

THE GOSPEL OF MARK

THE LEGACY BIBLE OUTLINE SERIES

8 Harvestime International Institute

THE LEGACY BIBLE OUTLINE SERIES

The Legacy Bible Outline Series is a study of the Bible using the text of the Bible itself. The series outlines books of the Bible in simple format, providing commentary only as needed to enhance understanding. Text-based questions are also included for every chapter.

We suggest you create a notebook for each book of the Bible. Insert the outlines in your notebooks and add your own study notes. Each time you study a book, you can easily append the outlines to continuously expand the materials.

The Legacy Bible Outline Series is designed so you can easily personalize it. The files for the series are in MS Word format to enable you to revise, input your own notes, change page numbers, and alter the layout as needed. You can also create your own outlines for other books of the Bible using this format

The text of the King James Version is included in *The Legacy Bible Outline Series* to enable you to underline and make notes in the actual text as part of your study. Unlike a Bible which will eventually wear out, you can photocopy worn pages if they need to be replaced--which means you won't lose your notes and underlining. Be sure to read the text in other versions of the Bible also, as different translations will greatly enhance your study.

You can print copies of the outlines for your students or--a more cost-effective method--copy the files to a CD ROM or flash drive and let each student print out their own outlines. If you want students to have only the study questions and not the outlines, then copy the questions to a separate file and print them out for distribution.

For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)

...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)

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INTRODUCTION TO THE GOSPEL OF MARK

AUTHOR: John Mark. See Supplemental Study One #1 for a biographical summary.

TO WHOM: To all believers, although the first intended audience were the Romans and other Gentiles, to whom Mark presents Jesus as the Son of God.

PURPOSE: To present the ministry of Jesus, emphasizing His role as the Son of God. See Supplemental Study One #2 for further study.

KEY VERSE: For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Mark 10:45)

LIFE AND MINISTRY PRINCIPLE: You should seek to minister to rather than to be ministered to.

MAIN CHARACTERS: Jesus and His disciples

A BRIEF OUTLINE:

- I. The period of preparation: 1:1-13
- II. The Galilean ministry: 1:14-6:30
- III. The period of withdrawal: 6:31-9:50
- IV. The ministry in Perea and Judea: 10:1-52
- V. The events of the final week: 11:1-15:47
- VI. The resurrection: 16:1-8
- VII. Appearances after the resurrection: 16:9-14
- VIII. The great commission and ascension: 16:15-20

QUESTIONS ON THE INTRODUCTION:

1. Who wrote the book?
2. To whom is the book written?
3. What is the purpose of the book?
4. What is the key verse?
5. What is the life and ministry principle of this book?
6. Who are the main characters?
7. Give a brief outline of the book.

THE SYNCHRONIZED GOSPELS

In this outline, you will note the repeated use of the code TSG in a special font followed by a number. Here is an example:

II. The ministry of John the Baptist. TSG 18

The code TSG refers to *The Synchronized Gospels*, a study guide that is part of the *Legacy Bible Outlines* for the books of Matthew, Mark, Luke, and John. The TSG study guide lists events in the life and ministry of Jesus. The events are in chronological order and each event has a number that is synchronized to similar references in the other Gospels.

The number after the TSG code directs you to a numbered line in the study guide. There, you will find additional accounts of the event about which you are studying. For example, when you look up TSG 18 on the ministry of John the Baptist, you will find additional references to his ministry as recorded in the other books:

	Matthew	Mark	Luke	John
18 The ministry of John the Baptist	3:1-12	1:1-8	3:1-20	1:6-8

Every number does not appear in every outline, because some events are not mentioned in every book. Here is an example:

	Matthew	Mark	Luke	John
12 Wise men visit Jesus	2:1-12			

In this example, TSG 12 appears only in the outline for the book of Matthew, as the other gospels do not record the visit of the wise men.

The purpose of *The Synchronized Gospels* study guide is to enable you to review all that is written on each event about which you are studying.

OUTLINE OF THE GOSPEL OF MARK

Mark 1

- 1 The beginning of the gospel of Jesus Christ, the Son of God;**
- 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**
- 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.**
- 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.**
- 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.**
- 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;**
- 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.**
- 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.**
- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.**
- 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:**
- 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.**
- 12 And immediately the Spirit driveth him into the wilderness.**
- 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.**
- 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,**
- 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**
- 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.**
- 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.**
- 18 And straightway they forsook their nets, and followed him.**
- 19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.**
- 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.**

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert

places: and they came to him from every quarter.

Outline 1:

The Period Of Preparation 1:1-13

- I. Introduction. (1-3)
 - A. The beginning of the Gospel of Jesus Christ, the Son of God.
(The word "Gospel" means good news. It is also called the Gospel of the Kingdom and the Gospel of the grace of God. There is only one Gospel and it centers on what Jesus Christ did on the cross: 1 Corinthians 15:1-11 and Galatians 1:1-9. This book of Mark is only a "beginning of the Gospel", as it continues to spread through the ministry of believers down through the centuries. Luke traces Christ's genealogy back to Adam, emphasizing his human ancestry. Matthew provides the legal line of Christ's genealogy. John gives the divine genealogy of Jesus when he begins his book with: "In the beginning was the Word, and the Word was with God, and the Word was God.")
 - B. As it is written in the prophets:
 - 1. The messenger: Behold, I send my messenger before your face, which shall prepare your way before you.
 - 2. The message: The voice of one crying in the wilderness, "Prepare the way of the Lord, make His paths straight."
(Preparing the way refers to a custom of the time where people would clear the road of debris in preparation for the arrival of an important leader.)
- II. The ministry of John the Baptist. (4-8) TSG 18
 - A. John's ministry.
 - 1. John baptized in the wilderness and preached the baptism of repentance for the remission of sins. *(It had been 400 years since Israel had heard a prophetic Word from God. The first Word they hear is "repent", make a change and act upon that change. Repentance involves confessing your sin and turning from evil to righteousness by remission--forgiveness--of sins through the blood of Jesus Christ. See Malachi 4:5-6. Baptism does not cleanse sin, but it is symbolic of the spiritual cleansing that occurs through repentance.)*
 - 2. And there went out unto him people from all the land of Judaea and Jerusalem.
 - 3. And they were all baptized of him in the Jordan River, confessing their sins.
 - B. John's lifestyle.
 - 1. He was clothed with camel's hair and a girdle of a skin about his loins.
 - 2. He ate locusts and wild honey.

- C. John's message. And John preached (*about Jesus*) saying:
 - 1. There comes one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
 - 2. I indeed have baptized you with water: But He shall baptize you with the Holy Ghost (*Acts 1:8; 2:1-22*).
- III. The baptism of Jesus. (9-11) TSG 19
 - A. And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized by John in Jordan.
 - B. And straightway, coming up out of the water, John saw the heavens opened and the Spirit appearing like a dove descending upon Him.
 - C. And there came a voice from heaven, saying, "You are my beloved Son, in whom I am well pleased" (*Isaiah 42:1-2*).
(There was no confession of sin by Jesus, because He was sinless. His baptism fulfilled righteousness, identified Him with the transgressors, and was an act of preparation for ministry. His baptism confirms the existence of the Trinity: Jesus is baptized, the Holy Spirit descends, and God speaks)
- IV. The temptation of Jesus. (12-13) TSG 20
 - A. Immediately the Spirit drove Jesus into the wilderness.
 - B. He was there in the wilderness forty days, being tempted of Satan.
 - C. He was with the wild beasts. (*Mark is the only one that adds this fact.*)
 - D. The angels ministered unto Him.
(Adam failed in a beautiful, sinless environment of the Garden. Jesus passed the test in the wilderness surrounded by beasts.)

(From the combined accounts of this passage and Luke 4:1-13 and Matthew 4:1-11, we learn the following about temptation:

 - Temptation comes even to the righteous.
 - Temptation is used by the Holy Spirit to accomplish divine purposes.
 - Temptation is analogous to a wilderness experience.
 - Temptation often follows a decision to serve or minister for God.
 - Temptation can be successfully met by using God's Word.

For further on temptation in general see 1 Corinthians 10:13; Hebrews 2:18; 2 Peter 2:9; and James 1:2-5.)

The Galilean Ministry 1:14-6:30

- V. The beginning of the ministry of Jesus. (14-15)
 - A. When: After John was put in prison. (*See Mark 6:14-29 for the reasons for John's incarceration.*) TSG 29
 - B. Where: Jesus came into Galilee.

- C. What: He was preaching the gospel of the Kingdom of God saying:
 - 1. The time is fulfilled.
 - 2. The Kingdom of God is at hand.
 - 3. Repent and believe the Gospel. *(Repenting and believing are the two hallmarks of the Gospel message.)*
- VI. The call of four fisherman. (16-20) TSG 39
 - A. Now as Jesus walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: For they were fishers.
 - 1. And Jesus said unto them, "Come after me, and I will make you to become fishers of men." *(It is not what you are, it is what Jesus can "make you to become" that matters. Note that the primary call is to become fishers of men--not administrators, fund raisers, builders, etc. Our primary call is to reach men with the Gospel of Jesus Christ.)*
 - 2. And straightway they forsook their nets and followed Him. *(Meaning they gave up all claim to their former life. They had no backup plan to return to.)*
 - B. And when He had gone a little further from there, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
 - 1. And straightway He called them. *(Ministry is a calling, not a career choice.)*
 - 2. And they left their father Zebedee in the ship with the hired servants, and went after Him.

(Lists of the disciples are found in Matthew 10:2-4 and Luke 6:14-16. Jesus picked ordinary men, but these men also had special qualities:

-They were hard-working men: 16.

-They were successful men--they were able to hire servants: 20.

-They were visionaries, in that they immediately grasped the vision of what Jesus offered and were willing to pay any price to achieve it: 17-18.

-They were cooperative men: They had been working together: 16,19-20.

-They were considerate men: James and John did not abandon their father without providing for him: 20.

We seek talented men and try to instill character into them. God chooses men of character and provides them with the gifts and talents needed to do the job.)

- VII. Healing of a demon-possessed man. (21-26)
 - A. And they went into Capernaum and straightway on the Sabbath day He entered into the synagogue, and taught. TSG 38
 - 1. And they were astonished at His doctrine.
 - 2. For He taught them as one that had authority, and not as the scribes. *(The custom was to ask visiting rabbis to read the scriptures and teach.)*
 - B. And there was in their synagogue a man with an unclean spirit and he cried out saying. TSG 40

1. Let us alone. *(Note that there was more than one demon, but one was the spokesperson.)*
 2. What do have we to do with you, Jesus of Nazareth?
 3. Have you come to destroy us?
 4. I know who You are--the Holy One of God.
(Demons recognized Jesus, despite the fact His own people did not. They recognized Him, but did not know Him. Note also that the demonized man was part of the synagogue. Apparently this assembly had a form of godliness without power, as no one had helped this suffering soul.)
 - C. And Jesus rebuked him, saying, "Hold your peace and come out of him."
(Jesus spoke the word of deliverance. God's Word will do the work that is needed. Isaiah 55:11 promises that God's Word will not return void.)
 - D. And when the unclean spirit had torn him and cried with a loud voice, he came out of him. *(Jesus allowed this demonstration of the demon's power to confirm the reality of Satan and the power of God to deliver.)*
- VIII. The results of this miracle. (27-28)
- A. They were all amazed.
 - B. They questioned among themselves, saying:
 1. What thing is this?
 2. What new doctrine is this?
 - C. They recognized that with authority He commanded the unclean spirits and they obeyed Him.
 - D. They spread His fame abroad throughout all the region round about Galilee.
- IX. Healing of Peter's mother-in-law. (29-31) TSG 41
- A. And when they were come out of the synagogue, they entered into the house of Simon and Andrew, along with James and John.
 - B. But Simon's mother-in-law lay sick of a fever, and they told Him about her.
 - C. And He came, took her by the hand, and lifted her up.
 1. And immediately the fever left her.
 2. And she ministered unto them.
- (Just think what Peter and his family would have missed had they not invited Jesus into their home! Have you invited Him to make His home in you? Also note that ministry should not be confined to the church building, but should occur wherever there is human need.)*
- X. Growing popularity. (32-34) TSG 42
- A. And at evening, when the sun set, they brought unto Him all that were diseased and those that were possessed with devils *(demons)*.
(It was the Sabbath, and the law dictated that they could not travel long distances or bear burdens until the Sabbath was over at sunset.)
 - B. And all the city was gathered together at the door. *(There were three categories in this impromptu service: Those with a need, those who brought the needy, and those who through the power of God met the need. The same three groups should be present in every gathering of believers.)*

- C. And He healed many that were sick of divers diseases and cast out many demons.
 - D. And He would not allow the devils to speak because they knew Him.
(Note that there is no atheism in Satan's kingdom. The demons believe.)
- XI. The quiet time. (35-37)
- A. And in the morning, rising up a great while before day, Jesus went out, departed into a solitary place, and prayed. *(After the great miracles and in the midst of the accolades of the multitudes, Jesus withdrew to pray. A good example for us to follow. You need a set time and place to pray regularly.)*
 - B. And Simon and they that were with Him followed after Him. TSG 43
 - C. And when they had found Him, they said unto Him, "All men seek for You."
(It is true that all men seek Him, although some people do not realize what it is they are seeking and they attempt to fill the void with things of the world like drugs, alcohol, entertainment, sex, possessions, etc.)
- XII. The first ministry tour of Galilee. (38-39)
- A. And He said unto them, "Let us go into the next towns, that I may preach there also: For this is the reason for which I came forth."
(Note that preaching is to be the priority. Jesus healed and delivered, but the primary task was to preach the Gospel. This should be your priority as well.)
 - B. And He preached in their synagogues throughout all Galilee and cast out devils.
tsG 44
- XIII. Healing a leper. (40-45) TSG 47
- A. And there came a leper to Him, beseeching Him, kneeling down to Him, and saying unto Him, "If You will, you can make me clean."
 - B. And Jesus, moved with compassion, put forth His hand, and touched him, and said unto him: "I will. Be clean." *(You must have compassion for hurting humanity in order to minister effectively to them. Jesus touched the leper before healing him, which was against Levitical law because leprosy was contagious. Jesus said, "I will", which reveals the will of God concerning healing.)*
 - C. And as soon as He had spoken, immediately the leprosy departed from him and he was cleansed.
 - D. And Jesus charged him and sent him away, saying to him:
 - 1. See that you say nothing to any man.
 - 2. Go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded for a testimony unto them.
 - E. But the man went out and began to publish it much and to blaze abroad the matter. As a result:
 - 1. Jesus could no more openly enter into the city.
 - 2. He was without in desert places.
 - 3. And people came to Him from every quarter.
- (In verse 12 Jesus was compelled by the Spirit to go into the wilderness. In verse 45, He chose to go there. These represent different kinds of desert experiences: One where the enemy tempts you, one to which the Spirit leads you, and one where you retreat to rest and receive strength from God. Also note that in verse 14, Jesus came and in verse 45 the people came. When Jesus is*

lifted up, people come--even if you are in the middle of a desert!)

Study questions on chapter 1:

1. What does verse 1 state regarding the subject of this book?
2. What other name is used for Jesus in verse 1?
3. What does the word "Gospel" mean in verse 1? (outline point I A)
4. Summarize the message of the prophets given in verses 2-3. What did they say and of whom were they speaking?
5. What does "prepare the way" mean? (2 and outline point I B 2)
6. Who was the messenger sent before the Lord? (4)
7. Where did John baptize? (4)
8. What baptism did John preach? (4)
9. What was the subject of John's message? (4)
10. What does repentance mean? (outline point III A 1)
11. Who went to hear John and to be baptized by him? (5)
12. Where were they baptized? (5)
13. Describe John's clothing and his diet. (6)
14. Using verses 7-8, summarize the content of John's message. Of whom was John speaking?
15. Using verses 9-11, answer the following questions:
 - Who was among those who came to be baptized by John?
 - What happened when Jesus came up out of the water?
 - Who did the dove represent?
 - Who spoke from Heaven and what did He say?
 - Why did Jesus not confess His sins at the time of His baptism? (outline point III C)
 - How did the events at the baptism of Jesus confirm the existence of the Trinity? (outline point III C)
16. Using verses 12-13, answer the following questions:
 - What happened immediately after Christ's baptism?
 - Where did He go?
 - Who directed Him to go there?
 - For what purpose was He there?
 - What was in the wilderness with Him?
 - Who ministered to Him?
 - What do you learn about temptation from verses 12-13? (outline point IV D)
17. According to verse 14a, what happened to John the Baptist? (14)
18. According to verse 14b, who came preaching the Gospel at that time and where did He preach?
19. What was the basic message Christ preached? (15)
20. According to verses 16-18:
 - Where was Jesus walking and who did He meet?

- What were these men doing when Jesus met them?
 - What did Jesus challenge these men to do?
 - What was their response?
21. Using verses 19-20:
 - Who did Jesus meet next?
 - Where did He meet them?
 - What were these men doing when Jesus met them?
 - What did Jesus challenge these men to do?
 - What was their response?
 - Who did the men leave behind and how did they provide for them?
 22. Using the outline notes under point VI, explain the primary call Jesus gave these men and how it applies to you.
 23. Where did Jesus and His disciples go next and what did He do there? (21)
 24. What was the response to Christ's teaching? (22)
 25. What word in verse 22 describes how Jesus taught?
 26. Using verses 23-28, answer the following questions:
 - Who was present in the synagogue and what did he do? (23)
 - What did the man say? (24)
 - What did Jesus say to the man? (25)
 - What did the unclean spirit do after Jesus commanded him to come out? (26)
 - What was the response of the people to this event? (27)
 - What were the long-range results of Christ's ministry in the synagogue? (28)
 27. Where did Jesus and His disciples go next? (29)
 28. Who was with Jesus, what problem did they encounter, what did Jesus do, and what were the results? (30-31)
 29. What happened as a result of this miracle? (32-34)
 30. What did Jesus prohibit the demons from doing? (34)
 31. Where did Jesus go early the next morning and for what purpose? (35)
 32. Who followed Jesus? (36)
 33. What did the disciples say regarding the response of the people to Jesus? (37)
 34. Why did Jesus want to go to other towns? (38)
 35. What happened throughout all of Galilee? (39)
 36. Using verses 40-45, answer the following questions.
 - What did the leprous man say to Jesus? (40)
 - How did Jesus answer the man? (41)
 - What is significant about Jesus touching the leper prior to healing him? (41 and outline point XIII B)
 - How quickly was the man healed? (42)
 - What instructions did Jesus give the man who was healed of leprosy? (43-44)
 - What did the former leper do instead? (45)
 - What were the results of the testimony given by the former leper? (45)
 37. Review this chapter and list the verses that confirm the doctrine of the Trinity of God, Jesus Christ, and the Holy Spirit.

38. What did you learn in this chapter to apply to your life and ministry?

Mark 2

1 And again he entered into Capernaum, after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled

it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

Outline 2:

I. Healing of a paralyzed man. (1-12) TSG 48

A. And again Jesus entered into Capernaum after some days, and word was spread that He was in the house.

1. And straightway many were gathered together, insomuch that there was no room to receive them, no, not even about the door.

2. And He preached the Word unto them.

(His purpose should be our purpose: Share the Word--not cute stories, current events, etc., but the Word of God. The Word will not return void: Isaiah 55:11.)

B. And they come unto Him, bringing one sick of the palsy, which was carried by four.

1. And when they could not come near Him because of the press of the people, they uncovered the roof where He was.

2. When they had broken it up, they let down the bed wherein the sick of the palsy lay.

C. When Jesus saw their faith, He said unto the sick of the palsy, "Son, your sins are forgiven." *(Your faith can bring someone to the place where Jesus can minister to them. The fact that Jesus forgave his sin does not mean all sickness is caused by sin, but this man's illness apparently had a fundamental spiritual cause. The greatest miracle is forgiveness of sin. Always deal with the spiritual first, then the physical, mental, etc.)*

D. But there were certain of the scribes sitting there and reasoning in their hearts:

1. Why does this man speak such blasphemies?

2. Who can forgive sins but God only?

E. And immediately, when Jesus perceived in His spirit that they reasoned so within themselves, He said unto them:

1. Why do you reason these things in your hearts?

2. Whether it is easier to say to the sick of the palsy, "Your sins are forgiven" or to say, "Arise, and take up your bed, and walk?"
 3. But that you may know that the Son of Man has power on earth to forgive sins (*as well as heal sickness*).
(*The purpose for miracles is that the world may know the power of God. Both the message and the messenger are confirmed by miracles.*)
 4. He says to the sick of the palsy, "Arise, take up your bed, and go your way into your house."
- F. And immediately the man arose, took up his bed, and went forth before them all.
- G. And they were all amazed and glorified God, saying, ""We never saw it on this fashion."
(*See Supplemental Study Two: Overcoming Barriers To Receive Your Miracle.*)
- II. The call of Matthew. (13-14) TSG 49
- A. And Jesus went again by the sea side, and all the multitude resorted unto Him, and He taught them.
- B. And as He passed by, He saw Levi the son of Alphaeus (*known as Matthew*) sitting at the receipt of custom, and He said unto him, "Follow me." And he arose and followed Him.
(*Matthew was a tax collector for Rome, a position that was not held in high esteem by the Jews. Most tax collectors took the job because of greed and added additional funds for themselves to the legitimate taxes required by Rome.*)
- III. A celebration, a criticism, and a correction. (15-17) TSG 50
- A. The celebration: And it came to pass, that, as Jesus sat at meat in Matthew's house, many publicans and sinners sat together with Jesus and His disciples: For there were many people that followed Him.
- B. The criticism: And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, "How is it that He eats and drinks with publicans and sinners?"
- C. The correction: When Jesus heard it, He said unto them:
1. I came for the sick: They that are whole have no need of the physician, but they that are sick.
 2. I came for sinners: I did not come to call the righteous, but sinners to repentance.
- IV. A response to tradition: The fasting controversy. (18-20)
- A. And the disciples of John and of the Pharisees used to fast and so they come and said unto Him, "Why do the disciples of John and of the Pharisees fast, but your disciples do not fast?"
- B. And Jesus said unto them:
1. Can the children of the bride-chamber fast, while the bridegroom is with them? (*In the natural world, those in the bride-chamber where in close relationship with the bridegroom. Jesus was with them at that time. They would fast later when Jesus was no longer with them in bodily presence.*)

2. As long as they have the bridegroom with them, they cannot fast.
3. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

(There is a right and wrong way to fast. See Matthew 6:16-18. Fasting is a good option when you have a special need for God's presence in the circumstances of your life or you feel a sense of loss of His presence. In this, as in other areas of spiritual disciplines, you should not judge others as these men were doing.)

V. A response to tradition: Old vs. new. (21-22)

- A. No man sews a piece of new cloth on an old garment, lest the new piece that filled it up takes away from the old and the tear is made worse.
- B. And no man puts new wine into old bottles, lest the new wine bursts the bottles, the wine is spilled, and the bottles will be marred: But new wine must be put into new bottles.

(In those days, wine was stored in goat skins. If the skins were old, they were too rigid and would break with the new wine. New moves of God cannot fit into the rigidity of prior religious traditions. Jesus was speaking of the Old and New covenants that could not mix together because one was by law, the other by grace. The Old Testament was not done away with, but served to usher in the New Covenant.)

VI. A response to tradition: The Sabbath controversy. (23-28) TSG 54

- A. And it came to pass, that as He went through the corn fields on the Sabbath day, His disciples began to pluck the ears of corn.
(This was not illegal nor was it considered stealing. See Deuteronomy 23:24-25.)
- B. And the Pharisees said unto Him, "Why do they do on the Sabbath day that which is not lawful?"
- C. And Jesus said to them:

1. Have you never read what David did, when he had need, and was hungry, he, and they that were with him? He went into the house of God in the days of Abiathar the high priest, and ate shewbread, which is not lawful to eat but for the priests, and he gave some also to them which were with him
(1 Samuel 21:3-6. The showbread was considered holy as it was symbolic of the presence of God and of Jesus, the Bread of Life.)
2. And Jesus said to them:
 - a. The Sabbath was made for man, and not man for the Sabbath.
 - b. Therefore the Son of Man is Lord also of the Sabbath.

(In this chapter, Jesus is revealed as Savior, Healer, Bridegroom, and Lord.)

