

## NT 1.3.1 – Gospel of Mark

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### 1) Introduction:

#### a) Author:

- i) Though the Gospel was written anonymously, it was widely accepted at a very early date that Mark was the author. Mark grew up in Jerusalem in a Jewish family. He appears in the book of Acts as “John Mark,” where he accompanied Paul and Barnabas on their first missionary journey together some 15 years after the birth of the Church in Jerusalem. John Mark’s family was prominent in the church, and he was thoroughly Jewish.
- ii) Mark was not an Apostle or an eye witness of the events described in his Gospel, he was however a close associate of Peter and wrote his Gospel from Peter’s witness and perspective. John Mark was known essentially as Peter’s interpreter or ghost writer, though he also had some association with Paul and Barnabas.

(1) Acts 13 – John Mark was Paul & Barnabas’ helper, but he deserted them at a crucial time. The reason for John Mark’s departure is not identified, but presumed to have been a matter of Spiritual maturity. John Mark would later join Barnabas on his missionary journey after he separated from Paul. This reason for this separation again is not known, but may be merely a matter of calling.

(2) Acts 15 – 3 speakers (Paul, Peter, James) are debating the need for circumcision for non-Jewish Christians. In this chapter, the apostles and elders met together as leaders of the Church to decide what approach to take regarding the Gentile converts. As the Gospel spread there needed to be a cohesive message to new believers as to what Christian belief and normative practice entailed. Previously, the majority of believers were Jewish or Gentile converts to Judaism. Now with the Gospel open directly to of humanity, clarification was necessary.

(3) These passages may be seen as the “old guard” training the next generation of church leaders. It was also accepted that both Peter and Barnabas had a mentoring ministry to John Mark, probably not unlike that of Paul to Timothy and Titus.

- b) Date – there is considerable debate as to when Mark’s Gospel was written, but the strongest evidence leads to believing Mark to be the earliest of the 4 Gospels, having most likely to be written around 55 AD.

- i) It is widely accepted that Mark’s Gospel was written prior to the Roman destruction of the Temple in Jerusalem, which occurred in 70 AD. Matthew and Luke are also accepted as having been written before the destruction of the Temple.
- ii) Mark’s Gospel and a lost “Q” document are widely accepted as precursors for Matthew and Luke’s Gospels.
- iii) Mark’s Gospel was most likely written before James the Brother of Jesus was martyred in AD 62, or Paul and Peter were martyred in Rome in AD 68.
- iv) As a result, 55-57 AD is a most reasonable date of writing.

- c) Occasion – all Scripture is occasional... meaning it was written under the inspiration of the Spirit to address a particular need in the Body at the time of writing, as well as being prophetic in speaking to the “Church Age” in general.

- i) One indication of inspired Scripture is that it continues to speak to God’s people in perpetuity.

