

**Teen Bible Study Notes:** Friday, March 1, 2019

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**The Life and Teachings of Jesus Christ – Lecture #28**

**Book and Chapter – Introduction to the Gospel of Mark & Mark Chapters 1 & 2**

### **Introduction:**

**Mark's Gospel** is unique. It is not a biography of Jesus, like Matthew or Luke, for it does not dwell on Jesus' family history or career. Instead, this Gospel is a record of Jesus' actions.

The emphasis on Jesus' mighty and miraculous work makes this Gospel action-packed! Mark constantly uses the present tense to create the impression of an eyewitness account – the kind presented by an on-the-spot reporter. And just like a reporter he speaks directly to the reader. He uses rhetorical questions that readers would likely ask themselves, such as, “Who can this be, that even the wind and the sea obey Him!” (**Mark 4:41**). Mark wants to transform believers with his report, not merely inform them.

His eye-witness accounts provide considerable detail – the emotional responses of Jesus and others, the sizes and reactions of crowds, and the appearance of men and women. Yet Mark's Gospel is the most concise of all the Gospels, because he omits Jesus' longer discourses. In general, Mark presents the miracle-working Jesus.

Mark spotlights the Son of Man coming from heaven to serve, not to be served, and to give His life as a ransom (**Mark 10:45**).

**The Author:** The Gospel of Mark does not identify its author. However, numerous documents from the early Church unanimously point to Mark as the author. This Gospel was written by Mark under Peter's supervision. Peter was Mark's primary informant. In fact, the outline of events in Mark's Gospel follow precisely the outline of Peter's sermon to Cornelius at Caesarea (**Acts 10:34-43; Acts 13:23-33**).

Mark was an eye-witness of Jesus' ministry, although he was not chosen to be an Apostle. Mark lived in Jerusalem with his mother, Mary, who was also a disciple of Jesus (**Acts 12:12**).

**Acts 12:12** “So, when he [Peter] had considered *this*, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying.”

The fact that Peter announced his miraculous jail escape at the home of Mary, Mark's widowed mother, indicates Mark had significant contact with Peter and the other leaders of the Church.

Mark is mentioned several times in the New Testament (10 times). His Jewish name was John (**Acts 13:5, 13**), but his Roman name was Mark (**Acts 12:12, 25; Acts 15:37**). He lived in Jerusalem and was a cousin of Barnabas (**Colossians 4:10**).

**Acts 13:4-5: V4** “So, being sent out by the Holy Spirit, they [Barnabas and Saul] went down to Seleucia, and from there they sailed to Cyprus.

**V5** And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John [*Mark’s Jewish name was John*] as *their* assistant.”

**Acts 13:13** “Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John [*Mark*], departing from them, returned to Jerusalem.”

**Acts 12:12** “So, when he had considered this, he came to the house of Mary, the mother of John whose surname was Mark [*this was his Roman name*], where many were gathered together.”

**Acts 12:25** “And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.”

**Colossians 4:10** “Aristarchus my [Paul’s] fellow prisoner greets you, with Mark the cousin of Barnabas...”

The Gospel of Mark is unique in that its writer, Mark, was probably a teenager during Jesus’ ministry. He might have been the youth wearing a linen cloth at Jesus arrest (**Mark 14:51-52**), and, who later, fled naked.

**Mark 14:51-52: V51** “Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body*. And the young man laid hold of him,  
**V52** And he left the linen cloth and fled from them naked.”

Only Mark tells of this incident, and many believe that this young man was Mark himself. How else would he have known this story, and why else should he have included it? This incident occurred after all the disciples had already fled. If it was Mark, and if Christ kept His last Passover at his home that evening, he could easily have risen from bed, pulled on *a linen cloth*, and followed Jesus and the disciples.

Mark worked with Paul and Barnabas before returning to Jerusalem.

### ***Division over John Mark***

**Acts 15:36-41: V36** “Then after some days Paul said to Barnabas, ‘Let us now go back and visit our brethren in every city where we have preached the word of the Lord, *and see* how they are doing.’

