Characteristics: Mark’s gospel is action oriented! It moves rapidly through various scenes in Jesus’ life, and uses the word “immediately” as “a standard linking word.” “[Mark] lets his story speak for itself, forcing his readers to discover the ultimate significance of much of the story of Jesus.” He also begins and ends abruptly (Mk. 16:8), leaving the readers “wondering about just what it all means,” but this is exactly what “Mark wants us to ask – and find answers to.” Who is Jesus, and how will you respond to His call on your life?

Interestingly, Mark’s gospel often does not portray the disciples favorably, portraying them as “hard of heart (e.g., 6:52), spiritually weak (e.g., 14:32-42), and incredibly dim-witted (e.g., 8:14-21).” But this may be because “Mark perhaps wants implicitly to contrast the situation of the Twelve, seeking to follow Jesus before the cross and the resurrection, with that of the Christian disciples at his time of writing.” In a way, however, it is also something of a comfort, because none of us has it all together, and just as the disciples grew in their faith, so can we, through the power of the Holy Spirit and the ministry of the Word in the church.

Finally, Mark’s gospel “presents a balanced Christology in which Jesus’ miracle working power (the focus in 1:16-8:26) is set beside his suffering and death (the focus in 8:27-16:8).” Why? Mark wants his readers to understand that Jesus is the long-awaited Messiah who ushers in God’s Kingdom, but he also wants them to see that Jesus is the suffering Son of God (cf. Isaiah 53). Mark also wants to emphasize that all “Christians must walk the same road as Jesus – the way of humility, of suffering, and even, should it be necessary, of death.”

Author: Mark’s gospel is anonymous. He did not sign it, and he gives no indication of his authorship. The early church fathers, however, provide us with important evidence of the church’s acceptance of Mark’s authorship. The earliest and most important of these testimonies is that of “Papias, who was bishop of Hierapolis in Phrygia of Asia Minor until about A.D. 130.” Of Mark’s gospel, he says the following:

“Mark became Peter’s interpreter and wrote accurately all that he remembered, not … in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord’s oracles, so that Mark did nothing wrong in writing down single points as he remembered them. For

2 Ibid., 189
3 Ibid.
4 Carson and Moo, 194.
5 Ibid.
6 Ibid., 185.
7 Ibid., 186.
8 Ibid., 172.
to one thing he gave attention, to leave out nothing of what he had heard and make no false statements in them. (H.E. 3.39.15)"9

How do we know this is John Mark, who is mentioned in throughout the New Testament? There are several arguments to consider: 1) No other Christian named Mark was so well known in the early church, who could be mentioned without giving further details. 2) Mark was the son of a prominent woman in the early Jerusalem church and Barnabas’ cousin. 3) Paul mentions Mark’s presence with him during his Roman imprisonment (Philem. 24; Col. 4:10). 4) Peter, who wrote from Rome, “also mentions that Mark was with him, calling him his son (1 Pet 5:13), perhaps indicating that Mark was converted under Peter’s ministry.”10

**Date:** Clement of Alexandria (A.D. 200) said that Mark was a follower of Peter and wrote during his lifetime, which would favor a date in the 50’s, since there is evidence that Peter was in Rome at that time.11 Adding to this, an assumed date of A.D. 62 (some scholars hold to this date) for Luke-Acts supports this theory, since Luke likely used Mark’s gospel as “one of his key sources.”12 The majority of scholars, however, favor a date in the middle to late 60’s for two reasons: First, the earliest traditions favor a date for Mark after the death of Peter under Emperor Nero (A.D. 64-65). Second, “The internal evidence of Mark is said to favor a date during, or shortly after, the onset of persecution in Rome. Mark has much to say about the importance of disciples following the ‘road to the cross’ walked by our Lord. This emphasis best fits the situation when Christians were facing the grim prospect of martyrdom … [which would accord with] Nero’s famous persecution of Christians in A.D. 65.”13 All told, there is strong evidence for both dates (I favor the later date), but the key things to keep in mind as we go through Mark are as follows: 1) The churches had a growing need for a written gospel account, since key leaders (i.e., the apostles) were dying or being martyred, 2) Peter was Mark’s primary source of information, and 3) the presence (or threat) of persecution in Rome under Nero was a crucial issue Mark wanted to address, especially in light of Jesus’ call for disciples to take up the cross.

