

MARK

THE GOSPEL OF JESUS CHRIST

SUFFERING **KING**

SOVEREIGN **GOD**

Acknowledgments

We thank God for all those at Peine Ridge Church who helped to bring this little book together, using their God-given gifts and talents with a willing and humble attitude to serve the body of Christ and worship our Lord.

We thank God for Mark who wrote the Gospel of this particular study. God chose to work through Mark's ability and determination to create a brief, clear (often vivid), and faithful account of the Person and Work of Jesus Christ. This has been a blessing to billions of people for almost two thousand years, and counting!

We thank God for the countless Christian men and women over the centuries who gave themselves tirelessly to the meticulous study and careful exposition of Mark's Gospel. Through their work, the Lord has made ours easier and more fruitful. It is a praise-worthy thing that God has blessed us with an embarrassment of riches in Scriptural commentaries, scholarly articles, and sound background resources for aiding us in our study, teaching, preaching, and obedience of the Bible (including the Gospel of Mark).

Above all, we thank our Triune God for Him. We thank our Heavenly Father for promising, and keeping His promise, to send His Son to be the Messiah. We thank the Holy Spirit for empowering Jesus to work His miracles and fulfill His mission. And we thank Jesus, our suffering King and sovereign God, for graciously coming to live and die and rise again for sinners like us. May You work mightily and mercifully through this study, and may we respond in such a way to all that You do that it brings You the most glory that you so rightly deserve.

Table of Contents

About This Book.....	3
Introduction to The Book of Mark.....	6
Weekly Resources.....	16
Mark 1:1–13.....	16
Mark 1:14–20.....	19
Mark 1:21–31.....	22
Mark 1:32–39.....	25
Mark 1:40–45.....	28
Mark 2:1–12.....	31
Mark 2:13–17.....	34
Mark 2:18–22.....	37
Mark 2:23–28.....	40
Mark 3:1–6.....	43
Mark 3:7–21.....	46
Mark 3:22–30.....	49
Mark 3:20–21, 31–35.....	52
Mark 4:1–9, 13–20.....	55
Mark 4:10–12, 21–25.....	58
Mark 4:26–34.....	61
Mark 4:35–41.....	65
Mark 5:1–20.....	67
Mark 5:21–43.....	72
Mark 6:1–6.....	75
Mark 6:7–13.....	78
Mark 6:14–29.....	81
Mark 6:30–44.....	84
Mark 6:45–56.....	87

About This Book

The Function

As Peine Ridge Church, we exist to glorify God by making disciples of Jesus Christ in our city and throughout the world. As the elders of Peine Ridge Church, it is our God-given task to *equip* our people to glorify God by making disciples (Ephesians 4:11–16). This book is one way that we, the elders of Peine Ridge Church, can help equip our people.

- *Teaching Minds*: Growing in our understanding of God, His Word, and the doctrines of His Word is essential to being loving, trusting, and obedient followers of Jesus Christ, ready for every good work (2 Timothy 3:14–17). Christians must always be increasing in the knowledge of God (Colossians 1:10), and this book's aim is to be a useful tool for that pursuit.
- *Touching Hearts*: Being connected with others is essential to the health and growth of the body (Hebrews 3:13, 10:24–25; Colossians 3:16). The goal is for every member of our church to be regularly using this book. This creates, maintains, and protects commonality in learning, accountability for participation, encouragement in growth, and unity in relationships.
- *Transforming Lives*: Our goal is not merely to educate or connect, but to see people transformed by truth through relationships. However, transformation is only possible by

actually applying what is learned; in other words, we must be “doers of the Word” (James 1:22–25). Unless we actively respond to the Lord’s teaching by applying it to life in practical ways, we will never be equipped, never grow, never obey, and never be transformed. The goal for this book is to provide a significant and practical tool for use by every individual and family in our church body to pursue transformation by applying what we are learning together.

The Format

Realizing that God works through more than just one spiritual discipline to make disciples, this book is designed to be fairly comprehensive. It includes an introduction to the book we are preaching through, suggested Scripture for memorization, study and discussion questions for each week’s sermon text, catechism questions and answers, and more.

Because families and individuals differ in their preferred areas and levels of engagement, this book is also designed to be holistic. It can be used to take notes during the weekly sermons, for daily quiet times of study alone with God, as a guide for a daily time of worshiping the Lord together at home with your family, and for directing deeper discussion during weekly small groups. It contains application points to be carried out all day, every day, no matter your context or company.

The Focus

Each book will have its own theme, dictated by the book of the Bible the church is working its way through. Some sections will remain the same, while other content will be determined by the theme, which will change from book to book. Our overall focus, however, remains the same: *Getting the most out of God's Word*. There is too often a disconnect that occurs from Sunday to Sunday and from sermon to sermon. What is being preached on Sunday mornings will be discussed in different settings and in different ways, and we believe this book will help keep things connected, as well as serve to deepen our understanding of God's Word and our love for Him and others.

This is our focus because we believe that the Bible is what the Holy Spirit uses to equip and change us, to encourage and challenge us, and to exhort and comfort us as disciples of Jesus Christ, all for the glory of God (2 Timothy 3:14–17; Hebrews 4:12–13).

