
a *Grace Notes* course

The Gospel of Mark

an expositional Bible study

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Lesson 6

Mark 6:1-56

Grace Notes

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The Gospel of Mark

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Instructions for Completing the Lessons

There are sixteen (16) lessons in the MARK course curriculum, one lesson for each chapter.. There will be questions in the Quiz for each lesson on the topics that are named here.

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

Read the introduction to the study of Mark.

Study the Mark chapter for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.

Before taking the Quiz, **Review** all of the notes in the Mark lesson.

Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.

When you have completed the Quiz, be sure to SAVE your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.

To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.

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Chapter 6

Rejection can be easy to handle, when it comes from those you do not like anyway. The real test of rejection is when it comes from those you like, from those you know, from those from whom you desire acceptance.

In Mark 6:1 through 13 we see two paragraphs that fit together in a very interesting way. First we see Jesus rejected by his own people in Nazareth and then we see Jesus telling the disciples to prepare for rejection themselves.

Three Principles must be kept in mind as we study these passages:

1. Negative volition will actively seek an excuse for its unbelief.
2. You do not cast the pearls of the gospel before the swine of unbelief.
3. Jesus Christ will never call upon us to endure anything that he himself has not also endured.

Mark 6:1

Jesus went out from there and came into His hometown; and His disciples followed Him.

And He went out from there, and He came into His home town; and His disciples followed Him.

The word HOME TOWN means one's native place. Jesus was born in Bethlehem, but he was raised and worked in Nazareth, about 20 miles southwest of Capernaum, a day's journey. This was the town his family lived in.

To the people of Nazareth they saw Jesus as one who left their town a year before to become an itinerant Rabbi.

Now he returns, having gained considerable fame and with his students. No longer is he the young man who left home and family to teach and preach, he is now well known and has twelve disciples and other followers who sit at his feet for instruction.

Robert Lewis Stevenson said, "Home is the place you go where they have to take you in.

In his humanity he had A legitimate expectation, and that was to minister truth to the people of his home town.

We too often fail to see the humanity of Christ. We know that he was fully God but what we most often see in the Gospels is the man Jesus Christ. And that is where we can see that he will never put us through anything that he has not endured through the same source of power that is available to us.

He expected, from his humanity even desired a welcome and a ministry to the people he grew up around; but we will see that this is not the case in Nazareth. While they will welcome Jesus back and even afford to him certain privileges, their welcome will be tainted because it will be on their terms.

Mark 6:2

When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?

The synagogue service in Israel was designed to allow visiting Rabbis to have the opportunity to delivery a message.

It was considered a privilege to have the ruler of a synagogue invite you to speak. This privilege was extended to Jesus Christ.

It is important to bear in mind that he was asked to speak.

It is also important to know that any speaker could be questioned regarding his message. The synagogue service still held some of its simplistic beginnings and the opportunity for question and answer interchange was one of the foundations of the service.

Now we see the reaction of the people.

A series of three questions [expanded]:

1. From where does this one get these things?
2. And what wisdom is this that has been given to him?

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3. And [from where] comes the powerful deeds done through his hands.

Principles of their questions

1. They were astonished. The word means to lose control of yourself. The imperfect tense here looks at a continual action in the past. They kept on being astonished.

The disciples were astonished at the raising of Jairus' daughter but their astonishment quickly became obedience. Here we have these people of Nazareth who begin to speak from their astonishment.

2. They did not ask Jesus these questions, they asked each other. They would rather hear the opinions of their peers than the truth from the Lord.

There was a time to question the speaker but they ignored him and would prefer opinion over truth. This is pure subjectivity, ignore the source of truth even when it is standing right in front of you.

3. Their questions took issue first with the source of his information. In the next verse they take issue with the Lord's qualifications.

4. Their first two questions attacked the source and the quality of his wisdom. Now they were left with only two sources, either God or Satan. And they were too subjective to accept God as a source of this man's teaching so their unspoken conclusion is Satan.

5. In the third question they questioned the power behind his miracles. And yet he had not performed any miracles in Nazareth at this time. They were pulling in irrelevant information and bringing charges against that which did not even matter at this point.

But that is the way subjectivity and negative volition work, they even attack the irrelevant.

6. And also they displayed poor manners. Jesus was an invited guest speaker and you let your guests have their say and you do not attack them. You invited them to speak, let them speak.

Mark 6:3

Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us? And they took offense at Him.

And then they turn on him personally, assuming they knew all about him.

No longer is he the distinguished Rabbi with his students, now he is the carpenter. Again, negative volition loves labels and they will assume his position, not as what it is, but as to what it was. He is no longer a carpenter, but they refuse to move on in their thinking.

The greatest insult is when they called him "The Son of Mary." In the Jewish culture you are always the son of your father even after your father has died. His name was Jesus ben Joseph, but to insult a person you name him the son of his mother.

Then they mention Jesus' brothers and sisters. James and Jude we know later as the ones who wrote epistles that bear their names. Of the others we have no information.

And then the conclusion of their reaction: "And they took offense at Him.

The word "offense" is SKANDALIZW, they were scandalized that he should dare to teach them.

This word is also used for stumbling block and they saw Jesus as a stumbling block.

Principle: Truth taught becomes a stumbling block to negative volition.

These questions in verse 3 represent the lowest form of attack, they attack, malign, criticize the person himself.

Principle: While Jesus was impeccable, the sinless Savior, we can apply this today with the statement: "It is not the man but the message that counts."

Mark 6:4

Jesus said to them, A prophet is not without honor except in his hometown and among his own relatives and in his own household.

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And here Jesus applies another important principle of life that we too must apply:

It is not what happens to you in life that counts, but how you respond or react to it that matters.

Through the Old Testament history of the prophets we can see that they were most often rejected by their own people. We see that indeed: familiarity breeds contempt in the minds of subjective people who are negative to the truth.

The people of Nazareth distracted themselves and rejected Jesus Christ.

