

OPPOSITION THAT WOULD DO NOTHING BUT GROW

Mark 6:1-6a, 14-29

I. RESISTANCE: What Jesus Experienced in Nazareth (6:1-6a; Matt 13:54-58)

- 1-2 Relationship of this text to **Luke 4:13-30**
- 2 Connection between **Wisdom** and **Miracles**
- 3 Jesus the **Carpenter** (Joseph as Carpenter, Matt 13:55)
- 3 **Mary's Son** Very rare for Genealogy to be given through the Mother
- 3 **Brothers and Sisters** of Jesus
- 4 **Proverb**, an Example of Wisdom (Matt 13:57; Luke 4:24; Jn 4:44)
- 5-6 Relationship of **Faith** or Lack of faith and **Miracles**

II. REJECTION: What John the Baptist Experienced as the Forerunner of Jesus (6:14-29; Luke 9:7-9 for Mark 6:14-16; Matt 14:1-12:)

A. The REPORT of John's Death (6:14-16)

- 14 "King" Herod, **Herod** Antipas, tetrarch of Galilee/Perea (4 BC—AD 39)
- 14-15 Speculation regarding the **Identity of Jesus**
- 16 **John the Baptist** Preaching (1:4-8); Arrested (1:14); Murdered (16)

B. The ACCOUNT of John's Death (6:17-29)

Herod's Persistent Difficulty (17-20)

The **Revenge** of Herodias toward John

The **Reluctance** of Herod toward John

Herod's Foolish Decision (21-25)

Herod's Impossible Dilemma (26-29)

Did the imprisonment and death of John occur in Tiberias or Machaerus

Dr. Ron Lyles
September 2, 2020

JESUS AS LIFE GIVING HEALER

Mark 5:21-43 (Matthew 9:18-26; Luke 8:40-56)

The Gospel of the Oreo Cookie (2016)

The National Biscuit Company produced the first Oreo cookie on March 6, 2012. It has become the most popular sandwich cookie in the world. Some of the important numbers related to Oreos are 450, 381, 5, and 1998.

The Phenomenon of the “Markan Sandwich”

New Testament interpreters have found nine occurrences in the Gospel of Mark of a unique literary feature that they have designated as “sandwich” texts. Mark starts to relate one story, interrupts that story to insert another story, and then returns to complete the initial story. The literary pattern is A B A.

The beginning and the ending of the original story cannot be fully understood without the other. The central meaning of the two stories interlaced in this way is in the middle one. Mark 5:21-43 is the third one of the nine to appear in Mark (3:20-35; 4:1-20).

The Contrasts in this Sandwich Text

<u>Jairus</u>	<u>The Woman</u>
A Named Somebody	A Nameless Nobody
Pleaded with Jesus	Took the Initiative Herself
Desired a House Call	Desired to touch Jesus in Crowd
Private Healing	“Public” Healing

The Similarities in this Sandwich Text

1. Both stories involve a Daughter (23, 34)
2. Both stories mention twelve years (25, 42)
3. Both persons desire healing (23, 28, 34)
4. Both persons fell at the feet of Jesus (22, 33)
5. Both stories regard a ritually unclean condition (25, 35)
6. Both stories include a touch (27, 41)
7. Both stories speak of fear (33, 36) and faith (34, 36)

Dr. Ron Lyles
August 26, 2020

JESUS IS LORD OVER SPIRITUAL EVIL

Mark 5:1-20 (Matt 8:28-34; Luke 8:26-37)

Introduction: Mark 5:1-20 records the second of four miracles in this section of Mark's Gospel. While 4:35-41 declares the power of Jesus over physical forces outside of humans, 5:1-20 declares the power of Jesus over "spiritual" forces inside humans. The three miracles in chapter 5 all concern some form of uncleanness or Jewish impurity.

<i>Gerasenes</i>	Gerasa (Jerash) 30 miles E of the lake) (Mark, Luke)
<i>Gergesenes</i>	Ghera (Khoursi) on the eastern shore
<i>Gadarenes</i>	Gadara, a major city of the Decapolis (Matt)

The Healing Power and Ministry of Jesus in the New Testament

- Some with inability to see, hear, speak
- Some with fever, mobility challenges, leprosy, or bleeding issues
- Some possessed with demons and delivered from their control
- Some of the above described with BOTH physical and spiritual issues
- Some who were dead and restored to life
- NONE WITH MENTAL ILLNESS OR EMOTIONAL CHALLENGE

