

The background is a painting of a boat on green water. A wooden oar is visible in the upper half, dipping into the water. The boat's edge is in the lower half, showing a dark interior and a reddish-brown exterior. The text is overlaid on the water and boat.

# Mark

11 Week Study

A Study On Who Jesus Is  
and How His Followers Live

# MARK



## Table of Contents

<b>Passage</b>	<b>Page</b>
Week 1—Overview and Themes	3
Week 2—Mark 1:1-20	9
Week 3—Mark 2:1-11	12
Week 4—Mark 5:1-20	15
Week 5—Mark 8:29-9:1	18
Week 6—Mark 9:2-13	21
Week 7—Mark 10:35-45	24
Week 8—Mark 11:1-11	27
Week 9—Mark 12:28-37	30
Week 10—Mark 15:16-16:8 (16:15)	33
Week 11—Summarize and Apply	36

© 2009 Andrew Hancock

Graphics by Andrew Lary

In association with:

24/7 Parkview Church [www.ui-247.com](http://www.ui-247.com)  
Equip Ministries [www.equipthepeople.com](http://www.equipthepeople.com)



# MARK

## INTRODUCTION

Week 1

## WELCOME!

### Welcome to our study of Mark!

In this study we will focus on two themes that are woven throughout the book of Mark.

- 1) The identity of Jesus
- 2) The resulting characteristics of the lives of those who follow him.

Each week we will look at a passage of Mark and answer two questions, “Who is Jesus?” and “How do his followers live as a result?”

Before we dig into specific passages, we must first get an overview of the entire book. In order to understand the message of individual passages in the book of Mark, we must have the characteristics of the entire book in mind. This week will help us understand the who, what, when, where, and why of entire book of Mark so that we can be more effective with our study in the weeks to come!

## DIG IN

Read the following excerpt from the *New Bible Commentary* and the *ESV Study Bible*.

### **Date**

Mark’s gospel was probably written quite early, perhaps between AD 60 and 70, *i.e.* only about thirty years after the death of Christ. That would put it around the time of the deaths of Paul and Peter, which we think took place about AD 64, and just before the Roman armies destroyed Jerusalem in AD 70. Although it would not matter if it was written later, this pre-70 date would fit better with what early Christians said about the gospel and also with what the gospel itself says. For example, in Mk. 13 Jesus prophesies the fall of Jerusalem, but there is no hint in the text that the prophecy has been fulfilled by Mark’s time.

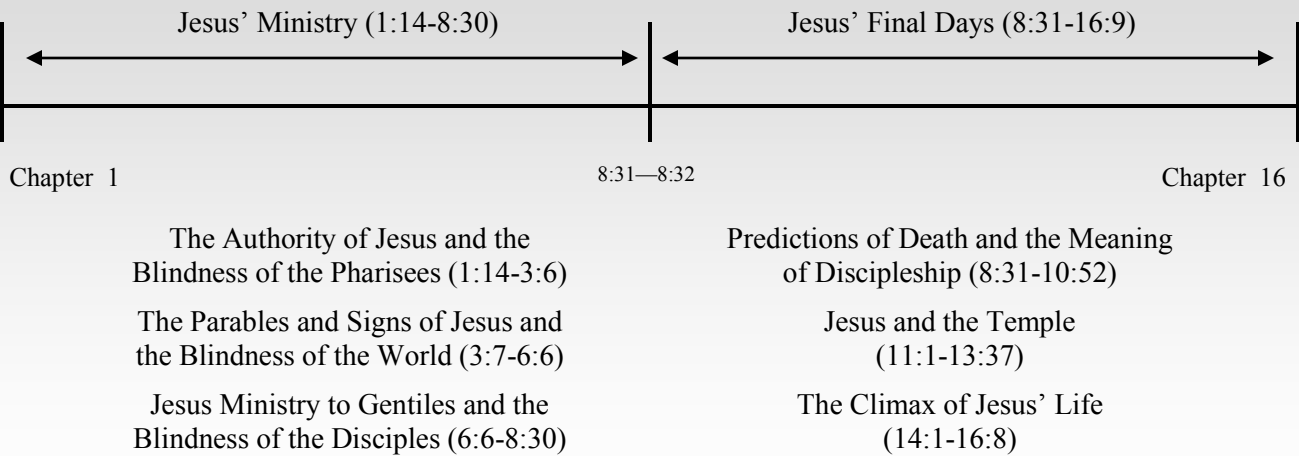
### **Author**

The book was probably written by the John Mark of whom we read several times in the New Testament (*e.g.* Acts 12:12). We have to say ‘probably’ because, as in so many other cases, we cannot be certain. Although the gospel itself nowhere says that it was written by Mark (the heading at the beginning is not part of the gospel but only its ‘title page’), the early Christians had no doubts about it. John Mark was not a famous figure like Paul or Peter, so there does not seem to have been any good reason for his name being given as author unless it was so. He was a younger co-worker at different times with Paul, Barnabas (his relative; Col. 4:10) and Peter. This last link may be important. John Mark probably lived in Jerusalem, where he would have known many of Jesus’ followers, (though he was too young at the time to have been a follower himself). If the church in Jerusalem met in his mother’s house (see Acts 12:12), it is possible that the Last Supper was held there. However, even without this, John Mark would have been a very valuable early witness to what Jesus said and did, especially during his last week.

