



MARK 8–16

BIBLE STUDY LESSONS

LES BRIDGEMAN

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Mark 8–16: Bible Study Lessons, PDF

BibleBridge: Bible Study Lessons

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Anyone who wants to be first
must be the very last,
and the servant of all.

Mark 9:35

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INTRODUCTION

The Bible is the world's best-selling book and its ideas have influenced millions of people throughout the centuries. Therefore, the Bible deserves our attention, both mentally and emotionally.

But understanding the Bible requires effort and assistance. The books of the Bible were written in ancient Hebrew and Greek 2,000–3,000 years ago. If effort and help is needed to understand Charles Dickens who wrote in English 100 years ago, how much more so with the Bible? This guide has been written to help readers understand the Bible and engage with its contents on an intellectual and emotional level.

These lessons are for you if you are looking for the following:

- an intellectual *and* devotional study of Mark 8–16,
- interpretation difficulties, including translation issues, addressed honestly and kept in perspective,
- exposure to different views without indoctrination on the one right view,
- interaction with other parts of Scripture (Old and New Testament),
- personal reflection questions and works of art to engage the heart, and
- insights from history.

COURSE DESCRIPTION

This companion volume to *Mark 1–7: Bible Study Lessons* is an intellectual and devotional exploration of Mark 8–16 incorporating insights from history, ancient literature, and famous works of art. Readers will wrestle with difficult questions of interpretation and reflect creatively on the meaning of Mark's Gospel for their own lives. *Mark 8–16: Bible Study Lessons* includes 30 lessons, 2 tests, 3 quizzes, and an answer key.

Lessons usually include a brief review of a concept or fact found in the previous lesson, questions to be answered, and comments on specific verses. **Bold superscript numbers** in the lessons, quizzes, and test indicate answers in the Answer section. Please be sure to read the Answer section because it contains important information. The **footnotes** (indicated in the lessons with roman numerals) mostly contain bibliographic information.

While there are many good English Bible translations, this course primarily uses the New International Version. (Since this study covers Mark 8–16, the entire text of Scripture is not included in this guide. However, you can find many free online Bible versions at biblegateway.com.)

This is a self-study course so the pace of completing the lessons is up to you. There are 30 lessons and 2 tests so if you do 5 lessons each week, this course will be completed in about 6 weeks. If you do 3 lessons each week, this course will be completed in about 10 weeks.

How you take the quizzes and tests is also up to you (e.g., open notes, closed notes, or a combination). Space is provided in the lessons, quizzes, and tests for answering the questions, but if you need more space please use a personal notebook along with this study guide.

ABBREVIATIONS

General

= precedes a definition

v(v) – verse(s)

NIV – New International Version

NRSV – New Revised Standard Version

NT – New Testament

OT – Old Testament

Old Testament Books

Gen – Genesis

Exod – Exodus

Lev – Leviticus

Num – Numbers

Dt – Deuteronomy

1 Ki – 1 Kings

2 Ki – 2 Kings

Ps – Psalms

Prov – Proverbs

Isa – Isaiah

Jer – Jeremiah

Ezek – Ezekiel

Dan – Daniel

Hag – Haggai

New Testament Books

Mt – Matthew

Mk – Mark

Lk – Luke

Jn – John

Rom – Romans

1 Cor – 1 Corinthians

2 Cor – 2 Corinthians

1 Thess – 1 Thessalonians

Gal – Galatians

Phil – Philippians

Heb – Hebrews

Rev – Revelation

3. How would you categorize the instances when Jesus commanded silence?²

4. Why would Jesus want those audiences silenced?³

5. Jesus performed his miracles out of compassion and not to entertain. What do you think would have happened if Jesus used his power like an entertainer? (Imagine him putting on shows like a magician.)

6. What's the problem with asking for signs?⁴

Lesson 2: Slow to Understand (Mk 8:14–21)

Review: True or False. The Pharisees demanded Jesus to perform a sign after the feeding of the four thousand.

1. What concepts have you struggled to understand in school?

2. Read Mark 8:14–21 below then underline Jesus' command and number his questions.

¹⁴ The disciples had forgotten to bring bread, except for one loaf they had with them in the boat. ¹⁵ “Be careful,” Jesus warned them. “Watch out for the yeast of the Pharisees and that of Herod.”

¹⁶ They discussed this with one another and said, “It is because we have no bread.”

¹⁷ Aware of their discussion, Jesus asked them: “Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? ¹⁸ Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?¹⁹ When I broke the five loaves for the five thousand, how many basketfuls of pieces did you pick up?”

“Twelve,” they replied.

²⁰ “And when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?”

They answered, “Seven.”

²¹ He said to them, “Do you still not understand?”

3. Jesus gives a serious warning in verse 15. He says, “Be careful” and “Watch out.” He wants his disciples to guard against a certain type of yeast—the yeast of the Pharisees and Herod. Yeast or leaven is the substance that makes bread rise. Yeast symbolizes sin or evil in the Bible. Summarize what the following passages say about yeast:

Lesson 3: The Suffering Messiah (Mk 8:22–38)

Review: Jesus warned his disciples, “Watch out for the _____ of the Pharisees and that of Herod.”

1. Read Mark 8:22–38.ⁱ
2. Do you notice the secrecy theme in this section? Instead of performing the miracle in front of everyone, Jesus “took the blind man by the hand and led him outside the village” (v. 23). Imagine Jesus walking hand-in-hand with with the blind man, away from the populated area. And after the miracle, Jesus commanded him, “Don’t even go into the _____” (v. 26). Later when Peter confessed that Jesus was the Messiah, Jesus warned them not to tell anyone (v. 30).
3. The healing of the blind man in Mark 8 is an unusual healing. Rather than taking place instantaneously, it takes place in two stages. Commentators have noticed a similarity between this unique healing and the disciples in Mark 8. State a possible connection between the healing of the blind man and the disciples in Mark 8:27–33.⁷
4. List the two questions Jesus asks in verses 27–29.

ⁱ For more information on Jesus’ title “the Son of Man” see my youtube video “*The Son of Man*”—*The Meaning of Jesus’ Mysterious Title* at goo.gl/f0rYDQ.

Lesson 4: Review (Mk 1–8)

1. If you began with *Mark 1–7: Bible Study Lessons*, we're now halfway through Mark. Read the overview list of the first eight chapters of Mark's Gospel below.

Mark 1

- John the Baptist preaches and baptizes
- Jesus is baptized by John and then tempted by Satan
- Jesus begins preaching and calls his first disciples
- Jesus drives out an evil spirit in the synagogue
- Jesus heals Simon's mother-in-law and many who had various diseases
- Jesus wakes up early to pray
- Jesus touches and heals the leper

Mark 2

- Jesus forgives the paralytic and then heals him
- Jesus calls Levi the tax collector
- Jesus is questioned about fasting and keeping the Sabbath

Mark 3

- Jesus heals the man with the withered hand in the synagogue
- Jesus chooses the twelve
- Jesus' family is concerned about him and they go to take charge of him
- The teachers of the law accuse Jesus of being possessed by Beelzebul

Mark 4

- Jesus speaks to the crowd in parables – the parable of the sower, etc.
- Jesus calms the storm

Mark 5

- Jesus drives out many demons from "Legion"
- Jesus heals the woman with the bleeding problem

- Jesus raises the twelve year old girl from the dead

Mark 6

- Jesus is rejected in his hometown
- Jesus sends out the twelve
- The story of John's beheading
- Jesus feeds the five thousand
- Jesus walks on water

Mark 7

- Jesus rebukes the Pharisees for being hypocrites
- Jesus teaches that evil is within us
- Jesus drives out the demon from the Gentile woman's daughter
- Jesus heals the deaf and mute man

Mark 8

- Jesus feeds the four thousand
- The Pharisees demand a sign
- Jesus warns of the "yeast" of the Pharisees
- Jesus heals the blind man in two stages
- Peter confesses that Jesus is the Christ
- Jesus predicts his own death
- Peter rebukes Jesus, then Jesus rebukes Peter

2. Study the list above for a ten-item chapter-content quiz in the next lesson. (You will need to write the corresponding chapter in Mark for each item listed.)

3. Write a creative newspaper article on Jesus based on information in Mark 1–8. (It can be based on one story or a combination of several stories.) Include a catchy title, a simple sketch, and a comment or interview from someone who saw Jesus perform a miracle.

Lesson 5: Quiz 1; The Transfiguration (Mk 9:1–13)

Quiz 1 (Mk 1–8)

Write the chapter number in Mark where each item is found.

- _____ 1. Jesus heals the paralytic
- _____ 2. Jesus chooses the twelve
- _____ 3. John baptizes Jesus
- _____ 4. Jesus walks on water
- _____ 5. Jesus calms the storm
- _____ 6. John is beheaded
- _____ 7. Gentile woman
- _____ 8. Legion
- _____ 9. Jesus feeds the five thousand
- _____ 10. Jesus feeds the four thousand

Answers⁸

The Transfiguration (Mk 9:1–13)

1. **Transfigure** = to change in form or appearance. Go to Google images and find Raphael's painting of the transfiguration. Raphael's painting shows two scenes from Mark 9—the transfiguration of Jesus and the dispute regarding the demon-possessed boy.
2. Read Mark 9:1–13.

3. Mark 9:1 is a challenging verse to understand. What do you think Jesus meant when he said, “Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power”?⁹

4. Elijah and Moses talk with Jesus in verse 4. According to Luke 9:31, they were talking about Jesus’ _____ . The Greek word for departure is actually exodus. Just as Moses led the people of Israel out of bondage and into freedom, Jesus freed humanity from our bondage to sin and death through his death and resurrection.

5. Mark makes clear what God the Father thinks of Jesus in verse 7 (see also 1:11). Jesus should not be placed on the same level as Moses and Elijah. Jesus is the beloved Son of God and we must listen to him. The command “Listen to him!” reminds us of Moses’ prophecy. Write out Deuteronomy 18:15.

6. Elijah is mentioned again in verses 11–13. The stories of Elijah, narrated in 1 Kings 17–2 Kings 2, are filled with miraculous events. And his life on earth ended when he was taken up to heaven in a chariot of fire. The book of Malachi concludes with a promise that Elijah will return. Summarize Malachi 4:5–6.

7. Jesus' statement in Mark 9:13 that Elijah has returned seems to be a reference to John the Baptist. Write out Matthew 11:13–14.

