HE THOUGHT THEREON, HE WEEP**—“Peter then “remembered” that Jesus had predicted his denial. This broke him, and he, overwhelmed by this betrayal and cowardice, “began to weep.” At the very moment he was voicing his third denial, Jesus “turned and looked at Peter” (Luke 22: 61). Sinclair Ferguson says, “That look was to be his salvation, for he saw in those eyes not condemnation but compassion. That was the turning point in his life. … Now, in this most painful and memorable of ways, Peter saw himself as he really was, repented, and was remade into the great apostle’ (Mark, 252). Peter would repent, turn to Christ for forgiveness, and receive a full pardon. By contrast Judas would only feel regret, run to the religious leaders to try to make amends, and go out and hand himself (Matthew 27.5). If only he had turned again to the Lord Jesus like Peter. Though his sin was great, he would have discovered that God’s grace was even greater” [Akin, Daniel L. (2014-06-01). Exalting Jesus in Mark (Christ-Centered Exposition Commentary) (p. 342). B&H Publishing Group. Kindle Edition].

### V. Lessons & Applications.

- **MAKE YOUR KINDNESS WORTH REMEMBERING** (Mark 14.3-9). **LESSONS LEARNED:** “(1) Mary desired to do something for Jesus right then, so she translated that desire into reality. And she did something wonderfully worthwhile for Him. (2) She did her act of kindness in the face of unjustified, harsh, criticism. (3) Although what she did was costly, nothing was too good to exhibit her feelings for the Lord. What is done for Jesus is neither wasteful nor extravagant. (4) Devoted Mary should be a precious pattern for each of us in doing all we can for Jesus. Even then we will do so little for Him who has done so much for us. (5) Deeds done before someone’s death are much more meaningful than flowers delivered at a funeral setting,. Let us honor parents, relatives, friends, gospel preachers, elders, deacons, Bible teachers, and all fellow Christians while they are living.” [Robert R. Taylor, Jr., *Companion Annual Lesson Commentary*, 1993-1994, p. 239]. “(1) We learn that we should love our blessed Lord (and our fellowman as well. (2) We can learn the wonderful lesson that one should show his love by his deeds. (3) We can learn the great lesson that we should SHOW our love both with LIBERALITY and CHEERFULNESS (cf., 2 Corinthians 8.1-3). (4) We can learn the great lesson that the unselfish love of others should lead us to repent of our own selfishness. (5) We should be alert to opportunities to do all the good we can. (6) One can learn the lesson that even if he cannot do the greatest thing, he can DO WHAT HE CAN. (7) One can learn the lesson that he should not be surprised when the good deeds are criticized even by those whom one would normally expect to praise them. (8) One can learn the lesson that he should not be surprised when even good men are led astray to believe evil reports against him (cf., Judas). (9) One can learn the lesson that he can be sure—even though men may misunderstand—that our Lord knows our motives and rewards our services” [Thomas B. Warren, *Teacher’s Annual Lesson Commentary*, 1973, pp., 129-130].
• THE BLOOD OF CHRIST (Mark 14.24). LESSONS LEARNED: “(1) The New Covenant is important because it has been sealed with the blood of Christ. (2) We are not our own because we have been redeemed, or bought, by Christ’s blood. (3) We honor God when we respect the blood of the covenant; we dishonor God when we count the blood of His Son common. (4) People who have been faithful unto death need not fear the judgment because they will stand among the blood-washed throng around the throne of God” [H. Leo Boles (originally appeared in 1945), Companion Annual Lesson Commentary, 1996-1997, pp., 223-224]. POINTS FOR THE TEACHER TO EMPHASIZE: “(1) The cross of Christ has become the most important fact in the history of mankind due to the influence of Christ and His teachings upon the whole of the human race. (2) The Roman cross which brutalized and de-humanized man became the means of bringing the grace of God through which salvation was provided for man. (3) There are many good people in the world doing good things; but the best people in the world doing the best things are Christians because their acts honor God. (4) The Lord’s supper brings Christians together upon the first day of the week. (5) Christ is the Christian’s Passover, and the Lord’s supper is a memorial supper to remind us that Christ died as a sacrifice in our stead. (6) The church that Christ built and which He purchased with His own blood should wear only His name and members of His body should be called Christians only. (7) Elders are the overseers and shepherds of the church. (8) Blood is the life of the flesh and life is God’s most precious gift to man. Jesus shed His blood and gave His life that we might live eternally with God” [Thomas B. Warren, Teacher’s Annual Lesson Commentary, 1974, p. 118].

• THE KINGDOM OF GOD versus THE COMMUNITY CHURCH MOVEMENT (Mark 14.25). “Can we learn from Community Churches? Yes, we should learn these important lessons: (1) There is no substitute for the Gospel, the power of God unto salvation (Mark 16.15; Romans 116; 2 Thessalonians 1.7-10. (2) Man has no right to add to or take away from God’s Word to please himself or others (Deuteronomy 4.2; Revelation 22.18-19). (3) If men are not converted by obeying the Word of God, they are not converted (Luke 6.46; John 12.40; Acts 28.27; Revelation 22.14; John 8.32-32; 15.14). (4) Christians, in order properly to teach men Truth, do not need to take lessons from those who teach error, helping men to be lost and joined to a division of denominationalism. (5) The Lord is the Head of the church, not man, and to Him has been given all authority (Colossians 1.18: Matthew 28.18) (6) God has specified how the church is to be organized and function (1 Timothy 3: Titus 1; Philippians 1.1; et.al.). (7) Likewise, He commands what is authorized—thus, acceptable—in Christian worship (John 4.23-24). (8) The Lord’s church grows when men follow His way. We must remember our responsibility is to ‘sow’ and ‘water’ (1 Corinthians 3.6-7). God will give the increase” [Bobby Liddell, in Studies in Mark, 21st Annual Denton Lectures, Valid Publications, 2002, pp., 570-571].

