

A SURVEY OF THE

# BIBLE

*Context • Content • Conviction*



# GOSPELS RESOURCES

## INTERPRETING MARK (Darrell Bock)

### Structure and Themes

Today, Mark's Gospel generally is regarded as the first one written. Thus, its outline of Jesus's ministry has become the basic structure through which his life has been traced, even though sections of it probably are given not in chronological order but in topical arrangement (e.g., the conflicts in Mark 2-3). It is Mark's overall structure that flows into the other Synoptics. Here is a basic working outline:

- I. Prologue on the beginning of the gospel (1:1-15)
- II. Jesus's public ministry (1:16-8:26)
  - A. Calling of disciples and conflicts leading to rejection (1:16-3:12)
  - B. Teaching on the mystery-filled kingdom and miracles of power still with rejection (3:13-6:6)
  - C. From challenge and misunderstanding to confession (6:7-8:26)
- III. To Jerusalem, passion, and vindication (8:27-16:8)
  - A. Passion predictions and discipleship teaching (8:27-10:52)
  - B. Conflict in Jerusalem and prediction of judgment (11:1-13:37)
  - C. King of the Jews executed for blasphemy, identified as son, and vindicated by God (14:1-16:8)

The first two cycles of this gospel cycle through a confession of Jesus's identity. Each of its three parts. There is a confession about Jesus at the start (1:16-20; 8:13-19), and a confession about rejection or a denial of Jesus (3:7-12; 6:1-6; 8:22-23). The first part of the Gospel is the confession in the beginning that Jesus is the Christ. A miracle appears to be a key confession that pictures Jesus giving signs, a symbol of how Jesus brings the kingdom. After the confession comes the repeated instruction that this Messiah will suffer. Half of the Gospel leads the movement toward the final week of Jesus's ministry, while a full quarter of it is in the last week alone. For Mark, the events of the final week are central to the story.

The key themes are also evident in how the account proceeds. It begins with a note that what is being told is the gospel. Though to a lesser degree than Matthew or Luke, Mark also traces the kingdom of God as a theme. For Mark, it has elements that indicate its initial presence, while the bulk of the emphasis is that it will come in fullness one day in the future. Kingdom entry, available now, requires one to be like a child. The parables look to a day when this kingdom will grow to be like a place where birds nest. The mystery of the kingdom is that it starts out small but still will accomplish all that God has called it to be. It will grow into a full harvest.

Another theme that is present but less developed than in Matthew or Luke is that the time of fulfillment has come. Mark opens with this theme (1:15), and it appears here and there.

Mark is more a Gospel of action than teaching. Things happen immediately—one of Mark's favorite expressions. Mark has only two discourses, one involving the parables of the kingdom (4:1-33) and the other being an eschatological discourse (13:1-37). Miracles abound. Mark has twenty miracle accounts. Combined with healing summaries, these units comprise a third of the Gospel and early



## Mark's Occasion and Purpose (Dan Wallace)

As we have suggested before, all the gospels had more than one reason for their production. Further, one of the strange features of this gospel is that its purpose is especially enigmatic. Guthrie lists the following options that scholars have seen: catechetical, liturgical, apologetic, conflict with the Twelve, Christological, ecclesiastical, pastoral, and editorial. His conclusion is that "Mark had several purposes in writing his gospel." Though certainly, Guthrie curiously omits the occasion for its production.

The occasion, if not found in the Neronian persecutions, must also be an influence of the factors hardly ever taken into account however is the fact that Mark was written to Gentiles, though he got his material from Peter, the apostle to the Jews. The point that is neglected is the fact that Mark had a strong connection with Paul, and that his original point was out of sorts with Paul.

Bringing these data to bear on the occasion, I would like to propose the following tentative hypothesis: Mark wrote his Gospel as a response to Paul's intended mission to Rome, and since, though the specific occasion is not clear, it is as follows.

The church in Rome was established before Paul's arrival in c. 50 CE. Paul's statement that Claudius had banished Jews from Rome in 49 because they rioted in reaction to "Chrestus" probably refers to the Jews' reactions to Christians in that city. The church was well established shortly after Pentecost, since both Jews and Gentiles came from Rome to Jerusalem in 50 CE. The church would have had to be in existence since these reports have already been in circulation about Jesus on whom these miracles were performed. Even though Peter and Paul ended up in Rome in the mid 60s, we have no record of either of them getting to Rome. It is very doubtful that any apostle founded the church (cf. Rom. 15:22).

4. The combined evidence from Acts and the epistles suggests that although Mark was not in Paul's good graces in c. 50 CE (at the time of the Council meeting of Acts 15), he was so in 60-62 (when Paul dispatched him to the Colossians/Philemon from Rome). Thus, sometime in the 50s Mark certainly proved himself worthy of Paul's confidence once again. The fact that he is in Rome when Paul commends him may be no accident.

5. In Acts 19:21 Paul expresses his intention to visit Rome for strategic missionary work. Though it is impossible to date this precisely, it must have occurred in the early 50s. Further, this may not have been the first time Paul expressed such an intention, even though it is the first mention by Luke. Surely Paul's planned itinerary would be known to interested Christians in Jerusalem and Antioch.



## The Miracles of Jesus (In Chronological Order)

Jesus Turns Water into Wine at the Wedding in Cana	Jn 2:1-11
Jesus Heals an Official's Son at Capernaum in Galilee	Jn 4:43-54
Jesus Drives Out an Evil Spirit From a Man in Capernaum	Mk 1:21-27 Lk 4:31-36
Jesus Heals Peter's Mother-in-Law Sick With Fever	Mt 8:14-15 Mk 1:29-31 Lk 4:38-39
Jesus Heals Many Sick and Oppressed after Sunset	Mt 8:16-17 Mk 1:32-34 Lk 4:40-41
First Miraculous Catch of Fish on the Lake of Gennesaret	Mt 4:18-22 Mk 1:16-20 Lk 5:1-11
Jesus Cleanses a Man With Leprosy	Mt 8:1-4 Mk 1:40-45 Lk 5:12-14
Jesus Heals a Centurion's Paralyzed Servant in Capernaum	Mt 8:5-13 Lk 7:1-10
Jesus Heals a Paralytic Who Was Let Down From the Roof	Mt 9:1-13 Mk 2:1-12 Lk 5:17-26
Jesus Heals a Man's Withered Hand on the Sabbath	Mt 12:9-14 Mk 3:1-6 Lk 6:6-11
Jesus Raises a Widow's Son From the Dead in Nain	Lk 7:11-17
Jesus Calms a Storm on the Sea of Galilee	Mt 8:17-27 Lk 8:22-25
Jesus Casts Demons into a Hermit in the Desert	Mt 8:28-34 Mk 1:30 Lk 8:26-39
Jesus Heals a Man in the Crowd With an Issue of Blood	Mt 9:1-13 Mk 5:25-34 Lk 8:42-48
Jesus Raises a Younger Brother Back to Life	Mt 10:23-26 Mk 5:21-24, 35-43 Lk 8:40-42, 50
Jesus Heals Two Blind Men	Mt 9:27-31
Jesus Heals a Man Who Was Unable to Walk	Mt 9:32-34
Jesus Heals an Inval in Bethsaida	Jn 5:1-15
Jesus Feeds 5,000 Men, Women and Children	Mt 14:13-21 Mk 6:30-44 Lk 9:10-17 Jn 6:1-15
Jesus Walks on Water	Mt 14:22-33 Mk 6:45-52 Jn 6:16-21
Jesus Heals Many Sick in Gennesaret as They Touch His Garment	Mt 14:34-36 Mk 6:53-56
Jesus Heals a Gentile Woman's Demon-Possessed Daughter	Mt 15:21-28 Mk 7:24-30
Jesus Heals a Deaf and Dumb Man	Mk 7:31-37
Jesus Feeds 4,000 Plus Women and Children	Mt 15:32-39 Mk 8:1-13
Jesus Heals a Blind Man at Bethsaida	Mk 8:22-26
Jesus Heals a Man Born Blind by Spitting in His Eyes	Jn 9:1-12
Jesus Heals a Boy With an Unclean Spirit	Mt 17:14-20 Mk 9:14-29 Lk 9:37-43
Miraculous Temple Tax in a Fish's Mouth	Mt 17:24-27
Jesus Heals a Blind, Mute Demoniac	Mt 12:22-23 Lk 11:14-23
Jesus Heals a Woman Who Had Been Crippled for 18 Years	Lk 13:10-17
Jesus Heals a Man With Dropsy on the Sabbath	Lk 14:1-6
Jesus Cleanses Ten Lepers on the Way to Jerusalem	Lk 17:11-19
Jesus Raises Lazarus from the Dead in Bethany	Jn 11:1-45
Jesus Restores Sight to Bartimaeus in Jericho	Mt 20:29-34 Mk 10:46-52 Lk 18:35-43
Jesus Withers the Fig Tree on the Road From Bethany	Mt 21:18-22 Mk 11:12-14
Jesus Heals a Servant's Severed Ear While He Is Being Arrested	Lk 22:50-51
The Second Miraculous Catch of Fish at the Sea of Tiberias	Jn 21:4-11