8. The transfiguration shows us a brief glimpse of Jesus' glory. And once again in Mark, after Jesus displays amazing attributes, the disciples are commanded not to mention it (v. 9). But they only had to stay quiet for a specific period of time—"until the Son of Man had risen from the dead" (v. 9). Now that Jesus has risen from the dead, the secret is out. John described the glory of Christ in Revelation 1. Read Revelation 1:9–18 then explain how that passage affects your view of Jesus.

Lesson 6: Up and Down (Mk 9:14–29)

Review: Define transfiguration.

1. In the previous lesson, we saw how Peter, James, and John had a mountain-top experience. Climactic experiences are good, but they are not permanent. We have to come down to the real world, where struggling and fighting occur. When the disciples descend from the mountain, they encounter quarreling between the other disciples and the teachers of the law (Mk 9:14). Summarize a high point you have had either emotionally or spiritually.

2. Summarize a low point you have had either emotionally or spiritually.

3. Read Mark 9:14–29.

4. Notice the crowd of people listening to the debate in the narrative. Write a couple of lines of a creative dialogue for the scribes and disciples in verse 14. (What were they saying to each other?)

5. Why were the people overwhelmed or greatly amazed when they saw Jesus in verse 15?¹⁰

6. This is the second time we encounter a demon-possessed child in Mark. A mother approached Jesus on behalf of her demon-possessed daughter in Mark 7, now a father pleads with Jesus for his son. If Jesus authorized the disciples to drive out demons in Mark 6:7, and they did so successfully (6:13), why couldn't they cast out this demon?¹¹

7. Imagine the desperation of the father in this story (vv. 21–22). How many times did he save his son from killing himself? What was daily life like for this family? And what kind of social ostracism did they experience because of their son? List words or phrases that describe the family's struggle.

8. The boy's father exclaimed, "I do _____; help me overcome my _____!"
(v. 24).

9. Jesus commanded the demon to leave when he saw the crowd running to the scene in verse 25. If Jesus was trying to put on a performance he would have waited for everyone to arrive, but he didn't want that kind of attention.

Lesson 8: Quiz 2: Cut It Off and Pluck It Out (Mk 9:42–50)

Quiz 2 (Mark 8–9)

1. T or F Mark 8 begins with the feeding of the five thousand.
2. Explain the perfect life application scenario for the disciples in Mark 8.
3. The demon-possessed boy's father exclaimed, "Help me overcome my _____!" (Mk 9:24).
4. What two questions did Jesus ask in Mark 8:27–29?
5. Why did Peter rebuke Jesus?
6. Define transfigure –
7. "Anyone who wants to be _____ must be the very _____, and the _____ of all" (Mk 9:35).

Answers¹³

Cut It Off and Pluck It Out (Mark 9:42–50)

1. Read Mark 9:42–50 below then underline Jesus' three commands.

⁴² “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea. ⁴³ If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. ^{[44] [b]} ⁴⁵ And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. ^{[46] [c]} ⁴⁷ And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, ⁴⁸ where

“the worms that eat them do not die,

and the fire is not quenched. ^[d]

⁴⁹ Everyone will be salted with fire.

⁵⁰ “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other.”

Footnotes

- b. Mark 9:44 Some manuscripts include here the words of verse 48.
- c. Mark 9:46 Some manuscripts include here the words of verse 48.
- d. Mark 9:48 Isaiah 66:24

-
2. Should we interpret literally Jesus' commands to cut off our hands and feet, and pluck out our eyes? Why or why not?¹⁴

3. If Jesus' commands to cut off and pluck out should not be interpreted literally what do they mean?¹⁵

4. What does "Everyone will be salted with fire" (v. 49) mean?

5. Read 1 Corinthians 3:10–15 then explain how it might connect with Mark 9:49.¹⁶

6. Salt was very important in the ancient world. Roman soldiers were given a *salarium*, which was a certain amount of salt, for their service. Salarium is where we get our word salary. Salt was essential because it preserved and flavored food. It also symbolized peace in the OT (e.g., covenants of salt). "Have salt among yourselves" was probably a way of saying have peaceful relations with one another.

Lesson 9: Gehenna: Part 1

Review: Look back at Mark 9:42–50. How many times does the word hell appear in that section?¹⁷

1. The New Testament books were originally written in Greek. The actual Greek word that is translated hell is transliterated as *gehenna*. Gehenna means the “Valley of Hinnom” or the “Valley of Ben Hinnom,” meaning “Valley of the Son of Hinnom.” This valley was a physical place located on the southeastern side of the city of Jerusalem. The Old Testament mentions the Valley of Hinnom several times. Summarize what the following verses say about the Valley of Hinnom:

Joshua 15:7–8 –

2 Chronicles 28:1–3 –

Jeremiah 7:30–32 –

Jeremiah 32:35 –

2 Kings 23:8–10 –

2. When we see the word hell we immediately think of the place of punishment in the afterlife. But it's important to understand that Gehenna was first of all:

- a literal valley located outside of Jerusalem,
- the place where idolatry was practiced, including the wickedness of child sacrifice, and
- demolished by King Josiah.

In summary, this valley was an abomination because it was the place where the most horrific things were practiced. Think of parents offering up their babies to false gods in blazing fire. As a result of its infamous history, the Valley of Hinnom was equated with wickedness and judgment.

3. The time between the end of the Old Testament and the beginning of the New Testament is called the Intertestamental Period (400 BC—4 BC). During those centuries, many Jewish books were written. One of those books may have been 2 Esdras.ⁱⁱ Underline the reference to hell in the passage below.

³⁶ The pit of torment shall appear, and opposite it shall be the place of rest; and the furnace of hell shall be disclosed, and opposite it the paradise of delight. ³⁷ Then the Most High will say to the nations that have been raised from the dead, 'Look now, and understand whom you have denied, whom you have not served, whose commandments you have despised. ³⁸ Look on this side and on that; here are delight and rest, and there are fire and torments.' Thus he will speak to them on the day of judgment. (2 Esdras 7:36–38 NRSV)

4. What development do you see in the way Gehenna is used in 2 Esdras compared to how it is used in the Old Testament?¹⁸

ⁱⁱ Some think 2 Esdras was written later—in the first century AD.

5. The relevant question for our study of Mark is, “How was Jesus using Gehenna?” Was he using it to refer to the valley outside of Jerusalem where child sacrifice was practiced and where forty years later Roman soldiers would come and throw dead bodies? Or was he using it to refer to the place of punishment in the afterlife? This is one of the intriguing mysteries in biblical studies, and we’ll explore it in the next lesson.

Lesson 10: Gehenna: Part 2

Review: Gehenna = Valley of _____.

1. In the previous lesson, we focused on references to the Valley of Hinnom in the Old Testament and we concluded by considering a reference to Gehenna in 2 Esdras. In this lesson, we'll look at the references to Gehenna in the New Testament. Using biblegateway.com, do a keyword search for the word *hell* in the New Testament. Here are the steps:
 - Biblegateway.com → Keyword Search (tab appears under Bible in upper left corner)
 - Enter Words or Phrases then type Hell → Match exact phrase → Select Version: NIV
 - Options: Search from Matthew to Revelation → Search for keyword or phrase
2. There are _____ references to hell in the NIV New Testament.¹⁹ (There are no references to hell in the NIV Old Testament.)
3. Two of the references can be set aside: 1.) The reference to hell in 2 Peter 2:4 is a translation of the word **Tartarus** not Gehenna and it focuses on rebellious angels; 2.) the reference in James 3:6 says, the tongue is "set on fire by hell [gehenna]," which is clearly metaphorical.
4. That leaves all of the relevant references to Gehenna on the lips of Jesus in the Synoptic Gospels (Matthew, Mark, and Luke). Since the first three Gospels have parallel stories we can combine some of the references.
 - Matthew 5:22
 - Matthew 5:27–30 (mentioned 2 times) = Mark 9:43–47 (mentioned 3 times)
 - Matthew 10:28 = Luke 12:5
 - Matthew 18:6–9
 - Matthew 23:15, 33

5. As you can see, most of the references are found in Matthew. We can also place the references into two groups based on Jesus' audience.

- Speaking to his disciples: Matthew 5:22; Matthew 5:29–30; 18:9 (Mark 9:43–47); Matthew 10:28 (Luke 12:5)
- Speaking to the Pharisees: Matthew 23:15, 33

6. Summarize what the following verses say about hell (Gehenna). For the sake of simplifying I've removed the parallel passages below.

- Matthew 5:22 –

- Matthew 18:6–9ⁱⁱⁱ –

- Matthew 10:28 –

ⁱⁱⁱ As we've seen, the parallel passage in Mark 9:43–47 has the additional statement: "where the worms that eat them do not die, and the fire is not quenched," which is a quote from Isaiah 66. Read Isaiah 66:22–24 to understand the context.

- Matthew 23:15 –

- Matthew 23:33 –

7. In AD 70, forty years after Jesus spoke, Roman soldiers came and laid siege to Jerusalem causing famine and starvation. They also carried out mass crucifixions before burning the temple and destroying Jerusalem. The people were slaughtered and many dead bodies were thrown into the valleys surrounding the city.^{iv} What did Jeremiah predict about the Valley of Ben Hinnom in Jeremiah 7:32?

8. One of the mysteries of Gehenna is that in the New Testament only Jesus uses it in connection with divine judgment. If the apostles understood it as a place of postmortem punishment, why did they fail to mention it when they preached to others? Imagine that you were one of Jesus' disciples who heard him teach about a specific place of final punishment, which he called Gehenna. Wouldn't you expect at least one of the people who heard him to mention it? Why or why not?

^{iv} The Jewish historian, Josephus, describes this defeat in his work *The Jewish Wars*.

9. In Lesson 9, we learned that Gehenna was a literal valley where evil deeds were practiced. We also saw that Gehenna was used to refer to a place of punishment in the afterlife in 2 Esdras. Based on what you read in this lesson, do you think Jesus was using Gehenna in the way it's used in 2 Esdras or in the way it's used in the Old Testament? Why?^v
10. If you were responsible for translating the Bible into English, would you leave the Greek word gehenna as Gehenna, translate it as hell, or use some other word? Why?

^v For more detail see my blog post: *Looking for "Hell" in the Bible* at bible-bridge.com/searching-hell-in-the-bible

5. Read Mark 10:1–12 then summarize it in one paragraph.

6. Notice that a geographical transition has taken place in Mark's Gospel. Jesus has spent most of his time in the northern part of Israel called Galilee, but in Mark 10:1 he moves to Judea in the south. Using a Bible map online or in the back of your Bible as a reference, draw a quick sketch of Israel and label Galilee, Judea, and the Jordan River.