• JESUS INSTITUTES THE LORD’S SUPPER (Mark 14.22-25; 1 Corinthians 11.23-29). Topics of Discussion “(1) When Jesus said the bread is His body and the cup is His blood, the statement is no more to be taken literally than is Paul’s statement, ‘Now this Hagar is mount Sinai.’ (2) On what do your thoughts dwell while the emblems are being passed? This is a time of serious meditation—not a time for visiting with the one sitting by, or for planning how to spend the afternoon. (3) Failure to observe the Lord’s Supper properly is the cause of spiritual illness and death. We should, therefore, give this part of the worship much prayerful thought” [Roy H. Lanier, Sr., Teacher’s Annual Lesson Commentary, 1952, p. 207].

• PETER DENIES THE LORD (Mark 14.27-31, 66-72). Lessons to Learn “(1) We should be slow to say what we will or will not do under circumstances unfamiliar to us. Such statements betray too much confidence, a lack of wisdom, and a lack of trust in God. (2) We should keep ourselves fortified by good company. We never get too old, or too wise, or too strong to need the strength and encouragement which come from the company of good people. And we never get to the point in life where we cannot profit by fellowship and association with good people. (3) We should rejoice in the fact that the Lord forgave Peter. If the Lord had been unwilling to forgive
Peter, we would have no hope of enjoying His forgiveness ourselves. While none of us may be in
the same situation in which Peter found himself, yet all of us have our moments of weakness
when we forget the Lord when we sin against Him, and need the forgiveness as much as Peter
needed it. Our hope of eternal life depends upon the willingness of the Lord to forgive us over
and over again” [Roy H. Lanier, Sr., Teacher’s Annual Lesson Commentary, 1956, pp., 280-281].

- **HIS SOUL SORROWFUL EVEN UNTO DEATH** (Mark 14.32-42). “As He was more than
human, He felt all this with more than human sensibility, while the temptation came upon Him in
all the weakness of humanity. Into this one hour were crowded all the horrors, cruelty, shame, and
death of the cross. The wickedness and treachery of Judas, the desertion of the eleven, the
hypocrisy and crime of the Jewish leaders, the rejection by the race of their only Saviour, together
with the sins of the whole world, were all upon Him and overwhelmed Him with sorrow. ‘Who his
**own self bare our sins in His body upon the tree**’ (1 Peter 2.24). He was tried, and He died as a criminal
between thieves. He suffered, ‘**the righteous for the unrighteous, that He might bring us to God**’ (1 Peter
3.18). Not simply from the physical suffering of death did He shrink, but His divine nature felt
more keenly than mortals can know the horror and awfulness of sin and the calumny of His trial
and crucifixion. He was despised and rejected by men, was bruised and put to grief for the sins of
others” [E.A. Elam, Elam’s Notes on Bible School Lessons, 1925, p. 60].

**VI. Questions.**

**True or False**

01. _____ The Bible says that the ointment used in this chapter was wasted.
02. _____ Jesus pronounced no WOES in this chapter.
03. _____ The word **VEHEMENTLY** is used to describe the way Peter claimed he would not
deny Jesus.
04. _____ Jesus was betrayed with a kiss.
05. _____ Peter remembered what Jesus had said to him after he had denied Him.

**I Found it in Verse(s)**

06. _____ Some began to spit on Jesus.
07. _____ A young man fleeing the garden naked.
08. _____ Four groups of people who came to the garden with Judas.
09. _____ What Jesus and the disciples did before going to the Mount of Olives.
10. _____ The religious leaders were seeking how they might take Jesus by craft.

**Short Answer**

11. The kind of room where Jesus would eat the Passover with His disciples was:

12. **WHEN** did Jesus say that He would go before the disciples into Galilee?

13. **WHERE** in the garden was Jesus when He prayed to the Father that if it were possible, the
hour might pass from Him?
14. HOW did Peter follow Jesus after He had been arrested? _____________________________

15. How effective were those who were “witnesses” against Jesus?

Each Question is worth 7 Points
My Score is: _______
Answers will be found on next week’s handout

ANSWERS to Mark 13 Questions… 01—True (31); 02—True (6); 03—True (14); 04—False (17); 05—False (30); 06—33; 07—8; 08—15; 09—22; 10—25; 11—Watch (37); 12—There shall not be left one stone upon another (2); 13—The abomination of desolation (14); 14—child (17); 15—nigh, doors (29).
VII. **Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

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VIII. Crossword Puzzle.

