

- 1 Be concise.** Please share your thoughts and answers, but be considerate so that others will have time to share their answers also. Be charitable and kind. Be willing to share with the group, but do not try to dominate the conversation. Use the time after the class to find help with any personal issues or problems you may be confronting in your life.

“Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires.”

(James 1:19–20)

- 2 Be thoughtful with your answer.** Consider your words. Do not simply regurgitate what you have always heard. We have the tendency to speak in “Christianese” — words that only people who grew up on the pews would understand. Think about how your words will be heard by others. Will they understand what you are saying? Is what you are about to say going to be useful for the building up of the faith of others? Or will your words be confusing, cause hurt, or worse, damage someone’s faith? Speak without harshness or anger, but with kindness and humility.

“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”

(Ephesians 4:29)

- 3 Rely on the scriptures for truth.** It is easy to rely upon conventional, worldly wisdom as truth. Bible study is about seeking God’s answers for our lives, not dispensing the advice of the world. We must consider that our natural answers may be the wrong answers if they are not founded on God’s word.

“For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.”

(1 Corinthians 1:25)

This is a booklet to aid you in your personal study of this book. Read through the text first, discovering God's precious truths for yourself. Write down the main point of each section of text in the space provided. Use the margins on each side of the text and the backside of the page to make notations of the truths you discover and passages you do not understand. When you believe you have seen all there is in text, read and answer the questions in the booklet pertaining to that section of text. The questions are not an exhaustive list of things to look for in the text. The questions are to help you consider the points that the author was trying to convey to his audience. Be prepared to share your findings in class.

You have certainly had someone say this to you before: "I have good news and I have bad news." But the Book of Mark begins with simply, "I have good news." It is important to note that it is good news. The news about Jesus is not bad news nor is it a tragedy. It is the announcement of a major success. Notice how this book begins: "The beginning of the gospel...." Matthew begins with a genealogy, Luke begins with announcements of John and Jesus' births, and John begins with Jesus as the eternal Word that was in the beginning. But Mark begins with, "This is the beginning of everything!" "The beginning of the gospel" signals the fulfillment of God's everlasting word.

The Gospel of Mark is going to explain who Jesus is, why did he come, and what does it mean to follow him. But how Mark does this as he was carried along by the Holy Spirit must not be missed. Too often we can look at the gospels as merely the story of Jesus and one gospel is as good as another. But there are distinct purposes for each of these four gospels that we do not want to miss. Read Mark independently from the other gospels. Mark's story is complete in itself apart from the other gospels. If we read an episode in Mark in light of details given about the same episode in one of the other gospels, we will have changed Mark's story. Consider treating Mark's gospel as if it were the only story we know about Jesus. This will be the lens we will use as we study this gospel. So let us see what this book says about itself and why it is an amazing gospel, though frequently overlooked.

The Beginning of the Gospel

The opening is that this is the beginning of the gospel. This is the start of the gospel. What did that mean to those who heard those words? We hear the word "gospel" so often that it is easy to misunderstand what this word meant to those who first heard it. The term "gospel" is never a reference to the scriptures in the scriptures. Sometimes we might say the gospel is the message of salvation. But the gospel includes much more than salvation only. The good news (gospel) is the message that God reigns.

How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns." (Isaiah 52:7 ESV)

Isaiah says that the good news is not just a message of salvation but also the declaration, "Your God reigns." Notice another picture of the good news in the scriptures.

Go on up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. (Isaiah 40:9–10 ESV)

Notice that the good news is the arrival of God. God has come. See him coming with strength to reward those who are with him and recompense to those who are against him. The good news is a message of enthronement and royal exaltation of a king who has come to take his rightful throne.

This is how the Greco-Roman world also used the word, "gospel." It was a word used to proclaim the news of victory from the battlefield. The gospel was used in the Greco-Roman world to announce an emperor's accession to the throne. Caesar Augustus declared that he brought good news to the world by making war cease and creating order everywhere. The beginning of the good news was the birth of Augustus, calling him a god and proclaiming a universal impact. So Mark opens with the similar wording, the beginning of the gospel. But the gospel is not about Caesar but about Jesus the Christ, the Son of God. A key theme of Mark's gospel is God establishing his rule over creation. The rule of God has arrived! This is the inauguration of God's rule over Israel, over all the nations, over the Roman Empire, over all nature, over all creation, and over all people.

As Is Written By Isaiah

But the sentence does not end, though most English translations indicate such. Like in English so also in Greek, the phrase "as it is written" does not typically begin a sentence. This is the beginning of the good news of Jesus as it is written in Isaiah the prophet. The NIV rendering reflects this continuation:

The beginning of the good news about Jesus the Messiah, the Son of God, as it is written in Isaiah the prophet: (Mark 1:1–2 NIV)

Isaiah is the beginning point that Mark draws our attention to. The Gospel of Mark as a whole can be called the Gospel According to Isaiah. Mark says that this is the beginning of the gospel that Isaiah spoke about. Isaiah is our key to understanding this gospel. Further, this is the only place in the whole gospel where the author tells the reader that scripture is being fulfilled. Therefore, Mark's gospel must be understood against the backdrop of Isaiah, whose prophecy proclaimed the coming a new exodus, restoration, a new creation, and the return of God to Zion to reign. Isaiah is also the prophet connected to the messianic time. This is the beginning of hope for the end of exile as God will return to restore Israel through Christ. I hope this is exciting to us because we must not read Mark as just another gospel or just another account of Jesus. What you are about to read in Mark's gospel is the beginning of the good news that Isaiah wrote about now unfolding.

7:1 Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, 2 they saw that some of his disciples ate with hands that were defiled, that is, unwashed. 3 (For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, 4 and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) 5 And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?”

6 And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written, “‘This people honors me with their lips, but their heart is far from me; 7 in vain do they worship me, teaching as doctrines the commandments of men.’ 8 You leave the commandment of God and hold to the tradition of men.”

9 And he said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition! 10 For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ 11 But you say, ‘If a man tells his father or his mother, “‘Whatever you would have gained from me is Corban’” (that is, given to God)— 12 then you no longer permit him to do anything for his father or mother, 13 thus making void the word of God by your tradition that you have handed down. And many such things you do.”

14 And he called the people to him again and said to them, “Hear me, all of you, and understand: 15 There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.” 17 And when he had entered the house and left the people, his disciples asked him about the parable. 18 And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, 19 since it enters not his heart but his stomach, and is expelled?” (Thus he declared all foods clean.) 20 And he said, “What comes out of a person is what defiles him. 21 For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, 22 coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. 23 All these evil things come from within, and they defile a person.” (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What is the problem the Pharisees have? Why would the Pharisees have this rule?

- 2 Write down Jesus’ response in verses 6-8. What does he call the Pharisees? What does he say that Pharisees have done? Explain.

- 3 What example does Jesus use to show how the Pharisees are “making void the word of God” by their traditions (7:10-13)?

- 4 Write down some ways that we can do the same thing: keep traditions while making void God’s word.

- 5 Explain Jesus’ teaching in verses 14-20. Did the Law of Moses teach that there were foods that defiled? What is Jesus doing?

- 6 Ultimately, where do sinful behaviors come from (7:20-23)? What do we learn? What is the hard fact that we must face about ourselves and others?

- 7 Consider where your weaknesses and temptations are. With the knowledge that Jesus gives in this passage, what can you do to address the sin problems in your life?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

7:24 And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden. 25 But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. 26 Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter. 27 And he said to her, "Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs." 28 But she answered him, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." 29 And he said to her, "For this statement you may go your way; the demon has left your daughter." 30 And she went home and found the child lying in bed and the demon gone.

31 Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. 32 And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. 33 And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. 34 And looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." 35 And his ears were opened, his tongue was released, and he spoke plainly. 36 And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. 37 And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf hear and the mute speak." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Where does Jesus go in verse 24? Are these Jews or Gentiles who live here?
- 2 Explain what Jesus is saying in verse 27. Is Jesus being dismissive of the woman? Does Jesus say no to her? Explain your answer.
- 3 Explain the woman's response in verse 28. What is she expressing? How is she showing faith?

4 Where does Jesus go in verse 31? Are these Jews or Gentiles who live here?

5 What does Jesus do (7:32-35)? How does this show who Jesus is and what he has come to do?

6 What do the people proclaim about Jesus (7:37)? What does this mean about who he is?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

8:1 In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, 2 “I have compassion on the crowd, because they have been with me now three days and have nothing to eat. 3 And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away.” 4 And his disciples answered him, “How can one feed these people with bread here in this desolate place?” 5 And he asked them, “How many loaves do you have?” They said, “Seven.” 6 And he directed the crowd to sit down on the ground. And he took the seven loaves, and having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd. 7 And they had a few small fish. And having blessed them, he said that these also should be set before them. 8 And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. 9 And there were about four thousand people. And he sent them away. 10 And immediately he got into the boat with his disciples and went to the district of Dalmanutha.

11 The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. 12 And he sighed deeply in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.” 13 And he left them, got into the boat again, and went to the other side.

14 Now they had forgotten to bring bread, and they had only one loaf with them in the boat. 15 And he cautioned them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.” 16 And they began discussing with one another the fact that they had no bread. 17 And Jesus, aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? 18 Having eyes do you not see, and having ears do you not hear? And do you not remember? 19 When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” 20 “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” 21 And he said to them, “Do you not yet understand?”

22 And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. 23 And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?” 24 And he looked up and said, “I see people, but they look like trees, walking.” 25 Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. 26 And he sent him to his home, saying, “Do not even enter the village.” (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Where have we seen a similar miracle previously in this gospel account?

- 2 Does it seem that the disciples have learned anything about Jesus since the first occurrence of this miracle (8:4)?

- 3 What problem do the Pharisees have (8:11-13)? What do they want from Jesus? What lessons do we learn from this?

- 4 What problem do the disciples exhibit in verses 14-21? What are the disciples concerned about? What is Jesus concerned about?

- 5 Why does Jesus choose to heal the blind man in two parts (8:22-26)? What message is Jesus teaching about discipleship when he first does not see clearly but then "his eyes were opened, his sight was restored, and he saw everything clearly"?

- 6 Where are you on the spectrum of this passage: like the Pharisees who do not see, like the disciples who do not yet see clearly who Jesus is, or the healed blind man who now sees clearly? Explain.

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

8:27 And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” 28 And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” 29 And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” 30 And he strictly charged them to tell no one about him.

31 And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. 32 And he said this plainly. And Peter took him aside and began to rebuke him. 33 But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

34 And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. 35 For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it. 36 For what does it profit a man to gain the whole world and forfeit his soul? 37 For what can a man give in return for his soul? 38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”

1 And he said to them, “Truly, I say to you, there are some standing here who will not taste death until they see the kingdom of God after it has come with power.” (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What were people saying about Jesus? What do people today say about Jesus?

- 2 Who did the disciples say Jesus is? Who do you say Jesus is in your life?

- 3 What is Peter doing wrong after confessing Jesus to be the Christ (8:32)? Do we ever do this with Jesus?

- 4 What was Peter’s failure (8:33)? How do we fail in the same way?

- 5 Jesus now explains what it looks like to be his disciple. Look at each verse and explain what Jesus is saying about discipleship.

Verse 34:

Verse 35:

Verse 36:

Verse 37:

Verse 38:

- 6 What does Jesus predict in 9:1? What is going to happen?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

9:2 And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, 3 and his clothes became radiant, intensely white, as no one on earth could bleach them. 4 And there appeared to them Elijah with Moses, and they were talking with Jesus. 5 And Peter said to Jesus, "Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah." 6 For he did not know what to say, for they were terrified. 7 And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him." 8 And suddenly, looking around, they no longer saw anyone with them but Jesus only.

9 And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead. 10 So they kept the matter to themselves, questioning what this rising from the dead might mean. 11 And they asked him, "Why do the scribes say that first Elijah must come?" 12 And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt? 13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Write down the similarities between verses 2-3 and Exodus 24:15-16 and Exodus 34.

- 2 Why are Elijah and Moses the ones who appear with Jesus? Consider Malachi 4:4-6 and Deuteronomy 18:15-19 in your answer.

- 3 What does the voice from heaven say? Where did the Father say this before in this gospel? What was the event? What are people to understand by this declaration about Jesus?

- 4 Consider how Jesus answers the disciples' question in verses 12-13. What is Jesus trying to teach them regarding his own death and the restoration of all things? How does that parallel "Elijah?"

TRANSFORMATION:

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9:14 And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them. 15 And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him. 16 And he asked them, "What are you arguing about with them?" 17 And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute. 18 And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able." 19 And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." 20 And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. 21 And Jesus asked his father, "How long has this been happening to him?" And he said, "From childhood. 22 And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us." 23 And Jesus said to him, "If you can! All things are possible for one who believes." 24 Immediately the father of the child cried out and said, "I believe; help my unbelief!" 25 And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again." 26 And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead." 27 But Jesus took him by the hand and lifted him up, and he arose. 28 And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" 29 And he said to them, "This kind cannot be driven out by anything but prayer." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What has been going on while Jesus, Peter, James, and John were on the mountain? What appears to be the basis of the problem (9:18)? What are the scribes probably arguing?
- 2 What does Jesus say is the problem (9:19)? Who is he speaking about?
- 3 What is the glorious message of verses 22-23? How are we like this father?
- 4 Explain verse 24. How does this prayer reflect our journey of faith?
- 5 Why could not the disciples cast this demon out? What was ultimately the problem? What do we learn? What is the big message for us?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

9:30 They went on from there and passed through Galilee. And he did not want anyone to know, 31 for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” 32 But they did not understand the saying, and were afraid to ask him.

33 And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” 34 But they kept silent, for on the way they had argued with one another about who was the greatest. 35 And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” 36 And he took a child and put him in the midst of them, and taking him in his arms, he said to them, 37 “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.”

38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” 39 But Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. 40 For the one who is not against us is for us. 41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward. (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What does Jesus teach the disciples? What are the disciples talking about? What is the problem? How do we do the same thing?

