

New Testament Recovery Version

Study Guide

Book II-Gospel of Mark

BRINGING SAINTS INTO THE TRUTH

THERE IS THE DESPERATE NEED OF THE LIVING TRUTH

Suppose that on this earth among the human race there had never been such a book as the Bible. If we had not had a Bible in our hands during the past 2,000 years since the Lord Jesus resurrected and ascended to the heavens, everything would be in the air and nothing could be solid. Even the things concerning the Spirit could not be solid. The Spirit depends upon the Word. This is why the Lord said that the words that He spoke to us are spirit (John 6:63)... Without the Word the Spirit might be just “a phantom.” ... whenever people contact the holy Word, many times they get the Spirit ... A principle has been set up through history that there is the desperate need of the living truth to produce the church, to help the church exist, and to build up the church.

THE MOST PROFITABLE WRITINGS AND PUBLICATIONS ARE THE LIFE-STUDY MESSAGES WITH THE NOTES OF THE RECOVERY VERSION

Through the past ten years up to the present time it has been fully proven among us that the most profitable writings and publications are the Life-study messages with the notes of the Recovery Version. I wrote these things, not for scholarly study for people to get a degree, but for life ministering, for truth releasing, and for opening up the books of the Bible.

THIS IS NOT TO REPLACE THE BIBLE, BUT TO BRING PEOPLE INTO THE BIBLE

The holy Word itself says in Psalm 119:130: “The opening of Your words gives light,”... Nearly everywhere you go today you find a Bible, but who has entered into the Bible? There has nearly been no entrance. Many have a copy of the Bible, but the Bible has been closed and nearly never opened. Now the Lord has given us a key, an opener. I consider our writings as the opener to open the holy Word. I believe that those of you who have read the Life-study

messages can testify honestly that these messages with the notes of the Recovery Version have opened up a certain chapter or a certain book of the Bible to you. This is not to replace the Bible, but to bring people into the Bible.

SPENDING AT LEAST THIRTY MINUTES IN THE WORD EVERY DAY

We should help the saints to build up a practice or a habit that every day they would spend at least thirty minutes in the Word.... Some saints may decide to study the book of Romans or the book of Hebrews. They should study every day either three times of ten minutes each or one time of thirty minutes. We should charge them to pray-read two or three verses of this book every day. Then they have to study the accompanying message.... The saints do not need to pray-read the Life-study messages, but they have to pray-read the biblical verses in order to get the help to enter into the truth conveyed in these few verses. They also need the help of the notes and the Life-study messages to enter into the truth.

AFTER ONE YEAR OF STUDYING THE BIBLE IN THIS WAY, THERE WILL BE A SOLID CHANGE

After one year of studying the Bible in this way, there will be a solid change in the saints' home life, private life, and church life.

Therefore, as leading brothers try your best in your locality to stir up an atmosphere and to create a hunger and thirst in the saints after the Lord's truth. Tell them that the truth is in the unique holy Word and that the best help to usher them into the Word is the Recovery Version with the notes and all the Life-studies. Of course, we should not practice anything legal. We should not make these things a legal matter that the saints are required to do. However, if the saints do love the Lord's recovery, they must get themselves fed all the time with the healthy food that they may be strong. As a result of eating a proper, regular diet, the saints will be strong and the Lord will have a strong testimony. (*Elders' Training, Book 03: The Way to Carry Out the Vision, pp. 102-104, 108~111*)

Gospel of Mark

Subject:

The Gospel of God -- Proving That Jesus Christ Is the Slave-Savior

OUTLINE

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- A. The beginning of the gospel – by the ministry of the forerunner – vv.1-8
 - 1. As prophesied – vv.1-3
 - 2. Preaching the baptism of repentance – vv.4-6
 - 3. Introducing the Slave-Savior – vv.7-8
- B. The initiation of the Slave-Savior – vv.9-13
 - 1. Baptized – vv.9-11
 - 2. Tested – vv.12-13

