

# The Gospel of Mark - “Jesus, the Servant-King, the Greater David”

## Lesson 1 - Mark 1:1- Introduction and “Prologue”

### ❖ Prayer

### ❖ Westminster Shorter Catechism

### ❖ Scripture Memory

#### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> “Listen! Behold, a sower went out to sow.<sup>4</sup> “And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> “Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> “But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> “And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> “But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.”<sup>9</sup> And He said to them, “He who has ears to hear, let him hear!”

### ❖ The Gospel of Mark - Introduction

This set of Bible lessons on the gospel of Mark is intended to follow a study of the books of 1 and 2 Samuel. The books of Samuel detail the transition of the nation of Israel from the times of the judges and a corrupt priesthood, to the times of the kings, specifically to the coming of king David, with whom God will make an everlasting covenant. David is a man of action, who puts his hand to many tasks. He is the king who will complete the conquest of the Promised Land, bring Israel to world domination, restore true worship and acquire the land and materials for the building of Yaweh’s temple . The Gospel of Mark presents Jesus as a coming servant-king and a man of action travelling about, teaching in parables, and working miracles. Jesus is the greater David, the last in the kingly line who will conquer not just the Promised land, but the whole world!

The Gospel of Mark will be taught in 18 lessons, including an introduction and a final review. Much credit for this material goes to pastor Mark Horne and his writings on the book of Mark which, at the time of this writing, was about to be published. We thank Mark for his willingness to share his insights for the production of these lessons.

**NOTE: This first lesson ought to be broken up into two and each expanded somewhat to give due attention to both.**

## **A. Introduction to the Gospels**

All of Biblical history can be seen as consisting of three major periods (corresponding to the Father, the Son, and the Holy Spirit) leading to a fourth. See handout, "New Testament Overview, Structured by the Gospels". Much of the material on this chart is from an article by James Jordan entitled, "The Production of the New Testament Canon: A Revisionist Suggestion" which may be found on the Biblical Horizon's web site. This article should be read and this chart passed out and briefly touched on (5-10 minutes or less) to put the Gospels in the context of all of Scripture, and Mark in the context of the other gospels.

As Jordan writes, "Mark presents Jesus as a man of action. Mark presents Jesus as Lion/David, performing great works swiftly going here and there, for the hand is central. In Mark, Jesus always does things "immediately". Mark is shorter than Matthew not because mark wrote first...but because Mark does not provide the great sermons. The field of action is the land."

## **B. Introduction to Mark**

### 1. Authorship

**Name** - Mark, whose full name was John Mark (Acts 12:12).

- "John" (lit. Ioannes) - Hebrew name = "Jehovah is a gracious giver", or "Jehovah had shown grace"

- "Mark" (lit. Marcus) - Latin (Roman) name = "a defense"

**Home** -Jerusalem

### **Family History**

Mother - Mary (Acts 12:12 [**Turn here in your Bibles**]) - Perhaps a woman of wealth, since she had a house large enough to accommodate a number of people and she had at least one maidservant. She was related to Barnabas (Col. 4:10), the wealthy Levite from Cyprus, who was a landowner (Acts 4:36) and a resident of Jerusalem in the days of the opening chapters of Acts.

Father - No mention is made of him, leading to the probable conclusion that he was dead by the time of the writing of Acts.

Cousin - Barnabas (Col 4:10)

**Personal History** - John Mark -

In Acts - "John Mark apparently remained at home until brought to Antioch by Barnabas and Paul, who were returning from a relief mission to Jerusalem (Acts 12:25). When the two departed to Cyprus on the first

missionary journey some time later he accompanied them, as travelling companion and attendant on the two older men (Acts 13:5). When, however, the party reached Perga, on the mainland of Asia Minor, John Mark left them, and returned to Jerusalem (Acts 13:13), while Barnabas and Paul continued alone. Paul apparently regarded this as desertion, and thus, when Barnabas suggested Mark as a travelling companion for the second journey, he refused point-blank (Acts 15:38). This resulted in Paul and Barnabas splitting up (Acts 15:39-40), Barnabas taking Mark back to Cyprus with him, and Paul taking Silas instead.

In the Epistles -

- Col. 4:10 - Mark is in the company of Paul the prisoner, presumably at Rome; Paul is apparently intending to send him on a mission to Colossae, so that he must have forgiven and forgotten the past.

- Phm. 24 also mentions him among the same apostolic group, which includes Luke. - 2 Tim. 4:11 - Mark is now away with Timothy, but there has been no rift; presumably this means that Paul had sent Mark on the mission to Asia Minor envisaged above, if Timothy was indeed in Ephesus.

1 Pet. 5:13 - This verse demonstrates the 'paternal' relationship existing between Peter and Mark.

Mark's Gospel has sometimes been called "the Gospel of Peter", and Mark has been referred to as Peter's "ghost writer" given the nature of the incidents recorded and manner of their treatment which seem to bear Peter's mark.

2. Outline - We will focus on the theme of Jesus as the Servant-King for our outline:

### **Outline of the Gospel of Mark**

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

### **B. Mark 1:1-13 - Prologue**

**Mark 1:1 - [Read verse 1] - This verse is FULL of ROYAL LANGUAGE!**

**1. Gospel** (Greek - *evangelion*) means "good news". In the Greek world it referred to a great victory, or to the birth or accession of an emperor, a ruler. This was the understanding of the Jews as well:

Isaiah 40:9-10

9 O Zion,  
You who bring **good tidings**,  
Get up into the high mountain;  
O Jerusalem,  
You who bring **good tidings**,  
Lift up your voice with strength,  
Lift *it* up, be not afraid;  
Say to the cities of Judah, "Behold your God!"  
10 **Behold, the Lord God shall come with a strong hand,**  
**And His arm shall rule for Him;**  
Behold, His reward *is* with Him,  
And His work before Him.

Thus, the gospel is a public announcement of good news that King Jesus has come and has received all authority in heaven and earth from the Father (through his sinless life, his death, and his resurrection), and has ascended to heaven from where he rules all of creation. This news causes His enemies to tremble in fear and those who want to benefit from his rule to bow their knees in submission to His authority.

**2. Christ** - This is NOT Jesus' last name! IT IS A ROYAL TITLE!

- It is a Greek word which means "the anointed one", i.e. the promised king.
- Messiah = Hebrew word for "Christ"
- To anoint is to make one king
- Recall this of David - Psalm 89:20 - "I have found My servant David; With My holy oil I have anointed him,..."
- Jesus Christ = King Jesus

**3. Son of God** - This term also fits well with royal language. Recall that God, in making His covenant with David, had promised to raise up a descendant after him (a son) who would reign as king forever (see 2 Samuel 7:12-16). This descendant would also be called God's son (see 2 Samuel 7:14) Ultimately, this promise could not refer to any man (for no man could reign forever), but only to Jesus.

- Thus, as Mark says, Jesus is the promised son of David and the son of God, the king who would reign forever.

❖ **Character** - Remember that God always keeps His Word as He did in keeping His covenantal promise to David. As good soldiers on God's Kingdom, we too need to be men and women of our word.

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 2 - Mark 1:2-13 - Prologue - Part 2

### ❖ Prayer

### ❖ Westminster Shorter Catechism

### ❖ Scripture Memory

#### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

### ❖ Outline

#### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

### ❖ Mark 1:2-13 - Prologue - Part 2

Last week we learned about the person of Mark and his place in the early church. We also began to see, from the very first verse of Mark that this gospel is going to deal with Jesus as the lion, the greater David. Jesus is to be the Spirit-anointed servant-king who would be born in the family of David, be called God's Son, and who would reign forever, as promised to David in 2 Samuel 7.

#### Mark 1:2-3 - The Prophecies

These verses from Malachi 3 and Isaiah 40 speak of the Lord sending his angel (messenger) before them to prepare the way for God Himself who was coming soon to dwell with His people, specifically in the Temple that

had been rebuilt after the exile. **[The prophecy of Malachi 3 used in verse 2 of Mark is a good proof text of the deity of Jesus]** Just as in the days of Moses, the people in Malachi's day, though living in the Promised Land, were experiencing a wilderness type life, since God had not come to dwell with them. So too, in Jesus' day, though the Israelites were living in the Promised Land, there was a real sense in which they were in the wilderness (due to sin, corruption in the priesthood and in the Pharisees, etc.) and that God was absent rather than present with His people. Jesus, the Lord and King, was coming to dwell with them, and they needed to get themselves ready through repentance, cleansing (baptism), and a renewal of the covenant.

### **Mark 1:4-5 John's Baptism for Forgiveness**

John the Baptist, standing in the wilderness on the far side of the Jordan River, is sent as the angel of the Lord to announce this new entrance of the God into the Promised Land to dwell with His people. The people come to John on the far side of the Jordan River (the wilderness...an exodus) to be baptized. This baptism is a type of circumcision,...a death and recreation event and is for the forgiveness of sin, both individual and for the corporate sin of Israel. Those who are baptized enter once again (by crossing back over the Jordan River) into the Promised Land as the new covenant people of God under the new King, Jesus. Those who refuse to repent will be cast out of the land.

### **Mark 1:5-8 - John, the new Moses and Elijah**

**[Read verse 6]** The description of John the Baptist reminds us of Elijah (2 Kings 1:8 says, "So they answered him, 'A hairy man wearing a leather belt around his waist.' And he said, 'It is Elijah the Tishbite.'"). Mark later identifies John as the new Elijah (see chapter 9). Elijah was a new Moses in that both confront an evil king, both call down plagues, both spend a lot of time in the wilderness, both meet God on Mt. Sinai, and both ascend when they died (Elijah in a fiery chariot, Moses by climbing up a mountain). John the Baptist can be seen as a new Moses as well. He also confronted a king, used serpents (in his description of the Pharisees and Sadducees), spent a lot of time in the wilderness, and brought God's people to the edge of the Promised Land. The greater Joshua (Jesus) will lead the people into the land, and conquer it. **[Read verses 7-8]**

<b>Moses</b>	<b>Elijah</b>	<b>John the Baptist</b>
	Was a hairy man with a leather belt around his waist	Was clothed with camel's hair, with a leather belt around his

		waist, and ate locusts and wild honey.
Confronted Pharaoh	Confronted King Ahab	Confronted King Herod
Called down plagues	Called for drought	Called down God's judgments
Time in the wilderness	Time in the wilderness	Time in the wilderness
Met with God on Mt. Sinai	Met with God on Mt. Sinai	
Used a snake before Pharaoh		Called the religious leaders a "brood of vipers"
Brought Israel to the edge of the Promised Land		Meets with Israel on the edge of the Promised Land
Ascended to Mt Nebo to die	Ascended to heaven in a fiery chariot	

And so, John says that one will come after him who is mightier than he (as Joshua conquered much more of the land than did Moses). Just as in Malachi, the one who was to come was God Himself. He goes on to say that, though he (John) baptizes them with water, Jesus will baptize them with the Holy Spirit. **[What does this refer to? The coming of the Holy Spirit on the day of Pentecost.]**

**Mark 1:9-11 - The Anointing (Baptism) of Jesus**

Verse 9 says that Jesus came from Nazareth of Galilee. Galilee was considered an inferior part of Israel since it was far from the worship center of Jerusalem (in Judea) and inhabited by Gentiles. Though it was prophesied in Scripture (see Isaiah 9) , the Jews in the days of John the Baptist would not have expected Messiah to come from Galilee. Jesus' coming from Galilee is a picture of God's covenant being taken away from the Jews and being given to the Gentiles.

Jesus is baptized by John the Baptist in the Jordan River. The Holy Spirit comes down upon Jesus, reminding us of Joshua, when he was to begin to lead Israel, receiving the Spirit that Moses had been given (Deuteronomy 34:1) and of Elisha who received a double portion of the Spirit that Elijah had been given (see 2 Kings 2:9). Jesus is the greater Joshua, going out to conquer through his own death and resurrection. Jesus is the greater Elisha, working miracles for the healing of his people.

<b>Joshua</b>	<b>Elisha</b>	<b>Jesus</b>
---------------	---------------	--------------

Received the Spirit that Moses had been given	Received a double portion of the Spirit that Elijah had been given	Holy Spirit comes down upon Him after His baptism by John the Baptist
Takes Israel into the Promised Land and conquers it		Leads His people back into the Promised Land and conquers the whole world through his life, death, resurrection and ascension
	Worked many miracles	Worked many miracles

However, Jesus' baptism is not a cleansing for the forgiveness of sins (for Jesus was without sin), but rather the anointing of Jesus as King (and prophet and priest as well). **[Read verse 11]** Jesus is the greater David, and the voice of the Lord booms from heaven as He is anointed, declaring that Jesus is that beloved son who would reign forever as He had promised when He made his covenant with David! (see 2 Samuel 7:14). So too, our baptism is a sign and a seal that we are the beloved sons and daughters of God in Christ.

The Spirit came upon Jesus like a dove, reminding us of the Holy Spirit hovering over the waters at the time of the creation. Jesus is about to usher in a decreation of old, sinful Israel and a new creation, a new covenant in His own blood.

### **Mark 1:12-13 - The Temptation of Jesus**

**[Read verses 12-13]** Jesus was then driven by the Spirit into the wilderness. This reminds us of the Israelites who were led by the Spirit of God (by the pillar of fire and cloud) into the wilderness. Jesus was tempted by Satan in the wilderness, though Mark gives us no details of this. What Mark does say is:

1) Jesus was with the wild beasts – This reminds us of David who, while in the wilderness as a shepherd, fought the lion and the bear and was delivered from them by God, which prepared him to fight the giant Goliath. Thus we see again that Jesus is not only the greater Joshua and the greater Elisha, but He is also the greater David.

2) The angels ministered to Him – This reminds us of the nation of Israel who were fed with manna (the food of angels), and given the Law by angels (Hebrews 2:2) while in the wilderness, both of which strengthened them to go into the Promised land and to conquer it. Jesus will be



strengthened by angels before He re-enters the promised Land to conquer it through His sinless life, His death, and His resurrection.

❖ **Character** - Remind yourselves this week that you too are the anointed, Spirit-filled royal sons and daughters of the Lord

❖ **Assignment** - Read Mark 1:14-2:28

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

Lesson 3 - Mark 1:14-2:28

"The Servant-King's Ministry in Galilee"- Part 1

## ❖ Prayer

## ❖ Westminster Shorter Catechism

## ❖ Scripture Memory

Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that some seed* fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

## ❖ Outline

### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

## ❖ Mark 1:14-2:28 - "The Servant-King's Ministry in Galilee" - Part 1

**Review** - As we saw in our last two lessons, the gospel of Mark emphasizes Jesus as the Servant-King, the greater David, who has come to renew covenant with His people, to defeat their enemies, and to conquer the land (ultimately, the world). We saw some evidence of this in the first few verses of chapter 1 **[Have students recall some of the features of the prologue that depicts royal themes]:**

Gospel - Means the good news of the coming of God to His people as king  
Christ - Means the anointed king of Israel, the promised Messiah

Son of God – This reminds us of the covenant that God made with David in 2 Samuel 7 wherein He promised to raise up a descendant of David who would reign forever. This King not only be called David’s son, but God’s son as well

Prophecies – of Malachi and Isaiah seen in Mark 1:2-3 tell of the sending of the angel of the Lord to prepare the way for the coming of God Himself to His people

Having been baptized by John the Baptist (anointed as the new king, filled with the Holy Spirit) Jesus is sent by the Holy Spirit into the wilderness reminding us of David in the wilderness fighting bears and lions. While there, He fights early battles with Satan and wins the victory over his temptations of Satan. Jesus is now ready to begin to gather his people (his army) together to do greater battle in the land. His enemies will come first and foremost from among His own people.

**Mark 1:14-20 - The Calling of the First Disciples** [Read verses 14-15] - Verse 14 links the placing of John the Baptist in prison with Jesus coming to Galilee and preaching the gospel of kingdom, calling men to repentance. John must decrease and Jesus must increase.

In verses 16-20 Jesus calls Simon (Peter) and Andrew, and James and John as His first four disciples. Jesus “immediately” calls them (v. 20) and they “immediately” follow Him (v. 18). Kings are men of action, and the use of the term “immediately” which is repeated 36 times in the book of Mark, shows the decisive action of king Jesus.

**Mark 1:21-45 - Jesus’ First Miracles -**

21-28 - Exorcising the Demon - After Jesus is filled with the Spirit, he confronts a demon. It is interesting that the first miracle recorded in Mark is that of the driving out of a demon from a man in the synagogue in Capernaum [**Point to Capernaum on the map (at the “cap” of the Sea of Galilee)**]. This reminds us of Saul and David. After David was filled with the Spirit, he is used of God to drive an evil spirit from Saul with the playing of his harp (see 1 Samuel 16). The leaders of the synagogues of Israel have become demonic, like Saul, and this has had the effect of demonizing the Israelites themselves. Jesus has come drive the demons from the synagogues (to cleanse the synagogues from unclean spirits) and to set his people free. The people recognize Jesus as one having authority (verse 27) and immediately His fame spreads. Note too that Simon (Peter), Andrew, James, and John are present with Jesus. This is their “wilderness” experience and it will prepare them for further ministry too.

29-31 - Healing Peter's Mother-in law - Jesus raises up Simon's (Peter's) mother-in-law from her sick bed. This is a type of resurrection and it is a resurrection to service, a calling. (see verse 31)

32-39 - Many Healed - When word gets out that Jesus has healed and cast out demons, all those in Capernaum in need of healing or exorcism come out and Jesus healed them but did not allow the demons to speak. Jesus rises early to pray and his disciples come to him as say, "Everyone is looking (literally, 'hunting') for you". Jesus is pursued and harassed, first by those who would use Him for their own purposes. Later he will be pursued by those who would destroy him, just as David was pursued by Saul.

40-45 - Jesus Cleanses a Leper - Leprosy in Biblical times was not the leprosy of today, but a discoloration of the skin that rendered one unclean (unable to attend the feasts; required to live outside of the town.) Jesus' cleansing of the leper ("immediately") in the wilderness is the third such confrontation with uncleanness, which comes after a calling to service in the Kingdom:

Jesus called to service at baptism	Jesus calls Peter, Andrew, James, and John	Jesus with Peter, Andrew, James, and John restores Peter's mother-in law to health, and she serves them.
Jesus confronts Satan in the wilderness	Jesus combats the unclean spirit from the man, confronting the synagogue rulers	Jesus cleanses the leper and sends him to the Temple, confronting the priests

The call to service in the kingdom of God involves confrontation with God's enemies. Jesus (and all his disciples, including us!) is called to be a Servant-King, and to defeat the enemies of God.

