

ON YOUR MARK, GET SET, GO!
A STUDY OF THE GOSPEL OF MARK BY BRENT AMATO
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LESSON NO. 4-CHAPTER 3

- 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 3?

- 1. Action! (connected with chapters 1 and 2-"And")
 - a. "Healing a hand" (3:1-6) [Without chapter breaks, could be considered with 2:23-28]
 - b. "More healing" (3:7-12)
 - c. "Calling of "The Twelve"" (3:13-19)
 - d. "More controversy" (3:20-30)
 - e. "Who's family?" (3:31-35)
- 2. Behind the action (3:13, Luke 6:12-13)
- 3. What's missing between 3:19 and 20?
 - a. The Sermon on the Mount (Matthew 5-7)-Mark was more focused on what Jesus did than what He said
 - b. The events described in Luke 7:1-8:3

II. "HEALING A HAND" (3:1-6, Matthew 12:9-14))

- A. There's that "Synagogue Sabbath Thing" again (Numbers 15:30-41; Mark 1:21-28, 2:23-28)
- B. Substance over form-"The problem, as the Lord knew full well, was not with the law of the Sabbath but with their ignorance of the Lord of the Sabbath." (Phillips)
- C. The Pharisees are "heating up"

1. Flashback (See Chapter 2)
 2. From questioning (2:7, 16, 18, 24) to accusing (3:2) to destroying (3:6)
 3. McGee thinks the man was a “Pharisee plant”
 4. Ironically, the Pharisees, themselves, weren’t doing all that well with the Jewish Law (Exodus 20:13)
- D. Jesus anger (10:14) and grief (Luke 19:41, 22:48)
1. The Greek: momentary anger but continuing grief
 2. What caused it? - “hardness of heart” - “a stubborn resistance to the purpose of God, the very opposite of that humility and gentle teachableness which God requires.” (Cole)
- E. A conspiracy develops
1. “Hatred makes strange bedfellows” - PBC
 2. “As oncoming events cast their shadows before them, so this conspiracy was the harbinger of more serious conspiracies to come.” (Phillips)
- III. “MORE HEALING” (3:7-12)
- A. “Great multitudes” are following Him - “The entire country was agog with excitement.” (Phillips) - But what drew them to Him?
- B. “And Jesus withdrew...”
1. The decisive breach between the Lord and organized Jewry.” (Cole)
 2. A strategy of a servant as opposed to a celebrity - His response to “the crowd”: “He had no intention of founding a kingdom on popular mass appeal.” (Phillips)
 3. Not time yet (John 2:4)
- C. The “testimonies” continue (1:24)
- D. The “gag order” continues (1:25, 34, 43-44)
- IV. “CALLING OF ‘THE TWELVE’” (3:13-19)
- A. What preceded this important decision? (Luke 6:12-13) - “By morning, He was ready to choose the dozen men to whom He would eventually entrust the greatest enterprise in the history of the universe.” (Phillips)
- B. Any significance to twelve?
- C. Who is always listed first?
- D. Note the “inner circle” of three
- E. What to do with the last in the list?
- F. Who called whom? (John 15:16)
- G. Called for what purposes?
1. We focus on activity more than relationship
 2. A definition of discipleship: “to be with Him and to be sent out by Him...to be equipped by the Master, through example and instruction, in order to be able to minister like the Master.”
 3. Flashback (1:14-15, 23-26, 34; 2:2)
 4. The strategy (II Timothy 2:2)
- H. The message to them at this time (Matthew 10:5-42)
- I. What do we learn from who was called?