II. The ministry of the Slave-Savior for the spreading of the gospel – 1:14—10:52

- A. The contents of the gospel service – 1:14-45
 - 1. Proclaiming the gospel – vv.14-20
 - 2. Teaching the truth – vv.21-22
 - 3. Casting out demons – vv.23-28
 - 4. Healing the sick – vv.29-39
 - 5. Cleansing the leper – vv.40-45
- B. The ways of carrying out the gospel service – 2:1--3:6
 - 1. Forgiving the sins of the sick – 2:1-12
 - 2. Feasting with sinners – 2:13-17

- 3. Causing His followers to be merry without fasting – 2:18-22
 - 4. Caring for His followers' hunger rather than for religion's regulation – 2:23-28
 - 5. Caring for the relief of the suffering one rather than for the ritual of religion – 3:1-6
- C. Auxiliary acts of the gospel service – 3:7-35
 - 1. Avoiding the crowd – vv.7-12
 - 2. Appointing the apostles – vv.13-19
 - 3. Not eating because of the need – vv.20-21
 - 4. Binding Satan and plundering his house – vv.22-30
 - 5. Denying His relatives and acknowledging only those who do the will of God – vv.31-35
 - D. Parables of the kingdom of God – 4:1-34
 - 1. The parable of the sower – vv.1-20
 - 2. The parable of the lamp – vv.21-25
 - 3. The parable of the seed – vv.26-29
 - 4. The parable of the mustard seed – vv.30-34
 - E. The move of the gospel service – 4:35—10:52
 - 1. Calming the wind and the sea – 4:35-41
 - 2. Casting out a legion of demons – 5:1-20
 - 3. Healing the woman with a flow of blood and raising up a dead girl – 5:21-43
 - 4. Being despised by men – 6:1-6
 - 5. Sending the disciples – 6:7-13
 - 6. The martyrdom of the forerunner – 6:14-29
 - 7. Feeding the five thousand – 6:30-44
 - 8. Walking on the sea – 6:45-52
 - 9. Healing everywhere – 6:53-56
 - 10. Teaching concerning the things that defile from within – 7:1-23
 - 11. Casting a demon out of a Canaanite daughter – 7:24-30
 - 12. Healing a deaf and dumb man – 7:31-37
 - 13. Feeding the four thousand – 8:1-10
 - 14. Not giving a sign to the Pharisees – 8:11-13
 - 15. Warning concerning the leaven of the Pharisees and of Herod – 8:14-21

16. Healing a blind man in Bethsaida – 8:22-26
17. Unveiling His death and resurrection the first time – 8:27-9:1
18. Being transfigured on the mount – 9:2-13
19. Casting out a dumb spirit – 9:14-29
20. Unveiling His death and resurrection the second time – 9:30-32
21. Teaching concerning humility – 9:33-37
22. Teaching concerning tolerance for unity – 9:38-50
23. Coming to Judea – 10:1
24. Teaching against divorce – 10:2-12
25. Blessing little children – 10:13-16
26. Teaching concerning the rich and the entrance into the kingdom of God – 10:17-31
27. Unveiling His death and resurrection the third time – 10:32-34
28. Teaching concerning the way to the throne – 10:35-45
29. Healing Bartimaeus – 10:46-52

III. The preparation of the Slave-Savior for His redemptive service – 11:1—14:42

- A. Entering into Jerusalem and lodging in Bethany – 11:1-11
- B. Cursing the fig tree and cleansing the temple – 11:12-26
- C. Being tested and examined – 11:27—12:44
 1. By the chief priests, scribes, and elders – 11:27—12:12
 2. By the Pharisees and Herodians – 12:13-17
 3. By the Sadducees – 12:18-27
 4. By a scribe – 12:28-34
 5. Muzzling all the mouths – 12:35-37
 6. Warning against the scribes – 12:38-40
 7. Praising the poor widow – 12:41-44
- D. Preparing the disciples for His death – 13:1—14:42
 1. Telling them the things to come – 13:1-37
 2. Being conspired against, betrayed, and loved – 14:1-11
 3. Instituting His supper – 14:12-26
 4. Warning the disciples – 14:27-31
 5. Experiencing Gethsemane – charging the disciples to watch and pray – 14:32-42