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- ii) Hermeneutically however, it is appropriate to understand who the first hearers were and what they understood the message to be. Only then can we interpret what the text has to say to future generations.
  - iii) Mark was accepted by the early Church fathers to have been written in Rome for Gentile believers. The detailed explanation of Jewish thought and world view central to Mark's Gospel is to clarify what the early Jewish believers would have understood for a Gentile audience. Thus, Mark's Gospel was written by a "Jew's Jew" for a Gentile world view.
  - iv) The purpose Mark undertakes in writing is made known in 1:1 – to make Jesus known as the "Son of God" who had come to earth to prepare the way for all of humanity to enter into relational intimacy with God. Thus, Jesus is confessed as the Jewish Messiah by Peter [8:29] and as God's Son by the Roman Centurion [15:39]. Sandwiched between these statements is Jesus own admission to the Jewish leaders that confirmed that He was Messiah and Son of God [14:61-62].
  - v) This Gospel is decidedly disciple oriented, with its emphasis on depicting what it realistically means to be a disciple of Jesus.
- 2) Literary Outline and Structure – there are 7 basic sections marked by 6 transitional statements. Note how John Mark employs "Pericopes" or fully developed thoughts delivered in story with brief narrative to link them together [see page 9 of this article]:
- a) Preliminary to Ministry – 1:1-13
    - i) The beginning of the Good News is in John the Baptist's ministry.
    - ii) John was Jesus' precursor or frontrunner identified by a miraculous baptism.
    - iii) The wilderness temptation solidifies the Spiritual nature of Jesus' mission in Old Covenant wilderness terms.
  - b) Galilean Ministry Part 1 – 1:16-3:6
    - i) Extraordinary events identify Jesus as God's ambassador.
    - ii) 5 events that place Jesus at odds with the Jewish leadership:
      - (1) Ability to forgive sins, which only God may do – 2:1-12.
      - (2) Fellowship with the disfavored and impure – 2:13-17.
      - (3) Disciples obeying Jesus not Jewish dietary custom – 2:18-22.
      - (4) Disciples obeying Jesus not Jewish Sabbath custom – 2:23-28 and 3:1-6.
  - c) Galilean Ministry Part 2 – 3:13-5:43
    - i) Jesus popularity due to healings and exorcism – 3:7-12.
    - ii) The Kingdom of God – 3:13-5:43.
      - (1) The 12 Apostles – 3:13-19.
      - (2) Growing opposition to Jesus – 3:20-21.
      - (3) Teachers of the Law – 3:22-30.
      - (4) Increasing opposition to Jesus – 3:31-34.
      - (5) Secret of the Kingdom – 4:1-34.
      - (6) 4 miracles attesting Jesus Lordship:
        - (a) Over nature – 4:35.
        - (b) Over the Spirit realm – 5:1-20.
        - (c) Healing of an unclean woman – 5:24-34.
        - (d) Resurrection from the dead – 5:21-24, 35-43.
  - d) Galilean Ministry Conclusion – 6:7-8:26

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- i) Home town rejection – 6:1-6.
  - ii) Jesus authority shared with Apostles – 6:7-13.
  - iii) John’s fate foretelling Jesus’ fate – 6:14-32.
  - iv) 5000 fed – 6:30-44.
  - v) Jesus walks on water – 6:45-52.
  - vi) Healing the multitude – 6:53-56.
  - vii) Pharisees follow tradition, not Jesus – 7:1-23.
  - viii) Faith of a Gentile woman and a deaf mute – 7:24-37.
  - ix) 4000 fed – 8:1-13.
  - x) Disciples see but don’t understand – 8:14-21.
  - xi) Jesus heals the blind man – the two stage progression demonstrates that faith like healing is progressive – 8:22-26.
  - xii) Pinnacle of Mark’s Gospel is Peter’s recognition of Jesus as Messiah – 8:27-30.
  - e) Messiah will suffer and die – 8:31-10:52
    - i) Jesus predicts His death – 8:31; 9:30-31; 10:32-34.
    - ii) His disciples don’t understand – 8:32-33; 9:32-34; 10:35-40.
    - iii) The cost of discipleship – 8:34-38; 9:35-37; 10:41-45.
    - iv) Faith in Jesus is the key to seeing – 10:46-52.
  - f) Final Ministry in Jerusalem – 11:1-13:37
    - i) Messiah accepted by the people – 11:1-11.
    - ii) Messiah rejected by the Jewish leaders – 11:12-19.
    - iii) The fig tree cursed is emblematic of Israel’s leaders – 11:20-25.
    - iv) Jewish leaders challenge Jesus authority – 11:27-33.
    - v) Jewish leaders rebellious against God – 12:1-12.
    - vi) Question on reconciling church and state – 12:13-17.
    - vii) Question on reconciling resurrection and eternity – 12:18-27.
    - viii) Question on greatest commandment of the Law – 12:28-34.
    - ix) Messianic interpretation of Psalm 110:1 – 12:35-40.
    - x) Sacrificial giving characterized – 12:41-44.
    - xi) Olivet Discourse – remain faithful in light of suffering and hope – 13:1-37.
  - g) Jesus’ Passion and Resurrection – 15:1-16:8
    - i) Jews plot Jesus murder – 14:1-2
    - ii) Jesus anointed as Messiah prepares to die – 14:3-9.
    - iii) Private Passover amid betrayal – 14:12-26.
    - iv) Mount of Olives prayer and arrest – 14:27-52.
    - v) Rigged trial and sentence – 14:53-15:15.
    - vi) Jesus sentence, execution and burial – 15:16-47.
    - vii) An empty tomb and resurrection announcement – 16:1-8.
- 3) Literary Features:
- a) The Gospel of Mark is characterized with several unique language aspects:
    - i) The Style of Greek used is simple and straightforward. It tends to give Mark a more “primitive” feel than either Matthew or Luke, which have a more flowing and refined use of the Greek language.

