

# CLASS NOTES: THE GOSPEL OF MARK

Although the Gospel of Mark is the shortest of the canonical Gospels, it is likely the first Gospel written. As such it provides an exciting first canonical portrait of Jesus. When one looks at this portrait one sees Jesus the Son of God and Isaianic Servant. Looking closer one sees in Jesus a reflection of what the followers of Jesus should look like as they bear their crosses.

## INTRODUCTION

### Authorship

Although the Gospel of Mark is technically anonymous, Christians have traditionally attributed authorship to Mark, a believer associated with both Peter and Paul. We will briefly discuss the internal and external evidence in favor of this traditional authorship.

Direct internal evidence for Markan authorship is almost nonexistent. A peculiar piece of evidence might be found in Mark 14:51. In this verse, reference is made to a young man who flees away naked when Jesus is arrested. No other Gospel writer refers to this incident and some have speculated that the young man was Mark and that this was a subtle reference to himself. Another piece of evidence is noted by W. L. Lane. He notes that the general points of Mark's Gospel correspond to the Petrine kerygma as recorded in Acts 10:36–41.<sup>1</sup> Since tradition identifies Peter as Mark's primary source for the Gospel this may be significant. But this evidence is by no means conclusive since the corresponding order is so general that it need not have come from Peter.

Externally, one can begin with the title (KATA MARKON) itself. While titles were probably not part of the original autographs, they are often indicators of early church tradition. Indeed there is no other textual tradition for the author being someone other than Mark for this Gospel. More significantly are several early references which appear to tie Mark, Peter, and writings together. For example, Papias (The Fragments of Papias 2:15,<sup>2</sup> ca. 110–140) notes that Mark was Peter's interpreter and wrote some non-chronological accounts of Jesus' life.<sup>3</sup> Similarly Irenaeus (*Adv. Haer.* iii.1.2, c. 130–202) notes that Mark recorded some of Peter's messages *after* his death. Around the same time, Clement of Alexandria wrote something very similar except he states the Mark wrote *before* Peter's death (in Eusebius, *Eccl. Hist.* 4.14.6ff., c. 150–215). Furthermore, the Anti-Marcionite Prologue to Mark (c. 160–180) identifies Mark as the Gospel writer and connects him with Peter. All of these statements indicating a relationship between Mark and Peter seem to find support in the New Testament. For example, Acts 12:12 indicates that Peter visited, and the early Jerusalem church met, in the house of Mark's mother. Furthermore, Peter

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<sup>1</sup> William L. Lane, *The Gospel of Mark*, ed. Gordon D. Fee, New International Commentary on the New Testament (Grand Rapids: Eerdmans 1974), 10–12.

<sup>2</sup> This material is also found in Eusebius, *Eccl. Hist.* 3.39.15.

<sup>3</sup> Whether one accepts or dismisses Papias' statement, it does provide an early statement linking Mark, Peter, and an account of Jesus.

refers to Mark as his “son” in 1 Peter 5:13.<sup>4</sup> So close is Mark’s association with Peter that some refer to the Gospel of Mark as “Peter’s Gospel.” The Muratorian Canon (c. 170) appears to identify Mark although the document is fragmentary at that point.

In conclusion, there is little reason, internally or externally to doubt the traditional identification of Mark, the companion of Peter, as the author of the gospel that bears his name. The unanimity of the evidence and the fact that Mark is not an apostle or a major New Testament character would seem to support this identification.

## Date

Dating Mark is largely dependent on how one understands competing traditions for the writing of Mark, the relation of the “Little Apocalypse” in Mark 13 to the destruction of Jerusalem in A.D. 70, and how one resolves the so-called Synoptic problem. Concerning the first issue we have already noted that Irenaeus stated that Mark wrote after Peter’s death whereas Clement of Alexandria states that Mark wrote during Peter’s life. If one goes with Irenaeus then Mark was written sometime after the mid-to-late sixties when Peter was martyred. If one follows Clement then Mark was written prior to the mid-to-late sixties. Early dates range from the mid forties to the early sixties. But, it is hard to decide between these competing sources. The second issue relates to whether the prediction of the destruction of Jerusalem in A.D. 70 was written before or after the event. In this case, it seems more likely that it was written before the event. Finally, the dating of Mark is related to one’s position regarding the Synoptic problem. If one holds Matthean priority then a date in the mid sixties is likely. If one follows Markan priority then a date between fifty and sixty is likely. We will follow the latter option, opting for a date in the mid fifties.

## Original Recipients

It is generally accepted that the original recipients were Gentile Christians. More specifically, the consensus of early church fathers is that Mark was written in Rome primarily for Gentile Roman Christians. This assumption is also based on a number of internal clues within the Gospel itself. For example, Mark explains Jewish customs (7:2–4; 15:42), describes the location of the Mount of Olives, interprets Aramaic expressions (3:17; 5:41; 7:11–34; 15:22), and the use of a number of Latinisms (e.g., “bushel” (μόδιος), 4:21; “executioner” (σπεκουλάτωρ), 6:27; “tribute” (κῆνσος), 12:14; “centurion” (κεντυρίων), 15:39, 44–45; etc.), and the reference to Simon the Cyrenian as the father of Alexander and Rufus who were apparently associated with the church in Rome (Mark 15:21; cf. Rom 16:13). Furthermore, Mark avoids early Jewish-Christian controversies, has fewer Old Testament references than the other Gospels, and does not reference the law. On the other hand, Mark utilizes the Roman method of reckoning time (6:48; 13:35)

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<sup>4</sup> This is probably not to be taken literally, but rather understood as son in the faith.

