

Sundays 9:30am
January – June 2023



A Study of the Gospel
According to Mark
Public Invited

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The Gospel According to Mark

The Gospel According to Mark is the shortest & earliest of the gospels. It is a fast paced, action packed announcement of the good news from God to man. It takes the average reader 1 hour & 20 minutes to read it.¹

To best prepare for this class please attempt to read the gospel in one sitting. If that sounds too difficult, try to find a recording of someone reading it & listen to it in one sitting as the earliest Christians would have done. In class we will attempt to have conversations about each “section” of Mark rather than following a typical chapter & verse format. We will follow the following outline:

January 1st & 8th Introduction to the Gospel According to Mark
January 15th & 22nd 1:1-15 The Prologue

(Special Substitute Class, Feb 5th)

The Galilean Ministry 1:16-8:30

Jan 29th & Feb 12th 1:16-3:6 Jesus' Authority & Popularity Turns to Conflict
Feb 19th & Feb 26th 3:7-6:6 Jesus' Parables & Power
Mar 5th & Mar 12th 6:7-8:30 Jesus' Identity Proclaimed

Transition From Galilee to Jerusalem 8:31-10:52

Mar 19th & Mar 26th 8:31-9:29 1st Prophecy & More Teaching
Apr 2nd & Apr 9th 9:30-10:31 2nd Prophecy & More Teaching
Apr 16th 10:32-52 3rd Prophecy & More Teaching

Events In & Around Jerusalem 11:1-16:20

Apr 23rd & Apr 30th 11-12 Jesus' Triumphal Entry & More Teaching
May 7th & May 14th 13-14 Jesus' Warnings & Beginning Fulfillments
May 21st & May 28th 15-16 Jesus' Death & Resurrection

June 1-4 Gospel Meeting with Gardener Hall

(Special Substitute Classes, June 11th & 18th)

June 25th *Review Day or perhaps a singing on The Life of Jesus*

First & foremost, read the assigned bible text. Second, study any **questions you have** about the text. Third, if you have time, study the questions in this packet.

Mark is typically overlooked in bible study. Many will study ‘the life of Christ’ or even Matthew’s account of The Gospel. But Mark is sometimes treated as the short useless gospel. Much of Mark is repeated in the other gospels except for three stories.² However, the stories in Mark tend to be more fully described.³

¹ Compared to Matthew 2hrs 10min; Luke 2hrs 20min; & John 2hrs.

² Mark 4:26-29; 7:31-37; 8:22-26.

In this study I hope to inspire greater interest & study in this neat little book. Mark's thesis statement could be, "*If anyone would come after me, he must deny himself & take up his cross & follow me.*" (8:34) Will you at least give it a read?

Author: Many academic writers claim that Mark & the other gospels are technically anonymous. They'll claim that titles were added in the second century. But the burden of proof is on those making that argument. Mark's authorship is well attested to in early Christian history & tradition. The earliest reference to Mark authoring this account of 'The Gospel' is from Eusebius quoting Papias from 110AD:

"John the Presbyter also said this, Mark being the interpreter of Peter whatsoever he recorded he wrote with great accuracy, but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary..."

Eusebius also records an account of Peter's listeners compelling Mark to write it down & afterwards Mark & his helpers spread around the written form of Peter's words. Most scholars agree that Mark followed Peter closely & wrote down the gospel that Peter preached only making slight changes, if any.

So, who is this Mark? Most believe it is the character more commonly known as John Mark. We read about John Mark three times in Acts of the Apostles. First, in Acts 12:12 his mother, Mary, & her important hospitality to Peter when he escaped from prison. A few verses later (v. 25), we read about John Mark joining Paul & Barnabas for their first missionary journey. Second, we read about John Mark not completing the journey for an unknown reason (13:13). Third, we read about Paul deciding not to take John Mark on the second journey, but Barnabas does (15:37-38). The reason for Barnabas & John Mark sticking together might be because Barnabas was John Mark's cousin (Col 4:10).