Reason for distraction: Pride and arrogance.

They remember when Jesus was merely a carpenter and refused to see him as one who now had the message of truth. Three areas of rejection:

1. In his native place: His home town
2. Among his relatives
3. In his own house

Applications abound from this statement today.

1. The most difficult people you will have to witness to are the ones you are close to.
2. This is true on the job, in the home, at school. We will see the greatest test of rejection come from those who desire the most acceptance.
3. And yet we can handle this rejection because it is nothing that our Lord also did not face.

Mark 6:5

And He could do no miracle there except that He laid His hands on a few sick people and healed them.

The negative volition that existed in Nazareth was so extensive that the people did not even bring the sick to experience the touch of the master's hand.

Nazareth lost its capacity for blessing.

There was little positive volition; result, no blessing.

Mark 6:6

And He wondered at their unbelief. And He was going around the villages teaching.

The word "marveled" is QAUMAZW, and on only two occasions do we find this very human

response expressed by the Lord. Once in the positive in Luke 7:9 where Jesus marveled at the faith of the Roman centurion of Capernaum. He said he had not seen such great faith even among his own people. And here in the negative as he marvels at the faithlessness, the unbelief of his own people.

But it is through this very human response to rejection that we can learn how we too will suffer rejection and how we too can learn to handle rejection.

Principles:

1. Our Lord never calls on us to endure anything that he has not endured. Any test is an opportunity to apply the doctrine that God has given us. And rejection is a test.
2. We may have expectations of acceptance but reality may hold rejection.
3. Rejection is only a test when we are rejected by those from whom we desire acceptance.
4. We may marvel, be surprised at the rejection but we must never let that distract us. We must apply the divine principle of acceptance.
5. While man may reject you, even family and friends, the God of Heaven has accepted you - though faith in his son you are forever a part of his family.
6. Therefore, when man rejects us keep your focus on Jesus Christ and as we read in Ephesians 1:6:

To the praise of the glory of his grace wherein he hath made us accepted in the beloved.

Someone once asked Francis of Assisi how he was able to accomplish so much. He replied, "This may be why: The Lord looked down from Heaven and said, Where can I find the weakest, littlest man on earth? Then He saw me and said, I've found him. I will work through him, and he won't be proud of it. He'll see that I am only using him because of his insignificance.

In his humanity he was surprised that he was rejected but he did not allow the lack of fulfillment of his expectation of acceptance to defeat him.

Instead he did two things:

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1. He went around the villages in a circuit teaching.
2. And then he sent out his twelve disciples to minister in His name.

The rejection he received in Nazareth would prepare the disciples that they too will be rejected.

And again i remind you of the **principle**: The Lord will never put us through anything he has not gone through, by way of rejection, a test, and even temptation, but He did not sin.

Mark 6:7

And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits;

The word SEND OUT is a pres infinitive of APOSTELLW. To send out as a result of something else.

It is the verb form of the word APOSTLE which refers to an official representative. It was used in Ancient Greek for the high admiral of the Greek navy who personally represented the king and the apostles word was the word of the king.

It is a word that carries tremendous authority with it. And it was a gift and office in the early church prior to the completion of the Bible. There are no apostles running around today except those who are so appointed by self in arrogance.

They were sent out two by two: There are three reasons they were sent out in pairs:

1. For their own safety. Many areas of Galilee were dangerous. The robber barons preyed upon the weak. The story of the Good Samaritan in Luke 10 illustrates the dangers that could befall a lone traveler.
2. For encouragement and mutual support: Even today we see the greater effectiveness of believers working together and ministering to each other in encouragement. Discouragement will come and that is when there is strength in numbers.
3. For a legal witness: Jesus refers to the Old Testament law:

John 8:17. Even in your law it has been written, that the testimony of two men is true.

And so by sending out the disciples in pairs there were two who would proclaim the testimony of Christ.

We also see that he gave them power over unclean spirits.

We see this authority, the word refers to delegated authority, over unclean spirits or demons mentioned in the Gospels, the Acts of the Apostles, and Revelation.

This was an essential authority that the disciples needed because Satan and the demons had launched a full out attack against Christ and, thus, against his representatives, the apostles.

But this divine authority is not extended to the believer today. Instead we are told:

Ephesians 6:11 Put on the full armor of God, that you may be able to stand firm against the schemes of the devil.

James 4:7 Submit therefore to God. Resist the devil and he will flee from you.

Romans 16:20 And the God of peace will soon crush Satan under your feet.

Even the great Apostle Paul did not have this same authority:

1 Thessalonians 2:18 For we wanted to come to you, I, Paul, more than once, and {yet} Satan thwarted us.

2 Corinthians 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself.

Therefore, our power over Satan and his fallen crew is through putting on the assets God provides, resisting the temptations of the Devil, through prayer to the Father.

Mark 6:8,9

and He instructed them that they should take nothing for their journey, except a mere staff no bread, no bag, no money in their belt but to wear sandals; and He added, Do not put on two tunics.

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The Lord describes what they should take with them.

And the Lord instructed them that they should take nothing for their journey, except a mere staff; no bread, no bag, no money in their belt; but to wear sandals; and He added, Do not put on two tunics.

This is not a call to poverty, but a call to urgency. They were to travel light and be quick about their business of proclaiming Christ.

The prohibition against carrying a bag is interesting in that normally the word was used for a bread bag. Common in the ancient world.

But the Lord already said, no bread, making the prohibition against a bag for the bread redundant.

But the bread bag was also used by beggars to hold out like the tin cup, so this prohibition is against going about begging.

In all this the lord is going to teach the disciples that He can care for them even when he is not with them.

This is one way to teach Christ centered dependency. There are many ways the Lord will use to get believers to realize that they can depend upon him. Sometimes he may send us out with nothing and we will see that

2 Corinthians 3:5 Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God.

These disciples would learn what we must also learn, that even though absent, the Lord provides for us. And we can depend upon Him.