Study questions on chapter 2:

1. According to verse 1, where do the first incidents in this chapter occur? (1)
2. Describe the scene in verse 2. What was the size of the crowd and what did Jesus preach?
3. Using verses 3-12, answer the following questions regarding the healing of the man with palsy.
 - Who brought the sick man to Jesus? (3)
 - What problem did they encounter in getting the sick man to Jesus and how did they resolve it? (4)
 - What did Jesus do when He saw their faith? (5)
 - What implication is made by Jesus as to the cause of this man's sickness? (5)
 - Does this mean all sickness is caused by sin? (outline point I C)
 - Who criticized what Jesus did? (6)
 - Summarize their criticisms. What questions did they ask? (7)
 - How did Jesus know what the critics were thinking? (8)
 - How did Jesus answer their objections? (8-10)
 - By what name does Jesus identify Himself in verse 10?
 - What command did Jesus give to the sick man and what was his response? (11)
 - What was the response of the people who witnessed this miracle? (12)
4. According to verse 13:
 - Where did Jesus go next?
 - Who went with Him?
 - What did Jesus do for these people?
5. Using verses 14-17, answer the following questions.
 - Who was Levi? (14)
 - What was his profession? (14 and outline)
 - When Jesus passed by, what did He say to Levi? (14)
 - Where did Jesus go to eat? (15)
 - Who was eating with Jesus? (15)
 - What objection was raised and by whom? (16)
 - How did Jesus answer the objection? (17)
6. What was the question raised by the disciples of John and the Pharisees in verse 18?
7. Using verses 19-20, summarize Christ's answer to the question raised in verse 18. Who is the bridegroom? Who are the children of the bride-chamber? Why did the children not fast then, but would do so in the future? (outline point IV B 1)
8. What examples does Jesus use in verses 21-22 and what is the point?
9. How do the examples in verses 21-22 of old vs. new relate to the objections raised by the critics earlier in this chapter?
10. What did Christ's disciples do on the Sabbath? (23)
11. What was the question asked by the Pharisees in verse 24?
12. Using verses 25-28, answer the following questions about Christ's response?

- What question did Jesus ask? (25)
 - What historical example did Jesus recall in verses 25-26?
 - What principle did Jesus establish in verse 27?
 - What declaration did Jesus make in verse 28?
13. Using the closing outline note, in what four spiritual roles is Christ revealed in this chapter?
 14. What did you learn in this chapter to apply to your life and ministry?

Mark 3

- 1 And he entered again into the synagogue; and there was a man there which had a withered hand.**
- 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.**
- 3 And he saith unto the man which had the withered hand, Stand forth.**
- 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.**
- 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.**
- 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.**
- 7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,**
- 8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.**
- 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.**
- 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.**
- 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.**
- 12 And he straitly charged them that they should not make him known.**
- 13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.**
- 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,**
- 15 And to have power to heal sicknesses, and to cast out devils:**
- 16 And Simon he surnamed Peter;**
- 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:**
- 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,**
- 19 And Judas Iscariot, which also betrayed him: and they went into an house.**
- 20 And the multitude cometh together again, so that they could not so much as eat bread.**
- 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.**

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Outline 3:

- I. Healing a man with a withered hand. (1-6) TSG 55
 - A. And He entered again into the synagogue and there was a man there which had a withered hand. *(How many are in our congregations who cannot function properly because of withered physical, emotional, mental or spiritual conditions --awaiting the healing touch of God?)*
 - B. And they watched Him, whether He would heal him on the Sabbath day, that they might accuse Him. *(They knew Jesus could do it, but would He do it? Is not this our attitude at times: We know He can, but will He?)*
 - C. And He said unto the man which had the withered hand, "Stand forth." *(In every deliverance, the Lord will call for an act of faith. Here it was for the man to stand forth, despite the religious criticism, in order to receive his miracle.)*
 - D. And He said unto them, "Is it lawful to do good on the Sabbath day or to do evil? To save life, or to kill?" But they held their peace. *(The battle against the works of Satan does not cease on the Sabbath. Evil is at work every day, as so should be the ministry of deliverance.)*
 - E. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He said unto the man, "Stretch forth your hand." *(Jesus was deeply disturbed and distressed because of their lack of compassion.*

He asked this man to do the impossible--stretch forth his hand. Often, your miracle comes as you do what you cannot do in yourself and allow God's power to be manifested in you.)

- F. And the man stretched out his hand and it was restored whole as the other.
(Restoration and reconciliation is the ministry to which believers are called: 2 Corinthians 5:18).
- G. And the Pharisees immediately took counsel with the Herodians against Him, how they might destroy Him. *Both these religious and political groups were corrupt.)*
- II. Ministry by the sea. (7-12)
 - A. But Jesus withdrew Himself with His disciples to the sea. TSG 56
 - B. And a great multitude from Galilee followed Him when they heard about the great things He did. The people came from: TSG 57
 - 1. Judaea.
 - 2. Jerusalem.
 - 3. Idumaea.
 - 4. Beyond Jordan.
 - 5. Around Tyre and Sidon.
 - C. And He told His disciples that a small ship should wait on Him because of the multitude, lest they should throng Him, for He had healed many. As a result:
 - 1. Many that had plagues pressed upon Him to touch Him.
 - 2. Unclean spirits, when they saw Him, fell down before Him, and cried out saying, "You are the Son of God." And He charged them that they should not make Him known. *(They acknowledged who Jesus was, but this was not confession unto salvation. Mere acknowledgement that God exists is not sufficient for salvation.)*
- III. Ordaining the twelve disciples. (13-19) TSG 59
 - A. And He went into a mountain and called unto Him whom He would: And they came unto Him.
 - B. And He ordained (*appointed*) twelve:
 - 1. To be with Him.
 - 2. To be sent forth by Him.
 - 3. To preach the Gospel.
 - 4. To have power to heal sicknesses.
 - 5. To cast out devils.*(Jesus called His disciples to both companionship and commissioning. You must be with Him before you are sent forth by Him.)*
 - C. The disciples included.
 - 1. Simon who He surnamed Peter.
 - 2. James the son of Zebedee.
 - 3. John the brother of James-He surnamed James and John Boanerges, which means "the sons of thunder".
 - 4. Andrew.
 - 5. Philip.

6. Bartholomew.
 7. Matthew.
 8. Thomas.
 9. James the son of Alphaeus.
 10. Thaddaeus.
 11. Simon the Canaanite,
 12. Judas Iscariot, which also betrayed Him.
- D. And they went into an house.
- IV. The responses to Jesus. (20-22) *TSG 69*
- A. The multitude: The multitude came together again, so that they could not so much as eat bread.
 - B. His friends: When His friends heard of it, they went out to lay hold on Him: For they said, "He is beside Himself." *(His friends thought He had lost His reason. His life, behavior, zeal, and authority were contrary to what was considered normal. His miracles could not be explained. They also feared for His life, as the authorities were becoming increasingly hostile. Your friends can sometimes be wrong, no matter how much they love you.)*
 - C. His foes: And the scribes which came down from Jerusalem said, "He has Beelzebub *(a name for Satan)*, and by the prince of the devils He casts out devils."
- V. Casting out Satan. (23-27)
- And Jesus called them *(the scribes)* unto Him, and said unto them in parables:
- A. How can Satan cast out Satan?
Jesus uses three examples:
 1. And if a kingdom be divided against itself, that kingdom cannot stand.
 2. And if a house be divided against itself, that house cannot stand.
 3. And if Satan rise up against himself and be divided, he cannot stand, but has an end.
 - B. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man and then he will spoil his house.
(The Lord's point was that you cannot cast out demons by Satanic power.)
- VI. The unpardonable sin. (28-30)
- A. Verily *(assuredly)* I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith and whatsoever they shall blaspheme. But He that blasphemeth against the Holy Ghost.
 1. Will never be forgiven.
 2. Is in danger of eternal damnation.*(To blaspheme the Holy Ghost is to continuously speak maliciously against Him and misrepresent His acts as those of Satan. It is a permanent unrepentant state of defiance against the Holy Spirit, not just saying something negative in ignorance. The unpardonable sin is also refusing to repent of sin and dying in an unrepentant state.)*
 - B. He said this because they said, "He has an unclean spirit."

VII. True relationship with Jesus. (31-35) TSG 72

- A. Then His brothers and his mother came and, standing without, sent unto Him, calling Him.
- B. And the multitude sat about Him and they said unto Him, "Behold, your mother and your brothers are without and seeking for you." *(The Lord's brothers did not believe in Him until after His resurrection: John 7:5 and Acts 1:14. The absence of the mention of Joseph here and elsewhere is most likely because he had already died.)*
- C. And He answered them, saying:
 - 1. Who is my mother or my brothers?
 - 2. And He looked round about on them which sat about Him and said, Behold my mother and my brothers!
 - 3. For whosoever shall do the will of God, the same is my brother, and my sister, and my mother.*(Jesus was not advocating abandoning family relationships. He demonstrated care for Mary throughout His life and made arrangements for her while dying on the cross: John 19:26-27. Rather, Jesus was explaining that true kinship does not exist just because people have common blood ties. True kinship is based on an experience with God and is a spiritual relationship. Those who are in spiritual union with the Lord are His sons and daughters and are brothers and sisters spiritually. No greater kinship exists. Spiritual relationships result from the new birth: 1 Peter 1:23; being adopted into the family of God: Romans 8:15-17; and doing God's will: Matthew 12:50.)*

Study questions on chapter 3:

- 1. According to verse 1a, what is the setting for the first events in this chapter?
- 2. Who is mentioned as being in the audience? (1b)
- 3. What was the ailment of the man mentioned in verse 1?
- 4. For what reason were the synagogue leaders watching Jesus? (2)
- 5. What did Jesus tell the ailing man to do? (3)
- 6. What questions did Jesus ask the religious leaders? (4)
- 7. What was the response of the critics? (4)
- 8. What emotions did Jesus express and what caused His responses? (5)
- 9. What was the condition of the hearts of these leaders? (5)
- 10. What did Jesus tell the ailing man to do (5) and what happened when he obeyed the command? (5)
- 11. This encounter illustrates the ministry to which believers are called. According to 2 Corinthians 5:18, what is that ministry?
- 12. What did the Pharisees begin planning immediately after this healing? (6)
- 13. What is the setting for the next portion of this chapter? (7)
- 14. Who followed Jesus to the sea and from where did they come? (7-8)

15. What did Jesus tell His disciples to do and why did He request this? (9)
16. According to verse 10, what do you learn about the healings Jesus performed?
17. According to verses 11-12, how did Jesus deal with unclean spirits? How did the unclean spirits respond to Jesus?
18. Where did Jesus go next and who went with Him? (13)
19. What did Jesus do next and for what purposes? (14-15)
20. Using verses 17-19, list the names of the disciples and what you learn about them in this passage.
21. According to verse 19, who would eventually betray Christ?
22. Where did Jesus go next (19b) and who followed Him there (20a)?
23. What did the friends of Jesus do when they heard all that was going on? Why were they concerned? (21)
24. What did the scribes say when they heard what Jesus was doing? Of what did they accuse Jesus? (22)
25. Using verses 20-22, summarize the attitudes towards Jesus by the multitudes, His friends, and His foes.
26. Using verses 23-29, summarize how Jesus answered His critics. What do you learn about Satan in this passage? What was the main point that Jesus was making?
27. What is the unpardonable sin of which Jesus speaks in verses 28-29? (outline point VI A)
28. According to verse 30, what prompted the Lord's teaching in verses 23-29?
29. According to verse 31, who came seeking Jesus?
30. What were the multitudes saying? (32)
31. Using verses 33-35, how did Jesus answer the multitudes?
32. According to verse 35, who does Jesus actually consider to be his brother, sister, and mother?
33. Using the final note in the outline, explain the concept of true relationship as taught by Jesus in this chapter.
34. What did you learn in this chapter to apply to your life and ministry?

Mark 4

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept

secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Outline 4:

I. A series of parables. (1-34) TSG 73

And He began again to teach by the sea side and there was gathered unto Him a great multitude, so that He entered into a ship in the sea and the whole multitude was by the sea on the land. And He taught them many things by parables, and revealed unto them His doctrine. *(The English word "parable" comes from two Greek words that means "to cast alongside of". A parable is a story or example that is easily understood and helps one understand a more complex subject. In essence, it is an earthly story with a heavenly meaning.)*

A. The parable of the sower. The various soils:

1. Behold, there went out a sower to sow. And it came to pass, as he sowed:
 - a. Some seed fell by the way side, and the fowls of the air came and devoured it up. *(Hard soil.)*
 - b. Some seed fell on stony ground where it had not much earth; and immediately it sprang up, because it had no depth of earth. When the sun was up, it was scorched and because it had no root it withered away. *(Shallow soil.)*
 - c. Some seed fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. *(Crowded soil.)*
 - d. Some seed fell on good ground and yielded fruit that sprang up and increased: And it brought forth some thirty, and some sixty, and some an hundredfold. *(Good soil.)*
2. And He said unto them, "He that has ears to hear, let him hear."
(Meaning don't just hear the words, hear and act upon the message.)

B. The reason for parables. *(See also Matthew 13:10-17 and Isaiah 6:9-11.)*

1. And when He was alone, they that were about Him with the twelve asked the meaning of the parable.
2. And He said unto them:
 - a. The recipients of parables:
 - (1) Unto you it is given to know the mystery of the Kingdom of God.
 - (2) But unto them that are without, all these things are done in parables.
 - b. The reasons for parables:
 - (1) That seeing they may see, and not perceive; and hearing they may hear, and not understand.
 - (2) Lest at any time they should be converted and their sins should be forgiven them.

(The things pertaining to the Kingdom are a mystery to the ungodly. They do not have the spiritual mind to receive them because they do not want to be converted and change)

3. And He said unto them, "Do you not understand this parable? How then will you understand other parables? *(The key to understanding all parables is in this parable. You must hear a parable and allow it to fall into the fertile ground of your mind, soul, and spirit.)*
- C. The parable of the sower explained.
1. The sower sows the Word. *(The Kingdom of Heaven is to be propagated by the sowing of the Word--not by revolution, legislation, etc.)*
 2. The seed sown by the wayside--when people hear it, Satan comes immediately, and takes away the Word that was sown in their hearts.
 3. The seed sown on stony ground--immediately people receive the Word with gladness when they hear it, but they have no root in themselves, and so they endure only for a time. When affliction or persecution arises for the Word's sake, immediately they are offended.
 4. The seed sown among thorns are those who hear the Word and the cares of this world, the deceitfulness of riches, and the lusts of other things entering in choke the Word and it becomes unfruitful.
(The seed of the Word does not prosper in spiritual soil that is hard and indifferent; has no spiritual depth; or is preoccupied with the cares and riches of the world. The Word prospers only where it is received and given priority.)
 5. The seed sown on good ground represents those who hear the Word, receive it, and it brings forth fruit--some thirtyfold, some sixtyfold, and some an hundredfold.
(Fruit-bearing results from hearing the Word, receiving the Word, nurturing the Word, and reproducing the Word in your life.)
- D. The parable of the candle. And He said unto them:
1. Is a candle brought to be put under a bushel or under a bed and not to be set on a candlestick? *(A candle under a bushel will be snuffed out. A candle under a bed would be dangerous as it is not being used properly and could ignite the bed. We are to refrain from hiding the light of the Word of God and from misusing it.)*
 2. For there is nothing hid, which shall not be manifested, neither was anything kept secret but that it should be revealed.
- E. An admonition concerning hearing.
1. If any man have ears to hear, let him hear.
(You are responsible for what you hear. You must hear, receive, and act upon the Word.)
 2. Take heed what you hear *(guard what you hear)*.
 3. With what measure you measure, it shall be measured to you.
 4. Unto you that hear, more shall be given.
 5. Unto those who do not hear, even that they have shall be taken from them.

(Use it or lose it! You must apply what you learn, or you will not receive more and eventually you will lose what you have. This principle is true in all of life. Examples: If you do not practice a musical instrument, you lose your ability to play it. If you do not continue to speak a foreign language, you will forget it eventually.)

The Amplified Version gives insight to this verse as follows: "And He said to them, Be careful what you are hearing. The measure[of thought and study] you give [to the truth you hear] will be the measure[of virtue and knowledge] that comes back to you--and more [besides] will be given to you who hear.")

- F. The parable of the cycle of growth. And He said:
1. So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up--he knows not how.
 2. For the earth brings forth fruit of herself--first the blade, then the ear, after that the full ear of corn. *(The seed of life within the soil of your soul grows gradually.)*
 3. But when the fruit is brought forth, immediately the man puts in the sickle, because the harvest is come. *(Some plant the seed of the Word and some harvest the crops--the souls of men and women.)*
- G. The parable of the mustard seed. And He said:
1. Whereunto shall we liken the Kingdom of God or with what comparison shall we compare it?
 2. It is like a grain of mustard seed which, when it is sown in the earth, is less than all the seeds that be in the earth.
 3. But when it is sown, it grows up, becomes greater than all herbs, and shoots out great branches so that the fowls of the air may lodge under the shadow of it.
(The Kingdom will grow so great that it will attract some who are not sincere, represented by the fowls. Ananias and Sapphira in Acts 5:1-11 and Simon Magus in Acts 8:1-24 are examples. The larger the church grows, the greater the chance of attracting insincere and evil participants.)
- H. And with many such parables He spoke the Word unto them:
(He taught the Word with parables. Note again the emphasis on the Word of God.)
1. He spoke as they were able to hear it. *(The same is true in our lives. He gives additional revelation as we are able to hear, receive, and act upon it.)*
 2. He did not speak to them without a parable.
 3. When they were alone, He expounded all things to His disciples. *(He gave*

them extended instructions.)

- II. A storm at sea. (35-41) *TSG 75*
- A. And the same day, when the evening was come, He said unto them, "Let us pass over unto the other side."
 - 1. And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.
 - 2. And there arose a great storm of wind, and the waves beat into the ship, so that it was full of water.
 - B. And He was in the back part of the ship, asleep on a pillow: And they awoke Him and said unto him, "Master, don't you care that we perish?"
 - C. And He arose and rebuked the wind and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm. *TSG 76*
 - D. And He said unto them, "Why are you so fearful? How is it that you have no faith?" (*Their greatest problem was not the storm without, but the storm of fear and unbelief within their own hearts.*)
 - E. And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey Him?"

Study questions on chapter 4:

- 1. What is the setting for the opening of this chapter? (1)
- 2. What method was Jesus using to teach the multitudes? (2)
- 3. Using the outline notes under point I, define the word "parable".
- 4. Summarize the parable given in verses 3-8. Were all the soils alike? How were they different? Was the yield the same?
- 5. What is the admonition given in verse 9?
- 6. What did the disciples ask when they were alone with Jesus? (10)
- 7. According to verses 11-13 and 33-34, why did Jesus use parables to teach?
- 8. Using verses 14-20, summarize the meaning of the parable in verses 3-8.
 - How is the Kingdom to be extended? (outline point I C 1)
 - What are the four types of soil and what do they represent?
 - Why does the Word not take root in the lives of some people?
 - What things choked out the growth of some of the seed?
 - Identify the reasons why some of the seed did not yield fruit.
 - What was the reason that some of the seed was so productive?
- 9. What example does Jesus use in verse 21? What is the meaning of the example according to verse 22? How does this relate to what Jesus said concerning His use of parables?
- 10. What admonition is given in verse 23?
- 11. Summarize the teaching in verses 24-25. What is the spiritual secret of receiving more from the Lord?
- 12. To what does Jesus compare the Kingdom of God in verse 31-32 and what is the spiritual meaning of these analogies?

13. Review the parables in verses 2-34. What subject do they have in common?
14. What did Jesus decide to do at the close of day? (35).
15. Using verses 36-41, answer the following questions:
 - What mode of transportation was used by Jesus and those who accompanied Him? (36)
 - What happened when they were on the way to the other side of the sea? (37)
 - What was Jesus doing while the disciples battled the storm? (38)
 - Why did the disciples awaken Him? (38)
 - What did the disciples ask Jesus when they awakened Him? (38)
 - What did Jesus say and do in response to their concerns? (39-40)
 - What method did Jesus use to perform this miracle? (39)
 - What questions did Jesus ask the disciples? (40)
 - What emotion was experienced by the disciples and what question did they raise in response to this (41)
16. What did you learn in this chapter to apply to your life and ministry?

Mark 5

- 1 And they came over unto the other side of the sea, into the country of the Gadarenes.
- 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
- 3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:
- 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.
- 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- 6 But when he saw Jesus afar off, he ran and worshipped him,
- 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
- 8 For he said unto him, Come out of the man, thou unclean spirit.
- 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.
- 10 And he besought him much that he would not send them away out of the country.
- 11 Now there was there nigh unto the mountains a great herd of swine feeding.
- 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
- 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.
- 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.
- 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
- 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.
- 17 And they began to pray him to depart out of their coasts.
- 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.
- 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.
- 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
- 21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.
- 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
- 23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray

thee, come and lay thy hands on her, that she may be healed; and she shall live.
24 And Jesus went with him; and much people followed him, and thronged him.
25 And a certain woman, which had an issue of blood twelve years,
26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 When she had heard of Jesus, came in the press behind, and touched his garment.
28 For she said, If I may touch but his clothes, I shall be whole.
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
32 And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.
40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.
42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.
43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Outline 5

- I. Healing of a demoniac. (1-20) TSG 77
 - A. And they came over to the other side of the sea, into the country of the Gadarenes.
 - B. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit:
 - 1. This man had his dwelling among the tombs.
 - 2. No man could bind him, not even with chains. He had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces.
 - 3. Neither could any man tame him.
 - 4. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones. *(Note that cutting oneself is a sign of demonic control. This man was dangerous; destructive; desperate, dysfunctional; doomed; defiled; demonized; and dead while living--as he actually dwelt among the tombs. Then he was miraculously delivered and dispatched by Jesus as a witness! Society could not help him--they had tried and failed. He needed a Savior!)*
 - C. But when he saw Jesus afar off, he ran and worshipped Him and cried with a loud voice and said:
 - 1. "What have I to do with you, Jesus, you Son of the Most High God?"
 - 2. "I adjure you by God, that you do not torment me." --for Jesus said unto him, "Come out of the man, you unclean spirit."
(Note that demons know who Jesus is. James 2:19 says they believe, but not in the way necessary to repent and receive eternal life. Knowing about Jesus is not sufficient for salvation.)
 - D. And Jesus asked him: "What is your name?" And he answered, saying, "My name is Legion: For we are many." *(A legion at this time represented four to six thousand soldiers.)*
 - E. And Legion besought Him that He would not send them away out of the country. *(Demons are territorial, and these spirits wanted to remain in their territory.)*
 - 1. Now there was nearby on the mountains a great herd of swine that were feeding.
 - 2. And all the devils besought Him, saying, "Send us into the swine, that we may enter into them."
 - 3. And immediately Jesus gave them leave *(permission to depart)*.
 - 4. And the unclean spirits went out, and entered into the swine, and the herd--about 2,000 of them--ran violently down a steep place into the sea and were choked in the sea.
(Jesus was not being abusive to animals. This was actually an illegal industry for Jews, so He accomplished two goals at once: The man's

deliverance from demons and abolishing an illegal industry.)

F. And they that fed the swine fled and went and told it in the city and in the country. And they went out to see what it was that was done.

1. And they come to Jesus, and see him that had been possessed with the devil and had the legion, sitting, clothed, and in his right mind: And they were afraid. *(Previously this man had been restless, naked, and out of his mind.)*

2. And they that witnessed the event told them how it happened to him that was possessed with the devil, and also concerning the swine.

3. And they began to implore Jesus to depart out of their coasts.

G. And when Jesus was come into the ship, the man who had been possessed with the devil asked that he might be with Him. *(You probably would want to do so also, rather than return to a village that cared more about swine than they did about you!)*

1. But Jesus did not allow it. He told him: "Go home to your friends and tell them the great things the Lord has done for you and how He has had compassion on you." *(Rejected by the town at large, Jesus could not continue His ministry here, but He left behind this new convert to carry on the work. You may not understand all of the Bible, but you too can certainly tell others about what Jesus has done in your life.)*

2. And the man departed and began to publish in Decapolis the great things Jesus had done for him: And all men marveled. *(The work God does in your salvation, healing, deliverance, etc., is not just for your benefit, but for the benefit of others also as you become a testimony of God's life-changing power. This man was sent to minister in Decapolis, which was composed of ten Gentile cities that had been taken from Jewish control by Rome. Jesus was not called to the Gentile nations at that time, so He sent this man to minister to them.)*

(See Supplemental Study Tree: Breaking The Forces Of Legion.)

II. Jairus. (21-24)

A. And when Jesus passed over again by ship unto the other side *(to Capernaum)*, many people gathered unto Him and He was near to the sea. TSG 78

B. And there came one of the rulers of the synagogue, Jairus by name. TSG 79

C. When Jairus saw Jesus, he fell at His feet and besought him greatly saying:

1. My little daughter lies at the point of death.

2. I pray you, come and lay your hands on her, that she may be healed.

3. And she shall live.

(Note that this man was a ruler in the synagogue, whose leaders were opposed to Jesus. He overcame the hindrances of his position, power, prestige, and pride to come to Jesus--as so must we. This man believed and confessed his daughter's healing saying, "She shall live." You must believe and confess for salvation and healing as well as other spiritual victories.)

