

The Gospel According to **MARK**

NOTES

Main point of the book (Mark 1:1)

Mark not only tells us the wonderful stories and parables but also tells us the meanings of events eg Mark 15:37 death of Jesus Mark 15:28 the theology of His death

God's word met with obedience leads to clarity but hard heartedness will lead to confusion as we see about the parable section of Mark 4:10-11

Invaluable tools we will use in discovering truths

Structure: _____

Context: _____

Repeated ideas: _____

Quotations and allusions: _____

THE OVERALL SHAPE OF MARK

1. TWO HALVES

Mark is a gospel of two halves (based on two major declarations)

The Gospel of Jesus Christ, the Son of God

Mark 1:1

Halves

Declarations

Mark 1-8:30

Who is Jesus? Mark 8:29

The Christ Mark 8:29

Mark 8:31-16:8

What He came to do Mark 8:31

The Son of God Mark 15:39

The Servant King Mark 10:45

However care has to be taken not to push this too far because these ideas overlap in the halves eg 2:17 in the first and 12:35-37 and 14:61-63 in the second.

2. THREE SECTIONS

Mark has three sections that can be arrived at based on geographical location of Jesus

By this we get three sections whereby

- Most of the story before the first blind man takes place **in Galilee** in the North (**Mark 1-8:21**)
- Then in between we get Jesus **on the way** to Jerusalem (crucifixion) between the stories of the two blind men (Mark 8:22-26 and Mark 10:46-52). Hence the section **Mark 8:22-52**

Look up Mark 8:27; 9:33,34; 10:32,52 what do you notice about those verses? Jesus is _____

The disciple's challenge is, "will we follow Him as he goes to the cross?" but you can say it this overlaps to end up to end of Mark 13 in the third section.

- Most of the story after the 2 blind man (Blind Bartimaeus) takes place in Jerusalem leading to the Cross.

LET US DIVE IN



Jesus God's King Mark 1:1-15

Mark's punch line Mark 1:1 tells us Jesus is

Ps 2:6-7 and 2 Samuel 7:13-14

Therefore Mark 1:14-15 the gospel is about _____

Three witnesses prove this about Jesus

Mark 1: 2-3

Mark 1:4-8

Mark 1:9-11

Look up Isa 42:1, 43:20 and Numbers 14:34

And think thru Mark 1:12-15

And what is Jesus' mission from reading Mark 1:1-15

What is the message of the gospel of the kingdom? Vs 4

What is the response needed? Vs 15

Spotlight on the Kingdom Mark 1:16-2:17

Mark 1:16-20 The king's authority over _____. He calls, they follow.

Mark 1:21-28 The king's authority over _____. He speaks, they obey.

Mark 1:22 The king's authority in His _____. He is not like Scribes.

Mark 1:29-34 The king's authority over _____. He heals & demons know him.

Mark 1:40-45 The king's authority to _____. He is willing to cleanse the leper

Mark 2:1-12 the king's authority to _____. He declares, "Your sins are forgiven"

Therefore His strategy of expanding His kingdom and His mission

In Mark 1:35-39 His main **strategy** is _____ (vs 27)

In Mark 2:13-17 His main Mission is _____ (vs 17)

Let's dig deeper

Are they right to think, Who can forgive sins but God alone? Mark 2:7

What does it reveal about Jesus by the end of the passage?

What do you think about Jesus' question in Mark 2:9?

It is harder to forgive sins coz it cost Jesus facing the wrath of God on the cross for all our sins. Our forgiveness cost Jesus.

Applications:

Rejection of the King and His response

Mark 2:1-3:35

Look thru **Mark 2:1-3:6** and follow the mounting of **The rejection of the King**

What form does it take in the following passages and who is doing it?

Mark 2:7

Mark 2:16

Mark 2:18 (Is Mark's big point that we shouldn't fast?)

Hint of Jesus' rejection of their religion

What is common in both scenarios Mark 2:21 & 22?

What does Isa 62:5 and Hosea 2:16 reveal about Jesus in relation to Mark 2:19?

Mark 2:23-24

Compare with Exodus 20:8-11

Jesus as king interprets the Law for them with an example from OT Mark 25-28

Mark 3:2

Mark 3:7-35 the **King disqualifies** those that reject Him for the kingdom

Jesus carries on His mission and it is not thwarted by plots to kill him

Mark 3:7-12

Then v14 & 16 He _____

What do you think is the significance of Jesus choosing 12?

Notice v20 &21 about family followed by the passage about Beelzebul v22-27 and v31-34 about family again.

What is the significance of these passages?

The sower at work in spreading the Kingdom Mark 4:1-34

Section aim

Read vs3, 9, 23, and 24-25 then tell us aim of the passage

Parables:

What are they?

What is their purpose parables? V10-12

3 parables of sowing with difficulties but end in a harvest in the end

1. Parable of sower and soils Mark 4:1-9 and 14-20

Difficulty type of soil notice how the seed sown has only a 3 out 4 chance to survive but in the end 1 has chance of Harvest.

Soil

verses

Interpretation

NOTE

How can we apply this parable?