Mark 6:10

And He said to them, Wherever you enter a house, stay there until you leave town.

This advice was given in light of a problem in Jesus' day with itinerant Rabbis who traveled to the villages and would move from house to house improving their quarters.

If a family invited them to stay, they would stay only until a better offer came along. Then they would move up to a better home, wealthier hosts, more servants.

But the disciples were not to impose upon the hospitality of many nor accept a more attractive offer once they were settled.

This requirement of the Lord for his disciples has an application to us -

Principle: Be satisfied with what the Lord gives you.

Philippians 4:11-13 Not that I speak from want; for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me.

We need to develop an attitude of contentment regarding the grace that God gives to us. If he should give another more grace by way of logistical support, then rejoice for your fellow believer - do not envy them.

Mark 6:11

Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them.

Now here is the main thrust of Jesus' advice:

The shaking of the dust off the feet was a common custom among the Jews when they would leave the home or business of a Gentile.

Here the disciples, visiting Jewish villages, were to treat rejection as if the ones who were negative were nothing more than Gentiles.

This act of contempt was to be done as a testimony against the unbelief of those who would not receive the message of truth.

God provides the truth, and when rejected the ones who reject do not have to answer to the disciples, but to God himself who provided the truth.

The disciples were to separate themselves from those who rejected the message of repentance.

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With evil, human good, human viewpoint, and Satanic systems being so prevalent in our society, the Child of God must be well aware of the biblical mandates and application of those mandates regarding separation. The correct application of separation is part of fulfilling the greater mandates of loving the Lord our God with all our heart, soul, and mind and loving our neighbor as ourselves.

Ephesians 5:10,11, "Proving what is acceptable unto the Lord and having no fellowship with the unfruitful works of darkness, but rather reprove them."

Topic: Separation

Romans 16:17-18, Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

Romans 12:2, And be not conformed to this world, but be ye transformed by the renewing of your mind -

Ephesians 5:11, And have no fellowship (do not speak favorably of) with the unfruitful works of darkness (Satanic systems), but rather reprove them.

Separating from Other Believers

Romans 16:17-18, Mark them which cause - offenses contrary to the doctrine which ye have learned, and avoid then.

Separate from believers who are continually out of fellowship, especially when this leads to certain types of sin.

1 Corinthians 5:9-11

Certain sins manifested by even believers are too dangerous to be around. You protect your soul by such separation.

Separate from believers who reject the system that God has provided for his people in this Age. Includes those who reject Bible Doctrine, the Local Church, or the authorities God has established in his church.

2 Thessalonians 3:6, Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that idly walketh not according to the tradition which ye have received of us.

2 Thessalonians 3:14-15, And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonishing him as a brother.

Separate from believers who are involved in religious heresy and apostasy.

2 Corinthians 6:16, Regarding idolaters: - Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.

2 Timothy 3:5, Having a form of godliness but denying the power thereof: from such turn away.

Separation from Unbelievers

Believers must separate themselves from unbelievers in any area where doctrine may be compromised by majority rule or by a binding decision of others or the authority within an institution or organization.

1. Marriage. For a believer to marry an unbeliever is prohibited by the Word of God.

2 Corinthians 6:14, Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2. Business partnerships where decisions made by others or by a majority could involve you in unbiblical action. In any joint business endeavor, be willing to lose what you have at risk to protect your soul, your integrity, your standards.

3. Social Organizations. Most problems here come in the majority rule format these organizations functions under. Fraternities and sororities may have compulsory drinking, dating, sex, etc.

In any relationship with unbelievers or even believers who do not stand firm on God's Word,

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consider your position and be able and willing to cut your losses and get out.

Principle: Separation is always in relationship to your own soul. The most valuable thing you possess is your soul. The most important relationship you have is with the Lord. Do not fail to separate from anyone or anything that would harm your soul and your friendship with Jesus Christ.

Mark 6:12,13

They went out and preached that men should repent.

And they were casting out many demons and were anointing with oil many sick people and healing them.

The message and actions of the disciples:

The word for PREACH means to make a public proclamation with such gravity, formality, and authority that it must be heeded.

And the message was a message of repentance. To change one's mind and the people who received the message of the disciples regarding Christ were to change their minds regarding their sins, their arrogance, their legalism - and turn to Christ.

Because of the authority they had been given, they cast out many demons and also, they healed many anointing them with olive oil that was an ancient medicinal treatment practiced in the ancient world.

One principle comes through these instructions of the Lord and the ministry of these disciples. A principle of urgency.

They were to travel light, stay in one place, quickly move on when encountering negative volition, and proclaim the simple message that calls for a decision, repent, change your mind and believe in Christ.

And we are under that same urgency today. A personal urgency to believe in Christ, to make his word the most important priority in our lives. We may not have the time tomorrow. The day is at hand.

And an urgency that should be a part of our ministries as we seek to tell others about Christ and His Word.

Charles Haddon Spurgeon used to tell this story: "A certain duke once boarded a galley ship. As he passed the crew of slaves, he asked several of them what their offenses were. Almost every man claimed he was innocent. They laid the blame on someone else or accused the judge of yielding to bribery. One young fellow, however, spoke out, 'Sir, I deserve to be here. I stole some money. No one is at fault but myself. I'm guilty.' Upon hearing this, the duke seized him by the shoulder and shouted, 'You scoundrel, you! What are you doing here with all these honest men? Get out of their company at once!' He was then set at liberty while the rest were left to tug at the oars." The key to this prisoner's freedom was the admission of his guilt.

The ministry of the disciples quickly spread the message of Christ throughout Galilee. Eventually the news got to the palace of Herod Antipas, Tetrarch of Galilee. Mark calls him a king which would be in keeping with Roman chain of command under the Emperor.

This reference to Herod begins the only extended discourse in the Gospels that deals with someone other than the Lord Jesus.

Here we are informed of the martyrdom of John the Baptist who was Jesus half-cousin and the forerunner or herald of the public ministry of Christ.