## Historical Setting

The Gospel does not identify a specific historical setting. However, as noted above, both the internal and external evidence would seem to suggest that the original recipients were Gentiles, probably in Rome (Irenaeus and Clement of Alexandria). If we have dated the book correctly to the late fifties then Mark was before the outbreak of intense persecution instigated by Nero in A.D. 64, but after the riot and subsequent banishment of Jews from Rome noted by Seutonius over one “Chrestus” (commonly understood as a misspelling of Christ). If Mark is anticipating the former and reflecting on the latter, this would explain Mark’s interest in persecution and martyrdom (8:34–38; 13:9–13 [and implied in 1:12–13; 3:22, 20; 10:30, 33–34, 45; 13:8]).

## Purpose

The Gospel of Mark contains no explicit statement of purpose. This ambiguity has not prevented a number of proposals regarding the purpose. Indeed, D. Guthrie has identified eight such proposals (catechetical, liturgical, apologetic, conflict, doctrine, ecclesiastical, pastoral, and editorial).<sup>5</sup> We suggest that two major purposes can be deduced from the book’s content. First, and perhaps most importantly, Mark was written to demonstrate that Jesus was the Son of God and suffering Servant of God (1:1; 10:45). Some have also argued that Mark was seeking to present a biographical portrait of Jesus along the lines of Greco-Roman *bios*.<sup>6</sup> In any case, it is hard to deny that Mark is not evangelistic, apologetic, and catechetical, as it relates to the person and work of Christ. Second, Mark apparently wanted to encourage the Roman Christians to understand the implications and responsibilities of being a disciple of Jesus Christ. As J. A. Brooks states:

Mark is more than a book about Jesus. It is also a book about being a disciple of Jesus. For Mark discipleship was following Jesus in suffering and mission. He saw in the first disciples the same kinds of triumphs and failures that characterized the disciples in his own church, and therefore he set forth the former as examples of virtues to imitate and vices to avoid. The book therefore has a practical orientation.

## Literary Features and Structure

Mark is identified in the text as a gospel (1:1). A Gospel in its broadest sense is a recounting of the Jesus story. But what characterizes a gospel? Mark Strauss has helpfully identified three characteristics of a gospel.<sup>7</sup> First, the Gospels are historical literature, that is, “they have a history of composition,” “they are set in a specific historical context,” and “they are meant to convey accurate historical information.” Second, the Gospels are narrative literature and “not merely collections of reports or sayings of the historical Jesus.” Third, the Gospels are theological

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<sup>5</sup> Donald Guthrie, *New Testament Introduction*, 4th ed. (Downers Grove, IL: InterVarsity Press, 1990), 66–71.

<sup>6</sup> See Richard A. Burridge, *What Are the Gospels? A Comparison with Greco-Roman Bibliography*, ed. Astrid Beck and David Noel Freedman, 2d ed., Biblical Resource Series (Grand Rapids: Eerdmans, 2004), Ben Witherington, III, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 2001).

<sup>7</sup> The substance of this paragraph is summarized from Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids: Zondervan, 2007), 27–9.

literature, that is, “theological documents written to instruct and encourage believers and to convince unbelievers of the truth of their message. One further note concerning genre can be made. There is a developing consensus that the Gospels bear close similarities in form to Greco-Roman biographies.<sup>8</sup> But such similarities need not imply that the Gospels conform in every sense to these *bios*. It is perfectly satisfactory to understand the Gospels as forming a genre in its own right.

The Greek of Mark is generally considered adequate but not as good as the Greek contained in the other Synoptic Gospels. It is more primitive and less polished.<sup>9</sup> Indeed, this is often used as an argument for Markan priority since it would seem less likely that Mark would take the more grammatically polished Matthew and Luke and change it to what you have in Mark rather than vice versa.

As already noted, Mark is characterized by action, vividness, and immediacy. The frequent use of the adverb immediately (εὐθὺς), the use of the historic present (over 150 times), simple compact sentences, and emphasis on deeds rather than words. Concerning this last point, Mark often refers to Jesus as teacher or teaching (e.g., 1:21, 39; 2:2, 13; 6:2, 6, 34; 10:1; 12:35) yet proportionately includes very little of what Jesus actually taught. Similarly, Mark includes the highest proportion of miracles of the Gospels (eighteen of thirty-five) yet only a few of Jesus’ parables and only three major teaching sections (4: 1–34; 7:1–23; 13:3–37).

Unlike Matthew who includes many quotations of allusions to the Old Testament, Mark includes few references to it. In fact, Mark only quotes one passage as the narrator (1:2–3). All other Old Testament references are in the speeches of characters (7:6b–7; 9:48; 11:9; 12:10–11; 36; 13:24–25; 14:27).

Although not strictly a literary feature, we will address the question of the ending of Mark here. Simply put, there is significant manuscript evidence to suggest that 16:9–20 were not included in the autograph. Two of the most important manuscript witnesses (a B) do not have the longer ending. Furthermore, Clement of Alexandria and Origen do not appear to be aware of this longer ending and Eusebius and Jerome note that the longer ending was absent from most of the manuscripts that they knew of in their day. The longer ending also differs significantly in vocabulary and style from the rest of Mark. That being said the vast majority of manuscripts do contain the longer ending. However, since text critical issues are usually not best decided by quantity, the case for the shorter ending is more persuasive. But we will include the longer ending as part of our outline and part of the argument even though it is not likely genuine.

Concerning the structure of Mark, R. H. Guelich notes that “One might well despair of finding any structure or outline for Mark’s Gospel based on a consensus. The suggestions are as diverse as the individual commentators. In fact, one finds little consensus around even a principle for determining Markan structure.”<sup>10</sup> D. Guthrie has identified five different structural approaches:

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<sup>8</sup> See Burridge, *What Are the Gospels? A Comparison with Greco-Roman Bibliography*.