### **The Influence of Peter**

The early church believed that Mark got many of his facts from Peter, for they knew that Mark himself had not been a disciple of Jesus during his lifetime. We cannot prove this point, but we do know that both Mark and Peter were together in Rome in later years (1 Pet. 5:13). We also know that Peter was intending before his death to make a permanent record of his memories of Christ (2 Pet. 1:15). Most of the early church fathers believed that Mark’s gospel was this record. Certainly there are many details in the gospel that are best explained as personal memories of Peter, *e.g.* descriptions of incidents at which only Peter, James and John were present. Another possible clue is that the gospel is very uncomplimentary to Peter, pointing out all his faults and failings. As Peter later became such an important man at Rome, it is hard to see how these could have got into the gospel unless Peter himself had insisted on it.

## Mark Outline



### ***Place of Origin***

If Peter was the source for the gospel, it is very likely that it was produced in Rome, where Peter was almost certainly martyred in AD 64. Most of the early records suggest Rome, or at least Italy, as the place of origin, though some suggest Alexandria. Rome was a sprawling city with a population of several millions. It had all our familiar problems of slums, pollution and communications. Mark's background was very close to ours: that makes his book even more relevant today.

### ***The Structure of the Gospel***

Mark's gospel is not just a collection of sayings and doings of Jesus with no particular plan or connection. If you read Mark through at one sitting, you will see this. It has a definite plan and outline, and the commentary shows how the different parts fit together. In the first part Jesus has a wide ministry in which he does many miracles. In the second section, he deliberately restricts himself to his own followers and teaches them. The last part (a third of the book) deals with the final week in Jerusalem, including Jesus' trial, death and resurrection. Much of Jesus' teaching centered on the kingdom of God. There is also a strong element of kingship in Jesus' teaching about himself as it emerges gradually until we find him tacitly accepting the title 'King of the Jews' from Pontius Pilate. In the commentary on Mark, therefore, hindsight has sometimes been used to present Jesus as king, inaugurating his Father's kingdom in a royal manner. This is one way of interpreting the unfolding story.

### ***Purpose of the Gospel***

It would seem that Mark had more than one purpose in mind when he wrote his gospel.

1. **To make the good news accessible to Gentiles.** Rome was a Gentile city, though naturally there were many Jews there as well, drawn by trade and business. To judge from Paul's letter to the Roman Christians, the church there contained both Gentiles and Jews, and feelings probably ran high between them at times. A gospel produced in and for such a 'mixed' church would have to explain carefully Jewish words and customs, so that the non-Jewish readers could understand. That is exactly what Mark's gospel does and in that sense it is a gospel for the non-Jew, the Gentile, the outsider. This also explains why Mark does not quote nearly as much from the Old Testament as Matthew does. Mark's Gentile Christians would not have known the OT as well as Jewish Christians, nor indeed would they have had the same interest in it.
  
2. **To encourage those facing persecution.** Rome, being the imperial capital and therefore directly under the eye of central government, was the very place where persecution was most likely to occur. We know both from the New Testament (Acts 18:2) and from Roman history that Jews had suffered persecution at Rome even before Christians had. We also know from Roman writers of the great persecution of Christians at Rome under Nero about AD 64. Many Christians, probably including Paul and Peter, died for their faith at this time. Mark's gospel, with its probable background in Rome, seems to have been aimed at preparing Christians, whether at Rome or elsewhere, for future persecution. It does this by telling of Christ's suffering and of how he had foretold similar suffering for his followers. In other words, it was writ-

ten to encourage a minority church in a hostile environment, and because of this it speaks to and encourages many today.

3. **To defend the faith.** Mark could be described as an apologist for the Christian faith. Like Luke in Acts he wanted to show that Christians were good citizens of the Roman Empire, not revolutionaries, and that any fair-minded Roman official would see this at once, as would ordinary people, not blinded by prejudice. Mark makes clear that in the case of Jesus, the charges that he was a rebel against Rome were trumped up and completely false. Mark wants to explain the true nature of Christianity and remove false ideas about it that might hinder evangelism. This too is an important task before the church today, both in countries where other great organized religions co-exist (and Christians are sometimes at risk from jealous 'fundamentalist' religious leaders) and in so-called 'Christian' lands, where there is pagan ignorance and indifference.
4. **To explain the significance of the cross.** Mark is anxious to avoid not only political but also religious misunderstanding, which was a far more serious hindrance when preaching the gospel, his great task. He makes it clear that the death of Jesus was not a tragic accident but part of God's plan from the start, and that Jesus not only knew this but also told his disciples of it. True, Mark shows the disciples as being blind to this until after Jesus' death and resurrection, but that is another matter. Mark, unlike Paul, does not explain in detail, except for one or two places, why Jesus had to die. He is, however, clear that the cross was God's age-old plan of salvation, even if he does not quote as much from the OT as the other gospel writers do, to prove the point. That God's way for the establishment of his rule on earth should involve the death of the Messiah, his chosen one, was a hidden and mysterious plan, and none but Jesus saw it at first. That seems to be the meaning of the phrase 'the mystery of the kingdom of God' in Mk. 4:11. Even people who admired Jesus as a miracle-worker or even saw him as a prophet could not see this. That God should choose to bring in his kingdom through the shameful death of his chosen servant was a great stumbling-block to many, both Jews and Gentiles, who listened to the preaching of the early church. Today it is still a problem for some. For example, Muslims find it a great stumbling-block that God should have allowed such a good man, and indeed such a prophet, to die such a terrible death.

