

A Study of the Gospel of Mark

I. BACKGROUND

Mark was neglected for many years. Many felt like it was an abbreviated writing of Matthew. **Victor of Antioch** (425 AD) was one of the first commentaries on Mark and wrote it from the perspective of Matthew and Luke.

Marcian Priority - view that considered Mark to be the first of the gospels.

William R. Farmer - wrote Synoptic Problem in 1964 that Mark's was not the first gospel but rather Matthew's Gospel was first.

Robert L. Lindsey holds that Luke is first.

I DON'T CARE!

Authorship

The Gospels are not signed so we must look at church tradition for our answers to authorship

1. Testimony of Papias (140 AD)

Bishop of Hierapolis. Earliest reference to Marcean Authorship. From his quote we can learn:

(a) Mark was an interpreter of Peter. This means that he either translated Peter's writings or he recorded the words of Peter. It is probable that Mark was a recorder of Peter's sayings.

(b) Mark was not a disciple of the Lord. "He neither heard the Lord or followed him." He received his information 2nd hand.

(c) Mark's recordings were accurate. It was not filled with his own interpretation, nor did he report anything falsely.

(d) Mark did not always follow a strict chronological order.

2. **Anti - Marcionite Prologue (160-180)**

this was a fragmentary Latin preface or prologue that counteracted the Marcionite Canon, The Marcionite Canon disputed the authenticity of any book that made reference to Judaism. (*The Marcionite Bible was assembled by Marcion of Sinope, sometime in the early/mid second century; a full 200 years before the compilation of the Bible we now have. The Marcionite Bible was not divided into "Old" and "New" testaments like the modern Bible, and was dramatically shorter. It was divided into two parts, the gospel (or Evangelion) and the epistles of Paul (or Apostolicon). The Marcionites only recognized one gospel as legitimate; it was called The Gospel of the Lord, and it was similar to Luke but significantly shorter. The Marcionite version of the Epistles of Paul was also significantly shorter than the version found in conventional Bibles.*)

From this preface we can learn:

(a) Mark was Peter's interpreter,

(b) Mark wrote from Italy,

(c) the gospel was written after Peter's death.

3. Irenaeus (185)

(Irenaeus (pronounced eye-ren-EE-S) was probably born around 125. As a young man in Smyrna (near Ephesus, in what is now western Turkey) he heard the preaching of Polycarp, who as a young man had heard the preaching of the Apostle John. Afterward, probably while still a young man, Polycarp moved west to Lyons in southern France. In 177, Pothinus, the bishop of Lyons, sent him on a mission to Rome. During his absence a severe persecution broke out in Lyons, claiming the lives of the bishop and others (see 2 June). When Irenaeus returned to Lyons, he was made bishop. He died around 202. He is thus an important link between the apostolic church and later times, and also an important link between Eastern and Western Christianity.

His principal work is the Refutation of Heresies, a defense of orthodox Christianity against its Gnostic rivals. A shorter work is his Proof of the Apostolic Preaching, a brief summary of Christian teaching, largely concerned with Christ as the fulfilment of Old Testament prophecy. An interesting bit of trivia about this latter book is that it is, as far as I know, the first Christian writing to refer to the earth as a sphere.

One of the earliest heresies to arise in the Christian church was Gnosticism, and Irenaeus was one of its chief early opponents.

The Gnostics were Docetists (pronounced do-SEE-tists). This word comes from the Greek word meaning "to seem." They taught that Christ did not really have a material body, but only seemed to have one. It was an appearance, so that he could communicate with men, but was not really there. (If holograms had been known then, they would certainly have said that the supposed body of Jesus was a hologram.) They went on to say that Jesus was not really born, and did not really suffer or die, but merely appeared to do so. It was in opposition to early Gnostic teachers that the Apostle John wrote (1 John 4:1-3) that anyone who denies that Jesus Christ is come in the flesh is of antiChrist.

(a) Mark wrote after the death of Peter and Paul. The word used here for death literally means departure or exodus. This could mean

(i) after Peter's departure from Italy or

(ii) after the physical death of Peter and Paul in A. D. 64.

I'M NOT WORRIED!

Date.

(a) Late Date - 65-67 A. D. (b) Early Date - 50-60 A. D.

1. Arguments for Late Date (65-67) Anti-Martian Prologue and interpreting Irenaeus statement naturally we see the authorship following Peter's death in A. D. 64.

2. Arguments for Early Date 50-60)

Origen - Mark wrote as Peter guided him. (Origen, Latin in full Oregenes Adamantius (born c.185, probably Alexandria, Egypt—died c. 254, Tyre, Phoenicia [now Lebanon]), the most important theologian and biblical scholar of the early Greek church. His greatest work is the Hexapla, which is a synopsis of six versions of the Old Testament.)

Clement of Alexandria - Mark wrote as Peter was still alive. (Clement of Alexandria, Latin name Titus Flavius Clemens (born AD 150, Athens—died between 211 and 215, Christian Apologist, missionary theologian to the Hellenistic (Greek cultural) world, and second known leader and teacher of the catechetical school of Alexandria.)

Donald Guthrie - started during Peter's life and finished after his death. (Donald Guthrie (1916–1992) was a British New Testament scholar. Guthrie was a graduate of the University of London (B.D., Th.M., Ph. D.). From 1949 until his retirement in 1982 Guthrie was lecturer in New Testament studies at London Bible College (now London School of Theology), and from 1978 until 1982 he served as vice-principal of the college.)

Place of Writing.

Almost universally held to be Rome. Only exception. is Chrysostom who held that it was written from Egypt (*Chrysostom, John, Saint (?345-407) Antioch-born Greek prelate whose eloquent sermons earned him the name Chrysostom, "golden-mouthed. Greek patriarch; archbishop of Constantinople (398-404).*).

Audience.

Written to Gentiles living in Rome.

1. Mark counts time using Roman method.

(4 night watches rather than 3 night watches, which is Jewish method)
6:48.

2. Mark takes time to interpret Jewish customs.

(he explains the hand washing ceremony in 7:3-4)

3. Mark regularly translates Aramaic phrases into Greek.

Example is 5:41.

4. Mark shows a distinct preference for Latin technical terms.

(centurion, praetorium, etc.)

5. Mark refers to Simon of Cyrene the father of Alexander and Rufus in 15:21 and Paul mentions Rufus in 16:13 as a member of the church in Rome. Could be the same.

Characteristics

1. The shortest gospel.

Public ministry of Jesus without
the prologue of John or
the genealogy of Matthew.

Leaves out long discourses:

the Sermon on the Mount
upper room of John's Gospel.

We do have a section of parables and teachings in ch. 4
and Jesus' teachings on last things in ch. 13.

2. Linguistic simplistic of Greek.

Told as a child would. Uses "and" over and over again.
Non-literary form of Greek. Simplified and common.

3. Vividness. Descriptive.

Uses more detail than any of the other gospels. 6:38ff

a. certain features of his Greek that creates this vividness are that he prefers the imperfect over the aorist. Imperfect is continuous, like a motion picture. aorist is static, like a snap shot.

b. He uses historic present tense 151 times as compared to Matt. who uses it only 78 times.

c. He uses the word "immediately" which gives the picture of action.

4. Mark stresses the works and deeds of Jesus rather than His speeches.

This gives a picture of Jesus at work.

5. Mark refers to the emotions and humanity of Jesus more than the others.

e.g. 1:41, compassion; 3:5, anger; 4:38, slept.

6. He focuses on the Passion of Jesus.

1/3 of the Gospel is given to the "cross events".

II. THE CHRIST OF THE NEW TESTAMENT.

A. An Important Question.

The most important question is not, "what did He do?" or "what did He say?" but "who is He?"

Just because He did miracles doesn't mean that He is God,
(look at Peter, Paul, and the O.T.)

Just because He taught wonderful things doesn't mean that He is God.
(others, even in modern times have given sound advice and principles)

B. The Humiliation of Christ.

Doesn't speak of the incarnate Christ of John but of the humiliation of Christ.

Phil. 2:6-8 - Christ Jesus, ⁶who, though he was in the form of God, did not regard equality with God as something to be exploited, ⁷but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, ⁸he humbled himself and became obedient to the point of death — even death on a cross.

II Cor. 8:9 - ⁹For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.

What did Jesus empty himself of?

Kenosis Theory says he ceased to be God.

The kenosis theory states that Jesus gave up some of His divine attributes while He was a man here on earth. These attributes were omniscience, omnipresence, and omnipotence. Christ did this voluntarily so that He could function as a man in order to fulfill the work of redemption. This view was first introduced in the late 1800s in Germany with Gottfried Thomasius (1802-75), a Lutheran theologian.

If this is true then the things he said were not Divine Revelation but merely ethical maxims.

If this is true then his death on the cross was meaningless. He had no more authority than any other man. He was then only man.

How do we answer this view?

- 1. Phil. 2:7 does not say that Christ emptied Himself of his deity.** It was not emptying by subtraction but by addition.
- 2. There are two ways to become something else.**
 - (a) by ceasing to be what we were, or
 - (b) taking on an added characteristic.
- 3. Even after His humiliation Jesus performed Divine right and spoke Divine declaratives.** (Jn. 5:21-24 ²¹ *Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes.* ²² *The Father judges no one but has given all judgment to the Son,* ²³ *so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.* ²⁴ *Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.*)

Views that support Kenotic Theory.

Many base this view on Mark 13:32 where Jesus didn't know the time of the 2nd Coming.

- (a. this must be seen in the light of His Divine Mission.
- (b. must see that ignorance is not the same as error.

The correct understanding (doctrine) is the Hypostatic Union, that Jesus is both fully God and fully man and did not give up any divine attributes while as a man on earth.