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- ii) Mark employs many “Semitisms” meaning Jewish customs, themes, and word uses; which help identify John Mark as a Jerusalem born and raised Messianic Jew.
  - iii) Mark’s close association with Peter shapes much of the author’s theology and faith world view... all of which is very Jewish in character.
  - iv) Mark often uses a more historical present tense, and he tends to mix past tense and present tense in his writing style. The intent is to make a bridge between the past through the present and into the future.
  - v) Mark uses an interesting narrator “direct address” (2:10) in which the author/narrator essentially turns and directly addresses the audience (7:19) (13:37) (4:41) (5:17-18). The result is to pull the reader directly into the flow of the story... it’s a very clever writing technique.
  - vi) Mark writes literarily with a style that we would identify more as a “flashback” sense. It is reasonable that he is writing what Peter is recalling and the text has that sort of autobiographic feel.
  - vii) Mark writing style invites the readers to be participants in the unfolding of the events, not to remain simply as observers. This literary convention keeps the audience from being merely spectators... he wants them to be caught up in the action, which the action verbs help encourage. The fast paced thought development reinforces this.
- b) Notice the Language of Amazement – Mark employs at least 5 different Greek words meaning amazement.
- i) Luke and Mark both use these terms a total of 17 times, but mark is ½ the length of Luke, thus it is clear he wants his audience to grasp the uniqueness and significance of Jesus’ ministry. This is something that no one has ever seen before, something new and fresh where God actually entered history and changed everything for humanity in terms of eternity.
  - ii) Mark accounts for 23% of the entire NT usage of these words... particularly in 1:22, 27; 2:12; 5:20; 6:1, 6; 7:37; 9:15.
- c) Notice the Language of Discipleship – Mark wants to make it clear that Jesus came to change how Israel was to think about and follow God. The New was built upon and flows out of the Old, but things are now different. Word usages:
- i) Disciple - 45 times
  - ii) Follow – 18 times
  - iii) Discipleship is in the context of learning by association with Jesus through the Spirit. Disciples pass on what the Spirit has revealed.
  - iv) Teacher - 29 times (included with the verb “to teach”)
  - v) Rabbi – at least 4 times (meaning a trained Jewish scholar and teacher, who by definition disciples others)
- d) Notice the Language of Immediacy – Mark employs the adverb translated as “immediately” or “straight away” 41 times (Luke uses another word that means the same thing without the temporal connotation “straight.” The result of this use is to give a feeling of quick action and decisive movement.
- i) Chapters 1-10 – 29 uses of immediately... 11 times in chapter 1.
  - ii) Chapters 7-10 – 7 uses of immediately.
  - iii) Chapters 11-16 – 6 uses of immediately.

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iv) 14:12-15:39 – the trial and cross – As Jesus is crucified darkness descends and there is a cry of pain... but it is probably also a cry of triumph as Jesus' death tears the veil and removes the separation between God and humanity... followed by the Centurion's cry of wonder.

4) Themes – there are 6 obvious themes:

a) Theme 1 – Confession of Jesus as Lord and Messiah:

- i) Mark announces from the beginning of his Gospel that this is the message of Jesus Christ, the Son of God (1:1). This is a declaration of Jesus' divinity.
- ii) And he asked them, but "who do you say that I am?" Peter answered him, "You are the Christ" (8:29). The title "Christ" means the "Anointed One" the "Messianic King of Israel." The role is spiritual, political, and national; which the Messianic Jews accepted early. But Mark makes it known that Jesus is more... He is the "Son of God" [1:1; 3:11; 15:39]. In John's Gospel after the resurrection Jesus is identified as "My Lord, and my God" [John 20:28].
- iii) This confession is reinforced by the Roman Centurion who stood facing Jesus on the Cross, and observed how He breathed his last; then he said, "Truly this man was the Son of God!" (15:39) Mark wants to make sure there is no doubt about Jesus' identity... even the Roman authority had to confess Jesus' divine Lordship.
- iv) Again the Jewish High Priest asked him, "Are you the Christ, the Son of the Blessed?" (14:61) – Jews had the custom of not speaking the Lord's name directly, so they spoke of God indirectly. It is a declaration of Jesus' divinity that He spoke directly that He is God's Son... they took this as "blasphemy" a Jewish affront punishable by death.
- v) Even the underworld confesses Jesus as God... as when the *demon speaks*: "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God (1:24)."
- vi) *Then A Pharisee speaks*: Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone? (2:7). The problem left unstated is that it is only blasphemy if it isn't true.
- vii) *Then Spirits speak*: And whenever the unclean spirits saw him, they fell down before him and cried out, "you are the Son of God." (3:11)
- viii) *The Gerasene demoniac*: And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me" (5:7).
- ix) *Bartimaeus*: ...he began to cry out and say, "Jesus, Son of David [Messiah/God], have mercy on me!" (10:47f).
- x) *Roman Governor Pilate*:
  - (1) Asked him: "Are you the King of the Jews?" and he answered him, "It is as you say" (15:2).
  - (2) And he answered them, saying, "Do you want me to release for you the King of the Jews?" (15:9). Pilate presumed the people would want this... it was his way of getting out of killing a man he knew was innocent to frustrate the Jewish leaders. It was apparent that the Jews were looking to have Rome do their own dirty work. But it had to be this way to fulfill prophecy.

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- (3) And Pilate again said to them, “Then what shall I do with the man you call the King of the Jews?” (15:12).
- xi) *Roman soldiers*: And they began to salute him, “Hail, King of the Jews!” (15:18).
- xii) *The chief priests and scribes* make the complaint against Jesus... Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” (15:32)
- b) Theme 2 – Confession of Jesus as “Son of Man”... meaning Lord of the Kingdom of God:
- i) 12:34-37 – the Scripture has King David who calls Jesus “Lord”
  - ii) 11:9-10 – Hosanna! Blessed is He who comes in the name of the Lord!
  - iii) 2:10 – reference to Daniel 7 – where the Messenger of God [the Sent One] is referred to as the Son of Man... meaning both Lord and God.
  - iv) 8:29-31 – The Christ, the Son of Man
  - v) 8:38 – The Son of Man
  - vi) 9:11-12 – The Son of Man
  - vii) 9:31 – The Son of Man
  - viii) 10:33-37 – The Son of Man, sitting in glory
  - ix) 10:45-47 – Son of Man, Son of David – both meaning King of heaven and earth.
  - x) 13:24-26 – Son of Man coming in clouds with great power and glory – obviously a reference to Jesus as the King of Heaven and earth.
  - xi) 14:61-62 – The Christ, the Son of the Blessed, the Son of Man seated at the right hand of Power, and coming with the clouds of heaven... all referring to Jesus as Lord and King.
- c) Theme 3 – Confession to the world that the promised Messianic Savior has come:
- i) It is probable that the primary audience here was probably Roman – the words from the mouth of the Roman centurion who helped to put Jesus to death are compelling and telling.
  - ii) Jesus commands the demons with an admonishment for the disciples to keep silent about His identity... to keep it veiled before He went to the cross, but then after the cross the instruction is to tell everybody... as illustrated with the healing of the blind man in chapter 8. Mark’s point is about the gradual and progressive understanding of faith... the message being that it was impossible to properly understand it before the cross. In essence, it was stated “Don’t tell anybody until you see it clearly... then tell everybody.” This command was for the disciples of Jesus because they did not see yet what God’s purpose was.  
Observe:
    - (1) 1:43-44 – See that you say nothing to anyone.
    - (2) 5:43 – He strictly charged them that no one should know this.
    - (3) 7:36 – Jesus charged them to tell no one.
    - (4) 8:26 – “Do not even enter the village”.
    - (5) 8:30 – He strictly charged them to tell no one about Him.
    - (6) 9:9 – until the Son of Man rises from the dead
- d) Theme 4 – Confession that Jesus as the Messianic King was not the national/political figure the Jews wanted, but rather the “Suffering Servant” God promised through the prophet Isaiah that the world desperately needed:
- i) Literary structure in Mark is not as clear as in the other gospels. There is, however a “passion prediction unit” that occurs three times.