## KEY IDEAS IN MARK

1. Jesus seeks to correct messianic expectations and misunderstandings.	1:25, 34, 44; 3:12; 4:10–12; 5:18–19, 43; 8:30; 9:9
2. Jesus is man.	3:5; 4:38; 6:6; 7:34; 8:12, 33; 10:14; 11:12; 14:33–42
3. Jesus is the Son of God.	1:11; 3:11; 5:7; 8:38; 9:7; 12:6–8; 13:32; 14:36, 61; 15:39
4. Jesus is the Son of Man with all power and authority.	1:16–34; 2:3–12, 23–28; 3:11; 4:35–41; 6:45–52; 7:1–23; 10:1–12
5. Jesus as the Son of Man must suffer.	8:31; 10:45; 14:21, 36
6. Jesus is Lord.	2:28; 12:35–37; 14:62
7. Jesus calls his followers to imitate him in humble service, self-denial, and suffering.	8:34–38; 9:35–37; 10:35–45
8. Jesus teaches on the kingdom of God, and implies that God continues to call a people to himself.	Chapter 4; cf. 1:15; 9:1; 14:25; 15:43

### **Theme of Mark**

The ultimate purpose and theme of Mark is *to present and defend Jesus' universal call to discipleship*. Mark returns often to this theme, and as the narrative unfolds he categorizes his main audience as either followers or opponents of Jesus. The outline demonstrates that Mark's central effort in presenting and supporting this call is *to narrate the identity and teaching of Jesus*. This fact implies that discipleship for Mark is essentially a relationship with Jesus, not merely following a certain code of conduct. Fellowship with Jesus marks the heart of the disciple's life, and this fellowship includes trusting him, confessing him, taking note of his conduct, following his teaching, and being shaped by a relationship to him. Discipleship also means being prepared to face the kind of rejection that Jesus faced.

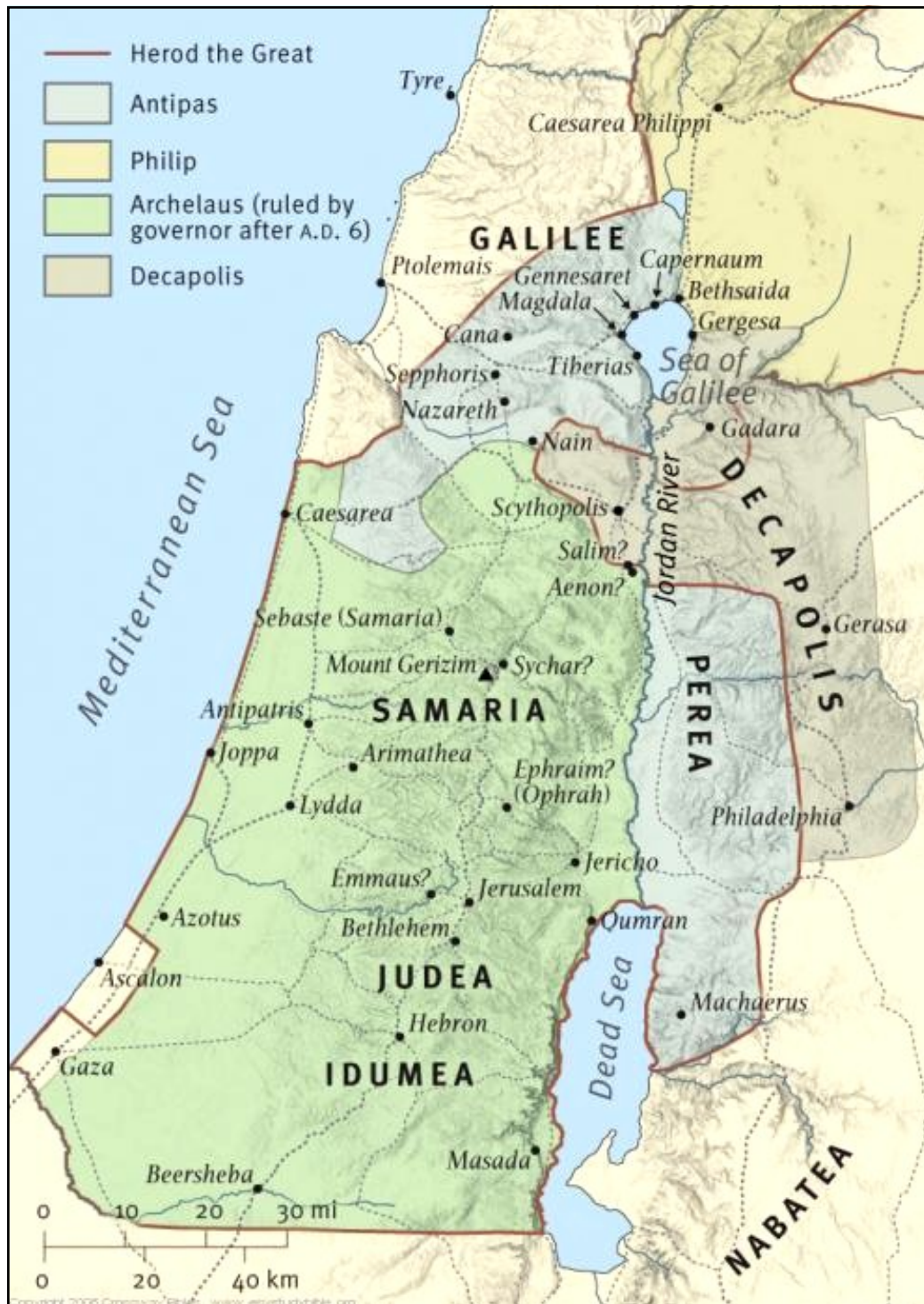


### **Purpose, Occasion, and Background**

Though Mark wrote from Rome, the Gospel of Mark was composed for the wider church as the record of the apostolic testimony of Peter. Even during the early Patristic period, Gentile Christians were frequently mentioned as the recipients of this Gospel. Mark addresses an audience that is largely unfamiliar with Jewish customs. He intends to familiarize them with those customs, because only then will they understand the coming of Jesus as the culmination of God's work with Israel and the entire world.

### **The Setting of Mark**

The events in the book of Mark take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. During this time it was ruled by the Roman Empire. The book opens with Jesus' baptism by John during the rule of Pontius Pilate and the tetrarchs Antipas and Philip, and it closes with Jesus' death and resurrection about three years later.



ESV Study Bible

# QUESTIONS

From your reading, answer the following questions:

1. What are some of the characteristics of the author of the book?
2. What were the circumstances of those to whom Mark wrote?
3. What are the four purposes of the book of Mark? Explain each purpose in one sentence.
4. What do we learn about Jesus in the book of Mark?

5. The beginning, middle, and end. Scan the following passages and jot down at least 5 quick observations on who Jesus is or how his followers should live (Mark 1:1-11; 8:27-9:1; 15:33-16:20).

## SUMMARIZE and APPLY

6. Look back at the study from this week. Is there any thought or verse that sticks out to you? Why? How might you apply this to your life?

7. Spend some time in prayer asking God to speak to you through this study of Mark.



# MARK

Week 2

1:1-20 John the Baptist, Baptism of Jesus, Temptation, Call of Disciples

The  
BIG



Jesus is the Son of God.  
His followers repent and believe, follow him,  
and reach out to others.

OPEN

Write out your own definition of what it means to repent and believe in Jesus.

DIG IN

Read Mark 1:1-20. Use your insights to answer the questions.

1. Jesus is called the Son of God twice in this passage, in verse 1 and 11. From the passage and from the insight section on the next page, write out your thoughts on what this phrase means below.



6. What does it mean to repent and believe in the gospel of Jesus? (v15). If you have done this, how did it happen? If you have not, you can do so today! Other verses to look up; repentance—(Ezk 33:11; Rom 2:4; 2 Cor 7:9-10) believing in the gospel (1 Cor 14:3-4; John 1:12; Rom 10:9-10).
7. In verses 16-20, how did these men respond to Jesus? Why do you think they did this?

## SUMMARIZE and APPLY

8. **Summarize.** From this passage, make a list of the characteristics of someone who follows Jesus.
9. **Apply.** From your list above, are there any of these characteristics that you need to work on? How will you do this?



# MARK

Week 3

2:1-11 Heals the Paralytic

The  
**BIG**



Jesus forgives sins.  
His followers glorify him.

OPEN

Write a definition of sin.

DIG IN

Read Mark 2:1-11 and answer the questions below.

1. What are the circumstances around this passage? Where were they and what was happening?



5. What motivated Jesus to respond to the paralytic man's situation? How did they show this?
  
6. How did the people respond to the miracle Jesus' performed? Why?
  
7. Read these verses on God's forgiveness. Write out below how the Bible explains God's forgiveness. (Psalm 103:10-12; Micah 7:18-19; Colossians 1:13-14).
  
8. What does it mean to glorify God? How does someone do this? Read these verses to help you answer this question fully. (Romans 12:1-2; 1 Corinthians 10:31; 2 Thessalonians 1:11-12; 1 Peter 4:10-11).

## SUMMARIZE and APPLY

9. **Summarize.** In the space below, write a one or two sentence summary statement of what you think is the main point of this passage.
  
  
  
  
  
  
  
  
  
  
10. **Apply.** How will you seek to glorify God this week? Be specific.



# MARK

Week 4

5:1-20 Demon-Possessed Man

**The  
BIG**



**Jesus is Son of the Most High God who heals.  
His followers share with others  
what God has done.**

**OPEN**

When was the last time you had such great news that you could not wait to tell someone? What were the circumstances?

**DIG IN**

Read Mark 5:1-20 and answer the questions.

1. Read the insight section on the next page and look up a few of the verse references. Below, jot down what you learn from these passages about God.



6. Consider the relationship between Jesus' title Son of the Most High and his desire for his followers to tell others of what he has done. How might they be related?

## SUMMARIZE and APPLY

7. **Summarize.** What was the man's life like before he met Jesus? What was the man's life like after he met Jesus?
8. **Apply.** When has God delivered you from a sickness or difficulty in life? What happened and how did you react or change?
9. Is there anyone you can share the good news about how God has had mercy on you this week? Who is this and how will you share? Make a list below of people you can pray for who need to hear the good news of God.



# MARK

Week 5

8:29-9:1 Peter's Confession and Taking Up Cross

**The  
BIG**



**Jesus is the Christ.  
His followers commit their lives  
fully to him.**

**OPEN**

What different answers do people give today to the question, "Who do you say that Jesus is?"

**DIG IN**

Read Mark 8:28-9:1 and answer the questions.

1. What does it mean for Jesus to be called, "The Christ?" Refer to the insight section on the next page to help you answer.

## INSIGHT

The “Messiah” or “Christ,” is literally the “anointed one”—not just any anointed one but the anointed king, descended from David, who would restore sovereignty to Israel (Is 9:6–7; 11:1–10; Ps 2). There were many different views of the Messiah (or messiahs) in Jesus’ time, but they all revolved around an earthly deliverance and earthly kingdom. Peter is right to call Jesus “Messiah,” but what Peter means by the term and what Jesus means by it are entirely different at this point (see Mk 8:31–32). Although Jesus’ future Kingdom would transform the world irresistibly, the present aspect of his messianic mission in the Gospels is to transform human hearts to live out the values of the kingdom in the face of the opposition of this age.