<sup>9</sup> Guthrie, *Introduction*, 151.

<sup>10</sup> Robert A. Guelich, *Mark 1–8:26*, ed. Ralph P. Martin, Word Biblical Commentary, vol. 34A (Dallas: Word Publishing, 1989), xxxvi.

narrative framework, typological structure, calendrical structure, literary structure, and theological structure.<sup>11</sup> For our purposes we will follow a geographical/theological approach to structure.

### Basic Outline

- I. The Preparation of the Servant for His mission (1:1–13).
- II. The Servant ministers in Galilee but is ultimately rejected (1:14–6:29).
- III. The Servant withdraws from Galilee but continues to minister in the surrounding regions (6:30–8:21).
- IV. The Servant's identity and mission is revealed (8:22–9:50).
- V. The Servant travels to Jerusalem to fulfill His mission (10:1–52).
- VI. The Servant arrives and ministers in Jerusalem (11:1–13:37).
- VII. The Servant fulfills His mission through His death and resurrection (14:1–16:20).

### Message

Jesus of Nazareth is the suffering Servant of God who ransoms the lost and calls the saved to committed discipleship.

## EXPOSITION

### I. The Preparation of the Servant for His mission (1:1–13).

- A. Mark's prologue identifies the book as the gospel about Jesus Christ, the Son of God (1:1).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

- B. A forerunner prepares the way for the Servant (1:2–8).

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<sup>11</sup> Guthrie, *Introduction*, 75–81.

1. Scripture confirms the ministry of a forerunner to prepare the way for the Servant (1:2–3).
2. John the Baptist fills the role of the forerunner (1:4–8).

“Desert” (*erēmos*) is a key term and concept in Mark 1. It occurs in 1:3, 4, 12 and 13. In these passages, the desert seems to represent the place where God is doing His preparatory work.

- C. The Servant is prepared for His mission through His baptism (1:9–11).

**Affirmations of Jesus as the Son of God**

- In the prologue (1:1)
- By the demons (1:23–27; 3:1; 5:7)
- By God the Father (1:11; 9:7)
- By Jesus Himself (14:60–62)
- By a centurion (15:39)

- D. The Servant is prepared for His mission through His temptation (1:12–13).

**Jesus' Temptations in Matthew and Luke**

| Matthew   | Luke   |
|---|--|
| Command stones to become bread to satisfy hunger (4:3–4)                          | Command stones to become bread to satisfy hunger (4:3–4)                           |
| Jesus' response: Deut 8:5   |  |
| Throw Himself off of the Pinnacle of the temple to test divine protection (4:5–7) | Worship of Satan to obtain the kingdoms of the world (4:5–8)                       |
| Jesus' response: Deut 6:16  | Jesus' response: Deut 6:13   |
| Worship of Satan to obtain the kingdoms of the world (4:8–10)                     | Throw Himself off of the pinnacle of the temple to test divine protection (4:9–12) |
| Jesus' response: Deut 6:13  | Jesus' response: Deut 6:16   |

**II. The Servant ministers in Galilee but is ultimately rejected (1:14–6:29).**

- A. The Servant carries out a first phase of ministry in Galilee (1:14–3:6).
1. Jesus begins preaching in Galilee after John the Baptist’s arrest (1:14–15).
  2. Jesus calls Simon and Andrew and James and John to be His disciples (1:16–20).

| Parables in Mark <sup>12</sup> (bold unique to Mark) |
|--|
| 1. Fishers of Men (1:16–17)                          |
| 2. The Sick and the Physician (2:17)                 |
| 3. The Bridegroom (2:19–20)                          |
| 4. The New Cloth and the Old Garment (2:21)          |
| 5. The New Wine and the Old Wine Skin (2:22)         |
| 6. The Divided Kingdom (3:23–24)                     |
| 7. The Divided House (3:23, 25)                      |
| 8. The Overcoming of the Strong Man (3:23, 27)       |
| 9. The Sower (4:2–8)                                 |
| 10. The Lamp (4:21–22)                               |
| <b>11. The Seed Growing Secretly (4:26–29)</b>       |
| 12. The Grain of Mustard Seed (4:30–32)              |
| 13. Inward Defilement (7:14–23)                      |
| 14. The Offending Members (9:43, 45, 47)             |
| 15. The Wicked Husbandmen (12:1–9)                   |
| 16. The Rejected Stone (12:10–11)                    |
| 17. The Fig Tree (13:28–29)                          |
| <b>18. The Porter (13:34–37)</b>                     |



3. Jesus casts out demons and performs healings (1:21–45).
  - a. Jesus exorcises a demon in a synagogue in Capernaum (1:21–28).

| Affirmations of Jesus as the Son of God  |
|--|
| <ul style="list-style-type: none"> <li>• In the prologue (1:1)</li> <li>• By the demons (1:23–27; 3:1; 5:7)</li> <li>• By God the Father (1:11; 9:7)</li> <li>• By Jesus Himself (14:60–62)</li> <li>• By a centurion (15:39)</li> </ul> |



- b. Jesus heals Simon’s Mother-in-Law (1:29–34).
  - c. Jesus prayerfully expands His ministry throughout Galilee (1:35–

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<sup>12</sup> List from W. Graham Scroggie, *A Guide to the Gospels* (London: Pickering & Inglis, 1948), 207–8.

39).