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- (1) 8:31 - And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and then... after three days He would rise again.
  - (2) 9:31 - for He was teaching His disciples, saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill Him. And when He is killed, after three days He will rise."
  - (3) 10:33 - "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn Him to death and deliver Him over to the Gentiles [the Romans].
- ii) Notice the transition at chapter 11 as the Passion Week begins leading up to the crucifixion. There is also a turning point at the beginning of chapter 6 when Jesus is going home, demonstrating for His disciples that you can't go home... you can't go back to how things were before... everything has now changed... you can only go forward. This is a main part of the problem Judas Iscariot had... Judas did not want to go where Jesus was leading. Judas wanted a national deliverance, not a Spiritual one.
- (1) The crowds there are amazed in a different way than the crowds elsewhere. The author is telling us that something is happening... intensifying.
  - (2) 10:52 reads literally "your faith has saved you" is the last statement in the literary unit begun in chapter 8.
  - (3) 6:52 – the people had not gained any insight by the miracles, their hearts were not open to Jesus message.
  - (4) 7:14 – "Listen to Me, all of you, and understand."
  - (5) 7:18 – Jesus' disciples are still lacking in understanding, "do you not understand?"
  - (6) 8:11 – seeking a sign from Heaven to test Him... they could not understand because their eyes and ears were closed.
  - (7) 8:17-21 – Jesus again speaking to His disciples... "do you not yet see or understand?"
- iii) Story of the rich young ruler 10:17-31 is the story about the Jewish leaders... they either don't, can't or won't understand what Jesus is saying. However, when it becomes clear we see that it's the implications of the loss of their wealth and prestige that kept their blinders in place.
- iv) The Parable of the Vine Growers 12:1-12 demonstrates the evil intent of the Jewish leaders. They want God's blessing on their terms, they are rebellious and unwilling to submit to God on His terms... which are always better if we receive them in faith.
- e) Theme 5 – The Kingdom of God – is the central message of the book of Mark, and it follows directly out of OT Theology.
- i) It has long been taught that the Jews' expected the Messiah would be the one who would bring about a physical kingdom on earth, and that this would be the reestablishment of the Davidic Monarchy with Israel as the prominent ruler of earth. Jesus came and said "no, not physical, think Spiritual" forcing the issue into an either/or situation. However, it is a matter of priority... Spiritual is first, and physical is second. God created both and He likes both, but He prefers the primacy of the spiritual first, and the material second. The error of Israel was not just in thinking physical instead of spiritual; their error was that they did not really believe in God. It's the same as Psalm 2.