Peter answered for the group by confessing, “You are the Christ.” Peter affirmed that Jesus was the unique, promised, anointed one of God. The reply evokes 1:1, while 14:61–62 shows the title as a key point of dispute with the Jewish leaders. The point of the answer was in the contrast between Jesus as merely a prophet and as the promised, chosen One of God. If Jesus was the Messiah, then he stood at the center of God’s plan and there was no other like him.

2. Write down a list about what you learn about “The Christ” from the following passages: Isaiah 9:6-7; Isaiah 53:1-12; and Mark 14:61-62.
3. Read Matthew 16:13-20. Jot down what extra information you learn about this story that is different than Mark.
4. Why did Peter rebuke Jesus? What was Jesus’ response and what does it mean? Why do you think Jesus responded in this way? (8:31-33).
5. What does it mean to deny oneself and take up his cross daily? (8:34-38). List some specifics of this lifestyle from Galatians 2:20 and Romans 6:5-14.

6. What does it mean for someone to lose his life for the sake of Jesus and the gospel? How, in doing so, does a person save his life? (8:35-37).
7. What, in this passage, does it mean that Jesus is the Son of Man.? Refer to the passage and the insight section below.

### INSIGHT

The Son of Man is here viewed as a judge at the end times. Those who had paid attention to Jesus' use of the phrase "Son of Man" would recognize this indirect reference to himself as that coming authority. (The parallel in Matt 10:33 simply says "I.") This remark indicates the key issue of the Gospel. Will one identify with Jesus, the Son of Man to whom one's soul is ultimately accountable? To shun the Son is to face the prospect of being shunned by him when he returns with the angels to exercise judgment in the power and glory of the Father (14:62). That is, to lose one's soul.

## SUMMARIZE and APPLY

8. Summary. What do we learn about Jesus in this passage? What do we learn about what it means to follow him?
9. Application. Name some things you have given up to follow Christ. How can you follow him more fully this week? Be specific.

# MARK

Week 6

9:2-13 Transfiguration

The  
**BIG**



**Jesus is the Son of Man.  
His followers obey him.**

**OPEN**

Read Mark 9:2-13 and in the space below, write your thoughts on the who, what, when, where, and why of this passage.

**DIG IN**

1. Read the insight section on the top of the next page and write out below what it means in this passage for Jesus to be the Son of Man. Also read Daniel 7:13-14 and write down what you learn.



## INSIGHT

While the title Son of Man clearly identifies Jesus with humanity (Mt 8:20; 11:19), it also designates Him as the divine Messiah whom the Father grants world-wide rulership in His coming kingdom (Da 7:13–14; Mt 25:31; 26:64; Ps 80:17). “Son of Man” is the title Christ most frequently used of Himself.

In Mark, the “Son of Man” sayings are often placed in three categories. (1) those that refer to his work on earth; (2) those that refer to his sufferings; (3) those that refer to the future. Jesus as the Son of Man has the authority to forgive sins, seeks those who are lost, and is the Lord of the Sabbath. At the same time, he is the suffering Son of Man. He will be rejected by his contemporaries and ultimately be sentenced to death. His death should not be viewed as an accident; rather he dies as ransom for many. Nor will death triumph over Jesus as the Son of Man. He will be raised from the dead, and in the future he will come again with power as the Son of Man reigning at God’s right hand. He will punish those who do evil and will vindicate the righteous. He forgives sins, is the Lord of the Sabbath, and is the judge of all on the last day.

2. What is the significance of both Moses and Elijah being there? To answer this, read the insight below and read Deut. 18:15-19 for Moses and Malachi 3:1; 4:5-6 for Elijah.

## INSIGHT

Two significant figures, Moses and Elijah, appeared alongside Jesus. Moses, who received the law, looked back to the formation of Israel. Here he is important as one who predicted that a prophet like himself would come (Deut 18:15–19), while Elijah was regarded as the prophet who pointed to the new era (Mal 3:1; 4:5–6).

Jesus is greater than both Moses (who represents the Law; see Ex. 24:1, 9) and Elijah (who represents the Prophets; see 1 Kings 19:8); Jesus thus fulfills both the Law and the Prophets (cf. Matt. 5:17).

3. What does God call the disciples to do? Why is this command linked with Jesus being God’s beloved Son? (9:7)
4. Read the following verses and jot down your thoughts on what it means to listen/obey Jesus. (John 14:21; 1 John 2:1-6).

5. Why did Jesus tell the disciples not to tell anyone about what had just happened until he rose from the dead? (9:9)
  
6. How has Elijah come? How is he yet to come? Who has acted and who will yet act as this Elijah? (9:11-13). What is the point of all of this Elijah talk? Use the insight section below and look up some of the verse references to help you answer.

### INSIGHT

In 9:13, Jesus makes it clear that Elijah had come, was abused, and suffered—a reference to the ministry of John the Baptist. In Matthew 17:11, there is a hint that Elijah was still to come, despite John’s coming, which seems to mean that he will reappear at the end. Thus, Jesus turned Elijah into a type. He is John the Baptist, who suffered as Elijah did and as the Son of Man would. The great era the disciples expected would not come without pain; the Son of Man must suffer. It appears that Jesus combined references to the Son of Man with imagery of the servant (Isa 52:13–53:12) and of the righteous sufferer of the Psalter (Pss 22; 69, among others) to make this point. Jesus wanted the disciples to see that the mission of the Messiah was not glory and triumph alone. There was a painful mission that he must first carry out.