**INTERPRETING MARK**

**OCASSION & PURPOSE OF MARK**

**THE MIRACLES OF JESUS**

# CHRONOLOGY OF THE LIFE OF JESUS

(MATTHEW, MARK, LUKE, JOHN)

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<b>BIRTH OF JESUS</b>	WINTER 5/4 BC
<b>JESUS AT THE TEMPLE</b>	8 AD
<b>JESUS' MINISTRY BEGINS</b>	30 AD
<b>TRIUMPHAL ENTRY</b>	MONDAY - MARCH 30, 33
<b>CRUCIFIXION</b>	FRIDAY - APRIL 3, 33
<b>RESURRECTION</b>	SUNDAY, APRIL 5, 33
<b>ASCENSION</b>	MAY 14, 33
<b>DAY OF PENTECOST</b>	MAY 24, 33



# LIFE OF CHRIST

## PREPARATION

(Matt. 1:1-7:29; Mark 1:1-15;  
Luke 1:1-4:13; John 1:1-18)

BIRTH

BAPTISM

TEMPTATION

TEACHING

## MINISTRY

(Matt. 8:1-20:34; Mark 1:16-10:52;  
Luke 4:14-19:44; John 1:19-17:26)

OBSCURITY

POPULARITY

OPPOSITION

TRAINING

## PASSION

(Matt. 21:1-28:20; Mark 11:1-16:8;  
Luke 19:45-24:53; John 18:1-21:25)

TRIAL

CRUCIFIXION

RESURRECTION

ASCENSION



Life of Christ

Preparation

(Matt. 1:1-7:29; Mark 1:1-15;  
Luke 1:1-4:13; John 1:1-18)

Birth

Baptism

Temptation

Teaching

Ministry

(Matt. 8:1-20:34; Mark 1:16-10:52;  
Luke 4:14-19:44; John 1:19-17:26)

Obscurity

Popularity

Opposition

Training

Passion

(Matt. 21:1-28:20; Mark 11:1-16:8;  
Luke 19:45-24:53; John 18:1-21:25)

Trial

Crucifixion

Resurrection

Ascension

# MARK

JESUS IS AN OBEDIENT SERVANT - FOLLOW HIM



# CHARACTERISTICS OF MARK'S GOSPEL

- FAST-MOVING NARRATIVE; USE OF IMMEDIATELY (EUTHYS).
- PROMINENCE OF GALILEE AS THE LOCUS OF JESUS' EARLY MINISTRY.
- STRONG EMPHASIS ON JESUS' AUTHORITY IN TEACHING AND IN MIRACLES.
- AMAZED REACTION BY OTHERS TO JESUS' AUTHORITY.
- EMPHASIS ON CHALLENGES TO JESUS BY THE FORCES OF SATAN AND HIS DEFEAT OF THEM.
- JESUS PORTRAYED AS THE AUTHORITATIVE MESSIAH AND SON OF GOD.



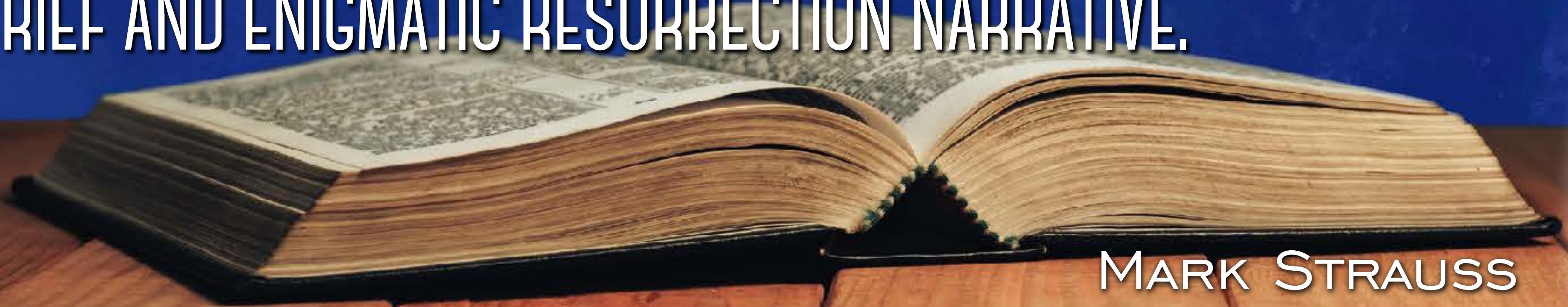
MARK STRAUSS

# CHARACTERISTICS OF MARK'S GOSPEL

- JESUS PORTRAYED AS THE SUFFERING SON OF MAN, WHO WILL DIE AS A SACRIFICE OF ATONEMENT FOR THE SINS OF HIS PEOPLE.
- OUTSIDERS BECOME INSIDERS BY FAITH; HINTS OF GENTILE SALVATION.
- NEGATIVE PORTRAIT OF THE DISCIPLES; HOW NOT TO FOLLOW JESUS.
- LENGTHY PASSION NARRATIVE; EMPHASIS ON JESUS' DEATH.
- BRIEF AND ENIGMATIC RESURRECTION NARRATIVE.