Introduction to The Book of Mark

Overview and Central Message

Since his was the first of the four Gospels written¹, it was Mark who created an entirely new genre of literature: gospel. Now the word “gospel” simply means *good news*. This is how Mark uses it in his book (see 1:1, 14, 15). And yet, it has also become a technical term denoting a special kind of writing. A gospel, like the Gospel according to Mark, is a biography, historical narrative, and sermon all wrapped up into one. And while there are several major themes throughout (e.g., the unfolding plan of God, the coming of the Kingdom, the necessity of proclamation, the supernatural power of God, the cost of discipleship, etc.), the obvious focus of Mark’s Gospel is Jesus. As one commentator has said, “From start to finish, Jesus is the uncontested subject of the Gospel of Mark,”² and Mark’s fast pace and unique literary style is employed “so as to focus unwavering attention on Jesus.”³ So Mark’s Gospel is not about Mark, rather it’s all about Jesus (“the gospel of Jesus Christ, the Son of God” [1:1]). Every single passage in Mark’s Gospel has Jesus as the explicit main subject, except two (which are about John the Baptist, who explicitly said that his ministry (and life!) was meant to focus on and point to Jesus).

¹ Although it is placed second, after Matthew, in our modern English copies of the New Testament, Mark was actually written first.

² James R. Edwards, *The Gospel According to Mark*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 2002), 13.

³ Edwards, *The Gospel According to Mark*, 11.

“Who is Jesus?” is the central question that Mark is answering in the first half of his Gospel. And the main answers he gives reveal Jesus’s Messiahship and His Sonship. That He is the Messiah means that Jesus is the promised Christ, the Anointed One, the rightful heir in the line of King David who would rule over the world for the good of God’s people. That Jesus is the Son (of God [1:1]) means that He, having sovereign power, authority, and holiness, *is* God, united with His Father in His essence, even as He is distinct from His Father in His personhood. Even if His Divine Sonship was veiled to them or difficult for them to grasp, many of the Jews (except for most of the religious leaders) readily admitted that Jesus was sent from God and endowed with God’s supernatural power. Thus, especially in their volatile cultural and political climate, Jesus being the Messiah/Christ was something many of them were very ready to embrace.

The question then becomes, “If this is so, why did Jesus so frequently and forcefully demand silence and secrecy about His identity?” (1:25, 34; 1:44; 3:12; 5:43; 7:36; 8:26, 30; 9:9). The answer, in part, is that even if they embraced His true identity, they still were yet to understand and embrace His purpose in coming. In fact, they were not merely ignorant of the function and focus of His mission, but they would be so shocked by the particular *way* of His Messiahship that they would stumble over and try to stand against it, against Him. The reason for this is that Jesus’s Messianic method was vastly different from what others expected and wanted. The way that the Messianic King would reign and rescue is, surprisingly and wonderfully, through

suffering. It seemed to them that there was a madness behind this method. “The idea that the Messiah . . . would die by crucifixion was totally foreign to the messianic understanding and hopes of first-century Judaism.”⁴ Truly, a crucified Christ is “a stumbling block to Jews and folly to Gentiles.”⁵ But this is precisely as it must be.⁶ “The Christ, or Messiah, was the Davidic king and officially took this title only at his enthronement. Thus, in Mark Jesus is finally ‘coronated’ on the cross.”⁷

This is why Mark’s whole Gospel, even from the beginning, feels like it is *leaning* toward the cross where Jesus would be crowned Christ, the suffering King. One way to structure the Gospel according to Mark is to see it as three main stages wherein Jesus is revealing His person and His Work; who He is and why He came. Each of these three stages takes place in a different geographical locale. The first stage is in Galilee where Jesus is revealed for who He is: the Messianic King and the Son of God. The second stage is “on the way”⁸ to Jerusalem where Jesus’s mission of salvation for others through His own suffering, death, and resurrection is revealed. The third and final stage in Mark’s account of Jesus’s life and mission is in Jerusalem where He is actually betrayed, arrested, crucified, and resurrected. And the fast allegro pace of the Gospel of Mark seemed to be an intentional way of moving us, driving us to the cross of Christ.

⁴ Robert H. Stein, *Mark*, Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 31.

⁵ 1 Corinthians 1:23.

⁶ “And he began to teach them that the Son of Man **must** suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.” (Mark 8:31)

⁷ Craig Keener, *Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 133.

⁸ This phrase, “on the way,” is a common refrain in this middle section of Mark’s Gospel (8:27; 9:33–34; 10:17, 32, 52; 11:8).

Even in the very first chapter of Mark's Gospel, Jesus willingly (and under the direction of the Holy Spirit) embraces suffering. This is His way. As early on as chapter two we hear Jesus alluding to His soon-to-come death/departure (2:19–20). In chapter three we see the Pharisees and Herodians taking counsel on how to destroy Jesus (3:1–5), and as soon as Judas Iscariot is introduced, we are again made to look ahead to the end of Jesus's life in the mention of his betrayal. For these reasons, "Mark has been described as '*a Passion Narrative with an extended introduction*.' Although this is somewhat exaggerated . . . , this correctly recognizes the central role that the death of Jesus plays in the 'gospel of Jesus Christ, the Son of God' (1:1)."⁹

The reader is left to wrestle with how Jesus's Divine sovereignty as the Son of God connects to and fits with His Christological mission as the suffering King. It is difficult enough to embrace the idea of a king who rules and rescues others through His own suffering, but it is even more so when considering that the suffering King is the sovereign God of the universe! What are we to do with this?

- First, it must be understood that Jesus doesn't stop being the Son of God when He is suffering on the cross.¹⁰ Just as Mark "manages to cast the whole Jesus story under the dark gloom of the cross,"¹¹ so too Mark paints a consistent picture of

⁹ Stein, *Mark*, 33. Note also that the phrase *Passion Narrative* refers to the account of Jesus's sacrificial suffering and death, particularly as a substitute for sinners.

¹⁰ "And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was the Son of God!' " (Mark 15:39).

¹¹ *Dictionary of Jesus and the Gospels*, 2nd ed., eds. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, (Downers Grove, IL: InterVarsity Press 2013), s.v. "Mark, Gospel of."

Jesus as the sovereign God who is knowingly and willing choosing to be crucified (8:31; 9:12, 31; 10:45). Jesus's suffering in no way terminates or even diminishes His Divine sovereignty, but rather reveals it. Even though wicked men were committing terrible sins in crucifying Jesus, make no mistake about it, He was in complete control of His life and His death (Mark 14:21, 41; John 10:15, 17–18).

- Secondly, Jesus was not only the Son of God, but also the Son of Man (2:10, 2:28; 8:31). That He is the Son of Man means at least two things:
 - a. Jesus is a human. Jesus is both truly God and truly man, having a fully Divine nature as well as a fully human nature. It is because of this that He could actually die. Jesus, in His *Godness* cannot die, but in His *humanness* He could, and did. Jesus's human nature is not hidden in Mark's Gospel. In fact, one could perhaps say that His humanity is highlighted by Mark, in much the same way as His Divinity is highlighted. In the same way that Jesus's suffering does not diminish His sovereignty, His humanity in no way diminishes His Divinity (and vice versa).
 - b. Jesus is the promised Messiah. The title "Son of Man" refers not only to Jesus's humanity but also to His Messiahship as it points back to a Messianic prophecy in Daniel 7:13–14 about the promised King who would come to reign over God's people.¹²

¹² See also Mark 8:38; 13:26; 14:61–62.

- Thirdly, we must always view the bloody cross in light of the empty tomb. Yes, Jesus Christ, the suffering King, died, but He didn't stay dead because He is also the sovereign God! Even before the death of Christ, His resurrection was in view. Jesus amazingly predicted His own resurrection from the dead, and then made it come to pass (9:9; 16:6).
- Finally, we must see that the way of Christ is the same for Christians. If we are to follow Christ Jesus as our suffering King, we must willingly embrace suffering and cross-bearing as our norm. It is the way of all true Christ followers: we must deny ourselves and take up our crosses, as He did, and follow Him (8:31–37). But the only way that we will follow King Jesus into suffering is if we believe His gospel message about His Kingdom (1:14–15). We must believe that the good news about the Kingdom, centering on Jesus Himself as our King, is so good that it (He) is worth living, suffering, and dying for.

Author

Mark, the one who penned this Gospel narrative, is thought to be the same person as the John Mark we find in other parts of the New Testament (Acts 12:12, 25; 13:4; 15:37). He was a close friend and possibly even a disciple of Peter (1 Peter 5:13), a missionary partner with Paul (2 Timothy 4:11; Philemon 24), and a cousin of Barnabas (Colossians 4:10).

In addition to what we know about Mark from the New Testament, especially his Gospel about Jesus, Church tradition also says the following about him:

- Mark was one of the seventy-two disciples sent out by Jesus to heal the sick, cast out demons, and proclaim the gospel (Luke 10:1–12).
- It was Mark who, upon closely following Jesus and the disciples the night Jesus was betrayed and arrested, was nearly caught by the authorities but escaped, naked. (Mark 10:43–52).
- It was Mark who helped secure the room, at his mother's (Mary's) house, where Jesus and His disciples ate the Last Supper (Mark 14:12–16; Acts 1:12–14; 12:12).
- Mark carried the gospel into Egypt, and even helped plant several churches there.
- Mark became the first Bishop of Alexandria, Egypt's second largest city.
- Mark relied heavily on Peter's eyewitness account of the events, actions, and teachings of Jesus.
- In AD 68 Mark was brutally martyred by some idolatrous men of Alexandria.

Historical Context

While living in Rome himself, Mark wrote to (mostly) Gentile Christians living in Rome around AD 64. During this time there was significant persecution of Christians under the rule and direction of Nero. Considering this historical context, it is not difficult to see

the connection to, need for, and benefit of persecuted, suffering Christians hearing the message of Jesus their Lord being the suffering King and the sovereign God. And while “the intent of the Gospel of Mark was to portray the person and mission of Jesus Christ for Roman Christians undergoing persecution under Nero,”¹³ it is no less applicable for us today, not because our sufferings can easily be compared to theirs but because our hearts are just as easily tempted, fearful, and distracted. We need to see, again and again, the beautiful picture of our blessed Jesus Christ who has come to our rescue as our suffering King and sovereign God, and we need to hear, again and again, the call to entrust ourselves to Him and to embrace, by faith in His Kingdom Gospel, the same way of sacrifice, suffering, self-denial, and cross-bearing that He did.

It is our prayer that this study and these sermons through the Gospel of Jesus Christ according to Mark will cause us all to trust Jesus more fiercely, to follow Him more intimately, and to worship Him more intently.

Notable Features

- Mark’s Gospel was the first to be written, probably around AD 64.
- Mark’s is the shortest of the four Gospels.
- The Gospel according to Mark has an abrupt beginning and an even more abrupt ending (16:8). This seems to be an

¹³ Edwards, *The Gospel According to Mark*, 10.

intentional and wise way to keep the reader/hearer engaged and asking good questions.¹⁴

- The extra ending of Mark's Gospel (16:9–20) is most likely not original to Mark.
- Mark probably wrote from Rome to the Christians living in Rome.
- The accounts of Jesus's words and actions in Mark's Gospel are not arranged in a strictly chronological order, but in a logical order that suited Mark's purpose and message.
- Mark's is a fast-paced narrative, using the word "immediately" over 40 times as a literary tool that keeps the pace moving forward.
- Mark's is also an action-oriented Gospel. He mentions many of Jesus's deeds, but relatively few of Jesus's teachings, especially His longer discourses.
- Juxtaposition (placing two things side by side for comparison/contrast) is a common practice in Mark's Gospel, especially regarding (a) the humanity of Jesus and the Deity of Jesus, (c) the sovereign power of Christ and the suffering purpose of Christ, (d) the absolute authority of Christ and the self-abased service of Christ, and (e) the supreme worth of Christ and the unjust crucifixion of Christ.