In this section we are going to see the family Herod in the worse light, which is appropriate because they were very evil.

We are going to see intrigue, machination, paranoia, guilt reaction, and sin.

We are given an example of how man deals with a problem apart from dependence upon the truth of God.

Mark 6:14

And King Herod heard of it, for His name had become well known; and people were saying, John the Baptist has risen from the

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dead, and that is why these miraculous powers are at work in Him.

There are seven members of the Herodian family mentioned in the Bible by the name Herod.

This is Herod Antipas (the Son of Herod the Great who ruled Palestine from 37 BC to 4 AD), who was called a fox by Jesus in Luke 13:31-33 and presided at the trial of Jesus in Luke 23:7-12.

He was the one who killed the baby boys in Bethlehem trying to eliminate the one who truly was the King of the Jews.

He also had an affair with a woman by the name of Cleopatra after Mark Antony and Julius Caesar were done with her and had a son named Herod Philip by her, and that Philip is mentioned in this section (see verse 17).

The family Herod, while ruling over the Jews, were not of the house of Israel. They were Idumeans whose root is in Edom and are descendants of Esau, not of Jacob.

Mark 6:15

But others were saying, He is Elijah. And others were saying, He is a prophet, like one of the prophets of old.

As the report of the power and miracles of our Lord became known there was speculation as to who he was.

This report of what people were saying shows us that there really is nothing new about the New Age.

These people would rather believe in the reincarnation of Elijah than believe that Jesus is the Christ.

Mark 6:16,17

But when Herod heard of it, he kept saying, John, whom I beheaded, has risen!

For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her.

Herod, suffering from guilt, doesn't buy the reincarnated Elijah theory. He believes that Jesus is the reincarnated John the Baptist.

The Greek text makes this a very emphatic statement – “Whom I beheaded, John, this one was raised.”

Sounds like Herod Antipas had been reading too many Steven King novels - he imagines that John has returned from the dead to haunt him.

I think we can easily see that Herod is suffering from guilt over putting John the Baptist to death.

Principle: A lot of very weird religious thinking can develop from guilt reaction:

1. We have people today who believe in reincarnation because they are so guilty about their own messed up life that they want a second chance.
2. Others, spurned on by guilt, reject any thought of heaven or hell. They are so guilt ridden and afraid that they are going to hell they reject the concept.
3. Some get so guilty over the lousy job they are doing as Christians that they begin to believe that they were not really saved, that it didn't take or that they did not do enough. So they add to salvation through faith in Christ alone.

In verses 17 through 29 we have the reason Herod Antipas has such guilt, he murdered John the Baptist.

Mark 6:18

For John had been saying to Herod, It is not lawful for you to have your brother's wife.

To summarize the story:

John was preaching against Herod's divorce from his wife and his niece's (Herodias) divorce from her husband Philip (Cleopatra's son) - and their marriage.

Herod threw John in his dungeon to shut him up.

Mark 6:19,20

Herodias had a grudge against him and wanted to put him to death and could not do so;

for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he

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was very perplexed; but he used to enjoy listening to him.

Herodias wanted him dead but Herod knew that severe political implications could result so, being an opportunist, would not allow her to have him put to death.

Mark 6:21-23

A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee;

and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, Ask me for whatever you want and I will give it to you.

And he swore to her, Whatever you ask of me, I will give it to you; up to half of my kingdom.

But on Herod's birthday, Herodias daughter Salome (Cleopatra's granddaughter) danced the dance of the seven veils for him and his drunken friends. He said she could have anything she wanted up to half his kingdom.

Mark 6:24-25

And she went out and said to her mother, What shall I ask for? And she said, The head of John the Baptist.

Immediately she came in a hurry to the king and asked, saying, I want you to give me at once the head of John the Baptist on a platter.

She quickly conferred with mommy, who said, ask for John's head on a platter (That idiom comes from that historical event). And Herod Antipas was now under obligation to give her John's head

Mark 6:26-29

And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her.

Immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

When his disciples heard about this, they came and took away his body and laid it in a tomb.

I think we can see why Herod was guilty. And being an unbeliever he had nothing else that he could do but react to his guilt and come up with weird conclusions that John has returned from the dead.

But we too have things that could cause guilt in our lives but we are Christians, and we are told in the Word of God that Jesus Christ is the solution to our guilt.

Colossians 2:13-14 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

Part of the good news of the gospel is that yes, you could be guilty regarding all kinds of things, but NO, there is no reason for guilt.

Webster defines guilt as: A painful feeling (emotion) of self-reproach resulting from a belief that one has done something wrong or immoral.

Guilt is one of the most common emotions known to man. It is a reaction to wrong that has been done, sins committed, and at times even supposed failures.

For the Christian, guilt is a major stumbling block to advance and a gateway to religion, ritual, and legalism.

The Solution to Guilt

In Colossians 2:12-14 Paul presents Jesus Christ as the solution to our guilt. He has taken us from

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death to life, has forgiven our sins, has taken our debt from us and nailed it to His cross.

The work of Christ on the Cross included Redemption, unlimited atonement, regeneration, imputation, justification, propitiation, positional truth, and expiation. Of these, it is expiation that removes the guilt of sins from the believer.

EXPIATION means to make atonement or satisfaction, to pay the penalty for sins, to suffer for sins. It is derived from the Latin for appeasing the pious, or to appease God in his declared penalty for sins.

When Jesus Christ died on the Cross for sins he propitiated the Father (I John 2:2) which means that he satisfied the justice of God. The manward side of propitiation is expiation, we must recognize that he did pay the penalty of sins.

2 Peter 2:24 And He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

The last phase, by His wounds you were healed, would be better translated, by his wounds you were made whole.

The emphasis is on spiritual wholeness, not physical. And part of our spiritual wholeness is the elimination of guilt reactions,

At salvation, recognition of guilt as a sinner leads to belief in Christ who has taken our sins from us and nailed them to His Cross.