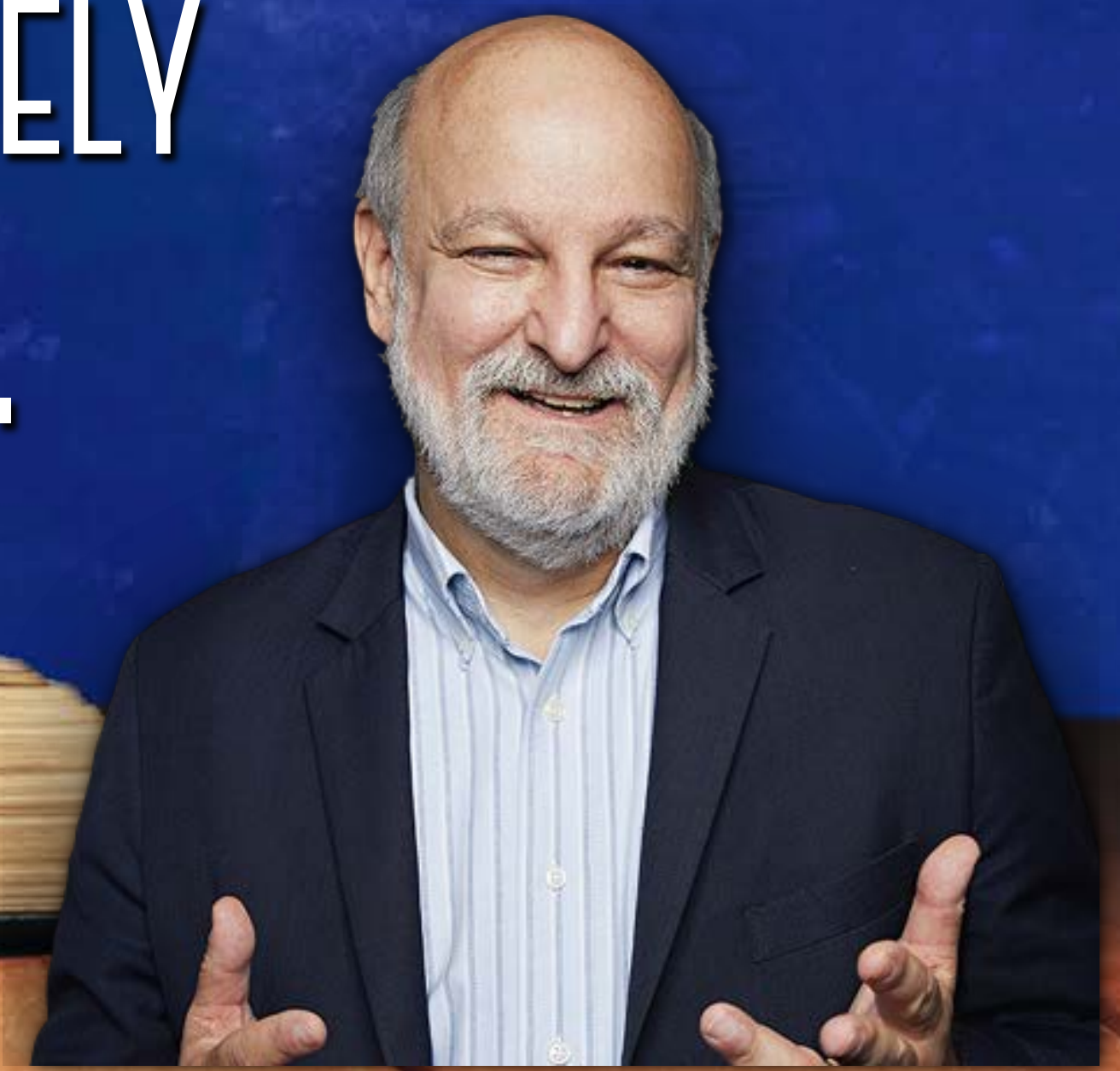
MARK STRAUSS



TWO KEY THINGS ARE HAPPENING AROUND THE JESUS MOVEMENT AS WE COME INTO THE 60s: (1) INCREASED TENSION FOR JEWISH AND CHRISTIAN COMMUNITIES, AS WELL AS (2) THE AGING OF THE ORIGINAL GENERATION OF JESUS FOLLOWERS. BOTH FACTORS CONTRIBUTE TO THE MOVE TO RECORD, AND NOT MERELY TO PASS ON ORALLY, JESUS' STORY AND TEACHINGS.



DARRELL BOCK

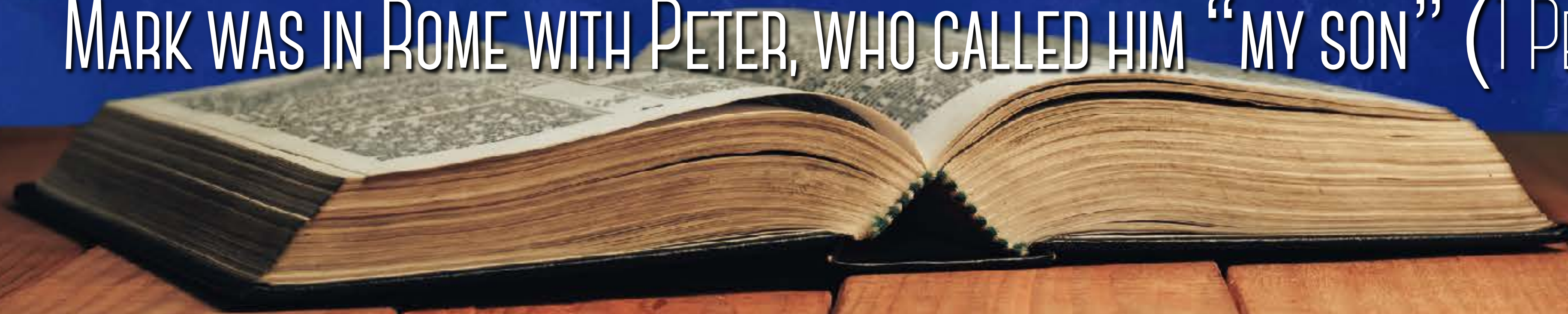




# WHO COMPOSED MARK?

MARK GOT EYEWITNESS ACCOUNTS FROM SIMON PETER. THERE IS THE STRONG POSSIBILITY THAT MARK IS THE SAME PERSON KNOWN ELSEWHERE AS JOHN MARK.

HIS MOTHER WAS PROMINENT IN THE EARLY JERUSALEM CHURCH (ACTS 12:12), AND HE ACCOMPANIED BARNABAS (HIS COUSIN) AND PAUL ON THE FIRST MISSIONARY JOURNEY BEFORE LEAVING THE TEAM WHICH INFURIATED PAUL (ACTS 12:25; 13:5, 13; 15:37). HE LATER RECONCILED WITH PAUL AND EVEN MINISTERED TO HIM IN PRISON (COL. 4:10; 2 TIM. 4:11). MARK WAS IN ROME WITH PETER, WHO CALLED HIM "MY SON" (1 PET. 5:13).