- ii) Acts 1 – Jesus gives the disciples 6 weeks of seminary, in a nutshell “Kingdom of God” taught by the King Himself.
- iii) Demons vs. the Kingdom:
  - (1) They are unilaterally subject to Jesus
  - (2) There is no question that they do exist and subvert for evil humanity.
  - (3) They are present and held power in people’s lives.
  - (4) Their prominence in the Gospels is not superstition, this is real. It makes sense if Messiah intervened and entered history to reclaim humanity and creation for the Kingdom of God, that the powers and principalities would be arrayed against Him.
  - (5) They are almost nonexistent in the epistles... why? Because they lost? Their influence was ended? It is more likely a regrouping where the forces of evil instead of a frontal attack are promoting a more subtle subterfuge. Post resurrection calling humanities attention to the reality of Demons and evil, validates the message of the Gospel.
- f) Theme 6 – the General ignorance of Jesus’ mission – As the caretakers of OT Scripture, the Scribes and the Pharisees should have identified Jesus as their Messiah. The texts definitely proclaim this, but there are several things going on:
  - i) The Spiritual leaders [Scribes and Pharisees] were ignorant being blinded by the pride and the social approval of the people.
  - ii) The national leaders [Sadducees and Zealots] have disingenuous intentions regarding the Messiah – the Sadducees didn’t want to lose their place as leaders, and the Zealots wanted open rebellion against the Romans.
  - iii) The Disciples were ignorant even though they lived with Jesus and observed His teachings and miracles for a three year ministry time frame. Mark portrays the disciples as being as being confused and ignorant [see 6:52; 8:17, 21; 9:10, 32. Also 1:25, 34; 3:12; 1:44; 5:43; 7:36; 8:26].
  - iv) The ignorance of the people – multitudes followed Jesus, and many were healed but only a few believed He was God.
  - v) Mark’s Gospel points out this problem of faith, but doesn’t seem to solve the problem.
  - vi) So what is really going on?
    - (1) God has always preserved a remnant of faithful believers who are focused on the Kingdom of God, and fulfill His purpose throughout redemptive history.
    - (2) This remnant was not fully aware of all that God was doing, but were faithful to His calling in their lives. This remnant was always:
      - (a) A small, hidden, minority within the nation/culture – not unlike the leaven that works its way through the whole batch of dough, or the small mustard seed that grows into a large plant – the remnant is pervasive as salt and light.
      - (b) The remnant is countercultural – doing things that God approves of in contrast to the way the world approves – their actions identifiable not unlike sheep and goats.
  - g) Mark presents Jesus in a Christology balanced between miracle working power that only God can employ [1:16-8:26], and the humiliation of suffering and sacrificial death that only a man submitted to God can accomplish [8:27-16:8]. The structure of Mark’s Gospel makes this mission clear. Jesus titles of Messiah [Christ] and Son of Man speak to this dual nature of Deity and humanity inherent in Jesus’ Mission.

### 5) Text Anomaly:

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- a) Jerome and Eusebius [early Church fathers] held that the best and most reliable manuscripts in their day had Mark end with verse 16:8. The “Long Ending” of 16:9-20 was thought to have been added later.
  - b) Though not theologically unsound and certainly consistent with the texts of Matthew and Luke, these final verses are not generally accepted as part of Mark’s original text.
  - c) It is presumed that 1) either Mark ended his manuscript at 16:8; or 2) the final page was lost. Either way, it seems later translators may have added 16:9-20 as a proper ending smoothing out the abruptness resultant of an ending at 16:8.
  - d) Regardless of the reason which we cannot now know, most modern Translations note that 16:9-20 was added later and while “not necessarily wrong” are not considered authoritatively as “Inspired Scripture.”
  - e) It is important to note that the Bible as Scripture has a much higher level of scrutiny because of its authority. We now know through the great extent of existing manuscripts that number in the thousands, and the scrutiny of countless Biblical scholars both now and through the ages, has kept Scripture trustworthy and authoritative. No other ancient manuscript and no other faith scripture has undergone this level of scholarship, and with this vast amount of documents to support it.
- 6) The Gospel of Mark as Confirmation of Old Testament Prophecy of Messiah – presuming you have read “NT-1.1 – Intro to the Gospels” at the beginning of the Authentic Discipleship Biblical Literacy Gospel section, you have learned that the Gospel message was the fulfillment of OT prophecy. It is impossible to understand the Gospel without an Old Testament context. The Gospel of Mark written by John Mark, a close associate of Peter has the most pronounced Jewish flavor of the 4 gospels. Let’s take a closer look at this context:
- a) Events developed in the Synoptics tell essentially the same stories but in different order and often with a subtle difference in purpose. All the Gospel messages are “evangelistic” in that they point to Jesus as Messiah and Savior, and that all of humanity should believe Him. Most obvious in Mark’s Gospel we find the literary use of “Pericopes” that moves the story directly along with brief narrations between them:

<u>PERICOPE – one developed thought:</u>	<u>MATHEW:</u>	<u>MARK:</u>	<u>LUKE:</u>
Jesus & Beelzebul	12:22-27	3:30-30	11:14-28
The Sign of Jonah	12:38-45	n/a	11:29-32
Jesus’ mother & brothers	12:46-50	3:31-35	8:19-21
Parable of the Sower	13:1-9	4:1-9	8:4-8
Reason for the Parables	13:10-17	4:10-12	8:9-10
Interpretation of the Sower Parable	13:18-23	4:13-20	8:11-15
Parable of the Weeds	13:24-30	n/a	n/a
Lamp on the Stand	n/a	4:21-25	n/a
Parable of the seed growing secretly	n/a	4:26-29	n/a
Parable of the Mustard Seed	13:31-32	4:30-34	n/a
Parable of the Yeast	13:33	n/a	n/a
Jesus teaching in Parables	13:34-35	n/a	n/a
Interpretation of the Parable of Weeds	13:36-43	n/a	n/a
Parable of the Hidden Treasure	13:44	n/a	n/a

