

## STUDIES IN THE GOSPEL OF MARK

### INTRODUCTION:

1. Just about everything we would normally say in an introduction will be included in the introductory lesson.
2. Mark is not one of the most prominent characters of the New Testament even though he is the human author of the Gospel that bears his name.
  - A. He is mentioned three times under the name "Marcus", Col.4:10; Philemon 24; 1 Pet.5:13.
  - B. He is mentioned another five times under the name "Marcus," Acts 12:12; Acts 12:25; Acts 15:37; Acts 15:39 and 2 Tim.4:11, and then two other times under the name of John - Acts 13:5,13.
3. Three thoughts we wish to use in this introduction to the Gospel of Mark.
  - A. Mark - The man.
  - B. Mark - The missionary.
  - C. Mark - The message.

### BODY:

#### 1. MARK - THE MAN

- A. This is a look at the man himself - who he was and what we know about him.
  1. His Name.
    - A. Given name - John (Hebrew)
    - B. Surname - Mark or Marcus (Latin) - Acts 12:12.
  2. His Wealth
    - A. Acts 12:12 "Above"
      1. A person who owned a house large enough to accommodate the prayer group praying for Peter and who could afford the social demands of such a gathering had to be well off.
  3. His Salvation.
    - A. 1 Pet.5:13.
      1. Peter's reference to Marcus as his son is the reason many feel that Peter was the one who led him to the Lord. Others read the thinking of Peter in the Gospel of Mark and they conclude that not only did Peter win John Mark to the Lord, but he was the one who taught him the truths of the Lord as well.
  4. His Kin.
    1. Col. 4:10 – It appears that he as a cousin of Barnabas.
      - A. As such, Barnabas was deeply interested in his life and ministry.
- B. Mark certainly had every advantage if these conclusions are true.
  1. Brought to the Lord by Peter.
  2. Taught by Peter.
  3. Cousin to Barnabas.
  4. Companion of Paul.

#### 2. MARK - THE MISSIONARY.

- A. Mark is not mentioned in the Bible until Acts, ch.12.
  1. Then Acts ch.13 records what must have been his first opportunity and service to God.
  2. He was a minister to Paul and Barnabas on their first missionary journey - Acts 13:4,5.
    - A. In this capacity it would seem that he was a personal servant to Paul and Barnabas and probably a trainee for the ministry.
- B. He returned home before the journey was completed - Acts 13:13.
  1. We can surmise as to why Mark went home.
    - A. But we will never know for certain until we get to heaven.

- B. We can know that it wasn't a worthy reason in Paul's eyes, because Paul wouldn't consent for him to accompany him on the next journey.
- C. This resulted in a division of the team of Paul and Barnabas - Acts 15:36-40.
  - 1. It is evident that Paul thought Mark unworthy but also evident that Barnabas felt he was worthy.
  - 2. So we can safely conclude that the reason Mark left was not sinful.
- D. He accompanied Barnabas to Cyprus - Acts 15:39.
  - 1. Barnabas is not mentioned in the Scripture after this, but Mark is referred to several times.
- E. He Journeyed To Rome - Philemon 24.
  - 1. Paul includes him as one of his "fellowlabourers," which indicates that he was present at Rome.
- F. He accompanied Peter to Babylon - 1 Pet.5:13.
- G. He was profitable to Paul - 2 Tim.4:11.
  - 1. No matter how a man starts out, it is how he ends up that counts.
  - 2. At the end, Mark was a useful servant of the Lord and Paul

### **3. MARK - THE MESSAGE.**

- A. The message is the whole Gospel as recorded by Mark.
  - 1. We can condense it somewhat so that we can know what to expect.
    - A. Its Content.
      - 1. Negatively.
        - A. It is not a copy or a condensing of the other gospel records.
        - B. Most all historians agree that Mark was written first.
      - 2. Positively.
        - A. It is a brief record of the life and ministry of the Lord Jesus Christ.
    - B. Its Approach.
      - 1. Each of the gospels records has a different approach.
        - A. Matthew - Jesus is King.
        - B. Luke - Jesus is the perfect Son of Man.
        - C. John - Jesus is the divine Son of God.
        - D. Mark presents Jesus as the servant.
          - 1. As a servant - His royal and divine lineage is left out.
          - 2. As a servant - the story of His birth is unrecorded.
          - 3. But as a servant, the record of His human service is very clear.
    - C. Its Truths.
      - 1. It is the "good news" of Christ – Mk. 1:1.
      - 2. It is the hope of the sinner – Mk. 1:23-27; 2:1-12; 3:1-5.
      - 3. It is the record of the Savior's death Mk.15:14-37.
      - 4. It is the record of His resurrection – Mk. 16:1-11.
      - 5. It is the record of His commission – Mk. 16:15,16.

### **CHAPTER ONE:**

#### **1. THE PREPARATION OF JESUS – MK. 1:1-22.**

- A. There are some who would argue with the heading saying that Jesus being God needed no preparation.
  - 1. As far as He personally is concerned, we agree.
  - 2. We do see much preparation for the work, which teaches us a truth we should never forget.
    - A. Work that is worthwhile should be entered upon after full and adequate preparation.
- B. We want to approach this in view of five points.

1. The Chapel Of The Announcer – Mk. 1:1-11.
  2. The Challenge Of The Adversary – Mk. 1:12,13.
  3. The Charge Of The Administrator – Mk. 1:14,15.
  4. The Choosing of The Adherents – Mk. 1:16-20.
  5. The Character Of The Advice - Mk.1:21,22.
- C. The chapel of the announcer – Mk. 1:1-11.
1. In this division, we are thinking of the ministry of John.
    - A. His was probably the most unique of all the Bible with the runner up being Elijah.
      1. The Messenger - vs.1-3
      - A. What - v.1
    - B. Three questions are answered in these verses.
      1. What is this book about?
        - A. Answer - It is the beginning of the Gospel of Jesus Christ, the Son of God.
      2. Who - v.2
      - A. Who is to introduce the son of God?
      - B. The answer is "my messenger."
        1. The man sent from God - John 1:6.
      3. Why - v.3
      - A. The purpose of this ministry is to prepare the way of the Lord.
  2. The Ministry – Mk. 4-6.
    - A. Three things are revealed:
      1. The service - v.4
      - A. John preached his message of repentance and baptized his converts.
      2. The success - v.5
      - A. All the land of Judaea and they of Jerusalem and they were all baptized of him.
        1. That is his success.
      3. The sacrifice - v.6.
      - A. John was a separated man.
      - B. His clothes were of the lowest rank and his food that which would barely sustain.
        1. There is always a sacrifice to have success.
  3. The Message - vs.7-8
    - A. There is really only two points to John's message.
      1. The worthiness of Christ - v.7
      - A. No man can serve Christ until he understands this point.
      2. The work of Christ - v.8
      - A. He is to perform the work that comes before the work of Christ.
  4. The Miracle - vs.9-11.
    - A. In the thing that happened, there are three areas to consider.
      1. The physical - v.9.
      - A. This is the actual baptismal experience.
      2. The spiritual - v.10
      - A. That is the opening of heaven and the Spirit of God descending and resting upon Jesus.
      3. The phenomenal - v.11
      - A. God identifies Jesus as His beloved Son.
- D. The challenge of the adversary - Vs.12-13