AND THE ELDER (THE APOSTLE JOHN) USED TO SAY: MARK, IN HIS CAPACITY AS PETER'S INTERPRETER, WROTE DOWN ACCURATELY AS MANY THINGS AS HE [PETER?] RECALLED FROM MEMORY-THOUGH NOT IN AN ORDERED FORM-OF THE THINGS EITHER SAID OR DONE BY THE LORD. FOR HE [MARK] NEITHER HEARD THE LORD NOR ACCOMPANIED HIM, BUT LATER, AS I SAID, [HE HEARD AND ACCOMPANIED] PETER.



PAPIAS [CIRCA 130 AD]



# WHO WAS MARK'S ORIGINAL AUDIENCE?

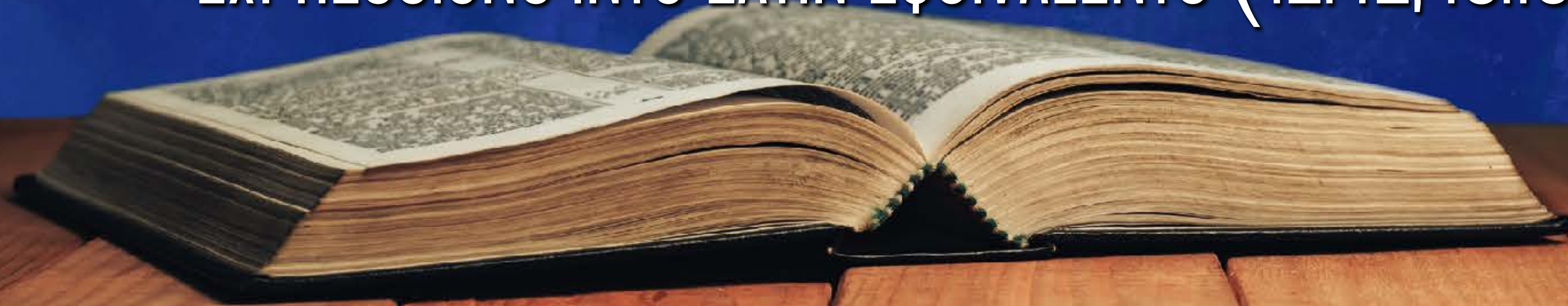
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IT SEEMS THAT MARK IS IN ROME WHEN HE WROTE HIS GOSPEL. HE IS LIKELY THERE WITH PETER DURING THE 60S WHEN THE CHURCH IS FACING INTENSE PERSECUTION UNDER EMPEROR NERO (SEE 1 PET. 3:13-17; 4:12-19; 5:13).



# WHO WAS MARK'S ORIGINAL AUDIENCE?

MARK WRITES TO PERSECUTED GENTILE CHRISTIANS IN AND AROUND ROME, ALTHOUGH IT SEEMS THAT HE, AS WELL AS THE OTHER GOSPEL WRITERS, ARE AWARE THAT THEY WILL BE READ BY MANY OTHERS FOR YEARS TO COME. MARK EXPLAINS JEWISH CUSTOMS (7:3—4; 15:42), TRANSLATES ARAMAIC EXPRESSIONS (3:17; 5:41; 7:34; 14:36; 15:34), AND EVEN TRANSLATES GREEK EXPRESSIONS INTO LATIN EQUIVALENTS (12:42; 15:16).



# WHEN WAS MARK WRITTEN?

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MARK WROTE SOME TIME IN THE MID-50S OR PERHAPS THE MID 60S WHEN PERSECUTION OF CHRISTIANS IS ON THE RISE. IN AD 64, AFTER A MAJOR FIRE DESTROYS MUCH OF ROME, NERO SHIFTS THE BLAME FROM HIMSELF TO CHRISTIANS, RESULTING IN TROUBLE FOR THE CHURCH.

MANY BELIEVE THAT BOTH PETER AND PAUL ARE MARTYRED DURING THIS TIME.



# WHEN WAS MARK WRITTEN?

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AT THE SAME TIME BACK IN JUDEA, A JEWISH REVOLT AGAINST ROME IS BREWING THAT WILL RESULT IN THE DESTRUCTION OF JERUSALEM AND THE TEMPLE IN AD 69—70 (SEE MARK 13).

IN LIGHT OF THE PERSECUTION IN BOTH ROME AND JUDEA, THE CHURCH CERTAINLY NEEDED THE TRUTH AND CHALLENGE FOUND IN MARK'S GOSPEL.



# WHERE WERE HE AND THE READERS?

THERE IS GOOD EVIDENCE THAT MARK WROTE TO MOSTLY GENTILE CHRISTIANS LIVING IN ROME. IN ALL LIKELIHOOD, HE LIVED THERE TOO. (1) MARK EXPLAINS PALESTINIAN CUSTOMS (CF. 7:3-4); (2) SOME OF THE RETAINED ARAMAIC EXPRESSIONS ARE TRANSLATED INTO GREEK (CF. 3:17; 5:41; 10:46); AND (3) THERE ARE MANY LATIN EXPRESSIONS IN MARK.



# WHERE WERE HE AND THE READERS?

IN ADDITION, MARK 15:21 MENTIONS RUFUS AS THOUGH HE WERE WELL KNOWN TO THE READERS. IN ROM. 16:13 A CERTAIN RUFUS (WHO LIVED IN ROME) WAS GREETED BY PAUL. MARK WAS PROBABLY IN THE SAME PLACE AS RUFUS WHEN HE WROTE, AND SINCE RUFUS WAS IN ROME IN THE LATE 50S, MARK SEEMS TO BE THERE TOO. THIS IS FURTHER SUPPORTED BY THE NT REFERENCES TO MARK IN COL. 4:10 AND 1 PETER 5:13, WHICH PLACE HIM IN ROME IN THE EARLY-MID 60S.





MARK WRITES FOR A TARGET AUDIENCE OF GENTILE CHRISTIANS IN AND AROUND ROME, ALTHOUGH THE MESSAGE CERTAINLY FINDS A MUCH WIDER READERSHIP SOON AFTER IT IS WRITTEN. FOR HIS GENTILE AUDIENCE, MARK EXPLAINS JEWISH CUSTOMS (7:3-4; 15:42), TRANSLATES ARAMAIC EXPRESSIONS (3:17; 5:41; 7:34; 14:36; 15:34), AND EVEN EXPLAINS GREEK EXPRESSIONS USING LATIN EQUIVALENTS (12:42; 15:16).