IV. The death and resurrection of the Slave-Savior for the accomplishing of God's redemption-- 14:43—16:18

- A. His death -- 14:43—15:47
 1. Arrested – 14:43-52
 2. Judged – 14:53—15:15
 - a. By the Jewish leaders, representing the Jews – 14:53-72
 - b. By the Roman governor, representing the Gentiles – 15:1-15
 3. Crucified – 15:16-41
 4. Buried – 15:42-47
- B. His resurrection – 16:1-18
 1. Discovered by three sisters – vv.1-8
 2. Appearing to Mary – vv.9-11
 3. Appearing to two disciples – vv.12-13
 4. Appearing to the eleven disciples and charging them with the universal spreading of the gospel – vv.14-18

V. The ascension of the Slave-Savior for His exaltation – 16:19

VI. The Slave-Savior's universal spreading of the gospel through His disciples – 16:20

Week 1 Day 1 Mark 1:1-8

I. Key Verse:

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. How is the Gospel of Mark compared with other Gospels?
2. What is the goal of John's preaching of baptism of repentance?
3. What is the significance of baptism in the Holy Spirit?

Answer:

1. See the first paragraph of Mark 1:1 note 1.
2. See Mark 1:7 note 1.
3. See the latter part of Mark 1:8 note 1.

IV. Further Reading: *Life-Study of Mark, Msg. 1-2.*

Note:

Week 1 Day 2 Mark 1: 9-20

I. Key Verse:

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. How does the Gospel of Mark reflect the Slave-Savior's diligence of service?
2. What does it mean to repent?
3. What are the contents of the gospel?

Answer:

1. See Mark 1:10 note 1.
2. See Mark 1:15 note 2.
3. See Mark 1:15 note 4.

IV. Further Reading: *Life-Study of Mark, Msg. 3-4.*

Note:

Week 1 Day 3 Mark 1:21-45

I. Key Verse:

Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. Please list the five contents of the Slave-Savior's Gospel Service.
2. What does a leper typify?
3. Why did the Slave-Savior need to teach?

Answer:

1. See Mark 1:40 note 1.
2. See the first paragraph of Mark 1:40 note 1.
3. See Mark 1:21 note 2.

IV. Further Reading: *Life-Study of Mark, Msg. 5-6.*

Note:

Week 1 Day 4 Mark 2:1-28

I. Key Verse:

Mark 2:17 And when Jesus heard this, He said to them, Those who are strong have no need of a physician, but those who are ill; I did not come to call the righteous, but sinners.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

The _____ incidents vividly recorded in 2:1--3:6 form one particular group: (1) As _____ with divine authority, He forgave the _____ of the victim of sickness (cf. 3:6³); (2) as a _____ to the sick and miserable people, He _____ with the tax collectors; (3) as a _____ with the sons of the bridechamber, He caused His followers to be merry and _____ without fasting; (4) He allowed His followers to pick the ears of grain in the grainfields on the _____ so that they could satisfy their hunger; (5) On the _____ He healed a man who had a withered hand. All five merciful and living ways taken by the Slave-Savior to carry out His _____ service. (*See Mark 2:1 note 1*)

IV. Further Reading: *Life-Study of Mark, Msg. 7-10.*

Note:

Week 1 Day 5 Mark 3:1-35

I. Key Verse:

Mark 3:35 For whoever does the will of God, this one is My brother and sister and mother.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

Through His _____ service the Slave-Savior made the believing _____ His spiritual _____, who became His many _____ (Rom. 8:29; Heb. 2:11) in the _____ of God (v. 3:5) and His many _____ for the building up of His _____ Body (Eph. 5:30; 1 Cor. 12:12) to do the _____ of God. (*See Mark 3:35 note 2*)

IV. Further Reading: *Life-Study of Mark, Msg. 11-12.*

Note:

Week 1 Day 6 Mark 4:1-34

I. Key Verse:

Mark 4:20 And these are the ones sown on the good earth: those who hear the word and receive it and bear fruit, one thirtyfold, and one sixtyfold, and one a hundredfold.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

