

ON YOUR MARK, GET SET, GO!  
A STUDY OF THE GOSPEL OF MARK BY BRENT AMATO  
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LESSON NO. 3-CHAPTER 2

- I. BEFORE WE GET GOING...
  - A. Why the study; why the title?
    1. For the seeker-Study Jesus because He is the “Gospel” (Mark 1:1, John 20:31)
    2. For the saint-Study Jesus to either fall in love with Him anew (John 21:15-17) or more deeply (Ephesians 3:14, 17-19)
    3. A “profitable pursuit” (II Timothy 3:16-17)
    4. Life is a race to be run and won (I Corinthians 9:24, Phil. 3:14)
  - B. “Go”
    1. “The Gospel of Mark has well been called a moving picture of the ministry of Jesus...The Gospel of action...Rapidity of action is its main characteristic...It gives us the works, rather than the words of Jesus.” (Earle)...While only 18 of the 70 parables of Jesus are in the Gospel of Mark, over half of the 35 recorded miracles of Jesus are in Mark’s Gospel. (Mark 16:20)
    2. Key word: “Immediately” (used 41 times; ie 1:10, 12, 18, 20, 21, 28, 29, 42, 43)-For example, “Mark seems to have been impressed by the swiftness with which the Lord’s commands were obeyed. He spoke! It was done!” (Phillips) (ie, 1:42)
    3. “I read in a book where a man called Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about.” (Anonymous)
  - C. Some background on the Book
    1. Its purpose-Proclaim Christ the Son of God sent to save (Mark 1:1, 11; 3:11; 5:7; 9:7; 12:1-11; 13:32; 14:61-62; 15:39) and the Servant sent to serve (Mark 10:45), whose power was manifested in His service through a series of victorious conflicts
    2. Key themes
      - a. Who?
        - (1). Who Jesus is (Mark 9:7, 15:39)
        - (2). Who we should be (Mark 16:14, 13:33-37)
      - b. What?
        - (1). What Jesus did (Mark 1:35, 6:45-51) and What we should do (Mark 10:21, 12:28-31)
        - (2). What Jesus taught (Mark 4:2-8, 13-20; 11:22-24) and What we should learn (Mark 4:9, 7:14, 16-18a)
      - c. Transformation (Ashey)
        - (1). Believe what Jesus believed (with transformed minds)
        - (2). Live the way Jesus lived (with transformed character)

- (3). Love and care the way Jesus did (with transformed relationships)
- (4). Minister the way Jesus ministered (with transformed service)
- (5). Lead the way Jesus led (with transformed influence)

D. Key (memory?) verses (Psalm 1:2)

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_
- 6. \_\_\_\_\_
- 7. \_\_\_\_\_

E. An outline (Wiersbe)

- 1. The presentation of the Servant (1:1-13)
- 2. The Servant's ministry in Galilee (1:14-9:50)
  - a. Period of popularity (1:14-6:29)
  - b. Period of withdrawal (6:30-9:32)
  - c. Period of completion (9:33-50)
- 3. The Servant's journey to Jerusalem (10)
- 4. The Servant's ministry in Jerusalem (11-16)
  - a. Public teaching and controversy (11:1-12:44)
  - b. Private teaching and ministry (13:1-14:31)
  - c. Arrest, trial and crucifixion (14:32-15:47)
  - d. Resurrection and ascension (16)

F. Resources-See Lesson No. 1

G. What's happening in Chapter 2?

- 1. Action! (connected with Chapter 1-"And")
  - a. "The Preacher-Teacher" (2:1-2, 13)
  - b. "The Healed Paralytic" (2:3-12)
  - c. "The Calling of Matthew" (2:14)
  - d. "The Questionable Dinner Party" (2:15-17)
  - e. "To Fast Or Not To Fast?" (2:18-20)
  - f. "Old or new?" (2:21-22)
  - g. "The Grain Deal On The Sabbath" (2:23-28)
- 2. Behind the action
- 3. There will always be questions that "miss the mark" (2:7, 16, 18, 24), but they are insights to personal needs and it takes godly wisdom and an understanding of Scripture to answer them correctly (James 1:5, II Timothy 2:15)
- 4. There are amazing gifts that need to be received.