¹⁴ *Dictionary of Jesus and the Gospels*, s.v. "Mark, Gospel of."

Outline

- I. 1:1–13** — Prologue: Preparing for Christ's Ministry
- II. 1:14–8:21** — Stage 1: Christ's Ministry in Galilee: *WHO* IS HE?
- III. 8:22–10:52** — Stage 2: Christ's Ministry On the Way to Jerusalem: *WHAT* MUST HE DO?
- IV. 11:1–16:8** — Stage 3: Christ's Ministry in Jerusalem: *HOW* MUST HE DO IT?

Weekly Resources

Week 1

Mark 1:1–13

Study Questions

1. What was John the Baptist's primary message?
2. Compare and contrast John's baptism with Christian baptism today.
3. Describe the evidence of the Trinity that is apparent in verses 9–11.
4. Why do you think Jesus needed to be baptized?
5. Why does Mark say that Jesus saw "the heavens being torn open"? What are the implications of the word *torn*?

Memory Passage

Mark 1:10–11 — *And when [Jesus] came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”*

Catechism and Foundational Scripture

NOTE: These are taken from [Keach’s Catechism of 1677](#) with some language updated for clarity.

Q. What is Prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies.

1 John 5:14; 1 John 1:9; Philippians 4:6; Psalm 10:17; 145:19; John 14:13–14.

Peine Kids Focus (September 9, 2018)

Theme: Jesus the Storyteller

Topic: The Pharisees and the Tax Collector (*Luke 18:31–33*)

Big Picture Question:

Q: Why did Jesus tell parables?

A: Jesus told parables to teach people about God and His kingdom.

Sermon Notes

Week 2
Mark 1:14–20

Study Questions

1. What does Jesus mean in verse 15 that the time is fulfilled?

2. Why does He say that the Kingdom of God is at hand?

3. What do you think is the content of the gospel that Jesus commanded people to believe?

Memory Passage

Mark 1:14b–15 — *Jesus came into Galilee, proclaiming the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”*

Catechism and Foundational Scripture

Q. What rule has God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer, but the special rule of direction is that prayer which Christ taught His disciples, commonly called the Lord's Prayer.

Matthew 6:9–13; 2 Timothy 3:16–17.

Peine Kids Focus (September 16, 2018)

Theme: Jesus the Storyteller

Topic: The Wicked Tenants (*Matthew 21:33–45*)

Big Picture Question:

Q: Why did Jesus tell parables?

A: Jesus told parables to teach people about God and His kingdom.

Sermon Notes

Week 3
Mark 1:21–31

Study Questions

1. What was astonishing about Jesus's teaching?

2. Why is it significant that the first miracle Mark records is the exorcism of a demon?

3. Why do you think Jesus would not permit the demon to speak about who He is?

Memory Passage

Mark 1:22 — *And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.*

Catechism and Foundational Scripture

Q. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father, which art in heaven," teaches us to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Matthew 6:9; Luke 11:13; Romans 8:15; Acts 12:5; 1 Timothy 2:1–3.

Peine Kids Focus (September 23, 2018)

Theme: Jesus the Miracle Worker

Topic: Jesus turned water into wine (*John 2:1–12*)

Big Picture Question:

Q: Why did Jesus perform miracles?

A: Jesus performed miracles to glorify God and prove He is God the Son.

Sermon Notes

Week 4
Mark 1:32–39

Study Questions

1. What is Jesus showing the world by casting out demons and healing the sick?

2. Why do you think Jesus departed to a desolate place to pray?

3. What do you think is on the minds of the disciples when they inform Jesus that “everyone” was looking for Him?

4. Why doesn't Jesus go back to Capernaum?

Memory Passage

Mark 1:39 — *And he went throughout all Galilee, preaching in their synagogues and casting out demons.*

Catechism and Foundational Scripture

Q. What do we pray for in the first petition?

A. In the first petition, which is "Hallowed be thy name," we pray that God would enable us and others to glorify Him in all areas in which He makes Himself known, and that He would dispose all things to His own glory.

Matthew 6:9; Psalm 67:1–3; Romans 11:36; Revelation 4:11.

Peine Kids Focus (September 30, 2018)

Because this is the fifth Sunday of the month, there will be no Peine Kids class time this week. All children will remain with their parents for the entirety of the gathering.

Sermon Notes

Week 5
Mark 1:40–45

Study Questions

1. List reasons why Jesus was moved with pity. Why is this encouraging?
2. Describe the leper's faith.
3. What encourages you about Jesus's words, "I will; be clean."
4. What is shocking about the fact that Jesus touched the leper?
5. Why did Jesus command the leper to go to the priest but not to tell anyone else?
6. What was the consequence of the healed leper's disobedience?

Memory Passage

Mark 1:40–41 — *And a leper came to him, imploring him, and kneeling said to him, “If you will, you can make me clean.” Moved with pity, he stretched out his hand and touched him and said to him, “I will; be clean.”*

Catechism and Foundational Scripture

Q. What do we pray for in the second petition?

A. In the second petition, which is "Thy kingdom come," we pray that satan's kingdom may be destroyed and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened.

Matthew 6:10; Psalm 68:1–18; Romans 10:1; 2 Thessalonians 3:1; Matthew 9:37–38; Revelation 22:20.

Peine Kids Focus (October 7, 2018)

Theme: Jesus the Miracle Worker

Topic: Jesus walked on water (*Matthew 14:22–23*)

Big Picture Question:

Q: Why did Jesus perform miracles?

A: Jesus performed miracles to glorify God and prove He is God the Son.