Col 2:8-10 ⁸ *See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.* ⁹ *For in him the whole fullness of deity dwells bodily,* ¹⁰ *and you have come to fullness in him, who is the head of every ruler and authority.*

C. Messianic Consciousness.

1. The Issue.

Christians must not believe about Jesus what He did not believe about Himself.

Wilhelm Wrede wrote The Messianic Secret which says that Jesus never claimed to be the Messiah. Others then began to present the *Christ of faith* and the *Christ of history*.

The Christ of John and Paul was the Christ of faith which never existed and is presented far too glorious.

The Christ of history is the one who existed and was neither deity nor performed supernatural acts.

(Georg Friedrich Eduard William Wrede (German: 1859–1906) was a German Lutheran theologian. Wrede was born at Bückten in Hanover. He became an associate professor at Breslau in 1893, and full professor in 1896. He died in office in 1906.

He became famous for his investigation of the Messianic Secret theme in the Gospel of Mark. He suggested that this was a literary and apologetic device by which early Christians could explain away the absence of any clear claim to be the Messiah. According to Wrede, the solution devised by the author of the Mark Gospel was to imply that Jesus kept his messiahship secret to his inner group of supporters. He also wrote a crucial study of the Second Epistle to the Thessalonians, which argued for its inauthenticity.

In his work on Paul, Paulus, he argued that without Paul, Christianity would have basically become just another backwater Jewish sect that would have had little influence in later religious development. As a result, he concluded that Paul was "the second founder of Christianity."²¹ He went so far as to separate Paul from his Jewish background, arguing that Paul was definitely influenced by certain Hellenistic concepts. As a result, his understanding of the flesh/spirit dualism within Paul parallels that of many others who understand flesh from a Hellenistic context where matter itself is inherently corrupted.)

C. Messianic Consciousness.

2. Titles and Figures.

(a) The Son of Man - Jesus preferred this title above all.

(1) referred to in regard to His own earthly ministry.

(Matt. 8:20 - ²⁰ And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.")

(2) referred to in regard to His particular sufferings.

(Mark 8:31 - ³¹ Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³² He said all this quite openly. And Peter took him aside and began to rebuke him. ³³ But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things.")

(3) referred to in regard to the heavenly Son of Man returning in glory.

(Mark 13:26 - ²⁶ Then they will see 'the Son of Man coming in clouds' with great power and glory.)

The title Son of Man comes from Daniel 7:13, It does not mean that Jesus was only man and not God. Daniel uses this to distinguish him from beasts but "coming with the clouds of heaven.

Daniel 7:13-14 - " ¹³ As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. ¹⁴ To him was given dominion and glory and kingship, that all peoples,

nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.

In the Similitude's of Enoch the Son of Man is spoken of as a heavenly person who has come to judge the world. When the Jews heard this title used of Jesus they had a gut reaction for they knew what this meant.

*The **Book of Enoch** (also **1 Enoch**) Inter-testamental writing - is an ancient Jewish religious work, traditionally ascribed to Enoch, the great-grandfather of Noah. It is not part of the biblical canon as used by Jews, apart from Beta Israel (Ethiopian Jews). It is regarded as canonical by the Ethiopian Orthodox Tewahedo Church and Eritrean Orthodox Tewahedo Church, but no other Christian group.*

*The older sections (mainly in the Book of the Watchers) are **estimated to date from about 300 BC**, and the latest part (Book of Parables) probably was composed at the end of the 1st century BC.*
[2]

It is wholly extant only in the Ge'ez language, with Aramaic fragments from the Dead Sea Scrolls and a few Greek and Latin fragments. For this and other reasons, the traditional Ethiopian view is that the original language of the work was Ge'ez, whereas non-Ethiopian scholars tend to assert that it was first written in either Aramaic or Hebrew; E. Isaac suggests that the Book of Enoch, like the Book of Daniel, was composed partially in Aramaic and partially in Hebrew.^{[3]:6}

The authors of the New Testament were familiar with the content of the story and influenced by it:^[4] a short section of 1 Enoch (1 En 1:9) is quoted in the New Testament (Letter of Jude 1:14-15), and is there attributed to "Enoch the Seventh from Adam" (1 En 60:8).

(b) The Son of God - Luke 2:49 "in my father's house"

This line shows the intimacy of his relationship to God. This intimacy is different from the relationship we have. To Jesus God was "my father" but to us it is "our father" as in Matt. 6:9. The Jews recognised this and sought to kill him.

Look at John 5:17ff.

(c) Christ - kristos - anointed one, Messiah.

Did Jesus accept this title? Matt. 16:13-17, "Who do men say that I am?" The Christ. Blessed are you. My Father has revealed this to you.

C. Messianic Consciousness.

3. Functions and Prerogatives.

(a) One who forgives sins. Mark 2:5

Only God could forgive sin. They had right theology but poor estimation of Jesus.

(Mark 2:5 - ⁵ When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven.")

(b) Judge of Mankind.

He would judge on the "last day." Matt 25:31-46, separate the wheat from the tares. Matt. 7:21-23, the final judge.

(**Matt 25:31-46** - ³¹ "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³² All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³ and he will put the sheep at his right hand and the goats at the left. ³⁴ Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' ³⁷ Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?' ⁴⁰ And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' ⁴¹ Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴² for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' ⁴⁴ Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' ⁴⁵ Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' ⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life.")

(**Matt. 7:21-23** - ²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. ²² On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' ²³ Then I will declare to them, 'I never knew you; go away from me, you evildoers.')

(c) Authoritative Teacher.

"Some say this. **but I say to you.**" See the Sermon on the Mount, Matt. 5-7; or Jesus' teaching on divorce, Matt. 19:7-9.

(d) Meets Man's Deepest Needs.

Matt. 11:28-30, "Come unto me all ye that labour and are heavy laden and I will give you rest."

John 6 - I am the bread of life, eat of me.

John 4 - I am the living water, drink of me and you'll never thirst again.

(e) One to whom men owe deepest allegiance.

The cost of discipleship. To be a follower of Christ requires the most pressing of demands. Luke 9:23 and 14:25ff. (illustration; In history men have asked others to die for a cause. Winston Churchill, "I give you blood, sweat, and tears. Let's die for the cause and save England."

Jesus did not ask for us to give our lives to a cause but to give our lives to him.

(Luke 9:23-27 ²³ Then he said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me. ²⁴ For those who want to save their life will lose it, and those who lose their life for my sake will save it. ²⁵ What does it profit them if they gain the whole world, but lose or forfeit themselves? ²⁶ Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. ²⁷ But truly I tell you, there are some standing here who will not taste death before they see the kingdom of God.")

(Luke 14:25-33 ²⁵ Now large crowds were traveling with him; and he turned and said to them, ²⁶ "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷ Whoever does not carry the cross and follow me cannot be my disciple. ²⁸ For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰ saying, 'This fellow began to build and was not able to finish.' ³¹ Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? ³² If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. ³³ So therefore, none of you can become my disciple if you do not give up all your possessions.)

THE TEXT OF MARK

Begins abruptly.

There is no prologue or introduction. Mark passes over the first 30 years of Jesus' life. Matt. and Luke tells of the birth of Jesus. John tells of His pre-existence. But not in Mark.

1:1 "Beginning of the Gospel"

"Gospel" The meaning of the word is the "Good News about an historical event" which introduces a new perspective for the world.

(a) John's ministry is the beginning of the gospel of the New Testament.

(b) "Beginning of the Gospel" is what Mark has to say.

"Gospel" came from a word used for emperor worship. There would be a great feast on the anniversary date of the emperor and the "evangel" would go out inviting to the feast.

Jesus was not the herald of the Good News but the object of the Good News.

Jesus (from the Hebrew name "Joshua" which means "The Lord is Salvation")

This is declaring that Jesus is (1) Saviour (2) Messiah (3) Son of God

THE MINISTRY OF JOHN THE BAPTIST - PROLOGUE 1.2-13

1. The circumstances of the Ministry of John the Baptist.

- a. John's ministry would have had a stunning affect on the population.
- b. Silence for 400 years from heaven. Intertestamental Period. There was 400 years from the ending of the Old Testament in Malachi and the coming of John the Baptist.

It was a Period of darkness and despair. The anticipation of Nehemiah and Ezra never came to fruition. The 2nd Temple was built but there was no "shekinah" glory (the shining glory of God) in the temple.

2. The Time of the Ministry of John the Baptist.

Luke 3:1-2 says the 15th year of the reign of Tiberius Caesar.

Tiberius Caesar & Augustus Caesar

From 11 AD to 14 AD there was co-regency. In 14 AD Augustus passed away and Tiberius reigned alone

if Luke means 11 AD, then John began his ministry in 26 AD.

if Luke means 14 AD, then John began his ministry in 29 AD.

3. The Place of the Ministry.

- a. 1:4 wilderness, desert-arid region.
- b. Matt. 3:1 Wilderness of Judea. west of Dead Sea.
- c. Luke 1:80 says John the Baptist : Lived in Desert until public ministry.
(Look at Moses, John the Baptist both lived alone in the wilderness in the time before their ministry.)

THE WORK OF JOHN THE BAPTIST - 1:2-8

1. Was a fulfilment of O.T. prophecy (1:2-3)

- a. We can see that this was a part of God's plan for the redemption of man.
- b. In v.2 Mark says it was written in Isaiah the prophet.

The first part of the quotation is really from Malachi 3:1 and the later part of the quote is from Isaiah 40:3.

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. Malachi 3:1
³*A voice cries out: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. . . .*⁵*Then the glory of the LORD shall be revealed, and all people shall see it together, for the mouth of the LORD has spoken."* Isaiah 40:3,5

Porphyry attacked the credibility of scripture on this basis. This can be explained by noting that the meaning is from Isaiah and simply used Malachi as introductory remarks.