**V37** Now Barnabas was determined to take with them John called Mark.

**V38** But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

Paul was adamant that John Mark not accompany him on his impending journey. Earlier John Mark had deserted Paul and Barnabas in Pamphylia (**Acts 13:13**). It is unclear why?

**V39** Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus;

**V40** But Paul chose Silas and departed, being commended by the brethren to the grace of God.

**V41** And he went through Syria and Cilicia, strengthening the churches.”

It is interesting to note that John mark was reconciled to Paul and again helped him in his ministry.

Paul complimented him as a fellow worker (**Colossians 4:10-11; Philemon 24**). In addition to helping Paul and Barnabas, Mark assisted Peter in Babylon (**I Peter 5:13**). Finally, Paul, who was in prison, and near the end of his life – writes a heartfelt plea to Timothy: “Be diligent to come to me quickly...Only Luke is with me. Get Mark, and bring him with you, for he is useful to me for ministry” (**II Timothy 4:9, 11**). These short, positive references to Mark in the New Testament indicate that he faithfully served God and His people.

## MARK 1

**V1** The beginning of the gospel of Jesus Christ, the Son of God.

**Gospel** – means “Good News.”

**Son of God** – makes clear His unique relationship to God the Father. Jesus was both human and divine. God was His Father and Mary was His mother. He was not the Son of God until born of Mary – but He was made **like unto the Son of God** in His manifestation to the ancients.

He was both the “Son of God” and the “Son of Man.” He was born of the virgin Mary so that, as a human, he could die for the sins of mankind.

**V2** As it is written in the Prophets: “*Behold, I send My messenger before Your face, who will prepare Your way before You.*”

**V3** *The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make His paths straight.’”*

Other than by quoting Jesus, Mark makes only one reference to the Old Testament. In this quotation he retells the work of Christ’s forerunner – John the Baptist.

**Messenger** and **make His paths straight** – call forth the image of a king visiting his realm. In ancient times, a messenger was sent ahead to announce the coming of the king. Local communities would often repair rough roads to ensure the comfort of the king as he traveled.

V4 John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

***For the remission of sins*** – God commissioned the prophet John to administer the “baptism of repentance.” Let’s understand what it was, and exactly why it was instituted.

**Luke 1:76** “And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare His ways.

**V77** To give knowledge of salvation to His people by the remission of their sins.”

John’s task was to prepare the people by informing of them of their need to repent, and prepare the way for Christ’s first coming.

John was commissioned by God to baptize the repentant in water (**John 1:26**).

**John 1:26** “John answered them, saying, ‘I baptize with water, but there stands One among you whom you do not know.’”

**Matthew 3:11** “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”

Baptism at that time, as it is today, was an ***outward sign of inward repentance***. And it pictured their being washed and cleansed from past sins.

John’s inspired message was the “baptism of repentance from the remission of sins.” It was exactly what it implied. Those John baptized had responded to his preaching by repenting of their past sins. They were actually forgiven by God as were the righteous men and women of Old Testament times. But those John baptized did not yet receive the Holy Spirit because it was not yet made available until ***after*** Christ’s resurrection and ascension to heaven (**John 7:38-39**).

**John 7:38-39: V38** “He who believes in Me [*said Jesus Christ*], as the Scripture has said, out of his heart will flow rivers of living water.’

**V39** But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.”

John was simply preaching repentance from sin. His message was preparing a people to receive and obey Christ when He came on the scene – thus preparing the way for His coming!

After Christ’s sacrifice, and His resurrection and ascension, baptism took on even greater symbolic meaning (**Romans 6:3-6; Colossians 2:12-13**).

**V5** Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

Mark vividly portrays the continuous stream of followers who flocked to John.

**V6** Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

**V7** And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

**V8** I indeed baptize you with water, but He will baptize you with the Holy Spirit."

### *The Baptism of the Servant*

**V9** It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

**V10** And immediately, coming up from the water, he saw the heavens parting and the Spirit descending upon Him like a dove.

**V11** Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

Because Jesus had no sins to repent of – His baptism was unique. He set an example that we should follow in His footsteps (**I John 2:6**)!