Sermon Notes

Week 6
Mark 2:1–12

Study Questions

1. Describe the faith of the paralytic's four friends.

2. Why is it significant that Mark comments that Jesus saw their faith.

3. Why did Jesus first say to the man, "Your sins are forgiven," instead of, "Stand up and walk"?

4. Which is easier for men? To forgive sins, or to heal a paralyzed person? Which is easier for Jesus? Why do you think Jesus asked that question of the scribes?

Memory Passage

Mark 2:5 — *And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."*

Catechism and Foundational Scripture

Q. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God, by His grace, would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven.

Matthew 6:10; Psalm 103:20–21; Psalm 25:4–5; Psalm 119:26.

Peine Kids Focus (October 14, 2018)

Theme: Jesus the Healer

Topic: Four friends are helped (*Mark 2:1–12*)

Big Picture Question:

Q: What did Jesus heal people from?

A: Jesus healed people from sickness, sin, and death.

Sermon Notes

Week 7
Mark 2:13–17

Study Questions

1. Why was it shocking that Jesus would call Levi to follow him?
2. Do some research on the significance of sharing a meal with someone in ancient times.
3. What does the scribes' question reveal about their hearts?
4. Compare Jesus's words in the last part of verse 17 to Paul's words in Romans 3:10. How can we understand these verses in a way that isn't contradictory?
5. Do your relationships and attitudes reflect more of the heart of Jesus in this passage, or more of the scribes' heart?

Memory Passage

Mark 2:17 — *And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."*

Catechism and Foundational Scripture

Q. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift, we may receive a competent portion of the good things of this life and enjoy His blessing with them.

Matthew 6:11; Proverbs 30:8–9; 1 Timothy 6:6–8; 4:4–5.

Peine Kids Focus (October 21, 2018)

Theme: Jesus the Healer

Topic: Jesus has power over evil (*Mark 5:1-20*)

Big Picture Question:

Q: What did Jesus heal people from?

A: Jesus healed people from sickness, sin, and death.

Sermon Notes

Week 8
Mark 2:18–22

Study Questions

1. What can we learn from the fact that both John's disciples and the Pharisees were fasting?

2. As is often the case, Jesus doesn't seem to answer the question directly, but instead gives three sets of word pictures. Why do you think he did this?

3. What do these three word pictures have in common?

4. Try to put Jesus's answer into your own words.

Memory Passage

Mark 2:21–22 — *“No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins.”*

Catechism and Foundational Scripture

Q. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins, which we are encouraged to ask because by His grace we are enabled from the heart to forgive others.

Matthew 6:12; Psalm 51:1,3,7; Mark 11:25; Matthew 18:35.

Peine Kids Focus (October 28, 2018)

Theme: Jesus the Healer

Topic: Jesus healed a woman and raised a girl (*Mark 5:21–43*)

Big Picture Question:

Q: What did Jesus heal people from?

A: Jesus healed people from sickness, sin, and death.

Sermon Notes

Week 9
Mark 2:23–28

Study Questions

1. What was wrong with the Pharisees' question? Use some study tools to help if you're unsure.

2. Jesus defends His disciples' actions, but instead of arguing with the particulars of the question, what does Jesus base His defense on?

3. Use a concordance to study the title *Son of Man*. What does Jesus's use of this term for Himself tell us about how He saw himself?

4. What does Jesus's answer tell us about how we should relate to Old Testament laws, particularly those relating to the Sabbath?

Memory Passage

Mark 2:27–28 — *And he said to them, “The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath.”*

Catechism and Foundational Scripture

Q. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Matthew 6:13; Matthew 26:41; Psalm 19:13; 1 Corinthians 10:13; John 17:15.

Peine Kids Focus (November 4, 2018)

Theme: Jesus the Healer

Topic: Jesus raised Lazarus (*John 11:1-7,17-44*)

Big Picture Question:

Q: What did Jesus heal people from?

A: Jesus healed people from sickness, sin, and death.

Sermon Notes

Week 10
Mark 3:1–6

Study Questions

1. What does the Pharisees' desire to accuse Jesus for healing on the Sabbath reveal about their hearts?
2. Think about the things that you tend to watch for in other Christians in order to accuse them (even if only in the courtroom of your mind). What does this reveal about your heart?
3. The Pharisees were not only religious leaders, but were also the political and cultural leaders of Jesus's day. How does knowing this help us to apply Jesus's rebukes against them to our own religious, political, and cultural setting?
4. Do you have the kind of compassion that Jesus did, the kind that makes you willing to do what is right even when you know it's the unpopular thing to do?
5. What does verse 5 teach us about anger and how to know when it's sinful or not?

Memory Passage

Mark 3:4–5 — *And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?” But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored.*

Catechism and Foundational Scripture

Q. Who is the first and best of beings?

A. God is the first and best of beings.

Isaiah 44:6; Psalm 8:1; Psalm 97:9.

Peine Kids Focus (November 11, 2018)

Theme: Jesus the Anointed One

Topic: Jesus was anointed (*Matthew 26:6–13, John 12:1–8*)

Big Picture Question:

Q: Why do believers share the Lord’s Supper?

A: Believers share the Lord’s Supper to renew our faith in Jesus’s life and death.

Sermon Notes

Week 11
Mark 3:7–21

Study Questions

1. Read verses 7–13. What can individuals and churches learn from Jesus's approach to ministry and how He handled fame and influence?

2. Mark seems to have very carefully chosen only certain things to include in his succinct gospel. Why do you think that Jesus's choosing of the Twelve, and listing them by name, was so important to him?

3. We often call these men the Twelve Disciples, but we also call all followers of Jesus *disciples*. What is unique about these men, and what would be a better name to use for them?