2. Was a preparatory ministry.

In v.2 we see three persons mentioned; "I" - Yahweh(God), "messenger" - John the Baptist, and "your way" - Jesus. (your face)

²*As it is written in the prophet Isaiah, "See, I am sending **my messenger** ahead of **you**, who will prepare **your way**;*

3. Baptizing Work.

Baptism did not originate with John. Jews used this as a rite for initiation of Gentile into Judaism.

- (a) John also baptized Jews. This was new!
- (b) Not for a rite of purification, not just an act of ceremonial cleansing.
- (c) John came proclaiming a baptism of repentance for the forgiveness of sins - It was an outward expression of an inward change.

⁴*John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins*

4. Preaching.

- a. Preached a baptism of repentance.
- b. Preached a coming of a Mighty One.

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. Malachi 3:1
³ A voice cries out: “In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. . . . ⁵ Then the glory of the LORD shall be revealed, and all people shall see it together, for the mouth of the LORD has spoken.” Isaiah 40:3,5

- c. Preached a wrath or Judgement to come

(⁷ But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? ⁸ Bear fruit worthy of repentance. ⁹ Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰ Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. ¹¹ “I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.” Matt. 3.7-12)

Dress - clothes of camel hair with leather belt. This was standard dress of a prophetic man or teacher from the wilderness. II Kings 1:8 looked like a desert nomad. ⁷ *He said to them, “What sort of man was he who came to meet you and told you these things?” ⁸ They answered him, “A hairy man, with a leather belt around his waist.” He said, “It is Elijah the Tishbite.”*

Diet - honey and locusts.

THE BAPTISM OF JESUS. (1:9-11)

A. Why did Jesus need to be Baptized?

1. As an Example to us
2. An act of representation for mankind - vicarious. vicarious means doing something for us that we can't do for ourselves, we can be baptized ourselves.
Just as Jesus would "vicariously" pay the price for our sins so that we could be saved.
3. Part of His Priestly Inauguration. O.T. priest had to be purified.
4. Act of Identification with the humanity. He came to save us.

. . . . The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. ¹² Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. Isa. 53:11b-12

B. Attendant Circumstances of His Baptism.

1. Heavens rent asunder. (10) torn open, split apart.
2. Descent of the Spirit (10) empowered for ministry.
3. Voice of the Father from Heaven (11)

"I am well pleased." This is really in the aorist tense in the Greek language.

Could mean:

- (a) from the depth of all beginning, before even time, existed from eternity,
- (b) means for the past 30 years,
- (c) "gnomic" aorist, timeless aorist. "I was, am, and will always be well pleased.

THE TEMPTATIONS OF JESUS. (1:12-13)

A. General Observations.

1. shortest of the gospel accounts. Matt.-longer. Luke-13.
2. immediately follows the baptism event in all 3 synoptics. Jesus had openly been declared to be the Messiah, Son of God, at His baptism and Satan was aware of that fact.

The temptations didn't deal with the "fact" of His Messiahship but the "nature" of His Messiahship.

What kind of Messiah are you going to be? Suffering Servant? or Glorious King?

3. Part of God's plan for Jesus. "the Spirit led him sent him." (Matt. 4:1, Luke 4:1)

¹⁷ Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. ¹⁸ Because he himself was tested by what he suffered, he is able to help those who are being tested.

Hebrews. 2:17-18,

¹⁴ Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. ¹⁵ For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Hebrews 4:14-15

4. This was a frightening experience because (a) it occurred in the desert, a place of fear and superstition, (b) of the length of the temptation.

THE MINISTRY OF JESUS IN GALILEE. 1:14-6:29

Two ministries in Galilee; - short, John. 1-2, - long, Mark 1:14ff The Great Galilean Ministry.

A. THE PREACHING OF JESUS. (1:14-15)

Does not emphasize the activity of preaching but emphasizes the content of His preaching.

1. Message about a Holy God.

A God who was offended by sin. He cannot ignore sin, He cannot sweep it under the rug. He must deal with it.

²³ since all have sinned and fall short of the glory of God; ²⁴ they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶ it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Rom. 3:25-26

2. Message about a sinful humanity.

This is a state of emergency. God could wipe out all of humanity and still be in the right. Humanity deserves judgement.

3. Message of God's provision for sin.

God must deal with sin.

He did when He gave His Son to die on the cross. Jesus paid the price for us.

"the time is fulfilled" - has come. What you have been looking for is here.

"the Kingdom of God is at hand" - the kingdom of God is near.

THE KINGDOM

1. Must have a Ruler, King
2. Must have Subjects.
3. Actual, exercise of the King's rule.

WHAT IS TO BE OUR RESPONSE TO THIS MESSAGE?

1. **Repent** - repentance will never become obsolete until sin is obsolete.

Repentance is part of Jesus' first sermon (15) and his last sermon (Luke 24:46-47).

⁴⁶ and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, ⁴⁷ and that repentance and

forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. Luke 24:46-47

2. **Believe** - Believe the Gospel

Believe does not just mean accepting a proposition or facts.

It means unreserved commitment.

B. THE FIRST DISCIPLES (1:16-20)

1. two sets of brothers; Simon, Andrew and James, John.
2. near Sea of Galilee (sea was 12 mi. x 6 mi.)
3. "Follow me" - call to discipleship. break ties and make Jesus your Master (v. 17).
4. Fishers of Men is a metaphor. gathering people for the kingdom with judgement overtones. (v. 17)
5. Jeremiah 16:16-18 There was an urgency to the appeal.

¹⁶ I am now sending for many fishermen, says the LORD, and they shall catch them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks. ¹⁷ For my eyes are on all their ways; they are not hidden from my presence, nor is their iniquity concealed from my sight. ¹⁸ And I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations. Jeremiah 16:16-18

C. THE FIRST SABBATH (1:21-34)

Capernaum is located at the NW corner of the Sea of Galilee.

1. Jesus prophesied the destruction of Capernaum in Matt. 11:23. So complete was the destruction that the ruins were not discovered until 1900s.

²⁰ Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent. . . .²³ And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. For if the deeds of power done in you had been done in Sodom, it would have remained until this day. ²⁴ But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you." Matt. 11:23

2. Surprise of the People. (v. 22)

a. Jesus taught with Authority, the authority of God.

b. Miracle performed. (vs. 23-28)

"Unclean spirit" = demon.

(1) unclean denotes corruption.

(2) this is the first reference to demon possession. Possession means robbed of freedom, of his conscious awareness. This man was not ill. Mark distinguishes between sickness and possession. (Mark 1:32)

(3) had authority over the demon. (v. 25)

- (4) refused the testimony of the demon. To have accepted this would have appeared that Jesus was a cohort of the demon,
- (5) "Come out" and the demon came out. Authority was in Jesus' word.
- (6) we can see that the demon had personality.
- (7) Because of the miracle, Jesus' fame spread abroad.

3. Jesus' Ministry in Peter's Home. (1:29-34)

- a. Jesus heals Peter's mother-in-law. (vs. 29-31) She had high fever. Her healing was complete and instantaneous. She immediately served them.
- b. Jesus heals many others (32-34)

D. FIRST TOUR OF GALILEE. (1:35-45)

1. Preparation with Prayer. (vs. 35-38)

The time was 3-6 am and still dark. It was in a lonely place, a private place. Jesus is shown in prayer 3 times in Mark;

- (a) 1:35, at the beginning of his ministry,
- (b) 6:46, at the middle of his ministry following the feeding of the 5000,
- (c) 14:32, at the conclusion of His ministry in Gethsemane.

2, Purpose of Preaching. (vs. 39-45)

The miracles of Jesus were to authenticate His Teaching and Preaching. Here Jesus heals a man with leprosy. Leprosy in Biblical times was a serious skin disease. But it also signified cultic impurity, moral impurity. Therefore one was spoken of as "cleansed" rather than "healed". Lev. 13:45,46 - required to shout "unclean" Jesus looked on the leper and was filled with compassion. He touched him and commanded him to be healed. He was cleansed Immediately. This was not a "psychological cure". A psychological cure is gradual and this was not, it was instantaneous. He was not healed by the touch of Jesus but by the "Word" of Jesus. He was told to tell the priest but no one else. He disobeyed. As a result Jesus could no longer go into a town.

LESSON: *Unrestrained zeal outside of the will of God may cause harm to the cause of Christ.*

E. THE FIRST OPPOSITION. (2:1-3:12)

Rising tide of resistance to Jesus' ministry because of jealousy on the part of the religious leaders.

1. **Scribes.** They were not a political party or religious sect but a private group who copied scripture and frequently taught.
2. **Pharisees.** They were a severe, strict, legalistic sect. Following Maccabean Revolt which brought about Jewish Independence there arose a group of separatists known as the "Hsadhim" who wanted to rid Israel of all Gentile (Greek) influence.

The **Maccabean Revolt** was a conflict, lasting from 167 to 160 BC, between a Judean rebel group known as the Maccabees and the Seleucid Empire. In the narrative of I Maccabees, after Antiochus issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who stepped forward to offer a sacrifice to an idol in Mattathias' place. He

and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judas Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Jews into outlawry.^[1] The term Maccabees as used to describe the Jewish army is taken from the Hebrew word for "hammer".^[2]

The revolt itself involved many battles, in which the Maccabean forces gained notoriety among the Seleucid army for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Maccabee as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom.

The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Seleucids. According to Rabbinic tradition, the victorious Maccabees could only find a small jug of oil that had remained uncontaminated by virtue of a seal, and although it only contained enough oil to sustain the Menorah for one day, it miraculously lasted for eight days, by which time further oil could be procured.

3. Herodians. They were not religious. A small group of influential Jewish leaders who supported the rule of Herod. Therefore they were in opposition to Jesus because they saw in Him a threat of revolt.

JESUS WAS CHALLENGED IN FOUR AREAS.

1. His Right to Forgive Sin. (2:1-12)

The home was a reference to (a) the home of Peter & Andrew (b) the home of Mary.