**Audience:** “The extrabiblical sources point to a Gentile Christian audience, probably in Rome.”14 For example: 1) The anti-Marcionite prologue to Mark claims that it was written “in the regions of Italy.” 2) Irenaeus and Clement also suggest that it was written in Italy. 3) There are a large number of “Latinisms” in the gospel, such as Mark’s explanation of the widow’s two copper coins equaling a *kodrantes* (a Roman coin), and of the courtyard as being a *praetorion* (another distinctively Roman/Latin name).15 4) Concerning internal evidence, Mark’s translation of Aramaic phrases and explanation of Jewish customs, points to a Gentile audience. 5) Mark’s

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9 Ibid., 173.
10 Ibid., 174-75.
11 Brooks, 18.
12 Carson and Moo, 180.
13 Carson and Moo, 181.
14 Ibid., 182.
15 Ibid., 177
“interest in the cessation of ritual elements in the Mosaic law” (cf. Mk 7:1-23, esp. v. 19; 12:32-34) also points to the concerns of a Gentile audience.16

**Purpose:** Some of the features of Mark’s gospel help us to better understand his purpose in writing it. First, is its focus on the activity of Jesus, especially on His working of miracles, and the passion (suffering) of Jesus.17 Also of note is the correlation between Jesus’ predicted sufferings and the “cost of discipleship” in 8:26-10:52. Thus, Mark’s purpose is to portray Jesus as the Son of God, but especially as the suffering Son of God, and he also wants to show Christians that they too are called to walk the same path Jesus did – the way of humility, service, suffering, and death. Mark, however, also had a historical and evangelical purpose in purpose. In regard to history, he wanted to preserve for the church a written record of Jesus’ words and deeds. As was noted earlier, this was becoming an urgent need since key eyewitnesses were dying. In the matter of evangelism, the strong correlation between “early Christian evangelistic preaching” and the elements contained in Mark’s gospel “all suggest that Mark wanted to arm his Christian readers with a knowledge” of “the good news of salvation.”18 He is giving us the key elements of the story of Jesus, so that we can share this good news with others.

**Major Themes/Concepts in Mark**

Understanding some of the major themes and concepts in Mark will help us to better understand his intent in writing this gospel. It will also help us with some of the more puzzling narratives in his account.

1) **Son of God:** ‘In Mark 1:1 Jesus is called “the Son of God.” One layer of meaning here may highlight the deity of Christ: Jesus is God’s Son in that he is himself God. Another layer of meaning, however, connects the title “son of God” in Mark 1:1 with a whole Bible trajectory. Adam was “the son of God” (Luke 3:38). Adam failed, however, to walk in obedience to God. God later called Israel to be his “son.” and the Bible even described God as calling Israel his “firstborn” (Ex. 4:22-23). Yet Israel, too, failed. Jesus, however, was the final Son of God, [the Last Adam], the true Firstborn, the Son who succeeded where all others had failed (Mark 1:11). Because of his obedient sonship, God is pleased to adopt into his own family those who are united to the Son by faith (Rom. 8:14-17; Heb 2:10). Mark 1 taps into this whole-Bible theme.”19

2) **Kingdom of God:** “This phrase refers to the rule of God manifested in the long-awaited restoration of his people and indeed the whole world, in which God would reign under the glad submission of all people. When Jesus came two thousand years ago, he announced that the kingdom of God had arrived (Mark 1:15; Luke 17:20-21). Yet because of ongoing rebellion and rejection of Jesus and his rule, the kingdom still awaits its final consummation and fulfillment in