Mark 14 (KJV)

ACROSS
01) The second _____ the cock crew, Peter wept.
02) Chief priests and _____ sought how they might take Jesus by craft.
06) Some had _____ when Jesus was anointed.
07) Peter, James, and John had this kind of eyes.
10) This ointment was very precious.
11) Man disciples were to follow was bearing a pitcher of it.
12) When Jesus spoke of a betrayer, the disciples were…

DOWN
01) Jesus told Peter: “Thou shalt deny me ____.”
03) Judas sought how he might ____ betray Jesus.
04) With Judas came a multitude carrying swords and ____.
05) This passage speaks of the first day of ____ bread.
08) Judas said: “Master, Master, and ____ Him.
09) Telling about the ointment would be a ____.
10) They came out with ____ and staves to take Jesus.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark

I. Outline. From Headings in NJKV


II. Summary.

Of course, there was NOTHING just about the judgments made against Jesus. Pilate knew that very well and yet allowed the Jews to have that which they wanted: the crucifixion of Jesus. There are sources that look at the legal treatment of Jesus from a lawyer’s perspective and point out the technical mistakes. It is obvious that there was no attempt to be just in the treatment of Jesus. The brutality heaped upon Him is difficult reading for anyone who cares anything about justice. He allowed all of this to happen so that our sins could be removed. So Jesus is beaten, mocked, spat upon, scourged, and crucified. The content of this chapter is one we need to be familiar with so as to develop a greater appreciation for the love Jesus had for us.

“What we read of the sufferings of Christ, in the foregoing chapter, was but the prologue or introduction; here we have the completing of them. We left him condemned by the chief priests; but they could only show their teeth, they could not bite. Here we have him, I. Arraigned and accused before Pilate the Roman governor, ver. 1-5. II. Cried out against by the common people, at the instigation of the priests, ver. 6-14. III. Condemned to be crucified immediately, ver. 15. IV. Bantered and abused, as a mock-king, by the Roman soldiers, ver. 16-19. V. Led out to the place of execution with all possible ignominy and disgrace, ver. 20-24. VI. Nailed to the cross between two thieves, ver. 25-28. VII. Reviled and abused by all that passed by, ver. 29-32. VIII. Forsaken for a time by his father, ver. 33-36. IX. Dying, and rending the veil, ver. 37, 38. X. Attested and witnessed to by the centurion and others, ver. 39-41. XI. Buried in the sepulchre of Joseph of Arimathea, ver. 42-47.”


III. Chronology.

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:* [https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf](https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf)

IV. Words/Phrases to Study

1. **15:1… THE CHIEF PRIESTS HELD A CONSULTATION WITH THE ELDERS AND SCRIBES AND THE WHOLE COUNCIL**
   
   “This was the meeting of the Sanhedrim described by Luke as held at the dawn, to ratify formally what had been done before with haste and informality. The circumstances under which its members had been convened at the palace of Caiaphas sufficiently show that the legal forms, which they were so scrupulous in observing, had not been complied with. The law forbidding capital trials in the night had been broken; the place of session was unusual, if not illegal; perhaps the attendance, so early after midnight, had not been full. On these accounts it was expedient that a more regular and legal sitting should be held as early in the morning as was possible. For a full account of this meeting see Luke 22:65-71.” [B.W. Johnson and DonDeWelt, *Mark*, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module].

2. **15.5… SO THAT PILATE MARVELED**—“There is the silence of tragedy, and that is silent because there is nothing to be said. That was why Jesus was silent. He knew there could be no bridge between
himself and the Jewish leaders. He knew that there was nothing in Pilate to which he could ultimately appeal. He knew that the lines of communication were broken. The hatred of the Jews was an iron curtain which no words could penetrate. The cowardice of Pilate in face of the mob was a barrier no words could pierce. It is a terrible thing when a man’s heart is such that even Jesus knows it is hopeless to speak. God save us from that!” [William Barclay, *Daily Study Bible*, an e-Sword Module]. “Jesus’ silence did more to convince Pilate of His innocence than any protest. He was experienced enough to recognize the special pleading of the accusers and to note that they had no real evidence. And he did not like them anyway. But neither could he understand this man who made no attempt to defend Himself. Roman justice very much depended

3. 15.10... **FOR HE KNEW THAT THE CHIEF PRIESTS HAD DELIVERED HIM FOR ENVY**—“Pilate ought, therefore, certainly rather to have lost his own life than to have delivered Jesus to their will” [Joseph Benson, *Commentary of the Old and New Testaments*, 1857, an e-Sword Module]. “Pilate knew that there was no objective ground, no just cause for the plot of the Jewish leaders to put Jesus to death. He knew that these men were being devoured by envy. ... Envy is the displeasure aroused by seeing someone else having what you do not want him to have. So, for example, the leaders envied Jesus because of his fame and following, his ability to perform miracles, etc.” [William Hendriksen, *Baker’s New Testament Commentary*, 1975, an e-Sword Module].

4. 15.15... **WILLING TO CONTENT THE PEOPLE**—“Pilate had given them too much cause of disgust before, as appears from what Josephus says concerning him; and probably he was afraid of a general insurrection, therefore he was desirous to remove all cause of complaint: notwithstanding which, the complaints of this very people afterwards pursued him to his ruin” [Thomas Coke, *A Commentary on the Holy Bible, Volume 5: Matthew to Acts*, 1803, An e-Sword Module]

5. 15.17... **AND THEY CLOTHED HIM WITH PURPLE**—“A kind of round cloak, which was confined on the right shoulder by a clasp, so as to cover the left side of the body, worn by military officers, and called paludamentum. Those of the emperors were purple. This cloak or robe, called by Matthew scarlet, is by Mark called purple. The two colors blend into each other, and the words are interchangeable” [B.W. Johnson & Don DeWelt].

