

BEHOLD, I WILL SEND MY MESSENGER BEFORE YOU... TO PREPARE THE WAY OF THE LORD. (ISAIAH 40:3)

1-8:30 WHO IS JESUS?

ACT 1: GALILEE

THE ONLY THE PARK TELLS YOU WHAT HE THINKS

PETER -and- **PAUL**
(1 PETER 5:13) (COLOSSIANS 4:10)

HE HOPES TO INFLUENCE YOU BY SHARING JESUS & EXPOSING REACTIONS TO HIM

EASTERN CHURCHES
HISTORICALLY VIEWED MARK AS THE FIRST OF THE APOSTLES

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THE BEGINNING OF THE GOOD NEWS ABOUT JESUS THE MESSIAH, THE SON OF GOD.

MARK

THE GOSPEL ACCORDING TO

8:1-10:45 WHAT DOES IT MEAN FOR JESUS TO BE THE MESSIAH?

ACT 2: ON THE WAY

SUFFERING SERVANT
ISAIAH 53

FOLLOWING JESUS
IS LIKE DRINKING "THE WINE OF SUFFERING"

CONVERSATION #1 (6:27-30)

YOU'RE THE MESSIAH?

CONVERSATION #2 (7:24-30)

THE SON OF MAN DID NOT COME TO BE SERVED, BUT TO SERVE A SERVANT & GIVE HIS LIFE AS A RANSOM FOR MANY. (9:30)

CONVERSATION #3 (10:32-34)

THE SON OF MAN WILL BE DELIVERED TO THE JEWS, AND THEY WILL KILL HIM, BUT AFTER THREE DAYS HE WILL RISE AGAIN.

CONVERSATION #4 (10:34-45)

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THE ENDING OF MARK

LOST?

NEVER FINISHED?

THE ABBRIPT ENDING IS INTENTIONAL

MARK EMPHASIZES THE SHOCKING CLAIM THAT THE CRUCIFIED & RISEN JESUS IS THE MESSIAH. THE LACK OF CLOSURE FORCES YOU TO ASK: "WHAT WOULD YOU SAY ABOUT, OR RECOGNIZE THE CRUCIFIED JESUS AS YOUR KING?"

11-16 HOW JESUS BECOMES KING

ACT 3: JERUSALEM

THE LAST SUPPER

THE CRUCIFIXION

THE BURIAL

THE RESURRECTION

THE ASCENSION

THE COMING OF THE HOLY SPIRIT

THE SECOND COMING

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Author

Strictly speaking, this Gospel is anonymous, but so are the other Gospels, in fact, so are most books today.

From Eusebius' *Ecclesiastical History* Book 3.39.14-15 (written in the early 300s AD)

14 Papias gives also in his own work other accounts of the words of the Lord on the authority of Aristion who was mentioned above, and traditions as handed down by the presbyter John; to which we refer those who are fond of learning. But now we must add to the words of his which we have already quoted the tradition which he gives in regard to Mark, the author of the Gospel.

15 It is in the following words: "This also the presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things said or done by Christ.⁹ For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely." These things are related by Papias concerning Mark.¹

Overall impression of Mark's version of things?

Who is this Mark?

1 Pet. 5:13 **ESV** She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son.

Acts 12:12 **ESV** ¶ When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying.

Acts 12:25 **ESV** And Barnabas and Saul returned from Jerusalem when they had completed their service, bringing with them John, whose other name was Mark.

¹ Eusebius of Caesaria. (1890). [The Church History of Eusebius](#). In P. Schaff & H. Wace (Eds.), & A. C. McGiffert (Trans.), *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine* (Vol. 1, pp. 172–173). Christian Literature Company.

Acts 15:37 ESV Now Barnabas wanted to take with them John called Mark.

Acts 15:39 ESV And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus,

Col. 4:10 ESV ¶ Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions-- if he comes to you, welcome him),

Phlm. 1:24 ESV and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

2 Tim. 4:11 ESV Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.

Date of the Book?

Either before or after AD 70. Why? Mark 13's description of the destruction of Jerusalem.

Type of Book?

A *bios* (basically a biography). Perhaps a drama, even a tragedy.

There are great elements of dramatic irony from the beginning of Mark's Gospel. We, the audience, are given information that others in the story (except for Jesus) do not know, specifically concerning the identity of Jesus. This remains one of the dominant features of the Gospel: Who is Jesus?