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Parable of the Pearl	13:45-46	n/a	n/a
Parable of the Net	13:47-50	n/a	n/a
The Householder	13:51-52	n/a	n/a
The Calming of the Storm	8:18, 23-27	4:35-41	8:22-25
Healing of the Gerasene Demoniac	8:28-34	5:1-20	8:26-39
Raising of Jairus' Daughter/healing of woman	9:18-26	5:21-43	8:40-56
Rejection of Messiah at Nazareth	13:53-58	6:1-6a	4:16-30
Sending out the Disciples	10:1-15	6:6b-13	9:1-6
Beheading of John the Baptist	14:1-12	6:14-29	9:7-9
Feeding the 5,000	14:13-21	6:30-44	9:10-17
Walking on the Water	14:22-36	6:45-56	

- b) **“Pericopes”** are a distinct developed thought woven into the Gospel story. The **“Parables”** are an example of a Pericope. As you take in the substance of the Pericope and slowly digest it, it compels the reader being caught up in the thought development to be convicted by it... and your conscience either judges you or liberates you. There is an order and connection of these Parables that are particularly evident in Mark’s Gospel:
- i) **The Parable of the Mustard or “Growing Seed”** is relevant to the Jews, as they followed God in obedience they grew into a great nation – Mark 4:30-34.
  - ii) **The calming of the storm** relates to the world in opposition to God’s rule... as resistance rises it threatens to swamp God’s plan... only to be silenced by Messiah – Mark 4:35-41.
  - iii) **The Healing of the Gerasene Demoniac** reveals that the problems faced by God’s people and the world in general are primarily spiritual, over which Messiah has complete control.
    - (1) **In Moses’ exodus**, a legion of pharaoh’s army is destroyed; in the Gerasene event, a legion of demons is destroyed – Mark 5:1-20.
    - (2) **It is noteworthy** that the Jews called the Romans **“pigs”** and wanted Messiah to do to the Romans what He did to these pigs. **God’s plan was way bigger!**
    - (3) **The Demoniac** in being healed, went back to his town and brought many to faith... he was an evangelist bringing life to the people. He is a living picture of the **“mustard seed”** in 4:30-34.
  - iv) **The raising of Jarius’ daughter/healing of the woman** reveals that Messiah is completely capable of restoring health even among the unclean and the dead. Because of this, He is capable of even restoring life in His people [both now and in eternity] – Mark 5:21-43.
  - v) **Feeding the 5,000** is a payoff of Moses’ and the Manna provided from Heaven – Mark 6:30-44.
  - vi) **Jesus’ walking on the water** is a payoff of the Spirit **“hovering over the water”** at Creation and Moses taking the people through the water of the Red Sea. Jesus walking on the water demonstrates He’s both man and God and Master of Creation – Mark 6:45-56.
  - vii) **These Pericopes taken together** form a picture of a **“New Exodus”** – where Moses led God’s people from Egypt to the Promised Land involving growth with opposition, through Spiritual oppression and even life from the prospect of death... Jesus is now seen as the new and better leader of God’s people.