- 2 What does Jesus teach in verses 35-37?
KEY: The ancient Near Eastern view of children is not the same as in our culture. They considered children insignificant and without social status. Therefore, what is Jesus teaching?

- 3 What is Jesus teaching in verses 38-40? Is Jesus saying that anyone who does works of Jesus are his disciples (cf. Matthew 7:21:23)? Explain what Jesus is saying about the problem the disciples have (cf. Numbers 11:26-30).

- 4 Explain verse 41. What are we asked to do?

- 5 What do these teachings look like as husbands and wives? As elders, deacons, and preachers? As in the local church?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

9:42 “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. 43 And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. 45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. 47 And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, 48 ‘where their worm does not die and the fire is not quenched.’ 49 For everyone will be salted with fire. 50 Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.” (ESV)

Main point: _____

Make additional notes at left and below:

- 1 How does Jesus explain the serious nature of sin and causing someone to sin (9:42)?
- 2 How does Jesus describe the battle against sin (9:43-48)?
- 3 Why do we refuse to take the radical steps necessary to fight against temptations to sin?
- 4 Does Jesus say that there are sins that are too powerful to be avoided or overcome? What hope does this give us regarding our sins and temptations?
- 5 Explain verse 49. What is the “fire” that each of us will be salted with?
- 6 Based on what Jesus is teaching, how do we lose our saltiness (9:50)?

TRANSFORMATION:

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10:1 And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again. And again, as was his custom, he taught them.

2 And Pharisees came up and in order to test him asked, "Is it lawful for a man to divorce his wife?" 3 He answered them, "What did Moses command you?" 4 They said, "Moses allowed a man to write a certificate of divorce and to send her away." 5 And Jesus said to them, "Because of your hardness of heart he wrote you this commandment. 6 But from the beginning of creation, 'God made them male and female.' 7 'Therefore a man shall leave his father and mother and hold fast to his wife, 8 and the two shall become one flesh.' So they are no longer two but one flesh. 9 What therefore God has joined together, let not man separate."

10 And in the house the disciples asked him again about this matter. 11 And he said to them, "Whoever divorces his wife and marries another commits adultery against her, 12 and if she divorces her husband and marries another, she commits adultery." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 How does Jesus respond to their question (10:2-3)? How is Jesus' response a model for any spiritual questions we have?

- 2 Think about what Jesus said and how the Pharisees answer. Did Moses command divorce? Is the Pharisees' answer in verse 4 correctly answering Jesus' question? Explain.

- 3 Why was the law found in Deuteronomy 24 given (10:5)?

- 4 What does God make people (10:6)?

- 5 What did God purpose for marriage (10:7-8)?

- 6 What conclusion does Jesus draw from God's law in Genesis 2 (10:9)? How does this answer the Pharisees' original question?

- 7 Why is marriage important? Why does it matter to God that people do not divorce? Consider Ephesians 5:31-33 in your answer.

- 8 What does Jesus say is the consequence for divorcing and marrying another person (10:11-12)?

- 9 Read Matthew 5:32. Consider some reasons why Mark does not record the exception for sexual immorality that Matthew records. What is Mark's gospel emphasizing about marriage and divorce?

- 10 Based on your study, does God want us to create loopholes so that we can get divorced? Is divorce God's will?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

10:13 And they were bringing children to him that he might touch them, and the disciples rebuked them. 14 But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. 15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." 16 And he took them in his arms and blessed them, laying his hands on them. 17 And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?" 18 And Jesus said to him, "Why do you call me good? No one is good except God alone. 19 You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'" 20 And he said to him, "Teacher, all these I have kept from my youth." 21 And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me." 22 Disheartened by the saying, he went away sorrowful, for he had great possessions. 23 And Jesus looked around and said to his disciples, "How difficult it will be for those who have wealth to enter the kingdom of God!" 24 And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." 26 And they were exceedingly astonished, and said to him, "Then who can be saved?" 27 Jesus looked at them and said, "With man it is impossible, but not with God. For all things are possible with God." 28 Peter began to say to him, "See, we have left everything and followed you." 29 Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, 30 who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. 31 But many who are first will be last, and the last first." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What is Jesus teaching about the kingdom regarding children (10:13-17)?
- 2 What question does the man ask Jesus (10:17)? What is Jesus' first response (10:18)? Why do you think Jesus responds to this man in this way? What does this tell us about the motives of this man?
- 3 What must one do to inherit eternal life (10:19)? What is the man's response (10:20)? What is his problem?
- 4 What does Jesus then tell this man to do (10:21)? What does Jesus identify in this man? What do we learn this encounter?

- 5 What message does Jesus twice declare (10:23-25)? How does Jesus illustrate this?