Four men brought a friend and lowered him through the roof for Jesus to heal. Jesus perceived their faith. He said the man's sins were forgiven. The religious rulers were astonished, "*Only God can forgive sin. This man has committed blasphemy.*" Their theology was right, only God can forgive sin, but their estimation of Jesus was wrong.

Sickness and Sin.

(a) not every sickness is a result of personal sin. (Job. As an example)

(b) not every sickness has nothing to do with sin. (I Cor. 11 Jn. 5:14)

²⁷ *Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord.*

²⁸ *Examine yourselves, and only then eat of the bread and drink of the cup.*

. . .³⁰ For this reason many of you are weak and ill, and some have died. 1
Corinthians 11:27,28,30

¹⁴ Later Jesus found him in the temple and said to him, "See, you have been made well! Do not sin any more, so that nothing worse happens to you." John. 5:14

Jesus knew the hearts of the rulers and still healed the man. The healing was a "Visible demonstration of an Eternal Truth."

2. His Association with Sinners. (2:13-17)

Levi = Matthew.

He was a tax collector. They were universally hated. They were categorized with murderers and robbers. They were cohorts of the Roman Gov't. They received everything over their due to Rome. They cheated, lied and were excommunicated from the synagogue and ostracized from their family. The tax collector was an outcast of society.

2:17 - Jesus loves those who are totally undeserving and unworthy of His love.

(Rom. 5:8; I Jn. 4:19)

⁸ But God proves his love for us in that while we still were sinners Christ died for us. Romans 5:8

¹⁹ We love because he first loved us. I Jn. 4:19

He loved the scribes of the Pharisees too, but the Pharisees failed to see their lack of worth, instead they counted themselves righteous in their own effort and merit. The natural man cannot take a step toward God on his own. The Pharisees was found lacking, Levi was found loved.

3. His Attitude Toward Fasting. (2:18-22)

Jesus was not censoring the principles or teachings of the O.T. 'The Pharisees attacked Jesus and his disciples on their observance of the fast.

a. The Mosaic Law made the fast compulsory on only one day of the year - Day of Atonement . By the time of the N.T. many other fast days had become required. This became a critical point of their legalism. The Pharisees were fasting twice a week. Legalism is not defined as "having to do something" but "doing something for justification." (Luke 18)

⁹ He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: ¹⁰ "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee, standing by himself, was praying thus, 'God, I thank you that I

am not like other people: thieves, rogues, adulterers, or even like this tax collector. ¹² I fast twice a week; I give a tenth of all my income.’ ¹³ But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ ¹⁴ I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.” Luke 18:9-14

b. Jesus was not censoring the fast because Jesus said the day will come when His disciples would fast.(v. 20) Jesus in Matt. 6 gave guidelines for the fast. He would not have done so if He meant to do away with the fast. "On the subject of fasting, it may be said that Jesus sanctions it without enjoining it."

¹⁶ “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷ But when you fast, put oil on your head and wash your face, ¹⁸ so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Matthew 6:16-18

c. Jesus does teach that fasting was inappropriate for his disciples at that time. (v.19) v. 20 contains the first reference to the death of Jesus made by Jesus. The verb "to take away" denotes a "violent" taking, away.

v. 21,22 first parables used in Mark. Parable because

(a) uses every day experience to teach spiritual truth

(b) Luke calls it a parable, Luke 5:36. Parable of unshrunk cloth (v. 21) If used as is, when the cloth shrinks it will tear away. Parable of New Wineskins (v. 22) If new wine poured into old wineskins it will burst.

³³ Then they said to him, “John’s disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and drink. ³⁴ Jesus said to them, “You cannot make wedding guests fast while the bridegroom is with them, can you? ³⁵ The days will come when the bridegroom will be taken away from them, and then they will fast in those days.” ³⁶ He also told them a parable: “No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old. ³⁷ And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. ³⁸ But new wine must be put into fresh wineskins. ³⁹ And no one after drinking old wine desires new wine, but says, ‘The old is good.’ ” Luke 5:33-39

LESSON: *Just as it would be inappropriate to sew new patch on old garment and just as it would be inappropriate to pour new wine into old wineskins, it is inappropriate for the disciples to fast in the presence of Jesus.*

4. Jesus Observance of the Sabbath. (2:23-3:6)

- (a) Jesus' disciple- plucking ears of grain on the Sabbath, 2:23-28,
- (b) Jesus healed the man with the withered hand, 3:1-6. Jesus is not arguing against the O.T. command. He was arguing against the encrusted tradition of the law, against the minutia that came from the law.

The Old Covenant - Precedes the death of Christ. It is symbolic and typological of future events.

The New Covenant - Follows the death of Christ, ordinances for commemorative purposes.

The Sabbath was made for the man. Not man for the Sabbath. Man needs physical, emotional, and spiritual rest and that was the idea of the Sabbaths.

Matt. 12:12 Parallel passage. It is lawful to do good on the Sabbath. He tells what ought to be done on the Sabbath not what shouldn't be done.

⁹ He left that place and entered their synagogue; ¹⁰ a man was there with a withered hand, and they asked him, "Is it lawful to cure on the sabbath?" so that they might accuse him. ¹¹ He said to them, "Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out? ¹² How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath." ¹³ Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored, as sound as the other. ¹⁴ But the Pharisees went out and conspired against him, how to destroy him. Matthew 12:9-14

Insights -

- (a) Picture of Jesus' emotional life (3:5). The man lacking righteous anger lacks moral character.
- (b) The Pharisees and Herodians work together. This is unusual because they were enemies. Now they have joined forces to fight a common enemy - Jesus.

SECOND STAGE OF GALILEAN MINISTRY (3:13-6:6a)

1. Selection of Twelve Apostles (3:13-19)

Traditional site is Horns of Hattin near Dalmanutha (west shore of the sea of Galilee).

His choice. - He appointed twelve. - two purposes

- (a) Present: to be with Him.
- (b) Future: to send them forth.

Order of Apostles as given by Mark.

- | | | |
|------------|-----------------|-------------------------|
| (1) Peter | (5) Philip | (9) James of Alphaeus |
| (2) James | (6) Bartholomew | (10) Thaddeus |
| (3) John | (7) Matthew | (11) Simon the Cananean |
| (4) Andrew | (8) Thomas | (12) Judas Iscariot |

- (1) the 3 Synoptic and Acts give a list. There are common factors in the 4 lists.
- (2) Peter is always 1st.
- (3) first 4 names are always the same, not necessarily in order.
- (4) the 5th name is always Philip.
- (5) the last name is always Judas Iscariot (except in Acts)

Assumptions:

- (1) Peter is the leader.
- (2) 1st four are inner circle.

2. Renewed Opposition (3:20-35)

v. 21 - Went out to take custody of Jesus because they felt he was crazy.

This was probably His own family.

v. 22 - Teachers of the law claimed He was in league with Beelzebub. Beelzebub was

- (a) lord of the dwelling of the spirits, or
- (b) the lord of manure (dung). The Jews used this as a synonym for Satan. (v.22)

vs. 23-30 - Jesus' Response to this Accusation

- (a) asked them a question that shows the absurdity of the charge
 - (b) shows the seriousness of the charge and gives a solemn warning.
- v. 29

What is the Unforgiven Sin?

- (a) sin against light and knowledge. Broadly, cannot be done except in the presence of an undeniable miracle.

(b) willful sin, deliberate act. This sin cannot be done accidentally.

(c) attributes the work of the Holy Spirit to Satan.

THE PARABLES OF JESUS (4:1-34)

A. Definition of Parable.

1. "Earthly story with a heavenly meaning."

2. "A parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its strangeness or vividness, and leaving the mind in sufficient doubt about its precise application to tease it into active thought."

C. H. Dodd

B. The Effectiveness of Parabolic Teaching.

There is a degree of harmony between the natural world and the spiritual world.

C. The Purpose of Parabolic Teaching.

1. To quicken interest in the message.

2. To facilitate comprehension of the message.

It conceals a truth in order to reveal it.

3. To aid retention of the message.

4. To wisely veil the truth of the message. (Mark 4:11-12)

D. Categories of Parables.

1. **Kingdom Parables**; relate to the Kingdom of God. Growth of the kingdom, progress of the kingdom, responsibility to the kingdom. i.e., sower and mustard seed.

2. **Evangelical Parables**; or parables of Grace. i.e., lost sheep, lost coin, Prodigal son - Luke. 15)

3. **Judicial Parables**; speak of God's judgement on Israel's religious leaders. i.e., barren fig tree and wicked husbandmen.

E. Interpretation of Parables.

We ought to remember that the parables were spoken not written. They were to be interpreted quickly, after a first reading, rather than after extensive study. Usually your immediate interpretation is the most accurate.

The central message comes with the hearing, however, a more accurate application comes through a study of the parables. If your application after study differs from your initial interpretation, beware.

Chrysostom - "We ought to look for the big idea and be not over busy about the rest."

F. The Parables of Mark 4.

1. **The Parable of the Sower.** (1-20) This could better be called "The Parable of the Soils."

- a. the seed
- b. the soils

Central Theme: Christ's kingdom is propagated by the sowing of the word and the word when received yields different responses.

2. **The Parable of the Lamp.** (21-25) Focuses on two questions:

- a. Do you bring in a lamp to put it under a bowl or bed? No.
- b. Don't you put it on it's stand? Yes.

Central Theme: Jesus' teaching is not to be limited to a special inner group of enlightened followers. Just as a light shines forth, so should the teachings of Jesus.

3. **The Parable of the Seed Growing of Itself.** (26-29)

This is the only place this parable is mentioned.

Central Theme: Apart from the farmer's intervention the seed grows. It is a parable of encouragement. The success of the Word does not depend upon the sower.

4. **The Parable of the 'Mustard Seed.** (30-32)

Central Theme: It speaks of the smallness of the beginning of the Kingdom but it grows and progresses.