4. Is it surprising that Mark included verse 21? Why do you think he did so?

Memory Passage

Mark 3:14–15 — *And he appointed twelve (whom he also called apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons.*

Catechism and Foundational Scripture

Q. What is the chief end of man?

A. Man's chief end is to glorify God and to enjoy Him forever.

1 Corinthians 10:31; Psalm 73:25–26.

Peine Kids Focus (November 18, 2018)

Theme: Jesus the Anointed One

Topic: Jesus Cleansed the Temple (*Matthew 21:12–17*)

Big Picture Question:

Q: Why do believers share the Lord's Supper?

A: Believers share the Lord's Supper to renew our faith in Jesus's life and death.

Sermon Notes

Week 12
Mark 3:22–30

Study Questions

1. The scribes were slandering Jesus, but His main concern doesn't seem to be defending His reputation. What is it?

2. What does this tell us about how we should handle unjust criticism or false accusations?

3. According to verse 27, what were the scribes blind to that they should have seen clearly demonstrated by Jesus's power to cast out demons?

4. What makes blasphemy against the Holy Spirit an "eternal" sin? How can we know if we are guilty of such a sin, or keep ourselves from committing this sin?

Memory Passage

Mark 3:23–27 — *And he called them to him and said to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. But no one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.”*

Catechism and Foundational Scripture

Q. How do we know there is a God?

A. The light of nature in man and the works of God plainly declare that there is a God, but only His Word and Spirit can effectually reveal Him unto us for our salvation.

Romans 1:18–20; Psalm 19:1–2; 2 Timothy 3:15; 1 Corinthians 1:21–24; 1 Corinthians 2:9–10.

Peine Kids Focus (November 25, 2018)

Theme: Jesus the Anointed One

Topic: The Last Supper (*John 13:1–5, Matthew 26:26–30*)

Big Picture Question:

Q: Why do believers share the Lord’s Supper?

A: Believers share the Lord’s Supper to renew our faith in Jesus’s life and death.

Sermon Notes

Week 13
Mark 3:20–21, 31–35

Study Questions

1. In the Scripture passage from last week (3:22–30), Jesus was accused by His adversaries (the Jewish religious leaders) of being possessed by the prince of demons. In verses 20–21, He is accused of something else by His own family. What was their accusation?
2. What was His family observing that might have led them to this conclusion?
3. In verse 31 and following, Jesus's mother and brothers were outside trying to get His attention in the midst of all the calamity that surrounded Him. Was the crowd trying to help them reach Jesus, or not? Why would the crowd do that?
4. Who does Jesus say are truly His mother and sisters and brothers?

5. Jesus taught a powerful lesson to everyone about the relationships that matter most. According to His teaching in this passage, how would you define the relationships the way Jesus was illustrating?

Memory Passage

Mark 3:33–35 — *And he answered them, “Who are my mother and my brothers?” And looking about at those who sat around him, he said, “Here are my mother and my brothers! For whoever does the will of God, he is my brother and my sister and my mother.”*

Catechism and Foundational Scripture

Q. What is the Word of God?

A. The Scriptures of the Old and New Testaments, being given by Divine inspiration, are the Word of God, the only infallible rule of faith and practice.

2 Peter 1:21; 2 Timothy 3:16–17; Isaiah 8:20.

Peine Kids Focus (December 2, 2018)

Theme: Jesus the Anointed One

Topic: Jesus was arrested (*Matthew 26:36–27:2*)

Big Picture Question:

Q: Why do believers share the Lord’s Supper?

A: Believers share the Lord’s Supper to renew our faith in Jesus’s life and death.

Sermon Notes

Week 14
Mark 4:1–9, 13–20

Study Questions

1. In Mark 4:9, Jesus said, “He who has ears to hear, let him hear.” Then, in verses 15, 16, 18, and 20, He describes four different groups of hearers who all react differently to what they hear. How does this parallel the way we sometimes listen to a sermon or read a Bible passage for ourselves?

2. Verses 1–9 contain the Parable of the Sower (or the Parable of the Soils); there are four different types of soils mentioned. In verses 13–20, Jesus gives the meaning of the parable. In the spaces below, write the four types of soils on the left side (vv. 1–9), and on the right, the way each of the soils reacts to the seeds that were sown (vv. 13–20).

1:	_____	_____
2:	_____	_____
3:	_____	_____
4:	_____	_____

3. In each of the four examples, Jesus talks about the manner in which each of the four soils reacts to the seed that was sown; what is the actual evidence of “good soil” (v. 20)?

Memory Passage

Mark 4:20 — *“But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold.”*

Catechism and Foundational Scripture

Q. How do we know that the Bible is the Word of God?

A. The Bible evidences itself to be God's Word by the heavenliness of its doctrine, the unity of its parts, and its power to convert sinners and to edify saints, but only the Spirit of God, bearing witness by and with the Scriptures in our hearts, is able fully to persuade us that the Bible is the Word of God.

1 Corinthians 2:6,7,13; Psalm 119:18, 129; Acts 10:43; Acts 26:22; Acts 18:28; Hebrews 4:12; Psalm 19:7–9; Romans 15:4; John 16:13–14; 1 John 2:20–27; 2 Corinthians 3:14–17.

Peine Kids Focus (December 16, 2018)

Theme: Christmas

Topic: Angels spoke to Mary and Joseph (*Matthew 1:18–24, 26–56*)

Big Picture Question:

Q: Why was Jesus born?

A: Jesus was born to rescue us from sin.