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16 Ibid., 183.
17 Ibid., 185.
18 Ibid., 186.
19 Ibid., 16.
Jesus’ second coming (Mark 14:25). For this reason, we pray for the kingdom to come (Matt 6:10).²⁰

NOTE: When Jesus announces the arrival of the kingdom in Mark 1:15, He is referring to the fact that “God’s rule over people’s hearts and lives is being established in and through” himself. The reign of God (the Kingdom), which includes His authority over dark spiritual forces, His power to heal and restore, and His love for all people, is present in and through the person of Christ (the King). Initially, the kingdom comes as a present, spiritual reality (i.e., God’s reign in people’s hearts and lives), but at Jesus’ second coming, the kingdom will be both spiritual and physical, heavenly and earthly (New Jerusalem).

3) Messiah: ‘Transliteration of a Hebrew word meaning “anointed one,” the equivalent of the Greek word Christ. “Anointed One” signified kingship. The Messiah, therefore, came to mean [for the Jews] the anticipated coming king [from David’s line] who would liberate Israel once and for all and bring in the kingdom of God. Jesus affirmed that he was the Messiah sent from God (Matt 16:16-17).²¹ However, Jesus was not the kind of Messiah the Jews were expecting (a conquering king). He was a suffering Messiah who preached good news to the poor, taught about repentance and forgiveness, embodied greatness through service, and emphasized true obedience to God. He also went about doing good and healing all who were oppressed by the devil, ultimately disarming the kingdom of darkness by giving His life as a ransom for many.

4) Discipleship: “Submitting to the teachings of another and following that person’s way of life. In the N.T., disciples were those who submitted themselves to the teachings of Jesus, especially the twelve men who traveled and lived with Jesus during his earthly ministry.”²² Mark writes to remind Christians about the cost of discipleship, especially those who are undergoing, or being threatened with, persecution. Mark also writes to those who are intrigued by Jesus, making it clear that discipleship, though filled with joy and blessing, is also costly.

5) The Calling of the Twelve: “In the Old Testament, God called the line of Abraham, Isaac, and Jacob to be the family through whom he would work to restore the world. Jacob had twelve sons, each of whom became the head of one of what would eventually be the twelve tribes of Israel. In the New Testament, Jesus, God incarnate, also calls out twelve men to be his chosen ones through whom he would work to restore the world (Mark 3:13-19). We see here the unity of the Bible as Jesus carries on the work of God’s people, begun in the Old Testament. Note also Revelation 21:9-17.”²³

6) The Good Shepherd: “God … has been my shepherd all my life long,” said Jacob (Gen. 48:15). “The Lord is my shepherd,” wrote David (Ps. 23:10). God “will tend his flock like a shepherd,” prophesied Isaiah (Isa. 40:11). Over time, these ancient descriptions of God as the true shepherd fueled the ancient longing for a shepherd-leader, a shepherd-king [like David], a Messiah, who would lead God’s sheep in wisdom and restoration – “But you, O Bethlehem

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²⁰ Ibid.
²² Ibid., 10.
²³ Ibid., 32.
Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from old, from ancient days … And he shall stand and shepherd his flock in the strength of the Lord” (Micah 5:2, 4; note also Num. 27:16-17; Jer. 3:15; 23:4). In the feeding of the five thousand, and especially in Mark 6:34, we see Jesus fulfilling this ancient longing and promise (see also John 10:11).24