Interpretations of Growth:

- a. Successful growth of the N.T. Church. But this view doesn't give any significance of the birds perched in the branches.
- b. Abnormal Growth of the Kingdom. Speaks of an apostate Christendom. This view says that the mustard tree is contrary to its initial nature - seed. The birds are a symbol of evil and they claim that the worldliness of the church's machinery and members give evidence to this view.

This could be seen both/and rather than either/or.

JESUS MIRACULOUS POWERS. 4:35-5:43

A. Miracles demonstrate His power and authority and sovereignty:

1. Over nature; sea, wind. 4:35-41
2. Over demons 5:1-20
3. Over sickness 5:21-34

4. Over death 5:35-43

B. Three words given to the miracles of Jesus.

1. **Power** - dunamis - the agency by which the miracles were performed.

2. **Wonders** - teras - the state of mind,

3. **Sign** - semeion - the significance that points to something else.

John uses "semeion" more frequently. The physical realm of miracles point to a spiritual truth. (i.e., Lazarus - Jesus is the resurrection and the life.)

C. Are Miracles Possible?

1. **Who is God?** If you believe in the Almighty, Creator, Supernatural God, then miracles are, in fact, natural. If you hold to this concept of God you must accept the miracles. You can't have one without the other. Our evangelism must speak of this God.

2. A truly objective view of the miraculous will keep open the possibility of the miraculous and will test miraculous claims of past history and will ask:

Three Penetrating Questions:

a. Were there eye-witnesses? If so, were their number sufficient and their intelligence and character trustworthy?

b. Did these eye-witnesses tenaciously hold to their testimony under pressure and persecution?

c. How early are these written records in reporting these miraculous events?

If they are late, there may be mythological additions.

Dating.

Caesar's Gallic wars - 3 documents 800 years after the occurrence.

N. T. - 5000 manuscripts and fragments from 30-80 years after the actual events.

JESUS CALMS THE STORM 4:35-41

1. Mark uses eye witness account. v. 36 - other boats, v. 38 - Jesus asleep on a cushion.
2. It appears that the storm was extremely violent.
Fishermen are used to storms but these men were terrified. v. 37-38
3. Jesus was tired and slept in the stern of the boat (back)
4. Two kinds of fear:
 - (a) fear for self v. 40 lack of faith.
 - (b) fear of reverence v. 41 promotion of faith.

JESUS DELIVERS THE GERASENE DEMONIAK 5:1-20

1. Naked, so feared men would not travel in the area, strong, violent.
2. Two destructive miracles, demoniac and fig tree.
3. Three Problems arise in this miracle:
 - a. Location: Mark 5:1 - region of the Gerasenes; Matt. 8:28 - region of Gadarenes. Description of Matt. and Mark are general. Both of these are S/E of the sea of Galilee.
 - b. Number: Mk and Lk. mention one Demoniac. Matt. mentions two. Mk. and Lk. do not distinguish that there wasn't more than one, they do not say he was alone.
 - c. Ethics: Did Jesus do right by allowing the demons to slay the swine?
 - (1) value of men vs. pigs,
 - (2) He was God, all that he does is right, Gen. 18:25.
(²⁵ Far be it from you to do such a thing, to slay the righteous with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?"
Gen. 18:25)
4. Demoniac runs to Jesus and falls on his knees before Him.
5. What is your name? Is he asking the man or the demon? The demon.
6. Legion - Roman term, company of 6000 Roman foot soldiers.
Came to mean large number of invincible forces.
7. Three requests of the Demons:
 - a. Don't torment us.
 - b. Don't send us out of the country.
 - c. Send us into the herd of swine.

JESUS HEALS THE WOMAN WITH THE ISSUE OF BLOOD 5:21-34

1. Miracle with in a miracle.
On His way to heal Jairus daughter when He is confronted with the woman.

2. Two things that make this miracle greater, that shows the sovereignty of Jesus.
 - a. she had been sick for along time - 12 years.
 - b. she had suffered a great deal at the hands of doctors.
3. Misery is the Object of Mercy.

JESUS RAISES JAIRUS' DAUGHTER 5:35-43

1. Only reference to raising of the dead by Jesus in all of the synoptic.
2. Hopelessness seen in v. 35. "Don't worry about coming, she is already dead."
3. Professional mourners in v.38.
4. Doubt in v.40
5. Shows Greek audience - explains the Aramaic in v.41

II. THE MINISTRY OF JESUS IN REGIONS ABOUT GALILEE. (6:30-9:50)

Five Reasons for Withdrawal A. T. Robertson

1. Escape from Herod Antipapas (6:14-15)
2. Avoid fanatic devotion of followers in Galilee.
6:15 - wanted to enthrone Jesus as King.
3. Avoid hostility of Jewish leaders.
4. Rest. (6:30-31)
5. Desire to be alone for the purpose of instructing the apostles.

Feeding of the 5,000 6:30-44

1. Appears in all 4 Gospels
 - a. Significance of the miracle
 - b. credibility, performed before possibly 10-15,000
2. Jesus went by boat to a solitary place to rest.
3. Many followed on foot to Bethsaida Julias. Luke. 9:10-11
4. Compassion of Jesus.
5. Taught many things until late in the day.
6. Disciples said "Send them away."
7. Jesus gives an impossible command. "You give them something to eat." We would need 200 denarius (8 mos. wage)
8. Sit on green grass. Indicates spring time.
John 6:4 says Passover is near. This was held in late March-April.
9. Multiplication seemed to take place in Jesus' hands.
10. 12 baskets remaining.
11. Lessons:
 - a. Miracles are frequently expressions of divine compassions
 - b. Jesus' power was meant to meet human need. Not power for powers sake.

Walking on the Sea 6:45-52

1. "Immediately" shows the close connection to the preceding miracle.
2. "made" Jesus used gentle but firm insistence that his disciples leave them.
Possibly they wanted to bask in the glory.
3. He went to pray
4. The boat was in the middle of the lake. The disciples were straining at the oars.
The boat was headed into the wind.
5. The disciples thought He was a ghost. Screamed. Afraid
6. His voice brought comfort to them.
7. Matt. 14:28-33, Matthew inserts Peter walking on the water.

Renewed Opposition 7:1-23

1. Challenged on Ceremonial Washing.
2. Shows again a Greek audience because he explains Jewish custom.
3. LESSONS:
 - a. ***Obedience to human tradition can promote disobedience to God.***
7:8-9 Vow to Corban - avoiding their responsibility to parents through piety. Give a pledge of money to temple, to be paid after death. (deferred payment) Avoided them financial aid to parents because it is already committed to temple even though they really did have the use of their money.
 - b. ***Human defilement is not external or ceremonial but internal and actual. (7:18-23)***

Withdrawal into Tyre and Sidon. 7:24-30

1. Story of Syrophenician Woman
2. Sought privacy from the crowds
3. Daughter was demon possessed.
4. Syrophenician - political allegiance to Syria while living in Phoenicia.
5. Jesus dealings were designed to satisfy her faith.
6. "Children's bread to dogs" - blessings of Israel to Gentiles,
7. His response was intended to test the faith of the woman.
8. Her plea seems to be continuous, (Matt. 15 - the disciples wanted to send her away)
9. Two things her faith seized upon.
 - a. Jesus didn't use most insulting form possible for Gentiles. (little dogs)
 - b. When Jesus said "Let the children be satisfied first" then possibly you will be satisfied. She must have seen in this that the Jews would receive Jesus' blessings first but not exclusively.

Withdrawal into Decapolis 7:31-8:10

1. Means "10 Cities", N. E. of Judea.
2. Left Tyre and went North first to Sidon and then south to the Sea of Galilee.
3. Heals Deaf-mute.

Withdrawal into Bethsaida Julius. 8:11-25

1. First comes to Dalmanutha, fishing village on west shore of Sea of Galilee.

Matthew calls this Magadan. Matt. 15:38
2. Conflict between Jesus and Pharisees.
 - a. They challenged Jesus to produce a sign.

- b. Jesus gives a warning concerning the Pharisees - leaven was picture of evil.
- 3. Arrives Bethsaida Julius (N/E of Sea of Galilee)
- 4. Heals Blind Man
 - a. takes him by the hand - shows concern
 - b. uses spittle - anointing of his eyes.
 - c. healed gradually - only reference to gradual healing.
 - (1) Imperfectly restored sight
 - (2) perfectly restored

Why Gradual?

- (a) enacted parable,
- (b) need a second touch not because of a limitation of Jesus to heal.

Jesus had all authority. We don't know!

Withdrawal into Caesarea Philippi 8:27-9:29

North of Sea of Galilee and 30 mi. S/W of Damascus. A Gentile region. Southern slopes of Mt. Hermon. Psalm. 133 - brotherly love like dew off of Mt. Hermon.

A. Peter's Confession and of Christ's Response. 8:27-9:1

1. Instruction about the Person of Christ, 18:27-30

Jesus' question is not for Jesus' information but for the disciples benefit.

John the Baptist - reflects the idea He is from God.

Elijah - reflects His great power.

Prophets - reflects he is a spokesman of God.

Jesus knew what the people were thinking now He asks for their opinion. Peter says "Christ, the anointed one of God.

2. Instruction about the Mission of Christ 8:31-33

a. prepares His disciples for His death

b. three things about the cross.

(1) Christ's death is necessary.

(2) Christ's death was instigated by rulers of Israel.

(3) Christ's death was to be followed by resurrection.

c. Revelation - that certain voluntary disclosure of God that implies a hiddenness of God.

d. Peter begins rebuking Jesus

e. Jesus rebukes Peter. In turning Jesus from His redemptive purpose he was acting the role of Satan. *If love is not tempered by the Word of God it can be harmful.*

3. Instruction about Discipleship 8:34-9:1

a. Discipleship involves self denial, laying aside your rights, your desires

b. Discipleship involves taking up our cross.