**Mark 2:1-12 - Jesus Heals the Paralytic** - Jesus then returns to Capernaum, enters a house and "immediately" a crowd gathers there, so that there is no room for any more. Four men carrying a paralytic, seeing that they cannot get into the house, climb on the roof, make a hole in the roof and lower the man down to Jesus. This reminds us of what happened after Elisha died: "Then Elisha died, and they buried him. And the *raiding*

bands from Moab invaded the land in the spring of the year.<sup>21</sup> So it was, as they were burying a man, that suddenly they spied a band of *raiders*; and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet.”  
2 Kings 13:20-21

These men let the paralytic down to Jesus and the man “revives” (Jesus heals him). Jesus is the new Elisha.

Jesus uses this healing to prove to the scribes that he had authority...a kingly authority...the authority to forgive sins **[Read verses 5-12]** something reserved only to the priests. Jesus is also the great high priest.

**Mark 2:13-17 - The Calling of Matthew** - Though Levi (Matthew) is not a fisherman, yet Mark makes a point of telling us in verse 13 that Jesus was once again by the sea when He called Matthew. This is a picture of the gospel of the kingdom going to the Gentiles (the fish people). After calling Matthew, Jesus dines in Matthew’s house with the outcasts of society...tax gatherers and sinners. This reminds us of David who dined with Mephibosheth grandson of Saul, his enemy, and offered to dine with Barzillai, the Gentile who had helped David in his time of exile. David was the great healer of relationships between Israel and the tribe of Benjamin (Saul’s tribe), as well as between Israel and the nations. The scribes and Pharisees rebuke Jesus for dining with these people and Jesus points to himself as the Great Physician who is prepared all those who recognize their sin-sickness and seek healing (forgiveness). Eating with someone indicates your acceptance of them as a friend,..your inclusion of them in your celebrations. Jesus can eat with sinners because he can forgive their sins. We eat with Jesus every Lord’s Day because Jesus forgives our sins as well. We are to eat and drink with non-Christians because we can preach the gospel of the forgiveness of their sins to them so that they too can become friends of God through the work of Jesus Christ.

**Mark 2:18-28 - Jesus and Eating and Drinking** - In these last two accounts of chapter 2, Jesus is criticized by the Pharisees for the eating and drinking habits of Him and His disciples. They doubt Jesus’ and His disciples’ claims to be followers of the Law of God (i.e. they say that their eating habits prove that they are not friends of Yaweh):

1) Verses 18-22 - His disciples do not fast while those of John the Baptist, and of the Pharisees do. Jesus answers them that while He, the great bridegroom, is with them, His disciples (friends of the bridegroom) have no reason to fast.

2) Verses 23-28 - Jesus' disciples are gathering food on the Sabbath. The eating of a small amount of grain from a field on the Sabbath was not forbidden in the Law (in fact, it was fully permitted - see Deuteronomy 23:24-25), though the Pharisees had made it so in their own laws. Jesus answers their criticism by comparing he and his disciples to David, who was fed bread from the table of shewbread by Ahimelech the priest as he ran from Saul. David was the anointed of God, a priest to the nation of Israel. David's his men were soldiers in his kingdom waging holy war, making them to be types of priests as well. Thus David and his men were qualified to take of the discarded shewbread. Jesus is the anointed King of the world and is also the Great High Priest to the world. His disciples are soldiers in the kingdom on a holy mission and the king can determine what is lawful and unlawful for them to do on the Sabbath. The Pharisees are like Saul (chasing Jesus, s Saul chased David) and they are false shepherds of Israel like Doeg the Edomite shepherd who betrayed both David and the true priest Ahimelech.

Notice that Jesus uses Abiathar, Ahimelech's son, rather than Ahimelech's name in describing the incident with David and the shewbread. Abiathar had been loyal to David, but later supported Solomon's rival to succeed David as king, and was removed from his position as priest by Solomon (see 2 Kings 25-26). Jesus may be using the name of Abiathar to demonstrate to the Pharisees (and to the priests who were mostly Saducees) that their place was about to be taken away from them.

Jesus is establishing a new priesthood in Himself and He shows this by doing what only priests normally did:

- 1) Cleansing a leper
- 2) Forgiving sins
- 3) Establishing feasts

❖ **Character** - Take great joy in knowing that, because your sins are forgiven, you can eat and drink with Jesus every Lord's Day, and that your fellowship with Him continues all week long.

❖ **Assignment** - Read Mark 3

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 3 - Mark 3

### The Servant-King's Ministry in Galilee - Part 2

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 3:1-35

At the end of chapter 2, Jesus is criticized by the Pharisees (and in one instance, the scribes) three times in regards to the eating habits of his disciples and/or himself **[Describes these three incidents:**

**1. Eating with tax collectors and "sinners" - v. 13-17**

**2. Not fasting like the disciples of the Pharisees and John the Baptist**

**3. Picking and eating heads of grain on the Sabbath]**

Jesus answers their objections first and foremost by pointing to himself:

1. He is the Great Physician who has come to “heal” sinners who recognize their sin
2. He is the Great Bridegroom, and the friends of the bridegroom cannot fast while the bridegroom is with them
3. He is the Lord of the Sabbath who has authority to declare what is lawful and what is not lawful to do on the Sabbath

In this last incident, Jesus points to David and his men who, as types of priests to Yaweh, ate the shewbread (see 1 Samuel chapter 21). The Pharisees are like Saul (chasing Jesus as Saul chased David). They are also false shepherds of Israel like Doeg, the Edomite shepherd of Saul’s flocks who betrayed both David and the true priest Ahimelech to Saul.

### **Verses 1-6 - The Sabbath and the Restoration of Man**

Man was made to live in the covenant of life with God (praising and worshipping Him). This is what it means to be fully human. Any thing less than this is a sub-human (animal-like) existence. Jesus’ miracles of restoration (lame men walking, blind men seeing, etc.) point to this restoration of individual men to life in covenant with God. Additionally, God’s people corporately are to be priests to the world, bringing the gospel to the nations. Priests in the Old Testament had to be without physical defect to minister to the Lord, and the miracles in Mark point to the restoration of a priestly people of God too. Jesus has come to restore men a proper sense of their priestly role in the world, i.e. to make them fully human again. This, too is pictured in the many restoration miracles in the Gospels. So far we have seen two examples of restoration **[Name them - the restoration of the legs of the paralytic, and of Peter’s mother in law to health]**. Now, in chapter 3, we will see a man’s hand restored as well.

The restoration of the man with the withered hand takes place on the same Sabbath Day as the confrontation with the Pharisees over Jesus’ disciple plucking heads of grain in 2:23-28 (3:1 says “again”). Thus the Pharisees are chasing Jesus around just as Saul pursued David. In chapter 2, Jesus had declared Himself to have the power to forgive sins and He proved this by healing the paralytic. Jesus has now declared himself to be the Lord of the Sabbath and He proves this by restoring the man with the withered (dried up) hand.

The Sabbath is the day that men come before God to be forgiven (healed of their sin sickness), to be restored to right relationship with Him, and to be fed by the word and the sacraments. Jesus is angered that the Pharisees would not understand that the purpose of the Sabbath is to do good, and to save life...to restore men. Instead, the Pharisees response to Jesus is to do evil and to kill. They prove this by going to the Herodians



and plotting Jesus' death. The Herodians were Edomites, and this incident reminds us of Doeg, the Edomite shepherd who, along with Saul, plotted the death of David and Ahimelech the priest (see 1 Samuel 21 again).

### **Verses 7-12 - The Multitude Gathers to Jesus**

When David had fled from Saul and Doeg, he went to the cave of Adullam where "everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him" (1 Samuel 22:2). Jesus and his disciples, like David and his men, flee from the pursuit the Pharisees back to the sea (of Galilee) and a "great multitude from Galilee followed Him, and from Judea." (Mark 3:7) This is the third time we have seen Jesus by the sea and each time Jesus calls men to himself (first Simon, Andrew, James and John; secondly, Matthew)

**[Remember too that the sea reminds us of the gospel going to the Gentiles].** This time Jesus will call his twelve apostles. Notice too that Jesus is healing and casting out "unclean spirits" restoring men to wholeness. Though they declare the truth about Jesus ("You are the Son of God"), He again commands the unclean spirits to keep silent.

### **Verses 13-19 - The Appointment of the Twelve**

Jesus, as the captain of this great multitude goes up on a mountain and called His close disciples to Himself. He appoints twelve men for special ministry:

1) To be with Jesus while He is on earth. They will be those to whom Jesus draws near to, confides, in and into whom Jesus pours the most instruction and training. These twelve, reminding us of the twelve tribes of Israel, are like the beginnings of a new Israel, whom Yaweh drew near to in covenant in the Old Testament and through whom, the world was to be brought into this covenant of life.

2) To be sent (the word "apostle" means "sent") by Jesus to preach, and to have power to heal sickness, and to cast our demons. They too will be those who outwardly demonstrate the power of God to restore men to full covenantal relationship with Himself.

As you recall from our study of Samuel, David had three mighty men who were closest to him (see 2 Samuel 23:8-12). So too, Jesus had three "mighty men" whose names are listed first. **[Can you name them? - Peter, James and John].** David's "three" risked their lives to bring David a cup of water from the well at Bethlehem. Jesus will give His life for His "three" (and more!) in order to give them the living waters of eternal life by the Holy Spirit that will well up within them and flow out to all the world.

Notice that Jesus gives them new names: Simon → Peter; James and John → Boanerges (“Sons of Thunder”)

Jesus also gave a new name to Levi → Matthew

New names given to people in Scripture are like a new beginning, a recreation, a new life. Peter, James, and John will never be fishermen again...but they will be fishers of men.

### **Verses 20-27 - A House Divided**

When David fled from Saul, he first pretended to be insane before Achish, the king of Gath before going to the cave of Adullam (1 Samuel 23:10-15). David’s family joined him at the cave (see 1 Samuel 22) and David took them to a place of refuge in Moab for their protection. Things are much worse for Jesus, the greater David, and his family. Verses 21-22 say that Jesus’ own family accuses him of being insane, while the scribes accuse him of being demon possessed. Jesus addresses them both by saying that a kingdom/house divided against itself cannot stand. Jesus is not only not aligned with Satan, He is the one who will bind Satan (and those, like the scribes and Pharisees who have aligned themselves with Satan) and plunder his house (This may refer to the destruction of the temple in 70 AD which had become a house of Satan).

### **Verses 28-30 - The Unpardonable Sin - [Ask the students what they think the unpardonable sin is]**

Jesus then gives a warning to the scribes. They have sinned against Him by calling him demon possessed yet God has been patient with them and no judgment has yet come upon them. However, the day is coming when their sin will not be overlooked. This will come when the Holy Spirit is sent to fill His disciples **[When did that happen? On the day of Pentecost - see Acts 2]** and, if they blaspheme against the Holy Spirit by rejecting the preaching of the disciples, their sin will not be forgiven and judgment will come. As Proverbs 29:1 says - “ A man who hardens his neck after much reproof will suddenly be broken and there is no remedy.”

### **Verses 31-35 - Jesus’ Family - [Read these verses]**

The first and greatest family is the Family of God. This consists first and foremost in the form of the Trinity - Father, Son and Holy Spirit. As our RCC catechism question says, theirs is a bond of union, communion, and self-giving love. The triune God has chosen to lovingly and graciously bring believers and their children into His family as adopted sons and daughters. This inclusion in the family of God is also pictured in Scripture as Jesus, the Bridegroom, marrying the church, the Bride. Jesus’ earthly

family, including Mary His mother, are not doing God will by accusing Him of insanity and wanting to interrupt His ministry. They have not yet believed that Jesus is the Christ (Messiah) the Great King who will reign forever. Thus, in the greatest sense, they are not yet members of Jesus family. Those who have given up all to follow Jesus are His true family.

❖ **Character** - Rejoice that you are in the family of God, and pray that God will give you strength to be his disciples, good soldiers in the Kingdom.

❖ **Assignment** - Read Mark 4

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 4 - Mark 4

### The Servant-King's Ministry in Galilee - Part 3

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### **Outline of the Gospel of Mark**

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 4:1-41

Review - As we saw last week, Jesus has begun to make it clear that he is not bound by the rules of the Pharisees. He is a king, "the greater David," and He has begun to assert His lordship over them, over the Sabbath, over demons, over physical deformities. And, like King David, He has begun to gather His "mighty men" to him - the twelve disciples are chosen and named. Unlike David, his family has, for now, rejected His message, and He says that whoever does the will of God are His family. This week, we will see Him begin to speak to those around Him - in

parables that confuse those who are outside the kingdom, and instruct those who “have ears to hear.”

## **I. Speaking in a parable**

As Mark Chapter 4 begins, we see Jesus with his disciples at the sea, speaking to a great multitude. For the first time, although we have seen Jesus speak beside the sea, He boards a boat, and speaks from the sea to the crowd on the shore. This again reminds us of the idea that Jesus is preparing to send the Gospel to the gentiles, and the Kingdom is to expand beyond the Jewish nation. He teaches them many things, the text says, all by parables which would tempt them to hear – people like to listen to interesting things, don’t they? But the parables don’t necessarily teach – they are a picture of the truth, but those who are not listening for the truth will only hear an interesting story. We should also note that by preaching in parables, Jesus is issuing a new sort of calling. He called Simon, Andrew, James, and John by the sea, and then Levi, and then chose the twelve. Now that those callings have been issued, he is teaching by the seashore, issuing a general call for those with ears to hear.

The first parable is the one of the Sower: Read 4:3-9.

How many types of soil are there? And what happens to the seed?

1. The wayside: Birds devour
2. Stony Ground: spring up, but is then scorched
3. Thorny ground: thorns grow and choke the seed.
4. Good ground: bear crops, some 30, 60 and 100fold.

## **II. Explaining use of parables (see Is. 6:9 - to teach those who believe in Him, but to confuse those who don’t)**

When Jesus is alone with His disciples, He explains why he speaks in parables. Parables are not homely illustrations for agricultural people to find easy to understand. Jesus is perfectly clear that parables are intentionally obscure.

Why would Jesus intentionally speak in a way that few, if any, could understand?

Jesus first began speaking in parables when he was faced with opposition from the Pharisees. Do you remember in Chapter 2 when Jesus was healing people, and he first told the paralytic his sins were forgiven – before He healed his body? Jesus was willing to be very clear that He had the authority to heal sins, but when the Pharisees decided to become hostile to Him rather than being grateful for his graciousness, he told

them that people who are well don't need a physician, but those who are ill. The healing of the paralytic showed him that plain teaching resulted in plain opposition. Jesus always knew this was likely and had been muzzling the demons to not tell who he was. But He was not in a position to simply stop preaching the gospel. He cannot muzzle Himself. So he becomes obscure enough that only those with ears to hear will understand them. Those who pay attention to what he is saying and who are willing to think about it and wrestle with it will be rewarded. But those who are not that interested will be passed by, and Jesus' accusers will not have as easy a time finding a basis for making an accusation against him. Jesus eventually tells a parable that is immediately obvious to his listeners, and the result is not his listeners accepting the truth, but rather their killing Him

And all throughout the Old Testament, we see that parables are used for times of judgment. Can you think of an example in Samuel? You remember Nathan tells David a parable because of David's sin and God's looming judgment on him (Second Samuel 12:1). This happens often throughout the OT. Corresponding to this, Jesus tells his disciples that he is speaking in parables because Israel is again in a time of judgment. He mentions Is. 6 and talks about the upcoming judgment in Isaiah's time to explain the situation:

And He said, "Go, and tell this people:  
'Keep on listening, but do not perceive;  
Keep on looking, but do not understand.'  
Render the hearts of this people insensitive,  
Their ears dull,  
And their eyes dim,  
Lest they see with their eyes,  
Hear with their ears,  
Understand with their hearts,  
And return and be healed." (Is. 6:9-10).

God was prophesying to Isaiah the exile of Judah to Babylon. Jesus is telling them that those events already past themselves point to a more basic and final judgment on Israel. He is speaking the normal message of a prophet: repent or perish! This wasn't only for individuals to make sure they inherited eternal life after they died. It was a message for the entire culture that a great many of them and their children were doomed unless they repented. Isaiah prophesied that the Chaldeans would destroy Jerusalem. In Jesus' day the obvious heirs of the Chaldeans were the

Romans. A day was coming when Israel would be destroyed and Jesus understood himself to be gathering a remnant to escape that Judgment and form a new Israel.

**In summary, Jesus tells His disciples that they have been allowed to know the mystery of God’s kingdom, but those who are outside of the kingdom hear things in parables so that: ‘Seeing they may see and not perceive, And hearing they may hear and not understand; Lest they should turn, And *their* sins be forgiven them.’ (v. 12)**

These prophecies and parables are meant to close the way of God to those who are rebellious, proud, and hypocritical (Is. 29:13-16, 65:1-7) – and open the word to those who are “deaf, blind, humble and poor.” (Is. 29:18, 19)

**III. Explaining the parable of the Sower/soils - comparison to Saul, David, us?)**

After explaining why He speaks in parables, Jesus explains this particular parable.

What happened to that seed? Commonly this parable is interpreted as a picture of the response to Jesus’ own ministry. This *may* be all that Jesus meant by it, but that is not likely. In the context of his reference to Isaiah 6, it would make a great deal of sense for Jesus to be explaining how Israel has fallen away from what God planted them to be when he brought them back from the exile at the time of Ezra, Nehemiah, and Esther. As we will see when we get to Mark 11:15, and Jesus’ reference to Isaiah 56:7, Jesus quite firmly believed that his own generation had backslidden away from and fallen short of what they were supposed to be when they returned from exile. More than one prophet explained that return from exile as God’s *sowing* or *planting* of them in the Promised Land:

Birds	Satan		Some have simply become barren ground
Stony Ground	Those who receive the word gladly, but have no root and endure only for a little while. They	Saul – started well, finished poorly?	Second soil is like the Pharisees, the Zealots, and the disciples who want

	stumble when persecution arises.		Jesus to reject the cross
Thorny Ground	Those who hear the word, but the cares of the world, being ensnared by worldly riches, or desiring other things soon take the place of the Word, and they are not fruitful	David - allowed his position as king to draw him into sin.	Third soil is like the Herodians and Sadducees and Judas, who, at the final hour, is in it for the money.
Good Ground	Those who hear the word, accept it, and bear much fruit.	Ultimately, David was good soil.	Some may bear 30, 60 or 100fold. Jesus himself, a few others who demonstrate true faith.

### The Shallow Soil

Jesus states that the growth from the seed in the second soil represents those who “fall away” under persecution. This is precisely how Jesus describes the impending behavior of his own disciples when he is about to be arrested at Gethsemane: “You will all fall away” (14:27). ***These soils are not unchangeable characterizations of people, nor are the first three types of soil meant to represent different types of unregenerate hearts.*** The fact is that, as we are moved from glory to glory, we continually must struggle to respond to the Word of God in a manner pleasing to God. The parable of the soils should be taken as an exhortation to *those who are Christians* to continually repent and believe.

Later, when Jesus is seized, one of his followers (who was this? Simon-Peter) attacks the mob with his sword and only succeeds in cutting the ear of the high priest’s servant (14:47). Jesus’ parable actually addresses this sort of hot-headed zeal: “And other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up *because it had no depth of soil*” (4:5; emphasis added). The same condition in the soil, which causes it to wither under persecution, is also the reason why there is such a sudden and visible response to the message of the kingdom.

And in a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; and they have no firm root in themselves, but are only temporary;



then, when affliction or persecution arises because of the word, immediately they fall away (4:16, 17).

Why is persecution associated with this group? Because they are zealous for the message of the kingdom they seek out trouble.

#### The Thorny Soil

For the third soil persecution is not an issue. Rather they are those who find in the Kingdom material comforts and they cease believing the Word. The Sadducees, as Mark will later tell us, no longer believed in the resurrection. In their view the Kingdom did not need to come. They were content with the way things were (with themselves in control of the priesthood by the backing of the Romans). Judas himself falls into this trap. Once it becomes clear that Jesus is on a virtual “suicide mission” he decides that preserving his own life and gaining a little something for the future are more important than the hope of the Kingdom.

#### **IV. Light Under a Basket (4:21-25)**

Having explained the parable of the soils, Jesus goes on to tell a parable about the responsibility of the disciples to clearly explain his parables at some point in the future. Jesus’ secrecy is temporary. Eventually the disciples will be held responsible to relate publicly everything Jesus teaches them in private.

#### **V. Kingdom parables (4:26-34 -- see also Matt. 13, Luke 8 - post-mil)**

Jesus finishes up with two parables of growth, which take up the subject of the fourth soil in the parable of the soils. All he said then was that there would be prodigious fruitfulness. Now he elaborates in two ways. In the parable of the man sowing seed, he emphasizes how the Kingdom comes and grows and reaches ripeness for the harvest without any intervention on the part of man. In the parable about the Mustard Seed, Jesus leaves aside *how* the kingdom will grow and takes up the question of *how much* it will grow. His answer is that it will grow into a world empire. Jesus is saying that the Kingdom will grow and expand to be HUGE, and that it will never be cut down.

#### **VI. Crossing the sea (miracle 4:35 - Jesus is a greater David - a king that even nature obeys!) The Waves Toss**

Jesus told his disciples that to them was given to know the mysteries of the Kingdom. Now, just before they got into the boat, Mark has reiterated

this fact by mentioning that Jesus was only giving the crowd parables but explaining the parables to them.

Yet now, in the boat, Jesus questions their faith. This is our first hint that it is not only the Pharisees or the crowds who, while seeing may see and not perceive, and while hearing may hear and not understand.

“Hear this, O foolish and senseless people,  
Who have eyes, but see not;  
Who have ears, but hear not.  
Do you not fear Me?” declares the LORD. “Do you not tremble in My presence?  
For I have placed the sand as a boundary for the sea,  
An eternal decree, so it cannot cross over it.  
Though the waves toss, yet they cannot prevail;  
Though they roar, yet they cannot cross over it.  
But this people has a stubborn and rebellious heart;  
They have turned aside and departed.  
They do not say in their heart, ‘Let us now fear the LORD our God,  
Who gives rain in its season,  
Both the autumn rain and the spring rain,  
Who keeps for us  
The appointed weeks of the harvest’” (Jeremiah 5:21-24).

“Who then is this, that even the wind and sea obey him?” Not understanding the parables is bound up in not understanding or fearing the Lord and not understanding Jesus. The disciples themselves at this point have blind eyes and hard hearts.

❖ **Character** - We want to be like the good seed – hearing the word and bearing fruit. So read the Bible, pay attention to sermons and listen for the truth of God’s word. Ponder it and let it teach you! **(application - listen to the word attentively, so that we may be good soil - so the seeds can find root - and so that we may be light to the world)**

❖ **Assignment** - Mark Chapter 5

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 5 - Mark 5

### The Servant-King's Ministry in Galilee - Part 4

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 5:1-43

**Review** - In our last lesson we learned why Jesus spoke to the crowds in parables. **[Can you remember why? Speaking in parables is a sign of the coming of God's judgment. Israel has rejected the plain word of the law and the prophets for years and years. Now, the Scribes, the Pharisees, the priests and the other religious leaders of Israel are in the process of rejecting the ultimate Word of God, Jesus Himself. Thus God will no longer speak to them plainly, but only in obscure parables.]**

We also saw the fourth example of Jesus by the sea (of Galilee) issuing a call to people **[Can you name all four of them?]**

Mark 1:16-20 - “And as He walked by the Sea of Galilee...”	Jesus calls Simon (Peter), Andrew, James, and John
Mark 2:13-14 - “Then He went out again by the sea;”	Jesus calls Levi (Matthew)
Mark 3:7-19 - “But Jesus withdrew with His disciples to the sea.”	Jesus calls the twelve apostles
Mark 4:1-9 - “And again He began to teach by the sea.”	Jesus calls all who have ears to hear

In chapter 5, we will again see Jesus by the sea, this time commanding a man formerly possessed by a demon to call his friends to the Saviour, and calling a young girl back from the dead.

### **Mark 5:1-20 - The Gadarenes Demoniac**

Jesus and His disciples travel by boat to “the other side of the sea, to the country of the Gadarenes. **[Point this out on the map - Just southeast of the Sea of Galilee]**

As they come out of the boat, they are met by a demon possessed man of remarkable description: **[Have students describe him]**

- 1) He lived in the tombs
- 2) No one could bind him
- 3) He had great strength, having the ability to break chains and shackles
- 4) He rarely slept (...night and day he was in the mountains and in the tombs”)
- 5) He often cried out
- 6) He cut himself with stones
- 7) He was probably naked (Only after his deliverance is he described as being clothed)
- 8) He is insane (After his deliverance, the man is described as being in his right mind)

This is a very graphic picture of the effects of sin and Satan in our lives **[Have the students go back to the above list and describe how each point on the list is a picture of Satan and the effects of sin].**

1) The Bible says that those who hate wisdom love death (Proverbs 8:36) and that the wages of sin is death (Romans 6:23). The demon possessed man lives among the dead.

2) and 3) Jesus has already compared Satan to a strong man (Mark 3:27), and this man certainly is under the full control of demons and manifests Satan's strength.

4) The demon possessed man was active even in the middle of the night and rarely slept. Isaiah 48:22 says that there is no peace for the wicked, while Psalm 127:2 says "It is vain for you to rise up early, To sit up late, To eat the bread of sorrows; For so He gives His beloved sleep." Also, Hell is a place of utter darkness (a place of the night)

5) In Hell there will be weeping and wailing and gnashing of teeth (Matthew 8:12), as seen in this man crying out.

6) Satan seeks only to kill and to destroy (John 10:10), pictured in the man cutting himself.

7) Isaiah 61:10 says that we are clothed with the garment of salvation and we are covered with righteousness (of Christ), unlike those who are under the power of Satan who are unprotected from the wrath of God. Additionally, Christians are to be morally pure and to cover over sin (nakedness) by forgiving one another.

8) All men, apart from Christ, are foolish and their thinking is futile (Romans 1:21).

Jesus' encounter with this demon possessed man is similar in many ways to His confrontation with the demoniac in chapter 1

Mark 1	Mark 5
Now there was a man in their synagogue with an unclean spirit.	...immediately there met Him out of the tombs a man with an unclean spirit.
And he cried out saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did you come to destroy us?"	And he cried out with a loud voice and said, "What have I to do with You,... I implore You by God that You do not torment me."
"I know who you are, the Holy one of God!"	...Jesus, Son of the Most High God?
And Jesus rebuked him, saying, "Be quiet and come out of him."	"For He said to him, "Come out of the man, unclean spirit."
And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him	Then the unclean spirits went out...
And immediately His fame spread throughout all the region around Galilee.	And he departed and began to proclaim in Decapolis all that Jesus had done for him and all marveled.

When Jesus comes upon the man, he ran and worshipped Jesus (even the demons must acknowledge the lordship of Christ) and began to make declarations about Him **[Read v. 7]** Jesus simply commands the unclean spirit to come out of him, then asks the demon his name. The man answers that his name is Legion, because many demons had possessed him.

**[Why do you suppose that Jesus allows the demons to go into the swine (unclean animals according to the Law of God)? Jesus was teaching the disciples. Like Moses, Jesus had already brought them through (over) the sea, now He drives the enemies of God into the sea and drowns them, like Pharaoh's army (the swine, not the demons).]**

Jesus delivers the man from his demons and sends him to witness to the Gentiles **[Read verse 19]**, though he himself is driven from the region.

### **Mark 5:21-43 - Two Dead Daughters**

Jesus and his disciples now cross over the sea again and meets two people by the seashore:

1) Jairus, a ruler in the synagogue whose daughter is dying. Jairus confesses faith in Jesus by stating that he believes that Jesus can heal his daughter. Jesus agrees to go to his home. As Jesus and a great multitude travel to the home of Jairus, there is, in the crowd...

2) A woman who has had bleeding problems for a long time - She too has faith in Jesus to heal her. A bleeding problem rendered women unclean in the Bible, and anyone who touched an unclean person became unclean themselves (see Leviticus 11:39-40). This is a picture of the effects of sin in our lives. It is a death that spread from Adam to all men. The woman must have known this because, after she touches Jesus, she is afraid. The Bible also states that, though uncleanness (death) can pass from one person to another, cleanness (life) cannot (see Haggai 2:10-13). Jesus is the exception to all of this. The woman touches Jesus, yet He does not become unclean. Instead, Jesus' cleanness (life) passes to the woman and she is healed. Jesus calls for the woman and tells her, "Daughter, your faith has made you well. Go in peace and be healed of your affliction." This calling by the sea of this "daughter" is to full cleansing from uncleanness, reminding us of the full forgiveness of our sins and the life that we have in Jesus.

As Jesus approaches the house of Jairus, He is informed that the Jairus' daughter is already dead. Jesus commands Jairus not to be afraid, but to believe that his daughter will live. Jesus allows only Peter, James and John **[His three "mighty men"]** to accompany Him into the house and, when

he saw the crowd of mourners, He told them to stop because, He said, the child was not dead, but only sleeping. For this Jesus is ridiculed. This reminds us of the life of Christ Jesus who was ridiculed and mocked before going to his own death and resurrection. Jesus puts all of them out of the house (reminding us of Jesus driving the money changers out of the Temple before His death and resurrection) and takes Jairus and his wife, along with Peter, James, and John into the room where the girl is lying. He then calls to her saying, "Little girl, I say to you, arise" and she arose and walked! **[Read verse 42-43 - What two commands does Jesus give to the parents? 1) Not to tell anyone about what happened and 2) to give the girl something to eat ]**

This reminds us of our own calling to salvation. The ultimate calling is from the death of our own sin into the life of the Son...a rising that we might eat with the Saviour at the communion table every Lord's Day. The raising of Jairus' daughter is the first of two resurrections recorded in Mark. The second, that of Jesus Himself, will be much more glorious than the first!

❖ **Character** – We too must have the faith of Jairus, resting and acting on the promises of God in His revealed Word, and not on our own feelings or fears, or even the events we see around us.

❖ **Assignment** – Read Mark 6

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 6 - Mark 6

### The Servant-King's Ministry in Galilee - Part 5

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 6:1-56

**Review** - In Chapter 5 we once again saw Jesus calling people to himself by the sea. He called the Gaderene demoniac and sent him to tell his friends about what God had done for him, and he called a young girl back from the dead. David by his words and deeds drew men to himself (not the least of which were his "three" and "thirty" mighty men) to serve him as the true anointed king of Israel, and to defeat the enemies of Israel. Jesus, the greater David calls men to leave behind their old lives (their old sinful flesh) to come and follow Him and do great deeds in the Kingdom of God.



David did not just draw men to himself. He also fed them. **[Ask the students to recall several instances in Samuel where David did this]** Recall that David fed his men from the tabernacle show bread (1 Samuel 21) and that he twice called men to come and dine at his table (Mephibosheth (of the family of Saul, David’s enemy – 2 Samuel 9, and Barzillai, the Gentile, 2 Samuel 19). Jesus also calls men and feeds them:

Mark 1:16-20	Jesus calls Simon (Peter), Andrew, James, and John	Jesus heals Simon’s mother-in law and she feeds them.
Mark 2:13-14	Jesus calls Levi (Matthew)	Jesus eats with tax collectors and “sinners”; Jesus and his disciples are questioned twice about their eating habits.
Mark 3:7-19	Jesus calls the twelve apostles	Jesus and his disciples attempt to eat but cannot, due to the multitude.
Mark 4:1-9	Jesus calls all who have ears to hear	Parable of the sower (grain crops)
Mark 5:21-43	Jesus calls Jairus’ daughter back from the dead	Jesus commands her parents to feed her

All of these callings and feedings point to our calling (regeneration), our healing (forgiveness/baptism), and our feasting (communion) with Jesus. This teaches us that our life comes, not ultimately from food, but from Jesus himself, whom we feed on each Lord’s Day. Ultimately it points to the great wedding feast which we will celebrate in heaven with our bridegroom, Jesus.

Up until now, Mark has emphasized healings and forgiveness to be found in Jesus. The resurrection of Jairus’ daughter is a foreshadowing of the great resurrection of Jesus that will follow, and the emphasis in Mark will now be that Jesus is the ultimate King and banquet master.

### **Mark 6:1-6 - Jesus is Rejected by His Own**

Jesus returns to Nazareth (“His own country”) and began to teach in the synagogue on the Sabbath. Those who heard him were offended by His teaching **[Have someone read v.3]**. Instead of being amazed as Jairus and his family were, Jesus Himself is amazed at the unbelief of His own

neighbors **[Read v. 4-6; Recall that, previously, Jesus had been rejected by His own family...they called Him “insane”, see Mark 3]**. David too was rejected by his own people. Saul, David’s adopted father tried to kill him, and his own sons rebelled against him. After this first resurrection (of Jairus’) daughter, Jesus is rejected by His own people. So too, Jesus will be rejected by the Jews both before and after his own resurrection.

**Mark 6:1-13** – Jesus Sends out the Twelve

**[When Jesus had called His twelve apostles (His “mighty men”) what were their two tasks? (see Mark 3:13-15)]**

**1) To be with Jesus**

**2) To be sent out to preach, to have power to heal sicknesses, and to cast out demons]**

Jesus now fulfills this promise by sending them out to do those very things

**[Read verses 7, 12-13]**

**[Why do you suppose that Jesus did not want them to take any provisions for their journey? Matthew 10:10b says, “for the worker is worthy of his food”.]**

Jesus also gives his disciples the power to pronounce blessing or cursings upon towns, depending upon whether or not the town received and heard the gospel they preached. So too today, the church of Jesus ordains men as pastors, ministers of the Word. These men are to be supported by the people in the church and they are given authority to bless or to discipline those in the church.

**[Why do you suppose that Jesus had His disciples anoint sick people with oil? Anointing is a calling to a task (priests, kings, prophets). We anoint the sick to formally call them to suffer and rise in union with Jesus Christ who died and was raised to new life.]**

**Mark 6:14-29** – Herod, the Cannibal King

Herod hears of Jesus’ miracles and thinks that Jesus might be John the Baptist risen from the dead. Resurrection in the Scripture (Lazarus, Paul, and others) is often followed by demonstration of greater power by the one resurrected, so Herod is not too far off in his guess. Jesus is not John the Baptist resurrected, but the resurrection of Jairus’ daughter is followed by new displays of power through both Jesus and his disciples. Jesus also promised that, after His resurrection, His disciples will do even greater works than He has.

**[Read verses 17-28]** . At the feast, when Herod is asked by Herodias' daughter to execute John the Baptist, he is at first reluctant to comply. Just as Pilate will later do with Jesus, Herod caves in to the pressure put on him by the crowd at the feast and has John executed.

Those who are called by Jesus to be His disciples are called to a feast. At the feast of Herod (who is a picture of Satan), the head of John the Baptist is served to his guests. Jesus is the good shepherd who gives His life for His sheep. For Herod, his flock is simply livestock to supply his table

#### **Mark 6:30-44** - The Feeding of the Five Thousand

Here we see Jesus, the good shepherd, feeding his sheep. When Jesus first called the twelve, they soon found themselves unable to eat because of the multitude (Mark 3:20). Now, His disciples are weary and hungry from all the ministry work they had been doing, and the multitudes are following them. This time, like David's experience with Yaweh in Psalm 23, Jesus makes them to lie down in green pastures and feeds them.

Jesus' care for His sheep extends beyond His own disciples to the multitudes who followed them. Jesus has compassion on them because they were like sheep without a shepherd **[A clear reference to Psalm 23]**.