1. Here is where Satan did his best to subvert the Son of God and destroy God's plan of redemption.
  - A. The Pressure - v.12.
    1. When the Spirit comes upon us, He takes control.
    2. The Spirit drove Jesus into the wilderness for this conflict, that we might have this experience to comfort and guide us.
  - B. The Problem - v.13.
    1. He was tempted by Satan for forty days, during which time Jesus was fasting.
      - A. Mt. 4:1-11 gives us a more detailed record of this temptation.
  - C. The Privilege - v.13.
    1. God sent a special ambassage from heaven to minister to His beloved Son.
      - A. What a joy to know God cares for His own.
- F. The charge of the administrator - Vs.14-15
  1. That Jesus is the divine administrator there can be no doubt.
    - A. What He has to say is of the gravest importance.
      1. The Mention Of A Man - v.14a
        - A. Why John was mentioned at this time, we can only surmise.
        - B. It would suggest that the divine work is not to be delayed by the circumstances of life.
        - C. The fact is John was mentioned and it records that he was placed in prison.
  2. The Ministry Of The Master - v.14b-c.
    - A. Jesus came into His home country and began preaching the kingdom message.
      1. This message is not the cross but the kingdom.
        - A. The kingdom was rejected and the king crucified.
  3. The Morality of The Message - v.5.
    - A. It was in essence a message of repentance and faith.
      1. God still wants people to repent of their sins and believe in and upon His Son.
- G. The choosing of the adherents - Vs.16-20.
  1. This record covers only four of our Lord's adherents.
    - A. We surmise that these are typical.
      1. Simon And Andrew - vs.16-18.
        - A. These are brothers and Andrew was responsible for bringing Peter to the Lord - Lk.5:4-11.
          1. Their career - v.16.
            - A. They were fishers - Also they were co-owners of a fishing business - Lk.5:4-11.
          2. Their call - v.17.
            - A. It was simply stated but it was clear.
            - B. They were to leave their profession and go to another.
          3. Their conduct - v.18.
            - A. Without hesitation, they followed the Lord.
      2. James And John - vs.19-20.
        - A. Note three things:
          1. The servants debut - v.19
            - A. This is their first mention in the Scripture.
              1. They were servants.
          2. The Savior's desire - v.20a
            - A. Jesus wanted them as His followers.
          3. The saint's duty - v.20b-c

- B. They left their father and followed Jesus.
  - 1. This is the duty of every believer when the Lord calls.
- H. The character of the advice - Vs.21-22
  - 1. Jesus went into the synagogue and taught - and they were astonished.
    - A. Never had such a message been heard before as "He taught them as one having authority."
      - 1. That was the character of our Lord's advice - it was given with authority.
- 2. CREDENTIALS FOR THE WORK - Mk.1:23-45**
  - A. For every responsible work one must be qualified.
    - 1. The qualifications are often referred to as credentials.
      - A. Jesus came into this world to do the greatest work ever done on behalf of man.
        - 1. He was sent from God.
        - 2. He was sent into this world.
        - 3. He was sent to fulfill all of God's righteous demands.
        - 4. He was sent to provide salvation.
  - B. The question is, is He qualified for the task?
    - 1. The lesson before us assures us that He is.
      - A. Four thoughts confront us:
        - 1. His Power Over Demons - Vs.23-28.
        - 2. His Power Over diseases - Vs.29-34.
        - 3. His Power Over Distractions - Vs.35-39.
        - 4. His Power Over disasters - Vs.40-45.
    - 2. This power that Jesus displays is enough to convince anyone that He can do what He came to do.
  - C. His power over demons - Vs.23-28
    - 1. His dealing with demons proves His power to meet all mental problems of life.
      - A. Demons took control of the mind - they then dominated the body.
        - 1. Is Christ able to meet this problem?
          - A. The Condition Of The Sinner - v.23
            - 1. This sinner had an unclean spirit.
              - A. This must have been a severe case, as it is evident that the demon is the one who speaks out though he uses the voice of the man.
          - B. The Conversation With The Savior - vs.24, 25.
            - 1. Two things to note:
              - A. The plea of the demon - v.24.
                - 1. This is quite lengthy.
                  - A. An appeal to be left alone - v.24a-c
                  - B. A recognition of a person - v.24d
                  - C. A complaint as to Christ's purpose - v.24e
                  - D. A confession of deity - v.24f
              - B. The power of the divine - v.25
                - 1. Jesus forbade him to speak and commanded him to come out of the man.
        - C. The Conduct Of The Spirit (Evil) - v.26.
          - 1. He had to obey but he made a last effort to destroy the man before he did.
        - D. The Confession Of The Seekers - v.27
          - 1. At this point we know these folk are seekers but we are not sure what they are seeking.

2. They may be only curiosity seekers but they are none-the-less confused.
3. They wondered what was being done and what new doctrine was being introduced as they recognized the authority in the voice and manner of Jesus.
- E. The Conclusion Of The Situation - v.28
  1. This was a situation that would be told and retold throughout all the region.
  2. His fame was greatly enlarged as we see this man had power over demons.
- D. His power over diseases - Vs.29-34
  1. As the work of demons centered in the mind, so diseases work on the body.
    - A. These are both areas that believers need help in.
      1. The Personal Care - vs.29-31
        - A. What about a follower of the Lord?
          1. Can he expect the Lord to be concerned about His and his family?
            - A. In this passage we see the answer to that question.
              1. The Lord sanctions the home - v.29
                - A. As the Lord entered into the home, He was blessing it with His presence.
            2. The loved ones seek help -v.30
              - A. Here the loved ones in Peter's home, seek help for Peter's mother-in-law who was sick of a fever.
            3. The lesson on securing health - v.31
              - A. "The Lord took her by the hand and lifted her up."  
That's all any of us ever need.
          2. The Public Concern - vs. 33,34.
            - A. He works on behalf of His followers.
            - B. What about the rest of the world?
              1. The test - v.32.
                - A. Now everyone in the town who had a disease or a demon was brought to Jesus - What a test!
              2. The tension - v.33.
                - A. The whole town has turned out to see what He will do.
                  1. This would create a great tension.
              3. The touch - v.34.
                - A. He healed many - and cast out many devils.
                - B. Why all were not healed we are not told.
                  1. The sovereign will and grace of God must be taken into consideration.
      - E. His power over distractions - Vs.35-39
        1. What a weapon in the hands of Satan is distraction.
          - A. Every soul-winner faces it.
          - B. Every preacher faces it - and every victorious Christian must conquer it.
        2. His Repose - v.35
          - A. Very early in the morning, Jesus sought a private place to commune with God.
          - B. The Report - vs.36, 37.
            1. The followers of Jesus, including Simon, were involved in this distraction.
            2. They brought to Jesus a report that "all men seek thee."

- A. This is an attempt on the part of Satan to get Jesus to thinking about what He had done rather than on what needed to be done.
  - 1. When we begin to rejoice in our success, we are not going to accomplish much else.
    - A. Sometimes our very loved ones furnish our distractions.
- C. His Rejection - v.38
  - 1. He immediately turned His ministry and their thoughts to that which yet needed to be done.
    - A. He refused to be distracted.
- D. His Record - v.39.
  - 1. He did exactly what He proposed to do in v.38.
    - A. There is no record that He even considered the report that was brought to Him by His followers.
- F. His power over disasters - Vs.40-45.
  - 1. Leprosy, though a disease by the nature of its work, demands a special point which I call disaster.
    - A. It is that which devastates the home and destroys life.
    - B. It must be treated as one of the worse disasters of the human life.
      - 1. Can our Lord meet such a crisis?
        - A. The Prayer - v.40.
          - 1. It was humble but it recognized thoroughly the sovereignty of Jesus - "If thou wilt."
        - B. The Promise - v.41.
          - 1. Such an approach reached just as simple an answer - "I will; be thou clean."
        - C. The Power - v.42.
          - 1. The man was immediately made clean.
        - D. The Petition - vs.43, 44.
          - 1. Now Jesus petitions this man to keep this work secret, but go simply to the priests and offer the requirements of the law.
        - E. The Praise - v.45.
          - 1. The man did just the opposite.
          - 2. He began to publish abroad what Jesus had done for him.
          - 3. Yes, Jesus is able to meet every need of every life, if we will submit ourselves to Him.

## **CHAPTER TWO:**

### **1. THE HEALING OF THE PALSIED MAN - Mk. 2:1-13**

- A. Without exception the physical events of the Scripture have spiritual lessons.
  - 1. The flood of Gen.6-8 pictures the tribulation period.
  - 2. The storm on the sea in Jonah's time pictures the storm that comes to a believer's life when that believer gets out of the will of God.
  - 3. Leprosy was always the picture of sin - etc. etc.
- B. In the light of these truths, we can say that God's healing power is the picture of salvation, for sin is a sickness of the soul and only God's power can cleanse that soul.
  - 1. We are not to overlook, however, that the healing of the palsied man was a literal and physical miracle.
    - A. This man was sick and the Lord did heal him of that sickness.
      - 1. The Lord may not choose to do that today, but all of us know that He can do it if He chooses to.