6. 15.17... **AND PLATTED A CROWN OF THORNS**—“The Praetorium was the residence of the governor, his headquarters, and the soldiers involved would be the headquarters cohort of the guard. We would do well to remember that Jesus had already undergone the agony of scourging before this horse-play of the soldiers began. It may well be that of all that happened to Him this hurt Jesus least. The actions of the Jews had been venomous with hatred. The consent of Pilate had been a cowardly evasion of responsibility. There was cruelty in the action of the soldiers but no malice. To them Jesus was only another man for a cross, and they carried out their barrack-room pantomime of royalty and worship, not with ay malice, but as a coarse jest” [Barclay].

7. 15.18... **AND DID SPIT UPON HIM**—Isaiah 50:6... I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

8. 15.21... **AND THEY COMPEL ONE SIMON A CYRENIAN**—“According to the law, the guilty victim had to carry his cross, or at least the crossbeam, to the place of execution. Jesus was no exception. Jesus started out carrying the cross from Pilate’s hall (John 19:16–17), but in his weakened state he was unable to carry it all the way to the execution site. The physical pain and psychological and emotional stress he felt is beyond description. Simon may have become a Christian through this experience. In Romans 16.31 greetings are sent to a certain Rufus. It is possible this could be the same man mentioned by Mark. Mark probably mentioned these men because they were well known to the Roman church. Perhaps these ‘sons’ became believers because of what happened to their ‘father’ on the way to the place of crucifixion” [Cooper, Rodney L. (2000-06-15). *Holman...
GOLGOTHA, WHICH IS, BEING INTERPRETED, THE PLACE OF A SKULL—“Golgtha may have been a skull-shaped hill, or it may have been so named because, as a place of crucifixion, it accumulated skulls. None of the Gospels mention a hill. Luke 23.33 uses the name Calvary, from the Latin calvaria, meaning ‘skull’ [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 39413-39415). Thomas Nelson. Kindle Edition].

AND THEY GAVE HIM TO DRINK WINE MINGLED WITH MYRRH: BUT HE RECEIVED IT NOT—“Gall simply refers to something bitter. Mark 15.23 identifies it as myrrh, a narcotic. The Jews had a custom, based on Proverbs 31.6, of administering a pain-deadening medication mixed with wine to victims of crucifixion, in order to deaden the pain. Tasting what it was, Christ, though thirsty, “would not drink” lest it dull His senses before He completed His work. The lessening of physical pain would probably not have diminished the efficacy of His atoning work (see notes on 26.38-39 ). But He needed His full mental faculties for the hours yet to come. It was necessary for Him to be awake and fully conscious, for example, to minister to the dying thief (Luke 23.43) [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 39416-39420). Thomas Nelson. Kindle Edition].


MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?—“Eli is Hebrew; the rest Aramaic (Mark 15: 34 gives the entire wail in Aramaic). This cry fulfills Psalm 22.1, one of many striking parallels between that psalm and the specific events of the Crucifixion (see notes on Ps. 22 ). Christ, at that moment, was experiencing the abandonment and despair that resulted from the outpouring of divine wrath on Him as sin-bearer” [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 39434-39436). Thomas Nelson. Kindle Edition].

TRULY THIS MAN WAS THE SON OF GOD—“He had never seen anyone die like this before, and he probably thought he had seen it all. He was deeply moved and drawn to Jesus (Luke 23:47). Mark opened his Gospel by saying that Jesus was the “Son of God” (1:1). This is a major theme in Mark's Gospel (1:11; 3:11; 5:7; 9:7; 14:61–62), and the centurion echoed this theme at Christ's death. Jesus is Lord—even in death” [Cooper, Rodney L. (2000-06-15). Holman New Testament Commentary - Mark: 2 (Kindle Locations 6099-6102). B&H Publishing. Kindle Edition].


V. Lessons & Applications.

- JESUS BETRAYED, DENIED, AND CONDEMNED (Acts 4:2). “The leaders of the Jews crucified Jesus through ignorance, but it was inexcusable ignorance. They had every opportunity to know, but they closed their eyes and hardened their hearts against the plainest of evidence. They knew that Jesus opened the eyes of the blind man (John 9). They knew that Jesus raised Lazarus from the dead. Instead of believing on this acknowledged evidence that Jesus was the
Christ, they took counsel to put Lazarus to death to keep others from seeing him, and thereby be led to believe on Jesus. They all had the same evidence that Nicodemus, one of the rulers, had; and yet early in the ministry of Jesus he had evidence to lead him to say to Jesus—John 3:1-2

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: (2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Later it is said, ‘Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God’ (John 12.42-43). Men like that would readily join with the other rulers in condemning Jesus to death, so as to maintain their standing with their fellow rulers. Men like that are ready for anything that will enhance their popularity, and are always a danger in any community. And the multitude was being led by them—the blind leading the blind” [R.L. Whiteside, Teacher’s Annual Lesson Commentary, 1944, pp., 75-76].

- GOD SHOWED HIS DISAPPROVAL (Mark 15.33). “The way the Jews counted time, the sixth hour would be noon. Jesus had therefore been on the cross three hours, for He was nailed to the cross the third hour (v. 25). Hence at high noon darkness settled down over the whole land and continued for the space of three hours. Matthew mentions other things which showed God’s hand in the matter—Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. All these things, especially the rending of the veil of the temple from the top to the bottom, and that without the touch of human hands, should have made a profound impression on the priests, but not so. They had gone so far in their evil course that they would even disregard any sign from heaven, as they had disregarded the great miracles Jesus had performed. Their hearts were fully set on doing evil, all the while flattering themselves that they were protecting their religion” [R.L. Whiteside, Teacher’s Annual Lesson Commentary, 1944, p. 80].