John Mark is also mentioned in Peter's first letter as 'his son, Mark' (1 Pet 5:13). It is during this time that many believe Mark was helping Peter preach the gospel in Rome. As a fitting conclusion to what the NT tells us about John Mark, Paul later finds himself imprisoned in Rome & in need of help persuading the Roman Gentiles. He asks Timothy to "pick up Mark & bring him with you, for he is useful to me for service." (2 Tim 4:11)

The good influence of a hospitable mother created an opportunity for her son to sit at the feet of the great apostle Peter at home & later join him abroad, & the willingness to say goodbye & allow him to join Paul & his cousin Barnabas on foreign preaching trips created for Christians through the centuries the wonderful book we now know as The Gospel According to Mark.

Date: The time of Mark's writing is helpful in understanding the historical background to the book & his purpose in writing his gospel in certain ways. The dates suggested range from 40AD-70AD. 40AD seems to be too early, but the dating of NT books has continually gotten earlier & earlier over the last 150 years. 70AD is a date offered by unbelievers who think that Mark 13 could only be written during the sacking of Jerusalem. Those who believe Jesus could predict the events of AD70 have no problem

³ Consider Mark 5:21-43 & its parallels Matthew 9:18-26 & Luke 8:40-56. Mark's account contains 383 words in Greek. Matthew's contains 138 (36% of Mark's length) & Luke's contains 285 (74%).

believing the gospel was written before then. Therefore, Mark is best dated in the late 50's to early 60's.

Audience: Mark does not come right out & state who the intended audience is, nor does he state the specific purpose of writing. Therefore, our understanding of the audience & purpose must come from inferences from other known information.

Most sources believe Mark is written to Gentile Christians living in Rome facing either current persecution or future persecution under the emperor Nero. They believe Mark is writing to Gentiles due to the infrequent quoting of the OT & the recurrent defining of Jewish customs & words.

Purpose:

R.P. Martin highlights a close parallel to the outline of Mark's gospel & the outline of Peter's preaching in Acts 10.

Acts 10	Mark
"good news" (v36)	"the beginning of the gospel" (1:1)
"God anointed Jesus of Nazareth with the Holy Spirit" (v38)	the coming of the Spirit on Jesus (1:10)
"beginning in Galilee" (v37)	the Galilean ministry (1:16-8:26)
"He went around doing good & healing all who were under the power of the devil" (v38)	Jesus' ministry focuses on healings & exorcisms
"We are witnesses of everything he did... in Jerusalem" (v39)	the ministry in Jerusalem (11-14)
"They killed him by hanging him on a tree" (v39)	focus on the death of Christ (15)
"God raised him from the dead on the third day" (v40)	"He has risen! He is not here." (16:6)

This outline is a helpful memorization tool for evangelism & it may have served that same purpose in the first century. However, I believe that the purpose of Mark's account served more than just a handy account of Jesus' life. Nor was it just an account for Gentiles. One who truly allows the story to sink in will notice the great march to Jesus' martyrdom. One who truly puts themselves in the shoes of Roman Christians, Jew or Gentile, would take a long sigh at the end of hearing this book read in assembly. To the mature it would restore confidence in their hope for eternity & being raised in victory with Christ. To the immature it would challenge the believer to truly decide whether or not they were able to "*deny self & follow me.*" (8:34)

As believers came to acknowledge Jesus was the Christ, as Peter does in Mk 8:29, they needed to know that suffering would shortly come (8:34-38). As Christ prophesied His own suffering, so Mark records Jesus' prophecy of His disciples' suffering. Mark's audience, the Roman Christians, would soon find this out under the rule of Nero.

Therefore, we now see why Mark kept it short & to the point, we see why Mark's gospel was 'rushed' through with 'immediate' language. Now was not the time for slow meditation upon the Savior's birth, life, fulfillment, & salvation; now was the time for quick resolve in joining in the Christian march of triumphant faith over death!