2. Four thoughts will have to be considered:
  - A. The Mission Of Labor - Vs.1-5.
  - B. The Malice Of Legalism - Vs.6-9.
  - C. The Miracle Of Life - Vs.10-12.
  - D. The Ministry Of Love - v.13.
- C. The mission of labor - Vs.1-5.
  1. The Lord's dealings with this palsied man reveal the Lord to be a man of compassion.
    - A. On the one who was sick.
    - B. On the others who served.
      1. God cares about us to the point of giving His Son to die for us.
  2. The Scene - vs.1,2.
    - A. Here we need to consider the background of the story.
      1. The place - v.1a-b.
        - A. Capernaum was a place that Jesus visited often.
          1. It earned the Lord's rebuke later on - Mt.11:23.
      2. The publicity - vs.1e-2d.
        - A. Word was spread that Jesus was present.
          1. The result was a great crowd assembled together.
      3. The practice - v.3e.
        - A. Jesus preached at every opportunity.
          1. The truth of salvation was His whole ministry.
  - B. The Sick - v.3
    1. This man was sick - suffering from a disease that crippled and finally destroyed.
      - A. What a picture:
        1. The man in need.
          - A. He was already crippled.
          - B. He was helplessly enslaved by this disease.
        2. The men who nurtured.
          - A. Thank God for people who care.
  - C. The Service - v.4.
    1. Look at the record of these men:
      - A. The problem - v.4a.
        1. The crowd of curiosity seekers blocked the way -
      - B. The principle - v.4b-d.
        1. These men were not going to allow their work to be hindered.
          - A. They tore up the roof and let the palsied man down where Jesus was.
  - D. The Salvation - v.5.
    1. The Lord spoke forgiveness for the soul before the body was touched.
      - A. That forgiveness was based on "their faith."
        1. Jesus saw their faith and saved this man's soul.
          - A. There's no room for Calvinism in this verse.
  - D. The malice of legalism - Vs.6-9.
    1. Seldom is a good work done that some legalist doesn't criticize.
      - A. They usually want it done another way or not done at all.
      - B. People's culture may change but their sinful lives will not change unless they is touched by God.
        - A. The attitude of the critics - vs.6, 7.
          1. They thought Jesus was speaking blasphemy.



2. Their error was based on the fact that they thought Jesus to be just a man.
3. If that had been true, their accusation would have been correct, for of a truth "Who can forgive sins but God only?"
  - A. But Jesus was God and He gave them many proofs that He was - vs.10-12 being another example.
- B. The answer of the Christ - vs.8, 9.
  1. He even revealed to them that He knew what was in their hearts.
    - A. That's also something that only God can know.
  2. Then he gave an illustration that could not be denied if they would only think it out.
    - A. Certainly it would be easier to claim some inward victory rather than an outward manifestation.
    - B. The inward could not be verified - the outward could be seen by the naked eye.
- E. The miracle of life - Vs.10-12.
  1. Now we're going to see the physical, and Jesus uses it to prove that what He said in v.5 is still true.
    - A. The Purpose Revealed - v.10.
      1. That is given in the first five words, "But that ye may know."
      2. Jesus says, "I'm going to prove to you that I am God and that being God, I have power to forgive sins by what I'm going to do now with this palsied man."
    - B. The Precept Recorded - v.11.
      1. The precept is God's law.
        - A. The Law is God's Word.
        - B. Jesus now commands this crippled and trembling man to "arise, and take up his bed."
          1. This kind of miracle is never duplicated by the alleged healers of today.
          2. They "heal" only in those areas that are not visible or detectable.
    - C. The Product Realized - v.12.
      1. This man immediately responded and his cure was complete.
        - A. It was a miracle that could be seen.
      2. Modern "healers" never heal palsied people nor paraplegics nor muscular dystrophy - etc., but they have great success with imaginary diseases and internal things such as headaches, back problems, stomach ailments, etc. that cannot be seen by the naked eye.
  - F. The ministry of love - V.13.
    1. Jesus taught the gathered multitude the truths of God.
      - A. Ministering to their physical needs was only a temporary thing.
      - B. But teaching them how to live and how to get right with God was helping them throughout eternity.

**2. INSTRUCTION CONCERNING CHRISTIAN PRINCIPLES - MK.2:14-28.**

  - A. Principles are the guidelines for daily living.
    1. When we face things that are not particularly mentioned in the Scripture, such as movies, tobacco and other questionable things, we then look for the answer in a principle that is stated in the Bible.
  - B. In this text we have four problems that face the believer and each must look for the principle for the answer.
    1. How are we to react towards sinners?
      - A. Answer - Jesus ate with them.

2. Are we to be bound by culture or tradition?
    - A. Jesus said certain circumstances might interfere with traditional practices.
  3. Is it beneficial to try to repair or reform our old life?
    - A. No - only a new life, a new birth will ever suffice.
  4. To what extent are we to be governed by the ceremonial law?
    - A. All ceremonial laws, including Sabbath keeping, were instituted for man's sake.
    - B. We are not to make these laws something to be worshiped.
  5. These and other principles are to be our guidelines whenever we face situations of this kind.
- C. The principle regarding fellowship with sinners - Vs.14-17.
1. In spite of this clear principle, there is still misunderstanding among believers.
    - A. Some feel this lesson is a license to mix with the world in all worldly things.
    - B. Others feel that it is sinful to have any social contact with sinners.
  - C. Note:
    1. The Choice Christ Exercises - v.14.
      - A. Levi, the tax collector, sitting at the receipt of custom was chosen to be one of His Apostles.
      - B. Tax collectors were considered to be the worse of sinners.
      - C. This being true reveals that Jesus can and does save sinners and then uses them.
    2. The Confidence Christ Expresses - v.15.
      - A. In Lk.5:27-32 we learn that it was Levi who made this feast and invited all his friends to come and meet Christ.
      - B. Jesus had no reluctance to eat with these sinners.
        1. In no way should we imagine Jesus entering into any compromising activity with them, only that He did eat with them.
    3. The Criticism Christ Experienced - v.16.
      - A. The Scribes and Pharisees thought it was wrong to eat and drink with sinners.
      - B. It is wrong to do wrong with anyone, but a right thing can be done also with anyone.
        1. Nothing is wrong with eating and drinking temperately.
        2. In this incident Jesus was making Himself available to them.
    4. The Cause Christ Expounded - v.17.
      - His very purpose for coming into the world was and is to save sinners - Lk.19:10. —
- D. The principle regarding the discipleship of servants - Vs.18-20.
1. Training of servants was a major task with the Lord and is still a great work.
    - A. A Tradition Declared - v.18a.
      1. John's disciples as well as the Pharisees used to fast.
      - A. This was a custom that was unquestioned.
    - B. A Trait Declaimed - v.18b-d.
      1. The area of dispute was the lack of fasting on the part of Jesus' disciples.
      2. The question was, are your disciples not going to be keepers of the tradition?
      3. How often God's people are condemned for attempting something new or different.
        - A. It does not seem that one could rightly say that Jesus violated all customs but there seemed to be no effort on His part to uphold custom.
  - C. A Treasure Defended - v.19.
    1. During a time of rejoicing, one cannot fast.
    2. Jesus used the illustration of a wedding.
      - A. Wedding participants do not fast.

- B. Jesus' points was, neither will my disciples fast while I am with them.
- D. A Trial Described - v.20.
  - 1. There'll come a time when my disciples will fast.
- E. The principle regarding his relationship to symbols - Vs.21, 22.
  - 1. These verses are better handled in a sermon-like manner.
    - A. Identifying The Symbols.
      - 1. There are four things used but two characterize the old, while the other two characterize the new.
        - A. There are old garments and old bottles - and new cloth and new wine.
        - B. We are told that a seamstress will not repair an old garment with new cloth - nor will a farmer put new wine in old bottles.
    - B. Magnifying The Subject.
      - 1. What does old garments and old bottles have to do with us?
        - A. These thing stand for the old man or old covenant.
          - 1. He/it cannot be repaired with a piece of new cloth.
          - 2. He/it must be given a new life.
            - A. And that new life cannot be contained in an old bottle - all must be new.
- F. The principle regarding his lordship over the sabbath - Vs.23-38.
  - 1. This text represents traditional practice as point two did, but it goes further.
    - A. It deals with religious ceremony.
      - 1. What is man's relationship to such things?
        - A. The matter manifested - v.23.
          - 1. The disciples of Jesus began to pluck the ears of grain and eat them.
          - 2. This was activity on the Sabbath.
            - A. The grain was not the issue, only the activity.
        - B. The matter aligned - v.24.
          - 1. The Pharisees again were the criticizers asking why did His disciples dare to violate the Sabbath.
            - A. This was not done by those closely adhering to the law.
        - C. The matter moralized - vs.25, 26.
          - 1. Jesus uses the illustration of David and his violation of ceremonial law – 1 Sam. 21:1-6.
          - 2. The lesson is that absolute human necessity would override the ceremonial practice.
            - A. Only the priests were supposed to eat the shewbread, but the hunger of David and his men overruled – Lev. 24:9.
              - 1. This was the same with the Apostles.
  - D. The Announcement Made - vs.27,28.
    - 1. The Sabbath was made for man and not the other way around.
      - A. So is all ceremony.
      - B. These are made for the benefit of man and ceremony was never to become the end in itself.
    - 2. The Jewish people had begun to worship the Sabbath day, while ignoring God.