- **Mk. 1:1 ESV ¶** The beginning of the gospel of Jesus Christ, the Son of God.
- **Mk. 1:11 ESV** And a voice came from heaven, "You are my beloved Son; with you I am well pleased."
- **Mk. 1:22 ESV** And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.
- **Mk. 1:24 ESV** "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."
- **Mk. 1:34 ESV** And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.
- **Mk. 2:7 ESV** "Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?"
- **Mk. 3:22 ESV** And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons."
- **Mk. 6:2 ESV** And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands?"
- **Mk. 8:27 ESV ¶** And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, "Who do people say that I am?"
- **Mk. 15:39 ESV** And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!"

Mark: A Synoptic Gospel

The Gospels according to Matthew, Mark, and Luke bear incredible similarities to each other down to the very words that they use to tell their account of Jesus. Together they are referred to as the Synoptic Gospels (synoptic comes from Greek and means “seen together,” that is, they present us the same picture/account of Jesus). Many, many scholars over the years have made attempts to try to explain the exact relationship between them (for instance, was one written before the others, and then the others used this one as its starting material, adding or subtracting to it). For our purposes, it’s enough to know that this phenomenon exists. It would take us very far afield to say much more beyond this. The goal of any reading of Scripture should always be to understand a book of the Bible on its own, but we also read all the books of the Bible in light of the others. We may refer to the other Gospels at times, but we should do our best to read Mark’s account on its own terms as well.

Relationships between the Synoptic Gospels

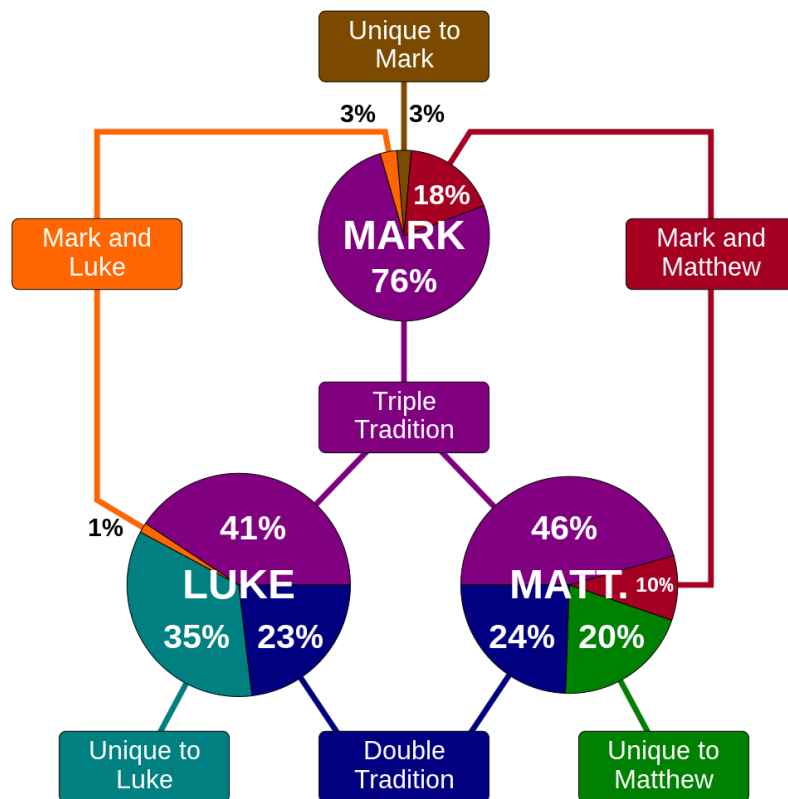


Image from Wikipedia

Outline/Structure

Mark's account doesn't have a clear outline, but there have been various attempts to break it down into discrete sections. The central part of the book is Peter's confession of Jesus as the Messiah (Mark 8:27-30).

Almost 1/3 of the book is dedicated to Jesus' final week in Jerusalem, the Passion Narrative.

Geographic outline

Mark 1:1-13 introduction, including John the Baptizer's ministry

Mark 1:14-6:13 Galilean ministry

Mark 6:14-8:26 ministry outside Galilee

Mark 8:27-10:52 Journey to Judea and Jerusalem

Mark 11:1-16:8 the denouement in Jerusalem

Follows outline of Peter's preaching in Acts 10:37-39)

Acts 10:36-43 ESV [Peter said,] "As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all),³⁷ you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed:³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.³⁹ And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree,⁴⁰ but God raised him on the third day and made him to appear,⁴¹ not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead.⁴² And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead.⁴³ To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name."

Narrative outline

Mark 1:1-8 preparation, and the ministry of John the Baptizer

Mark 1:9-7:37 Jesus begins his ministry and meets with initial success but a growing lack of understanding

Mark 8:1-26 The critical turn and summary of the early plot

Mark 8:27-10:52 the revelation of who the Christ is, his destiny and fate, and what that means for his followers

Mark 11:1-16:8 the fate of the revealed Christ played out