

THE ULTIMATE Q & A

The Source of Authority for Jesus (11:27-33)

Chief Priests, Teachers of the Law, and Elders

28 By what authority are you doing these things: Who gave you authority to do this?

The Legitimacy of Paying Taxes (12:13-17)

Pharisees and Herodians

14-15 Is it right to pay taxes to Caesar or not? Should we pay or shouldn't we?

Relationships in the Kingdom of God (12:18-27)

Sadducees

23 At the resurrection, whose wife will she be, since the seven were married to her?

Use of Deuteronomy 25:5-10, the law of Levirate Marriage and Exodus 3:1-6

The Relative Importance of the Commandments (12:28-34)

A Teacher of the Law

28 Of all the commandments, which is the most important?

Use of Deuteronomy 6:4-5 and Leviticus 19:18

David's Relationship with the Messiah (12:35-40)

JESUS

35 How is it that the teachers of the law say that the Christ is the son of David?

37 David himself calls him Lord. How then can he be his son?

Use of Psalm 110:1

FIG NEWTONS AND GRAPE NUTS

Introduction: Jesus had begun the last week of his earthly life by entering the city of Jerusalem on a **Sunday** (11:1-11). The next two days were quite eventful. On **Monday** Jesus made quite a stir by upsetting the Temple establishment as he authoritatively demanded the noisy commercialism practices to be stopped immediately (11:15-19). **Tuesday** was a heavily scheduled day of fielding questions and delivering teachings in the Temple area (11:20—12:44) and from the Mount of Olives (13:1-37).

A PARABLE DRAMATIZED (Mark 11:12-14, 20-25; Matt 21:18-22)

Fig trees were one of the most significant fruit trees in Palestine. Figs ripened and were harvested in late May/June and again in late Aug through September.

This is the only miracle that Jesus performed during this week, one that is quite different from his previous miracles. The account raises many questions.

The OT prophets used fig trees to denote peace and prosperity (Mic 4:4; Zech 3:10) but also Israel's failure to be fruitful (Jer 8:13; Mic 7:1).

This is another example of Mark's "sandwich phenomenon." The cleansing of the Temple and the cursing of the fig tree were interrelated. Parable in Luke 13:6-9

Teachings about Faith, Prayer, and Forgiveness

A PARABLE DECLARED (Mark 12:1-12; Matt 21:33-46; Luke 20:9-19)

The parable reflects the first century reality of land ownership and "sharecropping." Much of the hill country of Judea was devoted to growing grapes.

The Allegory in the Parable

Owner of Vineyard	God
Vineyard	Israel
Tenants	Religious Leadership
Fruit of Vineyard	Spiritual Productivity
Owner's Servants	Old Testament Prophets
Owner's Son	Jesus

The OT prophets used a vineyard to describe Israel (Isa 5:1-7; Hos 10:1; Ezek 19:10).

Mark 12:10-11 cites Ps 118:22-23 (the Hallel psalm used again).

TWO PROPHETIC SYMBOLIC ACTS

Introduction: The New Testament Gospels are not biographies of Jesus. That means that their purpose was not to give a comprehensive accounting of the entire life of Jesus; rather, they declared the significance of the death and resurrection of Jesus (with enough background to that event to aid in understanding it). The Gospel of Mark illustrates that well. Of the 16 chapters, 6 are devoted to the last week of the earthly life of Jesus. These six chapters are divided into two sections:

- The Teaching of Jesus and Confrontation with Authorities (11-13)
- The Suffering, Death, and Resurrection of Jesus (14-16)

The Old Testament prophets delivered their assigned messages from God through word and deed. Symbolic acts were things that they did to signify the reliability of the words that they spoke. Jeremiah work a yoke (27-28) and visited a pottery shop (18); Isaiah went naked and barefoot for three years (20); Ezekiel built a city in the sand (4) and shaved his head/beard (5).