7. What did Jesus think about marriage and divorce?²⁰

8. Jesus' teachings in Mark 10:4–9 are based on Genesis 2 and Deuteronomy 24. Read Genesis 2:20–25 and Deuteronomy 24:1–4.

9. The Pharisees refer to Deuteronomy 24:1 when they tell Jesus that Moses permitted a man to write a certificate of divorce and send her away. Notice the word “indecent” or “indecency” in Deuteronomy 24:1. There were two major interpretations of this word in Jesus' time promoted by two popular rabbis.

- Shammai said it referred to a sexual offense of some kind
- Hillel said it referred to anything displeasing about the wife, even overcooking the food

Obviously, Jesus did not support Hillel's view. But notice that Jesus goes further by saying that Moses' words were only written because the people had hard hearts. The certificate of divorce was not God's ideal plan. If men were going to go against God's plan by divorcing their wives, the certificate would at least decrease the negative impact by legally allowing her to move on with her life.

10. Jesus said, “what God has _____ together, let no one _____” (Mark 10:9).

11. The New Testament mentions two valid reasons for divorce: sexual immorality (Matt 5:32), and desertion—an unbelieving spouse leaves a believing spouse (1 Cor 7:15). A controversial issue is whether these are the only two legitimate reasons for a Christian to get a divorce. What do you think? Are there other legitimate reasons for a Christian to get a divorce? If so, what are they?

Lesson 12: Children (Mk 10:13–16)

Review: The rabbi _____ had a strict interpretation of indecency in Deuteronomy 24.

1. Write out a true story about something from your childhood that you're comfortable sharing.

2. Read Mark 10:13–16 below and underline the references to children.

People were bringing little children to Jesus for him to place his hands on, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them.

3. We tend to limit our human examples to adults who are doing great work. But for certain things, we should be looking up to children. How can children be a good example for us?

Lesson 13: Entering the Kingdom (Mk 10:17–34)

Review: Why was Jesus indignant in Mark 10?

1. Read Mark 10:17–31.
2. A common theme connects the end of Mark 9 with Mark 10: entering the kingdom.
 - cut off whatever is causing you to sin; it will keep you out of the kingdom (9:43–47)
 - whoever doesn't receive the kingdom like a little child will not enter it (10:15)
 - it's hard for the rich to enter God's kingdom (10:23–25), but God can make it possible (10:27).

From that list, what are the three things that can keep us out of God's kingdom?²²

3. Compare the first two statements about entering God's kingdom (9:47; 10:15). What do you notice about them when you consider them side by side?²³
4. In Mark 10:18, Jesus questions the rich man for calling him "Good teacher." "Why do you call me good?" And then he said, "No one is good—except God alone." In that statement, Jesus doesn't explicitly say he's not good, but he challenges how the man addressed him. One early Christian interpretation of this verse understood Jesus' words in a facetious sense. According to that interpretation, Jesus was saying, "Do you really know what you're saying when you call me good? Since only God is good, when you call me good, you're calling me God." Whether or not that interpretation is correct, it's important to keep in mind that while this verse seems to distance Jesus from God, in the same book Jesus is closely identified with God. God the Father calls him "my Son" (1:11; 9:7), he forgives sin (2:5–7), he calls himself "I am"—the literal translation of "It is I" in Mark 6:50, and he claims to be God's Son (14:61–62).

5. Jesus quotes five of the Ten Commandments in verses 18–19, found in Exodus 20:12–16. The “you shall not defraud” command may come from Deuteronomy 24:14.
6. Do you think everyone should follow Jesus’ instructions to the rich man to “sell everything you have and give to the poor” (v. 21). Why or why not?²⁴
7. Try to get into the rich man’s head in Mark 10:22. How was he processing Jesus’ statement, “sell everything you have and give to the poor”? Notice that he doesn’t argue, he just walks away sad.
8. How did Jesus respond when the rich man walked away in verse 22? What does that show about Jesus?²⁵
9. Jesus calls his disciples _____ in verse 24. The disciples have the commendable qualities of children and they will enter God’s kingdom.
10. Why were the disciples amazed at Jesus’ words in verses 24 and 26?²⁶

Lesson 14: Serving Others (Mk 10:35–52)

Review: Jesus said, “How hard it is for the _____ to enter the kingdom of God!”

1. Jesus makes three specific predictions of his suffering and death in Mark. These predictions are impressive because they show that Jesus knew exactly how he was going to suffer and die. Read the predictions below then make a list of comparisons between them.²⁷

He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this, and Peter took him aside and began to rebuke him. (Mk 8:31–32)

They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise." But they did not understand what he meant and were afraid to ask him about it. (Mk 9:30–32)

Again he took the Twelve aside and told them what was going to happen to him. "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise." (Mk 10:32–34)

-
2. Make a list of comparisons between the three predictions. How are they similar? How are they different?²⁸

3. Read Mark 10:35–52 then state how Jesus is portrayed in this section.²⁹

4. The “cup” in verses 38–39 symbolizes suffering (see Mark 14:36 and Isaiah 51:17). Both James and John drank the cup of suffering. James was killed with the sword (Acts 12:2) and tradition says that although John survived, he was dipped in a cauldron of hot oil.

5. Mark 10:41–45 is the second time Jesus teaches his disciples that serving is the way to be first (see 9:35). What is Jesus responding to on both occasions?³⁰

6. Bartimaeus is the only person to call Jesus, “Son of David” in Mark (v. 47). By calling him “Son of David,” he was acknowledging Jesus’ royal lineage to King David and his right to rule.

7. Since the healing of Bartimaeus is Jesus’ final healing in Mark, look back at the healings (including the exorcisms) in Mark 1–10 and list who demonstrated faith in those stories. If there’s no mention write NM. (List at least ten examples.)³¹

8. What can you conclude from your answers to #7?³²

Lesson 15: Redemption (Mk 10:45)

Review: The healing of _____ is the last healing in Mark's Gospel.

1. Write out Mark 10:45 then use it to practice *lectio divina*.^{vi}

1. **Redeem** = to rescue from captivity by paying a price. While living in Singapore, I heard a story in the news about two sixteen-year-olds who stole an iPod. After getting away with the stolen device, the teenagers called the owner and asked for a ransom of one hundred dollars in order for the iPod to be returned. They set up a secret location where the exchange was to take place. But the police discovered their plot and they were caught and charged for their crime. The iPod was returned safely to its owner. In that story, the iPod went into captivity to the thieves. The owner was asked to redeem the iPod by paying a ransom. Fortunately, the ransom or redemption wasn't necessary. Write out another illustration that can be used for the concept of redemption.

^{vi} Lectio divina was introduced in *Mark 1–7: Bible Study Lessons*. It is an ancient approach to Bible reading that focuses on internalizing or inwardly digesting the text. As Jeremiah said, "Your words were found, and I ate them" (Jer 15:16). Here are the steps for practicing lectio divina: 1.) Read the passage out loud and slowly three times, pausing between each reading. (You can also summarize a narrative in your own words, e.g., the disciples get into the boat, a violent storm arises, . . .) 2.) During the pauses between each reading, silently meditate on the words. 3.) After the last reading, turn your thoughts into a prayer.

2. Summarize what the following Scriptures say about redemption:

Exodus 6:5-6 –

Leviticus 25:47-49 –

Deuteronomy 15:15 –

Psalms 49:7-9 –

Psalms 130:7-8 –

1 Timothy 2:5-6 –

1 Peter 1:18-19 –

Revelation 5:9 –

3. Throughout church history, there have been many attempts to explain precisely how Jesus' death redeems us or reconciles us to God. These are known as atonement theories. The three prominent atonement theories are christus victor, satisfaction, and moral influence.^{vii}

I. **Christus Victor** – emphasizes that Christ's death and resurrection was a victory over the powers of evil and death.

Write out Colossians 2:15 –

II. **Satisfaction** – emphasizes that Christ paid the penalty in our place for our sins, thus satisfying God's justice.

Write out Galatians 3:13 –

III. **Moral Influence** – emphasizes Christ's death as an example for us. Jesus' love for his enemies shows us divine love in the face of human hatred.

Write out Romans 5:8 –

^{vii} For more information on these theories see my book *Seeing the Invisible God: 52 Biblical Reflections on Divine Anatomy* (BibleBridge, 2016), 192–196.

Lesson 16: Review

Review: Define redemption.

1. Make a list of the disciples' failures in Mark 8:1–10:52. Include a verse reference with each item.³³
2. How would you categorize their failures?³⁴
3. Review Lessons 1–16 for a test on Mark 8–10. Memorize Mark 10:45 and study the main events in each chapter.

TEST 1 (MARK 8–10)

Fill in the Blank (2 pts. each)

1. Transfigure means to _____ in form or appearance.
2. Redeem means to _____ from captivity by paying a price.
3. The Pharisees ask Jesus to perform a _____ in all four Gospels.
4. Jesus warned, “Watch out for the _____ of the Pharisees and that of Herod.”
5. In the Bible, yeast symbolizes _____.
6. The boy’s father said, “I do _____; help me overcome my _____.”
7. “Let the little _____ come to me, and do not _____ them.”
8. “If anyone wants to be _____, he must be the very _____.”
9. Jesus said, “Whoever wants to be my disciple must _____ themselves.”
10. Jesus told Peter, “Get behind me, _____!”
11. “What God has _____ together, let no one _____.”
12. Gehenna literally means valley of _____.
13. In Mark 10, Jesus begins his ministry in the region of _____.

True or False (2 pts. each)

- _____ 14. Jesus performed two exorcisms in Mark 8–10.
- _____ 15. Jesus’ last healing in Mark was the healing of blind Bartimaeus.
- _____ 16. Jesus predicted his death and resurrection three times in Mark 8–10.