7) Son of Man: ‘Five times in Mark 8:27-9:50 Jesus refers to himself as the “Son of Man” (8:31, 38; 9:9, 12, 31). Though this title assumes Jesus’ humanity, its main significance lies in its hearkening back to Daniel 7. Here Daniel has a vision of “one like a son of man” being presented to “the Ancient of Days,” God (Dan. 7:13). This son of man is no mere mortal – he comes on the clouds of heaven [something only God does], and is given authority and glory and an everlasting kingdom (Dan. 7:13-14), This son of man, then, is a kingly figure. This fact likely connects this title with the “son of David” who will also, according to 2 Sam. 7:12-16, reign forever (note Bartimaeus’s crying out to Jesus as the son of David in 10:47-48). Jesus is this coming king.25

8) Jesus as Isaiah’s Suffering Servant: “In Mark’s view Jesus did not merely lead his followers through the pain of suffering to final vindication at the judgment. He died as an atoning sacrifice for those who had failed to follow God faithfully… Mark records a saying of Jesus in which Jesus summarizes his mission as the Son of Man by describing the atoning character of his death: “ … the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (anti pollon)” (14:24). If we give the preposition anti its proper meaning and interpret the more ambiguous hyper in 14:24 in light of it, then Jesus died “as a ransom in the place of many,” and in this sense poured out his blood “for many.” For Mark, then, Jesus willingly submitted to suffering and death as an atoning sacrifice for the transgression of God’s people. In this role Jesus suffered not as the Son of Man but as the Suffering Servant of Isaiah’s third and fourth “Servant Songs.” Like Jesus in Mark 10:45 and 14:24, Isaiah’s Servant bears the sins of “many” by dying for them. The correspondence is more conceptual than verbal, but the conceptual correspondence is striking.”26 (Note: compare Isaiah 53:11b-12 with Mark 10:45 and 14:24)

9) The Messianic Secret: “The “messianic secret” is a label sometimes fixed to a list of puzzling characteristics of Mark’s gospel that have in common an emphasis on the hidden nature of Jesus’ identity and teaching. He prohibits demons from speaking when they reveal his identity … commands those whom he heals not to recount their healing … hides himself from people … purposefully uses obscure speech … and prohibits his disciples from telling others his identity after Peter confesses him to be the Christ.” What is the meaning of this? “Mark himself seems to provide two separate explanations for two different types of material that are often placed together under the heading of messianic secret. First, Mark offers a clear explanation for Jesus’ frequent commands to silence after his healings – Jesus simply did not want to be impeded in his movements by swarms of people seeking healing.

24 Ibid., 40.
25 Ibid., 48.
Second, much of the material in Mark often lumped into the category of the messianic secret seems intended to emphasize the reason for Jesus’ rejection by the Jewish authorities, his family, and eventually by a “crowd” (15:11) who came under the authorities influence. These are “the outsiders” (4:11) whose hearts are hard toward Jesus (3:5, 10:5) and for whom Jesus’ teaching is not revelation but judgment (see Isaiah 6:8-13). Mark wants his readers to appreciate the similarity between Israel’s condition when its leaders and many of its people rejected Jesus and its condition during Isaiah’s time. In Isaiah’s time Israel had been an undesirable vineyard because it replaced justice with bloodshed, righteousness with cries of distress, and respect for the work of the Lord with lack of understanding (Isa. 5:7, 13). In a similar way, when Israel’s leaders rejected Jesus, they revealed themselves to be a vineyard with wicked tenants who failed to produce fruit for God by treating the prophets, and God’s Son himself, with contempt (12:1-9). Just as God called Isaiah to preach to his disobedient people as a means of clouding their ears, eyes, and understanding until their country lay ruined by defeat and exile (Isa. 6:9-13; cf. 5:5-6, 8-30), so Jesus only explains “the mystery of the kingdom of God” to his disciples. The outsiders, in other words, will reject Jesus’ teaching about the kingdom of God according to God’s own design and as an act of God’s judgment on them for their hard-heartedness … God is, in the words of the parable of the wicked tenants, giving “the vineyard to others” (12:9). Jesus is putting into the practice the principle that “whoever has will be given more; whoever does not have, even what he has will be taken from him” (4:25).