In this sense, guilt is not a feeling nor emotion but a fact of status quo. We are guilty and we need a Savior who has paid the penalty.

As a believer, we will have feeling of guilt over wrong that we have done. But anything more than recognition of our guiltiness would be reaction. Whereas the proper response to our guiltiness is to confess our sins.

In confession we look back at the Cross and the work of Christ and we Confess, forget, and move on. The sense of guilt that becomes a feeling or emotion drags us back to our sins.

Guilt then denies the very sufficiency of our Savior.

Two problems of guilt

Problem #1: Guilt Paralysis

1. In Guilt Paralysis the person does not believe that God can forgive him.
2. This is guilt reaction personalized and denies the work of Christ on behalf of self.
3. For the unbeliever this guilt becomes a barrier to believing in Christ because the guilty sinner believes that some of his sins are too great to forgive.
4. To the believer such guilt becomes a stumbling block to advance in the Christian way of life, a reason for rejecting Christian service, an excuse for no growth.
5. With either the unbeliever or the Believer in guilt, Satan has won a tremendous victory. He has prevented salvation, he has prevented growth and service.
6. This type of guilt is a subtle arrogance, believing that you could do something that threw the perfect plan of God. That your sin is too great to forgive, that you fell through the cracks.
7. Hence, guilt paralysis prevents dependence upon Jesus Christ - no salvation for the unbeliever, no growth for the Believer.

Problem #2: Guilt Reaction Activity

1. Once a person in guilt rejects the work of Christ to take care of that guilt, guilt reaction will seek a way to deal with the guilt by human means.
2. Few people can live with guilt, many people take their own lives because of guilt. Guilt is a terrible companion to life.
3. Humanism well trains us for getting rid of guilty emotions and feelings by counter action. As children we are told that if we are bad we must try real hard to be good. Do something bad, follow it up by something good. Counter balance the failures of life by having successes in life.
4. In human relationships, within a marriage, a family, a business, or even a church, this type of approach to others is not necessarily wrong.

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We hurt someone, we become aware of it, we have feelings of guilt, we take steps to resolve the matter. Very simple human activity.

5. In our spiritual relationship with God and in our union with Christ, this type of approach is disastrous and leads to religion, ritual, and legalism.

We now see why Paul talked so extensively about Christ the solution to our guilt (Col 2:12-14) prior to dealing with religion, ritual, legalism in Col 2:16 and following.

6. With guilt reaction activity the guilty sinner attempts to nullify his guilt by another activity which is from self. If he is guilty over sins, try a little human good.

It has been estimated that over 80% of all the charity and benevolence done in the U.S.A. is done out of guilt rather than a true desire to help. Most of the other 20% is done for a tax deduction.

7. This type of reaction activity is usually found when the guilt is over some overt sin which is either criminal or sexual in nature.

Example, a person is involved in adultery so they pledge (to themselves) to go to Church every Sunday with their spouse.

Someone cheats on their taxes or steals embezzles funds from their company and attempts to nullify their guilt by giving money to charity.

8. In the extreme, this guilt reaction activity can become a lifestyle of legalism, religion, and ritual.

A person's whole motive for being in a church or a religion can stem from their guilt over sins.

9. Any guilt reaction action sets up a false system that takes a person away from the glories of Christ and prevents dependence upon the Savior.

Principle: We must rid ourselves of thinking that our sins are too great for God to forgive and we must rid ourselves of thinking that we can do something that will mollify our guilt.

Now Herod Antipas had done a horrible thing and should have legally suffered for it but he did not. He was the king, and he was also an unbeliever so he suffered under guilt reaction.

But for you, as a Christian, there is something far better, there is freedom in Christ -

Galatians 5:1, It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

We often say it even to encourage ourselves, Jesus Christ can provide us with all our needs - we hope, we pray, we trust. The miracle we are going to examine this morning proves it, he is able and he is willing to provide for us in every area of life.

We have noted that in this portion of Mark we are seeing the vindication of the power, purpose, and person of Jesus Christ the Son of God, the Savior of the world.

In the miracle of the feeding of the 5000 we have the only miracle of our Lord that is recorded in all four Gospels.

Hence we see that this is a miracle of great importance because it portrays Christ as the bread of life and the one who is able to provide for his people.

We have a progression in this account that shows the People, the Problem, the Provision, and the Proclamation.

Mark 6:30,31

The apostles gathered together with Jesus; and they reported to Him all that they had done and taught.

And He said to them, Come away by yourselves to a secluded place and rest a while. (For there were many people coming and going, and they did not even have time to eat.)

First we see the return of the disciples from their mission of presenting Christ in the villages of northern Galilee.

Here the disciples are called APOSTLES and apart from the listing of the followers of Christ in Matthew and Luke, this is the first functional use of this term as applied to the disciples.

The Apostles would speak on behalf of Jesus Christ, King of kings and Lord of lords.

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As they reported to Jesus what they had done and what they had taught, Jesus calls them to stand down from their mission and rest.

Application: Simple, men need rest and as our Lord provides times for service he also provides time for rest.

We also see in this the concern, care, and compassion our Lord has over us. He may call us to go out to labor and minister but he will also call us to times of rest and refreshment.

Principle: He knows what we need even more so than we know what we need. Times of labor and times of rest.

In what is going to occur we will see the combined nature of the deity and the humanity of Christ.

Here we see that in his humanity he recognizes the need for rest, also in his humanity he will see the need for food - and from the omnipotence of his deity he will provide the food.

Now is time for rest.

Mark 6:32,33

They went away in the boat to a secluded place by themselves.

The people saw them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them.

However, this is not going to be a very restful time because the people would not allow him to be alone.

On the part of the people this is a display of poor manners. They would not allow Jesus and his disciples to enjoy a time of much needed rest.

But we notice that Jesus does not criticize them for their deportment. Instead he deals with them where they are, and with what they need.