Jesus tells His disciples to feed the multitudes, looking forward to the day of Pentecost when the disciples, full of the Holy Spirit, will indeed feed the multitudes, both Jew and Gentile, with the Word of God. At this time, however, they think only in earthly, physical terms, and cannot imagine how they can fulfill Jesus' command. As commander of His army, Jesus has the crowd sit down in ranks of hundreds and fifties in that deserted place, a reminder of Yaweh feeding His people in the wilderness as they marched in ranks towards the Promised Land. He looks up into heaven, blesses and breaks the five loaves. David was able to obtain 5 loaves from the table of showbread for his men (See 1 Samuel 21:3). Jesus, the greater David takes five loaves and feeds 5,000 men with twelve baskets full of bread and fish left over! This too is a great foreshadowing of the Lord's supper, wherein Jesus' body will be broken to feed the world!

#### **Mark 6:45-56** - Jesus Walks on the Sea

Jesus "**immediately**" makes His disciples get into the boat and go before him to the other side. As evening came, the wind is against them and rowing is hard. Jesus comes to them walking on the water, and intends to pass by them, perhaps to reassure his disciples that He was caring for them even in His absence. The last time the disciples saw a miracle on the sea, Jesus was asleep in the boat and they were fearful because of a great storm that was upon them. This time, it is Jesus himself who makes them afraid **[See v. 49-50]**. The last time Jesus calmed the storm, an

“army” of demon possessed pigs is soon destroyed in the waters (a reference to Pharaoh’s army being destroyed in the Red Sea after Israel had crossed). This time, when Jesus comes into the boat and the winds cease. The disciples are amazed and confused, having not learned to trust and have faith in Jesus even after seeing the feeding of the five thousand.

When Jesus and the disciples arrive on the shore, the multitudes come out and are healed of their diseases. This reminds us that, after they crossed the Red Sea unharmed, Yaweh had promised the Israelites that none of the diseases of the Egyptians would come upon them if they were faithful to the Covenant of God.

\* **Character** - We too are sent by Jesus into our world to bring the light of the gospel to those who sit in darkness. May we be those who do not fret and fear over daily problems but trust that Jesus is able and willing to deal with and carry us through all of the trials we will face as soldiers in His Kingdom.

❖ **Assignment - Read Mark 7**

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 7 - Mark 7

### The Servant-King's Ministry in Galilee - Part 6

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 7:1-37

**Review** - We have seen Jesus heal many people of many diseases of uncleanness (leprosy, an issue of blood, unclean spirits, etc.) and we even saw Him raise Jairus' daughter from the dead. These remind us that our first need is to be regenerated (made spiritually alive again), to hear the gospel, and to repent of our sins and to believe that Jesus died for our sins and rose again from the dead to give us eternal life with God in heaven. This is pictured to us in our baptism, which is the sign and seal of our entrance into the covenant of life with God. Once we are brought into the covenant of life, we have friendship with God through Jesus and this is

pictured in us having a meal with Jesus, the Lord's Supper (communion). Throughout the book of Mark we have seen Jesus eat with people after he has called or healed them. David fed his men from the table of showbread when they came to him, and he even fed the relatives of his enemies (Mephibosheth) and the Gentiles (son of Barzillai) as well. Jesus, the greater David, is the great banquet master whom we have seen feed 5,000 men with just five loaves and two fish. However, we have also seen Jesus and his disciples criticized by the scribes and Pharisees for their eating habits **[Can you think of two examples? Look in Mark 2:18-28]**. We will see this again in chapter 7.

**Mark 7:1-23** – Jesus and his disciples have traveled to the land of Gennesaret **[Point out on map, NW of the sea of Galilee (Note - the Sea of Galilee was also called the Lake of Gennesaret)]**. Having (likely) heard of Jesus miraculous feeding of the five thousand, the Pharisees and some of the scribes travel to this region to discredit Jesus and His disciples. The scribes and Pharisees are too cowardly to criticize Jesus directly, but rather hurl their accusations at His disciples. **[Have someone read verses 1-5]**. The scribes and Pharisees were, in effect saying, “How can any one receive bread from men with unclean hands?”. Additionally, they knew that Jesus allowed “unclean” people to touch Him, and so were accusing Jesus and His disciples of being unclean themselves. Jesus disciples were not eating with filthy hands, of course. As verse 3 says, they were not following the precise washing rituals found, not in the Bible, but in the traditions of the elders. **[What is Jesus' answer to them? Read v. 6-8]**. In Deuteronomy 4:2, God had commanded the Israelites saying, “You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.” The scribes and Pharisees are guilty of doing both:

1) They were adding to the commandments of God and making their own traditions of equal authority with the commands of God. They had invented many washing rituals not found in the Law of God and were holding men responsible to keep to these rituals or risk being expelled from the synagogue.

**[Name some church traditions at RCC that are not commanded in the Bible: having a meal after church; having people come up to get communion instead of passing out the bread and wine in the pews; having people bring up their tithes and offerings instead of passing a plate or basket through the pews; singing the psalms and hymns in parts; having Sunday School; having questions and discussion after the sermon; having people over to**

**your house after church; monthly prayer meetings; Family Camp, Festus Dei, Reformation Night, Christmas program, etc.]** We should never allow our church traditions to become equal in importance with the Word of God, and we should not be critical of other churches who do not hold to our traditions.

Jesus calls the scribes and Pharisees hypocrites (play actors, religious pretenders) and quotes from Isaiah 29. This is a prophecy against the city of Jerusalem. In the days of Samuel, Hophni and Phineas were evil hypocrites and judgment came to Shilo and all of Israel because of their sin. So too, in the days of Jesus, because of evil religious leaders like the scribes and Pharisees, judgment will come upon Jerusalem.

2) They were “laying aside the commandment of God” i.e. not obeying the commandments of God. Not only were the scribes and Pharisees adding to God’s Word, but they were subtracting from it as well. **[Read v. 9-13 - Which of the Ten Commandments were the they were encouraging people to disobey? The fifth commandment - Honor your father and your mother. How were they doing this? Some of the people were giving some or all of their money that would have supported their parents in their old age to the church. If the scribes and Pharisees heard of this, they would add to the persons vow and not let them help their parents in any way.]**

Hophni and Phineas did not honor their father Eli, either and their dishonor of him, and his unwillingness to discipline them, contributed to the demise of their priesthood and the judgment on Israel. So too, the scribes and Pharisees’ failure to honor God by promoting the honoring of parents will be part of the reason for the judgment that will come upon their position and all Israel as well.

The scribes and Pharisees have come to the completely wrong conclusions about the Law of God. They had reasoned in their sinful hearts that if they just followed certain washing, eating, dressing, and other rituals, they would be found right with God. They were willing to go to a lot of trouble to do a lot of outward rituals and even made up a lot of their own laws, while failing to realize that what separated them from God was their own sinful hearts. Washing your hands in a certain way, or staying away from certain foods, or performing cleansing rituals for diseases like leprosy does nothing to make you less sinful. True uncleanness comes from within us. Jesus points this out in verses 14-16 **[Read these verses]** Leprosy and other uncleanness laws in the Bible were intended to teach the Israelites their need for the true cleansing that

comes from forgiveness through the blood of the Lamb (Jesus). The Pharisees, scribes, and other religious leaders of Jesus' day failed to see this. Even the disciples failed to grasp what Jesus was talking about **[Read verses 17-23]** and so Jesus explains it to them in private.

### **Mark 7:24-30 - Dogs at the Table**

Jesus then went to the region of Tyre and Sidon **[Point this out on the map...The land of the Phoenicians, what is now Lebanon]**. This is Gentile country and Jesus going there reminds us of David going to the land of the Philistines. Jesus enters a house there and wants no one to know it but "He could not be hidden." A Greek woman born in Syro-Phoenicia (Syro = Syria, Phoenicia = the region of Tyre and Sidon) whose daughter is demon possessed (she has an unclean spirit) comes to Jesus asking Him to cast the demon out of her daughter. Jesus at first refuses **[Read verse 27 - What do you think that verse means. Jesus compares the Jews to the children at the dinner table, and the Gentiles to the dogs around the table. (Note - These dogs were not growling, mangy curs, but little family pet dogs.) Jesus equates refusing to heal this woman's daughter to refusing to give her food and to eat with (have fellowship with and help) this woman. Why did he at first refuse to heal her daughter???** The covenant of God was to be offered to the Jews first and Jesus was pointing this out to her. The Syrophenician woman shows her faith and knowledge of the Scriptures by reminding Jesus that God's covenant of life was always intended to include the Gentiles as well **[Read verses 28-31]**. Jesus had previously delivered a man from a legion of unclean spirits with a word. Now he delivers this young girl from an unclean spirit from a distance without even issuing a command. He commends the woman for her faith tells the woman that the unclean spirit has left her.

### **Mark 7:31-37 - Jesus Heals the Deaf Mute**

Jesus and his disciples leave the region of Tyre and Sidon and travel through Decapolis to the Sea of Galilee. He is brought a man who could neither hear nor speak and begged Him to "put His hand on him". Jesus took the man aside, and placed his fingers in his ears **[Why did he do this? Perhaps the poking of the ear was like the piercing of the ear in the Old Testament which made a temporary slave a permanent house slave...a member of the family. Jesus was going to open the ears of this deaf man so that he could hear the gospel and become a member of God's family]** Jesus also spits (perhaps on His own fingers?) and touches the saliva to the man's lips. Spitting on someone generally rendered one unclean according to the Law of God, but everything about Jesus was clean (holy), even His spit.



Perhaps this was also a sign of the river of living waters that would flow out of the man once he became a disciple of Jesus.

Jesus then sighs (breathes - a picture of the Holy Spirit) and commands that the man be healed. He commands the people to remain silent but the more He commanded them, the more widely they proclaimed what Jesus had done.

❖ **Character** - We must remember that dressing nicely and going to RCC, believing the right doctrines, having Christian friends, and anything else that we do to look religious cannot hide our sinfulness from God. We need to believe and trust in Jesus for our salvation and for everything that we need as well.

❖ **Assignment** - Read Mark 8

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 8 - Mark 8

### The Servant-King's Ministry in Galilee - Part 7

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 8:1-38

**Review** - In the Exodus 5:1, Moses and Aaron went in to Pharaoh and said, "Thus says the Lord God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness'". The Lord was about to deliver His people from His enemy the Egyptians, the slaveholders of His people. He was calling them out of slavery and into a feast. David led his people out of the wilderness of fleeing from Saul and into Hebron and later Jerusalem where he was anointed king over all of Israel. After David brings the ark of the covenant into Jerusalem and places it in the tabernacle he had built, 2 Samuel 6:19 says that David, "...distributed among the whole

multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece of meat, and a cake of raisins.” Israel again had gone from wilderness wanderings to a feast. Isaiah 25:6 uses similar language in speaking of the restoration of Israel after their captivity in Babylon: “And in this mountain the Lord of hosts will make for all people a feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees.” Again, the Lord was about to deliver Israel from their captors and bring them to a feast.

In Jesus’ day, the true believers in Israel were being held captive by the corrupt scribes, Pharisees, priests (who were Sadducees), and other religious leaders of their day. They were also under Roman oppression. Jesus, the greater Moses, the greater David, has come to deliver His people from their enemies and to bring them to a feast. In Mark 6 we have seen Jesus deliver a young girl (Jairus’ daughter) from death and feed 5,000 men in the wilderness. Now, in Mark 8, following the deliverance of the demon possessed daughter of the Syro-Phoenician woman, and the healing of the deaf-mute, Jesus will once again hold a feast in the wilderness.

It is interesting that the last miracle that Jesus had done was the healing of the deaf mute. This had come after Jesus had rebuked the Pharisees and the scribes for their inability to hear His words, and their honoring God with their lips (speaking), but their hearts being far from Him. In chapter 8, the Pharisees ask to see a sign from Jesus. Jesus will refuse to do so, leaving them blind, yet will heal a blind man as His next miracle, giving hope to those who have eyes to see who He is.

### **Mark 8:1-10** - The Feeding of the 4,000

Jesus and his disciples are in near the Sea of Galilee in the region of Decapolis **[Point out on the map - southeast corner of the Sea of Galilee]**. The multitudes have been following Jesus for three days and had eaten nothing. Jesus has compassion on them, yet waits for the disciples to offer a solution. Amazingly, after having seen Jesus feed 5,000 with five loaves and two fish, the disciples have no idea how to feed this somewhat smaller crowd! The Good Shepherd, Jesus, again has the people sit down in the green pastures and He feeds them, this time using seven loaves and a few small fish. And, once again, there is much left over (seven large baskets-full), after feeding 4,000 people! Having sent the crowds away, Jesus and his disciples get into the boat and travel to the region of Dalmanutha **[Point out on map - east side of Sea of Galilee, right in the middle, near Magdala]**.

### **Mark 8:11-21** – Jesus Rebukes the Pharisees and His Disciples

The Pharisees come to Jesus and ask Him to give them a sign from heaven on demand. This is a clear attempt to control Jesus (ultimately, God) and Jesus flatly refuses to be controlled by these corrupt religious leaders. The Pharisees have seen (or at least heard of) many miraculous signs worked by Jesus, yet they are blind to their significance. The Pharisees cannot see, and represent all of Israel who has become blind to the coming of Messiah as well. Jesus' next miracle will be the healing of the blind man, giving hope for the elect of God who will see their Savior.

Once again Jesus gets into a boat and goes “to the other side”, and the disciples forget to take bread with them for the journey. On the way, Jesus gives his disciples a warning to beware of the leaven of the Pharisees and of Herod. This of course refers to not allowing these evil men to influence or intimidate the disciples. The disciples do not understand what Jesus is saying to them, thinking He is talking about their not bringing bread. Having seen Jesus provide food for over 9,000 men, they still do not understand the bread that they forgot to bring can in no way give them, or any of the people they fed real life. **[Read Jesus' response - verses 17-18]**. Jesus points the disciples not to the bread that he multiplied, but to Himself as the Bread of Life, yet they still do not understand. Their hearts are still hardened. Having seen Jesus heal the deaf mute, they still have ears but do not hear what Jesus is saying to them. Like the Pharisees and the scribes they have eyes, but do not see. But, Jesus is patient with them and will open the eyes of a blind man as further demonstration to them that it is He whom they should look to for truth and life.

### **Mark 8:22-26** – The Twice-Healing of the Blind Man

Jesus then travels to Bethsaida **[Point out on the map]**. The people there bring a blind man to Jesus and beg Him to touch Him. Jesus leads the blind man out of town and heals him in an interesting way. **[Read verse 23]** Jesus again uses spit in this healing. **[What did we say the significance of this was in the healing of the deaf-mute? Though being spat upon would generally render one unclean (it is something that comes from within a man, a reminder of our sin), what issues forth from Jesus is not only clean, but it renders the one spat upon clean (healed, whole) as well.]** Yet, after Jesus spits on the man's eyes and lays His hands on him, he is not immediately completely healed of His blindness...the man sees, but not clearly yet **[Read verse 24]**. Jesus again lays hands on him and he sees clearly. Perhaps Jesus healed the man in this manner as a parable to His own

disciples. At times they seem to understand (see) who Jesus is and why He came, and yet at other times they just don't get it at all...they see and yet they don't see. Peter will demonstrate this "seeing/not seeing" irony in the next few verses.

### **Mark 8:27-33** – Peter, the Blind-Seeing Man

Jesus and His disciples travel out to the towns of Caesarea Phiippi **[Point out on map]** and while they were walking on the road Jesus asks them, "Who do men say that I am?" **[What is the disciples' answer? Read verse 28]** Jesus then asks them who they say that He is. **[Who answers and what does he say? Read verse 29]** Peter's answer that Jesus is the Christ (the anointed one, the king who was promised to David who would reign forever) seems to indicate that Peter "sees clearly" who Jesus is. Matthew 16 records Peter as saying, "You are the Christ, the Son of the living God", an even more insightful observation. Peter seems to get it!! However something happens in the next three verses which proves that Peter, in many ways, is still a blind man."

**[Read verses 31-33 - What is it that Peter cannot see? That the Christ, the king who was to come, was a servant-king, one who would defeat His enemies and give life to His people by laying down His own life and rising from the dead. Peter was thinking like an unbeliever, that the king to come would be like the tyrant kings of the nations, ruling with military might and strength of flesh]** Jesus places Peter in the same category as Satan, one who would tempt Jesus to take the throne of heaven and earth by force or arms instead of His own death and resurrection. This reminds us of Abishai who did not understand why David chose to suffer at the hands of Saul rather than kill Saul when he twice had the chance.

### **Mark 8:34-37** – Take Up Your Cross

Jesus then gathers His disciples together and teaches them clearly that, not only must He, the Christ, suffer, die, and rise again, but that they too must also suffer and many die for their faith. **[Read verses 34-37]** He puts forth fundamental Kingdom truth: Life comes from death. The Kingdom of God advances as the soldiers lay down their lives for one another, and for the elect unsaved. God's enemies are also defeated in the suffering and death experiences of God's people. Paul later said that he was determined not to know anything except Jesus Christ and Him crucified. Jesus said in verse 38 that, if the disciples were ashamed of the fact that their King would suffer apparent defeat on the cross and of the words He preached, that He would be ashamed of them when He came in

His glory. This coming in glory may refer to the coming of the Holy Spirit at Pentecost, or the destruction of Jerusalem in 70 AD. Chapter 9 verse 1 says that some of these very disciples would not die until they see that day.

❖ **Character** - Are you willing to take up your own cross and follow Jesus? What crosses do you bear as young men and women (school, siblings, imperfect parents, not being in charge of your own life, curfews, ridicule by non-Christian friends, Sabbath restrictions, physical and intellectual flaws, etc.)

❖ **Assignment** - Read Mark 9

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 9 - Mark 9

### The Servant-King's Ministry in Galilee - Part 8

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 9:1-50

**Review** - At the end of Mark 8, we saw Jesus teach His disciples about His own future, and to begin to prepare them for their own work in the Kingdom after He goes back to heaven. He has told them that the king that would reign forever who was promised by God to David, would be a servant-king. He would not be a tyrant king, who ruled by fear, power and force of arms, destroying his enemies for his own glory. He would be a king who would lay down His life for His enemies. According to Mark 8:31, this servant-king would "suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days

rise again.” **[What did Peter say to Jesus when he heard this? He rebuked Jesus. What was Jesus’ reaction to Peter? He rebuked Peter saying, “Get behind Me, Satan...]** David fought for Saul and had to suffer many things at the hands of Saul before he assumed his throne too! Jesus then instructs his disciples that, in order to be His disciples, they too will suffer. Jesus says that his disciples ought not to be ashamed of Him and His words, lest He be ashamed of them when He comes in His glory. Jesus then makes a bold declaration **[Read verse 1 - This could mean the coming of the Holy Spirit at Pentecost or the destruction of Jerusalem in 70 AD]** Jesus will give Peter, James, and John even further teaching and revelation about His coming death and resurrection in chapter 9,...in a most amazing way!