**I John 2:6** "He who says he abides in Him ought himself also to walk just as He walked."

Also notice the statement in verse 11 – *then a VOICE came from heaven*. The Scripture says, "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form" (**John 5:37**).

### *The Temptation of the Servant*

**V12** Immediately the Spirit drove Him into the wilderness.

**V13** And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Here, Mark mentions that the angels ministered to Him through the 40 days.

### *The Work of the Servant*

**V14** Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

**V15** And saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe the gospel."

### *The First Disciples Are Called*

**V16** And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

The **fishermen** – **Simon [Peter] and Andrew his brother** – had been disciples of John the Baptist. They had known Jesus (**John 1:35-42**), but were not being called to a lifetime of service until now.

**John 1:35-42: V35** “Again, the next day, John stood with two of his disciples.

*Note: One of the **two** disciples of John the Baptist was **Andrew (verse 40)**. The other is not named – some think it was John the author of this account [the Gospel of John].*

**V36** And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’

**V37** The two disciples heard him, speak, and they followed Jesus.

**V38** Then Jesus turned, and seeing them following, said to them, ‘What do you seek?’ They said to Him, ‘Rabbi’ (which is to say, when translated, Teacher), ‘Where are You staying?’

**V39** He said to them, ‘Come and see.’ They came and saw where he was staying, and remained with Him that day (now it was about the tenth hour).

**V40** One of the two who heard John speak, and followed Him, was Andrew, Simon Peter’s brother.

**V41** He first found his own brother Simon, and said to him, ‘We have found the Messiah’ (which is translated, the Christ).

**V42** And he brought him to Jesus. Now when Jesus looked at him, He said, ‘You are Simon the son of Jonah. You shall be called Cephas [*in Greek* – “Peter”] (which is translated, A stone).’

**V17** Then Jesus said to them, “Follow Me, and I will make you become fishers of men.”

Jesus called fishermen, hardworking and industrious people, to perform the most important task on earth – being **fishers of men**. Jesus characteristically used figures of speech that those he was calling could readily relate to.

**V18** They immediately left their nets and followed Him.

**V19** When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets.

**James and John** were **brothers**. The scenes described here in **verses 16-20** are very colorful. Simon [Peter] and Andrew are fishing when we encounter them; **James and John** are mending their nets. Such details indicate the testimony of eyewitnesses – probably Peter.

**V20** And immediately he called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

### ***Demons Are Cast Out***

**V21** Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.

**V22** And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

**V23** Now there was a man in their synagogue with an unclean spirit. And he cried out,

**V24** Saying, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are – the Holy One of God!”

***Unclean spirit*** – is another name for demon. Jesus constantly confronted demons and about 20% of the recorded miracles that Christ performed involved casting out demons! The demons recognized Jesus. This demon acknowledged Jesus as ***the Holy One of God!***

**V25** But Jesus rebuked him, saying, “Be quiet, and come out of him!”

**V26** And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.

**V27** Then they were all amazed, so that they questioned among themselves, saying, “What is this? What new doctrine *is* this? For with authority he commands even the unclean spirits, and they obey Him.”

**V28** And immediately His fame spread throughout all the region around Galilee.

When Jesus walked the earth in human flesh, He possessed faith! Yet He said plainly, “Of Myself I can do nothing” (**John 5:30**). How, then, did He perform His miracles and accomplish mighty works?

**John 14:10** “Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.”

Yes, even as you and I may be, Jesus was filled with God’s Holy Spirit – God’s dynamic supernatural power! This power of God Almighty, the Creator, was literally in Jesus!

### ***Peter’s Mother-in-Law is Healed***

**V29** Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.

**V30** But Simon’s wife’s mother lay sick with a fever, and they told Him about her at once.

**V31** So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Jesus completely healed Simon Peter's mother-in-law [Peter was a married man]. Not only did the *fever* leave, but her strength was renewed so that she *served* Jesus and others.