John the Baptist restored all things by preparing the way (Mal. 3:1) for the coming of the ultimate Restorer (cf. Luke 1:17; Acts 3:21). On John the Baptist as Elijah, see also notes on Mal. 4:4–6 and Matt. 11:14. Both John the Baptist and Jesus experience suffering and contempt in the process of restoration (cf. Isa. 53:3). According to Jesus, Isa. 53:1–12 and Mal. 4:4–6 have to be understood together. Referring to John the Baptist, Jesus states that Elijah has come; both were preachers of repentance, and John came in Elijah’s “spirit and . . . power” (cf. Luke 1:17). Jesus thus contradicted popular expectation (Mark 9:11), which hoped for the literal return of Elijah.

## SUMMARIZE and APPLY

7. Write down everything you learn about Jesus in this passage. How can you listen to Christ or obey his words this week?

# MARK

10:35-45 Request to Sit  
at Jesus' Right Hand

Week 7

The  
BIG



Jesus is the servant and ransom.  
His followers serve others with humility.

OPEN

What do you think of when you hear the word “ransom”? What does it mean?

DIG IN

Read Mark 10:34-45 and answer the questions below.

1. Read the insight on the next page on ransom and redemption and write out a summary of what it means that Jesus reconciled us to God by being a ransom.

## INSIGHT

Redemption involves a payment to liberate someone or something (Ex 6:6; Le 25:23–24; 1 Co 6:20; Galatians 3:13; 4:4–6). Christian redemption emphasizes the purchase of a slave from his former master (sin) so that he is free to serve his new master (God) (Ro 6:22; Galatians 3:13; 4:5). Christ's sacrificial death through His shed blood is the ransom price of man's redemption from sin and for God (Mt 20:28; Ac 20:28; Heb 9:11–15, 22; 10:4–10; 1 Peter 1:18–19; Re 5:9

The last clause of v. 45, "to give his life as a ransom for many," probably alludes to Isa 53, especially v. 10. A ransom (λύτρον, *lytron*) was a purchase price paid to free a slave, prisoner, or forfeited piece of land or other possession. It is here used metaphorically for the vicarious suffering of Jesus which paid the price for the sins of others. This is one of only two statements in Mark that speak of the atoning value of Jesus' death. The other is in the inauguration of the Lord's Supper at 14:24: "This is my blood of the covenant, which is poured out for many."

2. What were James and John requesting of Jesus? Why? Why were the other disciples indignant? (10:35–41).
3. What did Jesus mean when he said that they would drink the cup he drank and his baptism would be their baptism? (10:39). Refer to Romans 6:3–4; Acts 12:2; Revelation 1:9.
4. What do verses 43 and 44 mean for followers of Jesus?
5. How did Jesus model this lifestyle of serving while he was on earth?



6. Look up the following verses on living a life of serving and humility and jot down your thoughts, 1 Peter 5:5-6; Philippians 2:3-4; Galatians 5:13-14.
7. What does it mean that Jesus gave his life as a ransom for many? (10:45). To help you answer this, look up 2 Corinthians 5:21; Titus 2:11-14; and 1 Peter 1:18-19.

## SUMMARIZE and APPLY

8. **Summarize.** Make a list of the characteristics of a follower of Christ from the verses you have read during this study.
9. **Apply.** Look back on the verses you looked at from this study. Is there anything that stands out to you as particularly important or meaningful? How will you apply this to your life?

# MARK

11:1-11 Triumphal Entry

Week 8

The  
**BIG**



Jesus is Hosanna, the Savior.  
His followers worship him.

OPEN

What helps you worship God? Write about the different ways that you like to express your praise to him.

DIG IN

Read Mark 11:1-11 and answer the questions below.

1. As Jesus enters, the people proclaim, "Hosanna!" What is the significance of this proclamation along with the connecting praise? To help answer, read the insight on the top of the next page.

## INSIGHT

**Hosanna** (“Save!” or “Please save!”; see Ps. 118:25). Here “Hosanna” points to the celebration of Jesus as a political, Davidic messiah (cf. 2 Sam. 7:14; Isa. 9:1–21; 11:1–16; Jer. 23:1–8). **Blessed is he who comes in the name of the Lord** is from Ps. 118:25–26, a prayer of blessing for the coming messianic kingdom (but see also notes on Matt. 23:39; Luke 13:35). The Triumphal Entry takes place at the beginning of Passover week, which recalls the Jewish people’s liberation from Egyptian slavery (see notes on Mark 14:17; John 2:13); the pilgrims now anticipate the messianic liberation from Rome’s oppression. The claims of the disciples are ultimately true, but it will not be Rome that is defeated now but Satan, sin, and death. All enemies of righteousness will one day see the authority of Messiah. This is the only time in Mark where there is no evident tension between Jesus’ messianic identity, the messianic expectations of his disciples, and those of the people (cf. Mark 2:8–10; 8:27–31; 10:45). Jesus tolerates this brief period of celebration in fulfillment of Zech. 9:9, but with the certainty that nothing will obstruct the divinely ordained death of the Messiah.

2. Why did Jesus have his disciples get him a colt to ride in on? See Zechariah 9:9. What is the significance of this?
3. Why did the people spread cloaks and branches on the road for Jesus?
4. What was the atmosphere of the crowd when Jesus rode into Jerusalem? Why?
5. What can we learn from the attitudes of the people who followed Jesus into Jerusalem? How can we express our praise and worship to the Lord?