Sermon Notes

Week 15
Mark 4:10–12, 21–25

Study Questions

1. What is the two-fold purpose of parables according to Jesus in verses 10–12?
2. In verse 12, Jesus mentions four action words: *seeing*, *hearing*, *perceiving*, and *understanding*; looking back at the Parable of the Sower, how do these four actions help us bear abundant spiritual fruit?
3. In verses 21–22, Jesus focuses on what someone would/should do with a lamp. Which of the above four actions does the lamp help us do more easily?
4. Jesus tells everyone to pay attention to what they hear (technically, it is “be careful how you utilize everything you are hearing”); what is our purpose/motivation for paying attention? (See verses 24–25).

Memory Passage

Mark 4:24–25 — *And he said to them, “Pay attention to what you hear; with the measure you use, it will be measured to you, and still more will be added to you. For to the one who has, more will be given, and from the one who has not, even what he has will be taken away.*

Catechism and Foundational Scripture

Q. May all men make use of the Scriptures?

A. All men are not only permitted, but commanded and exhorted, to read, hear, and understand the Scriptures.

John 5:39; Luke 16:29; Acts 8:28–30; 17:11.

Peine Kids Focus (December 23, 2018)

Theme: Christmas

Topic: Jesus was born (*Luke 2:1–20*)

Big Picture Question:

Q: Why was Jesus born?

A: Jesus was born to rescue us from sin.

Sermon Notes

Week 16
Mark 4:26–34

Study Questions

1. How does Jesus's parable in verses 26–29 say that seed sprouts and grows?

2. What role does man take in the growing of the seed described in this parable? Write down four action words (verbs) that are attributed to man.

3. How do we impact the Kingdom of God by these actions?

4. Some understand the parables of Jesus, while others are left in the dark. Based on what you read in this passage, how well do you think His disciples understood what He was teaching?

Memory Passage

Mark 4:33–34 — *With many such words he spoke to them, as they were able to hear it. He did not speak to them without a parable, but privately to his own disciples he explained everything.*

Catechism and Foundational Scripture

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

2 Timothy 3:16–17; John 20:31; Acts 24:14; 1 Corinthians 10:11; Ecclesiastes 12:13.

Peine Kids Focus (December 30, 2018)

Because this is the fifth Sunday of the month, there will be no Peine Kids class time this week. All children will remain with their parents for the entirety of the gathering.

Sermon Notes

Week 17
Mark 4:35–41

Study Questions

1. Do some digging: What does it mean in verse 36 when it says, “They took him with them in the boat, *just as he was.*”
2. A great windstorm arose and caused the waves to begin filling the boat. Read Amos 4:13, Psalm 107:25, Jonah 1:4, and Jeremiah 51:16, and answer this question: What caused the waves to fill the boat, and why?
3. When they woke Jesus up from His nap in the stern of the boat, what accusation did they hurl at Him? Is there any merit to their complaint?
4. How did Jesus get the wind and waves to stop being so tumultuous? What does that teach us to do when we’re facing the storms of life?
5. Jesus asked them why they were so afraid. Verse 41 tells us that they were filled with great fear. Put yourself in their soggy sandals. Would you be afraid? Why or why not?

Memory Passage

Mark 4:39–41 — *And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. He said to them, “Why are you so afraid? Have you still no faith?” And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?”*

Catechism and Foundational Scripture

Q. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

John 4:24; Psalm 147:5; Psalm 90:2; James 1:17; Revelation 4:8; Psalm 89:14; Exodus 34:6–7; 1 Timothy 1:17.

Peine Kids Focus (January 6, 2019)

Theme:

Topic: Jesus’s Crucifixion (*Matthew 27:11–66*)

Big Picture Question:

Q: Why did Jesus die on the cross?

A: Jesus died on the cross to save His people from their sins, and He is alive today.

Sermon Notes

Week 18
Mark 5:1–20

Study Questions

1. In verses 1–4, we read about a demon-possessed man who was strong enough to break chains and shackles into pieces. We're told that "no one had the strength to subdue him." It says, "He was always crying out and cutting himself with stones." What happened as soon as Jesus got out of the boat?

2. We're told that he ran *to* Jesus (not *away* from Him), and that he bowed down before Jesus; without the benefit of a formal introduction, what did he call Jesus?

3. Jesus asked the demon his name, and he said, "My name is Legion, for we are many." Then immediately he begged Jesus not to send them out of the country. Of course we know He sent them into a herd of swine and they drowned. What happened to their former power, to *no one could subdue him*? What did Jesus display through this encounter?

4. Afterward, in what condition did the townspeople find the demon-possessed man (two things)? And what was the reaction of the herdsmen? What did the people who witnessed this amazing event start asking Jesus to do?
5. In light of all that Jesus had done for the man, he wanted to be with Jesus. What did Jesus ask him to do?

Memory Passage

Mark 5:18–20 — *As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.*

Catechism and Foundational Scripture

Q. Are there more gods than one?

A. There is but one only, the living and true God.

Deuteronomy 6:4; Jeremiah 10:10.

Peine Kids Focus (January 13, 2019)

Theme: Jesus the Savior

Topic: Jesus's Resurrection (*Matthew 28:1–15, John 20:1–18*)

Big Picture Question:

Q: Why did Jesus die on the cross?

A: Jesus died on the cross to save His people from their sins, and He is alive today.

Sermon Notes

Week 19
Mark 5:21–43

Study Questions

1. What makes Jairus's coming to Jesus so shocking?
2. Jesus sandwiches two different stories together in this passage. How do they connect? List the similarities, the differences, and the major common thread.
3. List how many times Mark speaks of a crowd in this passage. This word, *crowd*, is used 33 times in Mark's Gospel. What is the significance of this?
4. In verses 31, 40, and 42, people experience is confusion, misunderstanding, and amazement, respectively. Reread this passage asking the Lord to open your eyes for greater clarity, understanding, and amazement.