10) True Vision Vs. Blindness: A common theme running throughout Mark is that of vision and blindness. We see this theme prominently “in the subtle contrast between James and John with blind Bartimaeus. To both parties Jesus asks, “What do you want me to do for you?” (vv. 36, 51), yet while James and John request glory, Bartimaeus requests mercy. James and John though physically seeing, were spiritually blind; Bartimaeus, though physically blind, was spiritually seeing. It is those who know their need not those who assume their superiority, on whom God pours out mercy. All we bring is an awareness of our need for that mercy.”

11) The Last and the First: “If anyone would be first, he must be last of all and servant of all” (Mark 9:35). With these words Jesus gave his disciples the secret key to true greatness. But this truth – service leading to true greatness, the last winding up first – is embodied most clearly in Jesus himself. Jesus Christ is the only person ever to walk this earth who truly deserved to be first, to be great, but on the cross he made himself last, servant of all, so that you and I, who deserve to be last, can be treated as first.”

12) Sickness and Health: “With the fall in Eden, sickness, disease, and death entered the world. And when God gave his people the law, the curses resulting from disobedience included horrific sickness and disease (Deut. 28:22, 27, 35). Amid Israel’s ongoing moral failure, the prophets longed for the day when true health would be restored in a renewed Eden (Isa. 35:5-6; Jer. 33:6; Ezek. 34:4, 16). In Jesus this day has dawned, and one day, at his second coming, Jesus will

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27 Thielman, 79-80.
28 Ortlund and Packer, 56.
29 Ibid., 48.
finish what he started in his earthly ministry, eradicating all sickness once and for all (Rev. 22:1-3).”

13) **Bridegroom and Bride:** ‘Jesus says in Mark 2:19 that his disciples do not fast because “the bridegroom is with them.”’ Referring to himself in this way, Jesus links up with a whole-Bible theme in which God’s relationship with his people is likened to a husband’s relationship with his wife (e.g., Isa. 54:5; Jer. 2:1-2; 3:20; Hos. 2:16). Jesus is the ultimate bridegroom, loving his wife (the church) despite her faithlessness, to the point of dying for her (Eph. 5:25-32).”

14) **Suffering and Divine Sovereignty:** “Mark 6:14-29 recounts the discouraging events leading up to the death of John the Baptist. John had faithfully heralded the coming of Jesus, not seeking glory for himself (John 3:30). Refusing to please men rather than God, John had spoken out against the marriage of Herod Antipas to Herodias, the wife of his brother Herod Phillip (Mark 6:18). Imprisoned for this, John was executed at the request of Herodias’ daughter … We see here that the Lord’s mysterious providence does not allow us to draw straight lines from personal faithfulness to earthly comfort. As the writer to the Hebrews makes clear, faith can lead to both triumph (Heb 11:32-34) and suffering (Heb. 11:35-38).” Accordingly, the suffering and death of our Lord Himself – who obeyed the Father perfectly in all things – tells us, His disciples, that suffering and persecution are the norm, not the exception for God’s people. Yet, in all our trials we have hope, for the Bible tells us that one day soon, God will put an end to death and all suffering, and give life eternal, full of joy, to those who have put their faith in Jesus.

15) **Darkness and Light:** “In the beginning, darkness covered the earth (Gen 1:2). God created light (Gen 1:3-5) and called his people, the children of Abraham, to be “a light for the nations,” bringing blessing and peace to the world (Is. 42:6; 49:6; 60:3). Darkness, on the other hand, represented divine judgment (Ex. 10:21-23) and lament (Amos 8:9-10). When Jesus died on the cross, once more, as in Genesis 1:2, “there was darkness over the whole land” (Mark 15:33). In this way God was judging all sin and unrighteousness. He was doing more than this, though. He was re-creating. He was starting over. The death and resurrection of Jesus marked a new creation (2 Cor. 5:17-6:2). And once more, God separated light from darkness, calling his people to be light in a dark world (Eph. 5:8; 1 Thess. 5:5; 1 Pet. 2:9; 1 John 2:8-9). One day, in the new earth, the nations will walk in the light of the Lamb, whose bright shining eliminates the need for the sun (Rev. 21:22-26).”