Mark 6:34

When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.

So instead of rest the Lord is confronted with a great crowd of people. Later, at verse 44, we find that the crowd numbered about 5000 people.

The first response of our Lord is a response of compassion.

Now in a crowd of 5000 some would be there to learn about Christ while others would be there to just see the performance of miracles. Some for the right reason, some for the wrong reason.

But regardless of their motive the motive of Christ is clear, he had compassion on them.

The word for COMPASSION is the same root that we have for the word EMOTIONS.

There are four things in the Gospel that caused the Lord to have compassion on people:

1. Here and the parallel account of Matthew 14: The need of the people for a shepherd.

This looks at the desire for truth on the part of the believer and that this moves the Lord to compassion.

2. When man recognizes the will of Christ and His power from God to make us spiritually whole. This is illustrated by the leper of Mark 1:40

3. When man cries after Christ for spiritual sight. Illustrated by Bartimeus at Jericho who cried after Christ, Have mercy on us, O Lord, Son of David (Matthew 20:34)

4. When death takes a child away from a parent. The widow of Nain whose only son died drew compassion from Christ in Luke 7:13. This physical death was a picture of spiritual death.

So our Lord is moved to have compassion on us when we desire to be taught, desire spiritual sight, desire to be spiritually alive, and depend upon His will and power for all this.

The people that followed after Christ were as Sheep not having a Shepherd.

The greatest encouragement to a communicator of the Word is the desire of people to learn, think, and apply doctrine.

So we see that Jesus Began to teach them many things.

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Mark 6:35,36

When it was already quite late, His disciples came to Him and said, This place is desolate and it is already quite late;

send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.

The people were so caught up in the teaching and the learning of truth that time slipped by and soon the hour was late.

Now remember verse 32: They were in a desert place.

The disciples wanted Jesus to stop giving spiritual food so that the people could go and buy actual food. But this would have been an interruption of the teaching ministry.

The disciples were actually suggesting a distraction to the teaching of truth which was the Lord's primary objective at this point in his ministry.

Mark 6:37

But He answered them, You give them something to eat! And they said to Him, Shall we go and spend two hundred denarii on bread and give them something to eat?

So the lord is going to solve the problem. We have the people, 5000 of them, too many We have the problem, no food. The first suggestion is for the disciples to go and buy food.

This suggestion was made to demonstrate the inability of the disciples to solve the problem.

The 200 denarii was equal to about \$40.00. This was the amount held by Judas as the treasurer of the disciples. And \$40.00 was not enough to buy food for 5000 people.

So they came to a point of inability and correctly looked to Jesus Christ to solve the problem.

Principle: We often hit those times in life where we can do nothing. Times of inability teach us the Lord's ability.

Mark 6:38

And He said to them, How many loaves do you have? Go look! And when they found out, they said, Five, and two fish.

So the Lord told the disciples to find any food among the people:

In John 6:8-9 we read that it was a young boy who had the five loaves of bread and the two fish. He gave these to the disciples and they take them to Jesus.

Not much to pass around among 5000 people, but the Lord Jesus Christ can take that which seems insignificant and make it of great significance.

Mark 6:39,40

And He commanded them all to sit down by groups on the green grass.

They sat down in groups of hundreds and of fifties.

The word for GROUPS or COMPANIES in verse 39 is SUMPOSIA (Our English word Symposium):

The words originally meant drinking party then any party of guests. Both the Jewish and Roman banquet table were similar. Three table (low to the ground) forming three sides of a square. Served from the center. So the people sat in this fashion.

This verse looks at the orderliness of the seating arrangement. Neither the seating nor the groups were haphazard in any way.

Now put yourselves, for a moment in the place of one of the 5000. You have sought out Jesus Christ, traveled a distance to be with him. You have spent the day being taught by Him. Bible class was so good that everyone forgot about the time.

The hour is late, there is no food, except for a few loaves and a couple fish. And now Jesus is telling you to sit down in banquet style on the ground?

That takes faith in the one telling you to do something that makes no sense whatsoever.

Mark 6:41

And He took the five loaves and the two fish, and looking up toward heaven, He

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blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all.

Some critics say the people pretended to eat to not hurt the Lord's feelings. If this were so how did they end up with baskets full of food left over.

Mark 6:42-44

They all ate and were satisfied, and they picked up twelve full baskets of the broken pieces, and also of the fish.

There were five thousand men who ate the loaves.

The pieces left in each of the disciple's baskets were the very pieces Jesus had originally broken of the original five loaves. There was no diminishing of what was there originally, only the adding too or the increase of.

Five thousand people ate, five thousand people were satisfied, and they had food left over.

In verse 44 as noted earlier we see that there were about 5000 present with Jesus that day in Galilee.

Summary and lessons

1. While it was rude to interrupt the Lord and His disciples during a time of much needed rest, it did show that the people had a desire for sound doctrine.
2. Because they were as sheep without a shepherd, Jesus would fill their need. He would teach them, providing for them spiritual food.
3. While taking in spiritual food their arose a potential distraction, the need for physical food.
4. From His humanity He had compassion of the people. From his deity, his omnipotence, he had the power to provide for them.
5. Jesus took what seemed insignificant and made it of great significance. In the same way he takes what is overlooked by the world and uses it to advance his plan.
6. Our Lord is more than our Lord over the spiritual things of life. He is the Lord of everything in our life. He provides for us

spiritually and he provides for us materially and physically.

7. Remember that the baskets came back just as full: The Lord's provision, his grace, never is diminished.

And by way of application, the best way to keep what you have is to give it away. When you extend grace to others, you always end up, if not with the same amount, even more.

8. When you take what the Lord gives, you do so by faith. Remember they sat down in ranks and in order and waited upon him.

And when you take what the Lord offers you will be completely satisfied.

In the same way, spiritual hunger must keep on being fed with spiritual food.

Matthew 5:6, Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

9. Any miracle we read of in the Gospels reveals the power of Christ in our lives. As he provided bread and food for the five thousand. he provides spiritual bread for us. This miracle reminds us that Jesus is the bread of life:

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst.

John 6:51 I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.

We as Christians may often find ourselves in a helpless situation, but with Lord, no situation is ever hopeless

In Mark 6:45-52, Mark is giving evidence of Jesus' power and authority. With this we also see his care and concern over those who have chosen to follow him.

Mark 6:45,46

Immediately Jesus made His disciples get into the boat and go ahead of Him to the other side to Bethsaida, while He Himself was sending the crowd away.

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After bidding them farewell, He left for the mountain to pray.

They had retreated to the eastern shore of the Sea of Galilee when the 5,000 hurried after him to be taught the Word.

Now Jesus sends his disciples, the twelve, back to Capernaum and its fishing village of Bethsaida.

He then dispatches the 5000, many of whom would have been on their way to the Passover in Jerusalem. Then he left went to the mountain to pray -

A precedent is set for us by our Lord's actions.

1. In his humanity he saw the importance of prayer. Our ministries to people must be balanced with our prayer relationship with God.
2. Our time in prayer is easily distracted, so as the Lord sent the disciples away and the people away and then went to the mountain, we too must make time and arrange circumstances to take time to pray.
3. The Lord's actions were part of prayer preparation. Prayer includes three parts, preparation, prayer itself, and prayer pursuit.
4. The content of the prayer is not given, but the concern the Lord expresses over his disciples allows us to see that he was probably praying for them.

Mark 6:47

When it was evening, the boat was in the middle of the sea, and He was alone on the land.

At this point Christ is separated from his disciples, in much the same way he is currently separated from his church.

Mark 6:48

Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He came to them, walking on the sea; and He intended to pass by them.

1. "Seeing them" As Jesus prayed for the disciples he also would, at points in time, see them, check on how they were doing. Now he was in a

mountain but in his omniscience he saw them, and in his omnipresence, he was already with them.

2. Straining at the oars is a present passive participle that refers to distress or torment. They were rowing and getting no where, as a matter of fact they were being blown off course and would end up in Gennesaret or Gadara, on the S.E. shore.

The passive voice tells us that this distress was put upon them by the wind, not by their inability to handle a fishing boat. The present tense tells us that the distress continued.

The harder they worked in their own power, the less progress they made.

This is a very typical situation relating to us today. We are in the sea of the world, tossed about, straining at the oars of life and getting no where, often being blown off course.

But Jesus Christ our savior is praying for us and keeping an eye on us. We are never in the sea alone.

Just as the disciples were learning that the storm was great and they were unable to get anywhere, we also will be put into the storms of life to learn of our own inability.

Any problem that tosses us around, that causes distress, that makes us lose ground teaches us of our weakness and the Lord strength.

Problems bring us to depend upon Christ rather than ourselves.

Verse 48 continues: **at about the fourth watch of the night, He came to them, walking on the sea; and He intended to pass by them.**

1. Jesus gave them time, until the fourth watch (3 to 6 am) to become fully aware of their own inability to solve the problem. This was a test, now Jesus is watching over them, but giving them time to become aware of their helplessness.
2. In the same way we do not experience immediate deliverance from the tests we face. The Lord gives us time in the turbulence to see that we need him.
3. He came to them walking on the water. The one who created water walks on the water. This shows us that no matter where we are, Jesus will

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come to us once we realize we cannot do it ourselves

Principle: We are never out of sight nor out of help with the Lord. I don't care where you may end up, he will be there to help.

5. We also see that he was walking right by them, but they cried out. The Lord never forces himself upon his people, he waits for their cries of help.

Mark 6:49

But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out;

The word for ghost is FANTASMA, our word PHANTOM

Now we see the rest of the Jesus' prayer:

1. Prayer preparation: He sent the people away and went away himself to pray.
2. Prayer itself: He stayed in prayer until the early hours of the morning - praying for his disciples.
3. Prayer pursuit: Having prayed for the disciples he now goes to them.

But they did not recognize him.

Application: How often in our own lives has the Lord been there to help in a time of need and we do not recognize him. He pulls us out of the storms and we thank the weather man, or chalk it up to luck or good fortune.

Principle: We need to see the mighty hand of the Lord in our lives and we need to acknowledge his power in our lives. When you start seeing how often the Lord is there to pull you up, stand you on your feet, you will begin to have a response of appreciation to his grace.

Mark 6:50

For they all saw Him and were terrified. But immediately He spoke with them and said to them, Take courage; it is I, do not be afraid.

When they cried out and were troubled, immediately the Lord spoke to them and they were calmed.

Jesus gave them a quick three point message of truth:

1. Take courage: An idiom that literally translates to be of good cheer. But it goes beyond mere mental attitude joy to a mental attitude of courage. Courage is a result of the confidence you have in God. Confidence in God results in courage before man and nature.
2. It is I: This is the same thing Jesus said to Moses 1500 years earlier. I am who I am, the ever existing one, God himself. Recognition of who Jesus is also means that you recognize what he can do.
3. Be not afraid: The result of applying confidence in God to courage, the result of knowing Christ and his power, is - no fear.

We know that the Lord will never put us through a test that he has not endured and now we see that he will never put us through a test for which he does not provide the way of victory, in himself, for us.

At this point we have one part of the story that Mark does not record:

Read Matthew 14:28-31 The Story of Peter:

Matt. 14:28 And Peter answered Him and said, Lord, if it is You, command me to come to You on the water.

The word IF is a first class conditional, "since it is you - command me."

Peter always wanted to get into the act. His personality was that of an extrovert and he so often wanted to outdo everyone else. And Jesus honors his request:

Matt. 14:29, And He said, Come! And Peter got out of the boat, and walked on the water and came toward Jesus.