1. The “Triumphal Entry” (11:1-11; Matt 21:1-9; Lk 19:29-38; Jn 12:12-15)

“Triumphal Entries” of Victorious Kings/Generals were prominent features of displaying the spoils of victory and receiving the applause of the people.

- | | |
|-----|--|
| 2,7 | Your king comes, gentle and riding on a donkey (Zechariah 9:9) |
| 8 | Spread their cloaks, Jehu is King (2 Kings 9:13) |
| 9 | O Lord, save us (Psalm 118:25) |
| 10 | Blessed is he who comes in the name of the Lord (Psalm 118:26) |

2. The “Cleansing the Temple” (11:15-19; Matt 21:12-16; Lk 19:45-47 [Jn 2:13-16])

Matthew and Luke imply that Jesus did this the same day that he entered the city. Mark said that he did it on Monday. Mark wrapped his account of this act of Jesus around the curse of the fig tree (11:12-14) and the destruction of it (11:20-26).

Jesus denounced three abuses of the sacred temple area (15-16):

- Commercialism of purchasing sacrificial animals/birds
- Currency exchange
- Use of Temple area for a “shortcut”

- | | |
|----|--|
| 17 | A house of prayer for all nations (Isaiah 56:7)
You have made it a den of robbers (Jeremiah 7:11) |
|----|--|

SACRIFICE, SUFFERING, SERVICE

Mark 10:17-52

Introduction: For the first time in the Gospel of Mark, Jesus has left Galilee traveling south toward Judea (10:1). The stories in the verses that we study today reflect the reality that Jesus is traveling. The marker is the word *hodos* (way or road)

A man encountered Jesus “As Jesus started on his **way**” (10:17)

In fact, “They were on their **way** up to Jerusalem (10:32)

The man whom Jesus healed in Jericho “followed Jesus along the **road**” (10:52)

1. The Sacrifice of Radical Discipleship (10:17-31; Matt 19:16-22; Luke 18:18-30)

The Impossibility of Following Christ without Surrender of All Things (17-22)

The Possibility of All Things with God (23-27)

The Impossibility of Following Christ without Reward of All Things (28-31)

2. The Suffering of Jesus (10:32-34; Matt 20:17-19; Luke 18:31-34)

This is the third announcement of Suffering (Mark 8:31; 9:31)

This one is the most detailed and specific of the three

3. Suffering and Service as the Path to Greatness (10:35-45; Matt 20:20-28)

An Unexpected Request: The Path of Suffering (35-40)

An Expected Response: The Path of Service (41-45)

4. The Service of Healing (10:46-52; Matt 20:29-34; Luke 18:35-43)

The Significance of the Place of this Healing: Jericho

The Significance of the Time of this Healing: Final one of his Ministry

The Significance of the Language of this Healing: Son of David

TREATMENT OF VULNERABLE MEMBERS IN FAMILY

1. The Context of these Words from Jesus (10:1)

Jesus was traveling from Galilee to Judea (to Jerusalem). It was the normal route. (Rarely people took a different route from Jerusalem to Galilee, John 4). The presence of “crowds” is because it is nearing Passover (John 12:1, 12; Mark 11:1).

This is the only time that Jesus went to Jerusalem **in this Gospel**. John’s Gospel, however, asserts that Jesus went to Jerusalem four times before his final journey there for Passover (2:13; 5:1; 7:14; 10:22).

2. The Word from Jesus about Marriage and Divorce (10:2-12; Matt 19:1-9)

2 Pharisees appear for the first time since 8:11 and “tested”

2 Is it lawful for a man to divorce his wife? “for any and every reason” (Matt 19:3)
They wanted to position Jesus within the various perspectives in Judaism.
The Essenes prohibited divorce, while the Pharisees permitted divorce.
The Pharisees were divided into the School of Hillel and the School of Shammai

3-5 **What Moses Said**

Interpretation of Deut. 24:1-4 “something indecent” (1)
Jewish law only permitted husbands to initiate a divorce
“hearts were hard” (5)

6-9 **What God Said**

The original design and desire of God (Gen 1:27; 2:24)
Permanent Unity that was Spiritual, Social, and Sexual in Nature

10-12 **What Jesus Said**

The Equality of Sexes regarding Divorce (more Greco/Roman than Jewish)
The absolute statement softened by Matt 19:9/5:32 except for “*porneia*”

Divorce is a failure to achieve God’s design, but it is fully forgiven by God.