16) **Atonement:** The Bible teaches that in Jesus’ death on the cross, he suffered the penalty for all the sins of his people as their substitute. Theologians call this **penal substitutionary atonement:** Jesus paid sin’s penalty (penal) in our place (substitutionary) to restore us to God (atonement). Perhaps the single clearest verse explaining what Jesus did in the event narrated in Mark 15 is 1 Peter 3:18, which says that Christ “suffered once for sins ([penal] the righteous for the unrighteous [substitutionary], that he might bring us to God [atonement].” As we look in

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30 Ibid., 24.
31 Ibid.
32 Ibid., 88.
33 Ibid., 40.
trusting faith to Christ, this atonement becomes effectual for us, and we are restored to God as his beloved children.”

**WEEK 1 QUESTIONS (Hearts and Minds)**

1) Mark opens his account with a reference to an Old Testament passage. Read Isaiah 40:3, and then compare it to Mark 1:1-4. What is Mark claiming about the identity of Jesus? What does this mean for his audience (and us)?

2) In what ways did John the Baptist prepare the way for Jesus? Who prepared the way for the Lord in your life, and how can we do the same for others?

3) John the Baptist said Jesus would “baptize you with the Holy Spirit,” alluding to a fulfillment of the following OT promises: Isa 32:15; 44:3; Ezek. 11:19; 36:26-27; 37:14; Joel 2:28-29. What was this new thing God was doing through Jesus, and how do we benefit from it today?

4) Why do you think Jesus was baptized?

5) When the voice from heaven (God the Father) spoke to Jesus (1:11), He referred to two Old Testament passages. The first part, “You are my beloved Son,” points back to Psalm 2:7, an enthronement Psalm for the coronation of the kings of Israel (this may also be an allusion to Isaac in Gen. 22:2), and the second part, “with you I am well pleased,” alludes to Isaiah 42:1, which is the first of Isaiah’s Servant Songs. In light of these OT references, what is the Father saying to us about Jesus’ identity? What does this tell us about the nature of Jesus’ ministry?

6) Read through the informational entry “the Son of God” (number 1 under the Major Themes/Concepts section). Considering all that this title implies, what is the significance of Jesus being tempted in the wilderness (1:13)? What is Mark implying about Jesus’ identity when he says that Jesus was with the wild animals? (Hint: think back to Genesis 2)

7) Mark 1:14-15 is a sort of summary statement of Mark’s whole Gospel. Here we see that “the kingdom of God is at hand (see section entitled “Kingdom of God” for more info). God has done this by bringing history to a climax (“the time is fulfilled”), yet at the same time people are called to respond in a certain way (“repent and believe”). What do we learn about the nature of God’s reign?

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34 Ibid., 88.
35 Tim Keller, *Jesus the King: Exploring the Life and Death of the Son of God.* (Grand Rapids: Zondervan, 2015) 16.
the kingdom of God here? How does this differ from popular expectations of the Jews at this
time regarding what the coming of God’s kingdom would look like, as they visualized the
kingdom in terms of political liberation from Roman rule?36

8) Compare Jesus’ call of the disciples (1:16-18) with Jeremiah 16:15-17. What does this tell us
about the nature of their calling and ours?

9) Mark describes Jesus’ ministry of teaching, exorcism, healing, cleansing, and prayer in verses
21-45 (Note: see first paragraph of the section entitled “Messianic Secret” regarding Jesus’
silencing of the demons and the leper). In light of Genesis 1-3, what do these aspects of Jesus’
ministry tell us about His character and purpose? (Hint: See section 12 entitled Sickness and
Health). What does Jesus’ power over the physical realm tell us about him?