- 6 Why are the disciples amazed by this (10:24,26)?

- 7 How then does salvation come about (10:26-27)?

- 8 What does Peter say (10:28)? How does this relate to the man who asked the question about eternal life?

- 9 Jesus says that there are times when God is going to bless: "now in this time" and "in the age to come" (10:30). Explain what Jesus says is the blessing in the age to come. Then explain what the blessing is now.

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

10:32 And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, 33 saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. 34 And they will mock him and spit on him, and flog him and kill him. And after three days he will rise." 35 And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." 36 And he said to them, "What do you want me to do for you?" 37 And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." 38 Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" 39 And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." 41 And when the ten heard it, they began to be indignant at James and John. 42 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it shall not be so among you. But whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all. 45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What are the disciples amazed about? What are those who followed afraid about? Explain.
- 2 What does Jesus predict?
- 3 What do James and John ask? How does Jesus respond? Explain his response?
- 4 Why are the ten indignant?
- 5 What does Jesus teach in verses 42-45? What is the message? How do we fail at this? What can we change?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

10:46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. 47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" 48 And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" 49 And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; he is calling you." 50 And throwing off his cloak, he sprang up and came to Jesus. 51 And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." 52 And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way. (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What is the blind beggar crying out? What is he proclaiming? How is he different than how the rich young man came to Jesus in 10:17?
- 2 What question does Jesus ask the blind beggar? Compare this to what Jesus asks James and John in 10:36.
- 3 What does the blind beggar ask for? How does this differ than James and John's request?
- 4 Why is he made well? Explain.
- 5 Look at Isaiah 35:3-6. How is Jesus fulfilling prophecy about the Messiah?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

11:1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples ² and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. ³ If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" ⁴ And they went away and found a colt tied at a door outside in the street, and they untied it. ⁵ And some of those standing there said to them, "What are you doing, untying the colt?" ⁶ And they told them what Jesus had said, and they let them go. ⁷ And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. ⁸ And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. ⁹ And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰ Blessed is the coming kingdom of our father David! Hosanna in the highest!"

¹¹ And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

¹² On the following day, when they came from Bethany, he was hungry. ¹³ And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.

¹⁵ And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. ¹⁶ And he would not allow anyone to carry anything through the temple. ¹⁷ And he was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers." ¹⁸ And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching. ¹⁹ And when evening came they went out of the city.

²⁰ As they passed by in the morning, they saw the fig tree withered away to its roots. ²¹ And Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." ²² And Jesus answered them, "Have faith in God. ²³ Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. ²⁴ Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. ²⁵ And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses." (ESV)

Main point: _____

Make additional notes at left and below:

- 1** Notice that Mark does not emphasize Jesus' act as a fulfillment of Zechariah like Matthew and Luke do. Look at the first 11 verses and consider what Mark wants his audience to pay close attention to regarding Jesus coming to Jerusalem. What does Mark reveal that the other accounts do not?

- 2** What does Jesus immediately do when he comes to Jerusalem? How does this fulfill Malachi 3:1-2?

- 3 What does Jesus do the next day (11:12-14)? What is the meaning? Consider Jeremiah 24; Hosea 2:12; Joel 1:12; Haggai 2:19 in your answer.

- 4 What does Jesus do this time when he enters Jerusalem (11:15-19)? What was the temple supposed to be (cf. Isaiah 56:7 and its context and consider 1 Kings 8:30-53)?

- 5 What does Jesus mean that they had made the temple a den of robbers? Read Jeremiah 7:11-15 to understand his quotation in its original context. What did Jeremiah mean when he said it?

- 6 The scriptures describe us as the temple of God (cf. 1 Corinthians 3:16; 6:19; Ephesians 2:19-22; 1 Peter 2:4-5). In light of Jesus' message what does this mean about what we are supposed to be?

- 7 What do the disciples note when they pass by the fig tree again (11:20-26)?

- 8 Look carefully at Jesus' answer. What would "this mountain" refer to? What is he describing will happen?

- 9 What does praying and forgiveness have to do with this discussion (11:25)? Consider what Jesus said in the temple about the house of prayer to help with your answer.

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

11:27 And they came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came to him, 28 and they said to him, “By what authority are you doing these things, or who gave you this authority to do them?” 29 Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. 30 Was the baptism of John from heaven or from man? Answer me.” 31 And they discussed it with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ 32 But shall we say, ‘From man?’”—they were afraid of the people, for they all held that John really was a prophet. 33 So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I do these things.”