### *Many Healings*

**V32** At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.

**V33** And the whole city was gathered together at the door.

**V34** Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.

The demons recognize Jesus Christ and His true servants. Jesus Christ gives His ministers power to cast out demons in His name! Those who do not have Christ's authority and backing who try to cast out demons in His name may find themselves in big trouble!

**Acts 19:13-16: V13** "Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, 'We exorcise you by the Jesus whom Paul preaches.'

**V14** Also there were seven sons of Sceva, a Jewish chief priest, who did so.

**V15** And the evil spirit answered and said, 'Jesus I know, and Paul I know; but who are you?'

**V16** Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded."

**V35** Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.

**V36** And Simon and those *who were* with Him searched for Him.

**V37** When they found Him, they said to Him, "Everyone is looking for You."

**V38** But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth."

**V39** And He was preaching in their synagogues throughout all Galilee, and casting out demons.

### *A Leper Is Cleansed*

**V40** Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."

**V41** Then Jesus, moved with compassion, stretched out *His* hand and touched him, and said to him, "I am willing; be cleansed."

Jesus was *moved with compassion*. Do we have a similar compassion for others?

**V42** As soon as He had spoken, immediately the leprosy left him, and he was cleansed.

**V43** And He strictly warned him and sent him away at once,

**V44** And said to him, “See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them.”

**V45** However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

The cleansed leper did not obey Jesus’ simple instruction – to keep quiet. As a result, Jesus had to remain in *deserted places* – because the crowds swarmed to Him.

## MARK 2

Mark’s first chapter establishes Jesus as the one John the Baptist prepared the way for, one who was calling His disciples, and as a miracle worker! Chapters 2 & 3 demonstrate rising opposition to His mission and teaching.

**V1** And again He entered Capernaum after *some* days, and it was heard that He was in the house.

The evidence is clear that Jesus had a home. In **Matthew 4** – we have seen that Jesus “...leaving Nazareth...came and dwelt in Capernaum” (**Matthew 4:13**). This implies a dwelling place. He dwelt in a house. In **Matthew 9:1** Capernaum is called “...his own city,” a term implying His place of residence. And this verse – **Mark 2:1** – certainly implies that Jesus was in His own house too. If He had entered the house of another person, it would have named the person into whose house He came.

**V2** Immediately many gathered together, so that there was no longer room to receive *them*, not even near the door. And He preached the word to them.

**V3** Then they came to Him, bringing a paralytic who was carried by four *men*.

**V4** And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

The crowd blocked the entrance into the already packed room. So these determined men found another way to get to Jesus – they *broke through the roof!* Now that’s being persistent and resourceful!

**V5** When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.”

Not only did the four men have faith, but the *paralytic* himself had faith too. And, God rewarded his faith!

**V6** And some of the scribes were sitting there and reasoning in their hearts,

**V7** “Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?”

**V8** But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts?”

**V9** Which is easier, to say to the paralytic, ‘*Your sins are forgiven you,*’ or to say, ‘Arise, take up your bed and walk’?

Jesus asked the question – “*which is easier*” – to demonstrate the truth of His claim to have the power to *forgive sins* – which is something only *God alone* can do. In other words, anyone could assert the ability to forgive sins, since there was no earthly way to confirm such a statement. But to say *arise, take up your bed and walk* to a paralytic could be tested immediately by whether he walked or not. By healing the paralytic, Jesus gave credibility to his pronouncement that *He* indeed *had the power to forgive sins*.

**V10** But that you may know that the Son of Man has power on earth to forgive sins” – He said to the paralytic,

**V11** “I say to you, arise, take up your bed, and go to your house.”

**V12** Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw *anything* like this!”

The crowd’s reaction was that they *were amazed and glorified God!*

### *Call of Matthew*

**V13** Then He went out again by the sea; and all the multitude came to Him, and He taught them.

**V14** As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.

*Levi* – also called Matthew (**Matthew 9:9; Matthew 10:3**), was Jewish, but he collected taxes for Rome.

**Matthew 9:9** “As Jesus passed on from there, he saw a man named Matthew sitting at the tax office. And He said to him, ‘Follow Me.’ So he arose and followed Him.”