SCOTT DUVALL

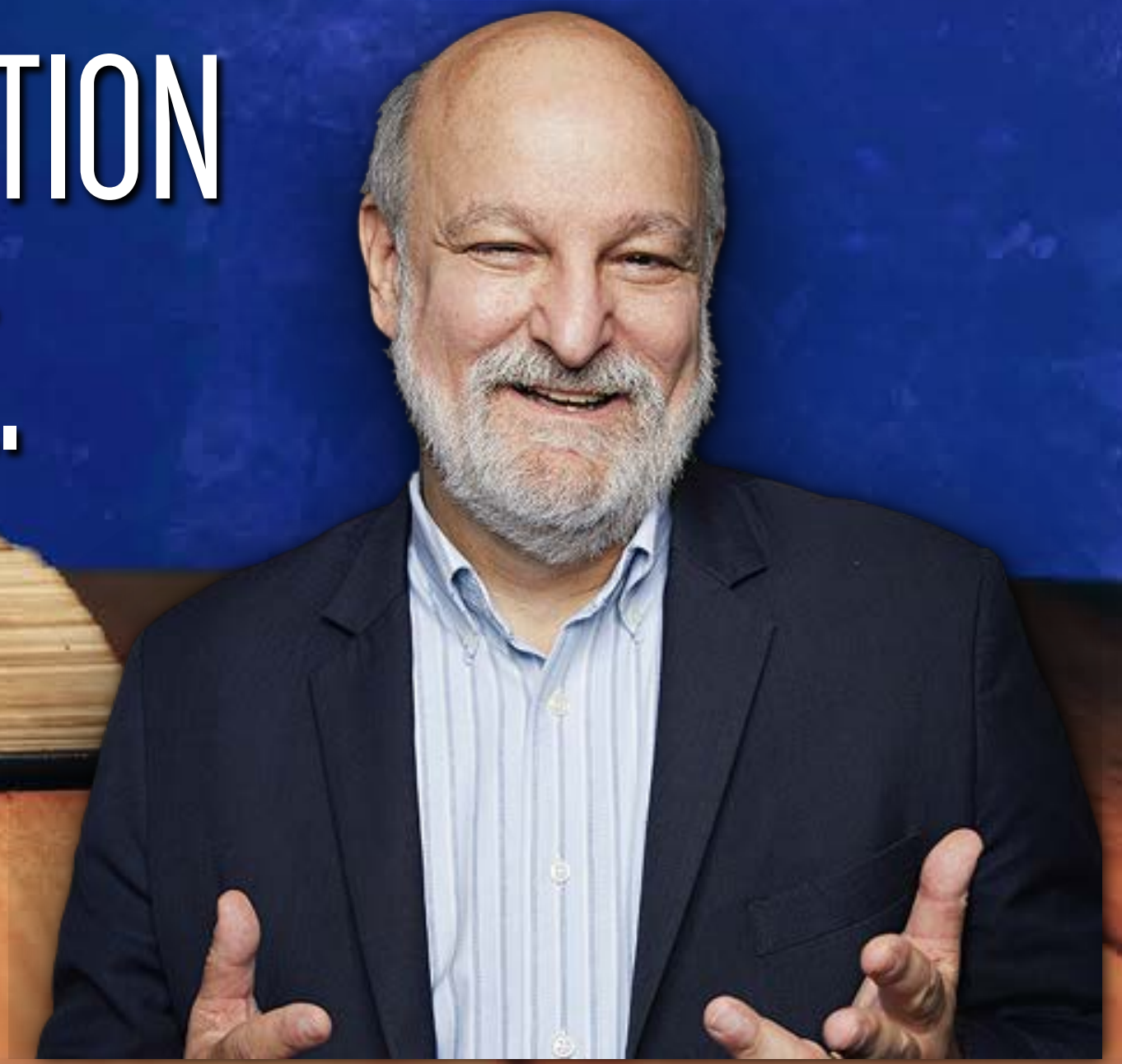


# WHY WAS MARK WRITING?

IN SUM, MARK ADDRESSES THE CHURCH UNDER DURESS, SUFFERING A REJECTION LIKE THAT OF THEIR TEACHER. YET THE CALL TO SERVE, TO REST IN GOD'S PLAN, AND TO LOOK TO JESUS AS THE EXAMPLE PROVIDES THE ANTIDOTE FOR THEIR STRESSFUL SITUATION IN A WORLD SLOW TO GRASP WHAT GOD'S WAYS ARE.



DARRELL BOCK



MARK'S MAIN CONCERN IS TO SHOW  
THAT JESUS, THE POWERFUL MESSIAH  
AND SON OF GOD, IS ALSO  
THE SUFFERING SERVANT.



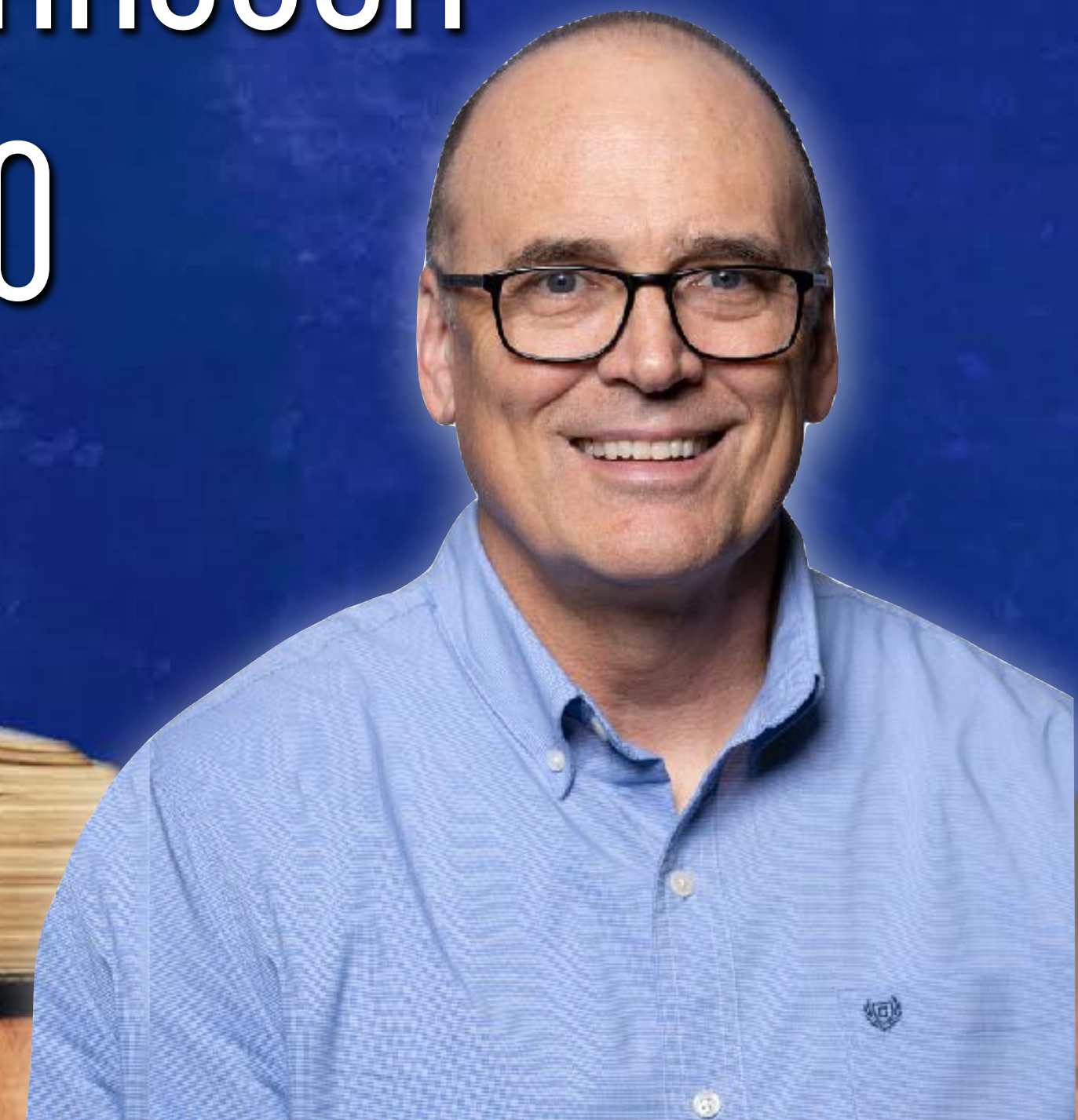
SCOTT DUVALL



MARK THEN CONNECTS WHO JESUS IS (CHRISTOLOGY) TO WHAT IT MEANS TO FOLLOW JESUS (DISCIPLESHIP). WE LEARN THAT FOLLOWING JESUS MEANS GOING THE WAY OF THE CROSS, THAT THE PATH TO GLORY LEADS THROUGH SUFFERING—NOT ONLY FOR THE LORD, BUT ALSO FOR THOSE WHO FOLLOW HIM.