6. The people proclaimed, “Hosanna” which means, “Save us.” The people anticipated Jesus to save them from Roman oppression, but what Jesus really offers now is salvation from Satan, sin, and death. Read the following passages about how Jesus is the Savior and jot down a list of what you learn. (John 11:25-25; John 3:16-18; 2 Timothy 1:9-10; 1 John 4:14-15).
  
  
  
  
  
  
  
  
  
  
7. Read the following verses about Jesus being the Savior in the future. (Titus 2:11-14; Philippians 3:20-21; also skim Revelation 19:11-21:4). Below, write out what you think is significant from these passages.

## SUMMARIZE and APPLY

8. **Summarize.** Make a list of everything you have learned about Jesus from this passage in Mark and from the other passages in this study.
  
  
  
  
  
  
  
  
  
  
9. **Apply.** Spend some time in worship to God for who he is and what he has done for you. To guide your prayers, use the Psalm the people in this passage quoted; Psalm 118. Write out a prayer from your time of worship below.



# MARK

12:28-37 Man Questions  
Which Is Greatest Command

Week 9

The  
BIG



Jesus is the Son and Lord of David.  
His followers love God and love others.

OPEN

What is love? Write out your definition of love.

DIG IN

Read Mark 12:28-37 and answer the questions below.

1. In verses 35-37, Jesus quotes from Psalm 110. Read this Psalm and write a summary sentence of what it says about this Son and Lord of David.

2. What does it mean that Jesus is the Son and Lord of David? What is the point Jesus' argument here in verses 35-37? To answer, read the insight section below.

### INSIGHT

Now it was Jesus' turn to ask a question. Israel was looking for a Messiah, a king of David's line, to restore an earthly kingdom. As we have seen, it was probably because of this false hope that Jesus did not claim openly to be Messiah. It was also because of this that, as soon as Peter had recognized him as Messiah, he explained that God's Messiah must suffer and die. How was he to show that the Jewish earthly expectation was wrong? All Jesus' audience would have agreed that Ps. 110 was written by David; they would also have agreed that 'my Lord' in the Psalm must refer to God's anointed, the Messiah. How then could David, the honored ancestor, possibly call his descendant, the Messiah, 'my Lord', so giving him a superior position? Any one from a culture which reveres ancestors will see the point at once here. It would be unthinkable, unless this Messiah was more than human and thus far superior to his ancestor.

The unassailable fact was that **David** called the Messiah **Lord**. This raised a problem: **How then**, or in what sense, **can He** (the Messiah, David's Lord) **be his** (David's) **Son**? Jesus' rhetorical question pointed His listeners to the only valid answer: the Messiah is David's Son *and* David's Lord at the same time. This strongly implies that the Messiah is both God (David's Lord) and man (David's Son; Rom. 1:3-4; 2 Tim. 2:8). He will restore the future Davidic kingdom on earth (2 Sam. 7:16; Matt. 19:28; Luke 1:31-33).

3. How did Jesus answer the man's question about which command is the greatest? Why are these commands more important than all of the burnt offerings and sacrifices? (12:33).
4. What is the background behind Jesus' quote from the Old Testament? (12:29-31). To answer, read Deuteronomy 6, especially 1-9.

5. What does it mean when Jesus indicated that the man was not far from the kingdom of God? Why after this conversation would no one else ask him questions? (12:34).
  
  
  
  
  
  
  
  
  
  
6. What does it practically mean in daily life to love God with all your heart, soul, mind, and strength?
  
  
  
  
  
  
  
  
  
  
7. What does it practically mean in daily life to love your neighbor as yourself?

## SUMMARIZE and APPLY

8. **Summarize.** Read the following verses and summarize what you learn about Jesus as the Son and Lord of David. Isaiah 9:6-7; Luke 1:31-33; Acts 2:22-36.
  
  
  
  
  
  
  
  
  
  
9. **Apply.** What can you do this week to love God with all of your heart, soul, mind, and strength or what can you do to love your neighbor as yourself? Write down some practical steps.

# MARK

Week 10

15:16-16:8 (16:15)

Crucifixion, Death, Burial, Resurrection

**The  
BIG**



**Jesus is the crucified and risen Son of God.  
His followers proclaim the gospel  
to the world**

**OPEN**

What do you know about a Roman crucifixion? How was it done and why?

**DIG IN**

Read Mark 15:16-16:20 about Jesus' crucifixion and resurrection. Answer the questions below.

1. List the types of things the soldiers and the people were doing and saying to Jesus. (15:16-32).





5. In what ways might the centurion's confession a climax to the entire book of Mark? Compare Mark 15:38-39 with Mark 1:1, 10-11; Mark 8:28-30.
  
  
  
  
  
  
  
  
  
  
6. Why did many not believe the reports that Jesus was alive? How did Jesus respond to this? (16:11-15).
  
  
  
  
  
  
  
  
  
  
7. What is the significance of Jesus' resurrection from the dead? To help you answer, read 1 Corinthians 15:20-25 and 1 Peter 1:3-5.

## SUMMARIZE and APPLY

8. **Summarize.** As a result of the resurrection of Jesus, how are his followers to live? Read Romans 6:1-14 and focus on how we should live and why.
  
  
  
  
  
  
  
  
  
  
9. **Apply.** What does Jesus call his followers to do in 16:15? What does this mean for you? How have you applied this verse in the past and what can you do to apply it in the future?