When Jesus commands Peter to COME, we see three things:

1. Peter is out on the water: Place of maximum testing. Peter voluntarily placed himself in a position of danger yet knew the Lord was there. Peter was not thinking of self.
2. He was being held up by faith in Christ alone: Nothing else, no ability of his own could keep him on top of the water.

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3. Going towards Jesus keeping his eyes on Him: His focus, his priority, was Jesus Christ.

And that should be the situation for us all, not thinking of ourselves but of our Savior's command, being held up by faith alone without thought of our ability, and keeping our eyes upon Jesus Christ.

But just as we do, Peter took his eyes off the Lord and put them on the surrounding danger -

Matt. 14:30, But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, Lord, save me!

Let's give Peter some credit at this point, at least he did not try to swim to shore - he cried out to the Lord - save me.

We must always remember that we will fail, but even in our failures we can have a victory if that failure teaches us about our weaknesses and Jesus' strength.

Matt 14:31, And immediately Jesus stretched out His hand and took hold of him, and said to him, O you of little faith, why did you doubt?

Jesus was immediately there to save. Peter's request is a present imperative, a command to keep on saving. Peter remembered the Lord had bid him to come and thus could require of him to save, not just then, but forever.

It was Peter's doubt that caused him to sink, but Jesus did not abandon him. Even when we are faithless, the Lord is faithful.

The word for LITTLE FAITH means little of quality, not quantity. Peter's faith was small because it was taken off of Christ and placed in his own ability - and in his own ability he was sinking.

Principle: We all sink at times of misplaced faith, but Jesus is always there and he is the only one who can pull us out.

Mark 6:51

Then He got into the boat with them, and the wind stopped; and they were utterly astonished,

Jesus coming into the boat is an illustration of fellowship being restored. And as soon as fellowship is restored, the sea no longer holds any danger for them. But their reaction was one of astonishment.

The Greek text tells us that this astonishment was very great and exceeding in themselves. While they kept their astonishment to themselves, they at the same time could not figure this out.

Mark 6:52

for they had not gained any insight from the incident of the loaves, but their heart was hardened.

This is the reason they could not figure this out.

We say that hindsight is twenty-twenty. We can read this and we can figure it out, we can see that Jesus had the power to create food for 5000, to walk on the water, to still the sea. But they could not -

Their hearts were hardened, too often they had seen the power of God and they now were hardened against what was spectacular.

So much had been revealed to them, so often they missed the point, and continued to rely on their own ability that now scar tissue had developed on their souls - not extensively, but enough that they missed the point again.

Jesus Christ has the power to come to us in a time of need and provide help to the helpless.

We can see that, they could not - but in the same way Jesus Christ may be at work right now, in your life, and you may miss it completely.

The end of this miracle is a challenge to us, look into your life, search for the power of your Savior at work.

We in the church so often cling to tradition or the expectation that comes from our tradition, that we fail to see the truth. And that is a legacy of the people of Jesus day who had a false expectation, a tradition expectation of who the Messiah was to be and how he was to behave. They got stuck in tradition, refusing to change, refusing to see the truth.

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Mark 6:53

When they had crossed over they came to land at Gennesaret, and moored to the shore.

When the disciples left, their intention was to sail to Bethsaida, the fishing village near Capernaum. But the storm blew them off course to Gennesaret, farther south and west.

When they left, Jesus was not with them, but now, after walking to them on the water, he is with them. And now that he is with them, the change in destination is immaterial.

Principle: Where you are going is not nearly as important as who you are with as you go.

All of us have plans, dreams, and aspirations, but the winds of change often alter our course. But if Jesus Christ is with us, leading us, where we are going doesn't really matter.

Mark 6:54-56

When they got out of the boat, immediately the people recognized Him, And ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was.

Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.

We see that as some as he arrived at the shores of Gennesaret, that the many people came to him. The news of his presence was spread throughout the entire area, and many who were sick, or had loved ones who were infirmed, came to Him and they were healed.

Those who came reached out to just touch the fringe of his robe.

This fringe was a tassel that was required on men's robes.

Numbers 15:38, Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue.

This tassel consisted of eight white threads wound around or braided seven times and then double knotted eight times, then 11 times, and then 13 times.

The numbers represented Hebrew letters that spelled the phrase YHWH is ONE. Its purpose was to remind Israel of all the commandments of God.

Numbers 15:39-40 And it shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, in order that you may remember to do all My commandments, and be holy to your God.

So these people, as did the woman with the issue of blood in Mark 5, reached for that which represented the Word of God. And was being worn by the living Word, Jesus Christ.

Between the events here and the feeding of the 5000 we are seeing the height of the Jesus' ministry in Galilee. But the tide of popular opinion is turning.

Now Mark is going to show the increasing antagonism expressed by the religious leaders of Israel against Jesus.

When we study the Gospel of John we will see the change in the people. How they were seeking a political messiah and rejected Christ because he came to conquer the greater unseen enemies of sin and Satan rather than lead a revolt against Rome.

Mark Lesson 6 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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Questions on Mark Lesson 6

1. What was Jesus' "home town?"

Answer:

2. Separation means that we must never have contact with non-Christians. [True/False]

Answer:

3. What is a synagogue?

Answer:

4. Why did Jesus send out the disciples two by two?

Answer:

5. If Christians today do not have the power to cast out demons, how do we get protection from Satan and his forces?

Answer:

6. The disciples were required to beg for their food and for money as they went about witnessing. [True/False]

Answer:

7. When the disciples witness was not received, what were they to do?

Answer:

8. What scripture indicates that a Christian should not marry an unbeliever?

Answer:

9. What is preaching, in its simplest terms?

Answer:

10. The king who killed the baby boys in Bethlehem was named _____.

Answer:

11. With what Old Testament prophet was John the Baptizer confused?

Answer:

12. What "reward" did Herodias' daughter want for dancing for King Herod?

Answer:

13. What is the solution for our guilt?

Answer:

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14. What is expiation?

Answer:

15. What are the two problems of guilt?

Answer:

End of Quiz