Significance of The cross is a picture of a painful death not ornamentation.

9:1 something is going to happen that is spectacular in your lifetime.

Interpretations

(1) Transfiguration - close contextual relationship

(2) Resurrection and Ascension

(3) Destruction of Jerusalem in AD 70

(4) Pentecost, Acts 1:8

The Kingdom of God shows the rule of Christ, authority of Christ.

B. The Transfiguration. 9:2-13

1. The time 6 days after Caesarea Philippi

2. Setting high mountain

a. Mt. Tabor 10 mi. S/W of Sea of Galilee

b. Mt. Hermon most accepted today. Possible not top, but on a ridge.

Although Mt. Tabor is the traditional view there are arguments against it.

(1) not very high

(2) 60 mi. from Caesarea Philippi

(3) Roman fortification on Mt. Tabor (wouldn't allow them to be alone)

Details:

(1) happened "before" them

(2) was not a miracle but a cessation of a miracle - the miracle was the glory of God being contained in flesh. Now we see the glory shining forth through the flesh.

(3) Two O.T. Figures:

(a) Elijah greatest of Prophets.

(b) Moses great Law Giver.

(4) Luke 9:31 Spoke of Jesus' Death.

³⁰ Suddenly they saw two men, Moses and Elijah, talking to him. ³¹ They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Luke 9:30-31

3. Significance

a. Confirmed Jesus in His decision to go to Jerusalem to suffer.

b. Confirmed the disciples confession that He was the Messiah.

c. Appearance of Moses and Elijah indicates Jesus was the fulfilment of the Law and the Prophets.

Various Teachings at Capernaum 9:33-50

1. Teaching on Humility (33-37)

Lesson: *We should cherish no ambition that we would be ashamed of in Jesus' presence. The way to be the first in the kingdom of God is to be a servant.*

2. Teaching on Tolerance (38-41) Key - He is not following us

3. Teaching on Offences (42-50)

"**stumble**" - trap, ensnare, to lead someone else into sin either by bad example or seduction.

"**Millstone**" - small one, used by individual. Here it is large one (180 lbs. 80 kg.) operated by donkey.

v. 43-48 **Danger**. Don't be ensnared.

"**hand**" - symbol of what we do. What we do is a reflection of who we are.

"**cut it off**" - prompt, decisive action. put it off (aor. imperative)

LESSON: *We should immediately forsake that which caused us to stumble. Don't wrestle with it, flee it. I Cor. 15:33 - forsake bad associations. (³³ Do not be deceived: "Bad company ruins good morals.")*

This picture is figurative. *The heart is the source of the problem. It is better to live under the pain of self-denial than to perish under the enjoyment of one's senses.*

hell - Gehenna, from ge-hinnom = valley of Hinnom, worm does not die-the magots, rottenness is forever. fire is not quenched - eternal suffering.

v.49 - **everyone will be salted with fire.**

fire - not destruction but purification.

salt - not destructive but preservative.

III. THE MINISTRY OF JESUS ON THE WAY TO JERUSALEM

Mark 10:1-52

Two weeks until His suffering is to begin. Jesus moves south through Peraea from Capernaum of Galilee to Jerusalem. Peraea is on the eastern side of the Jordan River.

Jesus -Teaching on Marriage and Divorce (10:2-12).

A. Occasion

Two-fold question:

1. Question of Pharisees.

Their purpose was to test. Peraea was ruled by Herod Antipas. Herod who had John the Baptist beheaded. The Pharisees were trying to get Jesus to accuse Herod and then they could have Jesus done away with by Herod.

2. Question of Disciples asked Him about this. What do you mean?

B. Answer

1. Jesus refers them to the law of Moses. Moses allowed certificate of divorce (Deut. 24:1-4 -(*Suppose a man enters into marriage with a woman, but she does not please him because he finds something objectionable about her, and so he writes her a certificate of divorce, puts it in her hand, and sends her out of his house; she then leaves his house.* Deut. 24:1))

This had become major dispute between two groups:

a) Hillel - liberal school of rabbis. Allowed divorce on any ground.

b) Shammai - strict school. Only grounds was sexual infidelity (fornication, adultery). Moses did not command divorce but if a man should divorce his wife this made provisions for proper behaviour after ward.

If is a key word. If he should here's what lies ahead.

2. Jesus explains the law of Moses.

v.5 because of the hardness of your hearts. "lack of spirituality"

3. Jesus goes back to the original purposes of God.

Gen. 1:27 - Adam and Eve, marriage is a divine institution.

Gen. 2:24 - The two should become one flesh.

"but" shows a contrast between Pharisee view and God's view.

"for this cause" - introduces a natural and necessary result between husband and wife. Because marriage is a divine union

"What God has joined together" (yoked together - pulling same load) "let no man put asunder"

The purpose of God is that they become one flesh and never part. The marriage is a Divine Plan not a social institution, we must decide then if we will accept what God says (divine plan) or what the world says (social institution). God's Plan is for two of His children to be bound together.

According to Rabbinical law the women was never committed adultery against. The man committed adultery against another married man (by seducing his wife) but never against his wife. A wife could commit adultery against her husband.

Jesus is v.11 is raising the dignity of the woman. He is giving to the wife the, same rights as her husband had from the O.T.

Jesus Teaching on Little Children (v. 13-16)

Jesus takes ordinary event and turns it into lesson on the Kingdom of God.

v.15 if you don't enter as a child, you won't enter at all.

Words of Warning. *A child is helpless, trusting.*

v.16 - Jesus takes child into arms. - sharp contrast to attitude of disciples.

Jesus Teaching on the Peril of Riches (v.17-27)

Dealt with misconception of the common people.

Rich are beloved of God. Poor is cursed of God. Says here that riches can be a stumbling block to entering heaven.

Jesus refused to be confessed as good

because this man had not yet confessed Him as God. (18)

The young man lacked:

1. Supreme devotion to God.
2. Willingness to sacrifice everything for Christ.
3. A childlike spirit of vs.13-16. Accepted because of close proximity to preceding verses. His attitude was really "what can I do", he wanted to buy salvation.

vs.23-27 - Doesn't say it is impossible but hard. Views the rich man who trusts in his wealth as a camel passing through the eye of a needle. This was a common proverb to show impossibility of a situation. Jesus is not saying it is impossible for rich people to enter the kingdom but it is impossible for those who trust in their own wealth. Everything is possible with God - v.27

Lessons on Service and Rewards (v.28-31)

1. Rewards are very great (29-30)

2. God is sovereign in distributing rewards.

God's judgement will reverse human judgement.

The Rebuke of the Selfish Ambition of James and John. (35-45)

1. Asked for a favor. A favor of honor.
2. Saw the coming kingdom as a kingdom of glory.
3. They thought of glory, Jesus thought of suffering.
They thought of ruling, Jesus thought of serving.
4. You don't know what you are asking for.
5. "**cup**" - symbol of suffering and agony Isaiah 51:17-23
(¹⁷ Stand up, O Jerusalem, you who have drunk at the hand of the LORD the cup of his wrath, . . . Isaiah 51:17)
6. "**baptized**" - metaphorical sense of being overcome, overwhelmed with suffering or calamity.
7. Jesus was asking "Are you ready for this cup, the cup and baptism of suffering."
8. There is a master mentality among the Gentiles. Jesus says "Not so among you."
9. True test of measurement in the kingdom of God is whether he is willing to serve.
Even the Son of Man takes this test.
10. "**Ransom**" - price paid to secure release of prisoner.
11. "**for**" - instead of Gal 3:13
¹³ Christ redeemed us from the curse of the law by becoming a curse for us —for it is written, "Cursed is everyone who hangs on a tree" Galatians 3:13

Jesus Heals Blind Bartimaeus at Jericho (v.46-52)

1. Last healing miracle recorded by Mark.
2. Problems:
 - a) Mk and Lk. record 1 man. Matt has two
 - b) Mk. and Matt. as leaving Jericho. Luke as arriving.
3. Bartimaeus - Son of Timaeus. Sitting by roadside. Cried out incessantly.
Gave him Messianic Title "Jesus, Son of David."
4. Cry: Have mercy on me.
 - 1) showed his need. Need of mercy. Acknowledged his misery
 - 2) showed confidence in Jesus' willingness to help him.
5. Crowd rebuked him.
6. Bartimaeus cried out all the more.
7. Faith has healed you or saved you in the Greek "Saved" means:
 - a) physical healing.
 - b) inner spiritual healing
8. Healing was outer demonstration of inward happening.

IV. THE FINAL MINISTRY OF JESUS IN JERUSALEM. (11:1- 16:8)

I. SUNDAY: "The Day of Manifestation." (11:1-11)

A. The "Triumphal Entry" occurred! This is the second time all four gospels record the same event. The first was the feeding of the 5,000.

1) THE OCCASION: The entry into the city of Jerusalem from the East!

Entered through the village of Bethphage-" House of unripe figs."
This city has disappeared!

Village of Bethany- mentioned several times! Jesus usually spent the night in Bethany, the home of Mary, Martha, and Lazarus. (vs.11)

2) JESUS' COMMAND: Jesus sends the disciples to get a colt. "On which no one has ever sat." (11:2). Unused animals were viewed as especially useful for religious purposes. Jesus anticipated an objection and thus gave direction to the disciples," Tell them that the Lord hath need of the colt."

3) JESUS' ACTION: Jesus sat on the colt, and thus fulfilled Zechariah 9:9. Matt. 21:4,5. NOTE** The kind of animal- Colt usually means,"the foal of an ass." A donkey; an animal of peaceful pursuits. (A horse is a symbol of war!)

⁹ Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. Zechariah 9:9

4) THE CROWD'S RESPONSE:

a. Some spread their garments on the road, a common way of welcoming a king(11:8). O.T. Coronation of Jehu II Kings 9:13.