- d. Jesus cleanses a leper (1:40–45).

| The Messianic Secret in Mark  |   |
|---|---|
| <ul style="list-style-type: none"> <li>• 1:21-28</li> <li>• 1:32-34</li> <li>• 1:40-45</li> <li>• 3:11-12</li> <li>• 5:35-43</li> <li>• 7:31-37</li> <li>• 8:27-30</li> <li>• 9:9</li> <li>• Possibly 16:7-8 (not a command but a reaction of the women at the tomb)</li> </ul> | <ul style="list-style-type: none"> <li>• Passages are found primarily in chapters 1–9.</li> <li>• The secrecy involves demons (e.g., 1:25, 24: 3:12), the healed (e.g., 1:43–45; 5:43; 7:36; 8:26), the disciples (e.g., 8:30)</li> <li>• The “veil” of secrecy is lifted in the Passion Narrative (14:61–62; 15:39)</li> </ul> |

4. Jesus returns to Capernaum to continue His ministry but is confronted by religious leaders (2:1–3:5).

- a. Jesus is confronted by the scribes for healing and forgiving the sins of a paralyzed man (2:1–12).

| Jesus as the Son of Man  |
|--|
| <ul style="list-style-type: none"> <li>• Jesus’ favorite self designation</li> <li>• Used especially in relation to Jesus’ suffering and death (8:31; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(2x), 41)</li> <li>• Allusion to Daniel 7:13–14</li> <li>• Designation occurs in 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(2x), 41, 62</li> </ul> |

- b. Jesus is confronted by the scribes and Pharisees for calling Levi a tax–collector and for socializing with other sinful people (2:13–17).

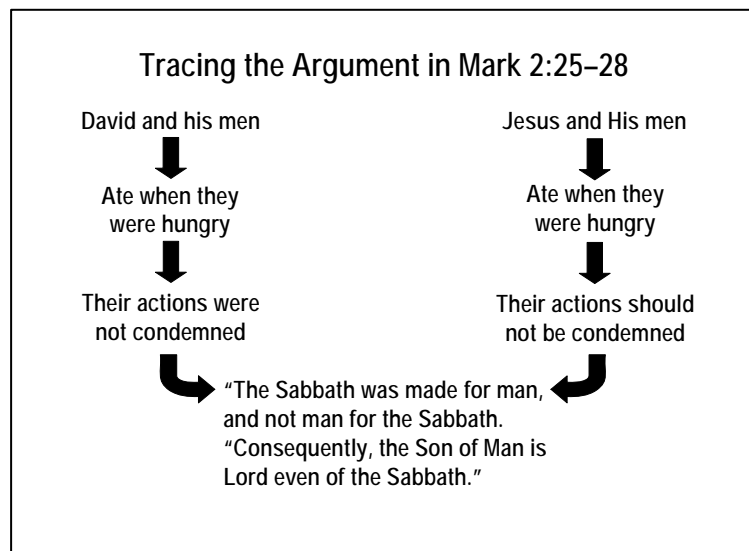
- c. Jesus is confronted by the disciples of John the Baptist concerning fasting (2:18–22).

- d. Jesus is confronted by the Pharisees concerning Jesus’ authority over the Sabbath (2:23–3:5).



- 1) Jesus is confronted about plucking grain on the Sabbath (2:23–28).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31-35=Matt 15:29–31? |            |



**The Problem in Mark 2:26**

The Problem: The high priest in 1 Samuel 21 is Ahimelech not Abiathar his son (1 Sam 22:20)

Some Explanations:

1. Mark is simply wrong or reflects an erroneous Jewish tradition
2. This passage originally read *Abba-Abiathar* but Abba was accidentally omitted by an early copyist
3. The Greek construction should be translated "in the account of" rather than "in the time of." This is supported by 12:26 which has the same Greek construction and should be understood in this sense. This reflects a customary Jewish method of delineating OT texts.

- 2) Jesus is confronted about healing on the Sabbath (3:1–5).

**Affirmations of Jesus as the Son of God**

- In the prologue (1:1)
- By the demons (1:23–27; 3:1; 5:7)
- By God the Father (1:11; 9:7)
- By Jesus Himself (14:60–62)
- By a centurion (15:39)

5. Jesus is rejected by the Pharisees who begin to plot against Him (3:6).

**B. The Servant carries out a second phase of ministry in Galilee (3:7–6:29).**

1. Jesus’ ministry begins to draw many people from Galilee and surrounding regions (3:7–12).
2. Jesus appoints the Twelve disciples (3:13–19).

| Listings of the Twelve Apostles  |  |   |   |
|--|--|---|---|
| Matt 10:2–4  | Mark 3:16–19   | Luke 6:14–16  | Acts 1:13   |
| Simon (Peter)<br>Andrew<br>James<br>John                                   | Simon (Peter)<br>James<br>John<br>Andrew                                   | Simon (Peter)<br>Andrew<br>James<br>John  | Peter<br>John<br>James<br>Andrew                                  |
| Philip<br>Bartholomew<br>Thomas<br>Matthew                                 | Philip<br>Bartholomew<br>Matthew<br>Thomas                                 | Philip<br>Bartholomew<br>Matthew<br>Thomas  | Philip<br>Thomas<br>Bartholomew<br>Matthew                        |
| James (son of Alphaeus)<br>Thaddaeus<br>Simon the Zealot<br>Judas Iscariot | James (son of Alphaeus)<br>Thaddaeus<br>Simon the Zealot<br>Judas Iscariot | James (son of Alphaeus)<br>Simon the Zealot<br>Judas son of James<br>Judas Iscariot | James (son of Alphaeus)<br>Simon the Zealot<br>Judas son of James |