- POWER IN THE BLOOD (Mark 15.33-39). “LESSONS LEARNED: (1) The three hours of physical darkness over the land at Christ’s crucifixion were nothing in comparison to the darkness of the despicable deed men were doing to the Lord of glory. (2) The horrors and humiliation of Calvary did not wean the Christ away from Him who was and is ‘My God, My God’. (3) Calvary opened the way to heaven for Adam’s race who would be obedient to the terms of truth. (4) People ashamed of the blood of Christ are ashamed of everything and everyone with which and with whom that blood is linked. (5) Sin distances us from God; the blood of Christ draws us near Jehovah, Jesus and the Spirit of truth” [Robert R. Taylor, Jr., Companion Annual Lesson Commentary, 1993-1994, p. 186].

- PILATE GRANTED THE CORPSE TO JOSEPH (Mark 15.44-45). “And Pilate marvelled if he were already dead.’ It is said that the victim sometimes remained alive on the cross two or three days. Now this man Joseph asks for the body of Jesus but a few hours after He was nailed to the cross. Pilate must have known that Joseph was a man of integrity and honor; otherwise he would have given him no consideration, supposing that it was a scheme to rescue Jesus from the cross. The centurion who had charge of the crucifixion had returned to army headquarters, leaving the soldiers to guard the victims on the cross. Pilate was cautious; he sent for the centurion to learn if Jesus were already dead. Being assured by the centurion that Jesus was dead, he granted the corpse to Joseph. The thoughtful reader will notice that even the enemies of Jesus made it certain that Jesus died on the cross, and was not rescued alive. Had it not been for this official guarantee of His death, enemies might have claimed that He was removed from the cross alive, and afterwards exhibited as having arisen from the dead. Pilate’s action made that claim impossible. If He were afterwards seen alive, then He must have arisen from the dead. And so God uses even sinners to establish His truth; even official Rome contributed its part in establishing the truth of the resurrection” [R.L. Whiteside, Teacher’s Annual Lesson Commentary, p. 84].
VI. Questions.

**True or False**

01. ____ Golgotha is “the place of a skull.”
02. ____ One of the sayings of Jesus on the cross was misunderstood by those standing by.
03. ____ It was the centurion who acknowledged: “Truly this man was the Son of God.”
04. ____ Pilate was unsure about what motivated the Jews to deliver Jesus to him.
05. ____ It was Pilate who asked the people, concerning Jesus “what evil hath he done?”

**I Found it in Verse(s)**

06. ____ A superscription.
07. ____ Something Jesus said being interpreted.
08. ____ An honorable counsellor.
09. ____ Something that caused Pilate to marvel.
10. ____ That which led the people to cry out for Barabbas to be released.

**Short Answer**

11. Nationality of Simon, who bore Jesus’ cross was: ____________________________
12. “He _______ others; himself he ________ _______,” said the chief priests.
13. Who bought something for the burial of Jesus? ____________________________
14. This person had committed MURDER, yet was released by Pilate at the Passover:
______________________________
15. Color mentioned in Mark 15: ____________________________

Each Question is worth 7 Points

**My Score is:** _______

Answers will be found on next week’s handout

**ANSWERS to Mark 14 Questions…**

01—False (4); 02—False (21); 03—True (31); 04—True (45); 05—True (72); 06—65; 07—51; 08—43; 09—26; 10—1; 11—A large upper room furnished and prepared (15); 12—After that I am risen (28); 13—A little forward from Peter, James, & John, on the ground (35); 14—Afar off (54); 15—Ineffective! They did not agree (59).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. —DRL

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The words may be backwards, diagonal, upside down, etc. See if you can find them all.
VIII. Crossword Puzzle.

Matthew 15 (KJV)

ACROSS

03) The multitude did this with Jesus 3 days.
05) If not planted by the Father, it will be ___ up.
08) They were offended.
09) Baskets left after all were filled.
10) Vain worship is teaching ____ of men.
12) Why do ye ____ transgress the commandment?
13) Jesus was called: “Son of ____.”

DOWN

01) Hypocrites honor with these.
02) Where the multitude was commanded to sit.
04) Among other things that proceed from the heart.
06) Scribes and Pharisees transgressed by their ____.
07) Modifies VEXED.
08) Isaiah did it about hypocrites.
11) To the Canaanite woman Jesus answered not a ____.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...
A Study of Mark

I. Outline. From Headings in NJKV

II. Summary.
This wonderful chapter shows us the brevity with which Mark writes. He covers the Resurrection, Post-Resurrection appearances, and the Ascension of Jesus in twenty verses. How blessed we are to have a RISEN SAVIOR about which Mark writes here. He is RISEN! That is the best news that anyone has ever been asked to pass on to others. How blessed were those women to be given the charge to go tell the disciples and Peter about it. That Peter’s name was specifically mentioned perhaps is a means of reassuring Peter that, even though he had denied the Lord, the Lord still loved Him and wanted him to continue the great work of spreading the gospel message. The explanation the angel gave for the tomb being empty is STILL the only valid one. Verse 19, in 14 English words, tells about the ascension of Jesus back to heaven. What it must have been like to have been privileged to be present for that wondrous occasion!

III. Chronology.
BIBLE PERIOD: The Period of the Christ.
If you are not familiar with the 15 Bible Periods, please click here:
https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf

IV. Words/Phrases to Study
1. 16:1… MARY, THE MOTHER OF JAMES, AND SALOME. Women who visited the tomb of Jesus on that First Day of the Week: (1) Matthew 28.1… Mary Magdalene and the other Mary (which would be the mother of James); (2) Mark 16.1… Mary Magdalene, Mary the mother of James, and Salome; (3) Luke 24.10… Mary Magdalene, Mary the mother of James, Joanna, others; (4) John 20.1… Mary Magdalene. [Thomas Constable, The Expository Notes of Dr. Constable, an e-Sword Module]. "Mark telescopes the account. He is not concerned about the detail but the basic facts. He tells us first that these three had to buy more spices once the Sabbath was over. They had discovered that they did not have sufficient, but the arrival of the Sabbath had cut short their plans and nothing could be done on the Sabbath. So they waited until after sunset on that day and then went out and purchased what they needed. We should perhaps note the love revealed by their actions. The body had now been dead for over a day, and by the time they reached it a day and a half, yet they were determined that He should be anointed, come what may. He says nothing about Mary Magdalene, the youngest and most agile, leaving the others in their preparation, going on ahead to discover what was happening at the tomb, and her subsequent experiences and her meeting up with Jesus Himself (John 20.1-18). For what he was concerned about was the experience of the whole band of women who had shared the vigil at the cross. (Whether Mary rejoined them again at an stage we do not know)” [Peter Pett, Commentary Series on the Bible, an e-Sword Module].

2. 16.2… THE FIRST DAY OF THE WEEK—“As to the time when these women came: Mark says ‘when the sun was risen,’ Matthew 28:1 ‘at dawn,’ Luke ‘at early dawn,’ and John ‘while it was still dark.’ Probable solution: although it was still dark when the women started out, the sun had risen when they arrived at the tomb” [William Hendriksen, Baker’s New Testament Commentary, 1975, an e-Sword Module].
3. **WHO SHALL ROLL US AWAY THE STONE**—“Their concern was the removal of the heavy stone that blocked their entrance into the tomb. They evidently knew nothing about the sealing of the tomb and the posting of the guard there (Matthew 27:62-66)” [Constable].

4. **IT WAS VERY GREAT**—“This does not mean that the greatness of the stone was the reason of their anxiety and questioning, although this was doubtless true, but that its size enabled them to notice the position even in the early morning. A vivid touch peculiar to Mark. An angel had removed it (Matthew 26:2)” [Matthew Riddle, *A Popular Commentary on the New Testament*, Edited by Peter Schaff, an e-Sword Module].


6. **MARY MAGDALENE, OUT OF WHOM HE HAD CAST SEVEN DEVILS**—“This is the fourth time that Mary Magdalene is mentioned in the last two chapters of Mark (15:40,47; 16:1). Mark states that she was the person out of whom he had driven seven demons. This indicates the supernatural healing of Christ in Mary’s life. It also explains her devotion to him to the very end. John tells us that Mary Magdalene stayed around the tomb after the appearance of the angels to the women (John 20:11-18). She was the first believer to see the risen Christ” [Cooper, Rodney L. (2000-06-15). *Holman New Testament Commentary - Mark*: 2 (Kindle Locations 6415-6418). B&H Publishing. Kindle Edition].

7. **HE APPEARED IN ANOTHER FORM UNTO TWO OF THEM**—“The words ‘in another form’ are literally, ‘in a different outward expression or appearance.’ Swete says: ‘The words must be explained as contrasting the Magdalene’s impression (v. 9) with that received by the two: to her He had seemed to be a gardener (John 20:15), to them He appeared in the light of a fellow-traveller.’ The Greek word ‘form’ is the same as that used in the account of the Transfiguration, but Swete says that there was clearly nothing in the Lord’s appearance to distinguish Him from any other wayfarer. It was simply His face that was transfigured” [Wuest, K. S. (1997). *Wuest’s Word Studies from the Greek New Testament: for the English Reader* (Mk 16:12). Grand Rapids: Eerdmans].


9. **HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED**—“…the salvation promised must include at least the forgiveness of sins, whatever it may be supposed to include in addition to this. It really includes no more than this, and is equivalent to the promise of pardon to all who believe and are baptized. If any man’s mind revolts at the idea of placing baptism in such a connection with salvation or the forgiveness of sins, let him remember that it is Jesus who has placed it in this connection, and that when our minds revolt at any of His words or collocation of words, it is not His fault but ours. It is always the result of some misconception on our part” [J.W. McGarvey, *The New Testament Commentary, Volume I--Matthew and Mark*, Gospel Light,Delight, AR, 1875, p. ].

10. **CONFIRMING THE WORD WITH SIGNS FOLLOWING**—“The promise is, not that these signs shall follow for any specified time, nor that they should follow each individual believer; but merely that they shall follow, and follow ‘the believers’ taken as a body. They did follow the believers during the apostolic age—not every individual believer, but all, or nearly all, the organized bodies of the believers. This was a complete fulfillment of what was promised. He who claims that the promise included more than this presses the words of the promise beyond what is necessary to a
full realization of their meaning; and he who affirms that the signs do yet follow the believers, should present some ocular demonstration of the fact before he asks the people to believe his assertion. Signs were intended to convince the unbelievers, and they were always wrought openly in the presence of the unbelievers: let us see them, and then we will believe. Paul’s expectation was that prophesying, speaking in tongues, and miraculous knowledge, would vanish away (1 Corinthians 13.8), and so they did with the death of the apostles and of those to whom they had imparted miraculous gifts” [J.W McGarvey, p. 374].