3. The Word from Jesus about Children (10:13-16; Matt 19:13-15; Luke 18:15-17)

Children are prominent in Mark’s Gospel.
The Terminology and Form of the Grammar
Participation in the Kingdom of God is granted as a gift, not a reward earned.

THE SAYINGS OF JESUS ALONG THE WAY

Mark 9:14-50

1. The Healing of a Boy with an Evil Spirit (9:14-32; Matt 17:14-23; Lk 9:37-45)
2. Who is the Greatest? (9:33-37; Matt 18:1-5; Luke 9:46-48)
3. Whoever Is Not Against Us Is for Us (9:38-41; Luke 9:49-50)
4. Causing to Sin (9:42-50; Matt 18:6-9)

- 23 Everything is possible for him who believes.
- 29 This kind can come out only by prayer.
- 35 If anyone wants to be first, he must be the very last, and the servant of all.
- 37 Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.
- 40 Whoever is not against us is for us.
- 41 Anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward.
- 42 And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.
- 43ff If your hand causes you to sin, cut it off. foot, cut it off. eye, pluck it out.
- 48 [Hell] where their worm does not die, and the fire is not quenched.
- 49 Everyone will be salted with fire.
- 50 Salt is good, but if it loses its saltiness, how can you make it salty again?
- 50 Have salt in yourselves, and be at peace with each other.

THE TRANSFIGURATION OF JESUS

Mark 9:2-13; Matt 17:1-13; Luke 9:28-36

WHEN? (2)

Six days after the retreat at Caesarea Philippi (8:27-30)
Time references like this are not that common in Mark

WHO? (2)

Peter, James and John (also 5:27-43; 14:32-42)

WHERE? (2)

Traditionally **Mt. Tabor** in southern Galilee
More than likely **Mt. Hermon** north of the Sea of Galilee

WHAT? (3-8)

Transfigured is *metamorphoo* (Rom 12:2 and 2 Cor 3:18)
Here the divine nature of Jesus overpowered his human physical nature
Dazzling white clothes signify a divine being
Moses and Elijah joined them talking to Jesus (Luke 9:31)
They represented the Law and the Prophets (special with Enoch)
Peter interrupted their conversation, misunderstanding the experience
The cloud and voice of God (Exo 24:15-18)
This is my Son (Ps 2:7) whom I love (Gen 22:2; Isa 42:1)

WHY? (9-13)

The “Messianic Secret” but for the first time with a time frame
The tradition about Elijah (Mal 3:1; 4:[4]5-6)
The new element of suffering associated with Elijah

JESUS IS CHRIST (MESSIAH) WHAT DOES THAT MEAN?

Mark 8:31—9:1; Matt 16:21-28; Luke 9:22-27

Introduction: The affirmation made by Simon Peter that Jesus is the Christ (8:29) climaxes the first half of Mark's Gospel. Once that truth is established, then the issue becomes the nature of the mission and function of the Messiah. What does it mean that Jesus is the Christ?

I. The New Level of Teaching about the Suffering of Jesus (8:31-33) The Assertion by Jesus (31)

The move from Messiah to the Son of Man (Daniel 7:13-14), addition of suffering

This is the first of three such assertions that Jesus made (9:30-32; 10:32-34)

The Opposition by Peter (32)

"Rebuke" (30, 32, 33), also used for the silencing of unclean spirits by Jesus

The Clarification by Jesus (33)

"Out of my sight" or get behind me translates the word for "following" Jesus

"Satan" as Peter is the vehicle of temptation, the role of Satan (1:12-13)

Was Peter an advocate for Jesus as a conquering Messiah?