### **CHAPTER THREE:**

#### **1. THE TIME OF POPULARITY - Mk.3:1-21.**

- A. Jesus' ministry has been accepted to be some three years and perhaps a little more in duration.
  - 1. This has been divided:
    - A. 1st - The year of preparation.
    - B. 2nd - The year of popularity.
    - C. 3rd - The year of opposition .
      - 1. The third period culminating in the death of Jesus on the cross.
- B. At this point we have both preparation and popularity.
  - 1. Preparation in the calling and commissioning of the twelve and popularity in the multitudes thronging Him for some material benefit.
    - A. Jesus was treated much the same as most new preachers coming to a church.
      - 1. There is a time of great popularity until principles begin to be applied, and convictions are stated.
      - 2. Once this stage is reached, the popularity usually wanes.
- C. Four points will be discussed from this text:
  - 1. The miracle of the master - Vs.1-6.
    - A. Miracles were a definite part of the ministry of Jesus.
      - 1. These were not incidental but rather performed for an explicit purpose.
        - A. John.20:30, 31.
  - 2. The review of the potential - vs.1-6.
    - A. Everyone knew the circumstances here pointed to the possible result of healing.
      - 1. It was quite evident that there was animosity present.
        - A. The scene - v.1.
          - 1. They are in the synagogue and a man is there with a withered hand.
          - 2. It is evident that he is there for the purpose of meeting Jesus - as Jesus never went about wantonly healing folk.
        - B. The sorrow - v.2.
          - 1. The opposition is there ready to pounce on anything Jesus might do.
        - C. The signal - v.3.
          - 1. When Jesus called for this man to stand forth, they knew something was about to happen.
    - B. The restraint of the people - v.4.
      - A. The people's attitude was one of rebellion and disbelief.
        - 1. The basic principle - v.4.
          - A. It is right to do good at any time and anywhere.
          - B. This is something these Jews never recognized.
      - B. The blinding problem - v.4.
        - 1. They refused to even speak.
        - 2. Of course they had no argument to offer - so they blindly resisted.
    - 4. The record of the practice - v.5.
      - A. Jesus refused to allow the attitude of these people to interfere with what He knew to be right.
      - B. He healed this man's arm in spite of the fact that He knew His action would be resented.
        - 1. This is typical of the ministry of Jesus.
    - 5. The result to the Pharisees - v.6.
      - A. The Pharisees were content to be passive unbelievers.
      - B. They wanted to destroy Jesus.

1. This is where the move started to put Jesus to death.
- D. The mania of the multitude - Vs.7-12.
  1. Only the word mania properly describes the action of the multitude.
    - A. The criteria - v.7a.
      1. Jesus withdrew Himself from an active ministry for a period of rest.
    - B. The crowd - vs.7b-8e.
      1. This great multitude seemed to encompass the whole area.
      2. Six different areas are referred to which meant that Jesus had more than just a local following.
    - C. The craze - vs.8f-10.
      1. These people were like folk today in a going out of business sale.
        - A. Their reaction - v.8f-g.
          1. They heard what Jesus had done so they came out in numbers.
      2. The remedy - v.9.
        - A. Jesus withdrew in a small ship to keep them from thronging Him.
      3. The record - v.10.
        - A. He had healed many and was healing others.
        - B. This precipitated their mad rush upon Him.
    - D. The cry - vs.11, 12.
      1. This is the cry of the demons as they were expelled from the bodies of their victims.
      2. These unclean spirits told the truth, but Jesus refused to let them advertise Him.
        - A. God cannot be glorified from unclean spirits.
  - E. The men of the ministry - Vs.13-19.
    1. This is the record of the installation of the twelve.
      - A. The call - v.13.
        1. He called unto Him whom He would.
        2. The call to service is not general but particular.
        3. It was whom he would or whom He chose.
      - B. The commission - vs.14, 15.
        1. It is a ministry of preaching in v.14 and a ministry of service in v.15.
        2. They were to have power over:
          - A. Darkness- by telling the truth.
          - B. Diseases - by healing.
          - C. Demons - by casting them out.
      - C. The company - vs.16-19.
        1. Here we have a list of the names:
          - A. Simon surnamed Peter.
          - B. James, the son of Zebedee.
          - C. John, the brother of James.
          - D. Andrew.
          - E. Philip.
          - F. Bartholomew.
          - G. Thomas.
          - H. James, the son of Alphaeus.
          - I. Thaddeus.
          - J. Simon, the Canaanite.
          - K. Judas Iscariot - which betrayed Him.
    - F. The mission of the mystified - Vs.20, 21.
      1. How thankful all of us are for friends.

- A. But friends often do not understand us, and they definitely reach false conclusions.
  - B. These friends were totally mystified by the actions of Jesus.
  - 2. The problem identified - v.20.
    - A. The multitude was so great that there was no opportunity to eat.
      - 1. When people allow God's work to interfere with fleshly things, they are even today accused of "going crazy."
  - 3. The pressure imposed - v.21a-b.
    - A. His friends desired to return Him to a rational ministry.
    - B. Their attitude was, preaching and healing is okay so long as you don't allow it to interfere with the fleshly things.
      - 1. Don't get carried away, that's all.
  - C. The presumption implied - v.21c-d.
    - 1. They thought Jesus had gone a little crazy - He was neglecting self to minister to others.
      - A. That is exactly the humanist position.
      - B. Anyone who doesn't put self first is crazy.
      - C. God deliver us from this presumption.
- 2. THE UNPARDONABLE SIN - Mk.3:22-35.**
- A. While the unpardonable sin is not the subject for all of this text - it is for the most part of it.
    - 1. Jesus is very concerned about His people having the truth and He never ceases to give out information.
      - A. Every occasion affords an opportunity for the proclamation of a new principle.
      - B. Even while on the cross, He never deviated from this principle of His life.
    - 2. This is a rather brief portion of Scripture to cover, but I feel the necessity of a full and proper explanation of the unpardonable sin would exhaust all our time.
      - A. Note only two major thoughts:
        - 1. The subject of sin - Vs.22-30.
        - 2. The sermon on surrender - vs.31-35.
  - B. The subject of sin - Vs.22-30.
    - 1. While the word "sin" itself might be too broad, the subject of these verses is indeed sin - particularly the unpardonable sin, or the sin against the Holy Ghost.
      - A. Few principles of Scripture are more misunderstood than the sin against the Holy Ghost.
    - 2. The occasion - v.22.
      - A. The scribes were put on the spot as to what Jesus was able to do.
        - 1. In their haste they turned to an unreasonable and blasphemous theory, which was His authority over devils was through Beelzebub, the prince of the devils.
    - 3. The obstacles - vs.23-27.
      - A. There are several things that stand in the way of this statement of the scribes being true.
        - 1. The method of communication - v.23a-b.
          - A. This was by parables.
          - B. A parable is a human story with a spiritual emphasis.
            - 1. Jesus used this method often.
      - B. The mystery of the comment - v.23c.
        - 1. "How can Satan cast out Satan?"
        - 2. This would be a mystery to all men.
          - A. It is as sensible to say that I am deliberately trying to defeat my own self.
    - C. The message of comparison - vs.24-27.
      - 1. Jesus uses four illustrations or parables to show the foolishness of the scribes' theory.