- D. And Jesus went with him and many people followed Him and thronged Him.
(In Matthew 8:8 the centurion did not require Jesus to come to his house. This ruler needed Him to come. Jesus meets each individual at the level of their need.)
- III. A divine interruption by a certain woman. (25-34) TSG 80
- A. Her disease:
1. She had been afflicted with an issue of blood for twelve years,
 2. She had suffered many things of many physicians.
 3. She had spent all that she had and was not better, but rather grew worse.
- B. Her determination: When she heard of Jesus, she came in the press of the crowd behind and touched his garment. *(Augustine said: "Flesh presses, but faith touches.")*
- C. Her desire: For she said, "If I may touch but His clothes, I shall be whole."
- D. Her deliverance:
1. And immediately the fountain of her blood was dried up.
 2. And she felt in her body that she was healed of that plague.
(This woman confessed and believed. The same process that is necessary for salvation--confessing and believing--is required for other spiritual victories as well.)
 3. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned about in the press and said, "Who touched my clothes?"
 4. And His disciples said unto Him, "You see the multitude thronging you and you are asking "Who touched me?"
(The disciples were viewing things in the natural. Jesus was viewing them in the supernatural spiritual realm.)
 5. And He looked round about to see her that had done this thing.
 6. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him and told Him all the truth.
 7. And He said unto her, "Daughter, your faith has made you whole. Go in peace and be whole of your plague." *(When you are whole, you will have peace.)*

(Jesus saw her; spoke to her; developed a relationship with her, calling her daughter; and healed her. Jesus sees you, wants to speak to you, develop a relationship with you, and heal you spiritually, mentally, emotionally, and physically. This encounter with the woman was a divine delay, as Jesus was on the way to minister elsewhere. Be open to such spiritual interruptions in your own life and ministry.)

IV. Jairus continued. (35-43)

A. A negative report.

1. While Jesus yet spoke, there came from the ruler of the synagogue's house certain men who said, "Your daughter is dead. Why trouble the Master any further?" TSG 81
2. As soon as Jesus heard the word that was spoken, He said unto the ruler of the synagogue: "Do not be afraid, only believe

(This man received a negative report: "Your daughter is dead." He received a word of wrong counsel: "Don't trouble the master anymore." It was also a word of accusation: "Don't trouble Him"--as if he was troubling Him with his need. Jesus heard these negative words, just as He hears the negative things spoken to you and about you. His Word to you is the same: Don't be afraid. Only Believe." Jesus used the present tense here, meaning "keep on believing".) Do not listen to those around you who say that all hope is gone!)

B. Healing of Jarius' daughter. TSG 82

1. And He allowed no man to follow him, save Peter, James, and John the brother of James.
2. And He came to the house of the ruler of the synagogue, and saw the tumult, and them that wept and wailed greatly.
3. And when He was come in, He said unto them, "Why are you making this ado and weeping? The damsel is not dead, but sleeping."
(At the time of death, the spirit of a believer leaves their body: James 2:26. Your spirit will go to be with Christ: Philippians 1:20-23. It is your body that awaits the resurrection: 1 Corinthians 5:51-58.)
4. And the people laughed Him to scorn.
5. But when He had put them all out, He took the father and the mother of the damsel and them that were with Him *(Peter, James, and John according to verse 37)* and entered in where the damsel was lying.
6. And He took the damsel by the hand, and said unto her, "Talitha cumi" which is, being interpreted, "Damsel, I say unto you arise" *(from the sleep of death.)*
7. And straightway the damsel arose and walked, for she was twelve years old. *(Luke 8:55 indicates that her spirit came again into her. When believers and/or children die, their bodies sleep the sleep of death but their spirits depart to be with God. Hence, He called her spirit back into her body.)*
8. And they were astonished with a great astonishment.
9. And He charged them strictly that no man should know it and commanded that something should be given her to eat.

Study questions on chapter 5:

1. According to verse 1, what is the setting for the opening events in this chapter?
2. When Jesus got out of the ship, who met Him? (2)
3. Describe the man. (3-5)
4. What happened when this man saw Jesus? (6-7)
5. What did Jesus command the unclean spirit to do? (8)
6. What question did Jesus ask the man/spirit? (9)
7. What was the answer? (9)
8. What was the meaning of the evil spirits' name? (9)
9. What request was made by the evil spirits? (10)
10. What was feeding nearby? (11)
11. What was the request of the demons? (12)
12. Did Jesus grant their request? (13)
13. What happened when Jesus commanded the spirits to leave? (13)
14. How did the herd of swine respond? (13)
15. Why did Jesus allow the demons to destroy the swine? (outline note I E 4)
16. What did the people who kept the swine do? (14)
17. What did the people of the city do? (14b)
18. When the people came from the city to Jesus, what did they see and what was their response to it? (15-17)
19. What was the request of the formerly possessed man? (18)
20. How did Jesus respond to the request of the formerly possessed man and why did He respond this way? (19 and outline point IG1)
21. What did the formerly possessed man do? (20)
22. Review verses 1-20 again and summarize what you learn about demons from this passage.
23. What did Jesus do next? (21)
24. What was the name of the man who came and fell at the feet of Jesus? (22)
25. What was this man's position? (22)
26. What was the request made by the man? (23)
27. What was the condition of this man's daughter? (23)
28. What was the Lord's response to the statement made by Jairus? (24)
29. Using verses 25-34, answer the following questions regarding what happened on the way to the house of Jairus.
 - Who was among those following Jesus? (25)
 - What was this woman's problem? (25)
 - For how long had she suffered? (25)
 - What had she done to try to get well? Had it worked? (26)
 - What did the woman do in the midst of the crowd? (27)
 - What did the woman believe would happen? (28)
 - What happened immediately after the woman touched the Lord's clothing? (29)

- What did Jesus do in response to her touch? (30)
 - What question did the disciples ask? (31)
 - What did Jesus see as He looked around? (32)
 - What did the woman do when Jesus asked who had touched Him? (33)
 - What did Jesus say to the woman? (34)
30. What tragic message was brought in verse 35?
 31. What was Christ's response to the message? (36)
 32. Who went into Jairus' house with Jesus? (37)
 33. Describe the scene when Jesus arrived at the house of Jairus. (38)
 34. What question did Jesus ask and what statement did He make when He arrived at Jarius' house? (39)
 35. What was the response of the people to the statement made by Jesus? (40a)
 36. What did Jesus mean when He said "she is sleeping" How does this relate to the death of believers? (outline IV B 3 and 7)
 37. Who did Jesus put out of the room? (40)
 38. Who did Jesus take with Him into the room where the young girl was lying? (40)
 39. What did Jesus say to the young girl, what did it mean, and what were the results? (41-42)
 40. How old was this girl? (42)
 41. What was the response of those who witnessed this miracle? (42)
 42. What were the two requests made by Jesus in verse 43?
 43. What did you learn in this chapter to apply to your life and ministry?

Mark 6

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two

fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Outline 6:

I. Rejection at Nazareth. (1-6) TSG 85

A. And He went out from there (*Capernaum*) and came into His own country (*Nazareth*) and His disciples followed Him.

B. And when the Sabbath day was come, He began to teach in the synagogue: And many, hearing Him, were astonished, saying:

1. From where has this man these things?

2. What wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? (*They were questioning the ministry of Jesus because of envy, jealousy, and because He came from a humble background with no formal education or credentials.*)

3. Is not this the carpenter, the son of Mary, the brother of James, Josés, Juda, and Simon? (*People were usually identified by their father's name in those days, so this indicates that Joseph may have been dead.*)

4. Are not his sisters here with us?

C. And they were offended at Him. (*They rejected Him and did not believe in Him*)

or His message.)

- D. But Jesus said unto them, "A prophet is not without honor, but in his own country, and among his own kin, and in his own house."
- E. And He could do no mighty work there, save that He laid his hands upon a few sick folk and healed them. And He marveled because of their unbelief
(First they questioned, then they denied Christ's deity by saying He was only the carpenter's son.. They denied the virgin birth when they mentioned His brothers and sisters. Then they entered into unbelief, and finally they were offended in Him because He didn't establish the kingdom as they had anticipated. Many people have turned away from God because He didn't do as they desired and did not meet their preconceived expectations. Unbelief hinders the manifestation of the power of God.)
- F. And He went round about the villages, teaching.
- II. The mission of the twelve disciples. (7-13) TSG 86
 - A. And He called unto Him the twelve, and began to send them forth two by two:
 - 1. He gave them power over unclean spirits.
 - 2. He commanded them that they should take nothing for their journey, save a staff only: No scrip, no bread, no money in their purse. *(A scrip was a traveling bag for provisions.)*
 - 3. They were to be shod with sandals and not to put on two coats.
(Jesus gave these instructions so they would learn to live simply instead of extravagantly, trust in God for their needs, and focus on ministry instead of materialism. How does your ministry line up?)
 - B. And He said unto them:
 - 1. In whatever place you enter into an house, abide there until you depart from that place.
 - 2. And whosoever shall not receive you nor hear you, when you depart from there, shake off the dust under your feet for a testimony against them.
(You are to minister to those who are receptive. Jesus did no works in some cities and passed through their midst in other locations where He was rejected.)
 - 3. Verily *(assuredly)* I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city *(for Sodom and Gomorrah was a sinful Old Testament city that was destroyed by God)*.
 - C. And they went out and:
 - 1. Preached that men should repent. *(They did not preach their own agenda. They preached the Gospel.)*
 - 2. Cast out many devils.
 - 3. Anointed with oil many that were sick and healed them. *(Oil is a symbol of the Holy Spirit and is often used in prayer for the sick.)*
- III. Responses to the ministry of Jesus. (14-16)

- A. And King Herod heard of Him--for His name was spread abroad--and Herod said that John the Baptist was risen from the dead, and therefore mighty works were being manifested in Him.
 - B. Others said, "It is Elias."
 - C. Others said "It is a prophet, or as one of the prophets."
- IV. King Herod's response. (17-29)
- But when Herod heard thereof, he said, "It is John, whom I beheaded. He is risen from the dead." *TSG 88*
- A. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake--his brother Philip's wife--for he had married her.
 - B. For John had said unto Herod, "It is not lawful for you to have your brother's wife."
 - C. Therefore Herodias had a quarrel against him and would have killed him, but could not: For Herod feared John, knowing that he was a just and holy man. Herod observed John, and when he heard him, he did many things, and heard him gladly. *(Herod protected John from Herodias.)*
 - D. And when a convenient day was come, Herod made a supper for his lords, high captains, and chief estates of Galilee on his birthday.
 - 1. And when the daughter of Herodias came in and danced and pleased Herod and them that sat with him:
 - a. The king said unto the damsel, "Ask of me whatsoever you will, and I will give it to you."
 - b. And he swore unto her, "Whatever you shall ask of me, I will give it you, unto the half of my kingdom."
 - 2. And she went and said unto her mother, "What shall I ask?" And she said, "Ask for the head of John the Baptist."
 - 3. And she came in with haste unto the king and asked, saying, "I will that you give me in a charger the head of John the Baptist."
 - 4. And the king was exceeding sorry, yet for his oath's sake and for their sakes which sat with him *(and heard his oath)*, he would not reject her. *(The king was more concerned about what others thought than doing the right thing.)*
 - E. And immediately the king sent an executioner, and commanded John's head to be brought:
 - 1. And he went and beheaded him in the prison.
 - 2. And he brought his head in a charger and gave it to the damsel.
 - 3. And the damsel gave it to her mother.
 - F. And when his disciples heard of it, they came and took up his corpse and laid it in a tomb.
(John the Baptist had rebuked Herod and Herodias, his half-brother's wife, with whom Herod he had entered into an adulterous relationship. Herodias hated John because of this rebuke and wanted him dead. Herod's reaction to Jesus was due

to his guilt because he had imprisoned and executed an innocent man, John the Baptist. He thought Jesus was John reincarnated.)

- V. The report of the twelve. (30) TSG 89
And the apostles gathered themselves together with Jesus and told Him all things, both what they had done and what they had taught. *(This is the only use of the word "apostles" in the book of Mark. It means "one sent forth". Note that the disciples were accountable to the Lord for what they did and taught, as so are we.)*

The Period Of Withdrawal 6:31-9:50

- VI. A time of rest. (31-32) TSG 89
A. And He said unto them, "Come apart into a desert place, and rest a while"--for there were many coming and going, and they had no leisure so much as to eat.
B. And they departed into a desert place by ship privately.
(Note that they went privately to a desert place to rest--not a commercial place like an entertainment park, secular resort, etc. They needed both physical and spiritual renewal.)
- VII. Sheep without a Shepherd. (33-34) TSG 90
A. And the people saw them departing, and many knew Him. They ran by foot out of all cities, and outran them, and came together unto Him.
B. And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: And He began to teach them many things. *(Sheep without a shepherd are symbolic of people without proper spiritual leadership.)*
- VIII. The feeding of the 5,000. (35-46) TSG 91
A. And when the day was now far spent, His disciples came unto Him, and said:
1. "This is a desert place, and now the time is far passed."
2. "Send them away, that they may go into the country round about and into the villages, and buy themselves bread: For they have nothing to eat."
(Believers sometimes refer people with needs to secular sources for help. Jesus wants us to take personal responsibility to meet their needs through His power and provision. How many times do we try to tell God what to do when confronted with a difficult situation? His plan is always greater!)
B. He answered and said unto them, "You give them to eat."
(Two attitudes towards human need are demonstrated here. One says, "send them away". The other says, "give them to eat." What can you give to help people who are hungry for salvation, healing, deliverance, and spiritual and physical provision?)
C. And they said unto Him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" *(This would be the equivalent of a year's wages in the economy of that time.)*

- D. He said unto them, "How many loaves do you have? Go and see."
And when they knew, they said, "Five loaves and two fishes."
(Do not focus on your own natural resources. Focus on God's supernatural resources.)
- E. And He commanded them to make everyone sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.
- F. And when He had taken the five loaves and the two fishes, He looked up to heaven and blessed them, and broke the loaves, and gave them to His disciples to set before them; and the two fishes He divided among them all.
1. And they all ate and were filled.
 2. And they took up twelve baskets full of the bread and of the fishes.
(There should be no waste in God's economy. Use care in handling resources He has provided.)
 - 3 And they that ate of the loaves were about five thousand men.
- (When you combine the accounts of the other Gospels, four possible responses to human need are illustrated. Three are incorrect, one is correct:*
-Get rid of the problem: "Send them away": Mark 6:35-36.
-Look to your own meager resources: John 6:7.
-Try to buy your way out of the problem: Matthew 14:21; John 6:5.
...or you can...
-Give what you have instead of complaining about what you don't have, get into the presence of the Lord, and wait for a miracle.)
- G. And immediately He constrained His disciples to get into the ship and to go to the other side before Him unto Bethsaida, while He sent away the people.
(Do not tarry long at the place of the miraculous. Move on to new things in God.)
- H. And when He had sent them away, He departed into a mountain to pray. TSG 92
- IX. Walking on water. (47-52)
- A. And when evening was come, the ship was in the midst of the sea, and He was alone on the land.
- B. And He saw them toiling in rowing, for the wind was contrary unto them.
(Jesus had told them to go across the sea. Obedience does not guarantee smooth sailing, but it does assure you will reach your destination despite storms on the sea of life. He sees the difficulties you are in and the toil you are experiencing.)
- C. And about the fourth watch of the night *(between 3 and 6 a.m.)* He came unto them, walking upon the sea, and would have passed by them. TSG 93
- D. But when they saw Him walking upon the sea, they supposed it had been a spirit and cried out: For they all saw Him, and were troubled. *(The thing you fear actually brings Him near!)*
- E. And immediately He talked with them and said unto them, "Be of good cheer: it is I; Do not be afraid."
- F. And He went up unto them into the ship and the wind ceased.

1. And they were greatly amazed in themselves, beyond measure, and wondered.
2. For they did not consider the miracle of the loaves: For their heart was hardened (*with an inability to understand spiritual things*).

(See supplemental Study Two in the Matthew Legacy Bible Outline: Walking In The Supernatural.)

- X. The ministry at Gennesaret. (53-56) (*Jesus had told them to go across the sea. Obedience does not guarantee smooth sailing, but it does assure you will reach your destination despite the storms on the sea of life.*)
- A. And when they had passed over, they came into the land of Gennesaret and drew to the shore.
 - B. And when they were come out of the ship, the people knew Him immediately and ran through that whole region round about, and began to carry in beds those that were sick to where they heard Jesus was. (*The disciples had failed to recognize Him, but the multitudes knew Him.*)
 - C. And wherever He entered--into villages, or cities, or the country--they laid the sick in the streets and besought Him that they might touch if it were but the border of His garment.
 - D. And as many as touched Him were made whole.

Study questions on chapter 6:

1. Using verses 1-6, answer the following questions:
 - Where was Jesus as this chapter opens? (1)
 - Who was with Jesus? (1)
 - Where, specifically, was He ministering? (2)
 - According to verse 2, what did the people observe that Jesus was able to do?
 - On what day was Jesus ministering? (2)
 - According to verses 2 and 3, what was the response of the people to Jesus?
 - Why were the people questioning the ministry of Jesus? (outline point IB2)
 - What questions were asked by those who heard Jesus teach and what was their response? (3)
 - How did Jesus respond to their criticism? (4)
 - What did Jesus do there, and what did He not do? (5)
 - What was Christ's attitude towards their unbelief? (6)
2. Using verses 7-13, answer the following questions:
 - Who did Jesus send out to minister? (7)
 - How many men were to make up each ministry team? (7)
 - What power did Jesus give to these men? (7)
 - What commands did Jesus give these men regarding supplies for their journey? (8-9)
 - Where were the men to stay in each city? (10)

- What were the men to do if they were rejected? (11)
 - What would be the fate of any city that rejected them? (11)
 - What was the basic message that the men were to preach? (12)
 - What did these men do in addition to teaching and preaching? (13)
3. What was King Herod's response when he heard of the ministry being done by Jesus? (14)
 4. What caused Herod's interest in Jesus? (14)
 5. Who did some people think Jesus was? (15)
 6. Using verses 14-29, answer the following questions.
 - Who did Herod think Jesus was and why did he believe this? (14,16-17)
 - Who had Herod married? (17b)
 - Why had Herod put John in prison? (17-18)
 - Why did Herod not execute John immediately? (19-20)
 - What was the occasion of the party mentioned in verse 21?
 - Who attended this party? (21)
 - What did the daughter of Herodias do during the party? (22)
 - According to verses 22-23, what did Herod promise the girl?
 - What limits did Herod set on the girl's request? (23)
 - From whom did the girl seek counsel regarding what to request? (24)
 - For what did the girl ask King Herod? (25)
 - What was Herod's true feeling about her request? (26)
 - Why did Herod grant the request despite his personal feelings? (26)
 - Where did the executioner go, what did he do, what did he present to the girl, and to whom did the girl give it? (28)
 - What did the disciples do when they heard about John's death? (29)
 7. According to verse 30, what did the disciples report to Jesus?
 8. What did Jesus tell the disciples to do? (31)
 9. To where did Jesus and the disciples go? (32)
 10. What happened when the people saw Jesus and the disciples leaving? (33)
 11. What was Christ's attitude toward the multitude that came to Him? (34)
 12. What analogy did Jesus use to describe the multitudes? (34)
 13. Using verses 35-44, answer the following questions:
 - How long had the crowd been with Jesus? (35a)
 - What were the disciples' concerns as expressed in verses 35-36?
 - What did Jesus command the disciples to do? (37)
 - What two different attitudes towards human need are expressed in verses 36-37?
 - What was the response of the disciples to Jesus' suggestion? (37)
 - What question did Jesus ask in verse 38, and what was the answer?
 - What was the command given in verse 39?
 - How were the people organized as they sat down? (40)
 - What did Jesus do with the five loaves and the fishes? (41)
 - Did the people get enough to eat? (42-43)
 - How much food remained when they had finished eating? (43)

- How many people partook of this provision? (44)
- 14. Where did Jesus instruct His disciples to go next? (45)
- 15. Where did Jesus go after the people departed? (46)
- 16. When evening came, where was the ship carrying the disciples and where was Jesus? (47)
- 17. What did Jesus observe and what did He do about it? (48)
- 18. What was the disciples' response when they saw Jesus coming towards them? (49-50)
- 19. What did Jesus say to calm their fears? (50)
- 20. What happened when Jesus got into the ship? (51a)
- 21. What was the response of the disciples to this miracle? (51b)
- 22. What had the disciples already forgotten and why? (52)
- 23. Where did the ship land? (53)
- 24. What happened when Jesus and the disciples arrived on shore? (54-55)
- 25. Where did Jesus minister? (56a)
- 26. What happened everywhere that Jesus ministered? (56b)
- 27. What did you learn in this chapter to apply to your life and ministry? In answering this question, think about the following statements made by Jesus in this chapter:
 - They were as sheep not having a shepherd. (34)
 - Give them to eat. (37)
 - Be of good cheer and don't be afraid. (50)

Mark 7

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Outline 7:

I. Conflict with the Pharisees. (1-13) TSG 97

Then there came unto Him the Pharisees and certain of the scribes who came from Jerusalem.

A. The Pharisees and scribes find fault.

1. And when they saw some of His disciples eat bread with defiled--that is to say, with unwashed hands--they found fault. *(The tradition of the elders was an oral tradition of rules that governed every aspect of daily life. Here, they were referring to the tradition of ceremonial washing.)*

- a. For the Pharisees and all the Jews would not eat without washing their hands, holding the tradition of the elders.
- b. And when they come from the market, except they wash, they do not eat.

- c. And they also have many other regulations which they have received that they hold to, such as the washing of cups, pots, brass vessels, and tables.
 - 2. Then the Pharisees and scribes asked Him, "Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?" *(The controversy wasn't really about hand-washing. It was about keeping their rules and regulations.)*
- B. Jesus addresses their criticism. He answered and said unto them: TSG 97
 - 1. Well has Esaias *(Isaiah)* prophesied of you hypocrites, as it is written:
 - a. This people honors me with their lips, but their heart is far from me.
 - b. In vain do they worship me, teaching for doctrines the commandments of men.
 - c. For laying aside the commandment of God, you hold the tradition of men, such as the washing of pots and cups and many other such like things that you do. *(Traditions and rituals result in worthless worship. Man-made traditions and rules result in religion rather than relationship.)*
 - 2. And He said unto them, "Full well you reject the commandment of God, that you may keep your own tradition." *(The Pharisees and scribes had more rules than the laws given Moses by God. They viewed their traditions as more authoritative than the written Old Testament.)*
 - a. Moses said, "Honor your father and thy mother" and "whoever curses His father or mother, let him die the death."
 - b. But you say that if a man shall say to his father or mother, "It is Corban", that is to say, a gift, by whatsoever that you might profit by me, then he shall be free. You require him to do no more for his father or his mother. *("Corban" was a financial pledge to the temple. The word means a gift devoted to God.)*
 - 3. You make the Word of God of no effect through your tradition, which you have delivered: And many such similar things you do. *(Note the phrase "but you say." Anytime your beliefs or traditions disagree with God's Word, you are in error.)*

II. A lesson on the things that defile. (14-23)

And when He had called all the people unto Him, He said unto them:

- A. Listen unto me every one of you, and understand. *(It is not enough just to hear, you must listen, understand, and act upon what you hear.)*
 - 1 There is nothing from without a man that, entering into him, can defile him. *(This was speaking of food, not things like drugs, alcohol, etc., because it refers to that which is digested and eliminated later in this passage)*
 - 2. But the things which come out of him, those are they that defile the man.

3. If any man have ears to hear, let him hear.
 - B. And when He had entered into the house apart from the people, His disciples asked Him concerning the parable (*regarding the things that defile*). TSG 98
 - C. And He said unto them:
 1. Are you without understanding also?
 2. Do you not perceive, that whatever things from without enter into the man, it cannot defile him because it does not enter not into his heart, but into the belly, and goes out into the draught, purging all meats? (*It is digested and eliminated.*)
 3. That which comes out of the man is what defiles the man. (*The mouth speaks what is in the heart. The heart must be changed first, then outward changes in words, actions, attitudes, etc., are manifested.*)
 From within, out of the heart of men, proceed:
 - a. Evil thoughts. (*The heart and mind are the sources of reasoning.*)
 - b. Adulteries. (*Sexual unfaithfulness to a spouse, as well as lusting after someone.*)
 - c. Fornications. (*All forms of immoral sexual acts.*)
 - d. Murders. (*Killing another person.*)
 - e. Thefts. (*Stealing.*)
 - f. Covetousness. (*An uncontrolled craving for things, a person, position, money, etc.*)
 - g. Wickedness. (*This is inclusive of all evil.*)
 - h. Deceit. (*To mislead, beguile, deceive, or give a false impression by word, act, or influence.*)
 - i. Lasciviousness. (*Filthiness, indecency, shamelessness.*)
 - j. An evil eye. (*Lustful looking to envy, covet, or satisfy one's evil desires.*)
 - k. Blasphemy. (*To slander, insult, revile, or speak evil of God or man.*)
 - l. Pride. (*Self-exaltation, arrogance, or haughtiness.*)
 - m. Foolishness. (*Folly, thoughtlessness, and foolish behavior, thoughts, and actions.*)
 4. All these evil things come from within and defile the man.
 (*What starts in the heart affects the mind and is manifested in actions. Man, left in his natural state apart from God, is not basically good as some would have you believe.*)
- III. The Syrophenician woman. (24-30) TSG 99
- A. And from there He arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: But He could not be hid.
 - B. For a certain woman, whose young daughter had an unclean spirit, heard of Him.
 1. She came and fell at His feet.
 2. The woman was a Greek, a Syrophenician by nation (*a Gentile*).
 3. She besought Him that He would cast the devil out of her daughter.