This sowing was the Slave-Savior's proclaiming of the _____ of God, which brought in the _____ of God (Mark 1:14-15). It was, as in v. 26, the sowing of the _____ of life in the _____ (v. 14) spoken by the Slave-Savior, indicating that His gospel service was to sow the divine _____ into the people whom He served. The growth of this life depends on the _____ of the ones served, and its _____ differs according to their various _____, as portrayed in this parable. (*See Mark 4:3 note 2*)

IV. Further Reading: *Life-Study of Mark, Msg. 13-16.*

Note:

Week 1 Day 7 Mark 4:35-5:43

I. Key Verse:

Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

Since the woman's case in Mark 5 is merged with the case of the ruler's _____, and since the _____ years of the woman's sickness are the age of the girl, and both are females, one older, one younger, these cases can be considered a complete case of _____ person. In this view the _____ was born, so to speak, in the woman's death-sickness and died of it. When the woman's death-sickness was healed by the _____, the dead girl rose up from death. This signifies that every fallen person is born in the death-_____ of sin and is _____ in sin (Eph. 2:1). When his death-sickness of sin is dealt with by the Savior's redeeming death (1 Pet. 2:24), he rises up out of death into life. (*See Mark 5:25 note 1*)

IV. Further Reading: *Life-Study of Mark, Msg. 17.*

Note:

THE PARABLE OF THE SOWER

The gospel announced by John the Baptist and preached by the Lord Jesus Himself is a matter of the Triune God in humanity as a seed of life sown into our hearts. If we would know what the kingdom of God is, we need to see this very important matter.

In order to make this matter clear, I would like to borrow a term from biology. This term is the word "gene." The Triune God in humanity sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, our being, and our existence all came from a gene. Now we must see that the Triune God in humanity has been sown into us to be the gene of the kingdom. Praise the Lord that this gene is within us! Eventually, the kingdom will issue from this gene.

Because the God-man as the gene of the kingdom has been sown into us, we spontaneously love one another and enjoy marvelous fellowship. We may say that the church in the Lord's recovery is the real melting pot of the different races, nationalities, and cultures. Actually, we are not only melted together—we are blended and mingled together. Do you know why we love one another? We love one another because of the gene that is within us. This gene contains the element with which we love one another.

Day by day the seed of the kingdom is growing and developing within us. I am burdened that we all be impressed with the fact that this seed, this gene, has been sown into us and that this is the Triune God incarnate, the very God in humanity. The One who forgave the paralytic is now in us as the seed of the kingdom.

Oh, may we all be burdened to tell others this good news! We may forget many things, but we should all remember the gene that is within us. The Triune God in humanity has been sown into us as a seed of life to grow, develop, and issue in the kingdom. The kingdom, then, is the issue of the gospel and will be the goal of the gospel. Between the issue and goal we have the church life as the continuation of the issue of the marvelous gene that is within us. (*Life-Study of Mark, pp. 130-132*)

Week 2 Day 1 Mark 6:1-44

I. Key Verse:

Mark 6:34 And getting out, He saw a great crowd, and He was moved with compassion for them because they were like sheep not having a shepherd, and He began to teach them many things.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. How did Jesus fulfill the prophecy in Isaiah 53?
2. What does “sat down in groups” imply?
3. What does “twelve full handbaskets of the broken pieces” signify?

Answer:

1. See Mark 6:3 note 1.
2. See Mark 6:40 note 1.
3. See Mark 6:43 note 1.

IV. Further Reading: *Life-Study of Mark, Msg. 18-19.*

Note:

Week 2 Day 2 Mark 6:45-7:30

I. Key Verse:

Mark 7:15 There is nothing outside of a man which entering into him can defile him, but the things coming out of a man are the things which defile a man.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. What does “Jesus walking on the sea” indicate?
2. What is the result of keeping tradition?
3. What is the meaning of “corban”?

Answer:

1. See Mark 6:48 note 1.
2. See Mark 7:9 note 1.
3. See Mark 7:11 note 2.

IV. Further Reading: *Life-Study of Mark, Msg. 20-22.*

Note:

Week 2 Day 3 Mark 7:31-8:26

I. Key Verse:

Mark 8:23 And He took hold of the hand of the blind man and led him forth outside the village. And He spat on his eyes and laid His hands on him and asked him, Do you see anything?