_____ 17. The disciples forgot how many leftovers there were after the miraculous feeding.

_____ 18. Hillel taught that a man could divorce his wife for anything displeasing.

_____ 19. Jesus called his disciples “Children.”

_____ 20. Peter and John asked to sit at Jesus’ right and left hand in glory.

_____ 21. Bartimaeus is the first person to call Jesus “Son of David” in Mark.

**Chapter Content – Place the number of the corresponding chapter in the blank (Mark 8–10 only)
(2 pt. each)**

_____ 22. feeding of four thousand

_____ 23. Jesus blessed the children

_____ 24. transfiguration

_____ 25. rich man

_____ 26. Peter confessed, “You are the Messiah”

Short Answer (8 pts. each)

27. What three things did Jesus teach about entering God’s kingdom in Mark 9–10? How do these teachings affect you?

28. Give an illustration of redemption.

29. List four facts about the Valley of Hinnom from our lessons.

30. What happened in AD 70 that could help us understand Jesus' references to Gehenna?

31. Write out Mark 10:45.

32. List three examples of the disciples failing in Mark 8–10.

Answers³⁵

Lesson 17: Jesus Enters Jerusalem (Mk 11:1–25)

1. Before we begin Mark 11, let's first look at the big picture of Mark's Gospel.
 - Mark 1–10 covers Jesus' public ministry (traditionally thought to be around three years)
 - Mark 11–16 covers about one week in Jesus' life.

If you count the words, about one-third of Mark's Gospel is devoted to the last week of Jesus' life.^{viii} That means Mark's narrative has been moving quickly, but when we come to chapter 11, things slow down dramatically. And Mark is not alone in his emphasis on Jesus' trial and death because each of the Gospels devote a large percentage of the narrative to the last week of Jesus' life. One writer called the Gospels, "passion narratives with extended introductions."^{ix} (The word passion in that sentence means suffering.) If that description is accurate, Mark 1–10 is the introduction, and now we're about to enter the body of Mark's Gospel.

2. Chapter 11 is climactic because for the first time in Mark's Gospel Jesus enters the city of Jerusalem. Observant Jews would have traveled to Jerusalem about three times a year for the annual festivals, but Mark only mentions Jesus' last and final trip to capital city. What was special about Jerusalem?³⁶
3. Check out online images of Jerusalem in the 1st century. The temple, known as the Second Temple or Herod's Temple, should be prominent.

^{viii} Paul Barnett, *Is the New Testament Reliable? 2nd Ed.* (Downers Grove: InterVarsity, 2003), 86.

^{ix} Quoted in Michael R. Cosby, *Portraits of Jesus: An Inductive Approach to the Gospels*, (Louisville: Westminster John Knox, 1999), 42.

4. Read and summarize Mark 11:1–11.

5. Who did the people shouting in verses 9–10 think Jesus was?³⁷

6. Instead of entering Jerusalem on a charging horse like a military leader, Jesus rode in on a colt. Write out Zechariah 9:9.

7. Read Mark 11:12–21 and list Jesus' two destructive acts in this section.³⁸

8. Since these are the only destructive acts Jesus commits in Mark and they are placed right next to each other, most interpreters see a connection between them. The fig tree represents Israel, which has an outward show of health (religious activity) but no real spiritual fruit. This lack of fruit is seen most dramatically in the temple where the activities are focused on profit-making and not prayer. Both Jesus' cursing of the fig tree and his overturning of the tables are pictures of God's judgment on Israel and particularly on Jerusalem.

Lesson 18: Prayer Keys (Mk 11:22–25)

Review: The Gospels have been called “passion narratives with extended _____.”

1. For Christians, prayer is about the most important activity a human being can engage in. But prayer is not something that comes naturally to most of us. The disciples asked Jesus to teach them how to pray in Luke 11:1. Prayer is something to be learned. If you were going to teach someone how to pray effectively, what would you make sure to mention?

2. Highlight or place symbols around the key words or concepts repeated below.³⁹

²² “Have faith in God,” Jesus answered. ²³ “Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them. ²⁴ Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. ²⁵ And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.” (Mark 11:22–25)

3. According to Jesus' teaching in Mark 11, what are the keys to effective prayer?⁴⁰

4. Notice that our faith should be *in* God, not in ourselves. Jesus begins his teaching with, "Have faith in God." Some readers turn these instructions into "Have faith in my faith" because they ignore the first part and focus on "does not doubt in their heart but believes that what they say will happen." We should believe that we have received the answer to our prayers because God hears, he cares, and he's strong enough to answer. Our focus in prayer should be God. However, we must also acknowledge that faith is a vital element to effective prayer as we saw in Lesson 14. And the lack of faith blocked Jesus' healing power in Mark 6:5–6. So faith *is* essential, but it should be rooted in God.

5. Have you ever had a hard time praying or even thinking clearly because you were upset with someone? Jesus teaches that our unforgiveness toward others affects our relationship with God.

6. This lesson is not completed until you pray. What's the point in talking about prayer, but not praying? Take a few minutes and forgive everyone you need to forgive in your heart, then pray for something with a believing heart.

Lesson 19: The Prayer Life of Jesus

Review: What are the two keys to prayer in Mark 11:22–25?

1. Where is the best place for you to pray?
2. What is the best time of day for you to pray?
3. Read the following verses and list what each teaches about Jesus' habit of prayer:⁴¹

Mark 1:35 –

Mark 6:45–46 –

Luke 3:21–22 –

Luke 5:15–16 –

Luke 6:12–13 –

Luke 9:28–29 –

Luke 11:1 –

4. What can you apply to your prayer life from Jesus' example in the Scriptures above?

5. Write out Matthew 6:6.

6. Let's briefly address two more practical items regarding prayer.

a. Does our posture matter in prayer?⁴²

b. Does the Bible command us to close our eyes while praying?⁴³

7. Daily prayer is a habit and as with any habit it takes discipline to maintain. At times, you'll really desire and enjoy praying, and at other times it will seem like a nuisance and maybe even drudgery. But don't let your feelings stop you from praying, instead incorporate your feelings into your prayers. Be honest before God and tell him how you're feeling. As Paul said, "pray continually" (1 Thess 5:17).

Lesson 20: Questioning Jesus (Mk 11:27–12:37)

Review: Paul said, “_____ continually” (1 Thess 5:17).

1. Read Mark 11:27–12:34 and write out the questions asked of Jesus, who asked them, and briefly summarize Jesus’ responses.⁴⁴
2. Where is this questioning taking place?⁴⁵
3. What do “these things” refer to in Mark 11:28?⁴⁶
4. “The _____ the builders rejected has become the _____” (12:10). This is a quote from Psalm 118:22–23 and it shows that Jesus expected to be rejected. Isaiah 53:3 says, “He was despised and rejected by men; a man of sorrows, and acquainted with grief.” Jesus experienced the pain of rejection. But he also knew that he would experience ultimate

victory. What does a cornerstone do? It levels and supports the other stones in the building. Jesus is saying that the stone the builders thought was worthless and unusable will become the most important stone of all. The rejected one is now Lord of all.

5. The Sadducees are mentioned in Mark 12:18. Here's what we know about the Sadducees.
 - They were wealthy and powerful priests.
 - They only accepted the books of Moses (the first five books of the Hebrew Bible) as inspired Scripture. That means they rejected most of the Hebrew Bible as well as the oral traditions of the Pharisees.
 - They didn't believe in the resurrection of the dead or the existence of angels and demons.

6. According to Jesus' response in Mark 12:28–31, some commands in Scripture are more important than others. He could have answered that all of the commands are equally important. But he said loving God and loving others is the greatest commandment. How does that idea affect your view of the Bible?

7. When Jesus said, "Hear, O Israel . . . Love the Lord your God" (12:29), he was quoting the Shema. **Shema** = hear, and it is the first word of the command found in Deuteronomy 6:4–9. To the Shema, Jesus added Leviticus 19:18, which says, "love your neighbor as yourself." The word "**neighbor**" = the other person.

8. The passage in Deuteronomy 6 instructs Israel to bind the words on their foreheads and hands, and place them on their doorposts. Orthodox Jews obey those commands literally.
 - **Phylacteries** = small leather boxes strapped to the forehead and arm with pieces of paper containing the Shema rolled up and placed inside.
 - **Mezuzahs** = small rectangular boxes placed on doorposts with pieces of paper inside containing the words of the Shema. (Look up images of both items online.)

9. Read Mark 12:35–37. Notice that after being questioned repeatedly, Jesus asked his own question. He quotes Psalm 110:1 where David mentioned that Yahweh (or the LORD)^x spoke to his Lord. And Yahweh told David's Lord to sit at his right hand. Jesus' question focuses on David's Lord. How can David's Lord be his son?

10. Review Lessons 17–20 for a quiz in the next lesson on Mark 11–12.

^x For more detail on the divine name see my youtube video *The Tetragrammaton in 3 Minutes* at goo.gl/SiUZGZ.

Lesson 21: Quiz 3; Mark 13 Overview

Quiz 3 (Mark 11–12)

1. About one-_____ of Mark's Gospel is focused on the last week of Jesus' life.
2. Jesus' teaching on prayer begins with "Have _____ in _____."
3. "The stone the builders _____ has become the _____."
4. List the two keys to effective prayer according to Jesus in Mark 11.
5. Summarize Jesus' only destructive miracle. What story is connected with that miracle?
6. Write out the two most important commands given in Mark 12.
7. T or F A mezuzah is worn on the forehead and arm.
8. T or F Sadducees did not believe in angels.
9. A _____ levels and supports the entire building.
10. Shema means _____ and the Shema is found in the book of _____.

Answers⁴⁷

Mark 13 Overview

1. Read and summarize Mark 12:38–44.

2. Read Mark 13 then answer the following questions. (We'll review the answers in the following lesson.)
 - a. Where are Jesus and the disciples? (Two answers)

 - b. What are the two questions Jesus is responding to in this chapter?

 - c. List the commands Jesus gives to his followers in verses 5–37.

d. According to Jesus, what should the disciples watch out for? (Hint: Look for the phrases, “Watch out” or “be on your guard.”

e. What should the disciples expect to take place in the future?

f. List the things in Mark 13 that don't fit our time period or place.

- b. What are the two questions Jesus is responding to in this chapter?
- When will these things happen? (What things are they talking about?) (v. 4)
 - What will be the sign that they are all about to be fulfilled? (v. 4)
- c. List the commands Jesus gives to his followers in verses 5–37.
- Watch out that no one deceives you (v. 5)
 - Don't be alarmed (v. 7)
 - Be on your guard (vv. 9, 23, 33)
 - Do not worry beforehand about what you will say (v. 11)
 - Let those in Judea flee to the mountains (v. 14)
 - Pray (v. 18)
 - Be alert! (v. 33)
 - Watch (vv. 35, 37)
- d. According to Jesus, what should the disciples watch out for? (Hint: Look for the phrases, "Watch out" or "be on your guard.")
- That no one deceives you (vv. 5, 21–23)
 - Persecution (v. 9)
 - Christ's return (vv. 32–37)
- e. What should the disciples expect to take place in the future?
- False christs (vv. 6, 21–22)
 - Wars, rumors of wars, earthquakes, famines (vv. 7–8)
 - Persecution (v. 9), family betrayal (v. 12), hatred (v. 13)
 - Gospel preached to all nations (v. 10)
 - "The abomination that causes desolation" (v. 14)^{xi}— idol worship in the temple
- f. List the things in Mark 13 that don't really fit our time period or place.

^{xi} The phrase comes from Daniel 9:27. Many see Daniel's words fulfilled by Antiochus IV when he desecrated the temple in 167 BC. But Jesus sees another abomination on the horizon and many believe his vision became a reality when the Romans destroyed the temple in AD 70. Those who see this as a prophecy still to be fulfilled believe the temple in Israel will be rebuilt and then it will be desecrated by a future Anti-Christ figure.

- Flogged in the synagogues (v. 9) – a typical punishment back then
- “The abomination that causes desolation” (v. 14)
- Judea (v. 14)
- Flee to the mountains (v. 14) – many Jewish believers obeyed this command and survived the destruction of Jerusalem in AD 70.
- On the roof of the house (v. 15) – In the Middle East, roofs are often used as another room
- Field and cloak (v. 16)
- Winter (v. 18) – depending on where you live

5. What does verse 24 mean when it says that the sun and moon would be darkened and stars would fall from the sky?⁴⁸

6. Jesus said, “Truly I tell you, this _____ will certainly not pass away until all these things have happened” (v. 30). There have been several interpretations of the word generation, but it’s probably best to understand it in the way it sounds—the people living at the time Jesus was speaking. Notice the phrase “these things,” which reminds us of the disciples’ question in verse 4: “when will *these things* happen,” referring to the destruction of the temple.

7. Jesus spoke the words in Mark 13 around AD 30. Those words are mostly focused on the near future when the temple would be destroyed. And the temple was destroyed by the Romans in AD 70, one generation (40 years) later in accordance with his prophecy in verse 30. Therefore, we should understand this chapter primarily in light of AD 70. However, this chapter has been interpreted by many as also containing things that are still to come, such as the events described in verses 10, 26–27.^{xii} So according to that view, we need to look to the past and the future to properly understand Mark 13.



^{xii} I say “many” because some Christians believe that all of the prophecies in this chapter were fulfilled in AD 70. According to ancient historians, such as Josephus and Tacitus, unusual phenomena occurred in the sky around the time of Jerusalem’s destruction and some equate those phenomena with “the Son of Man coming in clouds with great power and glory” (v. 26).

Lesson 23: Israel's Temple

Review: Jesus said, “Truly I tell you, this _____ will certainly not pass away until all these things have happened” (13:30).

1. Let's review what we've learned about the temple and add information to fill out our understanding of the holiest place in Israel.

953 BC – Built by Solomon (1 Ki 5–8).

587 BC – Destroyed by Nebuchadnezzar, king of Babylon, who took many Jews to Babylon in exile (2 Ki 24–25).

516 BC – Rebuilt under Zerubbabel, Joshua, and the returning exiles (Hag 1:14).

167 BC – Antiochus Epiphanes IV (Seleucid ruler) invaded Jerusalem and abolished the worship of the LORD in the temple. He replaced the worship of the LORD with the worship of Zeus and sacrificed pigs on the altar. This was the immediate fulfillment of Daniel's prophecy about the “abomination that causes desolation” or “the idol that profanes” (Dan 9:27).

164 BC – Under Judas Maccabeus the Jews defeated the foreign armies and rededicated the temple. This victory is celebrated annually in the festival called Hanukkah.

20 BC – Herod the Great began rebuilding and expanding the temple. Many Jews, however, weren't pleased because Herod wasn't a descendant of David and he worked for Rome. The temple renovation took several decades to complete and this temple is known as the Herodian Temple.

70 AD – The temple was destroyed by the Romans under the command of Titus. The Arch of Titus commemorates Rome's victory. Some believe this was one of the worst defeats in world history. A huge percentage of Jerusalem's population was slaughtered while others fled to the mountains (Mk 13:14). Like Jeremiah, Jesus predicted that the temple would be destroyed. Jesus also knew that the city of Jerusalem would be destroyed and he wept for it (Lk 19:41–44).

70–1948 AD – Israel was no longer a nation.

1948–Present – Israel regains its land and becomes a recognized nation. Jews today still go to the Western Wall of the temple called the Wailing Wall in order to pray and ask God to allow them to rebuild the temple. Why can't it be rebuilt? Because it would need to be rebuilt on the location of the Dome of the Rock, one of the most important mosques in the world.

2. Use the remainder of this lesson to pursue whatever interests you about the temple. For example, draw a diagram of the temple, watch online videos of the temple, or look up “Siege of Jerusalem (70)” or “First Jewish–Roman War” to understand the cataclysmic destruction that occurred in AD 70. List a few things you learn below.

Lesson 24: Passover and Prayer (Mk 14:1–42)

Review: The Western Wall of the temple is known as the _____ Wall.

1. Read Mark 14:1–11 then read the notes below.

14:1 – the Passover and Feast of Unleavened Bread is one of the three most important festivals in Judaism. The Feast of Unleavened Bread is an eight-day festival with Passover as the first day of the feast. It's celebrated in March/April, which is the first month of the Jewish year. This festival is a reminder of Israel's exodus from slavery in Egypt and it has been observed annually for about 3,500 years.

14:3 – Nard is an ointment made from the plants of the Himalayas. Alabaster is a type of stone. The woman didn't think about the cost. Imagine working for one year and giving away all of your earnings to one person. The alabaster flask may have been one of the most valuable things she owned. True worship is costly.

2. Search online for Da Vinci's painting of the Last Supper. While the painting isn't accurate in every detail (e.g., they were reclining not sitting at the table and they obviously wouldn't have all been on the same side of the table), the expression and emotion portrayed is brilliant. Jesus has just said, "One of you will betray me" and you can see the despondency on their faces.
3. Read Mark 14:12–31 then read the notes below.

14:22, 24 – Jesus' statements, "this is my body" and "this is my blood" have been the subject of much controversy in church history. Roman Catholics interpret the phrases literally. As a result, they believe that the bread and wine miraculously *become* Jesus' body and blood when the priest holds them up during Mass. (Of course, they know the outward appearance doesn't change, but they believe the inner substance changes.) Protestants, on the other hand, interpret Jesus' words either in a spiritual sense—he is *with* the bread and wine, or in a symbolic sense—the bread and wine *represent* his body and blood. In any case, there is something special about communion. It engages all of our senses and it causes us to look back and look ahead (see 1 Cor 11:26).

14:26 – Have you ever pictured Jesus singing? They ate the Passover in the city (14:13), sung a hymn together, and then went out to the Mount of Olives.

14:27, 30 – Jesus knows his disciples. He has already predicted that one would betray him (v. 18), and now he predicts that all would fall away and that Peter would disown him three times.

4. Read Mark 14:32–42 then answer this question: Why is the story of Jesus in agony in Gethsemane important for our view of him? What would your view of Jesus and his cross be like without it?⁴⁹

5. Jesus said, “_____ and _____ so that you will not fall into temptation” (14:38).

Lesson 25: Arrest, Trial, and Denial (Mk 14:43–72)

Review: The disciples asked Jesus where they should prepare the _____ meal in Mark 14.

1. Read Mark 14:43–72 and Luke 22:61–62 (notice the extra detail in Luke) then write a journal entry or poem that Peter might have written after he denied Jesus. Include details from his time following Jesus.

2. Jesus knew Peter better than Peter knew himself. When Peter said, “Even if I have to die with you, I will never disown you” (Mk 14:31), he was deceiving himself. When have you deceived yourself?

3. Why did Mark include the story of the young man running away naked in 14:51–52?⁵⁰

4. Jesus was arrested and tried at night as the flow of events in Mark makes clear. After his arrest Jesus was taken to the **Sanhedrin** = the Jewish supreme court. However, nocturnal trials were illegal.^{xiii} How does John 18:3 support the idea that Jesus was arrested at night?⁵¹

5. Jesus is taken to the high priest in Mark 14:53 and then questioned by the him in verses 60–64. The official charge against Jesus was blasphemy (vv. 61–64). The high priest believed that Jesus was ruining God’s reputation by claiming to be the Son of God, and therefore, he deserved to die. See the famous painting online: *Christ before the High Priest* by Gerrit van Hanthorst.

6. The phrase coming on the clouds of heaven in verse 62 is probably a reference to Daniel 7. Read Daniel 7:13–14.

^{xiii} Cosby, 49.

Lesson 26: Condemned and Crucified (Mk 15:1–32)

Review: What is the Sanhedrin?

1. Read Mark 15:1–32 then answer the questions below.

a. List what is said about the crowd in Mark 15:1–15 along with a verse reference for each item.⁵²

b. What adjectives would you use to describe Pilate?⁵³

c. List all the people who insulted/mockered Jesus in verses 16–32. Include what they did and what they said.⁵⁴

d. What does verse 29 imply about the site of the crucifixion?⁵⁵

e. How many times is “king of the Jews/Israel” mentioned in Mark 15:1–32?⁵⁶

f. From Mark 15:1–32, who would you say is most responsible for Jesus’ death? Why?⁵⁷

2. The Romans reserved the right to carry out capital punishment so the Jewish leaders, who wanted to execute Jesus, had to hand him over to the Roman governor (15:1). In 1961, a block of limestone was found inscribed with Pontius Pilate’s name. It dates to Jesus’ time period and calls Pontius Pilate the “Prefect of Judea,” which matches his role in the Gospels. For more information, search online for the Pilate stone.
3. Some died from the flogging (v. 15) because small pieces of bone and metal were often imbedded in the whip. Unlike the Jews, the Romans didn’t have a limit to the number of lashes that could be given.
4. Mark doesn’t describe the actual crucifixion in verse 24 because it was a common practice of the time. The shape of the execution device is not explicitly stated in the Gospels. The Romans used T-shaped crosses, X-shaped crosses, and poles. Traditionally, Jesus’ death has been depicted on a cross.^{xiv} But no major doctrine is affected by the shape of the execution device.

In 1968, an artifact corroborating ancient crucifixion in this region was discovered. The bones of a young man named Yohanan were found in an ossuary (bone box) and date to the time of Jesus. These bones are especially important because a six-inch nail was still implanted in the ankle bone.

^{xiv} Jehovah’s Witnesses insist that Jesus died on a pole or stake.

This discovery was the first archaeological proof that crucifixion was practiced during Jesus' time period.