2. Jesus says a divided kingdom, or a divided house cannot stand.
  - A. This is a truth that is verified over and over in our lives.
  - B. The conclusion is if Satan is divided against himself, his kingdom could not stand.
3. Verse 27 declares the necessity of binding a man before you can rob his house.
  - A. Certainly everyone could tell that Satan was not bound but very free to exercise his influence at will.
4. The ordinance - vs.28, 29.
  - A. The word ordinance means "law" and it is the law of God that we are considering here in this passage.
    1. We look at these two verses with the gravest concern:
      - A. The promise of forgiveness - v.28.
        1. All sins and blasphemies, whatsoever they may be, shall or can be forgiven by God.
        2. This means the violation of any one or of all the commandments of God.
        3. One violation is enough to make one a sinner, but no matter how many are involved, God's grace is sufficient to cover - Rom.5:19-21.
      - B. The plight of failure - v.29.
        1. This verse states the exception to the rule of v.28.
        2. God's great grace and love is sufficient to cover any and all sin except this one - "He that shall blaspheme against the Holy Ghost hath never forgiveness."
        3. Some feel it to be:
          - A. Murder - Paul confesses to such a crime - Acts 26:10.
          - B. Rejecting Jesus Christ - this sin is a horrible sin, and if persisted in, will damn a soul to Hell.
            1. But which one of us has not rejected Jesus more than once?
          - C. Not believing in modern day tongues – if you denounce modern day healers and speakers in tongues, you will be accused of committing the sin against the Holy Ghost.
  5. The offense - v.30.
    - A. This verse tells us precisely what that sin is - "Because they said, He hath an unclean spirit."
      1. In essence, they accused the Holy Spirit of being Satan.
      2. When we sin against God, we can still be forgiven because the Holy Spirit is there to convict through the Word.
        - A. The same is true with any other person.
      3. When they sinned against the Holy Ghost, the Holy Ghost turned His back on them and then there was no one to convict them of their sin.
        - A. The admonition was to be careful of unreasonable and Satanic philosophies which could lead one to a state of unforgiveness.

**3. THE SERMON ON SURRENDER - Vs.31-35**

  - A. While the previous text is more spectacular, in no way can we face a thought that is more difficult to comprehend than this one.
    1. The request of the relatives - vs.31-35.
      - A. This does not seem to be unfair or unrealistic.
      - B. It appears to be a normal reaction from a caring family.
        1. The people involved - v.31a.

- A. These were His brethren and His mother. It is usually accepted that Joseph, Jesus' stepfather, is now dead.
- 2. The petition invoked - v.31b-e.
  - A. The rest of v.31 simply tells us that this family wanted to see Jesus.
  - B. From the context I think we might assume that they were critical in their intent on unbelieving in their heart.
    - 1. They probably wanted to try to influence Him to reconsider His methods.
- 3. The party informed - v.32.
  - A. The multitude that had Him surrounded did convey the message.
  - B. It may be this multitude was also aware of His family's critical attitude.
  - C. They wanted Jesus to know that His own family did not approve of Him.
- B. The Response Of The Redeemer - vs.33-35.
  - 1. Three things:
    - A. Consternation - v.33.
      - 1. How strange this answer – “Who is my mother, or my brethren?”
      - 2. The crowd must have been shocked.
    - B. Identification - v.34.
      - 1. These who sat with Him - those who were identified with Him - not just one of the crowd - these were His family.
    - C. Stipulation - v.35.
      - 1. Jesus' family is made up of those who did the will of God.

#### **CHAPTER FOUR:**

#### **1. THE PARABLE OF THE SEED AND THE SOIL - Mk.4:1-20**

- A. Probably one of the Bible's most effective methods of teaching was by a parable.
  - 1. We find this practice often in the Old Testament as we see in the study of Jeremiah.
    - A. There was the unwashed girdle and the potter's house just to mention two.
  - 2. Jesus made use of this earthly or human story with a heavenly meaning - it is a lesson taken from the daily affairs of life and made to apply to spiritual truths.
    - A. Note particularly John ch.3 where the fleshly birth illustrates the spiritual birth and the wind illustrates the Spirit.
  - 3. Some parables are difficult to understand because the Spirit did not choose to define them.
    - A. The one before us was spiritually defined so we have no problem in understanding it.
  - 4. Only two divisions to this lesson:
    - A. 1st - The proclamation - Vs.1-12.
    - B. 2nd - The explanation - Vs.13-20.

#### **2. THE PROCLAMATION - Vs.1-12.**

- A. The proclamation is the words Jesus said - the message He delivered.
  - 1. The ministry - v.1.
    - A. Here we see the continuing work of our Lord.
      - 1. The purpose - v.1a.
        - A. This was to impart truth.
      - 2. The people - v.1b.
        - A. The Bible says a great multitude.
        - B. These were people in need and at this time were still willing to listen.
    - 3. The pulpit - v.1c-e.
      - A. It was a small ship out in the sea.
        - 1. There were no great cathedrals for Jesus.
        - 2. What a difference from today.



- B. Jesus sat in a ship and the multitude sat on the shore.
- 2. The method - v.2.
  - A. It was a lesson in parabolic form.
- 3. The Message - vs.3-9.
  - A. There are three major things in this sermon:
    - 1. The sower - v.3.
      - A. Since the seed is defined to be the Word of God - v.14, the sower would be anyone who spreads that seed - i.e., preachers, missionaries, soul-winners etc.
    - 2. The seed - v.4a & v.14.
      - A. The sower sowed seed and the seed was the Word of God.
      - B. The Word of God has to promote conviction and faith in the heart.
    - 3. The soil - vs.4b-8.
      - A. In Mt.13:18-23 the Holy Spirit declares the soil to be a person.
        - 1. The pronoun "he" is used to represent the hearers.
      - B. Types of "soil":
        - 1. The wayside - v.4b-c.
          - A. This is like unto a road or a path - ground that is not loosened at all.
        - 2. The stony ground- vs.5, 6.
          - A. It is easy for farmers to understand this illustration.
          - B. Stony ground cannot produce.
      - C. The thorns - v.7.
        - 1. The ground may be productive but it produces the wrong thing.
      - D. The good ground - v.8.
        - 1. This is the ground that makes the farmer's living
        - 2. If none of this is available, the farmer will have a rough time.
- 4. The sermon - v.9.
  - A. "He that hath ears to hear, let him hear."
    - 1. Man needs to obey this admonition today.
- 5. The Mystery - vs.10-12.
  - A. The mystery is seen in the fact that the Word is not simplified for all.
    - 1. The request - v.10.
      - A. Please explain to us the meaning of this parable.
        - 1. No lesson is of any value unless we understand it.
    - 2. The Reply - vs.11, 12.
      - A. Two things the Lord points out:
        - 1. Some, those who were within had the privilege of explanation.
        - 2. Some those who were without were denied this privilege.
        - 3. Calvinists believe these to be the elect and the non-elect.
          - A. There is room for serious thought on these verses.
- 3. THE EXPLANATION - Vs.13-20.**
  - A. Now the Lord enters into the ministry of informing His disciples regarding the truth.
    - 1. The consternation - v.13.
      - A. The Lord implied that His disciples should have understood.
      - B. He further implies that there will be harder lessons than these to be understood.
    - 2. The information - v.14-20.
      - A. The Lord doesn't even mention the sower in His explanation.
        - 1. The Seed - v.14.
          - A. Seed appears dead but has life.

- B. It is long lasting - some seeds will germinate after many years.
  - 1. So the Word works long years after it has been sown.
- C. It always produces like kind - so does the Word.
- 2. The soil - vs.15-20.
  - A. Mt.13 makes the hearer to be singular.
  - B. Mark makes it plural but both emphasize the hearts of people are the soil.
    - 1. The wayside hearers - v.15.
      - A. This is often the careless or thoughtless listener.
      - B. The one who refuses to believe there is any truth in the message.
      - C. Satan has no trouble in removing God's Word from a heart like this.
    - 2. The stony ground hearers - vs.16, 17.
      - A. There is no depth to the soil.
      - B. This seems to describe those who have no real conviction for truth and no real commitment to God.
        - 1. Their salvation blossoms up briefly and then it dies away.
    - 3. The thorny ground hearers - vs.18, 19.
      - A. These are those who have a genuine experience with the Lord but they allow pressures to choke them to death.
      - B. Often these pressures come from family, friends, fellow-workers and just plain old lusts of their own flesh.
        - 1. Satan does a good job on these folk.
    - 4. The good soil hearers - v.20.
      - A. These of course are the productive Christians.
      - B. No church can or will succeed apart from them.
        - 1. Some of us are more productive than others.