Discussion Questions:

1. What is your favorite part of Mark?
2. What do you know about The Gospel According To Mark?
3. What do you anticipate gaining from this class on Mark?
4. What makes Mark different from the rest of the gospels?
5. What do you know about the author of Mark?

What do you think is most important about the author Mark?

6. What do you know about the historical setting of Mark?
7. What do you think is the purpose of Mark?
8. What else should someone know as part of an introduction on Mark?
9. What mystery or question most intrigues you about Mark?
10. Re-write the outline suggested at the beginning of this introduction to begin to grasp the 'big picture' of Mark's gospel:

Extra Introductory Notes on The Gospel of Mark

Overview of Mark's style & main subjects:

And Mark loves to break the grammar rule about not starting a sentence with "and." In chapter one, 34 out of 45 verses begin with 'and,' 28 of 38 in chapter 8, & 37 of 47 in chapter 15. Mark focuses more on the deeds of Jesus rather than the teachings. He records at least 17 of 30 known miracles of Jesus but only 5 of 30 parables.

And Mark is using a tense not often being used in common English today. The "historical present tense," which basically means things are indefinitely occurring. In the NASB this is indicated by a star next to the verbs that are really present tense. For example 11:1 should literally read,

"As they are approaching Jerusalem at Bethphage & Bethany, near the Mount of Olives He is sending two of His disciples & is saying to them..."

Rather than how most read,

"As they approached Jerusalem at Bethphage & Bethany, near the Mount of Olives, He sent two of His disciples & said to them..."

Last of all, notice the frequent use of the word "immediately." All of these factors together create a sense of urgency throughout the gospel to the ears of the original readers.

Another aspect of Mark's gospel that involves style is his use of the "Sandwich Technique."⁴ This technique will appear as though Mark interrupts a story by inserting a second, seemingly unrelated story. For a good example see 5:21-43. Each time the middle section functions as the key to understanding the message Mark wants to get across. The different themes emphasized vary each time.⁵

Mark also loves to throw in the unexpected. This use of irony adds to the excitement of reading Mark, so many things aren't the way they should be. For example, the Jewish religious leaders should have great faith but Jesus reserves this declaration for an 'unclean' foreign woman!

Main Subjects:

Obviously **Jesus** is the main character in Mark's account of the Gospel. However there are special aspects of Jesus that Mark intends to highlight. While Mark's account does the best at portraying Jesus' humanity, his main emphasis is Jesus' divine authority, His mission of suffering, & his divine Sonship.

Jesus' Authority: Jesus exhibits authority over demons, social order, political order & even the Jewish religious leader's teaching. In Mark we see Jesus unleash strong critiques of Jewish teaching on 'Corban,' on lepers, on tax collectors & sinners, on unclean Gentiles, on women, on the Sabbath, on healing, on purity, on foods, on marriage, all of the major topics of Jewish teaching.

Jesus also exhibits His authority in areas thought only reserved for God. He has authority to cure observable physical ailments, He has authority over nature, He has authority to bind Satan, He has authority to replace the temple, & even authority to forgive sins!

⁴ 3:20-35; 4:1-20; 5:21-43; 6:7-30; 11:12-21; 14:1-11; 14:17-31; 14:53-72; 15:40-16:8

⁵ The example, 5:21-43, is about faith.

Jesus as Servant: Alongside of His great authority, Jesus serves as the perfect example in being a servant for others. He lives out the role of the Suffering Servant predicted in Isaiah 53 & hands down great teaching to future leaders in the Kingdom,

“whoever wishes to become great among you shall be your servant; & whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, & to give his life a ransom for many.” (10:41-45)

Jesus as the Son of God: Mark uses various titles to refer to Jesus, but Son of God is the most important. It occurs in the opening (1:1) & the closing (15:39) of Mark's account. It is also the title bestowed on Jesus from God's voice from above at His baptism (1:11) & transfiguration (9:7). More interesting is the demon's frequent use of the title for Jesus (1:24; 3:11; 5:7). This grand title, to be called the 'Son of God', makes one think of great honor & glory & privilege. But, Mark makes the title come to mean great sorrow, as immediately before the end Jesus tells a parable about the only son of a vineyard owner who suffers rejection & death at the hands of insolent tenants (12:1-12).

Jesus' Humanity: Mark's gospel is the best at portraying Jesus as human. He describes Jesus' sorrow (14:34), disappointment (8:12), displeasure (10:14), anger (11:15-17), amazement (6:6), fatigue (4:38), & even ignorance (13:32).

In addition to Jesus, other themes are highlighted in Mark's account:

Discipleship: We have already emphasized a small amount of the 'discipleship theme' in Mark. We noted the expected suffering Jesus predicts for His disciples. However, there is another subtle point made regarding discipleship in Mark. Jesus' closest disciples are repeatedly portrayed as misunderstanding Jesus (8:14-26). Therefore, we will see the tension increase as Jesus' 'time draws near' & the disciples still don't get it. On the other hand, many will come to Jesus & understand who haven't spent any time with him.

Faith: The subject of faith is closely related to what we just discussed, that disciples must spend time with Jesus in order to understand Jesus. Throughout Mark's account we will notice that faith is not a magical formula, but a hearing of His word & participation in His mission. Two different responses will occur. Those whose insight & act of faith are remarkable by themselves, added to that, their immediacy & lack of prior example. On the other hand, those who should have an advantage in giving a good response of faith, Jesus' family, his hometown, the religious experts, are unexpectedly the least understanding & most resistant to hearing & participating in Jesus' mission.

Insiders & Outsiders: Connected to this, Jesus uses those we would expect to be 'outsiders' to the mission by inviting them to be insiders & those who we would expect to be 'insiders' are left on the outside of Jesus' mission. Because of this, our Savior Jesus Christ himself becomes labeled as an 'outsider' (1:45; 5:17; 8:23; 11:19; 12:8; 15:22). He gets no respect & is 'misunderstood.'

It is also interesting to know that even Jesus had His own special group among His disciples. Sometimes people feel left on the 'outside' & quickly label a group as a clique. While 'clique' has negative connotations, groups do not. But the fact remains, Jesus left some people out of His closest group.

Gentiles: The word has almost been completely forgotten by today's world. The most current parallel might be 'infidel' or any slang word associated with an unwanted race group. However, today many if not all of the people reading this workbook & participating in this study are indeed Gentiles.

Sometimes people make the mistake of thinking that the Bible's attention is all spent on the Nation of Israel & the Jews. Granted the OT does spend a majority of its words addressing the Jews, but even within the OT repeated attempts are made by God to reveal himself to 'the other nations' or 'Gentiles.' In fact, the purpose of choosing one family & nation to interact with was so that a family would be God's representatives to all the other nations. Thus the reason for placing them in such an important part of the ancient & modern world, most everyone had to interact with them. If Israel would have glorified God in their life, God would have been known by the nations.

The same is true with the NT & Jesus' ministry. Some believe that Jesus only came to save Israel & that it was not His mission to go to the 'Gentiles' but that His apostles would do that later. They quote Mt 15:24 "I was sent only to the lost sheep of Israel" never noticing the larger context. This is a story about Jesus traveling north out of the Promised Land, running into a 'Gentile', & worse than that a woman, & after she demonstrates amazing faith, He heals her daughter. So then, even Jesus didn't go 'only to Israel' & in Mark's account we will see Him frequently 'outside.'

This account from Mark is believed to have been written to Gentiles in Rome, & throughout the NT the epistles become more & more to Jew & Gentile fulfilling the promise that, "through Abraham all nations will be blessed."

Command to Silence: It has long puzzled readers why Jesus is found often commanding believers to be silent about the things He has done for them.⁶ Three reasons can be suggested now & we will revisit this question more as the class progresses.

First, Jesus might have been trying to protect himself from false messianic expectations. Many believed the 'messiah' would be a military hero to regain the throne of David. Jesus did accept the title 'Son of David' (10:47-48; 11:10), but instead of taking the warrior's sword, He took the servant's towel.

Second, Jesus did not want people's faith to be based upon spectacle alone. Throughout the bible a subtle theme is noticed that miracles do not produce a permanent faith. From the time of Elijah, who saw firsthand God's spectacular victory over the servants of Baal at Mt. Carmel, great men of God have struggled to remain faithful even though they have seen great things. Then with Jesus, men who only wanted to see 'mighty works' did not want to stick around for the 'teaching to follow.'

Third, the silence & secrecy delays the time until Jesus' revelation which is supposed to occur at the cross. Even when Peter correctly identifies who Jesus is, Jesus commands him to silence because Peter's faith would not be complete until after the cross. Any revelation of Jesus before the cross is incomplete, therefore Jesus was not just commanding people to be silent, but to wait & soon comprehend the full meaning & purpose of His desire to save us.

Journey: A final theme in Mark's gospel is that of the journey. Starting with a quote from Isaiah describing a clearing of 'the way', Mark then describes a wandering Jesus continually on the move crisscrossing the Galilean region. There seems to be no apparent destination. Then after Peter's great confession, Jesus turns His face to 'the way.' For the remaining second half of Mark's account, 'the way' becomes Jesus' march to Jerusalem to suffer rejection, execution, but ultimately resurrection. This 'way' is not only for Jesus though, it also 'the way' of His true disciples who will 'take up their cross.'

⁶ 1:25, 34; 1:44; 3:12; 5:43; 7:26; 8:26, 30; 9:9

Discussion Questions for Mark's style & main subjects:

1. How would you describe Mark's grammar?
2. What is unique about Mark's writing style?
3. Give an example of Mark's use of the 'sandwich technique.'
4. Give an example of Mark's use of irony or the unexpected.
5. What do you think is Mark's main subject?
6. What part of Mark's main subject is unique & underappreciated?
7. What do you think are the minor themes emphasized in Mark?
8. What is your favorite theme in Mark, & why?
9. What theme in Mark do you think is least appreciated?
10. Re-write the outline suggested at the beginning of this introduction to begin to grasp the 'big picture' of Mark's gospel:

Works Consulted:

Reference Works:

Bruce, F. F. The Hard Sayings Jesus (IVP Academic Series, 1983)
Carson, D.A.; D. J. Moo; L. Morris An Introduction to the NT (Zondervan 1992)
Guelich, R.A. "Mark, Gospel of" Dictionary of Jesus & The Gospels (IVP, 1992)
Martin, R. P. "Mark, The Gospel According To" International Standard Bible Encyclopedia

Commentaries:

Edwards, James R. The Gospel According to Mark (Pillar NT Commentary Series) 2002
Stauffer, L. A. Mark (Truth Commentaries Series) 1999
Stein, Robert H. Mark (Baker Exegetical Commentary on the NT) 2008

Workbooks: (Supplied some of the discussion questions.)

Mott, L.A. Mark (Sunesis Publishing) Willis, Mike Mark (Bible Text Books Series)

Questions for the Prologue **Mark 1:1-15**:

1. What was the 'beginning' of the gospel according to Mark?
2. What does that beginning suggest about Mark's theme?
3. What Old Covenant verses does Mark quote in v2-3, & what purpose do they serve?
4. Describe John's preaching & lifestyle. (v4-8)
5. What did John say about the one to follow him? (v4-8)
6. Why was Jesus baptized? (9-11)
7. What testimony was given to Jesus at his baptism? (v10-11)
8. Why was Jesus tempted? (v12-13)
9. Why might Mark's account of Jesus' baptism & temptation be so brief⁷?
10. Looking at verses 1-13, what do you think is Mark's point in this preface?
11. Where was Jesus doing his activity? (v14-15)
12. What was Jesus' main activity? (v14-15)
13. What does 'the kingdom of heaven is at hand' mean (v15)?
14. How is 'repent & believe the gospel' related to the above message?
15. In class project: If you were going to compose a Gospel of Jesus, what you include in your introduction, preface, thesis statement? Why?

⁷ Compared to the other gospel accounts.

Possible discussion items for **Mark 3:7-6:6** "*Jesus' Power & Parables*"

1. Locate on a map where people were coming from to see Jesus (3:7-8)
2. Why does Jesus silence the unclean spirits?
3. Define "apostle."
4. How does the choosing fit into the context (v13-19)?

5. What did the scribes think of him (v22)?
What answer did Jesus give to them (23-27)?
6. Be prepared to discuss Mk 3:28-29

7. What did Jesus' family think of him (v21)?
Who are Jesus' true brothers & sisters (v31-35)?
8. Explain Mk 4:11-12 & 4:33-34:

9. Explain how each of the following elements is paralleled by the kingdom:
 - a. The seed:
 - b. The wayside:
 - c. The birds:
 - d. The stony ground:
 - e. The thorny ground:
 - f. The good ground:
10. Explain the meaning of:
 - a. The Parable of the Lamp & Hearing
 - b. The Parable of the Growing Seed
 - c. The Parable of the Mustard Seed

11. Explain how each of the four parables would help the Roman Christians:

12. Be prepared to discuss the many dimensions of Mk 4:35-41.
Who saw it? What do we learn of Jesus? Why is it recorded? Etc. etc.

13. Be prepared to discuss the exorcism of the Gerasene Demoniac

14. Where did the man go after his healing & what did he do (5:18-20)?

15. What two miracles does Mark record next (5:21-43)?
16. Be prepared to discuss the many dimensions of these two miracles.

17. Jesus returns to his hometown, & what happens there (6:1-6)?

Possible discussion items for **Mark 6:7-8:30** "*Jesus Identity Proclaimed*"

1. Why the instructions of verses 8-9?
2. How were they to handle rejection (v10-11)?
3. Why did Mark include this 'limited commission'?
4. What were the various views concerning Jesus' identity?

5. What had happened to John the Baptizer?
6. What are some practical moral lessons we can learn from the story (v17-29)?

7. Why did Mark include this story? How does it fit the larger context?

8. Why might Jesus' disciples withdraw to a secluded place & rest at this point?
9. Be prepared to discuss the many aspects of Jesus' feeding of 5000 (v30-44).
 - A. What do we learn of Jesus humanity? Deity?
 - B. What would a 1st century Jew think of this miracle?
 - C. What do we learn about the people? The disciples?
 - D. Why does Mark record this miracle?
10. Prepare to discuss the above regarding Jesus walking on the water (v45-52).

11. Be ready to discuss the healings at Gennesaret (v53-56).
12. What did the Pharisees & scribes question Jesus about this time (7:1-5)?
13. How did Jesus answer, what verse is quoted, & what does He mean (6-8)?

14. How did Jesus go on to elaborate on His answer (9-13)?

15. How did Jesus answer the initial specific question (14-23)?

16. Prepare to discuss Jesus' interaction with the Syrophoenician woman (21-30)

17. Again, prepare for questions concerning the curing of the deaf-mute (31-37).

18. You know what to do, prepare to discuss Jesus' feeding 4000 (8:1-12).

19. Last time, prepare to discuss the disciples & the blind man (8:13-30).
Hint: All of this section goes together, disciples, blind man, disciples.

Possible discussion items for **Mark 8:31-9:29** "*1st Prophecy & More Teaching*"

1. What does Jesus foretell & teach the disciples in v. 31?
2. Did Jesus offer a vague prophecy? (v 32)
3. How did Peter respond? Why did he respond this way?

4. Be prepared to explain some of the individual sentences: 34, 35, 36-37

5. What did Jesus say to Peter & the crowds about discipleship (v33-9:1)?

6. How does 9:1 connect with 8:33-38? What does 9:1 mean?

7. Who went with Jesus when He was transfigured (9:2)?
8. Discussion of 9:2-13: Why Moses & Elijah? Why a mountain? Why tabernacles? What is the significance to God's words (v7)? Why the command to silence? How does it benefit Mark's audience, how does it benefit ours?