¹³ Then hurriedly they all took their cloaks and spread them for him on the bare steps; and they blew the trumpet, and proclaimed, "Jehu is king." II Kings 9:13

b. Some spread branches on the road! (11:8) Perhaps a carpet of greenery- John 12:13 speaks of "palm branches."

c. The people cried,"HOSANNA"- means, " Save now," or Save we pray."

II. MONDAY: " The Day Of Authority." (11:12-19)

Two things happened- the cursing of the fig tree and, the cleansing of the temple.

A. Cursing Of The Barren Fig Tree!

Jesus sees a fig tree with no figs on it(14) and pronounces a curse on it. Temper tantrum?? NO! The tree was in an exceptionally favored spot. It had leaves when other trees did not! Normally the figs came before the leaves and thus figs were expected to be on this tree!

A SYMBOL OF ISRAEL: FAVORED BUT FRUITLESS!!!

B. Cleansing Of The Temple! (11:15-19)

1) The Occasion:

Jesus was appalled at the commercialism and the dishonest practices he saw in the temple! There were animals and moneychangers- the temple had the appearance of a bizarre- A Mess! Animals were sold to pilgrims for use as a sacrifice.

Also, the moneychangers would give change for the Roman coins as they were not permitted in temple use. These Roman coins had the picture of Caesar stamped on them. Since the Jews did not permit foreign money to be used in the temple, it was exchanged for the "TYRIAN SHEKEL." A fee was charged for changing this money.

Jesus became angry... (vs. 17) "a den of thieves..." The temple was viewed as a house of prayer (*this outer court area was to be the place of ministry to the Gentiles.*).

2) Jesus' Response:

He threw out those who were buying and selling- overthrew the tables.

3) The Offence Of Jesus' Response:

This upset the leaders! This was an open challenge to the authority of the high priest (who sanctioned these temple practices).

Secondly, Jesus was claiming an authority greater than the high priest!

4) A Critical Problem: (Cleansing of the temple)

Was there one (1) or two (2) temple cleansings? Early in John's Gospel (chapter 2) a temple cleansing is recorded.

The Synoptics mention a temple cleansing at the close of Jesus' ministry!

Many liberal scholars believe that there was only one (1,) temple cleansing, with John having his account in the wrong chronological order.

Conservative scholars believe there were two temple cleansings- John 2 being early, and the Synoptics being later.

NOTE DIFFERENCES:**

Synoptics quote from Jeremiah and Isaiah. John's recollections are from psalms 69.

⁹ It is zeal for your house that has consumed me; the insults of those who insult you have fallen on me. Psalm 69:9

In the Synoptics, the authorities were afraid of Jesus! In John, the authorities confront Jesus!

It is possible that this could have happened more than once. These "selling days" accompanied the special feast days and remember that Jesus left this area and later returned (allowing for reoccurrences of the temple desecration.).

III. TUESDAY: The Day Of Controversy And Teaching:(11:27- 12:40)

A. An Object Lesson On Prayer:

The fig tree withered from the roots up! The affect of the curse went beyond Jesus' statement. " Friutlessness issues forth in death."

There are two conditions necessary for effective prayer:

1) **FAITH** (23-24) This passage is often abused. Jesus does not state that this faith has to be perfect! Mark 9:24). Acts 12:12(Cornelius' house & Peter's release from prison). Note also the 11th chapter of Hebrews.

2) **FORGIVING SPIRIT** (25,26)- Verse 26 does not appear in the best manuscripts but the same teaching can be found in Matt. 6:15.

B. Controversy With The Religious Leaders (11:27- 12:40)

This is a protracted or continued controversy! There were five(5) attempts to discredit Jesus!

1) The Source Of Jesus' Authority:

a. The Questioner's Silence (11:27-33)

How did Jesus silence them? In verse 30, Jesus asks them a question," John's baptism- from heaven or of men? When the Pharisees refused to answer, claiming ignorance, Jesus declined to answer.

b. The Questioner's Exposed: (12:1-12)

Jesus told a parable of the winegrowers! A Judicial parable!

1) What they did to the owner's son! They killed him!
John 11:47-53.

2) Their motives for killing the heir! (12:7)
"The inheritance will be ours."

Jesus had stirred up the jealousy of the religious leaders.

12:7-10 PROPHETIC:

a. vs.8- Reminded of the cross involving the rejection of the Messiah by the people.

b. vs. 9- Reminded of the judgement which will overtake Israel. "The owner will not submit to the outrage of the tenants."

c. vss. 10-11.. The final triumph of the Messiah!

LESSON: *Rejection of Jesus by Israel brought judgement!*

2) Paying Tribute To Caesar:

A burning issue in Palestine! National and religious overtones!

a. The Question (12:14) "Is it lawful...?" Vital to the Jews!

b. Jesus' Dilemma- They wanted a "yes" or "no" answer.
"Render unto Caesar... Render unto God..."

Jesus' Answer: "You can do both..."

3) Controversy Concerning The Resurrection (12:18-27)

This controversy was introduced or initiated by the Sadducees who denied the bodily resurrection! They accused the Pharisees of dreaming all this up. Site the passage in Deut. 25:5 (The Levirate Marriage).

If a brother dies and leaves no children, in order to preserve the family line, the closest surviving brother would marry the widow for the purpose of raising children in the brother's name." Mark 12:19.

Who's wife shall she be?"

Jesus Rebukes Them On Two Points:

A. Ignorance Of Scripture (12:26). Jesus quotes Exodus 3:6. The eternal relationship between God and the patriarchs did not end at death!

⁴ When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." ⁵ Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." ⁶ He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Exodus 3:4-6

B. The Power Of God (24,25) The Sadducees only saw the resurrection in terms of their own earthly experience. They failed to see the power of God.

4) Controversy Concerning The First Commandment: (12:28-34)

" Which commandment has the highest rank?" They viewed the commandments as "heavy" and "light".

A. We are to love God Supremely With A Love Of Intelligence And Purpose.

B. The 2nd Requirement- "We are to love our neighbour as ourselves..."

Verse 31 tells us that there is no other greater commandment.

LESSON: *All other commandments will be fulfilled in the measure that these are fulfilled!*

5) Controversy Concerning The Person Of The Messiah: (35-40)

(Jesus asks the question...) (verse 36) shows Jesus is far greater than merely David's Son.

¹ *The LORD says to my lord, "Sit at my right hand until I make your enemies your footstool."* Psalm 110:1

NOTE** Psalms 110 Many higher critics deny that David wrote Psalms 110, but Jesus declared David to be the author.

C. The Commendation Of The Widow's Offering: (12:41-44)

Occasion: Jesus was watching people contribute to the treasury- Many large gifts. This lady, though poor, gave 1/64 denarius (about 50 cents); though small amount, it was all she had. (43,44) In God's sight this contribution was priceless!

LESSON: *"It is not the amount of the gift that matters, but what it costs the giver."*

D. Private Instructions For The Disciples: (13:1-37)

"The Olivet Discourse"

1) The Occasion: The disciples were admiring Herod's temple built in 19 B.C.

A very impressive sight. From East to West the Temple increased in size.

(13:2) Jesus makes a solemn prediction, "Not one stone will be left upon another." Some of these stones were 60 feet long and others were 30 feet long! In A.D. 70 the prediction was literally fulfilled! Titus, the son of Vespasian, sacked Jerusalem and

destroyed the temple, killing more than 1,000,000 Jews (slaughter).

(verse 4) "Tell us when... ? " " What will be the signs?"

2) The Substance Of The Olivet Discourse: (5-37) Deals with two events...

A. Fall Of Jerusalem And Destruction Of Temple In A.D. 70 (2-4)

B. The Return Of Jesus Christ In Glory (24)

This focuses us on the heart of the interpretive dilemma of the Olivet Discourse! Two(2) events running together and seemingly not clearly distinguishable.

(14-23) HEART OF DILIMMA : Approaching this passage the subject is the destruction of A.D. 70! As we leave verse 23 it is obvious that we are talking about the end of the age."

THREE ALTERNATIVE SOLUTIONS...

a) vss. 14-18 refer to the fall of Jerusalem. Vss. 19-23 describes the great tribulation immediately proceeding Jesus' return!

OBJECTION: This break is exegetically impossible (a break between verses 18 and 19.) Verse 19 must point back to verse 18.

b) This entire section (14-23) refers to the fall of Jerusalem!

OBJECTION: verse 19 is a description of a period of tribulation far worse than anything this world has ever known!

c) This entire section refers to the second coming and relates to tribulation before Jesus comes!

OBJECTION: " Where does Jesus answer the disciples' question?"

3) POSSIBLE SOLUTION - This is a prophetic passage and many times this type of language is characterized by, "Prophetic Foreshortening."

Definition "The characteristic of the prophetic language whereby two future events are viewed as one even though they are many years apart."

O.T. EXAMPLES: Is. 61:1-2, Joel 2: 28-31

NOTE** The prophets did not use clear language when talking about the time of/or distinguishing between Christ's Incarnation and His Second Coming.

The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; ² to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; Is. 61:1,2

²⁸ Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ²⁹ Even on the male and female slaves, in those days, I will pour out my spirit. ³⁰ I will show portents in the heavens and on the earth, blood and fire and columns of smoke. ³¹ The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes. Joel 2: 28-31

NOTE** There are two momentous events... (Matt. 24:3) "When will these things be, and the sign of your coming and the end of the age?"

The destruction in A.D. 70 is a type of tribulation referring it will serve to give the people a vision of the great tribulation that will be associated with the end of the age!

4) The Great Tribulation.

What will it be like:

a) time of sacrilege (v.14) abomination, desolation is a reference to the temple.