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. What does “deaf and speaking with difficulty” signify?
2. What is “leaven of the Pharisees”?
3. What does “see men as trees, walking” illustrate?

Answer:

1. See Mark 7:32 note 1.
2. See Mark 8:15 note 1.
3. See Mark 8:24 note 1.

IV. Further Reading: *Life-Study of Mark, Msg. 23.*

Note:

Week 2 Day 4 Mark 8:27-9:32

I. Key Verse:

Mark 8:34 And He called the crowd to Him with His disciples and said to them, If anyone wants to follow after Me, let him deny himself and take up his cross and follow Me.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

Three terms in Matt. 16:23-25 are related to one another: mind, himself, and soul-life. Our mind is the expression of our _____, and our self is the embodiment of our _____. Our soul-life is embodied in and lived out by our self, and our self is expressed through our _____, our thought, our concept, our opinion. When we set our mind not on the things of God but on the things of men, our mind grasps the opportunity to act and express _____. This was what happened with Peter. Hence, the Lord's subsequent word indicated that Peter had to _____ himself, i.e., not save his soul-life but lose it. This is to take up the cross. (*See Matt. 16:24 note 2*)

IV. Further Reading: *Life-Study of Mark, Msg. 24-26.*

Note:

Week 2 Day 5 Mark 9:33-10:12

I. Key Verse:

Mark 9:35 And He sat down and called the twelve and said to them, If anyone wants to be first, he shall be the last of all and the servant of all.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. Why the word in Mark 9:40 does not contradict that in Matt. 12:30?
2. What does “enter into life” refer to?
3. What is the salt here in Mark 9:50 for?

Answer:

1. See Mark 9:40 note 1.
2. See Mark 9:43 note 3.
3. See Mark 9:50 note 1.

IV. Further Reading: *Life-Study of Mark, Msg. 27-29.*

Note:

Week 2 Day 6 Mark 10:13-52

I. Key Verse:

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

The Slave-Savior had predicted His death and _____ twice already (Mark 8:31; 9:31). Since the time for His death was at hand (see note 1¹) He went to _____ willingly, even going before His followers with a speed and boldness that amazed them (v. 32). This was His obedience to God unto _____ (Phil. 2:8), according to the counsel of God (Acts 2:23), for the fulfillment of God's redemptive _____ (Isa. 53:10). The Slave-Savior knew that through His death He would be _____ in resurrection (Luke 24:25-26) and that His divine _____ would be released to produce many _____ for His expression. (*See Mark 10:33 note 1*)

IV. Further Reading: *Life-Study of Mark, Msg. 30-33*

Note:

I. Key Verse:

Mark 11:24 For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. What does “branches full of tender leaves” signify?
2. What did Jesus’ cursing of the fig tree foretell?
3. What shall we pay attention to when we pray?

Answer:

1. See Mark 11:8 note 2, note 3.
2. See Mark 11:14 note 1.
3. See Mark 11:23-25.

IV. Further Reading: *Life-Study of Mark, Msg. 34-35.*

Note:

Taking up the cross is not a matter of suffering. Instead, it is a matter of applying to our life what Christ has done on the cross to terminate us. Therefore, to take up the cross is to apply this termination to ourselves. Day by day we need to apply such a termination. If we do this, we shall realize not that we are suffering, but that we are terminated, finished, put to an end.

Suppose a brother says, “I thank God that, in His sovereignty, He has given me a wife who causes me to suffer and bear the cross. My wife is a cross given to me by God, and now I must bear this cross.” This is a serious misunderstanding of what it means to bear the cross.

A married brother does not need to learn how to suffer. Rather, he needs to realize that, as a husband, he has already been terminated in Christ and that now he should live as a terminated husband, simply enjoying Christ’s termination. Then he may say to his wife, “Dear, I am not trying to be a good husband, to be a kind and gentle husband. I am here as a terminated husband. The more I am willing to experience Christ’s termination, the better I shall be as a husband, for then Christ will live in me. As He lives in me, He will be your husband through me.”