2. Parable of the Seed Mark 4:26-29

What is the difficulty in this parable that may cause worry? What is happening amidst the difficulty? What is the end result?

3. Parable of the Mustard seed Mark 4:30-34

What is the presenting problem in the parable? What is the end result?

What does it tell us about the gospel?

The King is mighty to save in desperate situations Mark 4:35-5:43

Mark 4:35-41 Jesus _____

What happens with the disciples v40?

What does Jesus want from them?

Mark 5:1-20 Jesus _____

How does Mark emphasize the nature of the desperate situation?
V2-5

How do the demons respond? V6-13

Compare the response of the people and the demons. V17

Mark 5:21 -43 Jesus _____

What is Jesus pleased about the woman?

What doesn't Jesus want to happen to Jarius and what does He want of Him?

The rejection of the preacher 6:1-28

Notice the sandwich in Marks structure here when he writes concerning Jesus, the disciples and John the Baptist as preachers.

Mark 6:1-6 Jesus is out rightly despised and rejected in His town and they refuse to believe as just ordinary carpenter's boy despite all His God-like authority.

Mark 6:7-13 Jesus sends out His disciples on mission with a message marked with His authority v12-13 anticipating the possibility for them being _____ v11

Mark 6:14-28 Herodias unhappy with what John the Baptist had said (preached) probably calling for his repentance v17 got his brother Herod to behead him v16 even though Herod seemed glad to listen to (his preaching) him when in prison v20. – Herod is a fence seater, almost there as he wants to listen but does not go all the way into repentance even pleasing his unrepentant brother

How can we apply this?

Compare with Jesus' death (Did He die because of the unrepentant world?)

Mark 6:19, 21 with Mark 14:1, 10-11

Mark 6:26 with Mark 15:15

Mark 6:29 with 15:15

Signs (Miracles) of the Exodus rescue now seen about Jesus! Mark 6:30-52

Notice how these two miracles take place in presence of the disciples v30 & 45. But what are the disciples to make of these miracles v52? We cannot get it unless we know our OT!

Mark 6:30-44 Jesus' feeding the multitude has hints from the Exodus rescue of Israel all over it. Bread from heaven supplied in a desolate place (wilderness of sorts) v32 & 35 and people are satisfied with left overs v42&43 even as we marvel at how Five loaves and two fish v38 feed a multitude v44.

Mark 6:45-52 Jesus walks on water and then we are confronted with the comment of something the disciples are to understand about the loaves v52. And in the middle of the story Jesus said, "Take heart, it is I." v50

Compare with the bread from heaven in Exodus 16, the crossing of the red sea Exodus 14 and the identity of God in Exodus 3:13&14 as God accomplishes a great rescue for Israel. But also notice that in the Messianic prophecies God seems to promise a redeemer to perform another rescue for sinful Israel from exile Isaiah 43:14-21; 48:20-21; Jeremiah 31:7-14.

We can conclude that Jesus steps on to the scene as a new-exodus-recue performing redeemer that Israel desperately needs.

The heart of the problem is that every man's heart is unclean Mark 7:1-23

Mark 7:1-5 What is the fundamental concern here?

Mark 7:6-15 What sham about the tradition of the best of the Jewish religious does Jesus expose?

Mark 7:16-23 What truth about human defilement does Jesus make known?

So how should we apply this?

The extent of Jesus' rescue is for everyone humble Mark 7:24-8:10

Mark 7:24 -30 What are significant things about this woman that makes her not suitable? What does Jesus mean when He calls her a dog? What do we conclude in the end?

Mark 7:31-37 and Mark 8:1-10 happen in gentile territory!

Compare Mark 7:31-37 with Isaiah 35:5-6. What is the significance of the passage in Mark in relation to the passage in Isaiah?

What is the relationship between Mark 6:30-34 and Mark 8:1-10? What is the point of the Mark 8:1-10 passage?

Mark 8:11-14 beware of the testing attitude of the Pharisees and the one the wrong response of unbelief disciples are very close to Mark 8:15-21.

Everyone needs their eyes open to see who Jesus is and what He came to do Mark 8:22-9:9

Mark 8:22-26 What uniqueness do you notice about the miracle of healing the blind man?

Mark 8:27 -30 How do the disciples and not others get to know who Jesus really is?

Mark 8:31-9:1 What is the relationship between the disciples and the blind man healed?

How does this apply to us?

Mark 9:1-9 what is the significance of the transfiguration to Jesus' disciples at this point?

Mark 9:9-13 is further display by Jesus how His power displayed in the transfiguration is mixed with weakness because v12 He must suffer many things and be treated with contempt just as Elijah – John the Baptist.

Mark 9:14-29 What is on display when the disciples fail at an exorcism and Jesus succeeds? Hint: Pay particular attention to v29

Greatness in God's kingdom Mark 9:30-10:31

Mark 9:30-35 Who will be the greatest of all and why? Hint vs 35

Mark 9:36-42 Read vs 37, 41 and 42. How does one come to be counted great or of much worth by the standards of God?