**Mark 9:2-13** - The Transfiguration

Six days later, Jesus takes Peter, James and John up on a high mountain. **[Who in David’s day did we say that Peter, James, and John were like? David’s three mighty men - Josheb-Basshebeth, Eleazar, and Shammath 2 Samuel 23:8-13]** There, Jesus is transfigured before them **[What does “transfigured” mean? When a caterpillar changes into a butterfly, what do we call that? Metamorphosis. The Greek word translated “transfigured” is “metamorphoo” = “meta” - to change + “morphoo” - form, i.e. to change form - Read verse 3]** This form that Jesus changes into is described in more detail in Revelation 1:12-17 **[Read this if time]** Jesus is temporarily clothed with His glorified body that He will receive after He rises from the dead, demonstrating to the disciples the glorious future that awaits Jesus, the servant-king after He suffers. We too will receive glorified bodies at the end of all time when Jesus comes again to take us to heaven. Moses (the law-giver) and Elijah (the prophet) appear with Jesus, giving weight to Jesus’ words. It says in Luke 9:30-31, “And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem.” They were talking again about how the servant-king would have to suffer before He assumed his throne. If Peter had rebuked Jesus for speaking of His coming death before, he dare not rebuke Jesus, Moses, and Elijah now! Instead, Peter, in his fear and confusion, suggests that three shelters be built for Jesus, Moses, and Elijah and says that it is good that they are there.

This transfiguration reminds us of the baptism of Jesus. Just like at Jesus’ baptism, the Holy Spirit comes upon Jesus, not as a dove, but as a cloud. Jesus is given the fullness of the spirit temporarily. And, just as at Jesus’ baptism, the Father speaks about Jesus saying, “This is My beloved Son.



Hear Him.” Jesus then tells Peter, James, and John not to tell anyone about what they had seen until after He had risen from the dead. The disciples wonder what Jesus meant by the rising from the dead.

Having seen Elijah firsthand, Peter, James, and John are confused. They ask Jesus why the scribes say that Elijah must come first. This goes back to Malachi 4:4-6 **[Read this]** which said that Elijah would come and prepare the way for the Christ. This doesn't mean that Elijah, the prophet, would come back from the dead to prepare the way for Jesus. **[Read verses 12-13 - Who was the Elijah who would come and prepare the way for Jesus? John the Baptist]** Jesus tells them that Elijah (John the Baptist) has already come and was treated badly **[what had happened to John the Baptist? Beheaded by Herod]**

**Mark 9:14-29** – The Disciples Inability to Exorcise the Boy  
When Jesus, Peter, James, and John rejoin the other disciples they are surrounded by a multitude of people. Jesus asks what they were discussing, and a man comes forward and says that he has a son with a demon who causes his son to be unable to speak and throws him into fits. **[Read verses 17-18]** Additionally, he says that Jesus' disciples had been unable to cast the demon out of his son. Jesus rebukes this generation of Israelites who, because of their lack of faith, have become subject to powerful the demonic Pharisees, scribes, priests, etc. who have come and oppressed them and their children. This reminds us of the books of Samuel, whereby the lack of faith on the part of the Israelites has allowed demonic men like Hophni, Phineas, and Saul to come in and harass the people.

When the boy is brought to Jesus, the demon in him sends him into a convulsion. Jesus asks how long the boy has been oppressed. “From childhood”, the father answers, and asks Jesus to help the boy. Jesus says that if the man believes in Him, all things are possible. The man is like the disciples. He believes, but not fully. He needs Jesus' to help his weak faith. Jesus sends the demon out of the boy, who falls down as though dead. In resurrection like fashion, Jesus takes the boy by the hand and raises him up. Later, the disciples ask Jesus why they could not cast the demon out. **[What is Jesus' answer? “This kind can come out by nothing but prayer and fasting.”]** Jesus is teaching his disciples that the work of the Kingdom will be difficult, and they will have to rely upon Him through prayer to overcome the enemies of God, including demons, and those Pharisees, scribes, etc. who act demonically.

**Mark 9:30-35** – Greatness in the Kingdom

As they pass through Galilee, Jesus again teaches His disciples about His coming death and resurrection. Again they do not understand Him. As they walk along the road to Capernaum, the disciples have a dispute among themselves as to who would be the greatest among themselves. This incident reminds us of the first time that Jesus had discussed His coming death.

Mark 8:31-38	Mark 9:30-35
Question on the road	Discussion on the road
Jesus rebukes Peter	Jesus rebukes His disciples
Jesus instructs the disciples to take up their crosses and follow Him	Jesus instructs his disciples to be servants of all

**Mark 9:36-50 -**

**[Read verses 36-37]** Jesus then takes a little child and places it in the midst of them. Jesus' disciples will be great in the Kingdom of God, but that is not to be their focus. They must become humble like a little child before one another, and before the world to whom they will bring the gospel. They too must be as servant-kings in the world, that the world might know the Christ, the great King who will reign forever from heaven. Then Jesus takes the child in His arms and says that as they become as this little child, humble and meek, some will receive them, and those who do will be receiving Jesus Himself, and the Father as well.

John then points out to Jesus that he has seen someone who does not travel with them casting out demons in Jesus' name, and says that he and the disciples had forbade him to do this. Jesus instructs the disciples not to forbid such a man simply because he does not travel with them, for whoever is not against Jesus is on His side. In fact, Jesus goes on to say that not only those who perform miracles in Jesus' name are to be considered believers, but even those who simply aid the disciples in doing their work (giving them a cup of water to drink) will by no means lose their salvation.

However, as Jesus says in verse 42, those that do oppose the disciples will be punished severely. Jesus uses this truth to then warn the disciples to keep themselves holy and far from sin as well. He uses three parts of the body to illustrate this:

- 1) Hand - verses 43-44
- 2) Foot - verses 45-46
- 3) Eye - verses 47-48

Jesus' disciples are to be like Aaron and his sons who had their ears (heads), right thumbs (hands), and big toes (feet) anointed with blood as part of the service whereby they were set apart as priests to the Lord. The priests offered the sacrifices on the altar to Yaweh for the forgiveness of sins (Sin offering), for tribute and prayer to God (Ascension offering) , and as a sign of the peace they had with Yaweh (Peace offering). Those who oppose the Jesus and His gospel will become offerings themselves for all of eternity in Hell. However, the disciples are not to go to the fires of Hell, but to be salty (flavorful, productive) living sacrifices (seasoned with fire), given over in service to Jesus.

Jesus' has thus taught His disciples many things about life as servant-kings in the world:

- 1) They must be willing to suffer
  - 2) They must pray
  - 3) They must be servants
  - 4) They must become humble as children
  - 5) They must not reject others who are working for Jesus
  - 6) They must be holy
- ❖ **Character** - Pray that Jesus would make strengthen us to walk as servant-kings in the world

❖ **Assignment** - Read Mark 10

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 10 - Mark 10

### The Servant-King's Journey to Jerusalem

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### **Outline of the Gospel of Mark**

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 10:1-52

##### **Review**

Jesus has completed His ministry in Galilee. He has demonstrated to His disciples that He is the Christ, the anointed one. He is the greater David, the king that was promised to David who would come and reign forever. However, Jesus did not come as a wicked king like Saul who reigned for his own glory. He will not be a Gentile king like Herod who kept his place and ruled by murdering all who opposed him, including John the Baptist. Jesus is a servant-king, who will lay down His life for his enemies. At this time, even His disciples are acting to a large degree like His enemies,

wanting Jesus to be a king like Herod. Jesus has explained to His disciples twice about His coming death and resurrection and He has shown this even more clearly to Peter James and John in His transfiguration and discussion with Moses and Elijah. Jesus has also spent a lot of time explaining to His disciples what it will mean for them to be servant-kings when He leaves the earth:

- 1) They must be willing to suffer
- 2) They must pray
- 3) They must be servants
- 4) They must become humble as children
- 5) They must not reject others who are working for Jesus
- 6) They must be holy

Jesus will now travel to Jerusalem to be arrested, tortured, tried, and crucified. Before He arrives, He has a few more lessons to teach them.

### **Mark 10:1-12 - Marriage**

Jesus and His disciples leave Galilee and travel to Judea to the “other side of the Jordan” **[Point to this on the map...east side of the Jordan]** and teaches the multitudes there. This is the place where John the Baptist called the people of Israel to repentance. It is also the place where Elijah had been taken up into heaven, and where Moses gave his last sermon (the book of Deuteronomy) before his death on Mt. Nebo. This will be the times of Jesus’ last words, both to the multitudes and to His disciples as well.

Pharisees come to Jesus and ask Him whether or not it is lawful for a man to divorce his wife. The Pharisees believed that Deuteronomy 24 allowed a man to divorce his wife for any reason at all and they say so in verse 4 **[Have someone read verse 4]**. They also know what happened to John the Baptist when he opposed Herod’s taking of his brother’s wife and so are likely trying to get Jesus into trouble with Herod. **[Have someone read Jesus’ response in verses 5-9. Jesus holds marriage up to its highest ideal and condemns casual divorce. Of course, as Matthew 5:32 points out, divorce is permitted in some cases.]**

Marriage is a picture of Yaweh’s relationship to Israel (Yaweh had married Israel) and of Jesus’ relationship to His church (He is the great bridegroom, and the church is the bride of Christ). Just as Jesus defends His bride, He is teaching his disciples that, as servant-kings, they will have to be defenders of brides in most basic covenant in the kingdom, the marriage covenant.

### **Mark 10:13-16 - Children**

The disciples have learned that marriage is to be held in high regard by servant-kings in the Kingdom of God. So too are the fruit of marriage, the little children. Not only are the disciples of Jesus like His bride, they are also like His children. Jesus has been like a father to the disciples and, in chapter 9, had compared the disciples to little children saying that, whoever receives them in His name receives both Jesus and the Father (Mark 9:36-37). Jesus also said that whoever causes one of His disciples (little ones) to stumble, it would be better for him if a millstone were hung around his neck and he were cast into the sea. Now in Mark 10:13ff little children are brought to Jesus to bless them and the disciples rebuke those who brought them! This is amazing! It is as if the disciples are rebuking Jesus Himself since it is He who “birthed” the disciples and who brought them to the Father. Verse 14 says that Jesus was very displeased with the disciples hypocrisy and calls the disciples to again think of themselves as little children in the Kingdom. Jesus then lays His hands on the children and blesses them, again demonstrating to His disciples not only His care for children, but for them as well.

### **Mark 10:17-31 - Wealth**

The times of Jesus on earth were times of judgment. The Pharisees, Saducees, scribes, priests, and elders of the people, like Hophni, Phineas, and Eli before them, had become corrupt and were about to be removed from their place. The city of Jerusalem as a whole had become corrupt as well and, like Shilo in the days of Samuel, was going to be destroyed. About thirty years after Jesus went back into heaven, the Roman army came and completely destroyed Jerusalem (including the temple) as agents of God’s judgment on Israel. In these times of judgment, Jesus was calling men to leave their normal lives and to follow Him, lest they too be judged. This included, in many cases, leaving behind jobs, wealth, and family to be Jesus’ disciples and to call men to repentance before the coming of the Roman armies. This is the context for the rich young ruler coming to Jesus.

**[Have someone read verses 17-22 - Why did the rich young ruler, who ran up to meet Jesus, go away from Jesus sad? Though he was a faithful believer, he was unwilling to give up his wealthy lifestyle and become poor in order to follow Jesus as one of His disciples.]** Jesus then explains to his disciples how hard it is for people who have placed their trust (their security) in the riches they have obtained to get into the Kingdom of God. **[Read verses 23-25]** It seems as though the disciples had assumed that the religious wealthy were the most likely to get into heaven, (perhaps since they fully

participated in the religious system, gave a lot of their money away, etc.) The disciples exclaim, “Who then can be saved?” Jesus gives them another great Kingdom truth: **[Have someone read verse 27]** It is impossible for anyone to be saved except that God saves them.

Peter reminds Jesus that they have given up everything to follow Him (which is true). Jesus reminds Peter that God will be no man’s debtor, and that whatever they have given up (which was not theirs to begin with anyway) will be returned to them a hundred fold in this life, but these will be coupled with persecutions as well. Eternal life with Jesus will be their ultimate reward.

**Mark 10:32-45 - Jesus again predicts his death.**

**[Have someone read verses 32-33]** As Jesus and the disciples approach Jerusalem, the disciples are both amazed and afraid, and for good reason!. For the third time Jesus speaks to them about His coming trial, death and resurrection. Like the other two times, the disciples still don’t understand this. Two of the disciples, James and John (two of the three “mighty men”) come and ask Jesus to allow them to sit on His right and His left hand in His glory. It is likely that they think that Jesus is going to walk into Jerusalem and become the new king of Israel. **[What glory is Jesus about to enter into? What are the disciples really asking for?]** What they don’t understand is that the glory that Jesus is about to enter into is the glory of his death on the cross, and to ask to sit with Jesus on His right hand and His left hand is to ask to be crucified with Him! Jesus tells them that they do not know what they are asking **[Read verse 38]** James and John insist that they are able to follow Jesus into His glory and Jesus assures them that they too will suffer as He will (though they don’t understand what He is saying to them). The rest of the disciples become upset with James and John for asking for positions of honor, proving that they too don’t understand what James and John were really asking for! Jesus again tells them that, to be great in the kingdom of heaven, you must not rule as the Gentiles do, but must become a servant of all. As verse 45 says, even Jesus Himself “did not come to be served, but to serve, and to give His life a ransom for many.” This third time of Jesus speaking of His coming death and resurrection follows the pattern of the other two:

<b>Mark 8:31-38</b>	<b>Mark 9:30-35</b>	<b>Mark 10:32-45</b>
Question on the road - Jesus discusses His death and resurrection	Jesus discusses His death and resurrection	Jesus discusses His death and resurrection off the road (to Jerusalem)
Peter rebukes Jesus	Disciples dispute on the road about who will be the greatest	James and John ask to reign with Jesus in His glory

Jesus rebukes Peter	Jesus rebukes His disciples	Jesus tells them that they do not know what they are asking for
Jesus instructs the disciples to take up their crosses and follow Him	Jesus instructs his disciples to be servants of all	Jesus instructs them to be servants as He is

### **Mark 10:46-52 - Blind Bartimaeus**

Earlier we were told that the rich young ruler literally ran up to Jesus, but went away sad. Here we see a blind man, Bartimaeus, not run, but shout after Jesus! **[Have someone read verses 46-48]** Jesus calls for Bartimaeus and asks Him what he wants. Bartimaeus does not ask to sit beside Jesus in His glory, but rather he asks to see. James and John should have asked for the ability to see (to understand what Jesus, the servant-kings death and resurrection meant) as well. Jesus grants Bartimaeus' request. It is interesting to note that when Jesus calls for Bartimaeus to come to Him, he casts aside his garment and comes. Bartimaeus is the opposite of the rich man. The rich man refused to part with his riches to follow Jesus. Bartimaeus is poor, yet he willingly parts with what he does have to follow Jesus.

❖ **Character** - May we be as blind Bartimaeus, being willing to cast aside everything else to see the truths from God's Word and to follow Jesus.

❖ **Assignment** - Read Mark 11



# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 11 - Mark 11

### The Servant-King's last Week of Ministry - Part 1

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 11

**Review** - Jesus has arrived at the very gates of Jerusalem where, as He has told His disciples over and over, He will be arrested, tortured, tried, put to death, and then will rise from the dead on the third day. As we have seen, Jesus' disciples still do not really understand what he is talking about. James and John wanted to be on Jesus' right and left when He came into His glory. Thinking they were asking to rule with Jesus from Jerusalem, they were really asking to be crucified with Him!

Jesus is indeed the greater David, the King of the Jews, as we shall see demonstrated in chapter 11. However, He is not a king like Saul or Herod. He is a servant-king, who will give His life for His people.

### **Mark 11:1-10 - The Triumphal Entry**

Solomon was chosen by God to rule after David. He was to be the first fulfillment of the promise given to David of a seed who would assume his throne and build a house for the Lord (the temple). However, as king David lay on His death bed, his son, Adonijah, was attempting to seize the throne. [See 1 Kings 1]. Having been told of this by Bathsheba (his wife) and Nathan, the prophet, David gave instructions to Zadok the priest, Nathan, and Benaiah the son of Jehoida:

1 Kings 1:33-35 The king also said to them, "Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon.<sup>34</sup> "There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, 'Long live King Solomon!'<sup>35</sup> "Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place. For I have appointed him to be ruler over Israel and Judah."

Jesus and His disciples draw near to Jerusalem to Bethphage and Bethany, near the Mount of Olives and Jesus sends two of His disciples into a village to bring him a "colt" (Matthew 21 says "donkey"; John 12 says "young donkey") to ride into Jerusalem on. Now, Jesus was not accustomed to riding on donkeys. This is the first time in Scripture Jesus is recorded as having ridden anything. Jesus is purposely painting a picture of Himself that should be very clear to His disciples and to His enemies as well. He is the greater Solomon who is riding on the donkey of David as the new king of Israel and of the world. John 12 records Jesus riding into Jerusalem as a fulfillment of Isaiah 40:9 - "Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey."

As Jesus rides in, the people spread their clothes on the road (perhaps as a picture of their submission to Jesus, the conquering king). They also place leafy branches on the road. This may be a picture of Jesus conquering Israel, who was to be a tree producing fruit (lives that glorified God; a light for the Gentiles) for the Lord. Perhaps this is also a picture of Jesus as the king of heaven marching in the sky (on the tops of the trees...the first Skywalker??). They also shout "Hosanna!" which means "save", and they say "Blessed is He who comes in the name of the Lord" (a quote from Psalm 118:25-26). They continue by saying "Blessed is the kingdom of our father David that comes in the name of the Lord". This is

a quote from Psalm 148:1, and a reference to the kingdom that would last forever promised to David back in 2 Samuel 7.

