

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

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GOSPELS Lesson 8 Mark

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Many have argued that Christ is not truly God for He says of the time of His second coming: *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father* (Mark 13:32). Compare this statement with: *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you* (John 15:15). Understanding the theme of Mark makes all clear. While on earth, in His capacity as servant, there was certain knowledge to which Jesus had no access. Such a statement taken in the context of Mark, and compared with the other scriptures, presents no difficulty.

Other examples are:

- *What is thy name?* (Mark 5:9, Matthew 8:29, 30)
- *Who touched my clothes?* (Mark 5:30, Matthew 9:21)
- *How many loaves have ye?* (Mark 6:38, Matthew 14:17)
- *Why doth this generation seek after a sign?* (Mark 8:12, Matthew 12:38-39)
- *he asked him if he saw ought.* (Mark 8:23, Matthew no record)
- *What question ye with them?* (Mark 9:16, Matthew 17:14)
- *What was it that ye disputed?* (Mark 9:33, Matthew 18:1)
- *Where is the guest chamber?* (Mark 14:14, Matthew 26:18.)

Often in Matthew the wording emphasizes the greatness of Christ's work and Mark, telling of the same event, does not.

Where Mark says, *They brought to Him all, and He healed many*, Matthew says, *They brought to Him many, and He healed all* (Mark 1:32-34, Matthew 8:16).

On three occasions, by adding *from that hour* Matthew calls attention to the immediate effect of the miracle, a detail which Mark omits (Matthew 9:22 cf. Mark 5:34; Matthew 15:28 cf. Mark 7:30; Matthew 17:18 cf. Mark 9:25).

Matthew omits the two miracles in which Christ used spittle as a means of healing (Mark 7:33; 8:23). Matthew shows that Christ fed more people than Mark's record reveals by adding *beside women and children* (Matthew 14:21 cf. Mark 6:44).

Mark frequently refers to Jesus as Master, while the other gospels use the title Lord. Consider just a few examples.

On the ship in the storm the disciples cry *Lord, save us* (Matthew 8:25), *Master, carest thou not that we perish* (Mark 4:38).

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- When Jesus told of His coming death *Peter took him, and began to rebuke him, saying, Be it far from thee, Lord* (Matthew 16:22), *Peter took him, and began to rebuke him* (Mark 8:32).
- On the Mount of transfiguration, Peter said, *Lord, it is good for us to be here* (Matthew 17:4), *Master, it is good for us to be here* (Mark 9:5).
- When announcing that one of them would betray Him, the disciples replied *Lord, is it I* (Matthew 26:22), *Is it I* (Mark 14:19).
- There are also a number of places where the other writers use the word Lord and Mark omits it. Compare (Matthew 8:2 with Mark 1:40), (Matthew 26:22 with Mark 14:19.)
- Matthew omits much of what seems to be unfavorable to the apostles in Mark's record. While we find a rebuke in (Mark 4:13) we find a blessing in Matthew 13:11. While Mark speaks of a lack of understanding owing to their hard hearts (Mark 6:52) Matthew leaves out that detail (Matthew 14:22-33).
- Mark informs us that on the mount of transfiguration Peter spoke but did not know what to say (Mark 9:6), that bit of information is not found in Matthew 17.
- Matthew also leaves out the disciples questioning among themselves what the rising again from the dead should mean (Mark 9:9-10, Matthew 17:9-10). In Mark 9:32 we read, *they understood not that saying, and were afraid to ask Him*. Matthew 17:23 tells us only that *they were exceedingly sorry*.
- Matthew omits the dispute among the disciples as to who would be the greatest (Matthew 18:1, Mark 9:34). He also passes over *neither wilt they what to answer him* from the account of Gethsemane (Matthew 26:44, Mark 14:40). Matthew also omits two of the three references in Mark to the disciples' amazement (Mark 10:24, 26, 32 with Matthew 19:23-25; 20:17). *It is the glory of God to conceal a thing: but the honour of kings is to search out a matter* (Proverbs 25:2). King Jesus knows their hearts, but gloriously covers much of their shortcoming.