SCOTT DUVALL



# HOW IS MARK ORGANIZED?

Introduction to Jesus Christ, "The Son of God" (1:1-15)

- The Public Ministry of Jesus, "The Son of Man" (1:16-8:26)

- Calling Disciples & Conflict with Religious Leaders (1:16-3:12)

- Mysteries of the Kingdom & Miracles of Power (3:13-6:6)

- Sending Disciples & Misunderstandings about Jesus (6:7-8:26)

- BLIND MAN STORY #1 - Vision Restored Progressively (8:22-26)

- ➔ PETER'S CONFESSION: "YOU ARE THE CHRIST." (8:27-29)

- The Private Teaching of Jesus to His Followers (8:27-10:52)

- Jesus' Prediction of His own Death (8:27-9:1)

- The Transfiguration Reveals Jesus' Glory (9:2-13)

- Jesus' Teaching on Discipleship & the Disciple's Struggle (9:14-10:45)

- BLIND MAN STORY #2 - Vision Restored Immediately (10:46-52)

- The Redemptive Ministry of Jesus in Jerusalem (11:1-15:47)

- Conflict in Jerusalem & Prediction of Judgment (11:1-13:37)

- Jesus Suffering & Death in Jerusalem (14:1-15:47)

Epilogue: The Resurrection of Jesus (16:1-8)

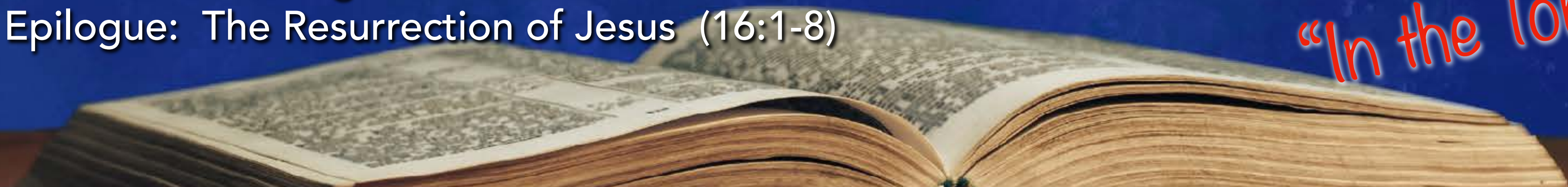
*"In the Desert"*

*"In Galilee"*

*"On the Way"*

*"In Jerusalem"*

*"In the Tomb"*



# SANDWICHING

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- ★ 3:20-35 Family Visit • Beelzebub Accusation • True Family (REJECTED)
- ★ 5:21-43 Request of Jarius • Healing Woman • Jarius Daughter (FAITH)
- ★ 6:7-30 Sends 12 • Martyrdom of John • 12 Return (DISCIPLESHIP)
- ★ 11:12-25 Curse Fig Tree • Cleanses Temple • Sees the Tree (JUDGMENT)
- ★ 14:1-11 Plot • Anointed by Woman • Plot (WORSHIP/KILLING)
- ★ 14:53-72 Peter's Denial • Jesus is Faithful • Peter's Denial (FAITHFULNESS)



# FAST PACED

★ "immediately" (εὐθύς) (42 x, Mt-5, L-1)

- Not always translated
- Sometimes translated "next" or even "then"
- KJV - "straightway"
- Has the feel of "moving on"

★ historical present (151 x, Mt-93, Lk-11)

- "presenting the events as if you are there"



# VIVID USE OF CHARACTERS

- ★ Disciples as a point of identification - *I want to be like them & I am like them*
- ★ Demons as comic relief (*they get it and need to be silenced*) 1:32-34, 5:1-7
- ★ Jewish Leaders as Opposition
  - Family - *they try to take Jesus home (3:21)*
  - Satanic Opposition - *trying to impeded and short circuit the mission*
- ★ Jesus: The Secret Hero
  - He emerges as Messiah*
  - What kind of Messiah will He be*
  - What does it mean to follow Him*





# THE ROLE OF THE DISCIPLES

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- ★ They Follow Quickly
- ★ It appears to be a Good Decision - popularity follows immediately
- ★ They soon question the decision - Opposition arises and intensifies
- ★ Confirmation - Appoints the Twelve then declares they are family 3:13-35
- ★ Peter's Confession that "Jesus is Messiah" is the climax of Part 1 (8:27-30)
- ★ How we should follow Him is typified in 11:1-11
- ★ We are left with the question of how to follow a Crucified Messiah 16:1-8





### Mark

1. Mark is also known as John or John Mark (Acts 12:12,25; 13:5,13).
2. He lived in Jerusalem and was a cousin of Barnabas (Col. 4:10).
3. Mark seems to have been close to Peter (Acts 12:12; 1 Pet. 5:13) and likely got eyewitness accounts of Jesus life from him. Peter plays a prominent role in the book (cf. esp. 8:27-29).
4. Mark was on Paul's first missionary journey but left early, causing a split between Barnabas and Paul. Mark later ministered with Barnabas on Cyprus (Acts 13:37-41).
5. He worked with Paul later in life (Col. 4:10, Phm 24; 2 Tim 4:11).
6. Mark may be the man in the linen cloth at Jesus' arrest (14:51,52). The story is found only in Mark.

### Keys to Mark's Gospel

1. Mark is the shortest gospel. He uses the word "immediately" to keep the pace of his gospel moving fast—toward Jerusalem.
2. He focuses on the activity of Jesus more than His teaching.
3. Mark frequently (14 times) uses the term "Son of Man" which comes from Dan 7:13 and clearly identifies Jesus as the Messiah.
4. The Disciples, like us, struggle to fully understand who Jesus is and how to follow him, as illustrated in the Blind Man Stories.
5. The ending (16:8) is a cliff-hanger: How will you respond to the calling and example of the resurrected Messiah?

# Mark Jesus is an Obedient Servant - Follow Him

Who is His Messiah?

What Kind of Messiah is He?