# MARK

Week 11

Summarize and Apply

## DIG IN

Read the chart below. Why do you think that these announcements of Jesus' death, failure of the disciples to understand, and Jesus teaching about following him are connected like this? In other words, how are these three elements related?

### The Three Major Passion Predictions in Mark

Three times in Mark 8–10 Jesus predicts his death, the disciples fail to understand or to respond appropriately, and he then teaches them about discipleship.

Announcement of Jesus' Death	Failure on the Part of the Disciples	Jesus Teaches on Discipleship
Jesus will suffer, be rejected, killed, and will rise after three days (8:31)	Peter rebukes Jesus (8:32–33)	Jesus commands them to deny themselves, take up their cross, and follow him (8:33–9:1)
Jesus will be delivered, killed, and will rise after three days (9:30–31)	The disciples do not understand the saying and are afraid to ask him about it (9:32)	Jesus teaches that the first must be last and that those who receive children in his name receive him (9:33–50)
Jesus will be delivered, condemned, mocked, flogged, killed, and will rise after three days (10:33–34)	James and John ask that they may sit next to Jesus in his glory (10:35–37)	Jesus teaches that, to be great, they must become servants; to be first, they must become slaves; and that he came to serve by giving his life as a ransom for many (10:38–45)

Look back at the Big Ideas of each week. Fill in the chart below with the Big Ideas.

Week	Text	Big Idea
1	Introduction	Overview and Themes
2	Mark 1:1-20 <i>John Baptist, baptism of Jesus, temptation, call of disciples</i>	<i>Jesus is the Son of God. His followers repent and believe, follow him, and reach out to others.</i>
3	Mark 2:1-11 <i>Heals the Paralytic</i>	
4	Mark 5:1-20 <i>Demon-possessed man</i>	
5	Mark 8:29-9:1 <i>Peter's confession and taking up cross.</i>	
6	Mark 9:2-13 <i>Transfiguration</i>	
7	Mark 10:35-45 <i>Request to sit at Jesus' right hand</i>	
8	Mark 11:1-11 <i>Triumphal entry</i>	
9	Mark 12:28-37 <i>Man questions which is greatest command.</i>	
10	Mark 15:16-16:8 (16:15) <i>Crucifixion, death, burial, resurrection.</i>	
11	Review	Summaries and Applications



From your chart on the previous page, make a list of what the book of Mark teaches on who Jesus is and how his followers live. You may also add other elements of these two themes that you can think of from Mark. Review the insight sections from each week to help you add additional items.

<b>Who Jesus Is</b>	<b>How His Followers Live</b>



# RESOURCES CITED

## Week 1

*New Bible Commentary* and *ESV Study Bible*. Mark Introductions.

*ESV Study Bible*. *Key Themes Chart*. *Map of Jesus' Travels and Roman Rulers*.

## Week 2

Allen Black, *Mark*, The College Press NIV commentary (Joplin, Mo.: College Press Pub. Co., 1995), Mk 1:1.

## Week 3

*ESV Study Bible Notes*. Mark 2:1-11.

## Week 4

John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985), 2:123.

## Week 5

Craig S. Keener and InterVarsity Press, *The IVP Bible Background Commentary : New Testament* (Downers Grove, Ill.: InterVarsity Press, 1993), Mk 8:29.

Philip Wesley Comfort, *Cornerstone Biblical Commentary, Vol 11*, "With the Entire Text of the New Living Translation." (Carol Stream, Ill.: Tyndale House Publishers, 2005-c2006), 469.

Philip Wesley Comfort, *Cornerstone Biblical Commentary, Vol 11*, "With the Entire Text of the New Living Translation." (Carol Stream, Ill.: Tyndale House Publishers, 2005-c2006), 473.

## Week 6

*The NASB Topical Index*, electronic ed. (La Habra, CA: The Lockman Foundation, 1998).

Thomas Schreiner. *New Testament Theology*. (Grand Rapids, Baker Books: 2008). 221-222.

Philip Wesley Comfort, *Cornerstone Biblical Commentary, Vol 11*, "With the Entire Text of the New Living Translation." (Carol Stream, Ill.: Tyndale House Publishers, 2005-c2006), 476.

*ESV Study Bible Notes*. Mark 9:2-13.

Philip Wesley Comfort, *Cornerstone Biblical Commentary, Vol 11*, "With the Entire Text of the New Living Translation." (Carol Stream, Ill.: Tyndale House Publishers, 2005-c2006), 476.

*ESV Study Bible Notes*. Mark 9:2-13.

# RESOURCES CITED continued

## Week 7

*The NASB Topical Index*, electronic ed. (La Habra, CA: The Lockman Foundation, 1998). Mark 9:2-13.

## Week 8

Allen Black, *Mark*, The College Press NIV commentary (Joplin, Mo.: College Press Pub. Co., 1995), Mk 10:42.

*ESV Study Bible Notes*. Mark 11:1-11.

## Week 9

D. A. Carson, *New Bible Commentary : 21st Century Edition*, Rev. Ed. of: *The New Bible Commentary*. 3rd Ed. / Edited by D. Guthrie, J.A. Motyer. 1970., 4th ed. (Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press, 1994), Mk 12:35.

John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985), 2:165.

## Week 10

Philip Wesley Comfort, *Cornerstone Biblical Commentary, Vol 11*, "With the Entire Text of the New Living Translation." (Carol Stream, Ill.: Tyndale House Publishers, 2005-c2006), 549.

## Week 11

*ESV Study Bible*. Major Passion Predictions.