5. The accusation in Mark 15:29 is the same accusation as the one in 14:58. Jesus made a statement about the temple's destruction in 13:2, but he didn't claim to be the destroyer.
6. We will conclude this lesson with a Bible challenge. According to Mark 15:25, what time was Jesus crucified?
7. Read John 19:14–16 then state the apparent discrepancy with Mark.
8. Can you think of any possible solutions to the difference?
9. Here are three possible ways of understanding the difference between the two:
 - Mark and John are not referring to an exact hour but to a three-hour block of time. Mark actually says, "the third hour," which could have meant anywhere from 9:00 a.m. to noon. And John actually says, the "sixth hour," which could have meant anywhere from noon to 3:00 p.m. Notice also that John says, it was *about* the sixth hour. If this is correct, there is enough leeway for the difference not to be a contradiction.
 - Mark and John are using two different time systems. According to the Roman system, which John was using, "the sixth hour" was 6:00 a.m. Mark was using the Jewish system so "the third hour" was 9:00 a.m. (The Roman system began at midnight while the Jewish system began at daybreak.) If this is correct, Pilate presented Jesus to the crowd at around 6:00 a.m. in John's Gospel and Jesus was crucified at 9:00 a.m., thus there's no discrepancy with Mark.

- There's a disagreement, but it wouldn't have bothered anyone in the ancient world so it's not a big deal. After all, the timing they give is within three hours of each other. Without modern-day watches, time keeping wasn't as precise as it is today.

Lesson 27: Died and Buried (Mk 15:33–47)

Review: What is the significance of the Yohanan discovery?

1. What forms of public execution do we use today? How do they compare with crucifixion?⁵⁸
2. Read and summarize Mark 15:33–47.
3. Write out Jesus' words in Mark 15:34 then make observations on his words. Observations are details that you notice.⁵⁹

4. What can you conclude from your observations?⁶⁰
5. Throughout the Gospel of Mark, Jesus expressed his authority over demons, sickness, death, and the religious establishment. But now that he's on the cross, many people think that the only way for him to show his power is to come down from the cross. Notice the request or desire for Jesus to "come down" from the cross:
- Those who passed by (15:30)
 - Chief priests and scribes (15:32)
 - A man near the cross (15:36)
6. As we saw in Mark 9, Elijah was an important prophet in Israel's history and people expected him to return. The man near the cross said, "Let's see if _____ comes to take him down" (vv. 35–36).
7. Mark 15:37 says that Jesus "breathed his last." One of the most well-attested facts of ancient history is the death of Jesus by public execution. Each of the Gospels describes this event and they were all written in the first century. In addition, it's mentioned in other New Testament writings, and writings after the New Testament. In contrast, the Qur'an says that Jesus wasn't killed (see Surah 4:157–158).^{xv}
8. "The _____ of the temple was torn in two from top to bottom" (v. 38). The way to God has been opened through Jesus' death. Some interpreters make a connection between this event and Jesus' baptism because the Greek word for torn is the same word used when the heavens were "torn open" at Jesus' baptism (1:10). We have a dramatic revelation of God at Jesus' baptism and we have access to God through Jesus' death.
9. Mark begins his Gospel by calling Jesus God's Son (1:1) and near the end the centurion makes a similar confession. Write out Mark 15:39.

^{xv} For reasons why we can trust the Gospels see my post *Eight Reasons to Trust the Four Gospels* at bible-bridge.com/eight-reasons-trust-four-gospels

10. The _____ Day in Mark 15:42 was Friday during the day when everything was arranged so that no work would have to be done on the Sabbath. The Sabbath began at sunset on Friday and ended at sunset on Saturday.

11. Jesus' body was wrapped in a _____ cloth (v. 46). While it's controversial, some believe the linen cloth still exists and contains an image of Jesus' crucified body. If you're interested research the Shroud of Turin.

12. Write a journal entry or poem that one of the women might have written after verse 47.

Lesson 28: Reflecting on Jesus' Death

Review: While on the cross Jesus quoted Psalm chapter _____.

1. Mark has given a lot of details surrounding the death of Jesus. Let's make sure we understand the big picture of what has happened.

Events surrounding Christ's death

- Anointed at Bethany (14:1–9) – Jesus predicts his death (v. 8)
- Passover meal (14:12–31) – Jesus predicts his betrayal, denial, and death (vv. 18, 24, 30)
- Betrayed by Judas (14:10–11, 43–45)
- Arrested by a crowd who came from the priests and scribes (14:46–52)
- Questioned by the Sanhedrin/high priest (14:53–64)
- Spit on and beaten by the guards of the high priest (14:65)
- Denied by Peter (14:66–72)
- Questioned by Pilate (15:1–15)
- Mocked and beaten by the soldiers (15:15–20)
- Crucified (15:24)
- Mocked while on the cross (15:29–32)
- In darkness for three hours (15:33)
- Asked God, “Why?” (15:34)
- Cried out and then died (15:37)

2. Let's review the pain that Jesus endured.

Emotional

- Betrayed by Judas (14:43–46)
- Denied by Peter (14:66–72)
- Rejected by the crowd – “crucify him” (15:13–14)
- Mocked by:
 - soldiers (15:15–20)
 - those who passed by (15:29–30)
 - chief priests and scribes (15:31–32)
 - those who were crucified with him (15:32)

- Sentenced to die (15:15)

Physical

- Spit on and beaten twice (14:65; 15:19)
- Flogged (15:15)
- Crown of thorns placed on his head (15:17)
- Crucified (15:24)

Spiritual

- Felt forsaken by God (15:34)

3. The death of Christ isn't only reported in the Bible, it's also interpreted. Summarize what the following verses say about Christ and his suffering.

Isaiah 53:4–7 –

1 Corinthians 5:7 –

1 Peter 1:18–19 –

Lesson 29: “He has Risen!” (Mk 16)

1. Read Mark 16:1–8 then draw a relevant picture or diagram.

2. Summarize what we know about the women from the following verses:

Mark 15:40–41 –

Mark 15:47 –

Mark 16:1–8 –

3. The women were the first witnesses to Jesus' resurrection, yet Jewish law required two male witnesses to establish a case.^{xvi} In this environment why would any follower of Jesus invent women as the first witnesses to the resurrection?

4. Notice that Peter, the one who denied Jesus, is singled out in verse 7. The young man, who is called an angel in Matthew 28:2, wanted to make sure that Peter saw the resurrected Christ in Galilee. Although Peter denied Jesus three times, God still wanted Peter to be one of the disciples. Galilee is the place where Jesus' ministry began and the place where he will appear after his resurrection.

5. Verse 8 may be Mark's original ending. There are two major passages in the Gospels that are unlikely to be original and Mark 16:9–20 is one of them. (The other is John 7:53–8:11.) Neither of those passages are found in the earliest Greek manuscripts. If Mark ended his book at 16:8, why do you think he did so?⁶¹

6. If verse 8 is original, what do you think of it as an ending to the Gospel?

^{xvi} Morna Hooker, *The Gospel According to Saint Mark: Black's New Testament Commentaries* (London: A & C Black, 1991), 392–3.

7. Read Mark 16:9–20. If Mark 16:9–20 isn't original to Mark, it shows that someone wasn't happy with the ending at 16:8 and decided to improve on it. Ending at verse 8 does not seem to be a good ending because we have the announcement that Jesus was raised from the dead without any stories of his appearances. To be fair to Mark, however, it's possible that his original ending was lost or damaged.^{xvii} If Mark didn't write verses 9–20 why are they still in our Bibles?⁶²

^{xvii} As stated in Lesson 1, we don't have the original book of Mark, or any other New Testament book for that matter. We do have thousands of copies, which textual critics use to determine the original wording as closely as possible.

Lesson 30: Review Mark 11–16

1. If you began with *Mark 1–7: Bible Study Lessons*, we have now arrived at our final lesson in the Gospel of Mark. Let's conclude by looking at Mark as a whole.
2. Reading a chapter or a section of Mark enables us to go in-depth, but it also causes us to miss the overall impact of the book. Mark is giving us a picture of Jesus and we can only see the whole picture when we allow the entire book to make an impression on us. We have to take a few steps back and look at the whole painting. The best way to see Mark's full portrait of Jesus is to read the book in one sitting. Hopefully, you will read through Mark in one sitting. But for this lesson, read through the following list slowly and thoughtfully, one item at a time.

Jesus in Mark

- Heard a voice from heaven say, "You are my Son"
- Sent into the desert by the Spirit
- Resisted Satan's temptations
- Announced the kingdom of God
- Commanded people to repent and believe the good news
- Called people to follow him
- Taught with authority
- Drove out demons
- Healed the sick
- Prayed in private places
- Touched and healed a leper
- Forgave sins
- Ate with tax collectors and sinners
- Expressed anger at human stubbornness
- Taught about God's kingdom
- Calmed a storm
- Raised the dead
- Provided food for the hungry
- Walked on water
- Rebuked religious hypocrites
- Gave sight to the blind
- Predicted his own death and resurrection
- Taught people to serve one another

- Welcomed and blessed little children
- Commanded love for God and love for neighbor
- Warned his followers of future trouble
- Prayed to his Father when he was in distress
- Arrested
- Beaten
- Crucified
- Raised from the dead

3. Write a one-paragraph answer to this question, “What overall impression does the list above give you of Jesus?”

4. Jesus is called God’s Son seven times in Mark. Fill in the blanks below.

- human confession (1:1; 15:39) from _____ and the _____.
- God’s pronouncement (1:11; 9:7) at Jesus’ _____ and his _____.
- demonic confession (3:11; 5:7)
- Jesus’ confession (14:61–62) before the _____.⁶³

If you read Mark’s Gospel and don’t think Jesus is God’s Son, you don’t believe Mark. Mark has said it seven times from a variety of voices.

5. Mark has also made a special point of emphasizing the disciples' failures.

Disciples' Failures

- Lacked faith during the storm (4:38)
- Didn't understand Jesus' parables (4:13; 7:18)
- Didn't understand Jesus' miracle of the loaves because of their hard hearts (6:52)
- Questioned Jesus about bread after he fed five thousand people (8:4)
- Worried about their lack of bread after Jesus fed thousands (8:14)
- Peter rebuked Jesus (8:32–33)
- Didn't understand what rising from the dead meant (9:10)
- Couldn't cast out the demon (9:18)
- Argued about who was the greatest (9:34)
- Tried to stop a man from driving out demons in Jesus' name (9:38)
- Rebuked the people for bringing their children to Jesus (10:13)
- Fell asleep when they should have been praying (14:37–41)
- Judas betrayed Jesus (14:43–45)
- Peter denied knowing Jesus (14:66–72)
- They all ran away (14:50–52)
- The women disobeyed the angel's command and said nothing to anyone (16:8)

6. What does that list show us about Mark?⁶⁴

Congratulations! You have completed the 30 lessons on Mark 8–16. If you would like to see what you remember, review Lessons 17–30 on Mark 11–16 then take the test in the next section.