The Unique Characteristics of this Exorcism Narrative

1. The Vivid Description of the Behavior of the Man (2-5)
2. The Extensive Dialogue of Jesus with the Demon (6-12)
3. The Naming of the Demon(s) (9)
4. The Permission Granted to the Demons to Enter Animals by Jesus (10-13)
5. The Twofold Confirmation of the Miracle Accomplished (14-17)
6. The Delivered Man Receiving a Mission Assignment (18-20)

The Phenomenon of Demon Possession in the New Testament

- Personalized evil spirits taking control of human persons
[Manifestation of evil to combat the earthly ministry of Jesus]
- Vehicle to explain the presence of destructive behavior they did not understand
- A combination of these two different possibilities

Dr. Ron Lyles
August 19, 2020

JESUS AS LORD OVER CREATION

Mark 4:35-41; Matt 8:18, 23-27; Luke 8:22-25

Introduction: While Mark 4:1-34 gives the evidence of Jesus the Master Teacher (teaching in parables), Mark 4:35—5:43 depicts Jesus as Master of Miracles. These verses describe four miracles Jesus performed.

They are diverse in nature, although all four of them are about life giving/preserving. They differ from earlier reports of miracles in that they are narrated in more detail. Also they are not associated with a particular claim or teaching of Jesus.

1. The Location of the Miracle

Geographically as the Sea of Galilee is a basin or bowl between mountains

Theologically as the “Sea” representing the evil and chaos opposing God

2. The Connection of this Miracle to the Story of Jonah

Story Line

Central Casting

Vocabulary Carrying the Story is “Great”

3. The Action of the Miracle

A Question (38)

Two Commands (39)

More Questions (40-41)

4. The Assertion of the Miracle

Yahweh as the Lord of Creation in the Old Testament

Jesus as Yahweh and thus the Lord of Creation in the New Testament

Dr. Ron Lyles
August 12, 2020

JESUS THE MASTER TEACHER

Mark 4:1-34

Introduction: Although Mark was more oriented to the actions/miracles of Jesus, these verses emphasize the teaching (17 x) of Jesus dominated by parables. It is the second longest teaching passage in this Gospel (ch 13).

Jesus the Master Teacher and Parables (4:1-2, 10-12, 33-34; Matt 13:16-17)

What were Parables?

- Their Vocabulary *parabole*
- Their Subject
- Their Diversity
- Their Meaning

Why did Jesus teach in Parables?

- One Unifying Reason
- Two Dividing Responses (Isa. 6:9-10)

The Parable of the Scattered Seed (4:3-9, 13,20; Matt 13:1-15, 18-23; Lk 8:4-15)

1. The Palestinian Agricultural Process

2. The Agricultural Process and the Kingdom of God

- Three Kinds of Bad Soils
- Three Kinds of Bad Results
- Three Kinds of Good Harvest

3. The Kingdom of God

- The proclamation of the Word of the Gospel will result in contrasting responses dependent on the one who hears.
- The proclamation of the Word of the Gospel will produce a harvest despite all obstacles.

The Parables of Lamps and Measures (4:21-25; Matt 5:15, 7:2 Lk 8:16-18)

The Kingdom of God is demonstrated and must be declared.

The Parable of the Growing Seed (4:26-29)

The Kingdom of God is growing toward a harvest by the power of God.

The Parable of the Mustard Seed (4:30-32; Matt 13:31-32; Lk 13:18-19)

The “insignificant” Kingdom of God will produce a bountiful harvest.

THE EXPANSION OF THE MINISTRY OF JESUS

Introduction: Remember that this Gospel is the shortest one, the account of a “hurry up” writer. He almost immediately began the public ministry of Jesus (1:14-45). This preaching of the Kingdom of God generated some early opposition narrated in five controversy stories (2:1—3:6). The rest of chapter three declares the growing popularity of Jesus as well as the growing complexity and expansion of his ministry.

The Affirmation of the Crowd (3:7-12; Matt 12:15-16; Luke 6:17-19)

- The **Geographical** Expansion (7-9)
The Sea of Galilee as the Heart of the Ministry of Jesus
To Galilee and Beyond
- The **Numerical** Expansion (10-12)

The Appointment of the Twelve (3:13-19; Matt 10:2-4; Luke 6:14-16; Acts 1:13)

- The **Process**
- The **Persons**
- The **Purpose** or “Come and Go”
To be with Jesus
To be sent by Jesus (apostle from *apostello*, to send)

The Accusation of the Scribes (3:20-30; Matt 12:25-29; Luke 11:17-22)

The “Sandwich Inclination” in Mark’s Gospel

- The **Accusation** Leveled against Jesus (22)
Satan is the source of your power against spiritual evil; Beelzebul
- The **Refutation** by Jesus (23-27)
Would Satan use his power to destroy himself?
Jesus will destroy Satan through the power of the Holy Spirit
- The **Conclusion** of Jesus (28-30)
God’s Disposition to Forgive all sins
The “eternal sin” that cannot be Forgiven