II. The New Level of Teaching about Following Jesus (Discipleship) (8:34—9:1)

These verses contain six statements of instruction about becoming and being a follower of Jesus, living a life of discipleship. They are related by topic, theme, and form, although they do not form a progressive sequence. They are discipleship bullet points.

- The Necessary Commitment for Following Jesus (34)
- Following Jesus—Not Losing One's Life (35)
- Following Jesus—Not Forfeiting One's Life (36)
- Following Jesus—One's Life as the Gift from God (37)
- Following Jesus—Or Experience a Fair Retribution (38)
- The Imminent Manifestation of the Kingdom of God (9:1)

I CAN SEE CLEARLY NOW [ALMOST]

Mark 8:11-30

Introduction: This Gospel begins with these words: “The beginning of the gospel about Jesus Christ, the Son of God” (1:1). From that beginning, the first half of Mark’s Gospel concerns the identity of Jesus. “Who is Jesus?” is the key issue. The crowd, and even the disciples, have difficulty in trying to understand who Jesus is. This builds to a climax in these verses that conclude the first half of the book.

The Pharisees Cannot See Clearly (8:11-13; Matt 16:1-4; Luke 11:29-30)

Dalmanutha (8:10), Jesus back in Jewish territory

Signs are meaningful/helpful only for those who are willing to see and hear

“I tell you the truth” (8:12) is *Amen*, something said only by Jesus in the NT

The Disciples Cannot See Clearly (8:14-21; Matt 16:5-12; Luke 12:1)

Leaven is frequently a symbol for corrupting and evil influences

Disciples were blind and deaf (8:13)

The Blind Man Cannot but then Can See Clearly (8:22-26)

Bethsaida, NE shore of Sea of Galilee, home of Peter, Andrew, and Philip

The Distinctives or Uniqueness of this Miracle Story

Use of Spittle Therapeutically in the Ancient World

Progressively clearer vision is the applicable lesson of this miracle

Peter Can See Clearly but still needs Clarity (8:27-30; Matt 16:13-20; Lk 9:18-20)

Caesarea Philippi was a remarkable area with many religious associations

The responses here are identical to those of 6:14-15 regarding John

Now the question is whether the disciples understand the nature of “Messiah”

BEYOND TRADITION: THE INCLUSIVE GOSPEL

Introduction: Mark 7:1-23 contains the challenge asserted by Jesus to the Jewish traditions regarding clean and unclean. The Pharisees insisted upon strict observance of the many regulations based upon their oral law. In the three stories that we study today (7:24—8:10), Jesus crossed the traditional boundaries that he dismantled with his teaching. Each of them includes his ministry to Gentiles.

1. A Phoenician Mother of Tyre (7:24-30; Matt 15:21-28)

The geographical setting is the Phoenician coastline (modern Lebanon).

The dialogue between this Gentile woman and Jesus contains the harshest statement attributed to Jesus in the four Gospels. How have interpreters sought to understand it?

- The customary language of children (Jews) and dogs (Gentiles)
- The specific word *kunarion* (a diminutive form) instead of *kuon*
- The test of the woman's faith or persistence
- The deliberate portrayal of Jewish prejudice as a teaching vehicle for the Twelve

If the woman were offended, she did not show it. Her response was measured.

"First" (7:27) implies "next" explicitly making Gospel available to Gentiles (Rom 1:16)

2. A Hearing and Speech Impaired Man in Decapolis (7:31-37 and Matt 15:29-31)

"Could hardly talk" is *mogilalon* (7:32; Isa 35:6)

The healing occurred through the spoken Word.

3. A Large Tired and Hungry Crowd (8:1-10; Matt 15:32-39)

5000
Comp for sheep w/o shepherd
One Long Day
5 loaves of bread, 2 fish
12 baskets left over
Jewish *kophinos*

4000
Comp for nothing to eat
Three days of teaching
7 loaves of bread, a few fish
7 baskets left over
Gentile *sphuris*

Feeding of the 5000 was the invitation to the Jews to share the life of Jesus.