9. What does Jesus foretell that confuses the 'inner-circle'? (v9-10)

10. What do you know about the Jews expectations of the Messiah?

11. What was occurring at the foot of the mountain in the meantime (14-18)?
12. Discussion of 9:14-29: Why couldn't the disciples help the boy? Why does Jesus ask so many questions of the dad? What is Mark trying to say about the father's faith? Why did Mark record this? What are we to learn from it?

13. What does Jesus tell His disciples about their failure?

Possible discussion items for **Mark 9:30-10:31** “2nd Prophecy & More Teaching”

1. What does Jesus foretell in v. 31?
2. How did disciples respond to that?
3. Since they didn't understand the prophecy, what did they discuss (33-34)?

4. How does Jesus suggest one become 'great' (35)?
5. How does this answer connect back into Jesus' foretelling of death?

6. How does Jesus discussion of receiving children fit the context?

7. What does John admit to Jesus in v 38?
8. How does Jesus respond (v39-41)?

9. What is Jesus teaching in v.42-48?
10. What is Jesus teaching in v 49-50?
11. Do these two sections fit together? How do they fit the larger context?

12. For the 'followers' of Jesus, in giving up time & traveling to far locations, what was His custom that He treated them to (10:1)?

13. What was the motivation behind the Pharisee's question (v2)?
14. How did Jesus answer their question (3-9)?

15. Did the disciples understand His answer (10-12)?
16. How do v13-16 fit the larger context? What is Jesus teaching here?

17. Why did Jesus first respond to the man's title, 'Good Teacher' (17)?
18. How did Jesus respond to this title (v18)?

19. How did Jesus answer his question about eternal life (19)?

20. What one thing did the man lack?
21. What did Jesus teach the disciples in v23-27?

22. What did this teaching cause Peter to ask (v28)?
23. How did Jesus respond (v29-31)?

In all of this remember to keep in mind Mark's original audience, how would these things effect them?

Possible discussion items for **Mark 10:32-52** “3^d Prophecy & More Teaching”

1. What does Jesus foretell & teach His ‘twelve’ one more time (32-34)?
2. How do James & John react to this prophecy (v35-37)?
3. How did Jesus respond (38)?
4. After again thinking they are ‘able,’ what does Jesus say (v39-40)?
5. How did the other disciples respond to this incident with James & John?
6. What did Jesus teach concerning leadership in the kingdom (v42-45)?
7. Be prepared to discuss the many aspects of the miracle for Bartimaeus: What did he know about Jesus? How did he show faith? What do we learn of Jesus? What would the onlookers think? What does Bartimaeus do after he gains his sight? Why did Mark record this miracle?

Be prepared to review the 1st half of Mark.

1. Write the outline to Mark. (Either brief or exhaustive.)
2. Reflect on the purpose of Mark’s writing. Who did he write to, why did he write? Has your opinion evolved any over our 1st half of study?
3. What has stood out to you in this first half you’ve never noticed before?
4. What has been your favorite part to study?
5. What part of Mark do you want to study in more detail?

Possible discussion items for **Mark 11-12** “*Jesus’ Triumphal Entry & More Teaching*”

1. What geographical focus is found in 1:16-8:30; 8:31-10:52; 11:1-16?
2. What time period in Jesus’ life takes up the rest of Mark’s gospel?
3. Why did the people greet Jesus this way (v8-10)?
4. What is the significance of the ‘triumphal entry’?
What is the lesson of the ‘triumphal entry’?
5. Discussion of the ‘fruitless temple’ (v12-25). Consider these questions:
How does the cleansing of the temple fit the context? Why did Jesus expect figs? How is Jesus’ power used differently here than anywhere else? What was the lesson of the fig tree? What was wrong in the temple? Why did Jesus cleanse it? What is the connection between these things & forgiveness?
6. How did the religious authorities question Jesus? How did He answer?
7. What event is Jesus foretelling in 12:1-11? Did the people grasp it (12)?
8. Discuss the question of 12:13-17: What is the question? Why was it divisive?
How did Jesus answer? Why did Mark record it? What do we learn?
9. Discuss the question of 12:18-27: What is the question? Why was it divisive?
How did Jesus answer? Why did Mark record it? What do we learn?
10. Discuss the question of 12:28-34: What is the question? Why was it divisive?
How did Jesus answer? Why did Mark record it? What do we learn?
11. Discuss the question of 12:35-37: What is the question? Why was it divisive?
How did the crowds answer (consider verse 34 & 37)?
12. How does Mark summarize Jesus’ teaching (v38-40)?
13. What is the lesson of the ‘Widow’s Mite’ (v41-44)?