To come after the Lord is to partake of Him, enjoy Him, experience Him, and let Him become our very being. In order to come after the Lord in this way, we need to deny ourselves. We need to apply to ourselves the termination Christ has accomplished on the cross. This means that to bear our cross is to apply Christ’s termination to ourselves. When we do this, we become a crossed-out person, not a suffering person. Then we can testify, “I have been crucified with Christ, and it is no longer I who live, but Christ lives in me.”

To us, bearing the cross is to remain under the killing of the death of Christ for the terminating of our self, our natural life, and our old man. In so doing we deny our self that we may follow the Lord. (*Life-Study of Mark, pp.222-223*)

Week 3 Day 1 Mark 11:27-12:37

I. Key Verse:

Mark 12:10 Have you not even read this Scripture, "The stone which the builders rejected, this has become the head of the corner.... "

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. Where is the only direct indication regarding the church in the Gospel of Mark?
2. Where is the indirect reference to the church in the Gospel of Mark?
3. What does love the Lord your God from your "whole" strength refer to?

Answer:

1. See Mark 12:9 note 1.
2. See Mark 12:10 note 1.
3. See Mark 12:30 note 2.

IV. Further Reading: *Life-Study of Mark, Msg. 36-38.*

Note:

Week 3 Day 2 Mark 12:38-13:37

I. Key Verses:

Mark 13:30 Truly I say to you that this generation shall by no means pass away until all these things happen.
Mark 13:31 Heaven and earth will pass away, but My words shall by no means pass away.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. Why did the Lord praise the poor widow?
2. How did the Slave-Savior prepare His disciples for His death?
3. Which five items did Jesus tell the disciples concerning the things to come in Mark Chapter 13?

Answer:

1. See Mark 12:41 note 1.
2. See Mark 13:1 note 2.
3. See Mark 13:2 note 1.

IV. Further Reading: *Life-Study of Mark, Msg. 39-41.*

Note:

Week 3 Day 3 Mark 14:1-26

I. Key Verses:

Mark 14:22 And as they were eating, He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body.

Mark 14:23 And He took a cup and gave thanks, and He gave it to them; and they all drank of it.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

This new feast of the new testament is for the remembering of the Slave-Savior through the eating of the bread, which signifies His _____ given for His believers (1 Cor. 11:24), and the drinking of the cup, which signifies His _____ shed for their sins (Matt. 26:28). The bread denotes _____ (John 6:35), the life of God, the eternal life, and the cup denotes _____ (1 Cor. 10:16), which is God Himself as the believers' portion (Psa. 16:5). As sinners, the believers should have had the cup of God's _____ as their portion (Rev. 14:10). But the Slave-Savior drank that cup for them (John 18:11), and His salvation became their portion, the cup of _____ (Psa. 116:13) that runs over. (See Mark 14:22 note 2)

IV. Further Reading: *Life-Study of Mark, Msg. 42-44.*

Note:

Week 3 Day 4 Mark 14:27-52

I. Key Verse:

Mark 14:36 And He said, Abba Father, all things are possible to You; remove this cup from Me; yet not what I will, but what You will.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

From the time of man's _____, lambs, sheep, calves, and bulls were used as _____ for God's chosen people, pointing to Him who was to come as the real _____ foreordained by God. In the fullness of time the Triune God sent the Second of the Divine Trinity, the _____ of God, to come in _____ to take a human body (Heb. 10:5) that He might be offered to God on the _____ (v. 9:14; 10:12) to do the will of the Triune God (vv.:7), that is, to replace the _____ and _____, which were types, with Himself in His humanity as the unique sacrifice and offering for the sanctification of God's chosen people. (See Mark 14:36 note 1)

IV. Further Reading: *Life-Study of Mark, Msg. 45-46.*

Note:

Week 3 Day 5 Mark 14:53-15:15

I. Key Verses:

Mark 14:61 But He was silent and did not answer anything. Again the high priest questioned Him and said to Him, Are You the Christ, the Son of the Blessed?

Mark 14:62 And Jesus said, I am. And you shall see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven.