### **Mark 11:11-13 - The Fig Tree Withered**

Notice in verse 11 that, though He looks around some, Jesus does not spend the night in Jerusalem, but outside of the city. Jerusalem is a city under the judgment of God, and the night, a picture of that judgment, is a time to flee outside of the city **[Recall Sodom and Gomorrah and the angel's exhortation to Lot and his family to flee the city]**. Jesus spends the night in Bethany, which means "house of figs". Jerusalem should have been the house of fruitfulness for the Kingdom of God, but Jesus leaves Jerusalem (a picture of God's presence leaving the city, and specifically, the Temple) to go to the house of figs. The very next day, on the way back to Jerusalem, Jesus is hungry (looking for the fruit that was to come from the nation of Israel and their leaders in Jerusalem in particular). He sees a fig tree that had no fruit on it and uses it as an object lesson for the disciples. He curses the tree for its lack of fruitfulness saying, "Let no one eat fruit from you ever again". Why would He do this, since the text clearly says that "it was not the season for figs"? Jesus again is painting a picture of the judgment that hangs over Jerusalem, and especially, the Temple, the center of corrupt worship and corrupt religious leaders. Instead of a house of figs, producing right worship, right teaching, and right shepherding for God's people, Jesus has entered Jerusalem, "looked around at all things", and found it to be a barren tree. Additionally, the corrupt leaders of Jerusalem are about to put the Christ to death. After that, their judgment will come when Titus and the Roman armies destroy the Temple and the whole city in 70 AD.

### **Mark 11:15-19 - The Cleansing of the Temple**

**[Read verses 15-17 - Why did Jesus drive the people out of the temple?]** There was nothing wrong with people selling animals in the temple to be sacrificed there. People who came from great distances for the annual feasts would not drive sacrificial animals that far. Instead, they would rely on the sellers to provide animals to sacrifice as well as the other provisions, such as food and drink, for the feast. **[Read Deuteronomy 14:22-26 if there is time]** Yet Jesus comes into the temple and drives all of the sellers out. Jesus says in verse 17 that, instead of a "house of prayer for all nations", the religious leaders had turned the Temple into a "den of thieves". This is a quotation from Jeremiah 7:8-11 - "Behold, you trust in lying words that cannot profit.<sup>9</sup> Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know,<sup>10</sup> and *then* come and stand before Me in this house which is called by My name, and say,

‘We are delivered to do all these abominations’?11 Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it*,” says the LORD.” Just as in the days of Jeremiah, when worship in Solomon’s Temple had become corrupt so too had the worship in this Temple become corrupt. And, just as the Lord had used the Babylonians to destroy Solomon’s Temple and take the people captive, He will use the Romans to destroy this Temple as well.

Additionally, Jesus says, “My house shall be called a house of prayer for all nations”. The fruit that Jesus looked for in the Temple in Jerusalem was not just proper worship, but rather that the nations were being brought to the worship of the one true God. This had been God’s plan since the days of Abram **[See Genesis 12:1-2 if there is time]** and certainly in Moses’ time when Tabernacle worship had been established. **[See Leviticus 22:18-25 and Numbers 15:14-16 if there is time.]** Isaiah had prophesied that, after the exile and restoration, Gentiles would come to the worship of Yaweh. **[See Isaiah 60 if there is time]** Instead, Jesus found that, in His day, the Gentiles had been excluded from Temple worship altogether! The Jews had taken their role as priests to the nations and turned it into an exclusive national zealotry, using the Temple as a symbol of their own national security and hope for deliverance from the Romans and all other foreigners as well. By driving the Jews from the Temple, Jesus is forcefully declaring that the Temple, along with its corrupt leaders, their corrupt worship of God, and their failure to bring in the nations was about to come to an end. Hearing of this, the scribes and chief priests seek how they might destroy Jesus. AS evening comes, Jesus again leaves Jerusalem, a further picture of God’s presence leaving the city to judgment.

### **Mark 11:20-26 - The Lesson of the Withered Fig Tree**

The next day, as Jesus and His disciples are again walking to Jerusalem, they pass by the fig tree that Jesus had cursed and Peter points out that the tree has withered away. Jesus says to them, “Have faith in God”. After Jesus rises from the dead and ascends to heaven, the disciples will undergo intense persecution, and will be tempted to doubt that God’s judgment of Jerusalem and its corrupt leaders is coming. Jesus assures them that, if they continue to pray and not lose heart, the “mountain” of the Temple (which was situated on a “mountain”) and its corrupt leaders will indeed be “cast into the sea”. This is a reference to the Gentiles, the Romans, who will “flood over” the city walls and destroy the Temple and the city in 70 AD. He also exhorts them to forgive one another as they

are praying that their own sins might be forgiven so that they might be spared in the judgment to come.

### **Mark 11:27-33 - Jesus' Authority is Questioned**

As Jesus and His disciples enter Jerusalem and are walking in the temple, the chief priests, the scribes, and the elders came to Him and ask Him by what authority Jesus was “doing these things”. **[What things? Probably refers to Jesus previous cleansing of the temple]** They are questioning Jesus' ordination. **[Where was Jesus ordained? At His baptism when the Holy Spirit came upon Jesus and the Father affirmed Jesus authority saying, “You are My beloved Son, in whom I am well pleased.” In John 1:33-34, John the Baptist interprets this event by saying, “I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God.”]** Jesus answers them by asking them a question about John's baptism. If they do not accept the John's authority to baptize, they will not recognize the authority of Jesus' ministry either.

❖ **Character** - May we be those whose lives produce fruit for the Kingdom of God

❖ **Assignment - Read Mark 12**

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 12 - Mark 12

### The Servant-King's last Week of Ministry - Part 2

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

**Review** - In Chapter 11, we saw when Jesus came into Jerusalem and entered the Temple, He "looked around at all things" and saw the wickedness of the Pharisees, the scribes, the elders and the priests. Just like Hophni and Phineas in the books of Samuel, these religious leaders had used their position to make themselves wealthy and important (they had become a den of thieves). Additionally, they had not caused Israel to be a light to the Gentiles and to bring them into the covenant. Rather,

they had excluded the Gentiles even from their God-given place in the temple. As a result of this, Jesus first leaves Jerusalem (when night came), then He comes back and drives the sellers out of the court of the Gentiles. Jesus then leaves the city again. His leaving of Jerusalem twice is a double witness that the city and its leaders had become corrupt. The religious leaders were not leading the people into proper worship of God, nor in proper holy living. In Chapter 12, Jesus will confront the chief priests, the scribes (twice), the elders, the Pharisees, the Herodians and the Saducees about their unrighteous leadership of the people of God.

### **Mark 12:1-12 - Confronting the chief priests, the scribes, and the elders**

**[Have someone read Mark 12:1-11 - Go through the parable step by step having the students answer the following questions:]**

Who is the man who planted the vineyard? - God the Father

What is the vineyard? - The Promised Land/Nation of Israel

Who are the vinedressers? - The religious leaders (priests, scribes, elders, etc.)

Who are the servants sent to the vinedressers - the prophets sent in the Old

Testament to warn Israel of God's coming judgment

Who is the son sent to the vinedressers? - Jesus

Jesus is telling a parable to the chief priests, the scribes and the elders (see Mark 11:27) condemning them for not producing righteous fruit for God (godly worship and holy living). He is also condemning them for what they and their kind have done in the past (harassed and killed the prophets that were sent to them, including John the Baptist), and for what they are about to do...seek to put Jesus to death. Verse 12 tells us that this indeed is their intention. But fearing the people, they leave Him and go away.

### **Mark 12:13-17 - Confronting the Pharisees and the Herodians**

However, they send some of the Pharisees and the Herodians (relatives and friends of King Herod) to Jesus "to catch Him in His words." **[What are they trying to do? They are trying to get Jesus to say something publicly that they can accuse him of to the Romans, or cause the Jews to turn against him].** They ask Jesus if it is lawful to pay taxes to Caesar or not. These men reason that, if Jesus says, "No", they can report to the Romans that Jesus is stirring up the people against Roman taxation. If Jesus answers, "Yes" then they can turn the Jews against Him as a friend of the accursed Romans. Jesus uses the Roman coin to prove to the people that because blessings flow to the people from

the Roman government, they ought to pay taxes to Rome. Jesus has already accused these vinedressers (religious leaders) of not producing fruit for the owner of the vineyard. He now exhorts them to begin to render to God the things that are God's.

### **Mark 12:18-27 - Confronting the Sadducees**

The parade of Jesus' accusers continues with the Sadducees coming to Jesus. The Sadducees were a sect of religious teachers who did not believe in the resurrection from the dead at the end of time. They put forth a ridiculous scenario to Jesus of a woman who was widowed seven times in her life, and then ask Him which of her seven husbands would she be married to in the resurrection. Jesus answers them in two ways:

- 1) She would be married to none of them, since there is no continuation of earthly marriages in heaven.
- 2) The Scriptures, which they themselves claim to hold to, teach the resurrection from the dead **[see v.26-27]**

### **Mark 12:28-40 - The Scribes (second time)**

Now one of the scribes comes to Jesus and asks Him which of the commandments is the greatest. Notice that Jesus answers his question directly...not in parables,...not with another question,...not with an accusation. Jesus knows that the scribe's question is a sincere one, not one intended to trap or humiliate Jesus. **[Read Jesus' response - verses 29-31]** The scribe is impressed with Jesus' answer, and Jesus too is impressed with the scribe's response.

A little later, as Jesus is teaching in the temple, He shows how weak and defective the preaching of the scribes normally was, and how unable they were to solve the difficulties in the scriptures of the Old Testament. He gives an example: **[Have someone read verses 35-37]**. The scribes were correct in saying the Messiah would be a son of David, but they could not understand why David would call one of his descendants "Lord." They had not taken care to teach the people that the Messiah was also the Son of God, and thus David's Lord. Jesus explains this, and the people hear Him gladly.

What follows this teaching is the beginning of Jesus' warnings. They start with Jesus warning his disciples to beware of the scribes, because they love the best in material goods, as well as being considered important in the society of Jerusalem. He then accuses them of devouring widow's houses (stealing) and making long prayers to be noticed by men (pride).

### **Mark 12:41-44 - The Devouring of Poor Widows**



Jesus then demonstrates how much the religious leaders prey on the poor by pointing out the widow who puts all her money into the treasury, leaving her with nothing to live on. **[Have someone read verses 41-44]** Often, this story is portrayed as a good thing, a woman giving everything she has to God – but it isn't necessarily good! A Temple built from pressuring poor widows to give all they have is ripe for destruction.

❖ **Character** – As you lead others, you must do so by setting a good example and by instructing them in the ways of the Lord as taught in the Bible

❖ **Assignment** – Mark 13

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 13 - Mark 13

### The Savior-King's Last Week of Ministry - Part 3

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

**Review** - Having confronted and rebuked the religious leaders in Israel, Jesus begins to give the details of the judgments that are to come on Jerusalem (and all of Israel) as a result of their corrupt leadership and of the peoples following them in their corruption. **[At this time, briefly explain what happened to Jerusalem in 70 AD and why. The Jews began to rebel against the Roman occupation, wanting to reestablish a Jewish state. This rebellion resulted in the Roman legions under Titus laying siege to Jerusalem (i.e. surrounding it and not letting anyone in or out). After starving the people until they were quite weakened, Titus' army broke down the walls of**

## **Jerusalem, entered the city, and destroyed both it and the Temple.]**

### **Mark 13: 1-2 - Judgment on the Temple**

As they leave the Temple, the disciples point out how magnificent the Temple of Herod is. Jesus then warns his disciples not to marvel at the Temple, for it will soon be destroyed. In the rest of chapter 13, Jesus will give His disciples the details of the judgment which will come to this Temple and to all of Jerusalem after He goes back into heaven.

### **Mark 13:3-13- The Signs of the Coming Judgment**

Jesus, in a sense, now ascends to a throne of sorts (the Mount of Olives) to pronounce His judgment on Jerusalem. Peter, James, and John (Jesus' three "mighty men") along with Andrew privately come to Jesus and ask Him to tell them the particulars of the judgment to come. Jesus systematically lays it all out for them:

- 1) They are not to be deceived into thinking that the judgment has come when men come and say that they are the Christ, or speaking for Him (verse 5-6)
- 2) Wars, rumors of wars, earthquakes, famines and troubles will all come before the judgment (verse 7-8)
- 3) They themselves will be persecuted, beaten, and brought before councils, rulers, and kings before the coming of the judgment (verse 9) They are not to worry about what they will say when they are taken before these governors, for the Holy Spirit will give them words to speak (verse 11)

### **[Where in the Bible do we read about some of the persecution of the disciples? In the book of Acts]**

- 4) The gospel will be preached to all nations before the judgment comes (v. 10)
- 5) Family members will turn against one another before the judgment comes (v. 12)
- 6) They will be hated by all for the sake of Jesus before the judgment comes (v. 13)

Jesus then exhorts them to endure to the end and they will be saved.

### **Mark 13:14-27 - The Judgment on Jerusalem and the Temple**

The sign that the disciples are to look for that the judgment has come is when they see the "abomination of desolation spoken of by Daniel standing where it ought not." **[Explain what this means - [Daniel 11:31 predicts the coming of a king from the North who will desecrate the temple. In AD 70, the Old Testament text was**

**definitively fulfilled when Titus, the Roman general (and later emperor) sacked Jerusalem and destroyed the temple. The abomination was the Roman army who would bring desolation - destruction and ruin - upon the Jewish people, and it was standing where it “ought not,” all around the “Holy City” of Jerusalem.]**

When the disciples see this, they are to flee from Jerusalem. **[Read verses 15-18]** After that comes the great tribulation of the coming of the Roman armies to lay siege to the city **[Read verses 19-23]**. In those days, when the people are starving within the city, false Christs will rise up to try and use the tribulation for their own glorification, but the disciples are not to believe them seeing that Jesus has warned them in advance.

**[Have someone read verses 24-27 and ask the children what they think these verses mean]** After this tribulation comes the destruction of Jerusalem and the Temple by the army of Rome and the end of the rule of the ungodly religious leaders. This is what is meant by verse 24-25 **[Re-read verse 24 -25. If there is time, support this statement by reading Isaiah 13 (or at least Isaiah 13:9-10) as an example of the rulers (Babylon in Isaiah 13) as sun, moon and stars and military conquest as a means of God’s judgment against them. Also see Ezekiel 32:4-12]**

Verse 26 says that they will see the Son of Man coming in the clouds with great power and glory. The disciples are to see the destruction of Jerusalem as a sign that Jesus has ascended to his throne in heaven and is reigning there. He is sending His judgments on the wicked for having rejected Him as the Christ, the greater David who would reign forever (see Daniel 7:13-14). This passage is not about a journey of Jesus from heaven to earth, but rather of a journey of Jesus from earth to heaven.

Verse 27 says that the disciples who are scattered as a result of their own persecution and the tribulation will be visited by angels (literally “messengers”). This probably refers to the coming of Paul, Silas, Barnabas, and others in the book of Acts who went throughout the known world, planting churches and encouraging the saints.

### **Mark 13:27-37 - The Time of the Judgment**

Jesus finishes his explanation of the judgment to come by assuring his disciples that all he has said will take place in their lifetimes. However, the exact hour is not known even to Jesus (in His God/man status), but only to the Father. Therefore, the disciples must be watchful **[The word watch is used four times in verses 33-37!]**, and they are to pray, knowing that Jesus’ words will certainly come true.

❖ **Character** - We must not be those who reject the work of the Lord in our lives and so place ourselves in the path of God's chastisements. We must humbly trust in God, especially in times of trouble, continuing to live worshipping, holy lives, knowing that He will deliver us from every trouble that He allows into our life.

❖ **Assignment** - Read Mark 14

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 14 - Mark 14

### The Servant-Kings Last Week of Ministry - Part 4

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark - Mark 14

**Review** - Jesus has warned his disciples of the difficult times of judgment that will follow His death and resurrection and has comforted them with the knowledge that they will be a sign of His ascension to the throne of heaven. It is now time for Jesus to enter into His glory by going to the cross.

##### Mark 14:1-10 - Jesus' Preparations for Death

The feast of Passover is near. **[What is the feast of Passover? See Exodus 12 if there is time]** As you recall, this feast was a remembrance of the meal that was eaten by the Israelites when they

were slaves in Egypt. They slaughtered a lamb and placed some of the blood on the doorposts of their houses. When the angel of death came to slay the firstborn of every house, he saw the blood on the doorposts and pass over that house. The firstborn of every household of the Egyptians was killed by the angel of death that night and God delivered the Israelites out of the hand of the Egyptians. The priests and scribes plot to arrest Jesus “by trickery” and put Him to death but “Not during the feast, lest there be an uproar of the people.” It is no accident that Jesus is crucified so close to the Passover feast. He is the true Lamb of God whose shed blood will keep the wrath of God from consuming those who trust in Him. Little do the priests and scribes know that they are the Egyptians of their day and that the death of Jesus, the Lamb of God, will save God’s people, and ring in judgment for them.

Jesus had been staying in Bethany since His arrival in Judea and was at the house of Simon the leper **[perhaps Mary and Martha’s father? John 12 says it was the house of Mary and Martha. Lazarus, whom Jesus had raised from the dead, was there as well]**. A woman (John 12 says it was Mary) comes and breaks open a costly bottle of perfume, worth \$25-50,000 (300 denarii, about a year’s wages), and pours it on Jesus’ head. The disciples rebuke her sharply, saying that this act was a waste of money and that the perfume could have been sold and the money given to the poor. According to John 12, Judas was among those who rebuked her and that he really wanted to sell the perfume and keep the money for himself. **[What is Jesus’ response to them? Read v. 6-9]** Jesus understands that the worship of God is never a waste, and that Mary saw what none of the others saw. She saw that His death was near and was anointing him for burial.

Judas, demonstrating his greed, and perhaps his pride at having been rebuked by Jesus, goes to the chief priests and agrees to betray Jesus into their hands for money (30 pieces of silver).