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- (1) Where Moses led people in the context of a physical land, Messiah Jesus was now leading them to a Spiritual land. Moses life in the temporal here and now is replaced by Jesus' life eternal.
  - (2) Moses' deliverance was from physical oppression; Jesus' deliverance is from Spiritual oppression. As good as Moses' deliverance was, Jesus' is way better. This IS the Gospel message.
- viii) Consider some additional insights from the Pericopes of Jarius and the unclean woman:
- (1) Synagogue leader Jarius approaches Jesus from the front to petition Jesus to save his little girl. At the same time, an unnamed bleeding [unclean] woman stealthily approaches Jesus from behind. Begs the question... "who will Jesus give His attention to?"
  - (2) Both Jarius and the unclean woman were driven by despair... all their efforts for healing resulted in failure... there was nowhere else to go for help.
  - (3) The unclean woman had to be set apart from the "clean" in Jewish society... she was always marginalized... because in the Jewish ritual system an unclean person contacting a clean person resulted in the clean becoming unclean. This is how the Law of Moses played out... the only exception up to now is Jesus. He not only makes the unclean clean, but He remains clean as well.
  - (4) When the woman touched Jesus, both she and Jesus knew it happened. So what is Jesus calling attention to? That this nobody was just as important as the Chief of the Synagogue... all matter to God.
  - (5) Note that Jarius daughter is 12 years old; and the unclean woman had been sick for 12 years. Note also that she gets healed when Jarius finds out his daughter has died. She reached out knowing she was undeserving with a faith not known before. Going even farther, Jesus calls her daughter... a term of endearment giving her the same importance as Jarius' daughter. More importantly, she demonstrates the faith Jarius needs himself. Instead of catching her affliction, Darius catches her faith. The woman's declaration of the whole truth helps to open Jarius' eyes.
  - (6) The delay caused by the woman and the word that Jarius' daughter has died drives him further into despair. In 5:36 Jesus tells Jarius, "don't despair... just believe." When Jesus took the little girl's dead hand He says, "*Talitha Koum*" – Aramaic which means literally "Little Lamb, arise" and she obeys. Begs the question, "who is this man?" Answer... He is Messiah Jesus, savior of the world, ruler of heaven and earth.
  - (7) Interestingly, there are two examples of Aramaic in Jesus' actual words preserved in Mark's Gospel, here when He brings life from death for this girl, and 15:34... "*Eloi, Eloi, lama sabachthani?*"—which means, "My God, my God, why have you forsaken me?" This later verse is a direct quote of Psalm 22:1 which goes on to describe crucifixion in graphic detail written some 800 years before crucifixion had been invented. And of course on the Cross, Jesus brought life from death for all His followers for all time... and demonstrated this conclusively by His resurrection from the tomb.
- ix) Bottom Line of the Gospel –
- (1) "Good news! The Messiah has come!"
  - (2) "Bad news! The Messiah must die to save His people!"

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(3) **“Great news! The Spirit is set free on earth and the Temple of the Spirit is now the human heart!**

(4) **“The best news! Messiah is coming back for all His people... that where He is we will be also!”**

### **7) The Gospel as Spiritual Revolution:**

- a) Covenantal change is a feature employed in Scripture and developed throughout redemptive history.**
  - i) Adamic Covenant – from perfection and purpose in the Garden to struggle amid hope on Fallen earth**
  - ii) Noachian Covenant – wicked humanity had to be destroyed and the promise of a faithful remnant that would endure**
  - iii) Abrahamic Covenant – faith and obedience in acting upon God’s Word**
  - iv) Sinai Covenant – a great people in obedience to God’s Law will inherit blessing in a land of their own**
  - v) Davidic Covenant – a leader after God’s own heart and the promise of a Messianic successor in the Davidic lineage who will usher in a New Covenant movement**
  - vi) Jesus’ Blood Covenant – the Messianic King is the Suffering Servant of Isaiah’s prophecy who would restore humanity as Spiritual/physical beings on Fallen earth with the promise of perfection in eternity for the faithful people of God**
- b) Introduction to the Messianic Covenant... the Gospel of Grace – Mark 1:1-8**
- c) Opening salvo of the Spiritual Revolution – Mark 1:14-15**
- d) The surprising leaders of the Spiritual Revolution... common ordinary people – Mark 1:16-20**
- e) Messiah teaching and acting with God given authority – Mark 1:21-28**
- f) Jesus healing on the Sabbath and casting out demons... a new synagogue [Peter’s home] replacing the old synagogue – 1:29-34**
- g) Messiah’s Command – Love the Lord your God... personally, dependently, and completely – used 398 times in Scripture, but with special focus on Love God and one another – Matthew 22:37-40; Mark 12:30-31; Luke 10:27**
- h) Messiah’s Commission – Go and Make Disciples... replication in making others like yourself and sending them out as well – Matthew 28:19-20; Mark 16:15-16**