#### **4. THE MESSAGE IN A MYSTERY - Mk. 4:21-41.**

- A. That Jesus presented His message in a mystery is a fact.
  - 1. The why of it is another mystery.
  - 2. All could readily understand the message of the seed and the soil.
    - A. In fact, the message was made more understandable by the illustration.
  - 3. From this text there are only two major points:
    - A. 1st - Illustrative sermons – Vs 21-34.
    - B. 2nd - Demonstrative Saviour - Vs. 35-41.
- B. The illustrative sermons - Vs. 21-34.
  - 1. An illustration is said to be like a window - it lets in the light.
    - A. However, these are not typical but highly complicated and extremely difficult to understand.
    - B. It is not difficult to show a proper application - the difficulty comes when we try to show the exact interpretation.
  - 2. We're going to handle these illustrations from the application angle.
    - A. The warnings - vs. 21-25.
      - 1. These are very serious as they deal with two areas of our Christian life.
        - A. Concerning relationship - vs. 21, 22.
          - 1. Here is a story that illustrates the believer - The believer is the candle and he is to be a light.
        - 2. Note Mt. 5:14-16.
          - A. The question is have we been made a candle?

- B. Some of us desire to be secret disciples, but the Lord reveals in v.22 that this can never be.
  - 3. The time will come when we will be forced to reveal ourselves if we have not been revealed by other ways.
- 2. Concerning responsibility - vs. 23-25.
  - A. This responsibility is based upon our relationship.
    - 1. The appeal - v. 23.
      - A. This is a very common invitation.
        - 1. If we have ears to hear - then let us hear what God says.
      - B. We ignore His voice so often.
    - 2. The appraisal - v. 24.
      - A. What a truth - be careful of what you hear and do because as you do so will it be done - Gal.6:7, 8.
      - B. There has never been any change in the law of the harvest.
    - 3. The application - v. 25.
      - A. Those who are in the work trying to serve - more will be given - those who make no effort will lose even what they have.
  - B. The workings - vs. 26-32.
    - 1. Here the workings and ways of the Lord are seen by two strange illustrations.
      - A. The natural aspect of the kingdom of God - vs. 26-39.
        - 1. This passage describes the exact pattern of produce coming from the earth.
        - 2. The farmer may have no knowledge of the germination processes or the need of certain minerals - he knows when seed is planted, it comes up and can be harvested.
          - A. God's work is like that.
          - B. We don't have to understand all the details nor have answers to all the problems.
          - C. We sow the seed and it works in peoples' lives.
      - 2. The supernatural aspect of the kingdom of God - vs. 30-32.
        - A. While the mustard seed is a natural seed and the plant is a natural result of this seed, it seems to present something more than natural.
        - B. The size of the seed and the plant at full growth is contrasted.
        - C. The lesson seems to be no matter how small our work may be - look at what God can do with it.
          - 1. We have many illustrations of this in the Scripture:
            - A. The little maid's testimony - 2 Kings 5:3.
            - B. The little lad's lunch - John 5:9.
            - C. The crowing of a rooster - Mt. 26:74, 75.
            - D. And there are others that could be mentioned.
    - C. The Witnessing - vs. 33, 34.
      - 1. Here we are thinking of the testimonial to the fact that there were these and many more that Jesus used to speak to the multitude the things of the kingdom of God.
      - 2. It must be noted from this point on that He used the parabolic method entirely in His ministry to the unbelieving world.
    - C. The demonstrative saviour - Vs. 35-41.
      - 1. Jesus demonstrated His power and authority on many occasions.
        - A. The command- v. 35.
          - 1. "Let us pass over unto the other side."
        - 2. The other side was:

1. The home of the sinner- Mk.5:1-3
2. The place of conflict - Mk.5:7
3. The place of service - Jesus wanted to go where He was needed - John 4:4.
- D. The company - v.36
  1. There was Jesus and the disciples in one ship - and a lot of other little ships along side.
    - A. Jesus had given no command to these others, nor was He in their ship.
    - B. We better make certain when we are on the sea of life that Jesus is in our ship.
- E. The commotion - v.37.
  1. On the sea of life, storms are as common as storms are on the Sea of Galilee.
  2. Some of these Satan brings - many of them we promote ourselves.
    - A. All of them bring us to a point of despair as our boats are filled with the waves of destruction.
- F. The complaint - v.38.
  1. Jesus was resting, for He had perfect peace regarding God's will.
  2. The disciples could have, for in v.35 Jesus had said, "Let us pass over unto the other side," so it was not possible for them to sink.
  3. This did not silence their complaint - "Carest thou not that we perish?"
- G. The comfort - v.39.
  1. "He arose and rebuked the wind."
  2. He is able to handle every crisis in our lives.
  3. Some He allows to suffer or even perish - but He gives the needed grace to do it.
- H. The communication - v.40.
  1. Two questions the Lord asks of His disciples:
    - A. Why are ye so fearful?
    - B. How is it that ye have no faith?
  2. This is very uncomfortable when we have to be rebuked of the Lord.
- I. The comment - v.41
  1. "What manner of man is this?"
  2. We should make an examination regarding this question ourselves.
    - A. He is God, and He is man.
    - B. He is also Saviour of all who believe and obey.

## **CHAPTER FIVE:**

### **1. THE HEALING OF THE MAN CALLED LEGION - Mk.5:1-20**

- A. Almost all of these incidents referred to are used often in sermons.
  1. In fact, some of them are extremely hard to teach by a preacher because instead of a lesson, the preacher sees only a sermon.
    - A. Such is the case before us.
  2. The weakness of preaching is that often details are left out that teaching must include.
    - A. Some of the things often left out of this text are the evident personal enslavement of this man by demons.
      1. Was this a factual lesson and is it possible to be so enslaved today?
      2. Secondly, what is the principle behind the request of the demons to be allowed to inhabit the swine?
- B. This lesson falls into five natural points:
  1. 1st - The place of service - v.1.
  2. 2nd - The person of sorrow - vs.2-7.
  3. 3rd - The power of Sovereignty - vs.8-13.
  5. 4th - The people of selfishness - vs.14-17.
  5. 5th - The purpose of salvation - vs.18-20.

C. The place of service- V.1.

1. The Scripture calls this "the other side."
  - A. The other side is in opposition to this side.
2. This crossing was recorded in ch.4:35-41.
3. The other side was the side of service.
  - A. This side - ch.4:1 was a place of learning.
  - B. Now the disciples are to pass over to the place of service.
4. Satan cares little how much we learn if we never put it into practice.
  - A. Jesus said in 4:35, "Let us pass over to the other side" and in 5:1, "And they came over unto the other side" and found a work to be done.

D. The person of sorrow - Vs.2-7.

1. Few have ever known the sorrows of a person like this, one who is completely in the clutches of Satan.
  - A. His home - vs.2, 3a.
    1. This man "met him out of the tombs" and "he had his dwelling among the tombs."
    2. The tomb was, and is, the place of death.
  - B. His help -vs.3b, 4.
    1. Man certainly tried but no good was accomplished.
    2. Note - man's effort was in the area of control.
      - A. Christ came and brought the cure.
      - B. Man's effort at control was a total failure.
      - C. Man's effort of control - alcohol, drugs, abortion and anything else is a total failure as modern life reveals.
        1. This world needs a cure - that is Jesus Christ.

C. His habit - v.5.

1. Always, night and day, he was crying and cutting himself.
2. He was actually destroying himself.
  - A. He wasn't having fun - he wasn't living his own life - he was enslaved by Satan and needed deliverance.

D. His hope - v.6.

1. Jesus came to where he was.
2. This man had a twisted opinion of Jesus, but Jesus was his only hope.
  - A. "He ran and worshiped him."

E. His heart - v.7.

1. He pled that the Lord not torment him.
2. He also knew that he had no place with God.
3. He knew that he was a sinner and thus could expect the judgment of God.

E. The power of sovereignty - Vs.8-13.

1. Here we see God taking over and doing what man could never do.
  - A. The contact recorded - v.8.
    1. Jesus had spoken to the demon and given a command.
    2. This is the initial contact.
  - B. The confession realized - v.9.
    1. Jesus may have asked this man's name in order to get this confession.
    2. He said, "Legion: for we are many."
      - A. The same was true with the woman at the well - John 4.
        1. Jesus said, "Go call your husband."
        2. He wanted a confession.
  - C. The condition regarded - v.10.