II. Your Favorite Verses: _____, _____, _____.

III. Truth Quiz:

1. Why does it say “the Son of Man sitting at the right hand of Power”?
2. What does it represent that Jesus was judged by Pilate also?
3. Which prophecy in the Old Testament was fulfilled by Jesus being scourged?

Answer:

1. See Mark 14:62 note 1.
2. See Mark 15:1 note 2.
3. See Mark 15:15 note 1.

IV. Further Reading: *Life-Study of Mark, Msg. 46.*

Note:

Week 3 Day 6 Mark 15:16-47

I. Key Verse:

Mark 15:39 And the centurion standing by opposite Him, seeing that He expired in this way, said, Truly this man was the Son of God.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

Now it was the _____ hour and they crucified Him. And there was an inscription of the charge against Him inscribed: THE KING OF THE JEWS. And with Him they crucified two _____, one on His right and one on His left. And the Scripture was fulfilled which says, "And He was counted with the _____." And those who were passing by blasphemed Him, wagging their heads and saying, Aha! You who destroy the temple and build it in _____ days, Save Yourself and come down from the cross! Likewise also the chief priests with the scribes mocked Him with one another and said, He saved others; _____ He cannot save. Let the Christ, the King of Israel, come down now from the cross that we may see and believe. (*Mark 15:25-32a*)

IV. Further Reading: *Life-Study of Mark, Msg. 47-49*

Note:

I. Key Verse:

Mark 16:16 He who believes and is baptized shall be saved, but he who does not believe shall be condemned.

II. Your Favorite Verses: _____, _____, _____.

III. Crucial Points of the Truth:

To believe is to _____ the Slave-Savior (John 1:12) not only for _____ of sins (Acts 10:43) but also for _____ (1 Pet. 1:21, 23). Those who thus believe become the _____ of God (John 1:12-13) and the _____ of Christ (Eph. 5:30) in an _____ with the Triune God (Matt. 28:19). To be baptized is to _____ this by being buried to _____ the old creation through the death of the Slave-Savior and by being raised up to be the _____ creation of God through the Slave-Savior's resurrection. Such a baptism is much more advanced than the baptism of repentance preached by John. (*See Mark 16:16 note 1*)

IV. Further Reading: *Life-Study of Mark, Msg. 50-51.*

Note:

When the Lord Jesus cried, "My God, My God, why did You forsake Me?" it was during the time He was bearing our sins (1 Pet. 2:24), being made sin for us (2 Cor. 5:21) and taking the place of sinners (1 Pet. 3:18). This means that God judged Him as our Substitute for our sins. In the sight of God, Christ became a great sinner.... I believe that it was during the last three hours Christ was on the cross, from twelve o'clock until three o'clock in the afternoon, the hours when darkness came over the whole land, that God made Him sin. God made Christ not only our Substitute; God even made Him sin on our behalf. Because Christ was our Substitute and was made sin in the sight of God, God judged Him.

First John 1:7 says that the blood of Jesus, God's Son, cleanses us from every sin. The name "Jesus" denotes the Lord's humanity, which was needed for the shedding of the redeeming blood, and the title "His Son" denotes the Lord's divinity, which was needed for the eternal efficacy of the redeeming blood. Thus, the blood of Jesus, the Son of God, indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures, with divine surety as to its eternal efficacy, an efficacy which is all-prevailing in space and everlasting in time.

In addition to dealing with so many negative things, the death of Christ also has a positive aspect. In John 12:24 the Lord Jesus speaks concerning this: "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." This refers to Christ's death. His all-inclusive death released the divine life that was within Him, and this life has produced many grains.

On the negative side, Christ's all-inclusive death has solved the problems of sins, sin, the old man, the old creation, Satan, the world, and the ordinances. On the positive side, Christ's eternal death released the divine life from within Him. ... How great is the death of Christ! This death has cleared up all the negative things in the universe and has released the eternal life to produce the new man, who will be the ultimate consummation of the seed of the kingdom, the kingdom gene, an ultimate consummation that will be God's eternal kingdom. (*Life-Study of Mark, 418, 422, 426-427*)