## Introduction to Jesus Christ, "The Son of God"

Title: The Gospel of Jesus Christ, the Son of God 1:1

Jesus' Forerunner: John the Baptist announcing the Messiah 1:2

Jesus' Baptism: Heaven announcing the Son of God 1:9-11

Jesus' Temptation: Satan cannot defeat the Son of God 1:12-13

## The Public Ministry of Jesus, "The Son of Man"

Calling Disciples & Conflict with Religious Leaders 1:14-3:12

Calling the First Disciples 1:14-20 • Authority over demons and disease 1:21-4  
Rejection by Jewish Leaders 2:1-3:12

Mysteries of the Kingdom & Miracles of Power 3:13-6:6

Appointment of the Twelve Disciples 3:13-19 • Conflict, Parables & More Miracles 3:20-5:4

Rejection in Nazareth 6:1-6

Sending Disciples & Misunderstandings about Jesus 6:7-8:26

Sending Out the Twelve Disciples 6:7-13 • John the Baptist Executed 6:14-29

Self-disclosure to the Twelve through Word & Deed 6:30-8:13

Warning about the Pharisees & Herod 8:14-21

BLIND MAN STORY #1 - Progressive Vision 8:22-26

Peter's Confession: "You are the Christ" 8:27-30

## The Private Teaching of Jesus to His Followers

Jesus' Prediction of His own Death 8:31-9:1

The Transfiguration Reveals Jesus' Glory 9:2-13

Jesus' Teaching on Discipleship & the Disciples' Struggle 9:14-10:45

BLIND MAN STORY #2 - Immediate Vision 10:46-53

## The Redemptive Ministry of Jesus in Jerusalem

Conflict in Jerusalem & Prediction of Judgment 11:1-13:2

The Triumphal Entry 11:1-11

Prophetic Signs of God's Judgment of Israel 11:12-26

Conflict with Jewish Leaders in the Temple Courts 11:27-12:44

The Olivet Discourse: Signs of the End of the Age 13:1-37

Jesus Suffering & Death in Jerusalem 14:1-15:47

Anointed in Bethany 14:1-11 • The Last Supper 14:12-26

Peter's Denial Predicted 14:27-31 • The Garden of Gethsemane 14:32-42

The Arrest and Trial before the Sanhedrin 14:43-65

Peter's Denial 14:66-72 • Trial before Pilate 15:1-20

The Crucifixion of Jesus 15:21-32 • The Death of Jesus 15:33-41

The Burial of Jesus 15:42-47

## The Resurrection of Jesus

The Women's Arrival at the Tomb 16:1-5

The Appearance of the Angel at the Tomb 16:6-7

The Response to the Empty Tomb 16:8

In the Desert

In Galilee

On the Way

In Jerusalem

In the Tomb

Mark, in rapid succession, set forth a record of the life of Christ in close connection to His disciples, highlighting their struggle to understand who He was and the nature of His Messianic ministry, climaxing with the death, burial and resurrection of Christ in order to confirm the reader's faith and show the demands of following a Him as a Servant Leader.

# WHAT IS THE MESSAGE?

MARK, IN RAPID SUCCESSION, SET FORTH A RECORD OF THE LIFE OF CHRIST IN CLOSE CONNECTION TO HIS DISCIPLES, HIGHLIGHTING THEIR STRUGGLE TO UNDERSTAND WHO HE WAS AND THE NATURE OF HIS MESSIANIC MINISTRY, CLIMAXING WITH THE DEATH, BURIAL AND RESURRECTION OF CHRIST IN ORDER TO CONFIRM THE READER'S FAITH AND SHOW THE DEMANDS OF FOLLOWING HIM AS A SERVANT LEADER.



# JESUS IS MESSIAH THE SON OF GOD

THE BEGINNING

*ἀρχή*-origin

OF THE GOOD NEWS ABOUT

*Messiah*

JESUS THE MESSIAH, THE SON OF GOD,

*God*

Mark 1:1



# JESUS IS MESSIAH THE SON OF GOD

*Messiah*

PETER ANSWERED,  
“YOU ARE THE MESSIAH.”

Mark 8:28



# JESUS IS MESSIAH THE SON OF GOD

AND WHEN THE CENTURION, WHO STOOD THERE IN FRONT OF JESUS, SAW HOW HE DIED, HE SAID, "SURELY THIS MAN WAS THE SON OF GOD!"

Son of God

Mark 15:39



# PETER'S CONFESSION

JESUS AND HIS DISCIPLES WENT ON TO THE VILLAGES AROUND CAESAREA PHILIPPI. ON THE WAY HE ASKED THEM, "WHO DO PEOPLE SAY I AM?" THEY REPLIED, "SOME SAY JOHN THE BAPTIST; OTHERS SAY ELIJAH; AND STILL OTHERS, ONE OF THE PROPHETS."

Mark 8:27-30



# PETER'S CONFESSION

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“BUT WHAT ABOUT YOU?” HE ASKED.

“WHO DO YOU SAY I AM?”

PETER ANSWERED, “YOU ARE THE MESSIAH.”

JESUS WARNED THEM NOT TO TELL ANYONE ABOUT HIM.

Mark 8:27-30

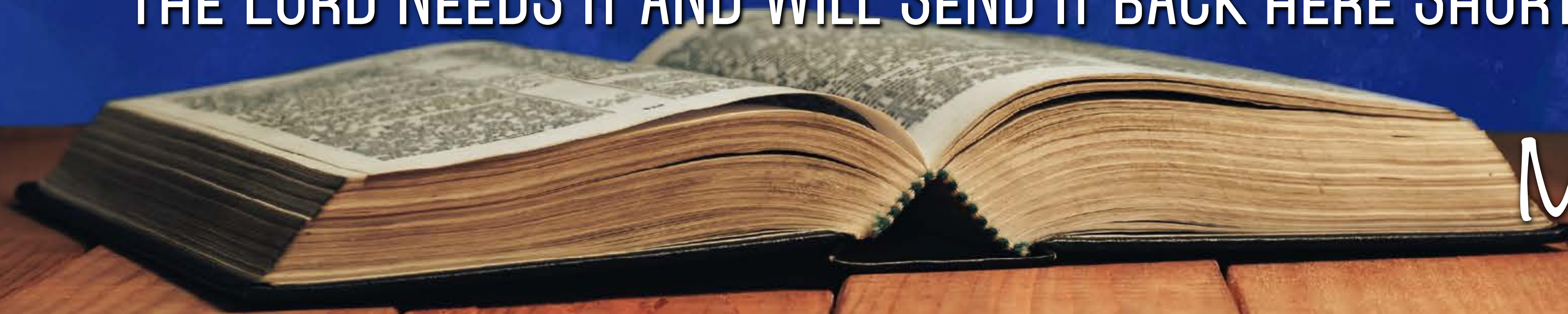




# FOLLOWING JESUS

AS THEY APPROACHED JERUSALEM AND CAME TO BETHPHAGE AND BETHANY AT THE MOUNT OF OLIVES, JESUS SENT TWO OF HIS DISCIPLES, SAYING TO THEM, "GO TO THE VILLAGE AHEAD OF YOU, AND JUST AS YOU ENTER IT, YOU WILL FIND A COLT TIED THERE, WHICH NO ONE HAS EVER RIDDEN. UNTIE IT AND BRING IT HERE.


IF ANYONE ASKS YOU, 'WHY ARE YOU DOING THIS?' SAY, 'THE LORD NEEDS IT AND WILL SEND IT BACK HERE SHORTLY.'"