V. Lessons & Applications.

- **PETER’S FAITH RENEWED**… (Mark 16.1-8; 1 Peter 1.3-5). “LESSONS LEARNED: (1) The women came to the tomb with the intention of rendering a service of love. They were given the responsibility and the opportunity of rendering a far greater service than they expected to render. When we are willing to do what we can, the opportunity for greater service will be accorded us. (2) Perhaps no greater message has ever been couched in fewer words than those of the angel, ‘He is risen.’ These words have carried more hope, kindled more joy, brought more comfort, and stirred deeper emotions than any other three words that man or angels could utter. (3) What would you give for a house and a lot in a city that is incorruptible, undefiled, unfading, and where your every temporal necessity would be supplied? We have a better proposition that that offered to us in the eternal inheritance reserved for us in heaven. How much are you willing to give for that place to live?” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1956, p. 286].

- **JESUS AND THE RESURRECTION**… (Mark 16.1-13). “QUESTIONS: (1) What did Mary Magdalene, Mary the mother of James, and Salome do after the Sabbath had passed? (2) What did these three women want to do with the spices they purchased? (3) When did these followers of Jesus go to the garden tomb? (4) What obstacle did they discuss that might hamper their mission? (5) What did the women find when they arrived at the tomb, and whom did they encounter in the tomb? (6) What was the angel’s message and commission to the three ladies? (7) What was the initial response of the women to their encounter with the angels? (8) On what day of the week did Jesus rise from the dead, and to whom did Jesus first appear after His resurrection? (9) To whom did Jesus later appear? (10) What was the response of the other disciples when they were told that Jesus had risen from the dead and had been seen by their friends?” [Editor: ??, *Companion Annual Lesson Commentary*, 2006-2007, p. 128].

- **HOW TO ENTER THE CHURCH**… (Mark 16.15-16). “POINTS FOR EMPHASIS: (1) Effect of the Law of Moses on Jew and Gentile. (2) Termination of the Law. (3) Significance of the words ‘limited’ and ‘great’ as applied to the commissions under which the disciples labored. (4) Significance of this lesson and purpose. (5) Difference between being ‘added’ by the Lord to the church and ‘joining’ one of our own ‘choice.’ (6) Items of the commission as recorded by Matthew. (7) Meaning of ‘going’ and ‘disciplining.’ (8) Significance of the word ‘into’ in connection with baptism. (9) What the exact statement that should be used in baptizing. (10) Duty toward those baptized. (11) Conditions named by Mark. (12) Manner in which denominational preachers pervert this. (13) Two additional facts learned from Luke. (14) Sum of all taught in three accounts. (15) Events leading up to the Day of Pentecost. (16) Peter’s sermon on that day; the inquiry it elicited; the answer. (17) Proof that baptism is not ‘because of remission’” [Guy N. Woods (reprint of the 1946 issue, slightly edited), *Companion Annual Lesson Commentary*, 1994-1995, p. 81].

- **THE GREAT COMMISSION**… (Mark 16.15-16). “No one account gives the Great Commission completely, and likely all are records of different occasions of our Lord’s charging of His disciples. Matthew’s account emphasizes the responsibility of disciples in the evangelizing the world; Mark’s account emphasizes the part of both the preacher and the sinner if the latter is to be saved; and Luke emphasizes the necessity of the death of Christ for man’s salvation, and of
the preaching of repentance and remission of sins in His name—preaching by His authority in order that sinners might repent and submit to His authority so as to enjoy remission of sins. Summarizing, we have this: (1) The necessity of the death of Christ for sins; (2) the necessity of faith, repentance, and baptism for remission of sins on the part of the sinner; (3) the responsibility of followers of Christ to disciple all nations, preaching the gospel to the whole creation; (4) the authority of Christ, namely, all authority in heaven and on earth, for the above mentioned preaching and obedience; and (5) condemnation for those who refuse to yield themselves that that authority” [Rex Turner, Sr., Teacher’s Annual Lesson Commentary, 1979-80, pp., 228-229].

- **THE GREAT COMMISSION…** (Mark 16.15-16). **CONCLUDING LESSONS:** (1) Taking the truth to the world is a great responsibility. (2) All men are amenable to the gospel. (3) Men are lost without obeying the gospel. (4) To preach Jesus is to preach the message of the New Testament. (5) The last twelve verses of Mark are inspired and are a part of the Gospel of Mark.

- **DRL Note:** For an excellent treatment of this matter see: B.J. Clarke, in Studies in Mark, Edited by Dub McClish, 2002, Annual Denton Lectures, pp., 615-660. (7) A Christian may have a hardened heart. (8) It is impossible for the Bible NOT to be true. **APPLICATION QUESTIONS:** (1) What must we do if we carry the truth to the world as did the early Christians? (2) How important is certainty to proclamation of truth? (3) Why does the Lord rebuke unbelievers? (4) What is the duty of the faithful regarding The Great Commission? (5) What is the responsibility of the hearers?” [Leslie G. Thomas, Companion Annual Lesson Commentary, 1984-85, pp., 167-68].