- C. But Jesus said unto her: "Let the children first be filled: For it is not meet to take the children's bread and to cast it unto the dogs." *(It is not a matter of denial here, rather priority. It is merely a statement of fact that Jesus came to the Jews first. He is also wanting to draw out the woman's faith.)*
 - D. And she answered and said unto Him, "Yes, Lord: Yet the dogs under the table eat of the children's crumbs." *(This refers to little pet dogs.)*
 - E. And He said unto her, "For this saying go thy way; the devil is gone out of your daughter."
 - F. And when she had come to her house, she found the devil gone out, and her daughter laid upon the bed.
- IV. Healing of a deaf mute. (31-37) TSG 100
- A. And again, departing from the coasts of Tyre and Sidon, Jesus came to the Sea of Galilee, through the midst of the coasts of Decapolis.
 - B. And they bring unto Him one that was deaf who had an impediment in his speech, and they implored Him to put His hand upon him.
 - C. And He took him aside from the multitude:
 - 1. He put His fingers in the man's ears.
 - 2. He spit and touched his tongue.
(The man could not hear Jesus, so the Lord communicated His intentions by touch.)
 - 3. He looked up to heaven, sighed, and said unto him, "Ephphatha", meaning "be opened."
- (Note that Jesus healed people in many different ways: By speaking, touching, spit, mud, etc. He did not want to create a ritual or tradition for healing ministry. Healing is not about a formula, but about relying on God's miracle-working power.)*
- D. And straightway the man's ears were opened, the string of his tongue was loosed, and he spoke plainly.
 - E. And Jesus charged them that they should tell no man.
 - 1. But the more He charged them, so much the more a great deal they published it.
 - 2. They were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the dumb to speak."

Study questions on chapter 7:

1. According to verse 1, who gathered together and from where did they come?
2. Using verses 2-4, summarize the objection raised by the Pharisees and Jews? Why did they raise this objection?
3. What was really behind the controversy? (outline point I A 2)
4. What was the question asked by the Pharisees and scribes? (5)
5. What prophetic quote did Jesus cite when answering the objection of the Pharisees and scribes? (6)
6. What did Jesus say regarding worship by these leaders? (7a)
7. What did Jesus say regarding the teaching of these leaders? (7b)

8. What accusation did Jesus bring against the Pharisees in verses 8-9?
9. What did Moses command and how had the Pharisees altered this command? What does Corban mean? (10-12 and outline point I B 2)
10. What were the religious leaders doing that made the Word of God ineffective? (13)
11. Summarize Christ's statements in verses 14-15. How does His teaching regarding what is clean and unclean differ from that of the Pharisees?
12. Using verses 8a, 9a, and 13a summarize three things the Pharisees did in order to keep their own laws and traditions.
13. What admonition is given in verse 16?
14. What happened when Jesus and His disciples were alone? (17)
15. What questions did Jesus ask the disciples in verses 18-19 and what were the answers?
16. Summarize the teaching in verses 20-23 regarding the source of evil.
17. Using outline point C 4, list and define the sins mentioned in verses 22-23.
18. According to verse 24, where did Jesus go next?
19. Using verses 25-30, answer the following questions regarding Christ's encounter with the Greek woman whose daughter had an unclean spirit.
 - What information provided in verse 25 indicates that this woman was humble? (25)
 - What was the woman's request? (26)
 - Why was Jesus hesitant to heal the girl? (27)
 - What caused Jesus to reconsider? (28-29)
 - For what reason did Jesus finally respond to the woman's request? Using the outline, explain His response. (29 and outline point III C))
 - What was the condition of the young girl when her mother returned home? (30)
20. According to verse 31, where did Jesus go next?
21. Using verses 32-37, answer the following questions:
 - Who was brought to Jesus for healing? (32)
 - What was this man's problem? (32)
 - Where did Jesus take the man? (33)
 - What did Jesus do to the man and for what purpose? (32-33 and outline point IV C)
 - What command did Jesus give regarding this man's healing? (34)
 - What were the results of the healing command given by Jesus? (35)
 - What did Jesus ask the people to refrain from doing and how did they respond to His request? (36)
 - What was the reaction and comments of those who witnessed this miracle? (36-37)
22. What did you learn in this chapter to apply to your life and ministry? As you answer, reflect on these statements:
 - In vain do they worship me. (7)
 - Making the Word of God of none effect through your tradition. (13)

Mark 8

- 1** In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,
- 2** I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
- 3** And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
- 4** And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
- 5** And he asked them, How many loaves have ye? And they said, Seven.
- 6** And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.
- 7** And they had a few small fishes: and he blessed, and commanded to set them also before them.
- 8** So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.
- 9** And they that had eaten were about four thousand: and he sent them away.
- 10** And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
- 11** And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
- 12** And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
- 13** And he left them, and entering into the ship again departed to the other side.
- 14** Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
- 15** And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
- 16** And they reasoned among themselves, saying, It is because we have no bread.
- 17** And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
- 18** Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
- 19** When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
- 20** And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
- 21** And he said unto them, How is it that ye do not understand?
- 22** And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Outline 8:

- I. Feeding of the 4,000. (1-10) *TSG 102*
 - A. In those days the multitude was great and had nothing to eat. So Jesus called His disciples and said to them:
 - 1. I have compassion on the multitude because they have now been with me three days and have had nothing to eat.
 - 2. And if I send them away fasting to their own houses, they will faint by the way, for many of them came from far. (*Jesus did not want to send them away hungry. When people come to you with needs, do you send them away hungry?*)
 - B. And His disciples answered Him, "From where can a man satisfy these men with bread here in the wilderness?"

- C. And He asked them, "How many loaves do you have?" And they said, "Seven."
- D. And He commanded the people to sit down on the ground.
 - 1. And He took the seven loaves, and gave thanks, and broke them, and gave to His disciples to set it before the people.
 - 2. And they had a few small fishes which He blessed and commanded to set them before them also.
- E. So they ate and were filled: And they took up seven baskets of the broken meat that was left over. And they that had eaten were about four thousand.
- F. And He sent the crowd away.
- G. And immediately He entered into a ship with His disciples and came into the parts of Dalmanutha.
(Compassion is more than an emotion. As demonstrated by this account, it involves recognizing needs, meeting needs with what you have, and carefully preserving your God-given resources.)

(This feeding is not to be confused with the first instance when the multitude was fed. Here are some differences drawing from this account and those in Matthew 14 and 15:

- The first time 5,000 men plus women and children were fed. Here, 4,000 were fed.*
- On the first occasion, the disciples were told to see what was available, while this time they had the information before they were asked.*
- When the 5,000 were fed, there were 5 loaves and 2 fish. Here there are 4,000 people were fed with seven loaves and a few fish.*
- The first time, the crowd was told to sit in companies on the green grass. The second time they were instructed to sit on the ground, literally the dirt because it was the time of year when the grass was scorched by the summer sun.*
- In the first incident, the multitude had been with the Lord one day. Here, they had been with Him three days.*
- Twelve baskets of food remained after the first feeding. Here, seven baskets were left over.)*

II. A demand for a sign. (11-13) TSG 103

- A. The demand: And the Pharisees came and began to question Him, seeking of Him a sign from heaven, tempting Him. *(The Pharisees were seeking a miraculous sign when the miracle of Jesus in the flesh stood right before them. Jesus fulfilled prophecy, was born miraculously, and had performed great healings and deliverances. They were seeking signs instead of the Lord of the signs.)*
- B. The denial: And He sighed deeply in His spirit, and said: "Why does this generation seek after a sign? Verily *(assuredly)* I say unto you, There shall no sign be given unto this generation."
- C. The departure: And He left them and, entering into the ship again, departed to the other side. *(A sad statement: "He left them.")*

III. A warning about leaven. (14-21)

- A. Now the disciples had forgotten to take bread, neither did they have more than one loaf with them on the ship.
 - B. And He charged them, saying: "Take heed, beware of the leaven of the Pharisees (*hypocrisy*) and of the leaven of Herod (*sensual living*)."
(*Leaven--yeast--spreads throughout a whole lump of dough. In this case, the analogy is to guard against the spread of evil.*)
 - C. And they reasoned among themselves, saying, "It is because we have no bread."
 - D. And when Jesus knew it, He said unto them:
 - 1. Why are you reasoning because you have no bread?
 - a. Do you not perceive, neither understand?
 - b. Are your hearts yet hardened?
 - c. Having eyes, do you not see and having ears, do you not hear?
 - d. Do you not remember?

(*Spiritual blindness results because of failure to hear, perceive, understand, and have a pliable heart: Verses 7-18*)

 - 2. "When I broke the five loaves among five thousand: How many baskets full of fragments did you take up?" They said unto Him, "Twelve."
 - 3. "And when the seven loaves were broken among four thousand: How many baskets full of fragments did you take up?" And they said, "Seven."
 - E. And He said unto them, "How is it that you do not understand?"
- IV. Healing of the blind man. (22-26) TSG 105
- A. And Jesus came to Bethsaida and they brought a blind man unto Him and entreated Him to touch him.
 - B. And He took the blind man by the hand, and led him out of the town. (*Jesus had already cursed Bethsaida because of their unbelief. This is why He took this man out of the town in order to minister to him.*)
 - C. And when He had spit on his eyes and put His hands upon him, He asked him if he saw anything.
 - D. And he looked up, and said, "I see men as trees, walking."
 - E. After that Jesus put His hands on his eyes again and made him look up: And he was restored and saw every man clearly.
(*Why did Jesus heal in stages? Because sometimes healing is gradual. He also wanted to strengthen this man's faith step-by-step to receive his complete healing. What God starts, He will complete in the proper timing.*)
 - F. And Jesus sent him away to his house, saying, "Do not go into the town, nor tell it to anyone in the town." (*Apparently this man's house was not in the city, so Jesus told him not to return to the city which ultimately rejected Him and came under judgment.*)
- V. An examination and lesson at Caesarea Philippi. (27-38) TSG 106
- A. And Jesus and His disciples went out into the towns of Caesarea Philippi.
 - B. Along the way He asked His disciples, saying unto them, "Whom do men say that I am?"
 - 1. And they answered:

- a. John the Baptist (*a great teacher*).
 - b. Elias (*a miracle-worker*).
 - c. One of the prophets (*a prophet*).
2. And He said unto them, "But whom do you say that I am? "
(*This is a question that everyone must answer individually.*)
3. And Peter answered and said unto Him, "You are the Christ."
4. And He charged them that they should tell no man of Him.
- C. And He began to teach them that the Son of Man must suffer many things, and be rejected of the elders, the chief priests, and scribes, and be killed, and after three days rise again. (*Prior to the disciples' confession that Jesus was the Christ, He had referred to His impending death symbolically in terms of the destruction and raising up of the temple: John 2:9; the lifting up of serpent in the wilderness: John 3:14; and the bread that was to be broken: John 6:51. With their confession regarding His identity, a new stage of revelation commenced. Jesus began to speak openly and provide details regarding His impending death.*)
 1. And He spoke this openly.
 2. And Peter took Him and began to rebuke Him. (*The disciples were calling Him Lord, but always trying to dictate what sort of Lord He should be.*)
 3. But when He had turned about and looked on His disciples, He rebuked Peter, saying, "Get behind me, Satan: For you do not savor the things that be of God, but the things that be of men." *TSG 107*
(*He was not saying Peter was Satan, but that Peter was making statements that were influenced by the enemy. You will sometimes be tempted to stray from God's will by those closest to you who do not understand your destiny.*)
- D. And when Jesus had called the people unto Him with His disciples also, He said unto them, whoever will come after me:
 1. Denial: Let him deny himself.
 2. Daily decision: Let him take up his cross. (*A continuous act. The cross of discipleship is not something imposed upon you. It is something you voluntarily take up each day.*)
 3. Direction: Let him follow me. (*You go His way instead of your own.*)
 4. Death to self: For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
 5. Dedication to eternal principles: For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (*Each decision you make should be with eternity in mind.*)
 6. Devotion: Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall the Son of Man be ashamed when He comes in the glory of His Father with the holy angels. (*The second coming of Jesus at the end of the age.*)

(The preceding list reveals requirements for true discipleship: Denial, daily decisions, direction, death to self, dedication to eternal principles, devotion.)

Study questions on chapter 8:

1. What problem is described in verse 1?
2. How long had the multitude been with Jesus? (2)
3. What was the Lord's concern regarding the multitude that was with Him? (2-3)
4. What question was asked by the disciples regarding the multitude? (4)
5. Where were these people gathered? (4b)
6. What question did Jesus ask in verse 5 and what was the answer?
7. What command was given to the people? (6a)
8. What did Jesus do with the loaves of bread and the fish? What did the disciples do with them?(6-7)
9. How much food was left over after everyone had eaten? (8)
10. How many people partook of these provisions? (9)
11. Compare verses 1-8 with the feeding of the multitude recorded in Mark 6:30-44. What was similar? What was different? (outline point I G)
12. According to verse 10, where did Jesus go next?
13. What were the Pharisees requesting and why? (11)
14. According to verse 12, what question did Jesus ask the Pharisees and what statement did He make in regards to their request?
15. Where did Jesus go next? (13)
16. About what were the disciples concerned? (14)
17. What warning did Jesus give (verse 15) and what did the disciples mistakenly think He meant (verse 16)?
18. Using the notes in point III B on the outline, explain the leaven of the Pharisees and Herodians and what it means.
19. Using verses 17-21, list the questions asked by Jesus and the responses given by the disciples.
20. What point was Jesus trying to make?
21. Using the note in point III D on the outline, explain what causes spiritual blindness.
22. According to verse 22, where did Jesus go next?
23. Who came to Jesus and what was his need? (22)
24. Summarize how Jesus ministered to this needy man, and the results. (23-25)
25. What instructions did Jesus give to this man regarding his healing? (26)
26. Where did Jesus go next? (27a)
27. What question did Jesus ask His disciples in verses 27 and what were their varied answers? (27-28)
28. What specific question did Christ ask in verse 29, and what was Peter's answer?
29. What charge did Jesus give His disciples in verse 30?

30. What title is used for Christ in verse 31?
31. According to verse 31, what four specific things did Jesus prophesy would happen to Him?
32. What rebuke did Peter give Christ concerning this teaching? (32)
33. What was Christ's response to Peter's rebuke? (33)
34. Was Jesus calling Peter Satan? (outline point V C 2)
35. Using verses 34-38, answer the following questions:
 - What must a true disciple do in order to follow Christ? (34)
 - What happens if you try to save your life? (35)
 - What happens if you lose your life for Christ's sake and in behalf of the gospel? (35)
 - How would you answer the questions in verses 36-37?
 - Summarize the final statement in verse 38.
36. Using point V D, list six requirements for discipleship drawn from this passage.
37. What did you learn in this chapter to apply to your life and ministry? As you answer, reflect on these statements:
 - Why does this generation seek after a sign? (12)
 - How is it that you do not understand? (21)
 - But who do you say that I am? (29)
 - What shall a man give in exchange for his soul? (37)

Mark 9

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Outline 9:

I. The transfiguration. (1-10) TSG 108

- A. And He said unto them, "Verily (*assuredly*) I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power."
- B. And after six days Jesus took with Him Peter, and James, and John, and led them up into an high mountain apart by themselves. (*Most likely this was Mt. Hermon. Peter refers to this experience in 2 Peter 1:16-18. Jesus likely selected these three men because of their destinies. Peter was to become the leader of the first church; James was to head the church in Jerusalem; and John was to author the revelation of the end-times.*)
 - 1. And He was transfigured before them. (*The word "transfigured" means "metamorphous", to be changed in essential form.*)
 - 2. And His raiment became shining, exceeding white as snow as no fuller (*one who cleans clothes*) on earth can whiten them.
 - 3. And Elias and Moses appeared unto them and they were talking with Jesus. (*Moses represented the law. Elias, meaning Elijah, represented the prophets. Jesus represented the Gospel--the New Covenant. Each era of biblical history was represented.*)
- C. And Peter answered and said to Jesus:
 - 1. "Master, it is good for us to be here. Let us make three tabernacles: One for you, and one for Moses, and one for Elias."
(*People want to package and preserve the great moves of God. They want to build a monument to the past. Do not dwell in past revelations, blessings, or victories. Move on to experience the new things of God. By suggesting three monuments, Peter was equating Moses and Elijah with Jesus, but neither was equal to the revelation of Jesus who represented the New Covenant and was the Son of God.*)
 - 2. Peter did not really know what to say, for they were very afraid.
- D. And there was a cloud that overshadowed them and a voice came out of the cloud, saying, "This is my beloved Son: Hear Him." (*A cloud symbolizes the presence of God.*)
- E. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
- F. And as they came down from the mountain, Jesus charged them that they should

tell no man what things they had seen until the Son of Man was risen from the dead.

- G. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- II. The question regarding Elias (*Elijah*). (11-13) TSG 109
 - A. And they asked Him, saying, "Why do the scribes say that Elias must first come?"
 - B. And He answered and told them:
 - 1. Elias (*Elijah*) surely will come first, and restore all things.
 - 2. It is written of the Son of Man, that He must suffer many things, and be set at nought.
 - C. But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed (*wished to do*), as it is written of him. (*Jesus was speaking of John Baptist who came in the spirit and power of Elijah and was martyred: Luke 1:17.*)
- III. The healing of a demonized boy. (14-29) TSG 110
 - A. And when Jesus came to His disciples, He saw a great multitude about them and the scribes questioning them.
 - B. And straightway all the people, when they saw Him, were greatly amazed and came running to Him and saluted Him.
 - C. And He asked the scribes, "What are you questioning them about?"
 - D. And one of the multitude answered and said:
 - 1. Master, I have brought unto you my son, who has a dumb spirit.
 - 2. Wherever he takes him, the spirit tears him, and he foams at the mouth and gnashes with his teeth, and he is pining away.
 - 3. I spoke to your disciples that they should cast him out and they could not.
 - E. And Jesus answered him and said:
 - 1. Oh faithless generation:
 - a. How long shall I be with you?
 - b. How long shall I suffer you?
 - 2. Bring him unto me. (*This is the answer to a hurting world: Bring them to Jesus for deliverance.*)
 - F. And they brought him unto Jesus: And when he (*the demonized young man*) saw Him, straightway the spirit tore him and he fell on the ground and wallowed, foaming at the mouth.
 - G. Jesus asked his father: "How long ago is it since this came unto him?"
 - H. And the father answered:
 - 1. Since he was a child. (*This confirms that children can be affected by evil spirits.*)
 - 2. And often it has cast him into the fire and the waters to destroy him. (*These are Satan's goals: To kill, steal, and destroy: John 10:10. See the composite description of this young man's condition in Matthew 17:15 drawn from this account and that in Luke 9:39. This verse confirms that a suicide spirit is demonic.*)

3. If you can do anything, have compassion on us, and help us.
(The words "if you can" shows a lack of faith.)

(This incident is recorded also in Mathew 17 and Luke 9. Here is the combined description of this young man's desperate condition:

-Matthew: Demonized, a lunatic, sore vexed, falling into the fire and water.

-Mark: A dumb spirit, takes him, tears him, he foams at the mouth, gnashes his teeth, and wastes away.

-Luke: A spirit takes him, cries out through him, tears him, bruises him, and causes him to foam at the mouth.)

- I. Jesus said unto him, "If you can believe, all things are possible to him that believes." *(Jesus answers with an "if" of His own: If you believe!)*
- J. And straightway the father of the child cried out and said with tears, "Lord, I believe; help my unbelief."
- K. When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, "You dumb and deaf spirit, I charge you to come out of him and enter no more into him."
1. And the spirit cried out, tore him sore, came out of him, and he was as one dead; insomuch that many said, "He is dead."
2. But Jesus took him by the hand, lifted him up, and he arose.
- L. And when Jesus came into the house, His disciples asked Him privately, "Why could we not cast him out?" And He said unto them, "This kind can come forth by nothing, but by prayer and fasting." TSG 111
(Note the various attitudes of those involved in this event: The father was unbelieving, the crowd was curious, religious leaders were critical, and the disciples were powerless. Why were the disciples powerless? Their faith was weak and they had not prepared spiritually for this encounter. This passage reveals that there is also "this kind" of satanic power that is more difficult to deal with spiritually.)

IV. Final teaching in Galilee. (30-50)

And they departed from there and passed through Galilee, and He did not want any man to know it. He taught His disciples and said unto them:

- A. Teaching regarding His destiny. TSG 112
1. The Son of Man is delivered into the hands of men.
2. They shall kill Him.
3. After He is killed, He shall rise the third day.
- But they did not understand what He was saying and were afraid to ask Him.
- B. Teaching regarding humility. TSG 114
1. And He came to Capernaum and being in the house He asked them, "What was it that you disputed among yourselves by the way?" But they held their peace: For by the way they had disputed among themselves, who

- should be the greatest.
2. And He sat down, and called the twelve, and said unto them: "If any man desire to be first, the same shall be last of all and servant of all."
 3. And He took a child, and set him in the midst of them. And when He had taken him in His arms, He said unto them:
 - a. Whosoever shall receive one of such children in my name, receives me.
 - b. And whosoever shall receive me, receives not only me, but Him that sent me.
- C. Teaching regarding inclusive ministry. TSG 115
1. And John answered him, saying, "Master, we saw one casting out devils in your name, and he does not follow us and we forbade him to do this because he does not follow with us." *(There is no neutrality. You are either for Christ, or--by omission of your decision regarding Him--against Him.)*
 2. But Jesus said:
 - a. Forbid him not.
 - b. For there is no man which shall do a miracle in my name that can lightly speak evil of me.
 - c. For he that is not against us is on our side.
 - d. For whosoever shall give you a cup of water to drink in my name because you belong to Christ, verily *(assuredly)* I say unto you, he shall not lose his reward.
- D. Teaching regarding offenses. TSG 116
1. Offenses caused to others.
And whosoever shall offend one of these little ones that believes in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.
 2. Offences you cause yourself.
 - a. And if your hand offend you, cut it off: It is better for you to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm does not die and the fire is not quenched.
 - b. And if your foot offends you, cut it off: It is better for you to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm does not die and the fire is not quenched.
 - c. And if your eye offends you, pluck it out: It is better for you to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm does not die and the fire is not quenched.
- (This passage is to be understood spiritually: Your hands touch evil; feet take you to evil; eyes focus on evil. Eliminate anything evil that would*

prevent you from entering God's Kingdom. This addresses your relationship with others, what you do for God, your walk with God, and your spiritual vision. Anything that hinders these must be dealt with and eliminated spiritually.)

- E. Teaching regarding persecution.
1. For every one shall be salted with fire, and every sacrifice shall be salted with salt. *(Salt is a preservative. Every person and their works will be preserved for judgment, at which time they will give account for their life.)*
 2. Salt is good: But if the salt have lost his saltiness, with what will you season it? *(Salt that loses its flavor has lost its purpose.)*
 3. Have salt in yourselves, and have peace one with another. *(Just as salt makes food taste good, believers are to flavor the world with the goodness of the Gospel of God. Salt preserves and heals in the natural world as well as spiritually. The spiritual salt of the Gospel heals sin-sick souls, families, communities, and nations.)*

Study questions on chapter 9:

1. How does verse 1 tie in with the subject Jesus was discussing in the previous chapter?
2. What does the statement regarding "some" mean, as used in verse 1? (outline point I)
3. Using verses 2-4, answer the following questions regarding the transfiguration.
 - Where did Jesus go next and who did He take with Him? (2)
 - What is the likely reason He chose these men? (I B)
 - What does the word "transfiguration" mean? (I B 1)
 - What happened to Christ's raiment? (3)
 - Who appeared with Jesus? (5)
 - What periods of Biblical revelation were represented by Elijah, Moses, and Jesus. (outline point I B 3)
 - What did Peter want to do after witnessing these events? (5)
 - What motivated Peter to make this statement? (6)
 - What happened when the cloud overshadowed them? (7)
 - Who did the disciples see after this event concluded? (8)
 - What instructions did Jesus give the disciples in verse 9 and what was their response according to verse 10?
4. What question did the disciples ask in verse 11 and how did Jesus answer in verses 12-13?
5. Using verses 14- 29, answer the following questions:
 - Who surrounded the disciples and were questioning them? (14)
 - What was the response of the people when they saw Jesus arrive? (15)
 - What question did Jesus ask the scribes? (16)
 - What answer was given to Christ's question and by whom? (17-18)
 - What symptoms of demonization did this young man exhibit? (17-18)
 - To whom had the father brought his son and what were the results? (18b)
 - What statement did Jesus make in verse 19 and what command did He give?