II. "THE PREACHER-TEACHER" (2:1-2, 13)

- A. "Good News" attracts great crowds or at least is attractive to many
- B. Note change from Chapter 1 in attraction (from miracles to truth) and maybe audience (separating the "wheat" from the "chaff")
- C. Possible informal (2:1) and formal teaching (2:13)

- III. "THE HEALED PARALYTIC" (2:3-12)
  - A. Old Testament background (Isaiah 1:5-6, 16-20; Psalm 103:3)
  - B. Consider the effort that is sometimes involved to bring someone to a saving knowledge of Jesus Christ (2:4)
  - C. What "marks" a "fisher of men" (2:4) (Wiersbe)
    - 1. Deep concern for others
    - 2. Faith to believe in Jesus
    - 3. Action-"What we need in the church today is stretcher-bearers-men and women with that kind of faith to go out and bring in the unsaved so that they can hear the gospel." (McGee)
    - 4. Not discouraged by difficult circumstances
    - 5. Working together with others
    - 6. Daring to something radical
  - D. There's that word again (2:12)
  - E. Jesus' diagnosis went beyond a physical condition to the "heart of the matter" (2:5)
  - F. The purpose of the miracle (2:9-10)
  - G. The result of the miracle (2:12)
  - H. The miracle accompanied with some specific guidance (2:11)
  - I. The amazing gift of forgiveness (2:10)-"It meets the greatest needs; it costs the greatest price; it brings the greatest blessing and the most lasting results." (Wiersbe)
  - J. Jesus and the Pharisees
    - 1. Their right to religious oversight (Deuteronomy 13) had already been exercised (John 1:19, Luke 5:17)
    - 2. "Critical minds seeking heresy as opposed to open minds seeking truth" (Wiersbe)-"None are so blind as those who will not see." (Cole)
      - a. Finding fault with His method (2:1-12)
      - b. Finding fault with His men (2:13-28)
      - c. Finding fault with His ministry (3:1-6)
    - 3. Jesus' insight into man (2:8, John 2:25)
    - 4. 180 degrees
    - 5. Jesus pushed them into a "theological corner" about himself
    - 6. The "fruitless task" (John 19:4)
  - K. The deity of Jesus
    - 1. Forgave sins
    - 2. Healed people
    - 3. Called Himself "the Son of Man" (Daniel 7:13-14; 80 times in Gospels; 14 times in Mark; Revelation 1:12-18, 14:14)
  - L. What one commentator wonders? (Phillips)
- IV. "THE CALLING OF MATTHEW" (2:14, 3:18, Matthew 9:9)
  - A. See Lesson No. 2 on Chapter 1
  - B. A tax collector?-"As much of an outcast from the orthodox Jewish society as the leper of Mark 1:40 had been." (Cole)
  - C. A new name-"Burning bridges" and other implications (Luke 5:28)

- V. "THE QUESTIONABLE DINNER PARTY" (2:15-17, Luke 5:29)
  - A. The two sets of guests (disciples and publicans/sinners) co-mingled because of Jesus
  - B. What is not the mission and what is the mission?-To save sinners (referenced 3 times), not call the religious (2:17)
  - C. Jesus, the "Physician", contrasted with other "physicians" (Jeremiah 6:14, 8:11, 17:9)
- VI. "TO FAST OR NOT TO FAST?" (2:18-20)
  - A. Spiritual discipline perspective-Good and bad
  - B. Biblical perspective (Ecclesiastes 3:1-8)
  - C. What should focus be?-Gladness (in Christ) (John 3:29), not sadness (in ceremony) (2:19)
  - D. Jesus, the "Bridegroom" (Isaiah 54:5, Jeremiah 31:32; Hosea; John 3:28-29, 2:1-11)
  - E. A hint of the mission (2:20)
- VII. "OLD OR NEW?" (2:21-22)
  - A. The symbolism
    - 1. Old garment (Judaism)
    - 2. New cloth (Christianity)
    - 3. Old wineskins (individual before salvation)
    - 4. New wineskins (saved individual)
    - 5. New wine (Holy Spirit)
  - B. What is the strategy?-Introduce the new, not patch up the old (Hebrews 8:13, Luke 22:19-20, Hebrews 10:1, 15-18, II Corinthians 3:1-3, Romans 8:1-4)
  - C. What's "new"? (II Corinthians 5:17)
- VIII. "THE GRAIN DEAL ON THE SABBATH" (2:23-28)
  - A. Old Testament background
    - 1. The Sabbath (Nehemiah 9:14, Exodus 20:8-11, Exodus 31:13-17)
    - 2. Grain (Deuteronomy 23:25)
    - 3. An Old Testament character to the rescue (I Samuel 21:1-6)
  - B. The "Sabbath issue" earlier raised (John 5)
  - C. What is the priority?-Needs of people, not religious traditions
  - D. In this case, the law replaced by the Lord (Acts 20:7)
  - E. The deity of Jesus (See III K (3) above)
  - F. For those who are not "slaves" to Bible Chapters (3:1-12)
- IX. SO WHAT?
  - A. What did Jesus teach that you needed to learn?
  - B. What type of person do you need to become?
  - C. What do you need to do?
- X. BIBLIOGRAPHY-SEE LESSON NO. 1