Possible discussion items for **Mark 13-14** “*Jesus’ Warnings & Beginning Fulfillments*”

1. What prediction did Jesus make in v2? What brought it up (v1)?
2. When the disciples ask about ‘these things’ (v4), what are they asking?
3. When Jesus answers, what is He preparing them for?
4. What ‘signs’ does Jesus give the disciples to look for?

5. What time frame did Jesus set for these events (v10, 29-30)?
6. In view of the conclusion, v33-37, what is the message of this prophecy?

7. What was the problem for Jesus’ enemies in v1-2?
8. How does Jesus connect the anointing with the larger context (v8)?
9. Does Judas have control of the situation (v11)?
10. Why did Jesus keep where they would eat the Passover a mystery?
11. What new part of Jesus death is revealed at the supper (v18)?
12. What does Jesus statement about Judas mean (v21b)?
13. Why might Mark record the ‘Lord’s Supper’ so briefly?

14. What two things are predicted in v27-31?
15. Where will Jesus meet the disciples after the resurrection (v28)?
16. At this crucial moment, are Jesus’ disciples in agreement with Him (v31)?
17. What does the scene in Gethsemane show us about Jesus?
18. What example does Jesus show us in preparing for difficult moments?
19. Were the disciples a big help to Jesus in this moment?
20. How did Jesus’ enemies approach Him (v43)?
21. How did Jesus’ disciples leave Him (v50)?
22. Why would it have been bad for Jesus to allow any fighting?
23. What comment did Jesus make about this private arrest?

24. Discussion of Jesus’ Sanhedrin Trial: Mk 14:53-65
What were the accusations against Jesus? What did the high priest ask Jesus?
How did Jesus answer? What then were the charges against Jesus?

25. Against the hostile backdrop of v63-65, what occurs w/Peter in v66-72?

Possible discussion items for **Mark 15-16** “*Jesus’ Death & Resurrection*”

1. Discussion of ‘Jesus before Pilate’ 15:1-20
What question did Pilate ask Jesus? How did Jesus answer? What did Jesus do that surprised Pilate? How did Pilate try to win the favor of the crowds over the wishes of the religious leaders? Did Pilate think Jesus was guilty or dangerous?

2. Why might Mark include the comment about Simon (cf. Rom16:13)?
3. Who participated in the mockery of Jesus?
4. What mistaken notions did those present have about the Messiah?

5. At the cross, how did Jesus’ handle the disrespect from those present?

6. How long was Jesus on the cross before He died?
7. Why did ‘darkness occur over the whole land’?
8. What was Jesus’ meaning in v34?

9. What is the significance behind the temple veil ripping?
10. What did the centurion proclaim? What caused him to say this?

11. Note which women were present (v40-41).
12. Who was responsible for securing Jesus a tomb?
What do we know about him?
13. Where was Jesus on the Sabbath?
14. Who were the first to proclaim the resurrection?
15. Why do you suppose the women were so afraid?
16. Why would Mark end his account like this?

17. Regarding the textual problem, consult the footnotes of various versions.
Is there anything in these verses that is not taught elsewhere in the NT?

18. Does the apostle’s response weaken or strengthen the resurrection case?

19. What caused the apostles to believe?
20. What did Jesus ask the apostles to do?

21. What is the clear meaning in regards to salvation in v15-16?

22. Where is Jesus today?