- J. One of Mark's "notes" to the Gentile Romans (3:17; 5:41; 7:11, 34; 11:9; 14:36; 15:22, 34)
- K. Wonder how they got along? (ie, Simon the Zealot and Matthew)
- V. "MORE CONTROVERSY" (3:20-30)
 - A. The "press" of the crowd? (1:33, 37, 45; 2:2, 13; 3:7-10, 20, 32)-Not even time to eat!
 - B. Where was home? (2:1, Matthew 8:20; as opposed to 6:1)
 - C. "Opposition to the Lord Jesus increases, coming from friends, foes and family alike." (Phillips)
 - 1. "History reveals that God's servants are usually misjudged by their contemporaries and often misunderstood by their families...Moody was called "Crazy Moody" by many people in Chicago" (Wiersbe)
 - 2. "It is a strange paradox that in times of religious revival and manifest working of God's Spirit, it is often the religious leaders who oppose the work of God most strenuously, and seem to misunderstand it most willfully." (Cole)
 - 3. "People who are sold out to a cause, or to God, are often looked on as fanatical by their contemporaries." (Phillips)
 - 4. Consider Paul (Acts 26:24-25)
 - D. The scribes' indictment: "No one could deny that the supernatural was involved in the Lord's ability to perform miracles...They refused to accept the fact that He was God and that He cast out demons by the power of God. The implications of that reality were more than they were willing to face. It meant that God had invaded history and that everything... including the establishment of which they were leading members, must change." (Phillips)
 - E. Jesus' response
 - 1. Some common sense questions appealing to their reason
 - 2. "Parables" (3:23, 4:2, 10-11, 13, 33-34)-Jesus' explanation of this new kingdom
 - a. Greek: "to cast alongside"- "A story or figure placed alongside a teaching to help us understand its meaning...A true parable gets the listener deeply involved and compels the listener to make a personal decision about God's truth and his or her life...(Matthew 21:45-46)" (Wiersbe)
 - b. Why teach in parables?-To both hide and reveal the truth (4:10-12, Matthew 13:10-17)
 - 3. A warning: "Blaspheming against the Holy Spirit"-The "unforgivable, eternal sin"? (Matthew 12:31-32, I John 5:16)
 - a. Its severity: "'Truly I say to you...'"
 - b. Illustrated
 - (1). Caiaphas and the Jewish leaders (14:53-65)
 - (2). Stephen's indictment (Acts 7:51)
 - c. What about today?
 - (1). "The sin of the willfully blind, who persistently refuse the illumination of the Spirit, oppose the

Spirit's work, and justify themselves in doing so by deliberately misrepresenting Him." (Cole)

- (2). "Nobody can commit that sin today. It was a sin peculiar to those who lived when He lived and who heard His marvelous teaching for themselves...It was the sin of those who then-out of sheer malice, envy, hatred and determined wickedness-accused Him of conspiring with the Evil One. Such a sin revealed a state of soul beyond the possibility of redemption..." (Phillips)
- (3). "It is impossible to commit an unpardonable sin today... You see, Christ died for all sin, not just some sin." McGee)
- (4). "The only sin today that God cannot forgive is rejection of His Son (John 3:16-21)" (Wiersbe)

- F. A new "kingdom" (4:11, 26, 30)
- VI. "WHO'S FAMILY?" (3:31-35)
 - A. What to do about Mary? (Luke 1:46-55, Acts 1:14)
 1. "Although Mark devotes little space to the Lord's mother [see Matthew and Luke Gospels], he doubtless had met her." (Phillips)
 2. It would have been helpful for her to remember prophecy spoken to her (Luke 2:27-35)
 - B. What to do about His half brothers? (Acts 1:14)
 - C. A picture of his earthly family: "standing outside" as opposed to a picture of His "spiritual family": "sitting around Him"
 - D. What Jesus is not teaching (I Timothy 5:8)
 - E. What Jesus is teaching (Luke 2:49, John 2:4, 7:1-5, Luke 14:26)
 1. "...trying to presume upon an earthly relationship with Jesus..." (Cole)-not understanding who He was
 2. Spiritual as opposed to earthly relationships ('in Christ')
 - F. Becoming a member of this family
 1. As opposed to "children of disobedience and wrath"(Eph. 2:1-3)
 2. Status through belief and obedience (John 1:12, 3:16)
 3. Intimacy through obedience (3:35, John 14:21-23)
- VII. BEHIND THE ACTION (3:13, 1:35, Luke 6:12-13)
 - A. Solitude
 - B. Solitude in prayer
 - C. Solitude in sustained prayer
- VIII. 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?
- IX. BIBLIOGRAPHY-SEE LESSON NO. 1