The Announcement of the New Family (3:31-35; Matt 12:46-50; Luke 8:19-21)

Four Lists of the Original Twelve Apostles

Mark 3:16-19

Matthew 10:2-4

Luke 6:14-16

Acts 1:13

FIRST GROUP OF FOUR

Simon Peter	Simon Peter	Simon Peter	Peter
James son of Zebedee	Andrew his brother	Andrew his brother	James
John brother of James	James son of Zebedee	James	John
Andrew	John his brother	John	Andrew

SECOND GROUP OF FOUR

Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Matthew	Thomas	Matthew	Bartholomew
Thomas	Matthew the Publican	Thomas	Matthew

THIRD GROUP OF FOUR

James son of Alphaeus	James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddeus	Thaddeus	Simon the Zealot	Simon the Zealot
Simon the Cananean	Simon the Cananean	Jude brother of James	Jude brother of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	

Dr. Ron Lyles
July 29, 2020

GOOD TROUBLE, NECESSARY TROUBLE: PART TWO

Mark 2:1—3:6

Mark 1 reveals Jesus in **opposition to spiritual power** or authority, Mark 2:1—3:6 concerns Jesus experiencing **opposition from Jewish religious leaders**. This opposition is seen in five distinct narrative settings.

The Point of Contention/Conflict in these Controversy Stories

1. Jesus claimed to forgive sins (2:1-12)
2. Jesus did not follow the restrictions on Table Fellowship (2:13-17)
3. Jesus' disciples did not fast as others did (2:18-22)
4. Jesus' disciples did not obey Sabbath restrictions (2:23-28)
5. Jesus himself violated the Sabbath work restrictions (3:1-6)

The Disciples of Jesus NOT Fasting (2:18-22; Matt 9:14-17; Lk 5:33-38)

- Fasting in first century Judaism
- The Identification of the "Bridegroom"
- The Relationship of the NEW with the OLD

The Disciples of Jesus NOT Keeping Sabbath (2:23-28; Matt 12:1-8; Lk 6:1-5)

- The Institution of the Jewish Sabbath
- The Appeal to the Example of David (1 Sam 21:1-6)
- The Affirmation of the Gift of the Sabbath
- The Assertion of the Authority of **the Son of Man**
In the OT, 93 of 107 occurrences in Ezekiel; Daniel 7:13 important
In the NT, 84 of 88 occurrences are in the Gospels, spoken by Jesus
The other four are Acts 7:56; Rev 1:13; 14:14; Heb 2:6
The Son of Man emphasizes both the Deity and Humanity of Jesus

Jesus Himself NOT Keeping Sabbath (3:1-6; Matt 12:9-14; Lk 6:6-11)

- The scene again is the synagogue in Capernaum
- Jesus takes the initiative with a man who was physically challenged
- Jesus, instead of his opponents, asked the question this time
- The Response of Jesus and the Healing of the Man
- The Collusion of the Pharisees and the Herodians

GOOD TROUBLE, NECESSARY TROUBLE: PART ONE

Mark 2:1—3:6

Introduction: The Bible was written in running prose and poetry but not incorporating numbers designating divisions into chapters and verses.

- Stephen Langton (1150-1228) inserted chapter divisions in the Vulgate.
- Stephanus (1551) inserted verse divisions within the chapters.
- The Geneva Bible (1560) was the first English language to incorporate them.

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The Characteristics of these Controversy Stories

- | | |
|------------|---|
| 1 and 5 | Contain miracles that Jesus performed |
| 3 and 4 | Regard the behavior of the disciples of Jesus |
| 2, 3, 4, 5 | Have Pharisees prominently present |
| 2 and 3 | Reflect a contrast between feasting and fasting |
| 4 and 5 | Regard Sabbath keeping and violations |
| Setting | 1 and 2 in a house; 4 outside; 5 in synagogue |

The Healing of a Paralyzed Man (2:1-12; Matt 9:2-8; Luke 5:18-26)

- Jesus Responds to a **Demonstration of Faith** (1-5)
- Jesus Responds to the **Objection of his Critics** (6-10a)
- Jesus Responds to the **Condition of the Paralyzed Man** (10b-12)

The Call of Levi and the Ensuing Banquet (2:13-17; Matt 9:9-13; Luke 5:27-32)

- The **Tax** Collectors and **Toll** Collectors
- The Linking of **Levi with Matthew**
- The **Twelve** from Matt 10:2-4; Mark 3:13-19; Luke 6:12-16; Acts 1:12-13
- The Origin and Influence of the **Pharisees**
- The Issue of **Table Fellowship** and Exclusion

Dr. Ron Lyles
July 15, 2020

THE LAUNCH OF THE PUBLIC MINISTRY: THE POWER OF JESUS

Introduction: This first chapter in this Gospel reflects the “hurry up” characteristic of the writer. He referenced two OT prophets and then mentioned the ministry of John the Baptist, who then baptized Jesus, who then experienced a time of testing. Mark arrived at the start of the ministry of Jesus in 14 verses (John 35; Matt. 76; Luke 183).

These first few paragraphs of Jesus’ ministry can be characterized as follows:

- Reports both specific miracles and general summaries
- Includes the three categories of ministry—Teaching, Preaching, Healing
- Raises the issue of the authority and power of Jesus to do such things
- Concludes with the inability of Jesus to travel freely due to the crowds

1. His Power over Spiritual Evil (1:21-28)

What do you want with us...Come to destroy us? (24)

What is this? (27)

2. His Power to Heal Privately and Publicly (1:29-34)

Simon’s mother-in-law (30)

All the sick and demon-possessed (32)

3. The Source of the Power of Jesus (1:35-39)

A solitary place where he prayed (35)

So I can preach there also (38)

4. His Power to Cleanse Leprosy (1:40-45)

You can make me clean (40)

Filled with compassion,...touched the man....and said, “Be clean” (42)

Don’t tell this....go, show yourself to the priest (44)

Dr. Ron Lyles
July 8, 2020

THE BEGINNING OF THE GOSPEL

1. The Anticipation of the Messenger (1:2-3)

Malachi 3:1 (Exo. 23:20) and Isaiah 40:3

The theme is that **a messenger** will prepare for the coming of **the Lord**

2. The Appearance of the Messenger (1:4-8)

John appears suddenly, one like Elijah (1 Kgs 17:1; Mal 4:5)

John's dress and diet were appropriate to the desert environment

John's preaching included two components:

- A **baptism of repentance** for the **forgiveness** of sins
eis meaning for, at, as the result of, with respect to, on the basis of;
the same word found in Acts 2:38 and Matt. 12:41
baptisma denotes the meaning of the act rather than the act itself
- **Preparing the way** for another person to follow him
John had an influential ministry in his own right but was a forerunner/messenger
Contrast between the two baptisms of water and Spirit

3. Prepare the Way for the Lord (1:9-13)

- The Baptism of Jesus by John
 1. Why was Jesus baptized?
 2. Who saw the heavens opened and the Spirit/dove descend?
 3. What was the significance of what God said? (Ps 2:7; Isa 42:1)
- The Testing of Jesus by the Spirit or Temptation of Jesus by Satan
 1. The traditional location was the Judean plateau west of Jericho
 2. The shortest account (Matt 4:1-11; Luke 4:1-13)

4. The Lord (Jesus) Proclaims the Kingdom of God (1:14-20)

About a year elapsed between verses 13 and 14 (John 1:43—3:36)

The kingdom of God or the rule of God is near

Repent (like John) and believe the good news (gospel)

Jesus is in Capernaum, his Galilean base of ministry

At the beginning, this call of others looks beyond the ministry of Jesus

Dr. Ron Lyles
July 1, 2020

AN INTRODUCTON TO THE GOSPEL OF MARK

The beginning of the gospel about Jesus Christ, the Son of God (Mark 1:1)

WHAT?

The gospel (little g) is the *euangellion* “good news.” It is the good news of God’s promised rule (Kingdom of God) coming near in the appearance and ministry of the person of Jesus (1:14-15).

- Christ is Greek *Christos* that translates Hebrew *Mashiach*, the anointed one
- The Son of God is the full assertion of the deity of Jesus.

The Gospel (capital G) is a term that refers to the new literary form that Mark (and the others) created. It is biographical in nature though not a biography.

WHO?

1. This Gospel is technically anonymous (like the other three).
2. The identification of Mark as the writer in the earliest Christian sources
3. Mark in NT (Acts 12:25; 13:5,13; 15:36-41; Col 4:10; 2 Tim 4:11; 1 Peter 5:13)
4. The association of Mark with Simon Peter

WHERE AND WHEN?

Probably Rome, the center of the Roman Empire

The establishment of the Christian movement in Rome

Shortly after the death of Peter during the persecution of Nero, AD 65-70

WHY?

1. To Preserve the ministry of Jesus and the meaning of his death/Resurrection
2. To Present the Kingdom of God in both its present and future dimensions
3. To Provide a paradigm for Discipleship, how to follow Jesus