*If you've enjoyed this study, please check bible-bridge.com for more studies.

TEST 2 (MARK 11–16)

Fill in the Blank (2 pts. each)

1. “_____ and _____ so that you will not fall into temptation.”
2. According to Jesus, both _____ and _____ are essential to prayer.
3. “The stone the builders _____ has become the _____.”
4. The temple was destroyed in AD _____.
5. In Hebrew, the word shema means _____.
6. “Truly I tell you, this _____ will certainly not pass away until all these things have happened.”
7. The disciples prepared the _____ meal for Jesus.
8. Jesus broke the bread and said, “this is my _____.”

True or False (2 pts. each)

- _____ 9. Jesus taught that all God’s commands are of equal importance.
- _____ 10. Some Jews wear a small box containing the Shema on their forehead.
- _____ 11. Sadducees did not believe in the resurrection of the dead.
- _____ 12. Pilate did not want to satisfy the crowd.
- _____ 13. Jesus sang a hymn.
- _____ 14. Jesus’ triumphal entry is found in all four Gospels.
- _____ 15. The high priest questioned Jesus at night.
- _____ 16. Passover was celebrated in the third month of the Jewish year.

_____ 17. The location of Jesus' crucifixion was public.

_____ 18. There is no archaeological evidence for crucifixions at the time of Jesus.

Chapter Content (1 pt. each)

_____ 19. Jesus predicts the destruction of the temple

_____ 20. Jesus is arrested

_____ 21. Jesus enters Jerusalem on a colt

_____ 22. Jesus crucified

_____ 23. Jesus raised

Short Answer (10 pts. each)

24. Explain why the story of Jesus suffering in the garden is important for our view of him.

25. Write out Jesus' only statement from the cross in Mark and make three observations about it.

26. List the seven times where Mark shows that Jesus is God's Son.

27. List three examples of the disciples' failing in Mark 11–16.

28. Explain how this study of Mark has affected your view of Jesus, your view of following Jesus, and your view of the Bible.

29. Write out the greatest commandment according to Jesus.

Answers⁶⁵

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ANSWERS

1

1. The demon-possessed man who said, “I know who you are—the Holy One of God!” (1:25).
2. In the evening with the needy people at the door, “he would not let the demons speak, because they knew who he was” (1:34; cf. 3:11–12).
3. The healed leper, “See that you don’t tell this to anyone” (1:44).
4. After he raised the little girl from the dead, “he gave strict orders not to let anyone know about this” (5:43)
5. After he healed the deaf and mute man, “Jesus commanded them not to tell anyone” (7:36).
6. After Peter confessed Jesus was the Christ, “he warned them not to tell anyone about him” (8:30).

2

- Demons
- People he healed
- The disciples after Peter’s confession

3

- He wouldn’t want demons testifying about him because they’re demons.
- He would have a crowd-control problem if everyone starting talking about his miracles (see Mk 1:45; 2:1–2; 3:9–10, 20; 6:54–56; 8:1).
- He knew the disciples didn’t understand the meaning of “Christ.”

4

- The request for a sign is really a demand for Jesus to prove himself. In essence, it’s a recurrence of Satan’s temptations in the wilderness. This “prove yourself” attitude shows that the request is coming from people who want to sit in judgment of Jesus. They were not coming to Jesus in humility. Out of pride, they were telling Jesus what to do. Jesus didn’t want followers who were merely sign-seekers; he wanted followers with a genuine heart for him.
- If we start asking for signs, when would we stop? For example, we could ask God to give us a dream, and then if he did we might ask him to audibly speak to us and then to send us a check in the mail . . . There’s no limit to requesting signs. The Pharisees want to see in order to believe (Mk 15:32), but we must believe in order to see (Heb 11:1).

5 The yeast is a proud attitude that reveals itself in:

- a stubborn refusal to believe as in “we’re not going to believe until we see.”
- an unwillingness to take Jesus seriously. They just wanted to enjoy a show.

6 After all Jesus had done, his own disciples still didn’t understand who he was or what he was capable of doing. They were in the perfect situation to trust the one who multiplied bread for thousands of people, but instead they were worried because they only had one loaf. They had the right answers intellectually, but that knowledge didn’t change them because they had hard hearts (8:17; 6:52).

As followers of Jesus we can have hard hearts and miss what God is saying and doing in our lives. The good news is that even though the disciples missed the point twice, Jesus didn’t walk away from them. While Mark emphasizes the disciples’ weaknesses and failures, he also emphasizes Jesus’ incredible patience.

7 The disciples are like the blind man. They have had the first touch from Jesus—their eyes have been opened and they can see something special about Jesus, but they need a second touch to see him clearly. They think Jesus is the conquering Messiah. They don’t realize that he is the suffering Messiah.

8 Quiz 1

1. 2
2. 3
3. 1
4. 6
5. 4
6. 6
7. 7
8. 5
9. 6
10. 8

9 Here are a few possibilities: 1.) his transfiguration, 2.) his resurrection, 3.) the gift of the Spirit in Acts 2, 4.) the literal and full arrival of God’s kingdom. The most simple and straightforward interpretation seems to be the last option—the arrival of God’s kingdom—yet that’s clearly incorrect. If the last option is correct then Jesus told his disciples that the full arrival of God’s kingdom would come within their lifetime. Obviously, that would mean Jesus was wrong and his followers preserved and recorded his failed prediction. But later in Mark, Jesus says he doesn’t know the day or the hour of the end (13:32). As for options two and three, there’s nothing in the text to support or contradict them. That leaves us with the first option, which is supported by its placement in the narrative. Jesus’ transfiguration immediately follows this prediction in each of the Synoptic Gospels (Mt 16:28–17:8; Lk 9:27–36).

10 The text doesn't say but perhaps they saw the after-effects from the transfiguration. Moses' face was so bright when he came down from the mountain after meeting with God that his face continued to glow (Ex 34:29).

11 "This kind can come out only by prayer" (9:29). Similar to humans, demons seem to have different levels of strength. The demon in this story was exceptionally strong. However, through prayer even the strong demons come out.

12 Four

13 Quiz 2

1. False
2. They had just seen Jesus multiply bread for thousands of people and then they found themselves in the boat with only one loaf of bread. But instead of trusting Jesus because of what he had done, they seem worried about their lack of bread.
3. Unbelief
4. Who do people say I am? Who do you say I am?
5. Because Jesus said that he must suffer and be killed.
6. Change in form/appearance
7. First, last, servant

14 No, because:

- It doesn't make literal sense. It makes a body part independent from our brain, but we know that our brain and body are connected. How can your foot be causing you to sin? Furthermore, if you started cutting body parts when would you stop?
- It's not emphasized in the New Testament. All the important teachings are found in multiple places in the NT. Getting rid of body parts is a big deal and if we were meant to take it literally, we would expect to find it repeated and explained further. This unusual teaching is only found here and in Matthew 5.
- Almost all Christians throughout church history have understood it as a figure of speech.
- Interpreting it as a figure of speech makes the best overall sense of the Bible's teaching.

15 Take serious action against sin and everything that's causing you to sin. Notice that Jesus places the causes to sin on us, not our neighbors. The evil we fight is not just outside of us, it's in us (Mk 7:20–23). If *your* hand is causing *you* to sin, *your* foot . . . *your* eye. We have no right to cut off our neighbor's hand. We have to deal with our own sin.

16 If 1 Corinthians 3:10–15 is a parallel passage to Mark 9:49, then “salted with fire” means everyone’s work will be tested with God’s purifying fire.

17 Three

18 Second Esdras uses Gehenna as a place of punishment in the afterlife, which is a development from its literal and physical meaning in the Old Testament.

19 13

20 Since God does not accept divorce as valid, any man who divorces his wife is not really divorced from her and vice versa.

21 Perhaps they looked down on children and didn’t think Jesus had time for them.

22 Sensual sin (involves the body), pride, love of wealth

23 They seem like a paradox. Getting rid of anything that is causing us to sin is active and violent while receiving like a child is passive and peaceful. Like a coin, truth often has two sides. We have to be both active and passive (in certain respects) to enter God’s kingdom.

24 We should keep in mind that Jesus was speaking to one rich man so the command is specific to that person. If everyone of Christ’s followers obeyed that command we would all need others to support us. However, we can’t discount the idea that Christ may still call people to sell their possessions and give the proceeds to the poor. Believers in Acts 2:45 sold their property and gave to anyone who had need. And Francis of Assisi (AD 1181–1226) was a wealthy young man who believed Christ gave him the same command that he gave to the rich man in Mark 10:21. Francis obeyed and he made a big impact on the world.

25 Notice that Jesus doesn’t run after the rich man. He gives him a hard command then allows him to walk away. Jesus loves people but he’s not needy. We’re the ones who need him.

26 People in Jesus’ time (like many today) believed the wealthy had God’s approval. The disciples thought, “If the obedient and wealthy can’t get in, how can poor fishermen like us get in?” (Cosby, 40–41.) The idea that the wealthy have God’s approval has some biblical support (see Proverbs 10:22), but it’s not the whole picture. Those who please God often suffer like Joseph, Job, Jeremiah, Paul, and especially Jesus.

27

- They are all addressed to the Twelve
- All three talk about Jesus' death and conclude with his resurrection
- Jesus calls himself the Son of Man in all three
- The disciples missed the point of all of them
- They get increasingly more specific (only the last one mentions Jerusalem, the Gentiles, mocking, spitting and flogging)
- The first one is not Jesus' actual words but a summary of his words

28

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29 Jesus is portrayed as the ideal servant in this section. He says he came to serve (10:45) and he shows it by asking twice, "What do you want me to do for you?" (10:36, 51)

30 Jesus is responding to the disciples' desire to achieve greatness (9:34; 10:37). According to Jesus, serving others is the path to greatness.