Curious is the frequent reference to hands in Mark.

he came and took her by the hand, (Mark 1:31)

Jesus... put forth his hand and touched him (1:41)

he took the damsel by the hand (5:41)

To put his hand upon him (7:32)

To touch him (8:22)

he took the blind man by the hand (8:23)

he put his hands again upon his eyes (8:25)

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Jesus took him by the hand (9:27)
put his hands upon them (10:16)

Thirty-four times in Mark the Holy Spirit uses the word **house** or **houses**.

There is an interesting look at answered prayer in chapter 5 where three prayers are recorded:

1. That of the unclean spirits (vv. 10-13): The answer is yes.
2. That of the Gadarenes (v. 17): The answer is yes.
3. That of the healed man (w. 18-19): The answer is no. These dispel the notion that God always answers yes. It should be noted that the only prayer denied was that of the believer.

Some attention should be given to the twelve apostles of Jesus. Their names are listed four times. The order varies but each time they are in three groups of four with Peter, Philip and James the son of Alphaeus at the head of their groups (Matthew 10:2-4, Mark 3:16-19, Luke 6:14-16, Acts 1:13, 26).

They are grouped as follows:

1. Peter, Andrew, James, John
2. Philip, Bartholomew, Thomas, Matthew
3. James, son of Alphaeus, Thaddaeus (Labbeaus),
Simon Zelotes, Matthias, (replacement for Judas Iscariot who betrayed Jesus)

This matches the statement that Jesus sent them out *by two and two* (Mark 6:7) in groups of four.

Judas is always given last. In Matthew and Luke the first four are arranged in pairs according to their calling and sending out. In Mark and Acts they are placed individually according to their preeminence. The second four are paired in Matthew, Luke and Acts while given individually in Mark. The third four are paired in Matthew but given individually in Mark, Luke and Acts. Each group furnished at least one New Testament penman.

This was quite a diverse group. One thing which they had in common is that none was a priest or theologian. They were ordinary men. Among them were fishermen and a tax-collector. Otherwise their vocations are not given. It is interesting to note two especially. Matthew had been a publican, one who had been in the service of the Romans and who was regarded as a traitor to his country. Simon evidently had been a member of the party called Zealots. They were fanatically patriotic and sought to free their land of Roman rule by revolutionary methods. Yet these two men were drawn together through their mutual faith in Jesus. In fact, in these entire groups one sees the suggestion

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as to how the Christian faith can bring together in harmony of purpose men with such varied personalities and backgrounds.

- Andrew - First a disciple of John the Baptist. He was directed to Jesus by the Baptist and introduced his brother Simon Peter to Jesus. He was a fisherman, and lived at Bethsaida (Matthew 10:2, Mark 1:16-18; 13: 3, John 1:35-42)
- Bartholomew - Surnamed Nathanael, he was brought to Christ by Philip (Matthew 10: 3, John 1:45-46).
- James - Brother of John, son of Zebedee and Salome. Was a partner with Peter and Andrew in the fishing business. One of the first four disciples. The first apostle to be martyred (Matthew 4:21, Mark 1:19, Luke 5:10, Acts 12:2).
- James - Son of Alphaeus and Mary. (Alphaeus is also called Cleopas, John 19:25). Called James the Less, on account of his stature or because he was younger than the other James. (Mark 3:18; 16:1; 15:40, Luke 24:10).
- John - Son of Zebedee and Salome, brother of James, cousin of Jesus. A fisherman. One of the three favored apostles. Called *the disciple whom Jesus loved*. Prominent in the early church. Labored in Ephesus. Banished to Patmos by Domitian. Wrote a gospel, three epistles, and the Revelation. Died in the reign of Trajan (Matthew 17:1, Mark 1:19, 20, Luke 5:10, John 13:23, Acts 3: 1; Revelation 1:4, 9).
- Judas - Called Thaddaeus, and Lebbaeus (Matthew 10:3, Mark 3:18, John 14:22).
- Matthew - Also called Levi. A tax collector. Writer of the gospel which bears his name (Mark 2:14-17, Luke 5:27-32).
- Peter - Formerly called Simon. Son of Jonas. Native of Bethsaida. A fisherman. Always put first in the apostolic lists. Made the great confession. Denied his Lord. Leader in the early church. Wrote two epistles. Tradition says he was crucified upside down (Luke 4:38; 5:3, 10; 6:13-14; 8:51, John 1:42-44; 21:15, Acts 1-12).
- Philip - Lived in Bethsaida. Brought Nathanael to Jesus (Matthew 10:3, John 1:43-48; 12:20-22; 14:8-12, Acts 1:13).
- Simon - The Zealot. Called Simon the Canaanite and Niger (Matthew 10:4, Acts 13: 1).
- Thomas - Called Didymus; both names meaning *a twin* (Matthew 10:3, John 11:16; 14:1-6; 20:24-29).
- Judas - Son of Simon Iscariot, his surname was Iscariot. Treasurer to the apostles. Sold Jesus, confessed his guilt and hanged himself (Matthew 26:14-16, 47-50; 27:3-5; Luke 6:16; John 12:4; Acts 1:18-19).