Feeding of the 4000 was the invitation to the Gentiles to share the life of Jesus.

TRADITION, TRADITION

Introduction: Mark 7 could be called the “Fiddler on the Roof” chapter. Here Jesus challenged the traditions of the Pharisees in both word (7:1-23) and deed (7:24-37).

The religious leaders from Jerusalem interrogated Jesus about the failure of some of his disciples to keep their traditions. The focus is on three features of this oral law: washing of the hands/utensils, the Corban, and distinctions between clean/unclean food.

1. Washing of the Hands (7:1-5)

1, 5 The religious leadership from Jerusalem (see 2:1—3:6) had a question.

2-4 **What** the question was about is the issue of “Unclean” (*koinais*) or ceremonially unwashed hands (2-3)

Related practice of “washing” cooking and serving utensils (4)

3, 5 **Why** the issue was raised in the question is “tradition of the elders”

The Pharisees believed that they had received law and statutes from God both in written form (Torah) and in oral form. The latter was transmitted to Moses and then through Joshua, the elders, the prophets, the “men of the Great Synagogue,” and rabbis/teachers of the law.

2. Corban (7:6-13)

6-8 They were the kind of people described in Isaiah 29:13, hypocrites.

9-13 Jesus illustrated their hypocrisy by their use of the **Corban**.

The word means “gift.” Here it described the process by which someone declared with an oath that he had given his personal resources/property to God (to the Temple treasury; therefore, he could not use them to support his aging parents. The rabbis discussed if and on what basis the oath could be rescinded.

Jesus considered the Corban to be a violation of the Torah given by Moses:

Exodus 20:12; Deuteronomy 5:16

Exodus 21:17; Leviticus 20:9

This action was different from the words of Jesus in the Sermon on the Mount.

3. Kosher Dietary Restrictions (7:14-23)

14-15 Jesus expressed a Spiritual Principle to the crowd.

16-23 Jesus explained the Spiritual Principle to the disciples.

JESUS IS THE GOOD SHEPHERD PROVIDER

JESUS PROVIDES GUIDANCE FOR THE “MISSIONARIES” Mark 6:6b-13 (Matt 10:1, 9-14; Luke 9:1-5 [Luke 10:1-24 “72”])

7	The Assignment
8-11	The Directions (what to take, where to stay, how to respond)
12-13	The Mission Accomplished

Principles Applicable to Us

1. We are called to be with Jesus, then sent to share God’s grace/love with others.
2. Having had fellowship with Jesus, we are sent with authority.
3. Sent on mission, we must live out authentically what we have experienced.
4. Representing Jesus, we should be gracious toward others.
5. We will meet some rejection along the way but should not be deterred.

JESUS PROVIDES FOOD FOR THE MULTITUDE Mark 6:30-44 (Matt 14:12-21; Luke 9:10-17; John 6:5-13)

30	The “Missionaries” Returned and Reported to Jesus
31-32	Jesus and the Apostles on a “Retreat”
33-34	The Compassion of Jesus---Sheep without a Shepherd
35-38	The Problem that Needed Resolution
39-44	The Resolution of the Problem

The traditional site for this miracle is Tabgha, NW shore of the Sea of Galilee

JESUS PROVIDES RELIEF FOR THE DISCIPLES Mark 6:45-56 (Matt 14:22-36; John 6:15-21)

45-46	All Go their Separate Ways
47-48	Jesus Becomes Aware of a Desperate Need
49-52	It Is I or literally I AM A Calm Wind but Some Hard Hearts
53-56	The Growing Popularity of Jesus because of His Ministry

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

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

Jairus

A Named Somebody
Pleaded with Jesus
Desired a House Call
Private Healing

The Woman

A Nameless Nobody
Took the Initiative Herself
Desired to touch Jesus in Crowd
“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)

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

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

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	

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

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)

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

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