12:1 And he began to speak to them in parables. “A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. 2 When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard. 3 And they took him and beat him and sent him away empty-handed. 4 Again he sent to them another servant, and they struck him on the head and treated him shamefully. 5 And he sent another, and him they killed. And so with many others: some they beat, and some they killed. 6 He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ 7 But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ 8 And they took him and killed him and threw him out of the vineyard. 9 What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

10 Have you not read this Scripture: “‘The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is marvelous in our eyes?’” 12 And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away. (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Why would Jesus respond by asking about the divine authority of John? How is Jesus challenging their sincerity? What do we learn?

- 2 Explain the parable. Who are the tenants? Who are the servants? Who is the son? What is the message? Consider Isaiah 5:1-7 in your answer. Then consider how does this parable applies to Jesus’ authority being challenged in Mark 11:27-33.

- 3 How does the quotation from Psalm 118:22-23 fit what is happening? What is Jesus teaching? Be sure to include the context of Psalm 118 in your answer.

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

12:13 And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. 14 And they came and said to him, “Teacher, we know that you are true and do not care about anyone’s opinion. For you are not swayed by appearances, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?” 15 But, knowing their hypocrisy, he said to them, “Why put me to the test? Bring me a denarius and let me look at it.” 16 And they brought one. And he said to them, “Whose likeness and inscription is this?” They said to him, “Caesar’s.” 17 Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they marveled at him.

18 And Sadducees came to him, who say that there is no resurrection. And they asked him a question, saying, 19 “Teacher, Moses wrote for us that if a man’s brother dies and leaves a wife, but leaves no child, the man must take the widow and raise up offspring for his brother. 20 There were seven brothers; the first took a wife, and when he died left no offspring. 21 And the second took her, and died, leaving no offspring. And the third likewise. 22 And the seven left no offspring. Last of all the woman also died. 23 In the resurrection, when they rise again, whose wife will she be? For the seven had her as wife.”

24 Jesus said to them, “Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. 26 And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? 27 He is not God of the dead, but of the living. You are quite wrong.” (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Write down the deception in how the Pharisees and Herodians approach Jesus. What do they ultimately ask? Why do these ask this? How is this a trap?

- 2 Consider how Jesus silenced these leaders. What exactly belonged to Caesar? What belonged to God? What is Jesus teaching?

- 3 How do the Sadducees try to trap Jesus?

- 4 The Sadducees knew the scriptures well. So how could Jesus say that they did not know the scriptures nor the power of God? How can we make the same mistake?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

12:28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" 29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. 30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' 31 The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these." 32 And the scribe said to him, "You are right, Teacher. You have truly said that he is one, and there is no other besides him. 33 And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." 34 And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any more questions.

35 And as Jesus taught in the temple, he said, "How can the scribes say that the Christ is the son of David? 36 David himself, in the Holy Spirit, declared, "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet."'"

37 David himself calls him Lord. So how is he his son?" And the great throng heard him gladly.

38 And in his teaching he said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces 39 and have the best seats in the synagogues and the places of honor at feasts, 40 who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

41 And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. 42 And a poor widow came and put in two small copper coins, which make a penny. 43 And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. 44 For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Why is the scribe "not far from the kingdom of God"? What makes him different from the Pharisees, Sadducees, and Herodians earlier in this chapter?
- 2 What did Jesus teach in the temple? What passage did he quote? What is the meaning of his teaching?
- 3 What warning is given in 12:38-40?
- 4 How was the poor widow different from all the others?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

13: 1 And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” 2 And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 4 “Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?” 5 And Jesus began to say to them, “See that no one leads you astray. 6 Many will come in my name, saying, ‘I am he!’ and they will lead many astray. 7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

9 “But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. 10 And the gospel must first be proclaimed to all nations. 11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. 12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. 13 And you will be hated by all for my name’s sake. But the one who endures to the end will be saved.

14 “But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. 15 Let the one who is on the housetop not go down, nor enter his house, to take anything out, 16 and let the one who is in the field not turn back to take his cloak. 17 And alas for women who are pregnant and for those who are nursing infants in those days! 18 Pray that it may not happen in winter. 19 For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. 20 And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. 21 And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. 22 For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. 23 But be on guard; I have told you all things beforehand.

24 “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 And then they will see the Son of Man coming in clouds with great power and glory. 27 And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly, I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but my words will not pass away.

32 “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Be on guard, keep awake. For you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. 35 Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning— 36 lest he come suddenly and find you asleep. 37 And what I say to you I say to all: Stay awake.” (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What are Jesus and the disciples talking about (13:1-2)? What are the wonderful buildings? What buildings will not have one stone left on another?

- 2 Before going further, look at verse 30. When will all the things that Jesus is talking about in 13:3-31 take place? Be sure to read the rest of this paragraph with this understanding.

- 3 What will be the signs leading up “not one stone being left upon another” in 13:3-13? What must happen first?

- 4 What is the abomination of desolation in 13:14. For help, read the parallel account in Luke 21:20. What does Luke say it is?