Memory Passage

Mark 5:34–36 — *And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.” While he was speaking, there came from the ruler’s house some who said, “Your daughter is dead. Why trouble the teacher any further?” But overhearing what they said, Jesus said to the ruler of the synagogue, “Do not fear, only believe.”*

Catechism and Foundational Scripture

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory.

1 Corinthians 8:6; John 10:30; John 14:9; Acts 5:3–4; Matthew 28:19; 2 Corinthians 13:14.

Peine Kids Focus (January 20, 2019)

Theme: Jesus the Savior

Topic: The Emmaus Disciples (*Luke 24:13–35*)

Big Picture Question:

Q: Why did Jesus die on the cross?

A: Jesus died on the cross to save His people from their sins, and He is alive today.

Sermon Notes

Week 20
Mark 6:1–6

Study Questions

1. What led many in Jesus's hometown to take offense at Him?
2. How does being offended by Jesus relate to their not believing in Him?
3. What does it mean that Jesus "could do no mighty work there"?
4. Read Matthew 8:10. How does Matthew's mention of Jesus marveling relate to Mark's mention of it in this passage?

Memory Passage

Mark 6:4–6a — *And Jesus said to them, “A prophet is not without honor, except in his hometown and among his relatives and in his own household.” And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. And he marveled because of their unbelief.*

Catechism and Foundational Scripture

Q. What are the decrees of God?

A. The decrees of God are His eternal purpose, according to the counsel of His will, whereby for His own glory He has foreordained whatsoever comes to pass.

Ephesians 1:11; Romans 11:36; Daniel 4:35.

Peine Kids Focus (January 27, 2019)

Theme: Jesus the Risen King

Topic: Jesus appeared to the disciples (*Luke 24:36–41, John 20:24–29*)

Big Picture Question:

Q: What is our mission as believers?

A: Our mission as believers is to make disciples of all nations by the power of the Spirit.

Sermon Notes

Week 21
Mark 6:7–13

Study Questions

1. What is the point of Jesus's unique instructions to His disciples?
2. To what did shaking the dust off of their feet testify?
3. How does the command to repent relate to casting out demons and healing the sick?

Memory Passage

Mark 6:12–13 — *So they went out and proclaimed that people should repent. And they cast out many demons and anointed with oil many who were sick and healed them.*

Catechism and Foundational Scripture

Q. How does God execute His decrees?

A. God executes His decrees in the works of creation and providence.

Genesis 1:1; Revelation 4:11; Matthew 6:26; Acts 14:17.

Peine Kids Focus (February 3, 2019)

Theme: Jesus the Risen King

Topic: Jesus and the doubter (*John 20:24–29*)

Big Picture Question:

Q: What is our mission as believers?

A: Our mission as believers is to make disciples of all nations by the power of the Spirit.

Sermon Notes

Week 22
Mark 6:14–29

Study Questions

1. Why does Herod think that Jesus is the resurrected John the Baptist?

2. What can we learn about Herod from this passage?

3. How does the account of John's death further Mark's focus on and message about Jesus?

Memory Passage

Mark 6:19–20 — *And Herodias had a grudge against him and wanted to put him to death. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly.*

Catechism and Foundational Scripture

Q. What is the work of creation?

A. The work of creation is God's making all things of nothing, by the Word of His power, in the space of six days, and all very good.

Genesis 1:1; Hebrews 11:3; Exodus 20:11; Genesis 1:31.

Peine Kids Focus (February 10, 2019)

Theme: Jesus the Risen King

Topic: Jesus forgives and restores (*John 21:1–19*)

Big Picture Question:

Q: What is our mission as believers?

A: Our mission as believers is to make disciples of all nations by the power of the Spirit.

Sermon Notes

Week 23
Mark 6:30–44

Study Questions

1. The previous passage interrupts the disciples being sent out and later returning. How does the account of John's death relate to the mission of the disciples?

2. What does this passage reveal about Jesus's heart?

3. What does this passage reveal about the people who were fed?

4. What should the disciples have learned about themselves that day?

Memory Passage

Mark 6:41–44 — *And taking the five loaves and the two fish, he looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all. And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of the fish. And those who ate the loaves were five thousand men.*

Catechism and Foundational Scripture

Q. How did God create man?

A. God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Genesis 1:27; Colossians 3:10; Ephesians 4:24; Genesis 1:28.

Peine Kids Focus (February 17, 2019)

Theme: Jesus the Risen King

Topic: Jesus gave the Great Commission (*Matthew 28:16–20*)

Big Picture Question:

Q: What is our job as believers?

A: Our job as believers is to make disciples of all nations by the power of the Spirit.

Sermon Notes

Week 24
Mark 6:45-56

Study Questions

1. What is the significance of Jesus going out to pray (see verse 46)?
2. Why do you think Jesus decided to walk on the water?
3. How is the water-walking miracle different from the feeding and healing miracles that precede and follow it?
4. What did the disciples fail to understand about the loaves and fish (see verse 51–52)?
5. What is the difference between verse 54 and verses 49–50?

Memory Passage

Mark 6:49–52 — *[B]ut when they saw him walking on the sea they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart; it is I. Do not be afraid.” And he got into the boat with them and the wind ceased. And they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened.*

Catechism and Foundational Scripture

Q. What are God's works of providence?

A. God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

Nehemiah 9:6; Colossians 1:17; Hebrews 1:3; Psalm 103:19; Matthew 10:29–30.

Peine Kids Focus (February 24, 2019)

Theme: Jesus the Risen King

Topic: Jesus ascended into Heaven (*Acts 1:4–14*)

Big Picture Question:

Q: What is our job as believers?

A: Our job as believers is to make disciples of all nations by the power of the Spirit.

Sermon Notes