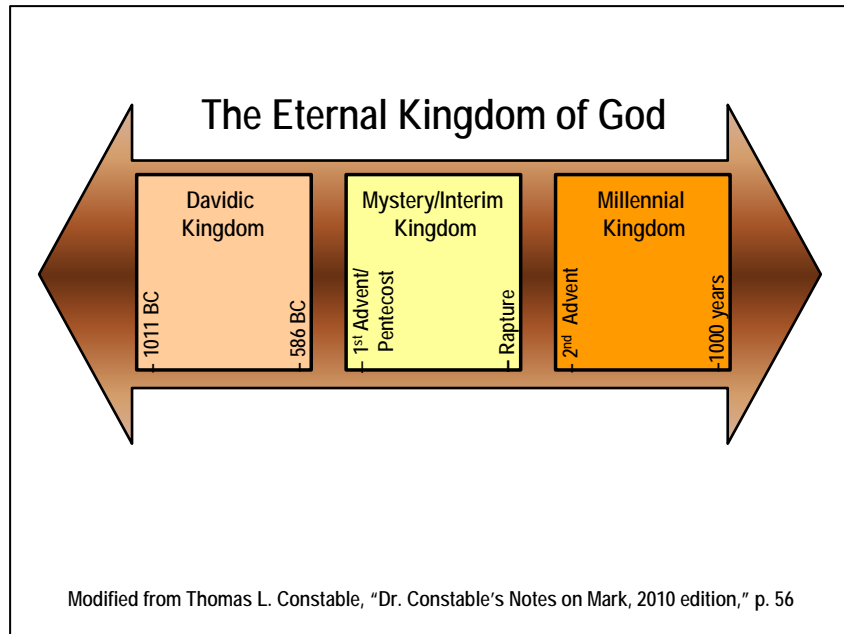
3. Jesus responds to accusations that His power comes from Beelzebul (3:20–30).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

4. Jesus teaches about the priority of spiritual over familial relationships (3:31–35).

| Markan Sandwiches  |
|--|
| • 3:20–35: The account of Jesus' family is bracketed around the unpardonable sin confrontation       |
| • 5:21–43: The raising of Jairus' daughter is bracketed around the healing of the hemorrhaging woman |
| • 6:7–32: The mission of the twelve bracket the murder of John the Baptist                           |
| • 11:12–21: The cursing of the fig tree is bracketed around the cleansing of the temple              |
| • 14:1–11: The plot to kill Jesus is bracketed around Mary's anointing of Jesus                      |

5. Jesus uses a series of parables to teach about the character of God's kingdom (4:1–34).
- a. The setting: Jesus tells the parables from a boat to the multitude who are standing on the beach (4:1–2).
  - b. Jesus teaches parables that emphasize the response to the kingdom (4:3–25).
    - 1) Jesus relates the parable of the sower (4:3–9).
    - 2) Jesus relates the purpose of parables (4:10–12).
    - 3) Jesus explains the parable of the sower (4:13–20).
    - 4) Jesus relates the parable of the lamp (4:21–25).
  - c. Jesus teaches parables that emphasize the growth of the kingdom (4:26–32).



1) Jesus relates the parable of the growing seed (4:26–29).

| Passages Unique to Mark  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• 1:1</li> <li>• 2:26a</li> <li>• 3:20–21</li> <li>• 4:26–29</li> <li>• 5:4</li> <li>• 7:3–4</li> <li>• 7:31-35=Matt 15:29–31?</li> </ul> | <ul style="list-style-type: none"> <li>• 8:22–26</li> <li>• 9:14–16</li> <li>• 9:21</li> <li>• 9:48–49</li> <li>• 14:51–52</li> <li>• 16:9–20?</li> </ul> |

| Three Views on the Emphasis   |
|---|
| <ul style="list-style-type: none"> <li>• Emphasis on <i>Sowing</i>: Sowing represents the preaching of Jesus and His disciples which will culminate in the harvest of the messianic (millennial) kingdom.</li> <li>• Emphasis on <i>Growth</i>: The parable highlights the growth within individual believers from the sowing of the Word.</li> <li>• Emphasis on <i>Growth</i>: The growth pictures the mysterious manifestation of the messianic kingdom (mystery form) at the time of harvest</li> </ul> |

- 2) Jesus relates the parable of the mustard seed (4:30–32).
- d. Jesus spoke many such parables to the multitude but was explaining the meaning privately to His disciples (4:33–34).
6. Jesus' miracles demonstrate His sovereign authority and power (4:35–5:43).
- a. Jesus exercises authority and power over nature by calming a storm on the Sea of Galilee (4:35–41).
- b. Jesus exercises authority and power over the supernatural realm by exorcising a Gerasene demoniac (5:1–20).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

- c. Jesus exercises authority and power over the physical realm by raising Jairus' daughter from the dead and healing a chronically hemorrhaging woman (5:21–43).
7. Jesus is rejected in his hometown (6:1–6a).
8. In spite of rejection Jesus continues to teach in the villages (6:6b).
9. In spite of rejection Jesus sends out the Twelve to preach and minister (6:7–13).
10. John the Baptist is put to death (6:14–29).
- a. The ministry of Jesus is reported to Herod who misidentifies Jesus with John the Baptist (6:14–16).

- b. The reference to John introduces an explanation of John's death (6:17–29).

**III. The Servant withdraws from Galilee but continues to minister in the surrounding regions (6:30–8:21).**

- A. The Servant withdraws to a deserted place and feeds the five thousand (6:30–44).
- B. The Servant walks on the water as the disciples cross the Sea of Galilee (6:45–56).
- C. The Servant is confronted by Pharisees and scribes over the matter of ritual purity (7:1–23).
1. Jesus is confronted by the Pharisees regarding His disciples' unwashed hands (7:1–5).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

2. Jesus accuses the Pharisees of hypocrisy for honoring tradition over Scripture (7:6–13).
3. Jesus teaches the multitude about the nature of true internal holiness (7:14–16).<sup>13</sup>
4. Jesus teaches the disciples about the nature of true internal holiness (7:17–23).
- D. The Servant travels to the region of Tyre and heals a Syrophenician woman's daughter (7:24–30).