- 5 What are they to do when they see the abomination of desolation (13:14-23)? If this is about the end of the world, would this direction be helpful at all?

- 6 Explain verses 24-27. Is this now the end of the world? Remember Mark 13:30 in your answer.

- 7 What is the message of verses 28-31?

- 8 Based on this information, what are the Christians to do (13:32-37)?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

14:1 It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, 2 for they said, “Not during the feast, lest there be an uproar from the people.”

3 And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. 4 There were some who said to themselves indignantly, “Why was the ointment wasted like that? 5 For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they scolded her. 6 But Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me. 7 For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. 8 She has done what she could; she has anointed my body beforehand for burial. 9 And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”

10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. 11 And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him. (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What are the Jewish leaders attempting to do? What is their time frame?
- 2 What does a woman do during the meal? Why is she criticized?
- 3 Why does Jesus say that what she did was right? Why will her act be proclaimed with the gospel?
- 4 By contrast to the woman, what is Judas doing? How are the woman and Judas completely different?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

14:12 And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" 13 And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him, 14 and wherever he enters, say to the master of the house, 'The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?' 15 And he will show you a large upper room furnished and ready; there prepare for us." 16 And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.

17 And when it was evening, he came with the twelve. 18 And as they were reclining at table and eating, Jesus said, "Truly, I say to you, one of you will betray me, one who is eating with me." 19 They began to be sorrowful and to say to him one after another, "Is it I?" 20 He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. 21 For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." 22 And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." 23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24 And he said to them, "This is my blood of the covenant, which is poured out for many. 25 Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What preparations are being made? Why is this told? What is the message about Jesus by giving this account in verses 12-16?
- 2 What does Jesus announce in verse 18? What is the response of the disciples?
- 3 What is the symbolism of the bread? What does Jesus want remembered? How does this connect to the Passover event?
- 4 What is the symbolism of the cup? What does Jesus want remembered? How is this different from the bread? How does this connect to the Passover event?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

14:26 And when they had sung a hymn, they went out to the Mount of Olives. 27 And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.'" 28 But after I am raised up, I will go before you to Galilee." 29 Peter said to him, "Even though they all fall away, I will not." 30 And Jesus said to him, "Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times." 31 But he said emphatically, "If I must die with you, I will not deny you." And they all said the same.

32 And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray." 33 And he took with him Peter and James and John, and began to be greatly distressed and troubled. 34 And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." 35 And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. 36 And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." 37 And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? 38 Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words. 40 And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. 41 And he came the third time and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. 42 Rise, let us be going; see, my betrayer is at hand." (ESV)

Main point: _____

Make additional notes at left and below:

- 1 What does Jesus announce now (14:27-28)? What is the failure? What is the hope?
- 2 What is Peter's response? How does Jesus counter Peter? What do Peter and the apostles all proclaim?
- 3 What is Jesus' condition? What do we learn? What does Jesus pray?
- 4 Why did the disciples need to be praying? What had Jesus just warned them about?

TRANSFORMATION:

How does this relationship change your relationship with God? What did you learn about him? What will you do differently in your life?

14:43 And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. 44 Now the betrayer had given them a sign, saying, "The one I will kiss is the man. Seize him and lead him away under guard." 45 And when he came, he went up to him at once and said, "Rabbi!" And he kissed him. 46 And they laid hands on him and seized him. 47 But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. 48 And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? 49 Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled." 50 And they all left him and fled.

51 And a young man followed him, with nothing but a linen cloth about his body. And they seized him, 52 but he left the linen cloth and ran away naked.

53 And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. 54 And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. 55 Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. 56 For many bore false witness against him, but their testimony did not agree. 57 And some stood up and bore false witness against him, saying, 58 "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" 59 Yet even about this their testimony did not agree. 60 And the high priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" 61 But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" 62 And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." 63 And the high priest tore his garments and said, "What further witnesses do we need? 64 You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. 65 And some began to spit on him and to cover his face and to strike him, saying to him, "Prophesy!" And the guards received him with blows.

66 And as Peter was below in the courtyard, one of the servant girls of the high priest came, 67 and seeing Peter warming himself, she looked at him and said, "You also were with the Nazarene, Jesus." 68 But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway and the rooster crowed. 69 And the servant girl saw him and began again to say to the bystanders, "This man is one of them." 70 But again he denied it. And after a little while the bystanders again said to Peter, "Certainly you are one of them, for you are a Galilean." 71 But he began to invoke a curse on himself and to swear, "I do not know this man of whom you speak." 72 And immediately the rooster crowed a second time. And Peter remembered how Jesus had said to him, "Before the rooster crows twice, you will deny me three times." And he broke down and wept. (ESV)

Main point: _____

Make additional notes at left and below:

- 1 How is Jesus arrested?