1. They begged not to be sent away bodiless.
  2. Satan must have a body of flesh to work through.
  - D. The control revealed - vs.11, 12.
    1. These devils requested to be allowed the use of the swine's bodies.
    2. It appears that some animals were demon possessed exactly as some people were.
  - E. The conduct reviewed - v.13.
    1. When Jesus gave His permission, the spirits entered into the swine and the swine destroyed themselves.
    2. This was the intent these demons had for "Legion" and they would have succeeded had Jesus not come along and delivered him.
  - F. The people of selfishness - Vs.14-17.
    1. Now we look at the actions of the people of the community.
      - A. Their reason was fleshly - v.14.
        1. They went out, not to see Jesus, but to see what was done.
        2. Their interest was materially.
      - B. Their reaction was familiar - v.15.
        1. They were afraid.
        2. Many people perish because they are afraid.
          - A. They are afraid of peers, self and that it might not work.
      - C. Their reminder was factual - v.16.
        1. They heard the true and correct story from eye witness accounts.
      - D. Their request was fatal - v.17.
        1. Jesus will never impose Himself on any man.
        2. If He is not desired, He will not enter.
          - A. That's the reason no one can be coerced into being saved.
          - B. Jesus will not enter a man's heart until that man desires it - Rev. 3:20.
  - G. The purpose of salvation - Vs.18-20.
    1. Three things to consider:
      - A. A holy offer - v.18.
        1. It was good and holy that this man desired to accompany Jesus.
      - B. A humble objective - v.19.
        1. Jesus commands - "Go home to thy friends."
        2. This man's ministry was to be to his friends and relatives.
          - A. Is there a greater ministry?
      - C. A hearty obedience - v.20.
        1. No argument was made.
        2. When the will of Jesus was expressed, this man heartily obeyed.
          - A. Oh for such obedience today!
- 2. THE MINISTRY OF WAITING - Mk.5:21-43.**
- A. The ministry of waiting.
    1. What a need we have along this line.
    2. God's people in this age know little about waiting.
      - A. We have grown up in an age of affluence having all things necessary and many things of luxury that we did not and do not need.
      - B. This has given us the desire to have our wants today.
    3. In this text we have a man with a very serious need.
      - A. His daughter was sick and at the point of death.
      - B. Jesus had consented to minister to her, but along the way there was an interruption that caused a delay.

1. Can you imagine this man's anxiety at this delay?
2. This was greatly augmented by the report that his daughter had died.
  - A. What trial of faith!
  - B. How easy to have fallen into the spirit of criticism.
  - C. However, the Lord had something better in mind.
  - D. Usually God's delays mean He has something better for us.
    1. May we learn the ministry of waiting.
- B. Three divisions are seen in this lesson:
  1. 1st - The desire of the father - Vs.21-24.
  2. 2nd - The delay of the father - Vs.25-34.
  3. 3rd - The deliverance of faith - Vs.35-43.
- C. The desire of the father - Vs.21-24.
  1. How natural is this desire and how easy to relate to.
    - A. All of us who have had children can remember times when our faith was sorely tried through illness.
  2. The place of service - v.21.
    - A. It is again the other side.
    - B. The disciples learned an important lesson from the healing of Legion, now they move to the other side to apply it.
  3. The person of success - v.22a-d.
    - A. His name was Jairus and he was one of the rulers of the synagogue.
    - B. His was a position of authority.
      1. He was a successful man.
  4. The position of surrender - v.22e-f.
    - A. This was kneeling at the feet.
    - B. This has been the position of surrender throughout centuries.
      1. He was surrendering his will, his walk and his worship to Jesus.
  5. The prayer of sincerity - v.23.
    - A. After a complete surrender then the time come to pray.
      1. The condition of the maid - v.23a-c.
        - A. She was sick and at the point of death.
      2. The confidence of the man - v.23d-g.
        - A. He knew Jesus could meet the need of her life.
        - B. He knew if Jesus laid His hands upon her, she would live.
          1. This is faith.
    6. The pleasure of the Saviour - vs.24.
      - A. Jesus honored this man's request and started back with Him.
      - B. Can you imagine the joy in this father's heart at this decision of our Lord?
  - D. The delay of the favor - Vs.25-34.
    1. So soon this man's joy is to be turned into anxiety - or so it would seem.
      - A. But no anxiety is visible.
      - B. When this man knelt before Jesus in surrender, he evidently fully surrendered even his worry unto the Lord.
    2. The woman - vs.25, 26.
      - A. Her problem is seen in v.25 as a sick person who had been fighting her illness for twelve years.
      - B. Her prospect is noted in v.26 as being hopeless.
        1. Time, money and physicians had proved to be no help as she steadily grew worse.
    3. The wish - vs.27, 28.

- A. She too felt her need could be met in the Lord.
  - 1. Her conduct - v.27.
    - A. She came through the press to approach Jesus and touched His garment.
    - B. Culturally, no good woman would accost a man.
      - 1. She thought she could secretly touch His garment and all would be well.
  - 2. Her confidence - v.28.
    - A. Her faith was genuine - she felt this would be enough.
- 4. The work - v.29.
  - A. Exactly as this woman desired was accomplished - it was not a process but instantaneous healing.
- 5. The wisdom - vs.30-32.
  - A. The principle of the lesson - v.30.
    - 1. There are two different ways to touch the Lord- physically and spiritually.
    - 2. While many were thronging Him - one touched Him by faith.
  - B. The question of the disciples - v.31.
    - 1. The average person knows so little about spiritual things.
    - 2. These could only see the physical.
      - A. They said, "Why Lord, hundreds have touched you - Why do you speak of just one?"
  - C. The pressure of the look - v.32.
    - 1. She could not hold back under the pressure of that searching gaze.
      - A. This gaze had the same effect upon Peter - Lk. 22:60-62.
- 6. The statement of truth - v.33.
  - A. This was exactly what the Lord was working toward.
    - 1. She needed to make a full acknowledgment, and she did.
- 7. The wealth - v.34.
  - A. Jesus met her need and sent her on her way
- E. The deliverance of faith - Vs.35-43.
  - 1. While all the above was going on, this father stood patiently by.
    - A. He had surrendered to Jesus and he felt Jesus knew what he was doing.
  - 2. The message of loss - v.35.
    - A. Thy daughter is dead.
      - 1. What a sore trial of his faith!
      - 2. What a good opportunity for the devil to use him.
  - C. The Master of life - v.36.
    - 1. Jesus speaks words of encouragement.
      - A. If you really believe I am God, all is well.
      - B. Don't even worry about what you just heard.
  - D. The men of labor - v.37.
    - 1. Only three were allowed to accompany the Lord.
    - 2. These are referred to as the inner circle.
    - 3. They are in reality the men of activity.
  - E. The manner of limiting - vs.38-40a.
    - 1. Yes, we can limit God and ourselves.
      - A. These mourners give us a good example.
    - 2. The chasm of futility - v.38.
      - A. All hope was gone.
    - 3. The challenge to faith - v.39.
      - A. The Lord exhorts them to be comforted.



4. The charge of foolishness - v.40a.
  - A. They laughed at Him.
- F. The ministry of love - vs.40b-43.
  1. The moral imposed - v.40b-e.
    - A. All the unbelievers were put out.
      1. No good work can be done in the face of unbelief.
  2. The miracle imparted- vs.41-43.
    - A. Jesus spoke to the little maid and she responded.
    - B. Jesus is the only one who can speak words of life to the dead.