<sup>13</sup> There is strong textual evidence to suggest that 7:16 is not original. Nonetheless, we have included it here.

E. The Servant travels to the region of Decapolis and heals a deaf–mute and feeds four thousand people (7:31–8:9).

1. Jesus heals a deaf–mute (7:31–37).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

2. Jesus feeds the four thousand (8:1–9).

F. The Servant travels to Dalmanutha<sup>14</sup> and is confronted by the Pharisees (8:10–21).

1. The Pharisees’ demand a sign from Jesus to verify His authority but Jesus rejects their request (8:10–13).

2. Jesus warns His disciples about the “leaven” (teachings) of the Pharisees (8:14–21).

#### IV. The Servant’s identity and mission is revealed (8:22–9:50).

A. The Servant’s healing of a blind man at Bethsaida serves as an implied object lesson for the need for the disciples to clearly see Jesus’ identity and mission (8:22–26).

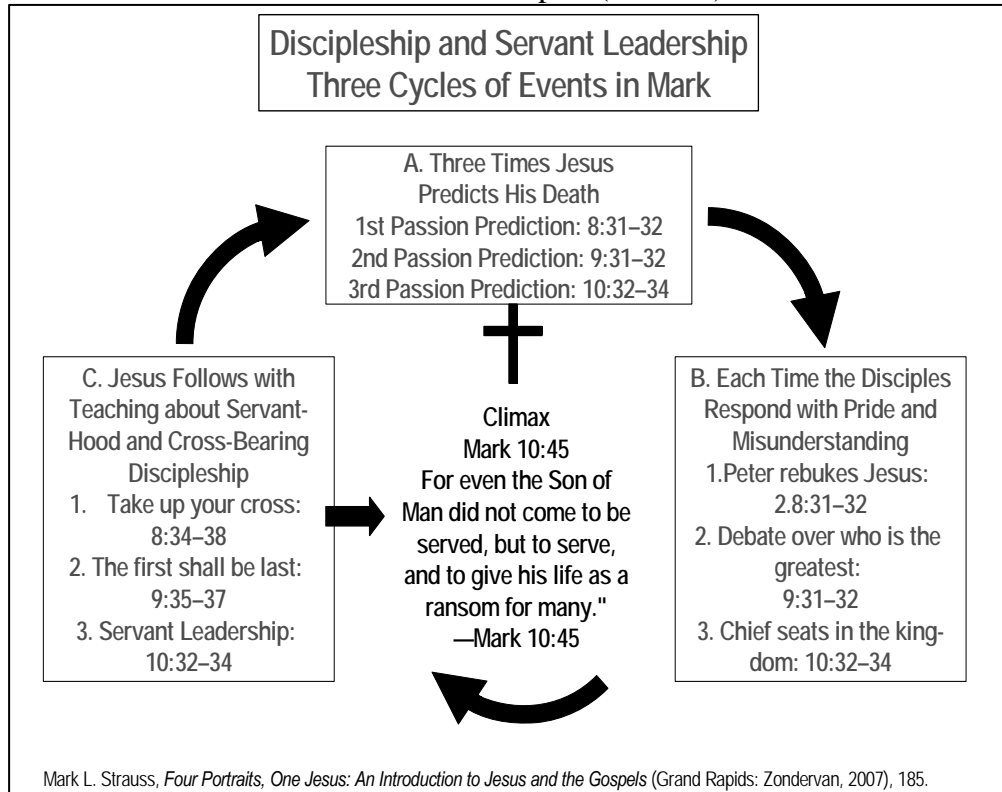
| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

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<sup>14</sup> Also called Magadan.

B. Peter's confession that Jesus is the Christ affirms the Servant's true identity (8:27–30).

C. The Servant reveals His mission to the disciples (8:31–38).



1. Jesus' mission includes suffering, death, and resurrection (8:31).

#### Jesus as the Son of Man

- Jesus' favorite self designation
- Used especially in relation to Jesus' suffering and death (8:31; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(2x), 41)
- Allusion to Daniel 7:13–14
- Designation occurs in 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(2x), 41, 62

2. Jesus' mission is rejected by Peter (8:32).



3. Jesus rebukes Peter for rejecting His mission (8:33).
  4. Jesus teaches his disciples that those who desire to follow Him must be prepared to suffer (8:34–38).
- D. The Servant reveals His identity through His transfiguration (9:1–13).

| Affirmations of Jesus as the Son of God |
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|--|
| <ul style="list-style-type: none"> <li>• In the prologue (1:1)</li> <li>• By the demons (1:23–27; 3:1; 5:7)</li> <li>• By God the Father (1:11; 9:7)</li> <li>• By Jesus Himself (14:60–62)</li> <li>• By a centurion (15:39)</li> </ul> |
|--|

- E. The Servant exorcises a demon–possessed boy (9:14–29).

| Passages Unique to Mark |
|-------------------------|
|-------------------------|

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>• 1:1</li> <li>• 2:26a</li> <li>• 3:20–21</li> <li>• 4:26–29</li> <li>• 5:4</li> <li>• 7:3–4</li> <li>• 7:31–35=Matt 15:29–31?</li> </ul> | <ul style="list-style-type: none"> <li>• 8:22–26</li> <li>• 9:14–16</li> <li>• 9:21</li> <li>• 9:48–49</li> <li>• 14:51–52</li> <li>• 16:9–20?</li> </ul> |
|--|---|

- F. The Servant teaches about His death and about servanthood (9:30–50).
1. Jesus teaches about His death and resurrection a second time (9:30–32).
  2. Jesus teaches about servanthood (9:33–50).
    - a. True greatness is found in serving (9:33–37).
    - b. Servants do not hinder other servants or become stumbling blocks (9:38–50).

| Passages Unique to Mark   |   |
|---|---|
| <ul style="list-style-type: none"> <li>• 1:1</li> <li>• 2:26a</li> <li>• 3:20–21</li> <li>• 4:26–29</li> <li>• 5:4</li> <li>• 7:3–4</li> <li>• 7:31–35=Matt 15:29–31?</li> </ul>  | <ul style="list-style-type: none"> <li>• 8:22–26</li> <li>• 9:14–16</li> <li>• 9:21</li> <li>• 9:48–49</li> <li>• 14:51–52</li> <li>• 16:9–20?</li> </ul> |
| General Observations  |   |
| <ul style="list-style-type: none"> <li>• There are at least 15 different explanations for vv. 49–50</li> <li>• They key is the identity of “everyone” and the meaning of “salting with fire”</li> </ul>   |   |
| Three Interpretations   |   |
| <ol style="list-style-type: none"> <li>1. Verse 49 refers to unbelievers who enter hell but are preserved for everlasting torment</li> <li>2. Verse 49 refers to the disciples offering their bodies as spiritual sacrifices to God (cf. Rom 12:1–2)</li> <li>3. Verse 49 refers to the believer who is tested by the “fiery” trials and temptations of life</li> </ol> |   |

## V. The Servant travels to Jerusalem to fulfill His mission (10:1–52).

- A. Jesus teaches in Perea (10:1–31).
1. Jesus teaches about divorce (10:1–12).
  2. Jesus teaches about childlikeness (10:13–16).
  3. Jesus teaches about wealth (10:17–31).
    - a. Jesus interacts with the rich young man regarding the kingdom (10:17–22).

- b. Jesus teaches the disciples that it is hard but not impossible for the rich to enter the kingdom (10:23–31).
- B. The Servant teaches in Judea (10:32–52).
  - 1. Jesus predicts His death and resurrection a third time (10:32–34).
  - 2. Jesus' teaching that service is the path to greatness (10:35–45).
    - a. John and James request to be honored (10:35–37).
    - b. Jesus' responds by teaching about service and greatness (10:38–44).
    - c. Jesus Himself came to serve (10:45).
  - 3. Jesus heals blind Bartimaeus near Jericho (10:46–52).

## **VI. The Servant arrives and ministers in Jerusalem (11:1–13:37).**

- A. The Servant makes His triumphal entry (11:1–10).
  - 1. Preparations are made for Jesus' triumphal entry (11:1–6).
  - 2. Jesus receives a Messianic reception (11:7–10).
- B. The Servant enters the temple and cleanses it (11:11–26).
  - 1. Jesus enters the temple and inspects it (11:11).
  - 2. Jesus curses a fig tree as a living parable (11:12–14).
  - 3. Jesus cleanses the temple (11:15–17).
  - 4. The scribes and Pharisees plot to kill Jesus (11:18–19).
  - 5. The withered fig tree serves as a teaching point for faith, prayer, and forgiveness (11:20–26).
- C. The Servant encounters opposition from the religious leaders (11:27–12:44).
  - 1. The Pharisees, Scribes, and elders question Jesus' authority (11:27–33).
  - 2. Jesus responds to the opposition by telling the parable of the wicked tenants (12:1–12).

3. The Pharisees and Herodians seek to trap Jesus by asking Him about the appropriateness of paying taxes to Caesar (12:13–17)
  4. The Sadducees question Jesus regarding the resurrection (12:18–27).
  5. A scribe asks Jesus about the greatest commandment (12:28–34).
  6. Jesus turns the tables on the religious leaders by asking them how the Messiah can be both God’s Son and a Davidic descendant (12:35–37a).
  7. Jesus warns the crowds of the hypocrisy of the religious leaders and contrasts them to a poor but devout widow (12:37b–44).
    - a. Jesus condemns the leaders for their hypocrisy (12:37b–40).
    - b. Jesus commends a widow for her generosity (12:41–44).
- D. The Servant prophesies Israel’s judgment and the return of the Servant: the Olivet Discourse (13:1–37).
1. The background for the prophecy is the temple (13:1–2).
  2. The setting of the prophecy is the Mount of Olives (13:3–5a).
  3. The content of the prophecy includes signs of the end of the age, consummation of the end of the age, and an exhortation to be alert concerning the end of the age (13:5b–37).
    - a. Jesus identifies signs of the end of the age (13:5b–23).
    - b. The consummation of the end of the age will be the coming of the Son of Man (13:24–27).
    - c. Be alert concerning the end of the age (13:28–37).
      - 1) Be alert because one can recognize that the end is near (13:28–31).
      - 2) Be alert because the exact day and hour is unknown (13:32–37).
- VII. The Servant fulfills His mission through His death and resurrection (14:1–16:20).**
- A. The Servant is prepared for His death (14:1–42).