### **Mark 14:12-25 - Jesus Eats the Last Supper**

Jesus and His disciples speak about making Passover preparations and Jesus again tells them to go into the city (of Jerusalem) and there they would meet a man. This is similar to when Jesus sent them into the city to bring Him a donkey to ride on. He has come into Jerusalem as a king, and a king deserves a royal feast. Jesus says that the man they meet will be carrying a pitcher of water whom and they are to follow him. When he comes to a house they are to ask the master of the house for the use of his guest-room. They follow Jesus’ instructions and make the Passover

preparations. As they sat and ate at the Passover feast, Jesus tells them that one of the twelve would betray Him. The disciples all wonder who Jesus is talking about and He says that it is the one who dips bread with him in the dish. John 13 identifies this one as Judas. He then warns this betrayer that, though his betrayal is all in God's plan, fierce judgment will come upon him.

In Mark 11, Jesus had driven the money changers and those who sold livestock from the Temple, thus bringing a temporary end to the sacrificial system. Jesus' bloody death on the cross would be the ultimate sacrifice for sins and would make the animal sacrifices no longer necessary.

**[What would replace them? This question is answered in this next section of Mark]** Jesus institutes what we now call the Lord's Supper or communion by using bread and wine to picture for His disciples His body sacrificed for them and His blood shed for the forgiveness of their sins. **[If there is time explain what communion is, how it relates to the peace offerings of the Old Testament, why we celebrate weekly communion, why we allow baptized children and even infants to take communion, etc.).** Jesus goes on to say that He will not drink wine again until He drinks it new in the kingdom of God.

**[When does the kingdom of God come? At Jesus' crucifixion where Jesus drinks wine from the sponge of the soldier who offers it to Him]** When we eat and drink the communion meal, we too are eating and drinking in the kingdom of God!

It is amazing that, knowing the ridicule, torture, and death that soon awaited Him, Jesus is able to sing a hymn with His disciples before they went out to the Mount of Olives.

### **Mark 14:26-52 - Jesus' Arrest**

Prior to His arrest, Jesus warns the disciples that they will all betray Him this night. He promises them He will not turn His back on them because of it, but rather will meet them in Galilee after His resurrection. Peter pridefully says that, even if all of the other disciples stumble in this way, he never will. Jesus is no doubt undergoing extreme temptation not to endure the crucifixion, yet He will carry through with it. Peter, on the other hand, makes bold proclamations about his willingness to follow the Lord, and yet will not carry through with any of them.

Jesus has his disciples sit in the garden of Gethsemane while He goes off and prays. He takes Peter, James, and John (His three mighty men) with Him and, after speaking to them of His extreme sorrow, tells them to stay with Him and watch (pray with Him). Jesus goes a little farther, falls on His face and prays that the Father would, if possible, spare Him from the torture and death to come. Returning to His three "mighty men" He finds



them asleep (remember Abner who slept and did not guard king Saul either – The disciples are treating Jesus like the evil king Saul!). Jesus wakes Peter and asks him why he could not be faithful to pray with Him one hour. Jesus goes away a second time to pray and, upon returning, finds Peter, James, and John sleeping again. He orders them to rise to meet the betrayer.

Judas arrives with a great multitude from the scribes and the elders, wielding weapons. Judas betrays Jesus with a kiss and the mob lays hands on Jesus to arrest Him. One of those with Jesus (Matthew and Luke say it was Peter) draws a sword and cuts off the ear of the servant of the high priest. This is a picture that the ears of the religious leaders need to be opened to hear the Word of God and that they need to obey it. (Luke records that Jesus heled the servant) Though the members of the mob are the ones acting like robbers, Jesus accuses them of treating Him like a robber.

At this point, all of Jesus' disciples forsake Him and flee. One man even fled naked! **[see verses 51-52]** a picture of Adam who, while in a garden too, tried to cover his nakedness with fig leaves, but his sin left him naked before God.

### **Mark 14:53-65 - Jesus' Trial Before the Sanhedrin**

Jesus is led away to the high priest who assembled with all the chief priests, the scribes, and the elders. Peter followed at a distance. The chief priests brought forth witnesses to testify against Jesus, but God confounded their testimony so that none of their testimonies agreed. Though Jesus had said that the Temple in Jerusalem would be destroyed, He also referred to His body as the Temple which would be destroyed, then rebuilt (resurrected) in three days. The high priest asks Jesus to answer to the testimony of these witnesses, but Jesus keeps silent. Then the high priest asks Jesus whether or not He was “the Christ, the Son of the Blessed.” The high priest was not likely asking Jesus if He was God in the flesh or not, but rather whether or not He considered Himself the anointed king of the Jews, the one to throw off Roman oppression. They were asking Jesus if He considered Himself to be over them in authority. Jesus answers the question of the high priest by saying that he will indeed rise to the throne of heaven and will come in judgment of them! **[see verse 62]**. This statement is blasphemy (speaking evil against God) in the sight of the high priest and he tears his robe because of it. However, according to Leviticus 21:10, “He who is the high priest among his

brethren...shall not uncover his head nor tear his clothes.” So it is really the high priest, and not Jesus, who sinning against God.

**Mark 14:66-72 - Jesus is Betrayed by Peter**

**[Read verses 66-67]** Contrary to his prideful boasts, Peter denies that He is a follower of Jesus three times. After having sworn that he would never deny Jesus, Peter curses and swears that He doesn't even know Him.

❖ **Character** - Do our words or our actions deny that we are a disciple of Jesus?

❖ **Assignment** - Read Mark 15

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 15 - Mark 15

### The Servant-King's Last Week of Ministry - Part 5

#### ❖ Prayer

#### ❖ Westminster Shorter Catechism

#### ❖ Scripture Memory

##### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

#### ❖ Outline

##### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

#### ❖ The Gospel of Mark -

**Review** - The chief priests, elders, scribes, and the whole council have arrested Jesus, beaten Him and put him on trial. All of Jesus' disciples have abandoned Him and have fled. The Jewish rulers have brought forth false witnesses against Jesus (whose testimonies didn't agree), and they have found Him guilty of blasphemy. However, they have one "problem". Their desire is not just to punish Jesus, but to put Jesus to death. However, the Romans who rule them have made this type of sentence illegal. And so, in order to carry out their plot to murder Jesus, the Jewish

rulers know that they must have Jesus put on trial by the Romans, and be found guilty of a capital crime. Chapter 15 begins with Jesus being taken away to Pilate, the Roman governor of Judea. **[Read verse 1]**

### **Mark 15:1-15 - The Release of the “Patriot”**

According to Luke 23:2, the Jewish rulers accuse Jesus before Pilate of claiming to be a king. As Jesus stands before Pilate, he asks Jesus nearly the same question that the high priest had asked Him **[See Mark 14:61]:** “Are you the King of the Jews?” **[What is Jesus’ answer? “It is as you say.”]** Jesus remains silent both as the chief priests accuse Him before Pilate, and as Pilate asks Him further questions.

Apparently there was a custom in those days that, at the time of the Passover feast, the Roman governor (perhaps as a gesture of good will) would release one prisoner, whomever the people wanted. The crowd urges Pilate to continue this custom. Pilate, thinking that the crowd will want Jesus released, asks them if they want him to release “the King of the Jews”. The chief priests stir up the crowd to ask for Barabbas instead. Barabbas was a murderer and a known rebel against the Romans. In asking Pilate to release Barabbas, the rulers and the people show that the kind of king they want is one who will lead them in a murderous rebellion against the Romans. He is a man who is zealous for Israel to rule itself, regardless of how this is accomplished. The very same people who are calling for Jesus to be executed for claiming to be a king are siding with a murderous revolutionary against Rome. **[Even the disciples had expected Jesus to be a conquering king as well as we have seen in previous lessons]** Jesus has previously told His disciples that Rome will eventually destroy Jerusalem and the Temple and it is the national zealotry of the likes of Barabbas which will stir up the wrath of Rome in time. The chief priests and the crowd call upon Pilate to crucify Jesus, little knowing that the crucifixion of Jesus will lead to their own destruction. In order to maintain order, Pilate (representing Rome) eventually orders Jesus to be crucified not knowing that this act and the persecution of the Christians that will follow, will eventually lead to the end of the Roman Empire.

David, when he had sinned against Bathsheba and Uriah, allowed the wrath of God to fall upon him by not fighting against Absalom and his rebellious mob in taking away his throne for a season. God used the exile of David to bring about the defeat of David’s enemies (Absalom and his followers), the salvation of the Israelites from the tyrant king, and to restore David to the throne. Jesus too, having come to die for our sins, temporarily left His throne and allowed the rebellious mob to call for His execution. He was exiled (taken out of Jerusalem) and the wrath of God

against our sin fell on Him. The Father used the crucifixion of Jesus to defeat both the wicked Jews and the Romans, to save His people from their sins, and to restore Jesus to His throne in Heaven. However, neither the crowd, nor the Jewish leaders, nor the Romans have eyes to see that the true King of the world stands before them.

### **Mark 15:16-39 - The View of a King**

The Roman soldiers' idea of a king is one who wields unchallenged power. They see Jesus, who has claimed to be the King of the Jews as one who (at this time) is powerless. Remember in Mark 10:42-45 that Jesus had told his disciples that godly rulers are not just those who wield power over others, but rather those who serve. **[Read Mark 10:43-45 - "But Jesus called them to *Himself* and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.<sup>43</sup> "Yet it shall not be so among you; but whoever desires to become great among you shall be your servant.<sup>44</sup> "And whoever of you desires to be first shall be slave of all.<sup>45</sup> "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."]**

These Roman soldiers are blind to what a true king is and mock Jesus instead of honoring Him as King, just as the Jews had done earlier **[see Mark 14:65]**. They clothe Jesus in purple as a King, yet they insult Him, spit upon Him, and beat Him. **[Have someone read verses 16-20]** They then pull the purple robe off of Jesus (a form of dethroning) and lead Him out to be crucified.

### **Mark 15:21-38 - The Servant-King is Killed**

Jesus had told his disciples in Mark 8:34 "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me." All of Jesus' disciples (including Simon Peter) had abandoned Him, unwilling to take up their crosses and follow Him. Now the Romans compel another Simon (a Cyrenean) to take up Jesus' cross for Him and carry it to Golgotha. Jesus is offered a drink of wine and myrrh. **[Why was this offered to Him? - It would have intoxicated Jesus and so made the crucifixion less painful]**. Jesus refuses this drink. He would however, drink the full cup of God's wrath against sin for us.

Jesus' garments (his kingly clothes) are taken and divided by the Roman soldiers. This dividing of the garments reminds us of the covenant God made with Abraham **[If there is time, read Genesis 15]** wherein God had Abraham kill animals and divide their carcasses in half. When night

fell, Yaweh Himself passed between the carcass halves and swore to keep covenant with Abraham. God was placing a curse on Himself that He will be ripped in half like the animals if He does not keep His promise to Abraham. Here, Jesus clothing is divided (ripped) as a way of showing that He indeed suffered the curse that was due for our sins for us. Additionally, because Jesus is indeed the King of the Jews, if His garments are going divided among the Romans, so too all Israel will be divided (destroyed) by them as well.

Verse 25 says that they crucified Jesus at the third hour (9:00 am), while John 19:14 says it was about the sixth hour (12 noon). The Romans place a sign above Jesus' head that says "The King of the Jews" **[What was this sign for? It was the crime that Jesus was being executed for]**. Two robbers are crucified with Jesus and they join the people, the chief priests, and the Romans before them in mocking Jesus, considering Him to be no true king. We know from other gospel accounts that one of the thieves repents and is saved. **[Have someone read verses 29-32]**. Just as in Genesis 15 in Abraham's day, darkness falls on the place of Jesus' crucifixion at noon and lasts until 3:00 pm. as Jesus undergoes the curse of the covenant for our sins. At around 3:00 pm, Jesus expresses the full extent of His grief over bearing the sins of all His people **[Read verse 34]** and gives up His spirit **[Note: Ultimately, it was not the Romans, nor the Jews who killed Jesus. He gave up His own life for our sins]**.

At the moment of Jesus' death, it is not He who is torn in two, but the veil of the Temple. **[What was the veil in the Temple there for? It stood between the Holy place and the Holy of Holies and it served to separate the sinful people from the presence of the Holy God.]** Instead of the covenant curse destroying Jesus, it destroys the barrier between God and His people that had been there because of our sins as Hebrews 10:19-22 says: "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Israel had failed to be the priestly nation for the world, bringing the world to the true worship of Yaweh. Jesus came and performed Israel's calling for her. Now that Jesus has offered his own body as the perfect sacrifice for sin, there is no need for further sacrifices. The veil of the Temple has been torn in two, and now both Jew and Gentile have equal access to God through the true veil, Jesus Christ.

## Mark 15:39-47 - The Servant-King is Worshipped

The Jewish rulers, the crowd, the Roman soldiers, the thieves on the cross, and even Jesus' own disciples have all been blind to see that Jesus was indeed the greater David. He is the true King of the World, the son who would be born of David who would rule forever, and they have failed to give Him His due worship. Finally, at the moment of Jesus' death a Roman centurion sees the truth **[Read verse 39]**. This is a picture that the gospel of the eternal reign of Jesus will be received by the Gentiles, just as the kingdom is being taken away from Israel. This event also reminds us of Jesus' baptism:

JESUS' BAPTISM	JESUS' DEATH/CENTURION'S DECLARATION
<p>"And immediately coming out of the water, He saw the heavens <b>torn</b>, and the <b>Spirit (breath)</b> like a dove descending upon Him; and a <b>voice (cry)</b> came out of the heavens: 'You are My beloved <b>Son</b>, in You I am well pleased.'"</p>	<p>"And Jesus uttered a loud <b>cry (voice)</b>, and <b>breathed</b> His last (gave up the <b>ghost</b>). And the veil of the temple was <b>torn</b> in two from top to bottom. And when the centurion, who was standing right in front of Him, saw the way He <b>breathed</b> His last (gave up the <b>ghost</b>), he said, 'Truly this man was the <b>Son</b> of God.'"</p>

The Father is speaking once again, this time through the centurion, declaring that Jesus had finished all of the work that the Father had given Him to do, and was indeed the Son of God who would ascend to the throne of heaven and rule forever.

Verses 40-41 show us that not all of Jesus' followers had completely forsaken Him. **[Have someone read verses 40-41]**. This gives us hope at for the restoration of Jesus' disciples and for the salvation of the Jews at some future time **[See Romans 11]**. The hope of the Jews is further demonstrated in the coming of Joseph of Arimathea. He too is a Jewish ruler, but Joseph was a true (though secret) believer in Jesus and had not consented His crucifixion **[See Matthew 27, Luke 23, John 19]**. Joseph's deed is a stark contrast to that of the other Jewish rulers. They had failed to give Jesus true worship and had boldly gone to Pilate and asked for Jesus' death. Joseph, a man who "himself was waiting for the kingdom of God" wishes to give the Servant-King the worship and honor

he deserves and boldly goes to Pilate and asks for His body that he might give it a proper burial.

Pilate is surprised that Jesus is already dead **[Usually, condemned men hung for many long hours on their crosses. The Roman soldiers then would come along and break their legs, causing them to be suffocate because they were unable to push themselves up to breathe. Jesus gave up His spirit before the soldiers came along to break His legs.]** This further shows that, ultimately, it is the Jesus, not the Jews nor the Romans, who determined the manner and the time of His own death.

Pilate grants the body of Jesus to Joseph who buys fine linen, has Him taken down from the cross and wrapped in the linen. Joseph lays the body of Jesus in a new tomb and rolls a stone against the door of the tomb.

- ❖ **Character** – May we be like Joseph of Arimathea who was bold in his worship of and service to the Savior King
  
- ❖ **Assignment** – Read Mark 16



# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 16 - Mark 16 The Servant-King's Victory

### ❖ Prayer

### ❖ Westminster Shorter Catechism

### ❖ Scripture Memory

#### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some seed fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

### ❖ Outline

#### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem(10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

### ❖ The Gospel of Mark - Mark 16

**Review** - To the unbelieving world it appears as though Jesus has been proven to be no true King of the Jews. Instead of putting on a show of military power and individual might, Jesus has allowed Himself to be crucified by His accusers and now lies in the tomb. All His enemies think that they have won a great victory over the One who claimed to be King of the Jews. However, Jesus, the Servant-King, the Greater David has just demonstrated what being a true king is all about. His death and

resurrection will usher in the destruction of His enemies and the salvation of all His people.

### **Mark 16:1-13 - Resurrection to Unbelief**

**[Have someone read verses 1-4]** The body of Jesus had to be buried in a hurry because of the approaching Sabbath. The women who attended Jesus during His life now come bringing spices to prepare His body for final burial. However, because of the stone that has been rolled in front of the tomb, they have no idea how they will gain access. **[What do they find when they get to the tomb?]** They find that the stone has already been rolled away, not so that the resurrected Jesus could get out, but so that they could get in and see that He was no longer there. They enter the tomb and see “a young man clothed in a long white robe sitting on the right side”. **[Who was this “young man”? An angel]** The angel tells them that Jesus is risen from the dead. He instructs them to go and tell His disciples and Peter that Jesus was going to meet them in Galilee and appear to them. However, the women, out of fear, tell no one.

Jesus first appears to Mary Magdalene and, when she tells the disciples, they do not believe her. Then in verse 12, Jesus appears to two disciples as they walked along a road and when they told the rest, they were not believed either. This three-fold demonstration of lack of faith (the women not telling, the disciples not believing twice) shows that the followers of Jesus still did not understand and believe His purpose for coming to earth. Jesus had come to suffer and die at the hand of sinful men, and to be raised again. He would then ascend and take His throne as the Servant-King who had been promised to David who would reign both Heaven and Earth forever.

### **Mark 16:14-20 - Rebuke and Reign**

Later, Jesus appears to the eleven (minus Judas who has committed suicide by hanging himself) as they sat at table and rebukes them for “their unbelief and hardness of heart” by not believing those who had seen Him after He had risen. The disciples were not just ignorant, they were sinful in their lack of faith and their hearts were hardened in their self-righteousness. They saw Jesus as just a man who had brought them hope for the restoration of Israel to her former glorious state in freedom and self-rule. Now that Jesus had died, their hope of this type of earthly kingdom was gone. Though Jesus had told them that He would rise again, and though they had seen Jesus raise other people from the dead (Jairus’ daughter, Lazarus, etc.) they still think of Jesus in earthly terms.