- What happened when the demonized young man was brought to Jesus? How did the evil spirit respond? (20)
 - What question did Jesus ask the father and what was the father's answer? For how long had this young man been afflicted? (21)
 - What additional information did the father supply? (22a)
 - What request did the father make in verse 22b?
 - According to point III H 2 in the outline, what are the goals of Satan that were evident in this young man's condition? See also John 10:10.
 - What admonition did Jesus give in verse 23?
 - What was the father's response in verse 24? What portion of his statement showed a lack of faith? What portion showed a desire to increase his faith?
 - What commands did Jesus give to the foul spirit? (25)
 - What did the evil spirit do in response to Christ's commands? (26)
 - What did many people who observed this miracle think had happened? (26)
 - What occurred next according to verse 27?
 - What question did the disciples ask Jesus regarding this incident? (28)
 - How did Jesus answer the disciples' question in verse 29?
 - Using outline point III, explain why Jesus said the disciples were powerless in this incident.
 - Using outline point III, explain the different responses of those who witnessed this miracle.
6. Where did Jesus and the disciples go next? (30)
 7. What prophetic teaching did Jesus share with His disciples (31) and what was their response? (31-32)
 8. What question did Jesus ask His disciples after arriving in Capernaum and how did they respond to this query? (33-34)
 9. About what had the disciples disputed as they traveled with Jesus? (34)
 10. Summarize the principle Jesus shared in verses 35-37 and explain how He illustrated it.
 11. What concern did John raise in verse 38?
 12. Using verses 39-50, answer the following questions drawn from Christ's response to John's concerns:
 - What did Jesus teach regarding those who do miracles in His name? (39)
 - What principle is explained in verse 40?
 - What do you learn about service in the name of Jesus in verse 41?
 - What warning is given concerning offending little ones that believe in Jesus? (42)
 - According to verses 42-47, what four things are "better than"? Apply this spiritually.
 - What three examples of things that should be eliminated are given in verses 43, 45, and 47? What was Jesus teaching by these examples? Are these instructions to be applied literally or spiritually?
 - What statement is repeated in verses 44, 46, and 48? Of what is this speaking?
 - Explain the spiritual applications of the example of salt used in verses 49-50.
 13. What did you learn in this chapter to apply to your life and ministry?

Mark 10

- 1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.**
- 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.**
- 3 And he answered and said unto them, What did Moses command you?**
- 4 And they said, Moses suffered to write a bill of divorcement, and to put her away.**
- 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.**
- 6 But from the beginning of the creation God made them male and female.**
- 7 For this cause shall a man leave his father and mother, and cleave to his wife;**
- 8 And they twain shall be one flesh: so then they are no more twain, but one flesh.**
- 9 What therefore God hath joined together, let not man put asunder.**
- 10 And in the house his disciples asked him again of the same matter.**
- 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.**
- 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.**
- 13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.**
- 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.**
- 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.**
- 16 And he took them up in his arms, put his hands upon them, and blessed them.**
- 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?**
- 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.**
- 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.**
- 20 And he answered and said unto him, Master, all these have I observed from my youth.**
- 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.**
- 22 And he was sad at that saying, and went away grieved: for he had great possessions.**
- 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!**
- 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom**

of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.
 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.
 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.
 50 And he, casting away his garment, rose, and came to Jesus.
 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Outline 10:

The Ministry In Perea And Judea 10:1-52

- I. And He arose from there and came into the coasts of Judaea by the farther side of Jordan. (1) TSG 202
 - A. And the people resorted unto Him again.
 - B. And, as usual, He taught them.
- II. And the Pharisees came to Him and asked Him, "Is it lawful for a man to put away his wife?" They were tempting Him (*to see what His answer would be*). (2-12) TSG 204

(Some leaders were conservative, believing that divorce should only be in the case of adultery. The liberal leaders thought any offence that displeased a husband was just cause for divorce. The question of the Pharisees was not to seek true knowledge, but to entrap Jesus. No matter which side He took, He would offend someone.)

 - A. And He answered and said unto them, "What did Moses command you?"
 - B. And they said, "Moses allowed us to write a bill of divorcement, and to put her away."
 - C. And Jesus answered and said unto them: He wrote you this precept because of the hardness of your hearts. *(This concession was made and divorce allowed because of their sinful, hardened hearts.)*
 - D. But from the beginning of creation God made them male and female.
 This was His plan:
 - 1. That a man should leave his father and mother.
 - 2. That a man shall cleave to his wife.
 - 3. That the two shall be one flesh: So then they are no more two, but one flesh.
 - 4. That what God joins together should not be put asunder by man.

(God's plan was one man and one wife for life. They were to be joined emotionally by cleaving to one another; physically by becoming one flesh; and spiritually by being joined together by God. This passage confirms that the homosexual lifestyle is not biblical.)

E. And in the house His disciples asked Him again of the same matter and He said unto them:

1. Whoever shall put away his wife and marry another commits adultery against her.

2. And if a woman shall put away her husband and be married to another, she commits adultery.

(This passage addresses divorcing your mate for non-scriptural reasons. There are biblical passages that permit divorce in certain circumstances. See Matthew 19:9 and 1 Corinthians 7:15)

III. The blessing of children. (13-16) TSG 205

A. And they brought young children to Him, that He should touch them. And His disciples rebuked those that brought them.

(Note in verses 2-12 that the Pharisees were allowed access to Jesus, but the disciples tried to block the access of the children.)

B. When Jesus saw it, He was very displeased, and said unto them:

1. Suffer the little children to come unto me, and forbid them not.

2. For of such is the Kingdom of God.

3. Verily *(assuredly)* I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

(It is not necessary for a child to become an adult in order to become part of the Kingdom of God, but it is necessary for an adult to become as a child. We are to be childlike, not childish. Children are dependant, loving, forgiving, responsive, trusting, and have a desire for learning. When disciplined, they are obedient and a joy to others, as should be believers who are the children of God.)

C. And He took them up in His arms, put His hands upon them, and blessed them.

IV. The rich young ruler. (17-22) TSG 206

A. And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, "Good Master, what shall I do that I may inherit eternal life?" *(One cannot "inherit" eternal life. It only comes by making a personal decision for Jesus Christ.)*

B. And Jesus said unto him:

1. Why are you calling me good? There is none good but one, and that is

God. *(Jesus was emphasizing that if this man did not believe in His deity, then he could not call Him good because only God is good. Only if Jesus was God could the man call Him good.)*

2. Do you not know the commandments? Do not commit adultery, do not kill, do not steal, do not bear false witness, do not defraud, honor your father and mother.

- C. And he answered and said unto Him, "Master, all these I have observed from my youth."
(Note that this young man was eager, running to Christ; humble, kneeling before Him; respectful, addressing Jesus as "Good Master"; he was desiring spiritual knowledge; and he obviously believed in God and was concerned about his eternal destiny. But he was depending upon what he had done or could do in order to obtain eternal life. This man had a religion based on works.)
 - D. Then Jesus, beholding him, loved him, and said unto him:
 - 1. One thing you lack: Go your way, sell whatever you have, and give to the poor, and you shall have treasure in heaven.
(What one thing stands between you and a total commitment to the Lord?)
 - 2. And come, take up the cross, and follow me.
(Verse 21 is how Jesus sees you, no matter who you are or what you have done. We might have seen this young man as a spoiled, rich kid, but Jesus loved him.)
 - E. And the young man was sad at that saying, and went away grieved: For he had great possessions. *(This young man went away sad and grieved--in worse condition than when he came. Refusing to commit some part of your life to God is often the reason for sadness and depression. You will never again be the same when you walk away from an opportunity to surrender to the Lord.)*
- V. A warning about the peril of riches. (23-27)
- A. And Jesus looked round about, and said unto His disciples, "How hardly shall they that have riches enter into the Kingdom of God!"
 - B. And the disciples were astonished at His words.
 - C. But Jesus answered again, and said unto them:
 - 1. Children, how hard is it for them that trust in riches to enter into the Kingdom of God! *(Substitute anything for "riches" in which you are trusting, for example, trusting in education, good works, etc., will make it difficult for you to enter the Kingdom of God.)*
 - 2. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.
 - D. And they were astonished out of measure, saying among themselves, "Who then can be saved?" *(Jews thought riches were a sign of God's approval.)*
 - E. And Jesus looking upon them said, "With men it is impossible, but not with God: For with God all things are possible."
(Riches in themselves are not wrong. Trusting in and loving riches was this young man's problem. This passage does not mean it is hard for rich people to be saved, just that they cannot trust in their riches or anything else more than Jesus. The basic truth of redemption from sin is that it is impossible with men, but with God, this and all things are possible!)
- VI. A discussion concerning rewards. (28-31) TSG 207
- A. Then Peter began to say unto Him, "We have left all and have followed you."

- B. And Jesus answered and said: "Verily (*assuredly*) I say unto you: There is no man that has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's but that he shall receive:
1. An hundredfold now in this time--houses, brethren, sisters, mothers, children, and lands.
 2. Persecutions (*for his faith*).
 3. Eternal life in the world to come.
 4. Justice: Injustices will be rectified: Many that are first shall be last, and the last first.

(This does not mean that you should abandon friends and relatives, but that you must honor God ahead of all earthly relationships. For example, you may want to live near your parents, but God calls you to a foreign nation to evangelize. Which will you choose?)

VII. The prediction of Christ's death. (32-34) TSG 209

- A. And they were in the way going up to Jerusalem, and Jesus went before them. As they followed:
1. They were amazed.
 2. They were afraid.
- B. And He took again the twelve, and began to tell them what things should happen unto Him:
1. Where it would happen: Jerusalem.
 2. What would happen: The Son of Man shall be delivered unto:
 - a. The Jews: Specifically the chief priests and unto the scribes who shall condemn Him to death and shall deliver Him to the Gentiles.
 - b. The Gentiles: They shall mock (*ridicule*) Him, scourge (*beat*) Him, spit upon Him (*a sign of contempt*), and shall kill Him.
 - c. God: Who shall raise Him from the dead on the third day.

VIII. A request for prominence. (35-41) TSG 210

(Amazing that this should be their concern after what Jesus had just revealed to them regarding His death and resurrection!)

- A. And James and John, the sons of Zebedee, come unto Him, saying, "Master, we would that you should do for us whatsoever we shall desire." (*They were trying to get Him to commit to their request before sharing it with Him, but He did not do so.*)
- B. And He said unto them, "What would you that I should do for you?"
- C. They said unto him, "Grant unto us that we may sit, one on your right hand and the other on your left hand, in your glory." (*Their motives were born of selfish ambition with a desire for status, position, and power. Proper ambition in itself is not wrong. It is the motives behind some ambitions that are wrong. Godly ambition seeks to minister, not to be ministered to. True ambition causes you to become the servant of all and is not self-centered or selfish.*)
- D. But Jesus said unto them:
1. You do not know what you ask: Can you drink of the cup that I drink of

- and be baptized with the baptism that I am baptized with?
2. And they said unto him, "We can."
 3. And Jesus said unto them:
 - a. You shall indeed drink of the cup that I drink of and with the baptism that I am baptized you shall be baptized.
(The "cup" speaks of suffering you willingly take upon yourself in order to accomplish God's will. The "baptism" speaks of that which comes upon you through others just as when another immerses you in water baptism.)
 - b. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. *(This honor is not determined by works, but it will be determined by God.)*
- E. And when the ten other disciples heard it, they began to be much displeased with James and John.
- IX. A lesson regarding servant-hood. (42-45) TSG 211
But Jesus called them to Him and said unto them:
- A. You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
 - B. But it shall not be so among you: But whosoever will be great among you, shall be your minister, and whosoever of you will be the chief shall be servant of all. *(To minister implies occasional service. To serve involves being a bond-servant, a person who is always serving regardless of the difficulties involved. The phrase "but it shall not be so among you" is a key principle of the Kingdom of God.)*
 - C. For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many. *(Jesus came to serve and to give. That should be your ambition as well.)*
- X. The healing of Bartimaeus. (46-52) TSG 212
(The accounts in Matthew and Luke mention two blind men, but Mark focuses on the story of one of the two: Matthew 20:30 and Luke 18:35.)
- A. And they came to Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.
 - B. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, "Son of David, have mercy on me." *(By using this title, Bartimaeus was confessing who Jesus was prophetically and historically.)*
 - C. And many charged him that he should hold his peace: But he cried the more a great deal, "Son of David, have mercy on me."
 - D. And Jesus stood still and commanded him to be called.
 1. And they call the blind man, saying unto him, "Be of good comfort and rise: He is calling you"
 2. And he, casting away his garment, rose and came to Jesus. *(This outer garment identified him as a blind beggar and he would not be needing it anymore! This was a great act of faith.)*

- E. And Jesus answered and said unto him, "What do you want me to do unto you?"
The blind man said unto Him, "Lord, that I might receive my sight."
(Jesus knew the man's need, but asked this question so that Bartimaeus himself would clarify his need. Always be specific in your requests.)
- F. And Jesus said unto him, "Go your way. Your faith has made you whole."
- G. And immediately he received his sight, and followed Jesus in the way.

(Mark identifies one blind man named Bartimaeus, while Matthew mentions two blind men. He says this encounter happened as Jesus was leaving Jericho. Luke says it happened as he came near Jericho. In times past, some critics said that this difference confirmed that there are errors in the Bible. Archaeologists, however, have discovered that there were two Jerichos that were located about three miles apart. Jesus was most likely leaving one city and going to the other, making both accounts accurate. Whenever critics and the Bible disagree, accept God's Word as fact! See Supplemental Study Four: Breaking Bondages.)

Study questions on chapter 10:

1. Where was Jesus as this chapter opens, who was with Him, and what was He doing? (1)
2. Who came to Jesus, what question did they ask, and what was their motive? (2 and outline point II)
3. What question did Jesus ask and what did the Pharisees answer? (3-4)
4. Using verses 5-12, answer the following questions:
 - Why was divorce permitted? (5)
 - What was God's plan from the beginning of creation? (6 and outline point II D)
 - Who was a man to leave and why was he to do so? (7)
 - How were the man and his wife to be joined together? (7-9 and outline)
 - What warning is given regarding separating a married couple? (9)
 - How is adultery defined? (10-12)
5. Who was brought to Jesus in verse 13 and what was the response of the disciples to them?
6. What did Jesus say to His disciples when He witnessed their response to the children? (14-16)
7. What did Jesus do with the children? (16)
8. Using outline point III B, explain what Jesus meant when He said we must become like children.
9. Using verses 17-22, answer the following questions about the rich young ruler.
 - How did the young man approach Jesus? (17 and outline notes)
 - What question did the young man ask Jesus? (17)
 - What was Jesus' answer? (18-19)
 - What was the young man's response in verse 20?
 - What did Jesus feel for this young man? (21a)
 - What did Jesus command the young man to do? (21b)
 - What decision did the young man make in regards to Christ's request and why did he make this choice? (22)

10. What statement did Christ make in verse 23 and reiterate in verse 24? What was the response of the disciples to this statement?
11. What example did Jesus use to illustrate the difficulty of rich people entering the Kingdom of God? (25)
12. According to outline point V E, does this mean that riches are wrong?
13. What was the response of the disciples in verse 26?
14. What powerful truth did Jesus declare in verse 27?
15. What statement did Peter make in verse 28?
16. Using verses 29-31, summarize the Lord's response to Peter's statement in verse 28.
17. What rewards will be given to those who leave all to follow Jesus? (29-30)
18. Where did Jesus go next and what did He share with His disciples during the journey? (32)
19. What emotions were the disciples feeling at this time? (32)
20. Summarize what Jesus shared regarding future events in verses 33-34.
21. What request was made by James and John? According to outline point VIII C, what was their motive? (35-37)
22. Using outline point VIII C, explain the difference between proper and improper ambition.
23. What was Christ's response in verse 38?
24. How did James and John respond in verse 39a?
25. Summarize Christ's answer in verses 39b and 40.
26. According to outline note VIII D 2, what does the "cup" represent in this passage?
27. To whom will the honor of sitting by Christ's side be given? (40)
28. What happened when the other disciples heard what James and John had requested? (41)
29. Summarize what Jesus taught regarding leadership as recorded in verses 42-46.
 - What two things do Gentile leaders do that believers should not do? (42)
 - What general Kingdom principle is taught in verse 43a?
 - How does one become great in God's Kingdom? (44b)
 - For what purpose did the Son of Man come into the world? (45)
30. Where did Jesus go next? (46)
31. Using verses 46-52, answer the following questions:
 - Who sat by the roadside begging? (46)
 - What do you learn about Bartimaeus in verse 46?
 - What did Bartimaeus do when he heard Jesus was coming? (47)
 - What title did Bartimaeus use when crying out to Jesus for help and why is it significant? (47 and outline)
 - What did the people around Bartimaeus say when he continued to cry out? (48)
 - How did Bartimaeus respond to their criticism? (48)
 - What did Jesus do in verse 49?
 - How did Bartimaeus respond in verse 50?
 - What did Jesus ask Bartimaeus in verse 51 and what was his answer?
 - What did Jesus say in verse 52 and what were the results?
 - What did Bartimaeus do after receiving this miracle? (52b)
32. What did you learn in this chapter to apply to your life and ministry? As you reflect on

this, consider the action words in verse 21: Go, sell, give, come, take up the cross, and follow.

Mark 11

- 1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,**
- 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.**
- 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.**
- 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.**
- 5 And certain of them that stood there said unto them, What do ye, loosing the colt?**
- 6 And they said unto them even as Jesus had commanded: and they let them go.**
- 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.**
- 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.**
- 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:**
- 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.**
- 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.**
- 12 And on the morrow, when they were come from Bethany, he was hungry:**
- 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.**
- 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.**
- 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;**
- 16 And would not suffer that any man should carry any vessel through the temple.**
- 17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.**
- 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.**
- 19 And when even was come, he went out of the city.**
- 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.**
- 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.**

22 And Jesus answering saith unto them, Have faith in God.
 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.
 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?
 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
 30 The baptism of John, was it from heaven, or of men? answer me.
 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.
 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Outline 11:

Events Of The Final Week 11:1-15:47

- I. The royal entry to Jerusalem. (1-11) TSG 223
 - A. And when they came near Jerusalem, Bethphage, and Bethany at the mount of Olives, He sent two of His disciples, saying unto them:
 1. Go your way into the village over against you.
 2. As soon as you are entered into it, you shall find a colt tied, whereon never a man has sat: Loose him, and bring him to me.
 3. And if any man say unto you, "Why are you doing this?" say that the Lord has need of him; and immediately he will send him here.
 - B. And they went their way, and found the colt tied by the door without in a place where two ways met, and they loosed him. TSG 224
 1. And certain of them that stood there said unto them, "What are you doing, loosing this colt?"
 2. And they said unto them even as Jesus had commanded: And they let them go.
 - C. And they brought the colt to Jesus and cast their garments on him, and Jesus sat

upon him. *(Zechariah 9:9 prophesied that the king would come in meekness, not as a monarch. He would come riding on a colt, rather than on a stallion as kings did at that time. When Jesus returns again, however, He will come as a reigning king and will be riding a stallion!)*

D. And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way. *(This was a custom when welcoming rulers and dignitaries.)*

E. And they that went before, and they that followed, cried out saying:

1. Hosanna.
2. Blessed is He that comes in the name of the Lord.
3. Blessed be the kingdom of our father David, that comes in the name of the Lord.
4. Hosanna in the highest.

(This fulfilled a prophecy in Psalm 118:26.) TSG 225

F. And Jesus entered into Jerusalem and into the temple: And when He had looked round about upon all things and the evening was come, He went out unto Bethany with the twelve.

(See Supplemental Study Three in the Legacy Outline for Matthew: "Consider the Colt".)

II. Cursing the barren fig tree. (12-14) TSG 229

A. And the next day, when they had come from Bethany, He was hungry.

B. And seeing a fig tree afar off having leaves, He came to it, but He found nothing but leaves for the time of figs was not yet.

C. And Jesus answered and said unto it, "No man shall eat fruit of you hereafter and forever." And His disciples heard it.

(Why did Jesus curse this tree? Because it had leaves which gave the appearance of a healthy, fruit-laden tree. It attracted attention and expectation, but upon inspection was unproductive. This is not only symbolic of Israel, but also of churches or individuals who have the appearance of Godliness, but deny the life-giving power that results in fruitfulness: 2 Timothy 3:5. There is profession, but no purpose and no production.)

III. Cleansing of the temple. (15-19) TSG 230

A. And they come to Jerusalem and Jesus went into the temple.

1. He began to cast out them that sold and bought in the temple.

2. He overthrew the tables of the moneychangers and the seats of them that sold doves.

3. He would not allow any man to carry any vessel through the temple.

B. And He taught them saying:

1. Is it not written that my house shall be called of all nations the house of prayer?

2. But you have made it a den of thieves.

(This was not a temper tantrum. It was righteous anger that seeks to right a wrong. See also Jeremiah 7:11 and Isaiah 56:7. The leaders were

exploiting the people right in the temple where the focus should have been on prayer, worship, and meeting the needs of the people. Jesus cast out those who desecrated God's house by using it as a thoroughfare--a way to get somewhere by passing through. He cast out those who commercialized religion. He cast out those who did not understand the purpose of His house: It was to be a house of prayer for all people. He cast out those who were not inclusive of others--it was to be a place for all people.)

- C. And the scribes and chief priests heard it, and sought how they might destroy Him: For they feared Him, because all the people were astonished at His doctrine. *(The religious establishment was displeased--and many still are--when their old ways of doing things are challenged or when they perceive that their power and position are being threatened. Christ's entry to Jerusalem and actions in the temple stirred even more opposition. The Romans feared an uprising. The Jewish Herodians feared losing their political status and being blamed and replaced by the Romans. The Scribes and Pharisees were filled with envy and malice and feared losing their religious status.)* TSG 232
- D. And when evening came, He went out of the city. TSG 233
- IV. A lesson about faith. (20-26) TSG 234
 - A. And in the morning, as they passed by, they saw the fig tree dried up from the roots.
 - B. And Peter, calling to remembrance, said unto Him, "Master, behold, the fig tree which you cursed has withered away."
 - C. And Jesus answered them saying:
 - 1. Have faith in God. *(The faith you are to have is faith in God, not faith alone.)*
 - 2. Do not doubt: For verily *(assuredly)* I say unto you that whosoever shall say unto this mountain, "Be removed and be cast into the sea" and shall not doubt in his heart, but shall believe that those things which he said shall come to pass; he shall have whatsoever he said. *(Mountains represent obstacles that must be overcome through prayer. Sometimes you need to stop talking about your mountains, and start speaking to them. Your mountains of difficulties are voice activated. Speak the Word, and watch the mountains of difficulties move! The keys to moving mountains: Have faith and do not doubt, speak to your mountain, ask in prayer, and believe. This passage must be considered in relation to the total teaching on prayer in the Bible. Prayers that are not in harmony with God's will are forbidden elsewhere in scripture.)*
 - 3. Believe: Therefore I say unto you, whatever things you desire, when you pray, believe that you receive them, and you shall have them.
 - 4. Forgive: And when you stand praying, forgive, if you have anything against anyone:
 - a. Do this so that your Father also which is in heaven may forgive you

your trespasses.

- b. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

(Four powerful prayer principles are given in this passage: Have faith in God, do not doubt, believe, and forgive.)

V. A challenge to Christ's authority. (27-33) TSG 235

- A. And they came again to Jerusalem and as He was walking in the temple, there came to Him the chief priests, the scribes, and the elders and said unto Him:

- 1. By what authority are you doing these things?
- 2. Who gave you the authority to do these things?

(These leaders were concerned about His authority because they were afraid of losing theirs. They asked these questions in order to discredit Him. They were not sincere seekers.)

- B. And Jesus answered and said unto them:

- 1. I will also ask of you one question: Answer me, and I will tell you by what authority I do these things.
- 2. The baptism of John: Was it from heaven, or of men? Answer me.

(Jesus actually answered their question with a question that silenced them.)

- C. And they reasoned with themselves, saying:

- 1. If we shall say from heaven, He will say, "Why then did you not believe him?"
- 2. But if we shall say of men, we fear the people: For all men counted John as a prophet indeed.

(Their concern was not to discover the truth, but rather to save face before the people.)

- D. And they answered and said unto Jesus, "We cannot tell."

(These leaders made no decision. No decision regarding Jesus is actually a decision in itself.)

- E. And Jesus, answering, said unto them, "Neither do I tell you by what authority I do these things."

Study questions on chapter 11:

- 1. Where are Jesus and the disciples going as this chapter opens? (1)
- 2. Through what two villages would they pass? (1)
- 3. What mountain were these villages and Jerusalem near? (2)
- 4. Where did Jesus send His disciples and what were the instructions He gave them? (1-3)
- 5. Using verses 4-7, answer the following questions.
 - What did the disciples find at the crossroads? (4)
 - What did the disciples do? (4b)
 - What question was asked of the disciples? (5)
 - What did the disciples answer and what was the response of the observers? (6)
 - To whom did the disciples bring the colt? (7)
- 6. Summarize the events described in verses 7-10.

- How did Jesus enter the city? (7)
- What did the people do along the road ahead of Him? (8)
- What were the people saying? (9-10)
- Upon what two things did the people say as they pronounced blessings? (9-10)
- What prophecy was fulfilled by Christ's entrance to Jerusalem?
(outline point I C)
- How will Jesus return to earth? (outline point I C)
- 7. Where did Jesus go next? (11-12)
- 8. What happened when Jesus encountered the fruitless fig tree? (13-14)
- 9. Why did Jesus curse the fruitless fig tree? (outline point II C)
- 10. What happened when Jesus went into the temple? (15-16)
 - Who did He cast out and why? (15)
 - Whose seats did He overthrow? (15)
 - What did Jesus forbid? (16)
 - What proclamation did Jesus make regarding the temple in verse 17?
- 11. What were the scribes and chief priests desiring to do and what prevented them from carrying out their desires? (18)
- 12. What groups were even more opposed to Jesus after His entry to Jerusalem? (outline point III C)
- 13. Where did Jesus go that evening? (19)
- 14. What happened when Jesus and His followers passed by the fig tree the next day? (20-21)
- 15. Using verses 22-24, answer the following questions:
 - How does this teaching relate to the fig tree encounter?
 - What statement and what command are given in verse 22?
 - What do mountains represent spiritually? (outline point IV C 2)
 - What promise is made in verse 23?
 - What admonition is given in verse 24?
 - What do you learn about forgiveness in verses 25-26?
 - List four powerful prayer principles revealed in verses 22-26.
- 16. When Jesus returned to Jerusalem, who approached Him and what questions did they ask? (27-28)
- 17. Why were these men concerned about authority? (outline point V A 2)
- 18. How did Jesus answer the questions of these religious leaders? What questions did He ask? (29-30)
- 19. What was the response of the religious leaders to the questions Jesus asked and why did they respond in this way? (31-33)
- 20. What was Christ's final response in verse 33b?
- 21. What did you learn in this chapter to apply to your life and ministry?

Mark 12

1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Outline 12:

- I. The parable of the evil tenants. (1-12) TSG 237
(This parable relates back to the question regarding Christ's authority at the end of chapter 11. It reveals how Israel had rejected the plan of God, but is applicable to all who reject Him. The householder is God and the vineyard is Israel. The husbandmen are the religious leaders of Israel who not only rejected God's prophets over the years, but also rejected and killed His only Son.)
And Jesus began to speak unto them by parables.
 - A. A certain man planted a vineyard, and set an hedge about it, and dug a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. *(The owner built a fence, a place to harvest the grapes, and a watch tower for protection of the crop. The "certain man" in this parable refers to God.)*
 - B. And at the proper season he sent to the husbandmen a servant, that he might receive from the husbandmen the fruit of the vineyard. And they caught him, beat him, and sent him away empty. *(The husbandmen in this parable refers prophetically to the people of Israel who were to be the stewards and representatives of God's plan for the world. Instead of being responsible and accountable as God's chosen nation, Israel rebelled against the servants--the prophets--that God sent. They eventually rebelled against God's own Son, Jesus Christ. Israel's rejection of their prophets and their Messiah is reflected in this parable. The parable is also applicable to believers. As "husbandmen" we have responsibility and accountability for the Gospel message entrusted to us.)*
 - C. And again he sent unto them another servant and they cast stones at him and wounded him in the head, and sent him away shamefully handled.
 - D. And again he sent another, and they killed him--and many others, beating some and killing some.
 - E. Having yet therefore one son, his well-beloved, he finally sent him also unto them, saying, "They will reverence my son." *(The son in this parable represents Jesus Christ.)*
 - 1. But those husbandmen said among themselves, "This is the heir. Come, let us kill him, and the inheritance shall be ours."
 - 2. And they took him, and killed him, and cast him out of the vineyard. *(According to the laws of that time, the owner had to receive fruits from the tenants in order to retain legal rights to the property. This explains why the tenants refused to give him anything. They wanted to claim the vineyard for themselves. If the tenants could do away with the heir, they could claim the property as their own. They wanted to maintain their position of authority even if they had to kill to do it. See 1 Corinthians 3:11; Ephesians 2:20-22; and 1 Peter 2:4-5.)*
 - F. What shall therefore the lord of the vineyard do? He will come and destroy the

husbandmen, and will give the vineyard unto others. *(Israel rejected Jesus, so the Gospel was given to the Gentiles--meaning nations other than Israel.)*

G. And have you not read this scripture?

1. The stone which the builders rejected is become the head of the corner.

2. This was the Lord's doing, and it is marvelous in our eyes.

(Jesus, rejected by Israel, became the cornerstone of faith: Psalm 118:22-23.)

H. And they sought to lay hold on Him, but feared the people: For they knew that He had spoken the parable against them: And they left Him, and went their way.

(Sad words "--they left Him and went their way." How often people do this instead of accepting the Word of God and the Son of God.)

II. A question about tribute. (13-17) TSG 239

A. And they sent unto Him certain of the Pharisees and of the Herodians, to catch Him in His words.

B. And when they were come, they said unto Him, "Master, we know that you are true, and care for no man: For you do not regard the person of men, but you teach the way of God in truth. Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?"

(The Pharisees were Jewish religious leaders and Herodians were political leaders who were loyal to Rome. They were trying to discredit Jesus. If Jesus said to pay tribute, the Jews would be angered as they were opposed to paying taxes to Rome. If Jesus said not to pay tribute, then He most likely would be considered a rebel against Rome and would be arrested.)

C. But Jesus, knowing their hypocrisy, said unto them:

1. "Why are you tempting me?"

2. "Bring me a penny, that I may see it." And they brought it.

3. And He unto them, "Whose is this image and superscription?"

4. And they said unto him, "Caesar's."

5. And Jesus, answering, said unto them, "Render to Caesar the things that are Cesar's to God the things that are God's. "

("Render" means to pay a debt. As believers, we have dual citizenship and responsibilities to both our natural and spiritual kingdoms. We should abide by the laws of the land as long as they do not conflict with the laws of God.)

D. And they marveled at Him.

III. A discussion of the resurrection. (18-27) TSG 240

A. Then the Sadducees came to Him, which say there is no resurrection. And they asked Him, saying:

1. Master, Moses wrote unto us that if a man's brother die and leave his wife behind and leave no children, that his brother should take his wife, and raise up seed unto his brother. *(They were basing their question on the law in Deuteronomy 25:45-6. This was a setup to entrap Jesus. The Sadducees didn't even believe in the resurrection!)*

2. Now there were seven brothers:
 - a. And the first took a wife, and dying left no seed.
 - b. And the second took her and died, neither did he leave any seed.
 - c. And the third likewise.
 - d. And the seven had her, and left no seed.
 - e. Last of all, the woman died also.
3. In the resurrection therefore, when they shall rise, whose wife shall she be of them? For the seven had her as a wife.

(The Sadducees did not even believe in the resurrection. This was a setup to try to snare Jesus in a controversial issue.)

B. And Jesus, answering, said unto them:

1. Do you not therefore err, because you do not know not the scriptures, neither the power of God? *(Spiritual error results from not knowing the scriptures and the power of God.)*
2. For when they shall rise from the dead, they neither marry, nor are given in marriage but are as the angels which are in heaven. *(The resurrection is not the restoration of the old life, but it is being raised to new life and experiencing perfect and eternal relationships that will exceed even the closest ties you have experienced on earth.)*
3. And as touching the dead and that they rise: Have you not read in the book of Moses, how in the burning bush God spoke unto him, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" *("I am"--meaning that these men, though dead, still live.)*
4. He is not the God of the dead, but the God of the living.
5. You therefore do greatly err. *(They erred in that they were attempting to view spiritual things with natural minds: 1 Corinthians 2:14).*

IV. A question about the commandments. (28-34) TSG 241

A. And one of the scribes came, having heard them reasoning together, and perceiving that He had answered them well, asked him, "Which is the first commandment of all?"

B. And Jesus answered him:

1. The first of all the commandments is, "Hear, O Israel; The Lord our God is one Lord and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This is the first commandment.
2. And the second is like, namely this, "You shall love your neighbor as yourself."
3. There is none other commandment greater than these two.

C. And the scribe said unto him:

1. Well, Master, you have said the truth: For there is one God and there is none other but He.
2. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as

himself, is more than all whole burnt offerings and sacrifices.
(The young man had a basic theology of God and understanding of the meaning of the sacrifices. An understanding, however, is not the same as an experience with God.)

- D. And when Jesus saw that he answered discreetly, He said unto him, "You are not far from the Kingdom of God."
(This man was a sincere and intelligent seeker, and not far from the Kingdom. But did he ever go the rest of the way and enter the Kingdom? Did he have only head knowledge, or did he act upon that knowledge? How many people do you know who are not far from the Kingdom, yet have not entered in?)
- E. And after that, no man dared to ask Him any question.
- V. A question about David's Lord: The deity of Christ. (35-37) TSG 242
As Jesus was teaching in the temple, He answered and said:
- A. How do the scribes say that Christ is the Son of David? *(The "Son of David" was a common title used for Jesus.)*
- B. For David himself said by the Holy Ghost, "The Lord said to my Lord, 'Sit on my right hand, until I make your enemies thy footstool'."
- C. David therefore himself calls him "Lord", so how then is He his son?
(Jesus was a descendant of David, but He was also David's Lord. This is part of the mystery of Christ becoming flesh. See Psalm 110:1.)
- D. And the common people heard Him gladly.
- VI. A warning against the Scribes. (38-40) TSG 243
And Jesus said unto them in His doctrine:
- A. Beware of the scribes:
1. They love to go in long clothing. *(These long robes attracted attention and indicated they were people of status.)*
 2. They love salutations in the marketplaces. *(They loved titles. Titles in themselves are not wrong, but the focus of these men was on such things.)*
 3. They love the chief seats in the synagogues and the uppermost rooms at feasts. *(They wanted special recognition and treatment.)*
 4. They devour widows' houses. *(they were greedy and dishonest.)*
 5. They make long prayers for a pretence *(to be seen and heard).*
- B. They shall receive greater damnation.
(This is because to whom much is given, much shall be required: Luke 12:48.)
- VII. Guidelines for giving. (41-44) TSG 244
- A. And Jesus sat over against the treasury and watched how the people cast money into the treasury: And many that were rich cast in much.
- B. And there came a certain poor widow and she threw in two mites, which make a farthing. *(She gave two copper pennies, about half a cent in the economy of that time.)*
- C. And He called unto Him His disciples, and said unto them:
1. Verily *(assuredly)* I say unto you, that this poor widow has cast more in than all they which have cast into the treasury.

2. For they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

(It is not what you give, but how you give it and how much you retain for yourself that is deemed significant. True giving is sacrificial, whether it be giving finances, time, or talents.)

Study questions on chapter 12:

- 1 Using verses 1-11, answer the following questions regarding the parable of the vineyard.
 - Who planted the vineyard and to whom did he delegate its care? (1)
 - Who does the owner represent and who do the servants represent? (1 and outline point I B)
 - Who did the owner send to gather the fruit from the workers? (2)
 - What was the response of the workers to the servant sent by the owner? (3)
 - Summarize what happened in verses 4-5.
 - Who did the owner finally send? (6)
 - What was the response of the servants to the owner's son? (7-8)
 - Who does the owner's son represent in this parable? (outline point I E)
 - What question does Jesus ask in verse 9 and what is the answer?
 - What was taken from Israel and given to the Gentiles? (outline point I F)
 - What question is asked in verses 10-11? Of whom is this verse speaking?
 - What statement is made in verse 11?
2. Who sought to lay hold on Jesus? Why? What prevented them from doing so? (12)
3. Who was sent to question Jesus in verse 13 and for what purpose? (outline point II B)
4. What positive statements did these men make about Jesus in verse 14?
5. What questions did these men ask Jesus? (14-15)
6. How did Jesus answer the questions in verses 14-15? (16-17)
7. Who came to question Jesus next? (18a)
8. What was one of the fundamental beliefs of this group? (18b)
9. Summarize the hypothetical situation raised by the Sadducees. (19-23)
10. Using verses 24-27, summarize how Jesus answered the question raised in verses 19-23.
11. What do you learn about death and the resurrection from this passage? (24-27)
12. According to verse 28, who questioned Jesus next? What was his question? (28)
13. Using verses 29-31, summarize the Lord's answer to the question raised in verse 28.
14. What are the first and second commandments?
15. Using verses 32-33, summarize the scribe's response to the Lord's answer.
16. What did Jesus tell the scribe in verse 34?
17. Using outline point V, summarize and explain the teaching of verses 35-37. Answer this question: How can Jesus be David's son and also be His Lord?
18. Although the leaders rejected Jesus, who gladly received Him? (37b)
19. Against whom did Jesus warn in verses 38-40?
 - What advice does Jesus give regarding these leaders? (38a)
 - What specific acts were being committed by these leaders? (38-40)
 - What did Jesus say would happen to these leaders? (40)

20. Using verses 41-44, answer the following questions.
- What did Jesus observe? (41)
 - Who were among those who gave gifts for the upkeep of the temple? (41)
 - What amount did many people give? (41)
 - Who else gave in the temple offering? (42a)
 - How much did she give? (42b)
 - What did Jesus say regarding this woman's gift? (43-44)
 - What does this passage teach about giving? (outline point VII C)
21. What did you learn in this chapter to apply to your life and ministry?

Mark 13

- 1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!**
- 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.**
- 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,**
- 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?**
- 5 And Jesus answering them began to say, Take heed lest any man deceive you:**
- 6 For many shall come in my name, saying, I am Christ; and shall deceive many.**
- 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.**
- 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.**
- 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.**
- 10 And the gospel must first be published among all nations.**
- 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.**
- 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.**
- 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.**
- 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:**
- 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:**
- 16 And let him that is in the field not turn back again for to take up his garment.**
- 17 But woe to them that are with child, and to them that give suck in those days!**
- 18 And pray ye that your flight be not in the winter.**
- 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.**
- 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.**
- 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him**

not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

Outline 13:

- I. A discussion about the temple. (1-2) TSG 245
 - A. And as He went out of the temple, one of His disciples said unto Him, "Master, see what manner of stones and what buildings are here." *(The buildings were quite impressive. Some of the stones were around 60 feet long. The pillars for the porches were about 37 feet high, all of one stone.)*
 - B. And Jesus answering said unto him, "Do you see these great buildings? There shall not be left one stone upon another, that shall not be thrown down." *(Fulfilled in A.D. 70.)*
- II. A question about the future. (3-4) TSG 246

And as He sat upon the mount of Olives over against the temple, Peter, James, John, and Andrew asked Him privately saying, tell us:

 - A. When shall these things be?
 - B. What shall be the sign when all these things shall be fulfilled?
- III. Signs of the end-times. (5-25) TSG 247

(Jesus begins with the words "take heed". Prophecy is to prepare you, not to scare you.)

And Jesus, answering them, said:

- A. Deception.
 - 1. Take heed lest any man deceive you.
 - 2. For many shall come in my name, saying, "I am Christ" and shall deceive many.
- B. Wars and rumors of wars.
 - 1. And when you shall hear of wars and rumors of wars, do not be troubled: For such things must needs be; but the end shall not be yet.
 - 2. For nation shall rise against nation, and kingdom against kingdom.
- C. Natural disasters. And there shall be earthquakes in various places.
- D. Famines and troubles: There shall be famines and troubles.

(These--the things listed to this point in the passage--are only the beginnings of sorrows.

- E. Persecution: But take heed to yourselves:
 - 1. For they shall deliver you up to councils.
 - 2. In the synagogues you shall be beaten.
 - 3. You shall be brought before rulers and kings for my sake, for a testimony against them.
- F. Universal preaching of the Gospel: And the Gospel must first be published among all nations.
- G. Accelerated ministry of the Holy Spirit.
 - 1. When they shall lead you and deliver you up, take no thought beforehand what you shall speak, neither premeditate.
 - 2. Whatsoever shall be given you in that hour, that speak: For it is not you that speak, but the Holy Ghost.
- H. Disintegration of relationships.
 - 1. Now the brother shall betray the brother to death, and the father the son.
 - 2. Children shall rise up against their parents and shall cause them to be put to death.
- I. Rejection by the world.
 - 1. And you shall be hated of all men for my name's sake.
 - 2. But he that endures unto the end, the same shall be saved.
(Endurance will be a needed virtue in the end times.)
- J. Desecration of the temple. TSG 248
But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not *(in the place of God)*--let him that reads understand:
 - 1. Then let them that be in Judaea flee to the mountains.
 - 2. And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house. *(People often slept on the flat roof of their home.)*
 - 3. And let him that is in the field not turn back again to take up his garment.

4. But woe to them that are with child, and to them that give suck in those days! *(Those who are pregnant and/or nursing a child will have an especially difficult time.)*
5. And pray that your flight is not in the winter.
6. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
7. And except that the Lord had shortened those days, no flesh should be saved: But for the elect's sake, whom He has chosen, He has shortened the days.

(This teaching shared by Jesus illustrates the dual nature of prophecy. There was a past fulfillment when Antiochus Epiphanes, the King of Syria, conquered Jerusalem and tried to force Grecian culture and beliefs on the Jews. He desecrated the temple by building an altar to the Grecian god Zeus, by sacrificing swine's flesh upon it, and by allowing prostitution in the temple chambers. The prophecies in this passage also have a future fulfillment, as Jesus indicated "when you shall see the abomination of desolation spoken of by Daniel the Prophet..." Jesus was saying that the same thing that happened under Antiochus would occur again. Israel will sign a covenant with the "prince that shall come" mentioned in Daniel 9:26 who is the Antichrist. The Jews will be allowed to rebuild their temple and restore their ancient worship rituals. After 3 1/2 years, however, the Antichrist will break the covenant, invade the temple, and set up his own image for the world to worship: 2 Thessalonians 2:1-12. For additional study, see the Legacy Bible Outline commentaries on Daniel and the book of Revelation.)

- K. False rumors of Christ's return.
 1. And then if any man shall say to you, "Lo, here is Christ" or, "Lo, He is there", do not believe him.
 2. For false Christs and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect. *(If it were possible, meaning it is not possible if you are the elect of God--a true born-again, Spirit-filled believer.)*
 3. But take heed: Behold, I have foretold you all things. *(Again, Jesus cautions you to take heed and be prepared. False Christs and false prophets will be popular, powerful, and persuasive.)*
 - L. Signs in the heavens. But in those days, after that tribulation:
 1. The sun shall be darkened.
 2. The moon shall not give her light.
 3. The stars of heaven shall fall.
 4. The powers that are in heaven shall be shaken. *(The whole universe will be affected.)*
- IV. Christ's return. (26-27) TSG 249
- A. Then shall they see the Son of Man coming in the clouds with great power and glory.
 - B. Then shall He send His angels, and shall gather together His elect from the

four winds, from the uttermost part of the earth to the uttermost part of heaven.

(Jesus did not want His followers to get so consumed by the end-times that they neglected their commission, so He closes this teaching with parables regarding being fruitful and being prepared.)

V. The parable of the fig tree. (28-33) TSG 250

Now learn the parable of the fig tree.

- A. When her branch is yet tender and puts forth leaves, you know that summer is near. *(The "fig tree" blossomed spiritually in 1948 when Israel became a nation.)*
- B. So in like manner, when you shall see these things come to pass know that it is nigh, even at the doors.
- C. Verily *(assuredly)* I say unto you, that this generation shall not pass till all these things be done. *("This generation" refers to the generation that witnesses these end-time signs.)*
- D. Heaven and earth shall pass away: But my words shall not pass away.
- E. But of that day and that hour, no man knows, no, not the angels which are in heaven, neither the Son, but the Father.
- F. Take heed, watch, and pray: For you do not know not when the time is. *(This passage relates what we do and don't know concerning prophecy. We do know the signs of the end, but we do not know the exact time that Jesus will return.)*

VI. A warning to be prepared. (32-37) TSG 251

- A. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. *(We are to be working at the tasks delegated by the master, not speculating regarding the time of his return. We should, however, be actively watching for it.)*
- B. Watch therefore: For you know not when the master of the house comes, at evening, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly, he find you sleeping. *(These are the four Jewish watches of the night.)*
- C. And what I say unto you I say unto all, Watch.

(Believers must watch because we have a divine commission to complete; because Jesus will return unexpectedly; and because we do not want to be caught unawares. Our responsibilities are to work, wait, and watch for His return)

Study questions on chapter 13:

1. As Jesus was leaving the temple, what did one of the disciples point out? (1)
2. Using the notes in outline point I, describe the temple.
3. What was the Lord's response to the disciples statement recorded in verse 1? What question did He ask and what statement did He make? (2)
4. Where did Jesus go next? (3a)
5. Who came to Him privately and what two questions did they ask? (3-4)
6. According to the note introducing part III of the outline, what is the purpose of prophecy?
7. Against what did Jesus warn in verses 5-6?
8. Summarize the end-time events detailed in verses 7-8. What should be the believer's response to such incidents? (7)
9. What warning did Jesus give in verse 9a?
10. Before whom will believers be forced to appear in the end-times? (9)
11. Why will this occur? (9)
12. What must occur first before Jesus returns to establish His Kingdom? (10)
13. Who will speak for believers when they are brought before dignitaries for the sake of the Gospel? On whom or what are they to depend? (11)
14. What betrayals will occur in the end-times? (12)
15. Why will people hate believers? (13a)
16. What will happen to believers that endure to the end? (13b)
17. Using the outline, answer the following:
 - Using the note at the end of point II J in the outline, explain the abomination of desolation spoken of in verse 14.
 - To where are the people to flee? (14)
 - What warnings are given in verses 15-16?
 - Who will experience extreme difficulties during the evacuation? (17)
 - For what are the people to pray? (18)
 - How are these days described in verse 19?
 - What will God do to assure that His people can survive and for whose sake will He do it? (20)
18. What warning is given in verses 21-22?
19. What did Jesus tell believers to prepare them for the end-times and why did He share this? (23)
20. Summarize the physical signs that will occur in the universe in the end-times in the sun, moon, stars, and heavens. (24-26)
21. Describe how Jesus will return. (26)
22. What role will the angels have in Christ's return? (27)

24. Review this passage again and note the three stages in the tribulation. Summarize what will occur during each:
- The beginning: 1-13
 - The middle: 14-18
 - The end: 19-27
- See also the Legacy Bible Outline on the book of Revelation for further study of the end-times.
25. Using verses 28-30, summarize the parable of the fig tree.
- How does the fig tree signal when summer is near? (28)
 - What spiritual analogy is drawn from the fig tree in verse 29?
 - What is meant by "this generation" in verse 30? (outline point V C)
26. What important fact is stated in verse 31 regarding the Word of God?
27. Who alone knows the time of Christ's return? Who does not know? (32)
28. What admonition is given in verse 33 and why is it given?
29. What example is given in verses 34-37 to illustrate the importance of being prepared for the return of Christ?
- Who is the Son of Man compared to?
 - To whom did He give authority?
 - What responsibility does every man have?
 - What does He command the porter to do?
 - According to verses 35-36, what are believers to do?
 - What is the final one-word admonition is given in verse 36b and why is it given? (36-37)
30. Using the final note in the outline, explain why believers must watch for Christ's return.
31. What did you learn in this chapter to apply to your life and ministry?

Mark 14

- 1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.**
- 2 But they said, Not on the feast day, lest there be an uproar of the people.**
- 3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.**
- 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?**
- 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.**
- 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.**
- 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.**
- 8 She hath done what she could: she is come aforehand to anoint my body to the burying.**
- 9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.**
- 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.**
- 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.**
- 12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?**
- 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.**
- 14 And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?**
- 15 And he will shew you a large upper room furnished and prepared: there make ready for us.**
- 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.**
- 17 And in the evening he cometh with the twelve.**
- 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.**
- 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?**
- 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.**
- 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.**

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.
47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?
49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.
50 And they all forsook him, and fled.
51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:
52 And he left the linen cloth, and fled from them naked.
53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.
56 For many bare false witness against him, but their witness agreed not together.
57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
63 Then the high priest rent his clothes, and saith, What need we any further witnesses?
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.
66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
69 And a maid saw him again, and began to say to them that stood by, This is one of them.
70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.
71 But he began to curse and to swear, saying, I know not this man of whom ye speak.
72 And the second time the cock crew. And Peter called to mind the word that Jesus said

unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Outline 14:

- I. The plot of the Sanhedrin. (1-2) TSG 259
 - A. After two days was the feast of the Passover and of unleavened bread.
 - B. And the chief priests and the scribes sought how they might take Him by craft and put Him to death. *(Matthew adds that the religious elders and leaders were also involved. The Jewish nation had only been held together by their religious beliefs, and these leaders felt that Jesus threatened these. These men had status, esteem, and a livelihood that they did not want to lose. They erred in their interpretation of God's Word. Although some believed and turned to Jesus, the majority were exposed by the Lord as hypocrites.)*
 - C. But they said, "Not on the feast day, lest there be an uproar of the people."
(They feared they would lose support and status and they feared the reaction of the people if they killed Jesus. They apparently had no fear of God.)
- II. Dinner at Bethany. (3-9)
 - A. And being in Bethany in the house of Simon the leper, as Jesus sat at meat, there came a woman having an alabaster box of ointment of very precious spikenard, and she broke the box and poured it on His head. TSG 219
(Neither Mark or Matthew names this woman, but John tells us that it was Mary of Bethany, the sister of Martha and Lazarus. This is a different anointing than that recorded in Luke 7:36-50 which occurred at the house of Simon the Pharisee. Spikenard was made from a rare Indian plant.)
 - B. And there were some that had indignation within themselves, and said:
 - 1. Why was this waste of the ointment made?
(John 12:6 indicates Judas was the one who said this. John 12:6 indicates he was a thief who was embezzling funds. According to 1 Timothy 6:10, the love of money is the root of all evil. Judas's dissatisfaction with Jesus and his greed allowed Satan to enter into his spirit.)
 - 2. For it might have been sold for more than three hundred pence, and have been given to the poor. *(The value was comparable to a laboring man's wages for a year. Never value profits over passion.)*
 - 3. And they murmured against her.
(Judas criticized Mary for wasting her ointment, yet he wasted his life. See John 12:4-6.)
 - C. And Jesus said: TSG 220
 - 1. Let her alone.
 - 2. Why are you troubling her?
 - 3. She has wrought a good work on me.
 - 4. For you have the poor with you always, and whenever you will you may do them good: But me you do not always have.
 - 5. She has done what she could: She is come beforehand to anoint my body for burying.