See Daniel 9:27, 11:31, 12:11

²⁷ He shall make a strong covenant with many for one week, and for half of the week he shall make sacrifice and offering cease; and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator." Daniel 9:27

³¹ Forces sent by him shall occupy and profane the temple and fortress. They shall abolish the regular burnt offering and set up the abomination that makes desolate. Daniel 11:31

¹¹ From the time that the regular burnt offering is taken away and the abomination that desolates is set

up, there shall be one thousand two hundred ninety days. Daniel 12:11

v.14 "**standing**" is masculine modifying a neuter noun, "**abomination**" This means Mark sees the abomination as a person - possibly the Anti-Christ.

(1) Literally this appears to be a restoration of the temple

(2) Temple could be seen as a type which foreshadows all that is spiritual being desecrated.

b) time of difficulty and peril (v.15-20)

v.17 shows the compassion of Jesus. Pity and grief for the expectant mother and nursing mother.

v.18 prospect of difficulty should drive us to prayer. Pray for temporal advantage.

v.19 stresses the intensity of the tribulation catastrophe of great significance is at hand.

v.20 Unless the Lord shortens the days, no one will survive. God will shorten them because of the elect. Shows the sovereignty of God - still in control - has not begun a sequence that He cannot stop. God has decreed that the tribulation will not last its full length. "shorten them" - amputate, cut off.

c) time of caution and spiritual alertness (v.21-23)

v.21 false prophets, Christs performing miracles and sighs.

v.22 Lead elect astray - if possible. It is not. Election ,gives comfort. Reflects Biblical truth that God is not moved by merits of objects of mercy but purely by his love. John 10:28 - God's sheep will never perish.

²⁷ My sheep hear my voice. I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish.

No one will snatch them out of my hand. John 10:28

5. The Coming of the Son of Man (vs.-24-27)

a) Antecedent events (v.24-25)

Celestial disturbances - stars will fall, heavenly bodies will be shaken (as in earthquake)

b) Attendant Circumstances (v.26-27)

Manifestation of Power and Glory.

(1) "clouds" - refers to Shekinah Glory Psalm. 97:1-2

¹ The LORD is king! Let the earth rejoice; let the many coastlands be glad! ² Clouds and thick darkness are all around him; righteousness and

justice are the foundation of his throne. Psalm. 97:1-2

(2) "gather his elect from 4 winds around a central gathering point as a shepherd gathers sheep around him so will Jesus gather the elect to Himself. Gathered from all over the world (I Thess. 4:16 - rapture, saints being caught up.)

¹⁶For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first.

1 Thessalonians 4:16

6. Two Lessons (v.28-37)

a. Lesson of Fig Tree

Admonition replaces prediction. Fig tree becomes soft and tender at summer. This parable doesn't speak of suddenness of coming but proximity of the time. Just before the Passover, so the fig tree is beginning to sprout new leaves. This had a dramatic affect. We ought to always be ready.

generation,(v.30)

(1) race. the Jewish people will not vanish until this occurs.

(2) contemporaries, all those alive at that time.

words (v.31) eternal word of God.

b. Lesson of the Owner of the House

Absent owner is Christ. The reason for watchfulness is the owner may come suddenly. (v. 35) coming will be sudden and unexpected.

"coming" in each case is said to have been in night watches.

E. The ANNOINTING IN THE HOUSE OF THE LEAPER. 14:3-9

1. The Time of the Anointing.

John. 12:1 - definite time; 6 days before Passover, this would be on Saturday. The Synoptics say on Tuesday. Mark does not give us a definite time. Mark does differ with John.

If Mark did put this out of chronological order, he was probably wanting to show contrast between Mary's actions and Judas' action.

2. What Mary did.
 - Pure "nard"— Egyptian perfume, very expensive (300 denari)
 - John says feet were anointed.
 - Mark says head was anointed.
3. What the People said.
 - Complained. Sold and money ought to be given this to the poor.
 - John said it was Judas who complained (12.4ff)
4. What Jesus did.
 - Defended Mary. Good deed "to" me.
5. How Jesus defended Mary.
 - a. acknowledged fact of history (v.7) "the poor will always be with you.
 - b. commends Mary's perception (v.8) recognized His death and burial.

F. THE TREACHERY OF JUDAS. 14:10-11

1. Delighted the Chief Priest.
2. Why did Judas Betray Jesus?
 - a. To force Jesus to declare Messiahship openly.
 - b. He was outraged at the rebuke of Jesus and was attempting revenge.
 - c. Judas was deeply disappointed in Jesus.

IV. WEDNESDAY

The New Testament doesn't tell us anything about Wed. of Passion Week.
Between Mark 14:11 and 12 there seems to be a lost day.

V. THURSDAY - DAY OF FAREWELL. - 14:12-52

A. THE PASSOVER. 14:12-21

Oldest, Most Important of Jewish Holidays.
Signified Jewish Independence from Egypt.
Eating of roasted lamb, unleavened bread, bitter herbs.
Exodus Story was recited.

1. Extraordinary method used by Jesus to direct two of his disciples to find place of Passover. (v.12-16)
 - a. man carrying water will meet you. will take you to house.
 - b. owner of house will take you to upper room.
2. Jesus announcement of Betrayal at Supper (v,17-20)

- a. While reclining at the table. Original Passover was to be eaten in haste, but now reclining indicating freedom and security.
 - b. One who is eating with me (18), one of the 12 (20) will betray me. One who dips with me in the bowl (20) Bowl contained sauce of dried fruit, spices, and vinegar. Doesn't name him but narrows it down.
3. Jesus' pronouncement of doom on the Traitor (v.21)
- a. Better if he had not been born.
 - b. Theological Lesson: Sovereignty of God in ordaining what comes to past never excuses the human instrument of what comes to past. (Acts 2:22,23; Hab. 1:5,6,11)

²² "You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—²³ this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law.

Acts 2:22,23

⁵ Look at the nations, and see! Be astonished! Be astounded! For a work is being done in your days that you would not believe if you were told. ⁶ For I am rousing the Chaldeans, that fierce and impetuous nation, who march through the breadth of the earth to seize dwellings not their own. . . . ¹¹ Then they sweep by like the wind; they transgress and become guilty; their own might is their god! Habakkuk 1: 5,6,11

B. THE INSTITUTION OF THE LORD'S SUPPER 14:22-26

1. The Text.

- a. while they were eating v.22
- b. broke the bread (thin and brittle) v.22
- c. Take it. v.22 Appropriating what was offered.
- d. This is my body.

Three Interpretations

- (1) Transubstantiation - bread and wine become the real body and blood of Jesus upon consecration in the mass.
- (2) Consubstantiation - the body and blood of Christ are mysteriously and supernaturally united with the unchanged elements.
- (3) Symbolic - The elements symbolically commemorate the sacrificial work of Christ on the Cross.

"This is my body. .

- (a) Language was figurative.

John. 10:7 Jesus said he was a door.

I Cor. 11:29 Paul said this cup is the covenant

(b) Bread and Wine are never called the body and the blood. I Cor. 11:26,27

2. The Symbolism of the Lord's Supper.

a. The death of Christ was a gift given that we must receive, responding by faith

(v.22 - take it)

b. Ratification of the New Covenant (v.24 - blood of the covenant)

c. Reminds us of our future perfect fellowship with Jesus in the consummated

Kingdom. (v.25 - until that day.)

In v.25 Jesus was taking a vow of abstinence.

A vow of abstinence shows absolute intention. (¹² In the morning the Jews joined in a conspiracy and bound themselves by an oath neither to eat nor drink until they had killed Paul. Acts 23:12)

C. THE AGONY IN GETHSEMANE. 14:02-42

Remember that as Jesus prepared to die, He was anticipating bearing the sins of the world, no other man had done this.

1. Location of Gethsemane: East of Kedron Valley on the west slope of Mt. Olives.

2. Text

Mark used the historic present tense 9 times in 11 verses. Shows a past action in the present.

Jesus selects Peter, James, John to watch with Him v.33

He began to be very distressed and troubled v.33

There was now terror and surprise v.33 Indicates deeper understanding of the crucifixion.

Jesus now realized the price of the cross. Not only death but the taking on the sins of the world and the abandonment of God.

v.34 The sorrow was so great that it was if it would kill Him.

v.35 He fell to the ground. (was continuously falling)

v. 36 Jesus' Prayer

a. The Request

(1) The Hour might pass.

Divinely set time for sacrificial death

(2) Remove this Cup from me. - cup relates to Hour.

b. The Confidence of Jesus' Prayer.

Father all things are possible unto thee.

c. The submission of Jesus' Prayer.

"Not my will but Your will"

The "yet" shows the contrast between his natural desire and his ruling consideration must decide between the two

THE CONTEXTUAL PROBLEM OF Mark 16:19-20

A. The Precise Question: Did Mark write 16:9-20?

This is not a conflict of opinion between conservatives and liberals. There are certain conservatives who reject this as being written by Mark: Stonehouse, William Hendrickson, Criswell Study Bible even says that we can't know for certain.

B. Arguments Against Authenticity.

1. These verses do not appear in the best manuscripts.

Codex Vaticanus, Codei Sinaiticus

2. Eusebius and Jerome.

Eusebius died in 340 and was a historian. Jerome was a theologian and died in 420. Both of these men say that this passage is "not in most accurate manuscripts."

3. The Stylistic Problem.

There are 14 words not used in the rest of the Gospel used in these 12 verses.

C. Another Problem. Did Mark end his Gospel with v.8?

1. Ends too Abruptly. They were afraid for... (gar)

2. Ends too Pessimistic. Matt. adds "with great joy"

Most scholars conclude that the real ending has been lost. They claim that 16:9-20 is not authentic. Yet Mark did not end his Gospel with v.8. Some feel that scribes noticed the original ending lost and tried to recopy the ending. There is also the possibility of Peter dying before it was finished and scribes trying to finish it for Mark.