The tax office was a toll booth set up alongside a highway to levy taxes on merchandise transported on that road.

**V15** Now it happened, as He was dining in *Levi’s* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.

**V16** And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, “How *is it* that He eats and drinks with tax collectors and sinners?”

The Jews hated *tax collectors*. They had a reputation of taking more than necessary in order to add to their own wealth.

**V17** When Jesus heard *it*, He said to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance.”

*I did not call the righteous, but sinners to repentance* – Jesus did not condone, or approve of sin, but rather required *repentance*.

### *Parable of Cloth and Wineskins*

**V18** The disciples of John and of the Pharisees were fasting. Then they came and said to Him, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?”

**V19** And Jesus said to them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

**V20** But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

When Jesus began His public ministry, He immediately came into conflict with the Pharisees, a religious sect who prided themselves on the way they kept God’s laws. They had become so fanatical in their self-righteous attempts to be perfect that they had added many traditions to the basic law of God. The Pharisees made the keeping of God’s law a burden.

Jesus came to teach the truth. He understood not only the letter but also the Spirit of God’s law. Of course He never broke any of the commandments in any way, but to the Pharisees He seemed to be an outright liberal.

Not only did Jesus eat with sinners, but His disciples didn’t seem to fast like the Pharisees thought they should. They fasted twice in the week. They equated their fasting with righteousness. The Pharisees had had no great love for Jesus’ cousin, John the Baptist, but even the disciples of John fasted sometimes. But Jesus disciples never seemed to, fast. Why not?

Jesus explained that fasting is a way to get close to God (**Luke 5:34-35**). While Jesus, who was God in the flesh, was with His disciples, there was no need for them to fast. When in the future, Jesus would be taken away from them, His disciples would certainly seek to get close to Him and His Father by fasting occasionally.

Then Jesus went on to teach an important lesson – **read verses 21-22 below**.

**V21** No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

Any seamstress understands that. New, unshrunk material cannot be used to patch old, worn garments. When it shrinks, it will tear the old cloth even worse than before.

**V22** And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”

Jesus second analogy is not quite so easy for us to follow in our day. In New Testament times glass bottles were rare, so wine was often transported in animal skins, usually from goats. They made a strong, airtight and moisture-proof container, but you had to be careful. New wine that had not finished fermenting gave off gas that would expand the skins. A new wineskin has some “give” to it, and would allow for the expansion. But old, used skins lost their elasticity. They would burst. The wine would be spilled and the wineskin ruined.

But why tell people that? Jesus Christ’s business was not to give the multitude helpful household hints. Jesus was using a familiar situation to teach an aspect of Christian living.

When someone begins to understand the teachings of the Bible, it is a totally new experience – unlike anything he or she has ever known – like new wine or an unused piece of cloth.

Now, what most of us do is try to fit this new truth into our old way of life. That is only natural, because it is hard to change, and no one likes to admit having been wrong. The old way of life is familiar and comfortable, and we want to hang on to as much of it as possible.

The new way – even if it is right – sometimes seems like an unwelcome intruder, and you find yourself resenting it. It is not surprising that so many people, even though they acknowledge the truth, still prefer to cling to their old beliefs.

Don’t make that mistake. If you are beginning to understand what it means to be a real Christian, realize that it is going to demand positive action on your part. You can’t have it both ways, observing this world’s customs and still expecting the blessing of the world tomorrow.

“But why do you call Me ‘Lord, Lord,’ and do not the things which I say?” Jesus thundered! **(Luke 6:46)**. He expects total commitment. He demands that we come out of the Babylon of confusion that characterizes so much religion today.

As you follow God’s way of life – you will begin to miss the ways of this world less and less. You will see it for what it is – a hollow counterfeit of the real thing! Don’t try to keep one foot in the world and another in God’s Church. Don’t try to patch an old garment with a piece of

unshrunk cloth. And, don't try to put new wine into an old wineskin. It just doesn't work. God expects us come out of the world and all of its customs and way of living and *be separate* (**II Corinthians 6:17**).