6. Verily (*assuredly*) I say unto you, wherever this gospel shall be preached throughout the whole world, this that she has done shall be spoken of for a memorial of her.

III. The plot of Judas. (10-11) TSG 260

- A. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Jesus unto them.
- B. And when they heard it, they were glad, and promised to give him money.
- C. And Judas sought how he might conveniently betray Him.
(*He was seeking an opportunity to betray Christ. This was not an act committed in a moment of anger. It was a deliberate plot.*)

IV. The Passover. (12-21) TSG 261

- A. And the first day of unleavened bread, when they killed the Passover, Christ's disciples said unto Him, "Where do you want us to go and prepare so that you may eat the Passover?"
- B. And He sent forth two of His disciples and said unto them:
 1. Go into the city, and there shall meet you a man bearing a pitcher of water: Follow him. (*This was unusual, as women normally carried the water.*)
 2. And wherever he shall go in, say to the good-man of the house, "The Master says, 'Where is the guest-chamber, where I shall eat the Passover with my disciples?'"
 3. And he will show you a large upper room that is furnished and prepared: Make ready for us there.
- C. And His disciples went came into the city, found as He had said, and prepared for the Passover. And in the evening He came with the twelve
- D. And as they sat and ate, Jesus said: TSG 262
 1. "Verily (*assuredly*) I say unto you, One of you which eats with me shall betray me."
TSG 265
 2. And they began to be sorrowful, and to say unto Him one by one, "Is it I?" and another said, "Is it I?"
 3. And He answered and said unto them:
 - a. It is one of the twelve, that dips with me in the dish.
 - b. The Son of Man indeed goes, as it is written of Him.
 - c. But woe to that man by whom the Son of Man is betrayed!
 - d. It would have been good for that man if he had never been born.

(*This was not only a prophetic word, Jesus was providing an opportunity for Judas to repent. John 13:37 records that the devil entered into Judas at this time. His criticism, dishonesty, greed, evil plotting, and his refusal to repent opened him up to further Satanic activity. The Apostle Paul warns about giving the devil access to take advantage in your life: 2 Corinthians 2:11.*)

- V. The Lord's Supper. (22-26) TSG 264
- A. The provision of a sacrifice.
 - 1. And as they ate, Jesus took bread, blessed it, broke it, and gave to them, and said, "Take, eat: This is (*represents*) my body."
 - 2. And He took the cup, and when He had given thanks, He gave it to them. And they all drank of it. And He said unto them, "This is (*represents*) my blood of the new testament, which is shed for many."
 - B. The promise of a kingdom. Verily (*assuredly*) I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God.
 - C. The praise. And when they had sung an hymn, they went out into the mount of Olives. TSG 277 (*Jesus and His disciples sang despite the adversity they were facing. A good example for us to follow instead of murmuring and complaining.*)
- VI. Peter's denial foretold. (27-31)
- A. And Jesus said unto them: TSG 269
 - 1. All of you shall be offended because of me this night: For it is written, "I will smite the shepherd, and the sheep shall be scattered." But after I am risen, I will go before you into Galilee (*Zechariah 13:7 and John 18:8*).
 - 2. But Peter said unto Him, "Although all shall be offended, yet I will not."
 - B. And Jesus said unto him: TSG 271
 - 1. "Verily (*assuredly*) I say unto you that this day, even in this night, before the cock crows twice, you shall deny me three times."
 - 2. But he spoke the more vehemently, "If I should die with you, I will not deny you in any wise." Likewise said they all.
- VII. Prayer in Gethsemane. (32-42) TSG 280-281
- A. And they came to a place which was named Gethsemane: And He said to His disciples, "Sit here, while I shall pray."
 - B. And He took with Him Peter, James, and John and began to be sore amazed (*disturbed*) and to be very heavy (*burdened*).
 - C. And He said unto them, "My soul is exceeding sorrowful unto death: Tarry here, and watch."
 - D. The first prayer: And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said:
 - 1. Abba, Father, all things are possible unto you. (*Abba is an intimate Hebrew term meaning Daddy. Father is a Greek term. Jesus included both Jews and Greeks in this form of address.*)
 - 2. Take away this cup from me.
 (*What was the difficult cup from about which Jesus was praying?*
The Bible refers to this cup as:
-The cup of the Lord's fury against sin: Isaiah 51:17
-The cup of trembling because of God's wrath: Isaiah 51:17)

-The cup of salvation provided by Christ's death: Psalm 116:13

-The cup of His shed blood: Mark 14:23-24)

3. Nevertheless not what I will, but what you will. *(This proves that Jesus, while in human form, struggled with His will as we do, yet without sin. He had a human will, but was submitted to His Father's will.)*
4. And He came and found them sleeping and said unto Peter:
 - a. Simon, are you sleeping? Could you not watch one hour?
(Note that Jesus called Peter by his old name--Simon--because in this instance he was behaving as the old man rather than a new man in Christ.)
 - b. Watch and pray, lest you enter into temptation.
 - c. The spirit truly is ready, but the flesh is weak.
- E. The second prayer: And again He went away, and prayed, and spoke the same words.
 1. And when He returned, He found them asleep again--for their eyes were heavy.
 2. And they didn't know what to answer Him.
- F. The third prayer: And He came the third time and said unto them:
 1. Sleep on now, and take your rest.
 2. It is enough, the hour is come.
 3. Behold, the Son of Man is betrayed into the hands of sinners.
 4. Rise up, let us go.
 5. He that betrays me is at hand.
- VIII. The betrayal and arrest. (43-52) TSG 282
 - A. And immediately, while He yet spoke, Judas, one of the twelve, came and with him a great multitude with swords and staves, from the chief priests, the scribes, and the elders.
 1. And he that betrayed Him had given them a token, saying, "Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely."
TSG 283
 2. And as soon as he was come, he went straightway to Jesus and said, "Master, master" and kissed Him. *(Judas claimed a relationship and affection for Jesus that he actually did not possess. What about you?)*
 3. And they laid their hands on Him and took Him.
 - B. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. *(Luke 21:31 records that Jesus healed it.)* TSG 285
 - C. And Jesus answered and said unto them:
 1. Are you come out, as against a thief, with swords and with staves to take me?
 2. I was daily with you in the temple teaching and you did not take me.
 3. But the scriptures must be fulfilled. *(Every event that was occurring here and which would occur in the next few days fulfilled biblical prophecy.)*
 - D. And they all forsook Him, and fled. TSG 287

- E. And there followed Him a certain young man:
 - 1. He had a linen cloth cast about his naked body.
 - 2. And the young men laid hold on him.
 - 3. And he left the linen cloth and fled from them naked.
- IX. The Jewish trial. (53-65)
 - A. And they led Jesus away to the high priest: And with Him were assembled all the chief priests, the elders, and the scribes. TSG 288
 - B. And Peter followed Him afar off, even into the palace of the high priest: And he sat with the servants, and warmed himself at the fire. TSG 289
 - C. And the chief priests and all the council sought for witnesses against Jesus to put Him to death and found none.
 - 1. For many bore false witness against Him, but their testimonies did not agree.
 - 2. And there arose certain who bore false witness against Him, saying, "We heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands'." TSG 295
 - 3. But none of their witnesses agreed together. (*By law, two witnesses had to agree in order for a person to be charged with a crime.*)
 - D. And the high priest stood up in the midst and asked Jesus:
 - 1. Are you not going to answer? What is it which these witness against you?
 - 2. But Jesus held His peace, and answered nothing.
 - E. Again the high priest asked Him:
 - 1. Are you the Christ, the Son of the Blessed?
 - 2. And Jesus said, "I am. And you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."
 - F. Then the high priest tore his clothes (*a symbol of distress over what he perceived to be blasphemy*) and said: TSG 296
 - 1. "What further witnesses do we need?"
 - 2. "You have heard the blasphemy: What do you think?"
(*According to Leviticus 24:16, death was the penalty for blasphemy.*)
 - G. And they all condemned Him to be guilty of death.
 - 1. Some began to spit on Him, to cover His face, and to buffet Him, and to say unto Him, "Prophecy".
 - 2. And the servants struck Him with the palms of their hands. TSG 297
- X. The denials by Peter. (66-72)
 - A. The first denial: TSG 290
 - 1. And as Peter was beneath in the palace, there came one of the maids of the high priest.
 - 2. And when she saw Peter warming himself, she looked upon him and said, "You also were with Jesus of Nazareth."
 - 3. But he denied, saying, "I know not, neither do I understand what you are saying."
 - 4. And he went out into the porch, and the cock crew.

- B. The second denial: And a maid saw him again, and began to say to them that stood by "This is one of them." And he denied it again. TSG 292
- C. The third denial: TSG 293
 - 1. And a little after, they that stood by said again to Peter: "Surely, you are one of them, for you are a Galilean and your speech betrays you."
 - 2. But he began to curse and to swear, saying, "I do not know this man of whom you speak."
 - 3. And the cock crew for the second time.
- D. Peter recalls Christ's warning.
 - 1. And Peter called to mind the word that Jesus said unto him, "Before the cock crows twice, you shall deny me three times."
 - 2. And when he thought thereon, he wept. *(The remedy for failure is true repentance: 1 John 1:8-9.)*

(Reasons for Peter's failure--things we should avoid!

- Denying his personal weakness.*
- Rejecting Christ's warnings.*
- Self-confidence instead of reliance on God.*
- Not watching and praying.*
- Separating from others in the Body of Christ: Where were the other disciples? Why wasn't Peter with them?*
- Hanging out with the wrong crowd--he gathered around the fire with those who rejected and opposed Christ.*
- Following afar off: Distance leads to denial.*
- Fear of persecution, rejection, and possible death.)*

Study questions on chapter 14:

- 1. What celebration is occurring at the opening of the events in chapter 14? (1)
- 2. According to verse 1b, who is plotting against Jesus?
- 3. According to verse 1b, what is their plot?
- 4. According to verse 2, why did these leaders delay executing their plan?
- 5. According to outline note I B, why did the leaders feel threatened by Jesus?
- 6. Using verses 3-9, answer the following questions regarding the anointing of Jesus.
 - Where was Jesus? (3)
 - Who was with Him? (3)
 - What were they doing? (3)
 - Who came to anoint Jesus? (3)
 - With what did she anoint Jesus? (3)
 - What criticism was raised regarding the anointing? (4-5)
 - What was the value of the anointing oil? (outline).
 - How did Jesus respond to these criticisms? (6-9)
 - What question did Jesus ask?
 - What statements did He make?

- What did Jesus say regarding the poor?
 - What did He say about Himself?
 - What did He say regarding the woman who anointed Him?
 - What would be included wherever the gospel was shared?
 - According to the outline, who was the woman who anointed Him?
7. Using verses 10-11, answer the following questions regarding Judas Iscariot's plot.
 - To whom did Judas go and for what purpose? (10)
 - What was the response of the leaders? (11)
 - What did Judas seek to do from that time on? (11)
 8. What question did the disciples ask in verse 12?
 9. What answer did Jesus give in verses 13-14?
 10. How did the disciples respond to the Lord's request? (16)
 11. Who came together for the Passover that evening? (17)
 12. What prophetic word did Jesus give in verses 18-21?
 13. Summarize the actions of Jesus in verses 22-25. Using outline points V A 1-2, explain the meaning of the bread and the cup.
 14. Where did the group go after finishing the Passover? (26)
 15. Summarize the prophetic words of Jesus recorded in verses 27-28.
 16. How did Peter respond to what Jesus said in verses 27-28? (29)
 17. What prophetic word did Jesus speak to Peter in verse 30 and how did Peter respond in verse 31?
 18. Where did the group go next and what command did Jesus give His disciples? (32)
 19. Who did Jesus take with Him to pray? (33)
 20. What did Jesus share regarding His personal feelings in verse 34?
 21. Using verses 35-36, summarize the contents of Christ's prayer.
 22. What was the cup from which Jesus was praying for deliverance? (35-36 and outline point V II 2)
 23. What did Jesus find when He returned to where the disciples were waiting? (37a)
 24. What questions did Jesus ask and what admonition did He give? (37-38)
 25. What happened the next two times Jesus returned from prayer? (39-40)
 26. What admonitions and instructions did Jesus give the disciples in verses 41-42?
 27. Using verses 43-46, answer the follow questions regarding the betrayal of Jesus by Judas.
 - Who came with Judas and how were they armed?
 - What token of recognition had Judas given to those who accompanied him?
 - What did Judas do and say? (45)
 - What did the crowd with Judas do? (46)
 28. What did one of the disciples do to the servant of the high priest? (47)
 29. What question and statement did Jesus make in verses 48-49?
 30. According to verses 50-52, what did the followers of Jesus do?
 31. Where was Jesus taken? (53)
 32. Where was Peter at this time? (54)
 33. Using verses 55-65, answer the following questions regarding what happened before the council and the chief priests.

- What was the council desiring to do? (55)
 - Who witnessed against Jesus and what did they say? (56-57)
 - Did the witnesses agree in their testimonies against Jesus? (59)
 - According to outline point IX C 3, how many witnesses were required to agree in order for a person to be charged with a crime?
 - What did the high priest ask Jesus? What was the Lord's first response? (60-61)
 - What did the high priest ask a second time and what was the Lord's response? (61-62)
 - What was the response of the high priest to what Jesus said? (63)
 - What questions did the high priest ask in verses 63-64 and what was the point of these questions?
 - What abuse did Jesus suffer at the hands of those who were present? (65)
34. Using verses 66-72, answer the following questions regarding Peter's denials.
- Where was Peter in verse 66?
 - Who accused him of being one of Christ's disciples in verses 66-67?
 - What did she say? (67)
 - What did Peter answer in response? (68)
 - Who confronted Peter in verse 69 and what did she say?
 - What was Peter's response? (70a)
 - Who confronted Peter the third time and what did they say? (70)
 - How did Peter respond to the third accusation? (71)
 - What happened in verse 72a?
 - What did Peter remember and how did he react to this recollection? (72)
 - Using the final note in the outline, list reasons for Peter's failure.
35. What did you learn in this chapter to apply to your life and ministry?

Mark 15

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them,

what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41(Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Outline 15:

- I. The Roman trial. (1-21)
 - A. Straightway in the morning the chief priests held a consultation with the elders, the scribes, and the whole council. And they bound Jesus, and carried Him away, and delivered Him to Pilate.
 - B. And Pilate asked Him, "Are you the King of the Jews?" And He, answering, said unto him, "You are saying it."
 - C. And the chief priests accused Him of many things: But He answered nothing.
 - 1. And Pilate asked Him again, saying, "Are you answering nothing? Behold how many things they witness against you."
 - 2. But Jesus still answered nothing, so that Pilate marveled.
 - D. Now at that feast, Pilate usually released unto them one prisoner, whomsoever they desired. TSG 303
 - 1. And there was one named Barabbas, which lay bound with them who had made insurrection and who had committed murder in the insurrection.
 - 2. And the multitude, crying aloud, began to desire Pilate to do as he had ever done unto them.
 - 3. But Pilate answered them, saying, "Will you that I release unto you the King of the Jews?" For he knew that the chief priests had delivered Him for envy.
 - 4. But the chief priests moved the people, that he should rather release Barabbas unto them.
 - 5. And Pilate answered and said again unto them, "What will you then that I shall do unto Him whom you call the King of the Jews?"
(Every person must answer this question: What will you do with Jesus?)
 - 6. And they cried out again, "Crucify Him."
 - 7. Then Pilate said unto them, "Why? What evil has He done?"
 - 8. And they cried out the more exceedingly, "Crucify Him."
 - E. And so Pilate, willing to satisfy the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.
(From this account we learn that Pilate was an indecisive and weak leader, ignoring evil and refusing to do what was right. He was compromising, doing something other than what he knew was just and yielding to pressure from the people. He knew the truth but was fearful to act on it because he did not want to lose his position, prestige, and power. The Bible is clear that Pilate knew Jesus was innocent, yet refused to release him. See verse 10 of this chapter and Matthew 27:18; Luke 23:20 and 22; John 19:12; and Acts 3:13.)
 - F. And the soldiers led Him away into the hall called Praetorium, and they called together the whole band. TSG 304
 - 1. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, And they began to salute Him, "Hail, King of the

Jews!"

2. And they smote Him on the head with a reed, spit upon Him, and bowing their knees worshipped Him.
 3. And when they had mocked Him, they took off the purple from Him, put His own clothes on Him, and led Him out to crucify Him.
(Thorns were part of the curse on the earth after sin entered: Genesis 3:17-19. The crown of thorns is symbolic of Christ redeeming the earth from the power of sin. Purple was an expensive color worn by royalty. They clothed Him in this to mock Him.)
- G. And they compelled one, Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus, to bear His cross. TSG 311
(This comment indicates that Alexander and Rufus were evidently known believers at the time of Mark's writing. The indication is that Simon and his sons were already or else soon became believers. See Acts 13:1 and Romans 16:13 for supporting evidence.)

The trials of Jesus: Jesus appeared before both political and religious rulers. The political rulers were Roman, the religious rulers were Jewish. A combined account from the four Gospels provides the following sequence:

Jewish trials:

- Before Annas: John 18:12-14;19-23.
- Informal trial by the Sanhedrin before dawn: Matthew 26:57,59-68; Mark 14:53,55-65; Luke 22:54,63-65; John 18:24.
- Formal trial by the Sanhedrin after dawn: Matthew 27:1; Mark 15:1; Luke 22:66-71.

Roman trials:

- First appearance before Pilate: Matthew 27:2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.
- Appearance before Herod Antipas: Luke 23:6-12.
- Final appearance before Pilate: Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16.

Applications: From these accounts you can learn:

- How to respond to unfair accusations.
- How to respond to those who betray you.
- How to respond to those who abandon you in your time of need.
- How to draw strength from the Lord when you are abused or mistreated.
- How to forgive those who transgress against you.)

II. The crucifixion of Jesus. (22-41)

- A. And they brought Him unto Golgotha, which, being interpreted, is named the place of a skull. *(It may have been called "the skull" because of the rock formations on the mountain and/or because of the executions that occurred there.)* TSG 313
- B. And they gave Him wine mingled with myrrh to drink: But He did not receive it. *(Their version of pain medication.)* TSG 314
- C. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. *(This fulfilled Psalm 22:18. These men cared more about His clothes than they did for Him.)* TSG 319
- D. And it was the third hour (9 a.m.), and they crucified Him. TSG 315
- E. And the superscription of the accusation against Him was written over Him, THE KING OF THE JEWS. TSG 317
- F. And they crucified two thieves with Him, the one on His right hand, and the other on His left. And the scripture was fulfilled which said: "And He was numbered with the transgressors." *(Jesus came to save sinners, and to the very end He was identified with them: Isaiah 53:12.)* TSG 316
- G. And they that passed by railed on Him, wagging their heads *(shaking their heads in disapproval)*, and saying, "Ah, you that destroys and temple and builds it again in three days: Save yourself, and come down from the cross."
- H. Likewise also the chief priests and scribes, mocking, said among themselves: TSG 321
1. He saved others; Himself He cannot save. *(A true statement. In order to save us, He could not save Himself.)*
 2. Let Christ the King of Israel descend now from the cross, that we may see and believe. *(The people were still wanting a sign, although they had rejected the greatest sign ever given, the Son of God in human form.)*
- I. And they that were crucified with Him reviled Him. TSG 322
(Luke 23:4-42 records that one of these men repented.)
- J. And when the sixth hour (noon) was come, there was darkness over the whole land until the ninth hour (3 p.m.). *(Symbolic of the truth stated in John 3:19-20, that men loved darkness rather than the light that had come into the world through Christ.)* TSG 325
- K. And at the ninth hour (3 p.m.):
1. Jesus cried with a loud voice saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?" *(See Psalm 22:1-21 and 2 Corinthians 5:21.)* TSG 326
 2. And some of them that stood by, when they heard it, said, "Behold, He calls Elias."
 3. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, "Let it alone; let us see whether Elias will

come to take Him down." TSG 328

4. And Jesus cried with a loud voice, and gave up the ghost. TSG 330
(*His life was not taken, it was given.*)

(*A summary of the four Gospels reveals that Jesus spoke seven times from the cross:*

- "Father, forgive them, they know not what they do": Luke 23:34.*
- "This day you will be with me in Paradise": Luke 23:43.*
- "Woman, behold your son": John 19:26-27.*
- "My God, My God, why have you forsaken me?": Mark 15:34; Matthew 27:46.*
- "I thirst": John 19:28.*
- "It is finished": John 19:30.*
- "Into your hands I commit my spirit": Luke 23:46.)*

5. And the veil of the temple was torn in two from the top to the bottom.
(*See Hebrews 9:7-8 and 10:19-22. The fact that the veil was torn from top to bottom indicates it was done by God Himself. Prior to this, the people had never been given access into the Holy of Holies. Only the priest entered into this place of intimacy. Now, spiritually, we can enter into God's presence because the way was opened by the death of Jesus Christ.*) TSG 331

- L. And when the centurion, which stood over against Him, saw that He cried out so and gave up the ghost, he said, "Truly this man was the Son of God." TSG 333
- M. There were also women looking on afar off: Among whom was Mary Magdalene; and Mary, the mother of James the less; and of Joses, and Salome--who also, when He was in Galilee, followed Him, and ministered unto Him; and many other women which came up with Him unto Jerusalem. TSG 335

III. The burial of Jesus. (42-47)

- A. And now when the evening was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathaea, an honorable counselor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. (*Jesus died at 3 p.m. His burial must be completed before sundown and the start of the Sabbath. Handling the body of Jesus made Joseph ceremonial unclean for seven days, meaning he could not participate in the Sabbath and Passover.*) TSG 338
- B. And Pilate wondered if Jesus were already dead:
1. And calling unto him the centurion, Pilate asked him whether He had been dead for awhile.
 2. And when he knew the death was confirmed by the centurion, he gave the body to Joseph. TSG 339
- C. And Joseph bought fine linen, took Him down, wrapped Him in the linen, laid Him in a sepulcher which was carved out of a rock, and rolled a stone unto the door of the sepulcher. TSG 340, 342

- D. And Mary Magdalene and Mary, the mother of Jesus, saw where He was laid.
TSG 343

(Joseph asked for the body of Jesus. The word "body" which he used in his request is the Greek word "soma" and refers to the total personality. It is also a word for care and tenderness. The word used when Pilate gave the "body" of Jesus is "ptoma" meaning a corpse or carcass. What a difference!)

(What we learn about Joseph from the combined accounts of the Gospels:

- He was from Arimathea: Mark 15:43*
- He was an honorable man: Mark 15:43*
- He was a counselor: Mark 15:43*
- He was waiting for the Kingdom of God to come: Mark 15:43*
- He was a bold man: Mark 15:43*
- He was a permanent citizen of Jerusalem, as he had bought a tomb for his burial: Matthew 27:60*
- He was a good and just man: Luke 24:50*
- He was rich: Matthew 27:57*
- He did not vote for Christ's death in the Sanhedrim: Luke 23:51*
- He was a secret disciple, fearing his fellow-Jews: John 19:38)*

Study questions on chapter 15:

1. Describe the events that open this chapter. (1)
2. Before whom did Jesus appear next? (1-2)
3. What did Pilate ask Jesus, and what did Jesus answer? (2)
4. What did the chief priests do and what was Christ's response? (3)
5. What question did Pilate ask next and how did Jesus respond? (4-5)
6. Using verses 6-15, answer the following questions:
 - Describe the custom normally observed during the feast. (6)
 - Who was Barabbas and of what was he guilty? (7)
 - What was the multitude requesting? (8)
 - Who did Pilate offer to release instead? (9)
 - Why did Pilate offer to release Jesus? (10)
 - Who did the multitude want released instead of Jesus? (11)
 - What question did Pilate ask in verse 12 and what did Jesus answer in verse 13?
 - What question did Pilate ask in verse 14, and what did the crowd answer?
 - Why did Pilate concede to release Barabbas? (15)
 - To whom did Pilate deliver Jesus? (15)
 - What do you learn about Pilate's leadership abilities from this account? (outline point I E)
 - What abuse did Jesus suffer according to verse 15b?
7. Using verses 16-20, answer the following questions regarding the abuse by the soldiers:
 - Where did they take Jesus?

- Who was called together?
 - How did they clothe Jesus?
 - What did they put on His head?
 - How did they abuse Him?
 - How did they mock Him.
 - What did they do when they were done with their abuse?
8. Who was compelled to carry Christ's cross? (21)
 9. Where did they take Jesus to be crucified and what is the meaning of the name of the place? (22)
 10. Using verses 23-41 answer the following questions about the crucifixion and death of Jesus.
 - What did they attempt to give Jesus that He refused? (23)
 - What did they do with Christ's garments? (24)
 - At what time was Jesus crucified? (25)
 - What superscription was written on the cross of Jesus? (26)
 - Who else was crucified at that time? (27)
 - What prophecy did this fulfill? (28)
 - What was the response of those who passed by the cross? What did they do and say? (29-30)
 - What did the chief priests do and say? (31-32)
 - What did the two men crucified with Christ do? (32b)
 - Specifically, what happened in the sixth hour and how long did this last? (33)
 - What was the meaning of the words Jesus spoke in verse 34?
 - For whom did those who stood by the cross think Jesus was calling? (35)
 - What did those who stood by the cross do and say at this time? (36)
 - What significant event happened next? (37)
 - What miraculous act occurred in the temple at the time of Christ's death and what did it signify? (38 and outline point II K 5)
 - What was the testimony of the centurion who stood guard at the cross? (39)
 - According to verses 40-41, who else was present at the cross?
 11. Using verses 42-47, answer the following questions about the burial of Jesus.
 - Who asked for Christ's body and what do we know about him from the combined account of the gospels? (42-43 and outline point III D)
 - To whom was the request for the body made? (43)
 - What confirmation was sought and received before releasing Christ's body? (44)
 - To whom was Christ's body given? (45)
 - How was the Lord's body prepared for burial? (46)
 - Where was the body of Jesus laid? (46)
 - What was placed before the entrance of the tomb? (46)
 - Who took note of where Jesus was buried? (47)
 12. Review chapters 14-15 and record how each person or group involved in the arrest and trial treated Jesus:
 - Judas: 14:43-52

- The disciples: 14:43-52
- The Sanhedrin council: 14:53-65
- The high priest: 14:53-65
- The witnesses: 14:56-57
- Peter: 14:66-72
- Elders, scribes, the council: 15:1
- Pilate: 15:1-15
- The multitudes: Chapter 15-16
- The soldiers: 15:16-19
- Those who passed by the cross: 15:29-30, 36
- Joseph of Arimathea: 15:42-46

13. What did you learn in this chapter to apply to your life and ministry?

Mark 16

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Outline 16:

The Resurrection Of Jesus 16:1-8

- I. Arriving at the tomb. (1-3) TSG 347
 - A. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint Him.
(This was normally done on the day of death, but due to the late hour on the day before the Sabbath which commenced at sundown, they had to delay. No one was to work or touch a dead body during the Sabbath.)
 - B. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.
 - C. And they said among themselves, "Who shall roll away the stone from the door of the sepulcher for us?"
- II. The empty tomb and angelic messenger. (4-6)
 - A. And when they looked, they saw that the stone was rolled away: For it was very great.
 - B. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment and they were frightened. *(Luke 24:4 records that there were actually two angels. Only one is mentioned here.)* TSG 348
 - C. And the angel said unto them:
 - 1. Don't be afraid.
 - 2. You seek Jesus of Nazareth, which was crucified.
 - 3. He is risen.
 - 4. He is not here.
 - 5. Behold the place where they laid Him.*(People look for Jesus in the wrong places: In religion, tradition, and where He was in the past. Resurrection speaks of new things. Yes, He was in the tomb, but a miraculous event occurred and He is no longer here. He is risen!)*
- (Four immediate proofs of the resurrection are apparent in this passage. The women knew Jesus had died and were coming to anoint His body; the stone was miraculously rolled away; an angel appeared; and the Lord's body was gone.)*
- III. The commission to preach the resurrection message. (7-8)
 - A. But go your way, tell His disciples and Peter that He goes before you into Galilee: There you shall see Him, as He said unto you.
 - B. And they went out quickly, and fled from the sepulcher, for they trembled and were amazed: Neither did they say anything to any man, for they were afraid.
TSG 349

Appearances After The Resurrection

16:9-14

- IV. Appearing to Mary Magdalene. (9-11)
 - A. Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene out of whom He had cast seven devils. TSG 353
 - B. And she went and told them that had been with Him, as they mourned and wept.
 - C. And when they had heard that He was alive and had been seen by her, they did not believe. TSG 355
- V. Appearing to two disciples. (12-13) TSG 357
 - A. After that He appeared in another form unto two of them as they walked and went into the country
 - B. And they went and told it unto the residue, but they did not believe.
(This most likely refers to the appearance of Jesus to the two disciples on the Emmaus Road as recorded in Luke 24:13-35.)
- VI. Appearing to eleven disciples. (14) TSG 362
 - A. Afterward He appeared to the eleven as they sat at meat.
 - B. He upbraided them for their unbelief and hardness of heart, because they did not believe them which had seen Him after He was risen. *(Unbelief and hardness of heart are two issues that must be resolved in order to receive the Gospel and fulfill the great commission.)*

(The combined accounts of the resurrection in the Gospels provide the following sequence of appearances:

On the first day of the week:

- To the women who came to the tomb.*
- To Mary Magdalene.*
- To Peter.*
- To the two disciple son the Emmaus Road.*
- To ten of the disciples in the upper room--Thomas was absent.*

Later appearances:

- To the disciples with Thomas present.*
- To the disciples fishing.*
- To many others.*
- At the ascension.)*

The Great Commission And Ascension

16:15-20

- VII. The great commission. (15-18) TSG 365
And He said unto them:

- A. Go into all the world, and preach the gospel to every creature.
- B. He that believes and is baptized shall be saved; but he that does not believe shall be damned. *(This does not mean baptism saves you. It means that if you believe you should be baptized in obedience to this command. The biblical pattern of baptism is immersion, as when John baptized Jesus in Jordan. For people who cannot physically participate in this, sprinkling with water is a good substitute. It is the heart condition and obedience to the command that is important rather than the method used. For further study regarding baptism, see the Harvestime publication entitled "Foundations Of Faith.")*
- C. And these signs shall follow them that believe: In my name:
 - 1. They shall cast out devils.
 - 2. They shall speak with new tongues;
 - 3. They shall be supernaturally protected:
 - a. They shall take up serpents without harm.
 - b. If they drink any deadly thing, it shall not hurt them.*(This protection is provided while serving the purposes of God in fulfilling the great commission, not when you are out living a worldly life doing your own thing. This passage does not advocate handling deadly snakes for show. It also does not mean that believers will not experience persecution and/or at the conclusion of their ministries experience death, as all will eventually die. Some believers will die as martyrs, as indicated in Hebrews 11, but nothing can harm you until your ministry is concluded.)*
 - 4. They shall lay hands on the sick and they shall recover.

(If you want signs following, preach the Word. For example, if you want conversions, preach the Word of Salvation. If you want healings to occur, preach the Word about healing, etc.)

VIII. The ascension of Jesus to Heaven. (19) TSG 366

So then after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God. *(In heaven, Jesus ministers as your advocate: 1 John 2:1; and as your High Priest: Hebrews 7:25).*

IX. Fulfilling the commission. (20)

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

(If you want signs following your ministry, preach the Word of God. When you preach salvation, people get saved. When you preach deliverance, they are delivered. When you preach healing, they are healed. The Lord works with signs following when you are obedient to the commands of the great commission.)

Study questions on chapter 16:

1. On what day and at what time did the women go to the tomb of Jesus? (1-2)
2. What are the names of the women who went to the tomb of Jesus? (1)
3. What was the purpose of their visit? (1)
4. What concern did the women have as they approached the tomb? (3)
5. What did the women see first when arriving at the sepulcher? (4)
6. When they entered into the sepulcher, what did the women see and what was their response? (5)
7. Summarize what the angel said to the women. (6-7)
8. What four proofs of the resurrection of Jesus are evident in this passage? (1-7 and outline note following point II C)
9. How did the women respond to the mandate they were given by the angel? (8)
10. What emotions were the women experiencing? (8)
11. To whom did Jesus appear first? (9)
12. What do you learn about Mary Magdalene in verse 9?
13. What did Mary do after Jesus appeared to her? (10)
14. What was the response of those Mary told about the resurrection? (11)
15. According to verse 12, who did Jesus appear to next? (12)
16. What happened when these men told others that Jesus was alive? (13)
17. To whom did Jesus appear next? (14)
18. For what did Jesus scold the disciples? (14)
19. Summarize the commission Jesus gave to His followers. (15-18)
 - Where were they to go?
 - What were they to preach?
 - What supernatural signs were promised?
 - What supernatural protection was promised?
 - According to outline point VII C, what are the prerequisites for such supernatural protection?
 - Who would be saved and who would not be saved?
20. Using the notes on outline point VII.B, summarize the biblical teaching on baptism.
21. What happened to Jesus after He concluded speaking with His followers? (19)
22. What did the disciples do after Jesus returned to Heaven? (20)
23. How did the Lord work with the disciples in their ministry? How was the Word confirmed? (20)
24. According to the final note in the outline, how can you have supernatural signs following your ministry? (outline point IX)
25. What did you learn in this chapter to apply to your life and ministry?

SUPPLEMENTAL STUDY ONE

Miscellaneous Studies

1. The author of the Gospel of Mark was a cousin of Barnabas (Colossians 4:10); a traveler with Paul and Barnabas (Acts 13:5); and the son of a wealthy family in Jerusalem (Acts 12:12-14). Although Mark disappointed Paul by going back to Jerusalem during the first missionary trip (Acts 13:13), he later proved to be a worthy co-laborer (2 Timothy 4:11). Paul called him a fellow-laborer in Philemon 24. Mark worked so closely with Peter as to be called his son (1 Peter 5:13). Many theologians believe that the book of Mark was written from the eye-witness accounts of Peter given to and recorded by Mark.
2. Mark emphasizes Christ's role as the Son of God. The prologue in Mark 1:1 presents Jesus as the Son of God; God verifies it in Mark 1:11; demons confirm it in 3:11; Jesus confirms it Himself in 12:6; and the centurion acknowledges it in 15:39. References to Jesus as the Son of God in Mark include 1:1; 11; 3:11; 5:7; 9:7; 12:1-11; 13:32; 14:61-62; 15:39.
3. Study these key words in the action-packed book of Mark: "Straightway", "forthwith", and "immediately".
4. Study the controversial subjects confronted by Jesus as recorded in the book of Mark.

Controversial Subjects

Mark Reference

-His right to forgive sins:	2:1-12
-His fellowshiping with sinners:	2:13-17
-The disciples' freedom from fasting:	2:18-22
-His disciples picking grain on the Sabbath:	2:23-27
-His right to do good on the Sabbath:	3:1-6
-His family background:	3:20-21, 31-35
-His source of power:	3:22-30
-The disciples eating with unwashed hands:	7:1-5, 14-23
-The traditions of the Pharisees and teachers:	7:6-13
-His view on divorce:	10:1-12
-His authority to cleanse the temple:	11:27-33
-Paying taxes:	12:13-17
-Marriage at the resurrection, the power of God, and the Scriptures:	12:18-27
-The most important commandment:	12:28-34
-Being the son of David and David's lord:	12:35-37

SUPPLEMENTAL STUDY TWO

Overcoming Barriers To Receive Your Miracle

Mark 2:1-12

In the book of Mark, there is the story of a lame man who had to break through several barriers in order to receive the miracle God had for him. Read Mark 2:1-12. In a parallel account of this story in Luke chapter 5, it states that the power of the Lord was present to heal because Jesus was sharing God's Word with the crowd (verse 17). Many Pharisees, doctors, and scribes were present too, but healing came through the Word of God, not these professional and religious leaders.

When Jesus is in the house, it creates expectation that things can change. People are attracted to hear the Word because of the demonstration of God's power. That's why the house was so crowded. The Bible says you are the temple of God (1 Corinthians 3:16). This means Jesus is in your spiritual house. Is the power of God operating in your "house" to attract others to the Lord?

The sick man in this account had many obstacles to overcome to get to Jesus. The barriers that he faced are similar to the barriers you must overcome in order to prepare for the Lord to move in your life.

A human barrier. Crowds blocked the way to Jesus. Think for a minute: What is the human barrier standing between you and your miracle? Is it words of unbelief spoken by others? Is it doubt and fear? Is it a person with whom you have an unholy relationship?

A physical barrier. This man did not have the physical ability to get to the Master. He was bedfast, and the house was so packed with people that there was no room left, not even outside the door. Sometimes you, too, will be totally hemmed in by your circumstances. This man and his friends would not be stopped, however. The friends took him up to the roof, raised up a portion of it, and let him down through the opening to Jesus. Whatever it took, this man was going to get into the presence of the Lord. Do you have that kind of determination, or are you allowing yourself to be stopped by your negative circumstances? God may also want to use you to "raise the roof" for someone else spiritually, to break through the barriers in their lives, and escort them into the presence of the Lord. Will you be a partner for their deliverance?

A barrier of tradition. Ripping off the roof and lowering the man to Jesus definitely broke up the order of the service being conducted in the little house. We should never be so bound to our programs and plans that we fail to meet human need. When you get desperate enough about your circumstances, you won't worry about tradition. All you will

be concerned about is getting into the presence of the Lord so He can move in your life.

A material barrier. It became necessary for the roof to be sacrificed. Sometimes you can only break through hindering circumstances by putting aside your rational, logical, materialistic reasoning. Sometimes it is costly. Ripping up the roof cost someone money! Are you willing to do whatever it costs to get into the presence of the King?

A barrier of preconceptions. These men had brought their friend to receive healing, but Jesus said, *"Thy sins be forgiven thee."* These friends had to lay aside preconceptions of what they thought should happen in order for deliverance to come. Jesus saw the faith of these friends, but the sick man's sin was an obstacle to his deliverance. This man was physically sick, but there was also spiritual sickness caused by sin. Jesus dealt with his sin first. He always deals with root causes, not just surface symptoms. In this case there was a need for an inward change, the forgiveness of sins. Curing his sin was curing the disease of his soul. Then Jesus dealt with his physical condition.

A spiritual barrier. Sin had erected a spiritual barrier between this man and God. We know this by the fact that Jesus forgave his sins as well as healed his body. Are there spiritual issues of sin, unforgiveness, bitterness, etc., that have erected a barrier between you and Jesus? If so, eliminate these by asking God to forgive you.

A religious barrier. Religious enemies turned this incident into a theological dispute. You may need to break through the barriers of religion, even the treasured rituals you may have been raised with, in order to have the Lord move in your life. There was a dispute as to whether Jesus had authority to forgive sins or not. While this clamor was occurring, Jesus said to the man, *"I say unto thee."* You must be able to hear the voice of Jesus above the noise of the crowd of disputing religious spirits around you in order to break through your hindering circumstances.

A mental barrier. This man was resigned to being bedfast for the rest of his life. Maybe you have been in impossible circumstances for so long that you have lost hope that things can change. Hebrews 11:1 says, *"Faith is the substance of things hoped for, the evidence of things not seen."* Hope gives substance to your faith. You probably are not suffering a faith crisis, but rather a hope crisis. Ask God to eliminate mental barriers and renew your hope so that your faith will have substance.

A barrier of impossibilities. This man overcame the barrier of impossibilities when he responded in obedience, took up his bed, and walked. Friends can help you to Jesus, but there is a time when you must rise up and overcome your hindering circumstances in the power of the Lord. When Jesus told the man to arise, take up his bed, and go to his house, the man did so immediately and departed giving glory to God.

Breaking The Barriers. Which of these barriers are standing between you and your

miracle, your healing, the restoration of your relationships, your hopes and dreams, your ministry?

- A human barrier?
- A physical barrier?
- A barrier of tradition?
- A material barrier?
- A barrier of preconceptions?
- A spiritual barrier?
- A religious barrier?
- A mental barrier?
- A barrier of impossibilities?

Determine right now that you will break through every barrier of hindering circumstances. Begin to raise the roof spiritually, so to speak, to get to Jesus. Ask God to help you identify and deal with every barrier Satan has erected. Break through every hindering circumstance to get to the Lord, and then watch Him change your life and circumstances.

Supplemental Study Three

Breaking The Forces Of Legion

Mark 5:1-20

- I. What is your legion?
 - A. An actual demon or demonic oppression or depression.
 - B. A legion of sin.
 - C. A legion of anger, bitterness, unforgiveness, bad memories, rejection, habits.
 - D. A legion of opposing forces around you: Personalities or circumstances.
 - E. A legion of financial problems.
 - F. A legion of sickness or spiritual bondage.

- II. This passage reveals the results of a legion in your life.
 - Restlessness.
 - Driven (by the devil). Tormented. Driven into wilderness.
 - RejectionBalienated from society.
 - DegradationBnaked
 - ConfusionBnot in right mind.
 - Problems.
 - BWithout purpose.

- III. Biblical guidelines to break the forces of legion in your life are found in this passage.

-Recognize that Satan will do everything within his power to prevent you from confronting your Alegions.@ Read Mark 4:35-41. Jesus had told the disciples to go to the other side. They were on a mission to confront a legion. When you are on the way to confront your legion there will be:

 - Storms--there arose a great storm (37)
 - Questioning (38)
 - Fear- AWhy are you so fearful?@ (40)
 - Faltering faith-AWhy is it you have no faith?@ (40)
 - Forlorn -ADon=t you care@ (38)

Jesus said that you will pass over! No matter what your obstacle is, you are on your way to confront and conquer your legion.

-Chains don=t work in binding your Legion. These chains represent our attempts to suppress the ultimate of human depravity. We put criminals in prison and drug addicts in

rehab. Chains only bind, however. They are a temporary fix. They do not effect change. This man could have remained in chains for the rest of his life, and nothing would have changed. These chains represent the weakness of man=s methods for dealing with human depravity. The local blacksmith kept making chains--but nothing proved strong enough. Your sin is stronger than any restraints you might try to put on it in the flesh. Your problem--your anger, your bitterness, etc.--is greater than your own strength. Repression is not the answer--the chains won=t work. Education, rehabilitation: God does not patch up the old. He gives you a new heart. Old things pass away. Your sickness--legion of sin, problems, depression, circumstances--needs a touch from the Master. You may be trying to control you legions yourself. If so, then you are fighting spiritual battles with carnal weapons. The weapons of your warfare are not carnal. They are mighty in pulling down strongholds!

-Prepare for opposing forces to rise up when you confront your legion. The people were not thrilled with this miracle. Why? They were more concerned about their pigs which represented their priorities. People have other priorities. Don=t be shocked if they are not concerned about your legions.

-Realize that your deliverance comes from inward change, not outward chains. Only Jesus can bring that. Change comes by confessing your legion. Jesus asked "What is your name? " He already knew the answer, but he was wanting a confession. You must acknowledge who Jesus is and fall down before Him--as did the legions in this story.

-Recognize the specific evidences when your legion is conquered. Get to root of problem. Do not stop with a blessing. Signs that your legion is conquered include:

-Rest instead of restlessness. This man had been restless day and night and driven by the devil. After his deliverance, he was resting at the feet of Jesus.

-Decency instead of degradation. Before his deliverance, the man was naked. Now he is clothed, representative of believers being clothed in the righteousness of Christ.

-Cognizance after confusion. He is in his right mind.

-Rejoicing instead of lamenting. Before deliverance, the man was crying. Now he is rejoicing.

-Relationship instead of rejection. He had lived in tombs. He was driven by devil into the wilderness. Now he can return home.

-Purpose instead of problems. The man had a new purpose. He began to publish what God had done in his life.

Supplemental Study Four

Breaking Bondages

Mark 10:46-52

The Biblical account of a blind man named Bartimaeus reveals seven powerful strategies that, if you employ them, will break the power of every bondage in your life. Bartimaeus was bound by the extremely limiting physical condition of blindness. The principles that he applied as he received his miracle can also be appropriated as you seek deliverance from bondages in your life.

-Believe that things can change. Bartimaeus had been sitting there for years, living as a blind beggar. You too may have been in bondage for years. You may have been in therapy for mental or emotional conditions for a decade. You may have been bound by alcohol, drugs, or other habits for years. You may have been in and out of prison repeatedly. To break the cycle of these bondages, you must first believe that things *can* change. If you don't have faith to believe this, then pray as the man in Mark 9:24 who cried out, *"Lord I believe. Help my unbelief!"*

-Assume responsibility for the bondage in your life. By assuming responsibility, it does not necessarily mean that the bondage in which you are entangled is your fault. The word "responsibility" simply means assuming the "ability to respond."

Bartimaeus was certainly not personally responsible for his blindness, but he took responsibility for the fact that his condition could be changed. He realized, "I am blind, I am a beggar, and I want things to change!" If you want to break the bondages in your life, then you must assume responsibility for your negative relationships, your mental or emotional problems, and your addictions. Your bondages might have resulted from the negative influence of others, but if things are ever to be different, then you must take personal responsibility in order to experience change.

-Cry out to God. Bartimaeus began to cry out because he believed things could change. If you don't cry out to God for deliverance, then things will remain as they are. Where has your silence gotten you? What is the result of your refusal to deal with the issues in your life?

The good news is, if you will cry out to Jesus, He will change your circumstances just as He did for Bartimaeus. You may think, like Bartimaeus, that you are lost in

the crowd, but He knows right where you are. Keep on crying out to Him until things change!

Remember, however, that crying out to just anyone isn't sufficient. You must cry to someone who can do something about your need. That someone is Jesus! Are you going to keep sitting there begging for sympathy, imprisoned by your bondage, or are you going to do something about it?

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. (Isaiah 65:24, KJV)

-Clarify what you need. In the past, Bartimaeus asked for money from those who passed by, but this time he did not ask for alms. He asked for healing. Have you been asking for the wrong thing? Perhaps you have been seeking rehabilitation when what you need is not a makeover of the old you, not a better way of life, or more counseling. You need a brand new life!

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Corinthians 5:17, KJV)

Bartimaeus further clarified what he needed when Jesus asked him, "What do you want?" Bartimaeus replied, "I'm blind. I want to see!" Tell God exactly what you need. What are the bondages in your life that need to be broken?

-Don't let others discourage you. Many people in the crowd told Bartimaeus to be quiet, but he didn't care what the "many" said because he knew that the majority are not always right. It doesn't matter what the majority says about you. Let God speak His opinion over your life.

Sometimes even your dearest friends will stand in the way of your miracle. They may say that you cannot change. They may entice you to keep quiet and remain where you have been for years--similar to a blind beggar who is begging by the side of the road. But even if--like Bartimaeus--you were born that way or if you have lived in bondage for years, things can change in an instant when you have a true encounter with Jesus.

Bartimaeus came to the place that he said, "I don't care what anyone thinks. I'm tired of going through life begging!" That is the point to which you must come. Do not worry about how many times you have failed in the past or about what people may say about you.

-Never give up, despite the circumstances. It was crowded, noisy, hard to be heard, and people were telling him to shut up, but Bartimaeus didn't care. The

circumstances were not ideal. There was no soft music or powerful worship service. There was only a dusty road and a noisy crowd. If you are waiting for ideal circumstances to be freed from the bondage in your life, they may never materialize. It is in the midst of difficult circumstances that miracles are most often manifested.

-Leave the old behind and embrace the new. Bartimaeus wore a garment that identified him as a blind beggar--similar to how blind people today carry a white cane to identify themselves as visually impaired. When Jesus called him, Bartimaeus did something bold. He cast this garment aside. He threw off the symbol of his physical bondage. He made no provisions for failure. He cut his ties to the past. He had no back-up plan to return to the old life just in case the new one didn't work out. If you are to break the bondages in your life, you must do something bold. You will have to take a step of faith and make no provisions for failure.

Jesus told Bartimaeus that his faith had made him whole. That faith was demonstrated as Bartimaeus stepped out and left behind the garments that chained him to his past bondage. The change in his life was instant. The Scriptures say that immediately, he received his sight. How? We can't explain this physically, because it was a miracle of God. But we do know this: When you appropriate biblical strategies such as those evident in the story of Bartimaeus, it allows God to make powerful changes in your life:

For He (God) says: "In an acceptable time I have heard you, and in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation. (2 Corinthians 6:2, NKJV).

If you have been bound by sinful habits, you are no longer the servant of sin.

For sin shall not be your master, because you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? By no means! Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness. (Romans 6:14-18, NKJV).

When Jesus was resurrected, He took the keys of hell and death (Revelation 1:18). Satan doesn't even have the keys to his own dwelling place in Hell, so how can he keep you in bondage? Jesus has the keys and He has given to you the keys to the Kingdom of God (Matthew 16:19). These spiritual keys include deliverance

through His blood that was shed on Calvary and the binding and loosing of bondages through the Word of God and prayer. Satan doesn't have the keys. You do. So use them!

The Apostle Paul warned: "*Stand fast therefore in the liberty wherewith Christ has made us free, and do not be entangled again with a yoke of bondage*" (Galatians 5:1, NKJV). Once you have been set free from bondage in your life, do not get entangled with it again.

This may involve some adjustments in your lifestyle, your friendships, and maybe even your family relationships. You can no longer go where you used to go or hang out with the sinful people you used to pal around with. You may even have to distance yourself from your family if they are the ones pulling you back into a sinful lifestyle.

Today is the day for your deliverance. Not "someday"--but right now! Your physical, mental, emotional, or spiritual bondage is not too big for God. Your habit is not too great. Like Bartimaeus, you can be set free from every bondage and leave the cloak of your limitations in the dust of your past.

Bartimaeus never returned to take up the garment that identified him as a beggar. He didn't need it anymore. He did not want it anymore. You can do the same. Walk away from every bondage in the name of Jesus, and then never go back!