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There are more references to the devil and his workers in Mark than any other book. The words devils, Satan, unclean spirits, evil spirits are found thirty-five times.

Read the whole story in Mark 5:1-20 as we read the story we learn that this young man was in the gravest difficulty of anyone with whom the Lord dealt. Yes, He brought the dead to life but one would be better off dead in faith than alive in this man's condition.

Here is the power of Satan and his angels over a mortal man in its most evident form. Here is the suffering of a loving family in its purest expression. Here is the helplessness of a lost man set forth as nowhere else. Here is the power of the Son of God over Satan, over suffering, over sin and its bondage, in all its' radiant splendor. Notice that verse 15 illustrates how men never really see what God has done for them until they come to Jesus. *And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid* (Mark 5:15). See also, that once Christ brings His power to bear upon a life, whatever hold Satan may have had is rendered in the past tense. Notice also the extent to which this man has been made whole. His emotions have been restored. He who once threw himself about in suicidal fury is sitting. How this speaks to us of the peace of God imparted to the believer. He is said to be clothed. Let no one be deceived. How we look and what we wear speak volumes about our relationship to God and Satan. While possessed with the devils, the man went about naked. Once saved from his bondage, he was clothed. Who but Jesus could take one whose life had been in such ruin and place him once again in his right mind?

This is a day of drugs and treatments, of psychiatry and psychology, of self-help and group-help programs. In this verse we see the answer to all man's problems. He is made whole, body, soul and spirit, by the power of the Lord Jesus Christ.

Notes

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Name _____

All answers must have scripture back-up to receive full credit

1. How many times does Mark make reference to the devil?

2. How were the disciples dispersed when they were sent out to minister to the Jews?

3. Who was Didymus? what was the meaning of his name?

4. In reading Mark why would someone want to believe that Jesus was not God?

5. Tell us 7 points about the maniac of Gadarenes that were changed when He met his Saviour? (Explain each briefly)
 - a.

 - b.

 - c.

 - d.

 - e.

 - f.

 - g.

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6. What does Luke 8:27 and Genesis 3:7 tell us about the depravity of man?
7. Why are certain important facts left out of Mark that are explained in the other Gospels?
8. Why would the book of Matthew emphasize the greatness of Jesus Christ's work and the book of Mark would not?
9. Why was Judas, called the Iscariot?
10. Who was the first disciple of John the Baptist?
11. Who wrote the book of Revelation? (Tell us about him.)
12. Why does Mark refer to Jesus as Master, and in the other gospels Jesus is referred ad Lord?

true/false

- 34 times in the book of Mark the holy Spirit uses the word house or houses.
- When the scripture says He sent them out two by two, this means four at a time.
- God always answers prayer with a yes.



Memory verses, write these out on the back of this page. (must be in KJV)
Mark 5:15; Mark 14:38; Mark 13:32

any questions?