31

- Man with unclean spirit (1:21–26) – NM
- Peter's mother-in-law (1:29–31) – "they told him about her" (probably Simon and Andrew) (v. 30)
- Many sick and demon-oppressed (1:32–34) – "they brought to him" (probably friends/family) (v. 32)
- The leper (1:40–42) – the leper but with some doubt, "If you will, you can make me clean" (v. 40)
- The paralytic (2:1–12) – the four friends, "when Jesus saw their faith" (v. 5).
- The man with the withered hand (3:1–5) – NM, possibly the man with the withered hand
- The man with the legion of demons (5:1–20) – NM
- Jairus' daughter (5:23–24, 35–43) – Jairus (vv. 22–23)
- The bleeding woman (5:25–34) – the woman, "daughter, your faith has made you well" (v. 34)
- Many in Gennesaret (6:53–56) – both the friends and the sick (vv. 55–56)

-
- The demon-possessed girl (7:24–30) – the girl’s mother (v. 28)
 - The deaf and mute man (7:31–37) – “they brought to him” (probably friends/family) (v. 32)
 - The blind man (8:22–26) – “some people brought to him a blind man” (v. 22)
 - The demon possessed boy (9:14–29) – the father but falteringly (vv. 22–24)
 - Blind Bartimaeus (10:46–52) – Bartimaeus, “your faith has made you well” (v. 52)

32 Faith is essential to receiving from Jesus. Jesus wasn’t walking into hospitals and emptying them. In most of the healings, Jesus was responding to someone’s faith.

33

- fail to trust Jesus (8:4)
- did not grasp the meaning of the feeding of the 4,000 (8:16–21)
- Peter rebuked Jesus, which led to Jesus rebuking (8:32–33)
- didn’t understand what rising from the dead meant (9:10)
- couldn’t cast out the demon (9:18)
- argued about who was the greatest (9:34)
- tried to stop a man from driving out demons in Jesus’ name (9:38–39)
- rebuked people for bringing their children to Jesus (10:13–14)
- James and John ask for the greatest seats of honor (10:37)

34

- Slow to understand
- Proud
- Lack of faith

35 Test 1 (Mark 8–10)

1. Change
2. Rescue
3. Sign
4. Yeast
5. Sin
6. Believe, unbelief
7. Children, hinder
8. First, last
9. Deny
10. Satan
11. joined, separate

-
12. Hinnom
 13. Judea
 14. False
 15. True
 16. True
 17. False
 18. True
 19. True
 20. False
 21. True
 22. 8
 23. 10
 24. 9
 25. 9
 26. 8
 27. Sensual sin (involves the body), pride, love of wealth; personal response
 28. Personal answer
 29. Used for idolatrous worship and child sacrifice, destroyed by King Josiah, prophesied to be filled with dead bodies by Jeremiah, used almost exclusively by Jesus, one of the valley where Roman soldiers threw dead bodies in AD 70, translated as hell in many English Bible versions.
 30. The Romans came and destroyed Jerusalem and threw corpses into Gehenna.
 31. Check Bible
 32.
 - fail to trust Jesus (8:4)
 - did not grasp the meaning of the feeding of the 4,000 (8:16–21)
 - Peter rebuked Jesus, which led to Jesus rebuking (8:32–33)
 - didn't understand what rising from the dead meant (9:10)
 - couldn't cast out the demon (9:18)
 - argued about who was the greatest (9:34)
 - tried to stop a man from driving out demons in Jesus' name (9:38–39)
 - rebuked people for bringing their children to Jesus (10:13–14)
 - James and John ask for the greatest seats of honor (10:37)

36 Jerusalem was the capital city of Israel and the home of the temple, which was Israel's most holy place. The temple covered about 25 percent of the city of Jerusalem. Since the temple was the religious, political, and social center of Israel many important people lived in or near Jerusalem.

37 The next king of Israel. They said "Blessed is the coming kingdom of our father David!"

38

1. The cursing of the fig tree
2. Overturning the tables in the temple

39

- Faith (v.22)/does not doubt (v. 23)/ believes (vv. 23–24)
- prayer (v. 24)/ praying (v. 25)
- forgive (v. 25)

40 Faith and a forgiving heart

41

- Mark 1:35 – prayed early in the morning in a solitary place
- Mark 6:45–46 – prayed on a mountainside
- Luke 3:21–22 – praying at his baptism
- Luke 5:15–16 – often went to lonely places to pray
- Luke 6:12–13 – prayed all night on a mountainside
- Luke 9:28–29 – took Peter, John and James with him to pray on a mountainside
- Luke 11:1 – prayed in a specific place; after he was finished his disciples asked him how to pray.

42 No, prayer can be done in any position. The Bible records people prostrating themselves, kneeling, bowing, and standing while praying.

43 No, the purpose behind closing our eyes is to help us concentrate, but there's no example or command of this practice in the Bible.

44

The Questions

1. By what authority are you doing these things? (11:28)
2. Is it right to pay taxes to Caesar or not? (12:14)
3. At the resurrection whose wife will she be? (12:23)
4. Which is the most important commandment? (12:28)

The Questioners

1. The chief priests, teachers of the law and the elders (11:28)
2. The Pharisees and Herodians (12:14-15; cf. 3:6)

-
3. The Sadducees (12:23)
 4. A teacher of the law (12:28)

Jesus' Responses

1. Was the baptism of John from heaven or from man? (11:29).
 2. Give to Caesar the things that are Caesar's and to God the things that are God's (12:17).
 3. You don't know the Scriptures or the power of God (12:24-27)
 4. Love the Lord and love your neighbor (12:29-31)
- Then all questions stop (12:34) and Jesus asks a question (12:35).

45 In or near the temple (11:27; 12:35, 41), which is where Jesus caused a commotion in 11:15–19.

46 The upheaval Jesus caused in the temple in 11:15–19.

47 Quiz 3 (Mark 11–12)

1. third
2. faith, God
3. rejected, cornerstone
4. faith, forgiveness
5. the cursing of the fig tree; the overturning of the tables
6. love God and love your neighbor
7. False
8. True
9. cornerstone
10. hear, Deuteronomy

48 Those words are quoted from the book of Isaiah and the concept appears in several places in the Old Testament. It's usually an author's way of signifying political or social upheaval, and therefore, it's hyperbolic language. **Hyperbole** = exaggeration for effect. For support read Isaiah 13:10; Ezekiel 32:7; Joel 2:10; 3:15; and Amos 8:9.

49 Without this passage some might say that the crucifixion wasn't hard for Jesus because he was the Son of God. This passage shows that Jesus suffered intense emotional, mental, and physical pain. Jesus was fully human. The cross was a real cross for Jesus where he experienced excruciating pain. The word excruciate comes from two Latin words that mean "out of the cross." When we say excruciating pain we're saying "out of the cross" pain and Jesus knows what that feels like.

50 It shows how desperately Jesus' followers wanted to leave the scene. Jesus' followers were not the most courageous people. Some scholars think that since this is such an odd detail to include (none of the other Gospels have it), the young man is probably Mark the author.

51 The soldiers who arrested Jesus were carrying torches (18:3).

52

- Asked Pilate to do what he usually did for them (v. 8)
- Stirred up by the chief priests (v. 11)
- Cried out, "Crucify him." (v. 13)
- Pilate wanted to satisfy the crowd (v. 15)

In many ways, it looks like the crowd is in control here, but the crowd has been riled up by the priests.

53 Perhaps weak, indecisive, hesitant, heartless, callous

54

- The soldiers together with the whole battalion (v. 16) – clothed him in a purple cloak, put a crown of thorns on him, struck his head with a reed, spit on him, knelt down before him and said "Hail, King of the Jews!" (vv. 17–18).
- Those who passed by while he was on the cross said "Aha, You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!" (vv. 29–30)
- The chief priests and the scribes said, If he's the King of Israel, let him come down from the cross (vv. 31–32).
- Those who were crucified with him reviled him (v. 32)

55 Notice the phrase, "Those who passed by." People were walking by, which suggests that the crucifixion took place near a road (Hooker, 372).

56 Mentioned six times (vv. 2, 9, 12, 18, 26, 32)

57 It seems like the priests who stirred up the crowd were the most responsible.

58 The electric chair is a common form of execution in modern countries. It occurs privately and it generally only takes a couple of minutes for a person to die with this type of execution. Crucifixion took hours or even days and it occurred in public.

59

- Mark thought it was important to record the actual original words in the language he spoke.
- Jesus usually calls God, “Father,” but here he says, “My God, my God.”
- Jesus asked “Why?”
- Jesus felt forsaken by God.
- Jesus’ words are a quote from Psalm 22:1.
- Many believe by quoting the first verse of the Psalm Jesus was thinking of the entire Psalm.
- Psalm 22 continues with the theme of deliverance and victory (vv. 22–24).

60 It’s not always a sin to ask God why. And we should share our true feelings with God in prayer.

61 Possibly:

- To emphasize human failure in one last dramatic fashion. Previously when Jesus commanded people to be quiet, they went out and told others, now that they are commanded to announce the good news, they say nothing to anyone. In addition, this is unique because it’s a failure of the women, and the women have been commendable thus far.
- He wanted to end his Gospel on a cliffhanger. He leaves us in a state of suspense just like the disciples were at this point.
- He used up all of the space on his scroll or he ran out of time to write.

62 The primary reason is probably tradition. Additionally, verses 9–20 don’t teach anything that is contrary to what we’ve already learned about Jesus and the disciples. First, the disciples show a lack of faith throughout the book of Mark and they do so in 16:11, 12, and 14. This post-resurrection unbelief is even corroborated in Luke 24:37–39. Second, we know that Jesus rebuked his disciples throughout his ministry and he does so here in verse 14. Third, Jesus commanded his disciples to go and preach after he was raised from the dead (Mt 28:19–20) as he does in verse 15. Finally, the resurrection appearance mentioned in Mark 16:12–13 seems to be a summary of Luke 24:13–35. So in short, this passage or the major thrust of it is confirmed in other places.

63 Mark, centurion

baptism, transfiguration

high priest

64 It shows that Mark was not trying to make the disciples look good. He was honestly reporting their mistakes.

65 Test 2 (Mark 11–16)

1. Watch, pray
2. Faith, forgiveness
3. Rejected, cornerstone
4. 70
5. hear
6. generation
7. Passover
8. Body
9. False
10. True
11. True
12. False
13. True
14. True
15. True
16. False
17. True
18. False
19. 13
20. 14
21. 11
22. 15
23. 16
24. See answer #46 above
25. See answer #56 above
26. See Lesson 30
27. See Lesson 30
28. Personal Answer
29. See Mark 12:29–31