1. The Jewish religious leaders prepare by plotting Jesus' death (14:1–2).
2. Jesus is prepared for death by His anointing in Bethany (14:3–9).
3. Judas Iscariot prepares the way to Jesus' death by agreeing to betray Him (14:10–11).
4. Jesus prepares for His death by eating a last Passover with His disciples (14:12–26).

| Was the Lord's Supper a Passover Meal?   |  |  |
|--|--|--|
| <p><b>The Problem:</b></p> <ul style="list-style-type: none"> <li>• The Synoptic Gospels seem to suggest that the Lord's Supper was a Passover Meal (Mark 14:12–16; Matt 26:17–19; Luke 22:7–15)</li> <li>• John states that Jesus was arrested and crucified before the Passover (John 13:1; 18:28; 19:14, 31)</li> </ul> |  |  |
| Proposed Solutions   | Strengths  | Weaknesses   |
| Different traditions, one right and one wrong  | No need to seek to explain the differences   | Undermines inerrancy and fails to explain how such an important tradition got confused |
| Different theological or literary purposes   | Accounts for the differences without resorting to complicated reconstructions                        | The theological and/or literary explanations are unpersuasive                          |
| The Last Supper was not a Passover Meal  | Allows both John and the Synoptics to be right based on internal evidence                            | The view is somewhat speculative   |
| Different calendars or reckoning of days   | Allows both John and the Synoptics to be right based on internal evidence and some external evidence | The view is somewhat speculative   |

| Jesus as the Son of Man  |
|--|
| <ul style="list-style-type: none"> <li>• Jesus' favorite self designation</li> <li>• Used especially in relation to Jesus' suffering and death (8:31; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(2x), 41)</li> <li>• Allusion to Daniel 7:13–14</li> <li>• Designation occurs in 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21(2x), 41, 62</li> </ul> |

5. Jesus prepares for His death by predicting Peter's denials (14:27–31).
6. Jesus prepares for His death by praying in Gethsemane (14:32–42).

B. The Servant is arrested, tried, and sentenced to death (14:43–15:15).

1. Jesus is arrested in Gethsemane (14:43–52).

| Passages Unique to Mark  |            |
|--------------------------|------------|
| • 1:1                    | • 8:22–26  |
| • 2:26a                  | • 9:14–16  |
| • 3:20–21                | • 9:21     |
| • 4:26–29                | • 9:48–49  |
| • 5:4                    | • 14:51–52 |
| • 7:3–4                  | • 16:9–20? |
| • 7:31–35=Matt 15:29–31? |            |

| The Issue of the Naked Young Man   |
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| <ul style="list-style-type: none"> <li>• Many have identified John Mark as the young man, but according to Papias (ca. A.D. 130) Mark “neither heard the Lord nor followed him.”</li> <li>• Some in the early church identified the young man as John the apostle (Ambrose, Chrysostom) or James the brother of Jesus (Epiphanius).</li> <li>• It has been suggested that the description of the young man is an allusion to Amos 2:16 and/or Gen 39:12.</li> <li>• It has also been suggested that the fearful young man is a literary foil to the bold “young man” in 16:5 who announces the resurrection</li> </ul> |

2. Jesus is tried before the Sanhedrin (14:53–65).

| Jesus' Trials  |
|--|
| <ul style="list-style-type: none"> <li>• <b>1st Jewish Trial:</b> Jesus is taken to the house of Annas, the former high priest and is questioned there (John 18:13–24)</li> <li>• <b>2nd Jewish Trial:</b> Jesus is tried before Caiaphas, the current high priest (Matt 26:57; Mark 14:53–65)</li> <li>• <b>3rd Jewish Trial:</b> Jesus is tried before the Sanhedrin (Matt 27:1; Mark 15:1a; Luke 22:66–71)</li> <li>• <b>1st Roman Trial:</b> Jesus is tried before Pilate procurator of Judea (A.D. 26–36) (Matt 27:2, 11–14; Mark 15:1b–5; Luke 23:1–5; John 18:28–38)</li> <li>• <b>2nd Roman Trial:</b> Jesus is tried before Herod Antipas (Luke 23:6–12)</li> </ul> |

- **3rd Roman Trial:** Jesus is tried before Pilate again and handed over to be scourged and crucified (Matt 27:15–26; Mark 15:6–15; Luke 23:13–25; John 18:39–19:16)

**Affirmations of Jesus as the Son of God**

- In the prologue (1:1)
- By the demons (1:23–27; 3:1; 5:7)
- By God the Father (1:11; 9:7)
- By Jesus Himself (14:60–62)
- By a centurion (15:39)

3. Peter denies Jesus (14:66–72).
4. Jesus is tried before Pilate (15:1–14).
5. Jesus is scourged and handed over to be crucified (15:15).

**C. The Servant is crucified (15:16–41).**

1. Jesus is mocked and mistreated by Roman soldiers (15:16–20).
2. Jesus is led to Golgotha, the place of crucifixion (15:21–23).
3. Jesus is crucified (15:24–36).
4. Jesus dies (15:37–41).
  - a. Jesus' death is recorded (15:37).
  - b. Jesus' death is evidenced by the tearing of the veil in the temple (15:38).
  - c. Jesus' death is evidenced by the statement of a centurion (15:39).

**Affirmations of Jesus as the Son of God**

- In the prologue (1:1)
- By the demons (1:23–27; 3:1; 5:7)
- By God the Father (1:11; 9:7)
- By Jesus Himself (14:60–62)
- By a centurion (15:39)

- d. Jesus' death is evidenced by the women who followed Jesus

(15:40–41).

- D. The Servant is buried (15:42–47).
- E. The Servant is resurrected (16:1–20).<sup>15</sup>
  - 1. Women come to complete Jesus' burial but find tomb contains an angel not Jesus (16:1–5).
  - 2. The angel announces that Jesus has arisen and commands the women to go and tell the disciples that He will meet them in Galilee (16:6–7).
  - 3. The women depart in amazement and fear (16:8)
  - 4. Jesus appears before His disciples, gives the Great Commission, and ascends into heaven (16:9–20).

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<sup>15</sup> The originality of 16:9–20 is disputed. The textual evidence suggests that it is probably not original. Nonetheless, we have included it here with this note.