APPLICATION QUESTIONS (Hands and Feet)

10) The disciples left their lifelong careers immediately to follow Jesus. To submit to Jesus as
King is no small step for anyone. What do you perceive as the biggest obstacles to you
personally submitting to Jesus as King and transferring authority of your life over to Him? If you
have already submitted to Jesus as King, where in your life are you most likely to rebel against
his authority?37

11) What would your life look and feel like if you fully surrendered to this perfect King? Your

WEEK 2 DISCUSSION QUESTIONS (Hearts and Minds)

36 Ortlund and Packer, 14.
37 Keller, 21.
38 Ibid.
1) The first thing Jesus says to the paralytic who is brought to him has nothing to do with the paralysis: “Son your sins are forgiven” (Mark 2:5). What does this tell us about the deepest problem – the deepest “paralysis” – needing healing, not only in the paralytic but in all of us?  

2) What about the call Levi receives to follow Jesus (vv. 13-14) is similar to the previous story? What is different? What does this tell us about the call to follow Jesus? 

3) In Mark 2:15-17, “Jesus tells the Pharisees that he is only on earth to help people who realize how much they need God’s help. Considering your current personal circumstances, how does this rebuke to the Pharisees encourage you? How does it caution you?” 

4) In Mark 2:23-28 and 3:1-6 Jesus offends the religious leaders by doing on the Sabbath what they considered unlawful. How does each of these events contribute to the portrait of Jesus Mark is drawing? How does each demonstrate Jesus’ unparalleled authority? 

5) The parables in Mark’s gospel are concentrated in chapter 4. Here Jesus uses parables to explain what the kingdom of God is like. These parables prove to be not only instructive for those “inside” but also judgment for those “outside.” What is common to each of the first three seeds of the sower parable (4:15-19)? What is the central point of the parable (4:1-20)? 

6) What is the main point of each of the next three parables – a lamp under a basket (4:21-25), a growing seed (4:26-29), and the mustard seed (4:30-34)? How do they contribute to Jesus’ portrayal of what the kingdom of God is like? 

7) In Mark 4:35-41 we read a historical account of a boat that is caught up in a furious storm, resulting in great fear among those on board, only to be saved at the last moment by waking a man asleep within the boat. Where else have we heard such an account? (For a hint see Matthew 12:38-42). In light of Job 12:15, Psalm 33:7, and Psalm 107:25-30, what is the implication of Mark 4:39, and how might this explain the disciples’ terror in verse 41?

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39 Ortlund and Packer, 21. 
40 Keller, 31. 
41 Ibid., 35. 
42 Ortlund and Packer, 22-23. 
43 Ibid., 29. 
44 Ibid. 
8) On his way to respond to the plea of Jairus, whose daughter is on the verge of death, Jesus is touched by a woman whose illness had rendered her ceremonially unclean. She would not have been able to worship at the temple in the section reserved for women and would even have had to announce her uncleanness when in public. What does Jesus’ attentive care for this woman reveal about who he is? How do we understand Jesus’ agenda in light of the fact that healing this woman delays his visit to a young girl on death’s doorstep?  

9) What does the account of Jesus’ rejection in his hometown in Mark 6:1-6 tell us about the relationship between his performance of miracles and the faith of the people?

APPLICATION QUESTIONS (Hands and Feet)

10) What implications stand out to from Mark 2:1-17 for how we are to live today? Give some examples.

11) In the story about the demon possessed man, Jesus tells the man (now healed and in his right mind) to go home to his friends, and to tell them how much the Lord had done for him, and how He had mercy on him. Similarly, we should all have a brief testimony prepared about what the Lord has done for us, so that we can share it with co-workers, friends, and loved ones. In a few sentences, describe your life before meeting Jesus, what happened when you encountered Jesus, and how your life is different now.

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46 Ibid.
48 Keller, 33.
49 Ibid., 49.