- **BAPTISM…** (Mark 16.16). **GENERAL INFORMATION ON BAPTISM:** (1) Subject of Baptism: (a) The believer (Mark 16.16). (b) Men and women (Acts 8.12). (c) Penitent believers (Acts 2.38). (d) Those who have confessed Christ (Acts 8.37-38). (e) Those who are determined to live no longer in sin (Romans 6.3-4). (2) **Action of Baptism:** (a) Meaning of Greek verb *baptize*—‘to dip, immerge, submerge’—‘to cleanse by dipping’ (Thayer). (b) It is a washing of the whole body (Acts 22.16; Hebrews 10.22; Titus 3.5). The Greek word in these passages *always* means the washing of the whole body. (c) Burial and resurrection (Romans 6.4: Colossians 2.12). (d) Immersion requires ‘going down into’ and ‘coming up out of,’ but sprinkling and pouring do not (Matthew 3.16; Acts 8.38-39). (3) **Purpose of Baptism:** (a) To effect union with the Father, Son, and Holy Spirit (Matthew 28.19). (b) To be saved (Mark 16.16). (c) To obtain remission of sins (Acts 2.38). (d) To wash away sins (Acts 22.16). (e) To be born of water and Spirit (John 3.5). (f) To get into Christ where we enjoy every spiritual blessing (Galatians 3.27: Ephesians 1.3). (g) To become dead to sin (to sever relationship with sin, Romans 6.3-5). (h) To get into the one body where, and only where, we enjoy spiritual life (1 Corinthians 12.13). (i) To be saved (1 Peter 3.21)” [Roy H. Lanier, Sr, Teacher’s Annual Lesson Commentary, 1953, p. 63].

- **THE ASCENSION OF CHRIST…** (Mark 16.19-20). **LESSONS LEARNED:** (1) Joy and fear often are mingled in this life, just as they were mingled in the last meeting of Christ and His apostles. (2) We have hope in preaching and teaching the Gospel because a living and reigning Christ is behind the Gospel. (3) Christ came to Earth to save men, and He left Earth blessing His disciples. (4) Just as the apostles bore witness of Christ by preaching His resurrection, the church must preach the same Gospel. (5) We may be as sure that Christ will come the second time as we are that He came the first time” [H. Leo Boles, Companion Annual Lesson Commentary, 1996-97, originally appeared in the 1945 TALC, p. 213].

- **THE HOLY SPIRIT’S GIFTS TO THE EARLY CHURCH AND HIS AID TO THE CHRISTIANS…** (Mark 16.20). **LESSONS LEARNED:** (1) The Spirit’s work in revealing and confirming truth ended in the first century. (2) No one can work miracles today. (3) We have a far greater blessing with a completed Bible than when they had ‘in part’ spiritual gifts. (4) Our help from the Holy Spirit comes through His revelation to us, the Bible. (5) Good mental health comes from avoiding the works of the flesh and adding the Spirit’s fruit to our lives” [Robert R. Taylor, Jr., Teacher’s Annual Lesson Commentary, 1991-1992, p. 94].

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Created by: David Lemmons   btcMark   Available Online at: [http://maplehillchurchofchrist.blog](http://maplehillchurchofchrist.blog)
VI. Questions.

True or False

01. _____ Jesus said that he that believeth shall be saved.
02. _____ There is no mention of signs confirming the word in this chapter.
03. _____ The women who visited Jesus’ tomb had to struggle to roll away the stone.
04. _____ The women ran away from the tomb afraid.
05. _____ The day Jesus arose was the first day of the week.

I Found it in Verse(s)

06. _____ Disciples were upbraided for unbelief.
07. _____ Snake handling.
08. _____ Sweet spices used for anointing.
09. _____ He is risen.
10. _____ Mary named who had been demon-possessed.

Short Answer

11. Jesus told His disciples to preach the gospel to whom:

12. Where Jesus sat when He had ascended:

13. The time of day the tomb of Jesus was found empty:

14. To whom the women were told to deliver a message:

15. To whom did Jesus appear first?

Each Question is worth 7 Points
My Score is: _______
Answers will be found on next week’s handout

ANSWERS to Mark 15 Questions… 01—True (22); 02—True (35); 03—True (39); 04—False (10); 05—True (14); 06—26; 07—34; 08—43; 09—5; 10—11; 11—Cyrenian (21); 12—saved, cannot, save (31); 13—Joseph of Arimathaea (53); 14—Barabbas (7); 15—purple (17).

ANSWERS to Mark 16 Questions… 01—False (16); 02—False (20); 03—False (4); 04—True (8); 05—True (9); 06—14; 07—18; 08—1; 09—6; 10—9; 11—every creature (15); 12—at the right hand of God (19); 13—very early in the morning (2); 14—Jesus’ disciples and Peter (7); 15—Mary Magdalene (9).
VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

**Word Search Puzzle:**

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G G J L A H W B N W E N T
B F I R S T I E E A R L Y
N R I S E N U L I M I M A
B E E N P S I I T A G H N
U V W J U B S E H G H A I
F E B E L I E V E D T C S
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VIII. Crossword Puzzle.

Mark 16 (KJV)

ACROSS
01) There shall ye see Him, as he ____ unto you.
05) Jesus had cast out ____ devils from Mary Magdalene.
08) Jesus went before the disciples into this place.
09) He that believeth and is ____ shall be saved.
10) Drinking any deadly thing would not ____ the disciples.
11) Jesus appeared to this Mary.
12) Jesus sat on the right ____ of God.

DOWN
01) It had been rolled away.
02) Signs were used for ____ the word.
03) The women appeared at the sepulchre before the sun’s ...
04) The young man in white told the women, “Be not ____.”
06) Jesus said to preach the gospel to every ____.
07) When this was past, the women brought spices.
11) The women fleeing the sepulchre said nothing to any ____.
IX. EXTRA CREDIT FOR “SUPER” Bible Students...
Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...