Mark 11:1-3

# FOLLOWING JESUS

THEY WENT AND FOUND A COLT OUTSIDE IN THE STREET, TIED AT A DOORWAY. AS THEY UNTIED IT, SOME PEOPLE STANDING THERE ASKED, "WHAT ARE YOU DOING, UNTYING THAT COLT?" THEY ANSWERED AS JESUS HAD TOLD THEM TO, AND THE PEOPLE LET THEM GO. WHEN THEY BROUGHT THE COLT TO JESUS AND THREW THEIR CLOAKS OVER IT, HE SAT ON IT.



Mark 11:4-7

# FOLLOWING JESUS

MANY PEOPLE SPREAD THEIR CLOAKS ON THE ROAD, WHILE OTHERS SPREAD BRANCHES THEY HAD CUT IN THE FIELDS. THOSE WHO WENT AHEAD AND THOSE WHO FOLLOWED SHOUTED,

“HOSANNA! “BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!”

“BLESSED IS THE COMING KINGDOM OF OUR FATHER DAVID!”

“HOSANNA IN THE HIGHEST HEAVEN!”



Mark 11:8-10

# FOLLOWING JESUS

JESUS ENTERED JERUSALEM AND WENT INTO THE TEMPLE COURTS.  
HE LOOKED AROUND AT EVERYTHING,  
BUT SINCE IT WAS ALREADY LATE,  
HE WENT OUT TO BETHANY WITH THE TWELVE.



Mark 11:11

# FOLLOWING JESUS

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**BIBLICAL DISCIPLESHIP  
IS FOLLOWING A PERSON,  
NOT FOLLOWING A PLAN.**



ALTHOUGH MARK IS INTERESTED IN THE TEACHING OF JESUS, HE IS MOST CONCERNED WITH JESUS' ACTIONS. THE LACK OF A GENEALOGY AND THE LACK OF MUCH TEACHING MATERIAL, COUPLED WITH THE FREQUENT USE OF "IMMEDIATELY" HAVE BEEN SEEN AS SUFFICIENT INDICATORS THAT MARK'S GOSPEL PRESENTS JESUS PREEMINENTLY AS THE SERVANT. WE MIGHT MODIFY THIS SLIGHTLY: THE HEART OF THIS GOSPEL CAN BE SEEN IN 8:27-33 WHERE PETER WANTS TO AFFIRM THAT JESUS IS THE CHRIST WITHOUT THE NECESSITY OF THE CROSS.



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IN HIS STERN REBUKE OF PETER, THE SERVANT-ATTITUDE OF JESUS IS THUS SEEN TO BE INTRINSICALLY RELATED TO HIS OWN SUFFERING. THE VERSE WHICH CAPSULIZES THIS IS 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”): JESUS IS PORTRAYED THEN AS “THE SUFFERING SERVANT.”



DAN WALLACE



# WHERE DOES THIS FIT?

- MARK IS THE SHORTEST GOSPEL AND IS FULL OF ACTION FOCUSING MORE ON JESUS' MINISTRY THAN HIS TEACHING.
- MARK IS A COUSIN OF PETER AND GOT EYEWITNESS REPORTS FROM HIM. HE WAS A FOLLOWER OF JESUS HIMSELF AND MAY BE THE "YOUNG MAN" IN THERE GARDEN OF GETHSEMANE.
- THIS IS THE MOST "STORY LIKE" OF ALL THE GOSPELS WITH CHARACTER DEVELOPMENT, PLOT, TENSION, AND EVEN A CLIFFHANGER ENDING.





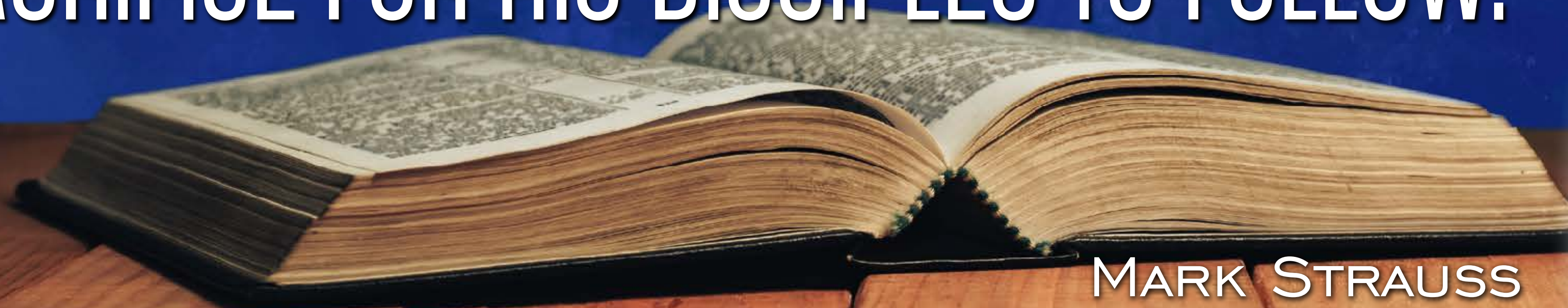
# WHAT SHOULD WE BELIEVE?

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- JESUS IS THE MESSIAH/CHRIST — THE LONG AWAITED SAVIOR PROMISED IN THE OLD TESTAMENT.
- FOLLOWING JESUS IS OFTEN A CONFUSING STRUGGLE BUT WORTH IT.
- JESUS OBEDIENTLY SUFFERS TO FULFILL HIS CALLING. WE SHOULD EXPECT NOTHING LESS FOR OURSELVES.



JESUS THE MIGHTY MESSIAH AND SON OF GOD  
OBEDIENTLY SUFFERS AS THE SERVANT OF THE LORD  
TO PAY THE RANSOM PRICE FOR SINS,  
AND AS A MODEL OF SUFFERING AND  
SACRIFICE FOR HIS DISCIPLES TO FOLLOW.



MARK STRAUSS



# HOW SHOULD WE BEHAVE?

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- FOLLOW JESUS IN SPITE OF OPPOSITION.
- FOLLOW JESUS IN SPITE OF CONFUSION.
- FOLLOW JESUS IN SPITE OF FEAR.



# NEXT STEPS

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- EMBRACE A LIFE OF FOLLOWING JESUS IN SPITE OF CONFUSION, FEAR, AND SUFFERING.
- BE THANKFUL THAT JESUS IS PATIENT WITH US AND UNDERSTANDS THE STRUGGLE WE HAVE FOLLOWING HIM.



FROM OUR EXAMINATION OF THE GOSPEL'S NARRATIVE PROGRESSION AND THEOLOGICAL THEMES, WE MAY SUGGEST A THREEFOLD NARRATIVE PURPOSE: (1) TO CONFIRM THAT JESUS IS INDEED THE PROMISED MESSIAH AND SON OF GOD, THE INAUGURATOR OF GOD'S KINGDOM AND THE FULFILLMENT OF ISRAEL'S PROMISES;



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(2) TO SHOW THAT HE FULFILLS THESE PROMISES IN A SURPRISING WAY—NOT THROUGH CONQUEST BUT THROUGH SERVANTHOOD AND SUFFERING; AND (3) ON THE BASIS OF THIS REVELATION, TO CALL BELIEVERS TO FOLLOW IN THE SUFFERING PATH OF THEIR MESSIAH AND LORD. THE PATH TO GLORY IS THROUGH SUFFERING AND SACRIFICE.



MARK STRAUSS