## **CHAPTER SIX:**

### **1. THE FIRST NEW TESTAMENT MARTYR - Mk.6:1-29.**

- A. Bible believers and followers are certainly not strangers to martyrdom.
  1. O.T. prophets were imprisoned and put to death.
    - A. Jeremiah lived under that threat throughout his ministry and tradition declares that he was stoned to death in Egypt.
  - B. In the New Testament there are many:
    1. John the Baptist - Mk. 6:14-28.
    2. Stephen - Acts chs.6-7.
    3. James - Acts ch.12.
- B. The mystery concerning the finite - Vs.1-6.
  1. That Christ was infinite in His power and knowledge is readily acceptable - but in His flesh and blood body, He was finite.
    - A. The Jews couldn't understand the power of the infinite enclosed in a finite body.
    - B. People today stumble at that truth as well.
  2. The scene (Situation) - vs.1, 2b.
    - A. Jesus had returned to His own country and among His own kindred and when the occasion permitted, He taught in the synagogue the words of God.
  3. The scorn - vs.2c, 3.
    - A. These people could not accept the words and wisdom of Jesus even when coupled with His wonderful works.
    - B. They could not get beyond the thought that here is a carpenter's son - and His brothers and sisters are here with us now.
  4. The secret - v.4.
    - A. Jesus was among His kindred and in His own country and a prophet has no honor in such surroundings.
  5. The sorrow - vs.5, 6.
    - A. Their unbelief restricted His work and deprived them from a personal eye-witnessing of great and wonderful things.
      1. Yes, our unbelief hinders folk today.
    - B. Jesus marveled at their unbelief.
      1. Do you suppose He looks upon ours with any less sorrow?
- C. The ministry confronting the followers - Vs.7-13.
  1. These followers are Jesus' disciples - and they do have a tremendous ministry assigned to them.
    - A. Their mission - v.7.
      1. He sent them forth and He gave them power over unclean spirits.
      2. Their field was the world and their enemy was unclean spirits.
    - B. Their method - vs.8-10.

1. These disciples were highly restricted in their equipment and provision.
2. They were allowed only a staff - and were not to have any money.
3. They could not have even a change of clothes.
  - A. The lesson is in God's work, He provides the needs of His servants.
- C. The moral - v.11.
  1. They were not to force their presence or message upon anyone.
    - A. If people did not want them, they were to be gone.
- D. The ministry - vs.12, 13.
  1. It as both the ministry of the Word in v.12 and of the work in v.13.
  2. They preached in v.12 and they performed in v.13.
    - A. The message was repent in v.12.
    - B. The ministry was relief in v.13.
- D. The martyrdom confirming the faith - Vs.14-29.
  1. John's martyrdom confirmed his faith just as Stephen's, Paul's, Peter's and all others.
    - A. The might of Jesus - vs.14-16.
      1. King Herod heard of the mighty works of Jesus and immediately concluded that it was John the Baptist risen from the dead.
      2. Others tried to tell Herod that it could be Elias or another prophet, but Herod was convinced.
      3. He believed that there was supernatural power in a resurrected person.
        - A. It should be noted that Herod's guilty conscience was making him aware of his own personal sin.
    - B. The martyrdom of John - vs.17-29.
      1. The Holy Spirit uses Herod's guilty conscience as the basis to tell us what Herod had done - the following points in this text tell us what happened.
        - A. The occasion offered - vs.17, 18.
          1. Herod had sent forth and arrested John because Herodias was angry at John for pointing out her sin. Folk are like that. They sin and expect everyone, especially the preacher jus to keep quiet. Thank God, there are still some John the Baptists left.
    - C. The obstacle observed - vs.19, 20.
      1. Herodias wanted John killed, but couldn't quite manage because Herod feared John and considered him a prophet.
      2. John's preaching had an effect upon Herod.
        - A. He did many things but he did not repent - and that was the only thing that would make any difference.
    - D. The opportunity obtained - vs.21-25.
      1. Satan usually provides a way for sinful man to pursue his sins - Herod's birthday came and a celebration was made.
      2. The daughter of Herodias performed a very licentious dance, stirring the emotions of Herod.
        - A. In the heat of passion he made an oath to give her whatever she desired.
        - B. Of course, this was all Herodias needed.
          1. She told her daughter to ask for the head of John the Baptist.
    - E. The obligation ordered - vs.26-29.
      1. Herod was not pleased, but because he had made an oath in the presence of others, he would not say no.

2. The gruesome act was performed and Herodias was satisfied.

**2. MEETING THE NEEDS OF LIFE - Mk.6:30-56.**

A. Four points to consider in this lesson:

1. 1st - The moral of resting - Vrs.30-32.
2. 2nd - The ministry of feeding - Vrs.33-44.
3. 3rd - The majesty of protecting - Vrs.45-52.
4. 4th - The manner of blessing - Vrs.53-56.

B. The moral of resting - Vrs. 30-32.

1. We learn from Jesus Himself not to go too long before resting.

A. The report - v.30.

1. This mission of service was ordered by our Lord in ch.6:7-13.
2. The Lord sent them out to preach the message and to have power over demons.
3. Now in v.30, they have returned and are joyfully giving the report of their success.

B. The recess - vrs. 31, 32.

1. Jesus knew that these disciples had been working hard.
2. There is nothing that uses up one's strength like a conflict with Satan.
3. Jesus knew there was no opportunity for them to rest where they were, so He advises them to come apart for a while.

C. The ministry of feeding - Vrs. 33-44.

1. As one need (resting) is met for one group, another need arises with another group.

A. The reason - vrs. 33-36.

1. What is the situation that gives rise to this story?

A. The "seekers" - v. 33.

1. They ran along the seashore gathering a larger crowd as they went and came to where He was in the desert place.

B. The Saviour - v. 34.

1. He knew their motivation wasn't spiritual, but He had compassion on them anyway and began to teach them the things of God.

C. The sentiment - vrs. 35, 36.

1. The disciples can be praised for having concern for the crowd.
2. They recognized the need and quickly surmised that the need could not be met there in the desert, so they besought the Lord to send them away.

B. The responsibility - vrs. 37, 38.

1. The need is there - but who is responsible to meet that need?

A. An opportunity to serve - v. 37.

1. Jesus said, "Give ye them to eat."
2. It is so human to want to send the folk away - God wants us to accept our responsibility and look to Him for the provision.

B. An occasion to search - v. 38.

1. Just like the widow in 2 Kings 4:1-7 - She had a need - her sons were about to be sold. Elisha asked her, "What hast thou in the house?" God was going to meet her need by the things she already had. Jesus now commands them to search out and see what you have available. We shouldn't expect Him to work as long as we hold back our own resources.

C. The remedy - vrs. 39-41.

1. Now we begin to see the actual preparation for God to move.

A. There was the organizing of the multitude - vrs.39, 40.

1. They were told to sit down and they sat down in ranks of fifty and an hundred.

2. This was to see that none were missed and that none were served twice.
2. There was the offering of the meat - v. 41.
  - A. He first blessed the offering - then He divided it and then He served it.
- D. The record - vrs. 42-44.
  1. The Bible record is that they all ate - and were filled and twelve baskets of fragments were taken up.
  2. That's far more than they had to begin with and those who ate were about five thousand men.
- D. The majesty of protecting - Vrs.45-52.
  1. This text deals with danger.
    - A. It was personal and physical and it was very real - but God doesn't forget.
  2. A situation of service - v. 45.
    - A. We cannot expect Him to move on our behalf unless we are serving Him.
      1. Here, His disciples were commanded and they were in the act of obeying the command.
  3. The secret of success - v. 46.
    - A. Jesus went up to pray.
      1. Although Jesus was God, and did not have to pray as we do - He as man set the example for all time.
  4. The school of the sea - vrs. 47, 48b.
    - A. The sea represents life.
    - B. No sooner had the disciples launched out than they were face to face with adversity.
  5. The Sovereign over safety - vrs. 48c-50.
    - A. After a long night of hard and dangerous rowing, Jesus came walking on the sea.
    - B. They didn't at first recognize Him because they never expected Him to come in this manner - but it was Him and He spoke peace to their hearts.
  6. The sign of the Saviour - vrs. 51, 52.
    - A. The winds calmed and the sea grew quiet.
- F. The manner of blessing - Vrs. 53-56.
  1. Jesus never quits ministering His blessings to needy souls.
  2. The arrival - vrs. 53, 54.
    - A. The disciples, together with Jesus, passed over to the point of their destination and Jesus was immediately recognized.
  3. The revival - vrs. 55, 56.
    - A. The people began to gather in those who were sick and bring them to Jesus.

## **CHAPTER SEVEN:**

### **1. A LESSON ON CLEANLINESS - Mk. 7:1-23.**

- A. During the days when the Bible was written, physical cleanliness was a grave issue.
  1. Historically, many people were physically unclean, knowing little or nothing about proper hygiene.
  2. They were morally corrupt as well.
    - A. That is the reason we find the laws of cleanliness so carefully spelled out to the Israelites.
    - B. When there was evidence of any running sore - the victim was not allowed to touch anyone else.
      1. Their body waste was to be buried, etc., etc.
- B. Now the Jews had made these restrictions a part of their religious activity just as they had begun to worship the Sabbath day.