- 2 How dangerous was this for the disciples? What do they do (14:50-52)?

- 3 What happens during the trial of Jesus? What are the leaders seeking? Are they successful? How is what is happening a violation of the Ten Commandments?

- 4 What does the high priest ask Jesus? How does Jesus respond?

- 5 How would the high priest “see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven”? What is Jesus referring to? Consider 13:26 in your answer.

- 6 Describe what happens to Jesus in verses 64-65?

- 7 Why does Peter deny Jesus three times? Why would he, who is willing to die for Jesus, take this path? Have we done the same? What do we learn from this?

TRANSFORMATION:

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15:1 And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate. 2 And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." 3 And the chief priests accused him of many things. 4 And Pilate again asked him, "Have you no answer to make? See how many charges they bring against you." 5 But Jesus made no further answer, so that Pilate was amazed.

6 Now at the feast he used to release for them one prisoner for whom they asked. 7 And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. 8 And the crowd came up and began to ask Pilate to do as he usually did for them. 9 And he answered them, saying, "Do you want me to release for you the King of the Jews?" 10 For he perceived that it was out of envy that the chief priests had delivered him up. 11 But the chief priests stirred up the crowd to have him release for them Barabbas instead. 12 And Pilate again said to them, "Then what shall I do with the man you call the King of the Jews?" 13 And they cried out again, "Crucify him." 14 And Pilate said to them, "Why, What evil has he done?" But they shouted all the more, "Crucify him." 15 So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

16 And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion. 17 And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. 18 And they began to salute him, "Hail, King of the Jews!" 19 And they were striking his head with a reed and spitting on him and kneeling down in homage to him. 20 And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him. 21 And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. 22 And they brought him to the place called Golgotha (which means Place of a Skull). 23 And they offered him wine mixed with myrrh, but he did not take it. 24 And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. 25 And it was the third hour when they crucified him. 26 And the inscription of the charge against him read, "The King of the Jews." 27 And with him they crucified two robbers, one on his right and one on his left. 29 And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, 30 save yourself, and come down from the cross!" 31 So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. 32 Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.

33 And when the sixth hour had come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" 35 And some of the bystanders hearing it said, "Behold, he is calling Elijah." 36 And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." 37 And Jesus uttered a loud cry and breathed his last. 38 And the curtain of the temple was torn in two, from top to bottom. 39 And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!" (ESV)

Main point: _____

Make additional notes at left and below:

- 1 How is the custom described in verse 6 befitting the Passover feast?

- 2 Is Pilate threatened by Jesus? What does Pilate know (15:10)? Does Pilate see any guilt or any charge worthy of death?
- 3 Describe what happens to Jesus in verses 16-20. Consider how the crucifixion not only entailed certain death, but also entails mockery and shame.
- 4 Why does Mark give us the names of Alexander and Rufus? What does this tell us about these men?
- 5 Write down the mockery of those passing by. Write down the mockery of the Jewish leaders. Who else is also reviling Jesus (15:32)?
- 6 Look at verse 34. This is a quotation of the beginning of Psalm 22. Read Psalm 22 and write down all the parallels between the events recorded in Psalm 22 and those recorded in Mark 15.
- 7 Looking at the whole of Psalm 22, what is the message of that psalm? Is this the message Jesus is also proclaiming from the cross? Explain your answer.
- 8 Once Jesus dies, what happens (15:38-39)? Look back to Mark 1:9-11 and write down what happened then. How has this gospel account come full circle? What is the message?

TRANSFORMATION:

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15:40 There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41 When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

42 And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, 43 Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. 44 Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. 45 And when he learned from the centurion that he was dead, he granted the corpse to Joseph. 46 And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of Joses saw where he was laid.

16:1 When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. 2 And very early on the first day of the week, when the sun had risen, they went to the tomb. 3 And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” 4 And looking up, they saw that the stone had been rolled back—it was very large. 5 And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. 6 And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. 7 But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” 8 And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid. (ESV)

Main point: _____

Make additional notes at left and below:

- 1 Who were witnesses to the death of Jesus? Who is Joseph? What does he do?
- 2 Who saw where Jesus' body was laid?
- 3 What happens on the first day of the week? What is the message from the person in the tomb? Where in Mark did Jesus tell his disciples he would go ahead of them to Galilee when he was raised?
- 4 Note the response of the women. Consider these passage in Mark and note how fear has played a dominate role in the message of the book (4:40; 5:15; 5:33-36; 6:50; 9:32; 10:32; 11:18; 11:32; 12:12). What is the message as this gospel ends?

TRANSFORMATION:

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MARK



THE KING'S CROSS

CHAPTERS 7-16

SELF-STUDY WORKBOOK

by: Brent Kercheville

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