Having rebuked them, Jesus now gives the eleven their orders, to be carried out after His ascension to Heaven. **[Have someone read Mark 16:15-18. Note: Acts 1 records that Jesus commanded the disciples to wait in Jerusalem until the Holy Spirit had come upon them before beginning the work that He had for them to do.]**

Jesus then ascends into heaven and sat down at the right hand of God the Father. **[We read about the coming of Jesus into heaven in Revelation 4 and 5.]**

From His throne in heaven, Jesus will send down judgments on Jerusalem and those who had him put to death and even on Satan Himself. **[We read about this in Revelation 6-20]** From heaven Jesus will also send the Holy Spirit to dwell in His disciples, giving them boldness and strength to take the gospel into all the world, gathering the people of the King of Kings to Himself. **[We read about this in the book of Acts]**

**[Read verse 20]** Mark ends with the disciples boldly going forth to take the message everywhere that Jesus has risen from the dead and He is on His throne ruling heaven and earth. They call all men everywhere to repent of their sins and to believe in Jesus for their salvation. And the Lord worked many miracles through them as a second witness to the truth that they preached. Jesus is indeed the Servant-King, the Greater David. He is the son promised to David who would come after him, ascend to the throne and reign forever, defeating all His enemies, and saving all His people.

# The Gospel of Mark - "Jesus, the Servant-King, the Greater David"

## Lesson 17 - Gospel of Mark - Review

### ❖ Prayer

### ❖ Westminster Shorter Catechism

### ❖ Scripture Memory

#### Mark 4:1-9 - The Parable of the Soils

And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.<sup>2</sup> Then He taught them many things by parables, and said to them in His teaching:<sup>3</sup> "Listen! Behold, a sower went out to sow.<sup>4</sup> "And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air came and devoured it.<sup>5</sup> "Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.<sup>6</sup> "But when the sun was up it was scorched, and because it had no root it withered away.<sup>7</sup> "And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.<sup>8</sup> "But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."<sup>9</sup> And He said to them, "He who has ears to hear, let him hear!"

### ❖ Outline

#### Outline of the Gospel of Mark

- I. Prologue (1:1-13)
- II. The Servant-King's Ministry in Galilee (1:14-9:50)
- III. The Servant-King's Journey to Jerusalem (10)
- IV. The Servant-King's Last Week of Ministry (11-15)
- V. The Servant-King's Victory (16)

**Review** - The review of Mark will consist of a series of questions and answers to go through with the class to refresh their memories and test their knowledge of the contents of the gospel.

### Review Introduction

**Why did we study Mark after studying the books of Samuel?** 1 and 2 Samuel are books of transition from the times of the judges to the times of the kings. It marks the end of the corrupt priesthood of Eli, Hophni, and Phineas, and of the corrupt rule of Saul, and the beginning of

the reign of King David, the man after God's own heart. Mark is the "kingly gospel" that presents Jesus as the servant-king, the greater David. Jesus is seen in Mark as a man of action, performing great works, and swiftly going here and there.

**What was Mark's full name?** - John Mark

**In the book of Acts, who did John Mark accompany on their first missionary journey?** - Paul and Barnabas

**The gospel of Mark has often been called "the gospel of \_\_\_\_\_" because it seems to be written in a style much like this person.** - Peter

**What word is repeated over and over in Mark that shows Jesus as a King, a man of action?** - "immediately"

Prologue - Mark 1:1-13

The prologue to Mark contains a lot of "royal" or "kingly" language:

**What does the "gospel" mean?** - It means "good news" in the Greek and refers to either a great military victory by a king or to the birth or rise of a great ruler.

**What does "Christ" mean?** - It means "the anointed one", the promised king. Jesus Christ = Jesus King

Jesus is also referred to as the Son of God, reminding us of the promise that God gave to David that there would one day be born a son who would ascend to the throne of David and live forever.

**Why was Jesus baptized by John?** - This was an anointing of Jesus as King, the greater David, and marked Jesus as the beloved Son of God promised to David by God in 2 Samuel 7:14

Jesus then went into the wilderness with the wild beasts where He was tempted by Satan.

**How does this remind us of David?** - David was in the wilderness with his father's sheep and fought with the wild beasts, the lion and the bear.

**Review - Mark 1:14-9:50 - The Servant-King's Ministry in Galilee Chapter 1:1:14-45**

**Who were the first four disciples that Jesus called?** - Simon (Peter) and Andrew, James and John

Jesus then casts out a demon, heals Peter's mother-in-law, heals many people of diseases, and cleanses a leper.

**Why did Jesus perform all of these miracles?** - Answers may vary but should include Jesus' intention to bring judgment to the uncleanness, sickness, and demonic nature of the corrupt Jewish religious and civil rulers, and to bring deliverance and forgiveness (healing) to His people.

## **Review Chapter 2**

Jesus travels to Capernaum and there he heals a paralyzed man.

**Jesus uses this healing to demonstrate His authority to do what?** - Forgive sins.\_

Matthew, like Andrew, Simon, James, and John before, was called to follow Jesus while Jesus was by the Sea of Galilee.

**What is the importance of this?** - It is a picture of the covenant of God being extended to the Gentiles (sea people)

Jesus and his disciples are criticized three times for their eating habits in chapter 3.

### **Can you name one of them?**

- 1) Jesus is criticized for eating with "tax collectors and sinners"
- 2) The disciples of Jesus are criticized for not fasting
- 3) The disciples are criticized for picking and eating grain on the Sabbath

### **How does Jesus answer these criticisms?**

- 1) He is the Great Physician who has come to heal (forgive) those who know they need a doctor.
- 2) He is the Great Bridegroom, and the friends of the bridegroom cannot fast while the bridegroom is with them.
- 3) He is the Lord of the Sabbath who has authority to declare what is lawful and what is not lawful to do on the Sabbath

## **Review Chapter 3**

In chapter 3 Jesus heals the man with the withered hand. Two responses are seen. 1) The Pharisees and others pursue him and plot how to destroy Him.

2) The multitudes with afflictions flock to him.

**How is this like what happened to David?** - Saul and his men pursue David to try and destroy him, while a multitude of afflicted persons flocked to David.

Jesus then calls the twelve apostles to Himself to be with Him, to preach, to heal, and to cast out demons.

**How is this like what David had?** - David had his mighty men

**Who were Jesus' three closest "mighty men"?** - Simon (Peter), James and John\_

David's own family came to him in the wilderness and he gave them into the hands of the Moabites.

**What was Jesus' family's reaction to His ministry?** - They said "He is out of His mind."

The scribes said that Jesus was demon possessed.

#### **Review - Chapter 4**

Having asserted His authority over sickness, demons, and sin, Jesus begins to teach in parables as a warning of judgment to come. Israel has rejected the Word of God and so God will no longer speak to them plainly but only in parables that are hard to understand.

**What do each of the soils in the Parable of the Soils mean?**

Wayside - Those who don't understand the gospel at all

Stony ground - Those who at first receive the word but stumble in times of tribulation or persecution

Thorny ground - Those who hear the word but the cares of the world, riches, and desires for other things choke it out

Good soil - Those who hear, accept it and bear fruit

Jesus spoke other parables to the crowds as well. He and the disciples then cross over the Sea of Galilee in a boat and Jesus calms the waves of the sea.

**What do the waves of the sea remind us of?** The Gentiles and troubles that come to the Christian life.

#### **Review Chapter 5**

After crossing the Sea of Galilee, Jesus healed the demon possessed man who met Him on the shore.

**What about this man and what he did reminds us of the effects of sin in our life?**

1) The Bible says that those who hate wisdom love death (Proverbs 8:36) and that the wages of sin is death (Romans 6:23). The demon possessed man lives among the dead.

2) and 3) Jesus has already compared Satan to a strong man (Mark 3:27), and this man certainly is under the full control of demons and manifests Satan's strength.

4) The demon possessed man was active even in the middle of the night and rarely slept. Isaiah 48:22 says that there is no peace for the wicked, while Psalm 127:2 says "It is vain for you to rise up early, To sit up late, To eat the bread of sorrows; For so He gives His beloved sleep." Also, Hell is a place of utter darkness (a place of the night)

5) In Hell there will be weeping and wailing and gnashing of teeth (Matthew 8:12), as seen in this man crying out.

6) Satan seeks only to kill and to destroy (John 10:10), pictured in the man cutting himself.

7) Isaiah 61:10 says that we are clothed with the garment of salvation and we are covered with righteousness (of Christ), unlike those who are under the power of Satan who are unprotected from the wrath of God. Additionally, Christians are to be morally pure and to cover over sin (nakedness) by forgiving one another.

8) All men, apart from Christ, are foolish and their thinking is futile (Romans 1:21).

Jesus call of this demon possessed man to himself is the fifth example of Jesus calling people by the sea

Can you name the other four?

Mark 1:16-20 - "And as He walked by the Sea of Galilee..."	Jesus calls Simon (Peter), Andrew, James, and John
Mark 2:13-14 - "Then He went out again by the sea;"	Jesus calls Levi (Matthew)
Mark 3:7-19 - "But Jesus withdrew with His disciples to the sea."	Jesus calls the twelve apostles
Mark 4:1-9 - "And again He began to teach by the sea."	Jesus calls all who have ears to hear

**What did Jesus do for Jairus?** Raised his daughter from the dead

**What did Jesus do for the woman in the crowd who touched Him?**

- Healed her from her bleeding

Both of these healings are pictures of resurrections. In the case of the little girl, Jesus not only called her, but fed her as well.

**Can you name some instances in Samuel where David fed his men?**



David fed his men from the tabernacle show bread (1 Samuel 21) and that he twice called men to come and dine at his table (Mephibosheth (of the family of Saul, David's enemy - 2 Samuel 9, and Barzillai, the Gentile, 2 Samuel 19).

Jesus calls and feeds his people as well

Mark 1:16-20	Jesus calls Simon (Peter), Andrew, James, and John	Jesus heals Simon's mother-in law and she feeds them.
Mark 2:13-14	Jesus calls Levi (Matthew)	Jesus eats with tax collectors and "sinners"; Jesus and his disciples are questioned twice about their eating habits.
Mark 3:7-19	Jesus calls the twelve apostles	Jesus and his disciples attempt to eat but cannot, due to the multitude.
Mark 4:1-9	Jesus calls all who have ears to hear	Parable of the sower (grain crops)
Mark 5:21-43	Jesus calls Jairus' daughter back from the dead	Jesus commands her parents to feed her

### **Review Chapter 6**

Jesus' goes to Nazareth where he is rejected by his own townspeople He then sends out the twelve two by two to begin to do the same work that He himself had been doing.

**Who had John the Baptist killed?** - Herod

**How did he do it** - By having him beheaded and serving his head on a platter at his feast.

**How many people did Jesus feed with the five loaves and the two fish?** - 5,000

David fed a few men from the table of showbread. Jesus, the greater David, feeds a multitude!

### **Review Chapter 7**

The Pharisees and the scribes again criticized Jesus and His disciples for their eating habits. This time it is because they don't perform the washing rituals set forth by the elders.

**Does Jesus say that it is what goes inside a man that makes him unclean, or what comes out of a man?** What comes out of him... things like evil thoughts, adulteries, fornications, murders, thefts, etc. (see Mark 7:21-22)

Jesus then goes to the region of Tyre and Sidon (Gentile country), just as David had gone to the land of the Philistines. There a Gentile woman asks Jesus cast the demon out of her daughter. At first Jesus refuses to deliver her daughter.

**Why?** - The benefits of the kingdom of God are to go to the Jews first Jesus then heals her as reminds Him that the gospel is to flow from the Jew to the Gentiles (like dogs feeding from the master's table)

Jesus heals a deaf-mute in this chapter too.

### **Review Chapter 8**

Just as David had given his people bread, meat, and raisins after bringing the ark of the covenant into Jerusalem, so too Jesus gives food to His people as a sign of the coming of the God to be among His people once again.

In chapter 8, Jesus again feeds a multitude.

**How many does He feed this time?** 4,000

The Pharisees then ask Jesus for a sign from heaven, but he refuses to give them one.

**While Jesus is travelling in the boat with his disciples, He warns His disciples to beware of the leaven of the Pharisees and of Herod. What does this mean?** - To beware of their teaching.

The disciples think Jesus is talking about bread, and Jesus rebukes them for this.

Jesus then heals a blind man in Bethsaida. Jesus did this by placing His spit on his eyes.

**What does the blind man first see?** - Men like trees walking  
This is a picture of the disciples, who don't clearly understand who Jesus is and what His ministry is.

**Which one of the disciples says that Jesus is the Christ?** - Peter

**Why did Jesus then call Peter "Satan"?** - because Peter had rebuked Jesus for saying that He came to die.

**Jesus then exhorts his disciples that, if anyone wanted to come after Him he must take up His own \_\_\_\_\_.** Cross

## **Review Chapter 9**

**Who did Jesus take up on the mountain where He was transfigured?** - Peter, James, and John?

**What does “transfigured” mean** - Jesus temporarily received the glorified body that He will have after He rises from the dead.

After they come down from the mountain, Jesus and the three “mighty men” meet the a man who says that Jesus’ disciples were unable to cast out a demon from his son.

**Why weren’t the disciples able to cast the demon out?** - Jesus said that this type of demon can only come out by prayer and fasting.

After this, Jesus again tells his disciples that He will die and rise again. They do not understand what He is saying. The disciples then argue about hich one would be the greatest.

**Jesus said, “If anyone desires to be first, he shall be the \_\_\_\_\_** (last).

Jesus then says that His disciples ought not fight among themselves, but live holy lives of obedience.

## **Review Chapter 10**

Jesus journeys to Jerusalem in order to finish the work that the Father had given Him to do.

**What was the most important work that Jesus came to do?** - To suffer and die for the sins of His people, to be raised on the third day and ascend to His throne in Heaven.

Before He arrives in Jerusalem, Jesus teaches His disciples about the high value of marriage and children.

A rich young ruler comes to Jesus and asks Him what he must do to inherit eternal life.

**Besides keeping the Law, what did Jesus say that the rich young ruler needed to do?** Sell all he had and give to the poor and come and follow Him.

Jesus again predicted His death. James and John then come up to Jesus and ask Him to do something for them. **What was it?** - To allow them to sit on his right hand and on His left hand when He comes into His glory. **What were they really asking for?** - To be crucified with Jesus.

### **Review Chapter 11**

Jesus enters into Jerusalem sitting on a \_\_\_\_\_ (donkey).

**Why a donkey?** - It is the beast of kings

**What does “Hosanna” mean?** - “Save”

**What do the people lay on the ground in front of Jesus and why?** - Palm branches (representing Jesus conquering the Promised land which was to be a fruitful place, or Jesus as the conquering king of Heaven coming in the sky to earth), and coats (representing Jesus conquering the people).

Jesus then sees a fig tree without figs and curses it.

**Why did He do this?** - The fig tree represents Jerusalem and the religious leaders who have not produced proper worship and holy lives for God. They are about to receive judgment for their lack of fruit.

Jesus then drives the money changers out of the Temple.

**Why does He do this?** - As a picture of the destruction that was to come to the Temple at the hand of the Romans because Israel had failed to give God true worship and to open the worship of God to the Gentiles.

Jesus refuses to answer the scribes questions about His authority to cleanse the Temple.

### **Review Chapter 12**

Having entered into Jerusalem, Jesus spends one week of ministry there before His death. He tells a parable of an owner of the vineyard and it's stewards

**Who is the man who planted the vineyard?** - God the Father

**What is the vineyard?** - The Promised Land/Nation of Israel

**Who are the vinedressers?** - The religious leaders (priests, scribes, elders, etc.)

**Who are the servants sent to the vinedressers** - the prophets sent in the Old

Testament to warn Israel of God's coming judgment

**Who is the son sent to the vinedressers?** - Jesus

Jesus is telling a parable to the chief priests, the scribes and the elders condemning them for not producing righteous fruit for God (godly worship and holy living).

A series of religious leaders come to Jesus and try to trap Him into saying things that will get Him in trouble with the Romans. Things like taxes and marriage and the commandments.

### **Review Chapter 13**

In chapter 13, Jesus tells his disciples of the troubles that lie ahead.

**What is going to happen to...**

**...Jerusalem?** - besieged by the Romans, the people starved and killed, and the city destroyed in 70 AD

**...the Temple?** - Destroyed by the Romans in 70 AD

**...the disciples?** - Persecuted and many martyred

### **Review Chapter 14**

Just before the Last Supper Jesus eats a meal at the house of Simon the leper and a woman there anoints Jesus with costly perfume.

**What is the disciple's reaction to her action?** - They rebuke her for it

**Who was it who betrayed Jesus to the Jews?** - Judas

**What sacrament does Jesus begin at the Last Supper?** - Communion

**Who swore that he would never betray Jesus?** - Peter

**Who came to arrest Jesus in the Garden?** - The Jews (not the Romans)

**Why did the Jews want Pilate and the Romans to put Jesus on**

**trial** - It was against the law for the Jews to put prisoners to death and they wanted Jesus executed.

### **Review Chapter 15**

**Who does Pilate try to release to the Jews?** Jesus

**Who do they ask for?** - Barabbas

**What kind of a man was Barabbas?** - A revolutionary and a murderer

**The Romans mocked Jesus as a king by doing what?** - Dressing him in purple and placing a crown of thorns on His head

**What did the sign on the cross over the head of Jesus say?** - The King of the Jews

**After Jesus died, what happened in the Temple?** - The veil between the Holy Place and the Holy of Holies was torn in two

**Who provided the tomb for Jesus to be laid in?** - Joseph of Arimathea

## **Review Chapter 16**

**What day of the week did Jesus rise on?** - Sunday, the first day of the week

**Who was the first person to see Jesus after He rose from the dead?** Mary Magdalene

**When Mary told the disciples that Jesus was alive, did they believe her?** - No

**What signs did Jesus say would follow those who would believe in Him** - Casting out demons, speaking in new languages, drinking poison and not being harmed, handling serpents, healing the sick