Mark 9:43-50 Greatness is useless to anyone if they end up in Hell because of their sin. And so then what must someone do not to end up in hell? More like what will save? The answer is seen in Mark 10:1-31

Mark 10:1-12 What is the problem with the OT Law in regards with salvation or solving human sin? What do vs 6-9 tell us despite the law permitting divorce vs4? What is the conclusion about divorce vs 12 even as we think about vs 5? What should we then conclude about OT Law?

Mark 10:13-16 **Who is legible to be saved?**

Mark 10:17-31 With regard to the whole story but particularly end of vs 18 and vs 27 what point do we get about salvation or attaining greatness in the kingdom of God?

The king will die as a ransom and he judges Mark 10:32-11:25

Mark 10:32-45 Jesus will die as a ransom for many vs 45 taking the wrath of God upon Himself vs 39 cf Isaiah 51:17-22

Mark 10:46-52 Blind Bartimaeus receives sight again as a miracle and follows Jesus on the way vs 52 ...(On the way to Jerusalem Mark 11:1 – to the cross).

Mark 11:1-10 Jesus makes it clear He is king with the triumphal entry into Jerusalem fulfilling Zech 9:9 and the crowd recognize this vs 9-10 giving a kingly welcome

Mark 11:12-21 Jesus judges fruitless Israel. What happens in between Jesus cursing the fig tree vs 12-14 and it withering vs 20-21? What is its significance?

Mark 11:22-25 cf Isaiah 40:3 and Zech 14:14 What is the point of this passage in relation to the OT passages (espc v22and 23)?

Jesus the judge exposes Israel's (Temple system) fruitlessness Mark 11:27-12:44

Mark 11:27-12:12 exposes the failure of the Chief priests and scribes. What is their failure bottom line vs33?

Mark 12:13-17 exposes the Pharisees and Herodians in their own trap. What does vs 17 expose about them?

Mark 12:18-27 exposes the opposition of the Sadducees in their opposition attacking the resurrection. Look intently at v24, 26 and 27

And the final verdict of the Judge about Israel is given in Mark 12:1-12 What will happen to Israel vs 9?

Mark 12:28-34 reveals that even a Jew can be very close to salvation!

Mark 12:35-44 Jewish religion looks good. But the teachers were wrong in their teaching (- reducing the Messiah whom David called his Lord) and in their showy religion (which will not save them). What God values instead is in vs 41-44.

Judgement will surely come and be ready for it! Mark 13

Mark 13:1-4 Jesus assures his disciples that judgement will come.

Mark 13:5-31 Jesus gives signs that of the end (even though it is not the end)

What are the signs He Mentions?

Vs 5-6, 21-23

Vs 7-8

Vs 14-20 (cf 2 Thes 2:3-10; 1 John 2:18)

Looks like these happen in all generations. All happening as God who is in control had said it would.

Then the end vs 24-27. What happens?

Therefore the conclusion vs 28-31 Know that the end is coming!

What application is given of the rest of chapter 13 in vs 32-37?

The gospel as Jesus is forsaken by all at the Cross Mark 14:1-15:39

The gospel (of salvation) is centered around Jesus' death

Mark 14:1-11 there is the anticipation of Jesus' death. The passage begins and ends with the plot to kill Jesus (vs 1-2 and 10-11) but in the middle we see one who honors the death of Jesus (vs 4-9)

Mark 14:12-26 the Passover tradition Exodus 12:26 given a new significance as Jesus shows that replaces the tradition of the remembrance of salvation with the Passover lamb v12 with the remembrance of His body and blood poured for the salvation of man v22-23.

At the cross is the place where Jesus is forsaken

By His disciples/friends	17-21 _____	35-52 _____
	27-31 _____	66-72 _____
By His foes/enemies	1-2 _____	53-65 _____
	10-11 _____	15:1-15 _____
	53-65 _____	16-20 _____
	21-32 _____	

What is the significance of Jesus being forsaken by all kinds of people at the cross?

By God 15:33-39 What is the significance of Jesus being forsaken by God?

The theology of the Cross Mark 15:33-16:8

The death Mark 15:33-39 is carefully a very constructed paragraph – two events/two cries (where the cry and the event interpret one another) and two reactions:

Shout	34a	37
Explanation	33 judgement from God 34b forsaken by God	38 way to God open for all
Reaction	35-36 Jews don't recognise	39 a non-Jew does recognise

The centurion's verdict (39)

'It is crucial for Mark's theology that the centurion's believing response arises not out of any overt claim made by Jesus, nor out of any preconceived notion on the centurion's part about who Jesus is, but only on the basis of what is accomplished in Jesus' death. Precisely there, in the obscurity, lowliness and humiliation of the cross, and not in any miraculous display of power such as unbelieving world demands in proof of God's presence, the God of Jesus confronts men. Only in and through his death on the cross can it be known who Jesus really is, the one in whom God seeks out men to save them. Then and only then can true discipleship

to this Jesus become possible' (Hugh Anderson Gospel of Mark, New Century Bible).

Two paragraphs to end: he really died (15:40-47) and he really rose (16:1-8). (This is the gospel that Paul preached and we received (cf 1 Cor 15:1-11). The fact that Jesus rose is crucial; but the emphasis remains on the cross.