

Growth Group Curriculum

WINTER SEMESTER 2021

Mark Week 12 ch. 3 vv. 33 - 41

For information on Growth Groups email info@cbclife.org

REVIEW

1. Was there anything from this past Sunday's message that challenged or confused you?
2. Can you think of one thing from Sunday's sermon that you are likely to remember two weeks from now?

GETTING TO KNOW YOU

1. On Sunday Pastor Jeff said; "Anyone who has lived a life of faith can identify with the disciples when they said 'do you not care that we are perishing' (vv. 38). Can you think of a time in your life when you felt like the disciples did?"

DIGGING DEEPER

If we are to learn faith and trust in Jesus from these stories, we have to notice the evidence that these stories really happened. The accounts are characterized by numerous small details, like the time of day (“evening”; 4:35), the cushion in the boat (4:38), the exact location of Jesus’ nap (“in the stern”; 4:38), the fact that there were other boats floating beside his boat (4:36), the girl’s age in the story of the raising of Jairus’s daughter (5:42), and the exact Aramaic words Jesus used – “Talitha koum” (5:41). These details are extremely interesting, for two reasons:

First, they are accurate. Experts in ancient history and culture tell us that in that time there was usually a cushion provided in fishing boats, kept under the coxswain’s seat for those who were not involved in either the actual sailing or fishing. If someone were making up legends about Jesus many years later, it would be unlikely for them to have such accurate information about the practices and culture of Jesus’ time and place.

Second, they are unnecessary. They do not contribute to either the plot or to character development. In summary, there would be no reason for an ancient writer to record these details unless the story-source, the eyewitness(es), remembered them. The first readers of the Gospels instantly knew that the writers were not presenting them as fables or epics or fiction of any kind. Thus these stories are either extremely deliberate and highly sophisticated lies, or they are historical accounts, but they cannot be “myths” (such as the Greek or Roman or German deity-myths), as some critical scholars have proposed. Another important observation is how unflattering a picture of the 12 apostles is drawn (4:38, 40; 5:31). Many critical scholars have asserted that these gospel stories did not really occur, but rather were constructed by the early church to answer questions, to settle disputes, and to secure compliance and submission to the authority of the church.

In other words, if there was a controversy about demons in the church, the leaders would write a story about Jesus casting out demons or about his teaching on demons. This way they could deal with problems in their midst. But why, if the early church was producing these stories, would it depict the apostles as so weak and so constantly mistaken. What would the motive be for doing so? We know that the early church had lots of doctrinal conflicts and needed to appeal to apostolic teaching and authority to keep its unity and consensus. So why were these things recorded? A logical answer is — they were recorded simply because they happened. In summary, the details of the Gospel accounts are strong evidence that

these are accounts of real historical events. If we are going to trust Jesus with our lives we need to be able to trust that these accounts are accurate.¹

1. If someone asked you why you trust the Scriptures what are some of the reasons you might give?

a. How has your understanding of the reliability of the Gospel accounts grown?

2. Read 4:35-41. What does this account tell us

a. about the person of Christ?

b. about trusting in Christ?

3. Read Mark 4:38, 40; 5:31. Why do you think these passages show us that the Gospel narratives are not fictional accounts?

¹ Redeemer Presbyterian Church 2005

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- 4. Read Jonah 1:4-16 together and consider the following questions.**
- a. What does the story of Jonah and the account of Jesus calming the storm have in common?**

 - b. What are the differences between the two accounts?**

 - c. Do you think Mark was intentionally comparing the two? If so why?**

Prayer Requests:
