

## Overview of Mark

### Summary of the study

- Background to Mark's book
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    - First 12 months—1:1-13 (20-30 AD)
    - Second 18 months—1:14-7:23 (Jan. 31 AD – late summer 32 AD)
    - Last 4 months in Galilee—7:24-9:50 (beginning of last 12 months)
  - **Part Two:** Jesus' ministry associated with Jerusalem—10:1-16:20 (last 6 months)
    - Last few weeks in Perea—10:1-52 (February/March 33 AD)
    - Passion week in Jerusalem—11:1-16:14 (March 27-April 5, 33 AD)
    - Last 40 days (April 6-May 15, 33 AD)
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### Background to Mark's book

- 1) The author
  - a) His *Jewish* name was John, his *Latin* name was Mark/Marcus.
  - b) Son of the Jerusalem widow Mary—Acts 12:12
  - c) Barnabas' cousin—Col. 4:10
  - d) Companion of the apostle Paul—Acts 12:25; 13:5
  - e) Focus of a division between Paul and Barnabas—Acts 13:38-40
  - f) Fellow worker with Paul—Philemon 1:24; 2 Tim. 4:11
  - g) Peter's son in the faith—1 Pet. 5:13
- 2) The recipients seem to be Gentiles outside of Palestine, most likely in Rome
  - a) There are only a few OT quotes
    - i) By Mark himself—1:2-3
    - ii) By Christ—7:6; 11:17; 12:10-11; 14:27
  - b) Mark explains **Jewish** customs and terms.
    - i) He explains Jewish customs
      - (1) 7:2-4—washing hands and utensils
      - (2) 14:12—feast of Unleavened Bread and Passover lamb
      - (3) 15:42—preparation day before the Sabbath
    - ii) He interprets several Aramaic terms
      - (1) 3:17—*Boanerges*—"Sons of Thunder"
      - (2) 5:41—*Talitha kumi*—"little girl, stand up"
      - (3) 7:11—*Corban*—"given to God"
      - (4) 7:34—*Ephphatha*—"be opened"
      - (5) 10:46—*Bartimaeus*—"Son of Timaeus"
      - (6) 14:36—*Abba*—"father"
      - (7) 15:22—*Golgotha*—"Place of the Skull"
      - (8) 15:34—*Eloi, Eloi, Lama Sabachthani*—"My God, My God, why have You forsaken me?"

- c) Mark uses **Latin/Roman** terms his readers would be familiar with.
    - i) 4:21—*modius* (a 2-gallon bowl or basket)
    - ii) 5:9—*legion* (largest Roman military unit)
    - iii) 6:27—*speculator* executioner (a Roman courier)
    - iv) 12:14—*census* (census tax) and *kaisar* (Caesar)
    - v) 12:15—*denarius* (a Roman coin worth one day's wages)
    - vi) 12:42—*leptos* (small copper Roman coin worth 1/128 of a denarius)
    - vii) 15:16—*Praetorium* (Roman headquarters) and *speira* (cohort, which was 1/10 of a legion)
    - viii) 15:39, 44—*centurion* (Roman officer controlling 100 men)
  - d) Reference to Simon of Cyrene, the father of Rufus—15:21 (cp. Rom. 16:13)
- 3) The content
- a) The book contains 14 primary **teachings** of Christ.
  - b) The book contains 19 recorded **miracles** of Christ.
  - c) Mark uses the word “immediately” @ 40x.
- 4) The purpose
- a) There is no clearly stated purpose statement in the book.
  - b) Emphasizes the character of Christ.
    - i) Jesus is **fully God**
      - (1) Jesus is *the Son of God*—1:1 (differs in some MSS)
        - (a) Confirmed by the Father—1:11; 9:7
        - (b) Confirmed by demons—3:11; 5:7
        - (c) Confirmed by Christ Himself—13:32; 14:36, 61-62
        - (d) Confirmed by the Roman centurion—15:39
      - (2) Jesus is *the Son of Man*—2:10, 28; 8:31, 38; 9:9 (by Mark), 12, 31; 10:33, 45; 13:26; 14:21 (2 x's), 41, 62
        - (a) In other words, Jesus is *Messiah*—9:41
    - ii) Jesus is **fully human**
      - (1) Jesus' emotions
        - (a) Compassion (σπλαγχνίζομαι)—1:41; 6:34; 8:2
        - (b) Anger (ὀργή)—3:5
        - (c) Deep sigh (στενάζω)—7:34
        - (d) Deep groaning (ἀναστενάζω)—8:12
        - (e) Indignant (ἀγανακτέω)—10:14
        - (f) Distress and troubled (ἐκθαμβέω καί ἀδημονέω)—14:33-34
      - (2) Jesus' limitations
        - (a) Tired—4:38
        - (b) Hungry—11:12
        - (c) Ignorance—13:32
  - c) Emphasizes what failure means in being a follower of Christ.
    - i) Failure to understand Christ
      - (1) Who He is—4:40 (lack of faith); 9:28-29

- (2) What He taught—4:13; 8:17, 21; 9:32
- (3) What He did—6:52
- ii) Failure to stand for Christ—14:50
- iii) Failure to submit to Christ
  - (1) By accusing Him—4:38 “don’t you care?”
  - (2) By criticizing Him—5:31 “how can you ask such a question?”

## Part one: Jesus' ministry associated with Galilee—1:1-9:50 (first 3 years)

### First 12 months—1:1-13 [29-30 AD]

- 1) John the Baptizer—1:1-8 (3-5 months)
  - a) Mark's opening/title/introduction—1:1
    - i) In Greek and Roman literature, *gospel* was always used as a plural.  
(1) In the NT, it is always used as a singular.
    - ii) There is a difference in Greek manuscripts about including "Son of God" at the end of v. 1. The vast majority include it.  
(1) "Son of God" is an important theme in Mark: 3:1; 5:7; 9:7; 12:6; 13:32; 14:36, 61; 15:30
    - iii) The good news about Jesus Christ includes His character, His conduct, and the content of His teaching.
  - b) Mark's Old Testament quote—1:2-3
    - i) He appears to weave Exod. 23:20, Is. 40:3, and Mal. 3:1.
    - ii) The 3-fold emphasis is on the speaker, the Lord, and the wilderness.
  - c) Mark's description of John's ministry—1:4-5
    - Slides # 1:12-18, 26-34
    - i) Note that "confession (agreeing with God about) their sins" in 1:5 is parallel to "forgiveness of sins" in 1:4. Baptism alone does not remove sin.  
(1) To participate in this baptism was a recognition of the need for God's forgiveness with a sense that one needed to live differently as a response to it. (NET)  
(2) This is referenced later in Acts 19:1-7.
    - ii) Mark appears to deliberately overstate (hyperbole) when he say "all ... Judea, ... all ... Jerusalem."  
(1) Walking the minimum 20 miles to the Jordan was not an easy accomplishment, especially on the uphill way back.
  - d) Mark describes John's prophetic appearance and diet—1:6
    - Slides # 1:35-44
    - i) Similarities with Elijah (6:14-16; 9:11-14; cf. 2 Kings 1:8)
    - ii) Stands in contrast to the more comfortable lifestyle of Jerusalem's religious leaders. This also stands in contrast to the priestly garments of his father Zacharias (Luke 1).
  - e) Mark describes John's message—1:7-8
    - i) Mark does not include all of John's message (cf. Matt. 3:7-10; Luke 3:10-14)
    - ii) John's humility and Christ's superiority (1:7)
    - iii) John's immersion in water, Christ's immersion in the Holy Spirit. (cf. Acts 1:5; 11:15-16; 1 Cor. 12:12-13)
- 2) Christ's immersion and direct introduction—1:9-11 (note the Triunity of God)
  - a) Jesus traveled from Nazareth in the west to the Jordan River, @ 30-40 miles.
    - i) This picks up the "the One who is coming" from 1:7.

- b) Jesus does not and needs not confess any sin to be immersed. (cf. 1:4-5)
  - c) Jesus experiences three objective (in real space and time) events:
    - Coming up [*anabaino*] out of the water
    - i) He saw the heavens split apart.
    - ii) He saw the Spirit descend. [*katabaino*]
      - (1) “Like a dove” probably refers to the mode of descent, not the physical form of the Spirit.
      - (2) This is the anointing and enabling of Jesus by the Spirit for His ministry (1:10). (cf. Is. 11:2; 42:1; Luke 4:18)
    - iii) He heard the Father speak.
      - Remember that God had been “silent” for the past 400 years.
      - (1) The Father identifies Jesus as the Son of God (1:11a)
        - (a) This does not establish the relationship but rather confirms it.
        - (b) Jesus is not the Son of God because of what He does. Jesus does what He does because He is the Son of God.
      - (2) The Father expresses His love for His Son (1:11b)
      - (3) The Father expresses to Jesus the Father’s constant approval of Jesus (1:11c) (cf. Ps. 2:7)
- 3) Christ’s temptation—1:12-13
- Slides # 1:64-82
  - a) The same Spirit who came upon Him in 1:10 enables Jesus to successfully pass Satan’s testing.
  - b) God put Jesus to the test to show that He is qualified for His God-appointed ministry.
  - c) Satan tries to draw Jesus away from His God-appointed ministry.
  - d) Jesus had no physical strength to defend Himself against the wild animals.
  - e) The angels apparently arrived at the end of the 40 days. (cf. Matt. 4:11)
- 4) Between 1:13 and 1:14, Mark leaves an eight-month gap (see John 1:29-3:36)

**Second 18 months—1:14-7:23 [Jan. 31 AD – late summer 32 AD]**

- 1) Christ's teaching in Galilee—1:14-15 (an introductory transition passage)
  - a) The timeframe is after John the Baptizer has been handed over to Herod Antipas I. This is detailed further in the flashback in 6:14-19.
    - i) Jesus has been ministering in Judea for several months up to this point. (cf. John 1:29-4:4)
    - ii) The concept of being handed over is a common theme in Mark: 9:31; 10:33; 13:9, 11, 12; 8x in chapters 14-15.
  - b) Jesus is characterized by publicly announcing the good news of the kingdom of God, even in times of adversity and suffering.
  - c) Jesus states two realities.
    - i) The fulfillment of God's predetermined time has arrived. (cf. Gal. 4:4)
    - ii) The kingdom of God has approached and stands prepared.
      - (1) Mark uses "kingdom of God" 14x: 1:15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43.
      - (2) Though the King is present and is making a genuine offer of the kingdom, both the King and the kingdom are rejected by Israel during Jesus' earthly ministry.
      - (3) It will not be established until the King comes again.
        - (a) Marks shows that the Messianic kingdom's long-anticipated establishment is still future (cf. 9:1, 47-48; 11:10; 14:25; 15:43)
  - d) Jesus commands a two-fold response: Repent (turn from, rejecting) and believe in (turn toward, reorienting) the good news.
    - i) This demands a shift away from faith merely in a physical relationship to Abraham.
      - (1) This is to divest oneself of certain past orientations. (B. Witherington)
    - ii) The object of faith here is the content of the message of the good news.
    - iii) Repentance and belief cannot be applied to certain areas of life but not to others; rather, they lay claim to the total allegiance of believers. (J. R. Edwards)
    - iv) It is God who has taken the initiative; it is we who must respond.
    - v) Repentance without faith leads to despair; faith without repentance from sin becomes presumption. (D. Edmond Hiebert)
- 2) Christ calls the first four disciples near Capernaum on the north shore—1:16-20
  - Slides 1:89-118
  - a) Jesus has healed the royal official's son at Cana (John 4:46-54), has been rejected in Nazareth (Luke 4:16-31), and has transferred his "base of operations" to Capernaum on the north shore (Matt. 4:13-16; Mark 2:1).
    - i) The Sea of Galilee is @ 6-7 miles wide and 13-14 miles long. It is also called the Sea of Tiberias (John 6:1; 21:1) and Lake of Gennesaret (Luke 5:1). In the OT it was called the Sea of Kinnereth/Chinnereth ("Harp") (Num. 34:11; Josh. 12:3; 13:27). It is over 680 feet BELOW sea level.
  - b) The call to be apostles appears to be done in five phases:

- i) Phase one (mid-late 30 AD): John 1:35-51
  - ii) Phase two (mid-31 AD): Matt. 4:18-22; Mark 1:16-20
  - iii) Phase three (mid-31 AD): Luke 5:1-11
  - iv) Phase four (early 32 AD): Mark 3:13-19; Luke 6:12-16
  - v) Phase five (spring/summer 32 AD): Matt. 9:35-11:1; Mark 6:6-13; Luke 9:1-6
- c) Jesus takes the initiative with authority. He does not ask for volunteers. (1:16-17)
- i) There is no call to repent and believe.
  - ii) Remember that these men (Peter, Andrew, and John) had already been followers of Jesus for nearly one year (John 1:35-51). They have had time to contemplate the repercussions of Jesus' teaching.
- d) One gradually **becomes** a fisher of men; it does not happen instantly. (1:17)
- e) Zebedee must have been successful at his business to have hired men from outside his family. (1:20)
- f) To follow Jesus immediately and sacrificially means to leave someone or something behind. To follow Him comes at a cost, but the cost comes with a reward.
- 3) Jesus demonstrates His authority—1:21-3:6
- Slides # 1:119-151
- a) In Capernaum on the north shore—1:21-34
- Capernaum was a mixed Jewish-Gentile city (cf. Luke 7:1-10), the workplace of the tax-collector Matthew (Matt. 9:1-9), and the home of Roman centurion (Matt. 8:5-13). Apparently, Peter and Andrew moved here from Bethsaida, approximately 6 miles to the east (John 1:44). It was a safe distance from Herod Antipas in Tiberius on the western shore.
  - Mark notes the general antagonism of the synagogues: the presence of demons (1:39), hardness of heart (6:2), and eventual persecution (13:9).
- i) Christ heals a demoniac on Sabbath—1:21-28
- The disturbance has begun.
    - This is the first Sabbath (holy **time**) controversy with the Pharisees and their Law-experts (scribes).
    - This is the first synagogue (holy **space**) controversy.
- (1) They are overwhelmed/astounded [*ekplessomai*] at Jesus' teaching content and style. (1:22)
- (a) Jesus possesses authority, the scribes quote authorities.
    - (i) Mark's Roman readers understood authority.
    - (b) Mark refers to Jesus' teaching @ 35x.
  - (2) Note the following about the demonized man and the demon.
    - It is a strange commentary on the spiritual situation in Capernaum that a demoniac could worship in the synagogue with no sense of incongruity, until confronted by Jesus, and indeed apparently with no initial desire to be delivered from his affliction. (R. A. Cole)

- Mark records four exorcisms (1:21-28; 5:1-20; 7:24-30; 9:14-29)
  - (a) His recognition of the hostility between their opposing forces (1:24)
  - (b) His use of personal pronouns (1:24)
  - (c) His knowledge of the threat of Jesus' ability (1:24)
  - (d) His knowledge concerning Jesus (1:24) (cf. 1:34)
    - (i) The demon knew Jesus from the first moment of creation until the demon's rebellion with Satan against God's authority.
  - (e) His obedience to the commands of Jesus (1:26)
- (3) They are surprised/startled [*thambeo*], first, at His fresh teaching and, second, at His ability to cast out demons and. (1:27)
- (4) Note how this unit is marked off by the contrast between *eiserchomai* (went into) (1:21) and *exerchomai* (went out from). (1:28)
- ii) Christ heals Peter's mother-in-law and others the same Sabbath—1:29-34
  - Mark records nine healing miracles (1:29-31, 40-45; 2:1-12; 3:1-6; 5:21-43; 7:31-37; 8:22-26; 10:46-52)
  - (1) Peter's mother-in-law individually (1:29-31)
    - (a) The house is not far from the synagogue.
    - (b) Simon's mother-in-law [*penthera*] is incapacitated by a very high fever (cf. Luke 4:38).
      - (i) Peter's wife may have traveled with him (1 Cor. 9:5).
    - (c) Jesus' only action is to grab her by the hand and help her up.
      - (i) Luke records that Jesus rebuked the fever (Luke 4:39). Some view this as a fever caused by a demon.
    - (d) Her healing is immediate and complete curing but also enabling her to serve [*diakoneo*] without the weakness that normally follows a fever.
      - (i) Mark's emphasis on serving: 1:13, 31; 9:35; 10:43, 45; 15:41
    - (e) Corrections:
      - (i) There is no indication that this woman comes to saving faith.
      - (ii) There is no indication that women are hereby relegated and restricted to this type of ministry.
  - (2) Healing of many others citywide (1:32-34)
    - This reinforces that 1:26 & 31 were not isolated cases or favoritism.
    - (a) People wait for the technical end of Sabbath to bring those who are suffering (*those who have it bad and those who are demonized*) (1:32). This would keep them from working on the Sabbath. (cf. 3:1-6)
    - (b) The need (*the whole city*) seems overwhelming (1:33).
    - (c) Jesus responds with compassion (*healed*) and authority (*cast out*) (1:34a).
      - (i) A distinction between being ill and being demonized.
    - (d) Jesus strategically veils (*did not permit*) His true identity (1:34b).
      - (i) Luke 4:41 shows that the demons know that Jesus is the Messiah.

b) First preaching tour of Galilee in general—1:35-45

- Slides # 1:152-197

- i) Jesus does three things—1:35: left the house (@ 3-6 AM), secluded Himself, and was praying
  - (1) Mark records Jesus praying 3x: 1:35; 6:46; 14:32-39
- ii) The men do three things—1:36-37: hunted, found, and shared a need
  - (1) Is Jesus failing to capitalize on a golden opportunity?
  - (2) “Seeking” [*zeteo*] in Mark is not necessarily positive: 1:37; 3:32; 8:11, 12; 11:18; 12:12; 14:1, 11, 55; 16:6
- iii) Jesus responds by keeping the Father’s purpose for Him in mind—1:38-39
  - (1) Don’t be distracted from the primary task, even when presented with other worthy tasks.
  - (2) Not so much **excluding** Capernaum but rather **including** other cities.
  - (3) This preaching ministry probably lasted several weeks.
- iv) Christ heals a leper (victory over defilement and alienation)—1:40-45
  - By this time, Peter (and probably Andrew), James, and John have turned away from their fishing business once and for all. (Luke 5:1-11)
  - Healing a leper was considered a Messianic miracle.
  - In the OT, three Jews contracted leprosy as judgment (Miriam (Num. 12:9-15); Gehazi (2 Kings 5:27), and King Uzziah (2 Kings 15:5). As a result, all leprosy was viewed as an incurable judgment from God.
  - (1) The man’s skin disease (physical) renders him ritually unclean and unable to interact with other Jews (social). (cf. Lev. 13:1-14:57)
    - (a) Cf. Luke 5:12, the leprosy was quite advanced, soon to take his life.
    - (b) There were no known cases of someone being healed from leprosy.
  - (2) The man was sure of Jesus’ **ability** but not His **willingness**. (1:40)
    - (a) This was a bold move on the man’s part. He is at the end of his life.
  - (3) There is a significant Greek text issue in 1:41.
    - (a) Some texts read, “And becoming angry, Jesus ....”
      - (i) Anger toward whom? toward what?
      - (b) Most texts read, “And being moved with compassion, Jesus ....”
  - (4) Jesus touches the man (without becoming defiled Himself!), tells him of His willingness to heal, and then exercises His power and authority to heal him. (1:41-42)
  - (5) Jesus commands him. (1:43-45)
    - (a) To obey the Law’s protocol. (cf. Lev. 14:1-33)
    - (b) Note how he disobeys Jesus’ command to keep silent. (cf. 7:36)
    - (c) Is this disobedience to be viewed as a positive or a negative?
  - (6) The man’s condition is reversed physically and socially.
- c) Return to Capernaum on the north shore—2:1-3:6
  - Slides # 2:1-74; 3:1-7
  - Mark relates five controversies with the religious leaders in 2:1-3:6: forgiving sins (2:1-12); eating with sinners (2:13-17); failure to fast (2:18-

22); Jesus' attitude toward the Sabbath (2:23-28); and healing on the Sabbath (3:1-6). The first four controversies (2:7, 16, 18, 23) contain a Why-question from the religious leaders.

- Crowds (referenced @ 50x) are important to Mark.
- i) **Healing:** Christ ministers in a crowded house—2:1-12
  - Note who is present to observe and investigate Jesus, @ 60 miles north of Jerusalem (cf. Luke 5:17)
  - An average Jewish house was 24'x24', with 2 floors and a flat roof.
  - (1) Jesus teaches in a crowded house. (2:1-2)
  - (2) Jesus forgives and heals in a crowded house. (2:3-5)
    - (a) Note the sequence. There are things more important than good physical health.
    - (b) Jesus sees the undeterred faith of all five men. (2:4-5a)
    - (c) Jesus authoritatively and publicly declares the man's sins forgiven. (2:5b)
      - (i) The man had been brought to be healed, not forgiven.
      - (ii) This appears to be from Lev. 4-6. God is the one who forgives.
  - (3) Jesus challenges the religious leaders. (2:6-11)
    - (a) Jesus recognizes their accusing thoughts. (2:6-8)
      - (i) The Law-experts accuse Jesus of dishonoring God.
      - (ii) They were correct about God forgiving sins. (cf. Ps. 130:4)
    - (b) Jesus asks them a question. (2:9)
      - (i) In one sense, the claim to forgive is easier because it is not verifiable.
      - (ii) Both were alike impossible to men and equally easy for God. (Walter Wessel)
    - (c) Jesus declares Himself to be Messiah. (2:10)
      - (i) The first of 14 uses of "the Son of Man" in Mark. (cf. Dan. 7:13)
    - (d) Jesus gives the paralyzed man three commands he cannot obey on his own. (2:11)
      - (i) The healing confirms Jesus' authority to forgive sins.
  - (4) God is glorified in a crowded house. (2:12)
- ii) **Food:** Christ calls Levi/Matthew—2:13-17 (ministry to broken people)
  - This begins the second stage of the Sanhedrin's investigation into Jesus. From now until 3:20-39 they ask questions and offer objections.
  - (1) Levi the tax collector [*telones*] was sitting in the tax booth [*telonion*], collecting taxes for Herod Antipas and the Romans.
    - (a) The tax booth was on the road through Capernaum from Damascus to the Mediterranean Sea. The taxes may have included those on the fish caught on the Sea of Galilee.
    - (b) His position is below that of Zaccheus [*architelones*] (Luke 19:2).
    - (c) He is possibly the brother of James the son of Alphaeus (cf. 3:18).
      - (i) This would make three sets of brothers among Jesus' disciples: Peter & Andrew, James & John, Levi and James.

- (d) He is considered morally and ritually unclean. Worse than a leper?
- (2) He follows Jesus immediately upon being called. (2:14)
  - (a) Following is an act that involves risk and cost; it is something one does, not simply what one thinks or believes. (James Edwards)
- (3) He and his friends host Jesus and His disciples. (2:15) (cf. Luke 5:29)
  - (a) This is the first of 44 uses of “disciple” (“learner”) in Mark.
  - (b) Apparently, these friends are following (cf. 2:14) Jesus’ teaching.
- (4) The Law-experts ask a hostile, accusatory Why question about Jesus’ inappropriate associations. (2:16)
  - (a) This is the first of 12 uses of “Pharisee” (“separatist”) in Mark.
  - (b) Not all Law-experts were Pharisees.
- (5) The response to the question of the Law-experts to Jesus’ disciples comes from Jesus Himself. (2:17)
  - (a) Those who are “sick” and “sinners” are those who genuinely admit their guilt and their need of forgiveness.
  - (b) Those who are “healthy” and “righteous” refuse to recognize their guilt and their need for forgiveness.
- iii) **Fasting and newness:** Three parables—2:18-22
  - (1) Question (from whom?) comparing the disciples of John and the Pharisees with the disciples of Jesus. (2:18)
    - (a) Some Pharisees prided themselves on fasting twice each week (Monday and Thursday) (cf. Luke 18:11-12) while the Law did not clearly require fasting. Four fasts were added after the Exile. (Zech. 7:5; 8:19) An additional fast was added at Purim. (Est. 9:31)
    - (b) Some interpret Lev. 16:29-34, 23:26-32; and Num. 29:7-11 as requiring a fast on the Day of Atonement.
    - (c) The criticism of Jesus’ disciples is an attack against Jesus.
  - (2) The three-fold answer from Jesus (2:19-22)
    - These are the first parables in Mark.
    - (a) Wedding illustration: incompatibility of mourning with celebratory joy in Jesus’ presence
      - (i) A veiled reference to His arrest and death or perhaps to His resurrection and ascension.
    - (b) New vs. old illustrations: incompatibility of reforming the old
      - (i) **This is central to the message of 2:1-3:6.** Jesus cannot merely be added to or integrated with the old. (cf. 2:12)
      - (ii) Jesus picks up on John the Baptizer’s earlier use of this illustration from John 3:29.
    - (c) How does this apply to those who want to put Christians under the Law or Jewish customs?
- In between the controversies discussed in # iii & iv, Jesus traveled to Jerusalem to attend a feast (Tabernacles in the fall? Purim or Passover in the spring?) and healed a man on the Sabbath, bringing him into direct conflict

with the Pharisees. (John 5:1-47). Thus, several months pass between these two Galilean controversies with the Pharisees.

iv) **Food:** Second Sabbath controversy—2:23-28 [April/May 32 AD]

(1) The setting. (2:23-24) (cf. Deut. 23:24-25; Ex. 34:21)

(a) The disciples were not violating Scripture, but they were violating what the rabbis taught about the Sabbath (1,500 extra rules in the Mishnah).

(2) Jesus' response. (2:25-28)

(a) Rooted in Biblical history. (2:25-26) (cf. 1 Sam. 21:1-6; Lev. 24:5-9)

(i) The law of need trumps the law of ceremony.

(b) Rooted in Biblical principles. (2:27-28)

(i) The purpose of the Sabbath.

1. Men were not to be bent to the Sabbath, but the Sabbath was to conform to the needs of men. (J. Dwight Pentecost)

(ii) The authority of the Son of Man over the Sabbath.

v) **Healing:** Third Sabbath controversy, heals a man with a crippled hand in (possibly Capernaum) synagogue—3:1-6

(1) The time of investigative data gathering for the Pharisees was coming to an end. They are now looking for a specific crime to bring official charges [*kategoreo*] (English word “category”) against Jesus. (3:1-2)

(a) Luke specifically tells us it was the right hand. (Luke 6:6)

(b) Jesus has already healed twice on the Sabbath (cf. 1:21-28, 29-31)

(c) Note that they don't deny His ability to do these miracles.

(2) Jesus deliberately invites the man forward and then frames the question, knowing they want to put Him to death. (3:3-4)

(a) Deliberately defiling the Sabbath is a capital crime. (Ex. 31:14-15)

(b) Some would argue since his condition was not life-threatening, Jesus should have waited until the next day to heal him.

(c) Can you sense the tension-filled silence?

(3) Jesus' anger (the anger of God) is a response to His sorrow at their hardness of heart [*kardia porosis*]. (3:5a)

(a) Anger is not, in and of itself, sinful. Jesus' anger motivates Him to compassionately heal, not to destroy things (as sinful anger does).

(4) Jesus' “work” on the Sabbath was to talk to the man. (3:5b)

(a) Perhaps the disabled man is afraid of having attention drawn to his disability and thus being humiliated. What will he do? Is Jesus worthy of his trust and obedience?

(b) Ironically, their unwillingness to help the man was a harmful misuse of the Sabbath.

(5) The Pharisees responded by beginning to work with the sympathizers of Herod Antipas (and probably Rome) to destroy Jesus. (3:6)

(a) Luke tells us their anger incapacitates their thinking. (Luke 6:11)

(b) They should have bowed in worship instead of seeking to do harm.

- 4) Jesus faces increasing opposition—3:7-7:23
  - a) Near Capernaum on the north shore—3:7-19
    - i) Christ teaches and heals by the Sea of Galilee—3:7-12
      - (1) Jesus withdrew because of the large crowds (3:7-8)
        - (a) This appears to a summary introduction to 3:13-7:23.
        - (b) People from the **North** (Galilee; mostly Jewish), **South** (Judea, Jerusalem; mostly Jewish), 120 miles to the **Southeast** (Idumea/Edom (home of Herod the Great); mixed Jew and Gentile), **East** (beyond the Jordan, Transjordan/Perea and Decapolis; mixed Jew and Gentile), 50 miles to the **Northwest** (Tyre and Sidon; mostly Gentile).
          - (i) Their interest appears to be physical, not spiritual.
        - (c) Galilee by itself cannot contain His fame.
      - (2) Jesus healed many who were afflicted (3:10)
      - (3) Jesus is recognized by the demons. (3:11-12)
      - (4) Matthew 12:17-21 notes that this activity and attitude is rooted in Isaiah 42:1-4.
    - ii) Christ chooses the Twelve—3:13-19 [parallel in Luke 6:12-16]
      - This is the fourth phase of their call. They have been followers for nearly two years at this point.
      - While Luke emphasizes Jesus praying (6:12), Mark does not.
      - (1) Mark emphasizes His authority to summon them and to make them into “The Twelve.” (3:13-14)
      - (2) Jesus delegates two main responsibilities to these men: (3:14-15)
        - This is NOT the beginning of the church or the alleged New Israel.
        - (a) **Close association for training:** *to be with Him*,
        - (b) **Authorized representatives:** *to be sent out [apostello]* to do what Jesus has already been doing
          - (i) to preach,
          - (ii) and to have authority to cast out demons.
      - (3) Jesus organizes them into three groups of four. (3:16-19)
        - Other lists of apostles in Matt. 10:2-4; Luke 6:14-16; Acts 1:13
        - (a) **Group one:** Peter (always first), James/Jacob, John, and Andrew
        - (b) **Group two:** Philip (always first in the second group), Bartholomew/Nathanael, Matthew/Levi (the tax collector), and Thomas
        - (c) **Group three:** James/Jacob (always first in the third group), Thaddaeus/Judas son of James, Simon the Zealot (political activist), and Judas Iscariot (always last)
      - (4) All these men were from Galilee, except Judas Iscariot.
    - iii) The following take place between 3:19 and 3:20:
      - Sermon on the Mount (Matt. 5-7), healing the Centurion’s son (Luke 7:1-10), raising the son of the widow of Nain (Luke 7:11-17),

- pronouncing woes in Galilee (Matt. 11:20-30), and being anointed by a sinful woman (Luke 7:36-50).
- b) Christ accused by the Pharisees—3:20-30 [late spring/early summer 32 AD]
- By this time, Jesus has just under one year left before His crucifixion.
  - This is a major turning point in Jesus' ministry. After this, He shifts from a primarily **public presentation** of Himself to **private instruction** of His disciples for His impending death. (Bookman)
- i) This probably takes place in Capernaum. (3:20)
- ii) Jesus heals a demonized man. (cf. Matt. 12:22)
- (1) The crowd wants an official statement from the religious leaders that Jesus is not the Son of David.
  - (2) No one in this situation denies that Jesus is doing miracles.
- iii) Jesus is accused—3:21-22
- (1) By family members: Jesus is mentally unstable. (3:21, cf. 3:31-35)
  - (2) By the Law-experts from Jerusalem: Jesus is demonized. (3:22) (cf. 3:30)
    - (a) Everyone “comes down” from Jerusalem because of its elevation.
    - (b) This is the official position of the nation's religious leadership.
    - (c) This happens again later in His ministry. (cf. John 7:20; 8:48. 52; 10:20)
- iv) Jesus teaches in parables for the first time in Mark—3:23-30
- (1) On the irrational logic of division. (3:24-27)
    - (a) Satan's kingdom is not divided, and Jesus is not under his power.
  - (2) On the terrifying prospect of eternal (unforgivable) sin. (3:28-30)
    - (a) Instead of quoting a rabbi, He states, “Truly I say to you.”
      - (i) This phrase is found 13x in Mark.
      - (b) His warning was for those who should have known better (the scribes from Jerusalem) and who had become so hardened in their rejection that they could look directly at the brightest light (the witness of the Holy Spirit in the miracles of Jesus) and call it darkness (the work of Satan). No one living today is in quite that same situation and therefore in quite that same danger. (Joel Williams)
- c) Christ's family seeks to take Him home—3:31-35
- i) Remember John 7:5. (@ six months later they are still unbelievers)
  - ii) Mark 6:3 tells us who all is part of His family.
    - (1) His parents: the *tehton* (craftsman of stone, metal, wood) and Mary
    - (2) Four brothers: James/Jacob, Joses/Joseph, Judas/Judah, and Simon
    - (3) At least three anonymous sisters: “**all**”, not “**both**” (cf. Matt. 13:56)
  - iii) Jesus' behavior and teaching could reflect badly on His family and impact their standing in Nazareth (18-20 miles away).
  - iv) **Negatively**: Jesus is not rejecting His family.
  - v) **Positively**: Jesus is saying that doing God's will is most important.
    - (1) There are spiritual relatives that are closer than blood relatives.

- d) Christ's teaching—4:1-34 (cf. Matt. 13:1ff)
- i) His parables about seed and light—4:1-29
    - (1) The setting—4:1-2
      - (a) Large crowds at Capernaum near the Sea of Galilee.
    - (2) The Sower plants seed—4:3-25
      - (a) The **rejecting** heart. (4:3-4, 14-15)
      - (b) The **superficial** heart. (4:5-6, 16-17)
      - (c) The **preoccupied** heart. (4:7, 18-19)
      - (d) The **receptive** heart. (4:8, 20)
      - (e) The purpose of speaking in parables. (4:9-12)
        - (i) Because He has now been officially rejected by the Jewish leadership.
    - (3) The light should not be hidden—4:21-25
      - (a) Let the light serve its intended purpose.
    - (4) The seed growing by itself—4:26-29
      - (a) The kingdom of God is not dependent on human effort.
  - ii) His parable about the mustard seed and leaven—4:30-34
    - (1) The parable itself. (4:30-32)
      - (a) Insignificant beginnings do not guarantee insignificant results.
    - (2) The purpose of this teaching method. (4:33-34)
- e) Christ stills the storm—4:35-41
- i) They are headed to the Gentile side five miles away. (4:35)
  - ii) The setting. (4:36-37)
    - (1) Violent (hurricane-like) wind and waves
    - (2) Luke 8:23 indicates that this was a dangerous situation.
    - (3) Jesus' presence does not prevent difficulties from arising.
  - iii) The miracle. (4:38-39)
    - (1) Jesus is exhausted and trusting the Father
    - (2) Two recorded spoken words
  - iv) The responses. (4:40-41)
    - (1) Jesus' response: two questions to get them to think carefully
      - (a) Had He not said, "Let us go over to the other side"? (cf. 4:35)
      - (b) These are very experienced fisherman who know the lake well.
    - (2) The disciples' response: they feared a great fear, a sense of awe
      - (a) Who has authority over creation itself? Ps. 65:7; 89:9; 107:23-29
- f) Jesus heals the demonized man in Gentile territory—5:1-20 (cf. Matt. 8:28-34; Luke 8:26-39)
- Remember 4:35. What/whom is on the other side of the Sea of Galilee?
  - Three names for cities or the region: furthest south in/near Gerasa/Gerasenes (CT) [Mark, Luke], south in/near Gadara/Gadarenes (MT) [Matthew], and on the east side in/near Gergasa/Gergasenes.
- i) The demonized Gentile man's broken, unclean condition. (5:1-5)
- Spiritually, socially, physically, verbally, self-destructive (a "cutter")

- This is an unclean man in unclean space in an unclean land. Will Jesus have sufficient power to work miracles here?
- ii) The demonized Gentile man's response to Jesus. (5:6-10)
  - Jesus initiates the challenge to the demons (5:8)
  - The tormenter does not want to be tormented. (5:7) (typical bully)
  - Rightful recognition of who Jesus is, resistance to what Jesus commands (demands Jesus take an oath not to torment him)
- iii) The demons possess the pigs. (5:11-13)
  - The difference between 5:10 (singular) & 5:12 (plural). The demons recognize they no longer have authority over the man. The demons destroy whomever and whatever they touch.
  - By Jesus' sovereign, authoritative permission
  - The soul of one man is more important than all these pigs. Do we grasp the value of the human soul?
- iv) The response of the community. (5:14-17)
  - Minimally, this was an economic impact to this community
  - Self-oriented mindset marked by curiosity, observation, fear, a desire to distance themselves from Jesus (request granted), etc.
    - Where is their joy for this man?
- v) The response of the transformed Gentile man made whole. (5:18-20)
  - A desire to actively associate with Jesus (request denied), obedience
  - The man would not have been welcome back on Jewish turf. He can return to his family and be used of God in this Gentile region.
  - This is the only episode in Mark in which Jesus does not attempt to conceal His identity. (FSB)
  - Jesus has not only calmed the Sea of Galilee (4:35-41) [power over the forces of nature], but also the soul of a man (5:1-20) [power over the forces of evil].
- g) Jesus restores two females in Capernaum—5:21-43
  - Two situations in which Jesus encounters unclean females. But the account also includes a man of high status and a woman of low status.
- i) Setting the stage for restoring Jairus' daughter. (5:21-24)
  - (1) Jesus is swarmed by the crowds, unlike on the side. (5:21) (cf. 5:17)
  - (2) Jairus is the leader in the Capernaum synagogue. (5:22)
    - (a) Jairus is the NT version of the OT name Jair. (cf. Judg. 10)
    - (b) Not ALL the religious leaders were antagonistic toward Jesus.
    - (c) His responsibilities included building maintenance and security, procuring of scrolls for Scripture reading, and arranging of Sabbath worship by designating Scripture readers, prayers, and preachers. (J. R. Edwards)
  - (3) Jairus does three things: he comes close, he shows respect, and he speaks. (5:22-23)
  - (4) Jairus' request is for Jesus' presence and His healing power. (5:23-24)
    - (a) She is in the last stage of her illness.

- (b) He wants Jesus to touch his daughter.
- ii) Jesus restores the woman who touched Him—5:25-34
  - (1) She is ceremonially unclean, financially broke, socially shamed and isolated, and physically deteriorating and tortured. (5:25-26)
  - (2) Her thinking is fundamentally correct. (5:27-28)
    - (a) She recognizes she needs to be rescued. (5:27) (cf. 5:34)
  - (3) She is restored by the power of Jesus. (5:29-34)
    - (a) Jesus wants her to publicly identify with Him.
      - (i) There is the accidental touch from the crowd.
      - (ii) There is the deliberate touch of faith from the woman.
    - (b) She responds with awe and humility.
    - (c) She is rescued physically and spiritually.
      - (i) Cf. Elijah (1 Kings 17:17-24) and Elisha (2 Kings 4:18-37)
      - (ii) Her faith was the means of her healing; her touch was the visible evidence of her faith, but her invisible faith had made her whole. (Arnold Fruchtenbaum)
    - (d) She is released to a life of wholeness. (“Go in peace”)
  - (4) She becomes a model of genuine faith for Jairus.
- iii) The situation with Jairus’ daughter deteriorates. (5:35)
  - (1) It’s hopeless! This delay is a test of Jairus’ faith.
  - (2) Are some things just too hard for Jesus? Is His ability limited?
- iv) Jesus restores Jairus’ daughter. (5:36-43)
  - (1) He speaks words of comfort and challenge to Jairus. (5:36)
    - (a) Don’t give up hope!
  - (2) He selects His inner circle of disciples to accompany Him. (5:37)
    - (a) This is the first of 4x they are singled out in Mark.
  - (3) He challenges the faithlessness of the mourners. (5:38-39)
    - (a) Jesus uses OT language to describe her situation. (cf. Dan. 12:2)
  - (4) He restores her, despite being mocked by the mourners. (5:40-43)
    - (a) Jesus demonstrates authority by removing the mockers, and by commanding the girl to get up.
    - (b) Jesus seeks to keep the restoration secret.
    - (c) Jesus shows compassion toward the girl’s lack of food.
- v) Question: who benefits from these restorations?
- h) Christ’s last visit to Nazareth—6:1-6a
  - Capernaum to Nazareth is @ 25 miles to the southwest, uphill (@ 650’ below sea level to @ 1,200’ above sea level). He probably followed the road (Via Maris or “Way of the Sea”) from the Mediterranean Sea to Damascus.
  - Some say that Nazareth has a population of @ 500 people at this time.
  - Mark shifts from stories of Jesus’ acceptance to His rejection.
- i) The synagogue attendees ask four rhetorical questions: (6:1-3)
  - (1) Where did this guy (contempt) get these things that He teaches?
    - (a) This may have been the first time many of them heard Him teach.
    - (b) Cf. the result of Him teaching in Capernaum’s synagogue (1:22)

- (2) What is this wisdom given to this guy (contempt) and the miracles done by him?
  - (a) They don't deny His wisdom or His miracles. But they do question that Jesus is the **source** of these things. He received them from someone, but they did not originate with him. He is only the instrument of someone else.
  - (b) Mark's readers know these things came from the Spirit (1:9-10).
- (3) Haven't we known this guy (contempt) and his family a long time?
  - (a) Jesus was a skilled craftsman [*tekton*] (in metal, stone/clay, wood)
    - (i) But He was just a common laborer in these trades.
  - (b) Two of Jesus' half-brothers write books of the NT (James/Jacob, Judas/Jude).
  - (c) Note that Joseph is not mentioned at all. Yet see John 6:42, just a few weeks later in this summer of 32 AD.
  - (d) To call Jesus "the son of Mary" may be an insult.
- (4) Don't we know all (at least three) of his sisters (probably married) who still live in Nazareth?
  - (a) Cf. Matt. 13:56
- (5) Rather than asking the **theological** question of "why" He does these things, they ask the **mechanical** question of "how." (R. Alan Cole)
- ii) The synagogue attendees shift from being overwhelmed to taking offense [*skandalizo*] concerning Him. (6:2, 3)
- iii) Jesus recognizes His rejection by them is not abnormal. (6:4)
  - (1) We use a similar expression: familiarity breeds contempt.
  - (2) He draws increasingly smaller concentric circles of acquaintances (hometown, relatives, household).
  - (3) Cf. John 7:5 in September, 32 AD, a few months later
- iv) Jesus limits His miracles in Nazareth. (6:5)
- v) Jesus marvels (cf. 6:2) at their persistent unbelief. (6:6a)
  - (1) Their ongoing unbelief astonishes Him. Cf. 2:5; 5:34, 36.
  - (2) This helps prepare His disciples for what they are about to experience for themselves. (cf. 6:7-13)
  - (3) This is His second round of dishonor by Nazareth. (cf. Luke 4:26-31)
- vi) **Note:** These events demonstrate that Jesus was a real person in real space and time, doing ordinary things with and for ordinary people. His humanity was real, not imaginary. But this is where Nazareth stops!
  - (1) Humanity wants something other than what God gives. (James R. Edwards)
- i) Christ sends His disciples out 2 x 2—6:6b-13, 30
  - i) Jesus continues teaching in the surrounding villages. (6:6b)
    - (1) This is understood to be His third tour of Galilee.
    - (2) This is the 5<sup>th</sup> phase of their call. (cf. 1<sup>st</sup> in John 1:35-51; 2<sup>nd</sup> in Mark 1:16-20; 3<sup>rd</sup> in Luke 5:1-11; 4<sup>th</sup> in Mark 3:13-19)
    - (3) This ministry is expanded in Matt. 9:35-11:1.

- ii) The Twelve are summoned under His authority. (6:7)
  - (1) “The Twelve” in Mark (3:16; 4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 17, 20, 43)
  - (2) He sends them out [*apostello*] as His authorized representative.
  - (3) Six pairs of apostles in six different locations across Galilee.
- iii) Jesus gave them: (6:7-11)
  - (1) Accountability, protection, encouragement, and authentication (in pairs)
    - (a) Cf. Eccles. 4:9-10
  - (2) Delegated authority (over demons)
  - (3) Instruction (the urgency of the mission, what to do, realistic expectations, how to respond to acceptance and rejection)
- iv) The Twelve are obedient and “successful” (6:12-13)
  - (1) They are like Jesus (1:14-15, 38-39, 45; 3:15; 5:20)
- v) They regather to Jesus and inform Him (6:30)
- j) Herod Antipas the Tetrarch shows fear—6:14-29
  - Herod Antipas, son of Herod the Great and his Samaritan wife Malthace, (he was a descendent of Esau, an Idumean, who had ten wives) rules over Galilee and Perea from 4 BC-39 AD. He marries his niece/sister-in-law Herodias, taking her from his half-brother Herod Philip. They were eventually banished to Gaul (Lyon, France) by emperor Caligula in 39 AD.
  - King could almost be enclosed in quotation marks to indicate that while Antipas attempted to be identified as a king, he was never given that title or authority by Rome.
  - He was cunning (cf. Luke 13:32), but not wise.
  - This is one example of someone who rejected Christ. (cf. 6:11)
- i) It is the miracles of Jesus that cause Antipas great suspicion. (6:14)
- ii) Note the results of unbridled imagination of people. (6:14-16)
- iii) Note the guilty conscience (rightfully so) of Antipas. (6:16)
  - (1) He acknowledges his responsibility for John’s death, even though Herodias manipulates him into ordering it.
- iv) The flashback explaining John the Baptizer’s death. (6:17-29)
  - (1) The imprisonment of John does not satisfy Herodias. (6:17) (cf. 1:14)
    - (a) The whole scene probably occurred at the palace-fortress of Machaerus in Perea, both for dining and the prison. Others argue the banquet took place in Tiberius on the western shore of the Sea of Galilee.
    - (b) This fortress was on the east-northeast side of the Dead Sea in what was the land of Moab.
  - (2) The marriage of Antipas and Herodias violates the Law. (6:17-18)
    - (a) Cf. Lev. 18:12-14, 16; 20:19-21
    - (b) The Law applies to all people in Israel, including the rulers.
  - (3) Herodias resents (“has it in for”) John. (6:19)

- (4) Antipas both fears and is anxious about John, because of his holiness and teaching. (6:20)
    - (a) Antipas also fears the multitudes. (cf. Matt. 14:5)
  - (5) Herodias allows her daughter (Salome) to inappropriately dance before the men of this gathering. (6:21-22)
    - (a) This includes governmental, military, and other societal leaders.
    - (b) Salome's relationship to Antipas is (at the same time) that of niece, grandniece, and stepdaughter.
  - (6) Herodias manipulates Antipas into killing John. (6:23-28)
    - (a) Antipas foolishly takes a public oath.
    - (b) The executioner (*speculator*, a Latin word loanword) was a member of Antipas' bodyguard who could be called upon to do various "dirty work" for him. (Joel Williams)
    - (c) Antipas does not protect the righteous.
  - (7) John's disciples show respect for John by burying his body. (6:29)
    - (a) They in turn share the sad news with Jesus. (Matt. 14:12)
- k) Near Bethsaida on the northeast shore—6:31-52 (
- The is the beginning of the collapse of His Galilean ministry.
- i) Christ withdraws and feeds 5,000—6:31-44 [spring 32 AD?]
    - Jesus has approximately one year left before He is crucified. His training shifts from primarily **public** (crowds) to **private** (with The Twelve). This is His first retreat from public notice.
    - Those attending this feast outnumber those at Antipas' birthday party, and with a better outcome. (cf. 6:14-29)
    - This is the only miracle found in all four gospel accounts.
  - (1) Jesus tries to take The Twelve on a retreat. (6:30-33)
    - (a) Cf. Luke 9:10 for the location
    - (b) Cf. John 6:4 for the time of year (possibly April)
  - (2) Rather than responding with frustration or annoyance, Jesus is moved with compassion. (6:34)
    - (a) By teaching them and feeding them He acts as their Shepherd.
  - (3) Philip estimates it will take eight months income to pay for the food for so many. (@ \$24,000 at \$15/hour for an eight-hour day) (cf. John 6:7)
  - (4) "Hundreds and fifties" probably mean groups of 100 and groups of 50, making it easier for The Twelve to serve. (6:40)
  - (5) The miracle takes place in Jesus' hands. (6:41)
    - (a) The usual Jewish prayer was: "*Blessed art thou, O Lord our God, King of the Universe, who bringeth forth bread from the earth.*"
  - (6) This was not merely something to tide them over, but rather was enough to satisfy them and have leftovers. (6:42)
- ii) Christ refuses to be called king—6:45-46 (cf. John 6:14-15)
    - This takes place on the north-northeast shore of the Sea of Galilee.

- There seems to have been a Bethsaida (“house of fish”) on the west side of the Jordan River (Bethsaida Galilee) and one on the east side (Bethsaida Julia).
- (1) Jesus separates Himself. (6:45)
    - (a) From His disciples. (6:45a)
      - He seems to send them from the **east** side to the **west** side.
      - This was done urgently, forcefully, and wisely.
      - What will happen when they see each other next?
    - (b) From the crowds. (6:45b)
      - The crowd thought Jesus was *The Prophet* of Deut. 18:15-18. (John 6:14)
      - There was an enthusiastic uprising by the Galileans to force Jesus to be their king. (John 6:15)
      - By sending the disciples away, He removes them from the temptation to get swept up in this intense, contagious, superficial response.
  - (2) Jesus spends time in prayer. (6:46)
    - (a) There are 3x in Mark where Jesus withdraws to pray: 1:35; 6:46; and 14:32-36.
    - (b) Jesus seems to spend @ 9+ hours in prayer. (cf. 6:35 & 48)
  - (3) Arnold Fruchtenbaum offers three reasons Jesus rejects their efforts.
    - (a) The wrong **time**: Jesus had already been officially rejected by the leadership of Israel. They are committed to unbelief. It is too late to crown Him king.
    - (b) The wrong **location**: Jesus will reign in Jerusalem, not Galilee.
    - (c) The wrong **motives**: Jesus has met their physical needs. They were satisfied with being fed without having to work.
- iii) Jesus walks on water—6:47-52 (cf. Matt. 14:22-33; John 6:16-21)
- This is the second miracle on the lake (cf. 4:35-41)
  - See the poetic descriptions of God (Job 9:8; 38:16; Ps. 65:7; 77:19) and the prophetic descriptions of God (Is. 43:16).
- (1) The setting. (6:47-48)
    - (a) The **time**: this revelation of Himself takes place between 3-6 am, the fourth watch by Roman reckoning. (6:48)
      - (i) They have been rowing for about 9 hours throughout the night
    - (b) The **location**: they are part way across the Sea of Galilee.
      - (i) They have made it about 3 ½ miles. (cf. John 6:19)
    - (c) The **hopelessness**: no significant progress against a strong wind
    - (d) The **purpose** of Jesus: “pass by” seems to be parallel to God’s deliberate revelation of Himself: Exod. 33:22; 1 Kings 19:11; and Job 9:11.
  - (2) The response of The Twelve. (6:49-50a)

- (a) Based on the imaginative response (thought He was a phantasm/ghost/spirit/apparition) to what all 12 saw and what all 12 felt.
- (b) This was not a hallucination experienced by one or two of them.
- (3) Jesus sandwiches one statement of His deity between two commands. (6:50b)
- (4) The Twelve are utterly astonished. Why? (6:51-52)
  - Mark omits Peter's failed attempt to walk on water. (cf. Matt. 14:28-32)
  - (a) They do not put together the significance of Jesus feeding the 5,000,
  - (b) Their hearts are stubborn/imperceptive.
    - (i) And yet Matthew records they worship Jesus. (Matt. 14:33)
    - (c) They are immediately at the shore. No more rowing! (John 6:21)
- l) Reception at Gennesaret on the north-northwest shore—6:53-56 (Matt. 14:34-36)
  - i) This is the third positive summary of Jesus' ministry. (cf. 1:32-34; 3:7-12)
  - ii) Gennesaret is @ 3-4 miles southwest of Capernaum.
    - (1) It loaned its name to the Sea of Galilee. (Luke 5:1)
      - (a) It is also called Kinnereth.
      - (b) It has two breakwaters that are perpendicular to the shore and one breakwater parallel to the shore about 77 yards long. (LGCG)
    - (2) This destination might be explained by the severe storm they endured.
  - iii) This positive response is primarily to seek physical healing, which Jesus' mercifully grants to them. (6:53-56)
  - iv) Jesus is following the Law regarding His tassels. (cf. Num. 15:37-39; Deut. 22:12)
- m) This collapse of His Galilean campaign ends in Capernaum with the rejection of Jesus by the common person. (cf. John 6:22-71)
  - i) This takes place shortly after Passover, April 32 AD.
- n) Jesus is rebuked by the Jerusalem Pharisees in Capernaum on the north shore—7:1-23 (Matt. 15:1-20)
  - i) The Pharisees and Law-experts make their challenge about ritual cleanliness. (7:1-5)
    - (1) Note how Mark explains Jewish customs for his Gentile readers.
  - ii) Jesus responds. (7:6-23)
    - (1) Jesus responds to the Pharisees. (7:6-13)
      - (a) His charge of replacing God's Word: from Isaiah. (7:6-8)
      - (b) His charge of invalidating God's Word: from the Law. (7:9-13)
    - (2) Jesus responds by stating the heart principle to the crowd publicly. (7:14-16)
      - (a) Directly contradicting the Pharisees and Law-experts.
    - (3) Jesus responds by explaining the heart principle to His disciples privately. (7:17-23)
      - (a) Evil thoughts followed by 12 sins: six plurals and six singular

**Last six months in Galilee—7:24-9:50 (beginning of last 12 months)**

- 1) Jesus retreats from the opposition, ministry to Gentiles—7:24-8:9
  - a) To the **northwest** (@ 40-45 miles from Capernaum)—7:24-30
    - i) Christ retires to a private home in Tyre of Phoenicia (Lebanon)—7:24
      - (1) Note Jesus' failed attempt at privacy.
      - (2) But He knows the Jewish religious leaders will not follow Him here.
    - ii) Christ heals a demonized Syrophenician girl—7:25-30
      - (1) Remember 1 Kings 17:9ff.
      - (2) It's the little things: [-ion ending on these words]
        - (a) a little girl (7:25), the little dogs (7:27-28) [in a Gentile home], the little crumbs under the table (7:28), and the little children (7:28)
      - (3) The woman is identified in several ways. (7:24-26)
        - In this story we see Jesus crossing a variety of boundaries—geographical, ethnic, gender, theological. (Ben Witherington)
      - (a) A mother
        - (i) The mother of a pre-teen girl:
        - (ii) The desperate mother of a demonized (unclean spirit) girl:
      - (b) A non-Jewish woman
        - (i) Generally: Gentile, a non-Jewish woman (cf. Acts 17:12)
          1. Matthew calls her a Canaanite woman. (15:22)
        - (ii) Specifically: Syrophenician, distinguished from the Libyo-Phoenicians of North Africa. This distinction is a Roman thing.
      - (c) A persistent woman: she kept asking (7:26)
        - (i) Jesus has already ministered in this region. (cf. 3:7-12)
      - (4) Jesus states the priority of Jews first. (7:27-28)
        - (a) This was a test and a stimulation of her faith. Will she humbly admit her need, respectfully submit to Jesus, and demonstrate genuine faith?
        - (b) Paul restates this. (Rom. 1:16)
        - (c) This is the only time in Mark where someone calls Jesus "Lord."
        - (d) In one sense, Jesus loses the debate with her.
      - (5) Jesus heals her daughter from a distance. (7:29-30)
        - (a) When she left Jesus, she had to take His word that her daughter was healed. She wouldn't find out for sure until she got home.
        - (b) Matthew records that Jesus recognized her great faith. (15:28)
    - iii) The Twelve need to learn this lesson for their later ministries.
  - b) To the **east**—7:31-8:9
    - i) In Decapolis, Christ heals a man who is both deaf and has a speech-impediment—7:31-37
      - None of the other Gospel accounts contain this story.
    - (1) He initially heads **north** from Tyre to Sidon (@ 20 miles), and **east/southeast** (@ 30 miles), and then **south/east** to Decapolis (@ 30 miles). (7:31)
      - (a) This allows for more training of The Twelve, away from the crowds.

- (2) He shows compassion for this man. (7:32-35)
    - (a) Mark uses a word [*mogilalos*] used only here (7:32) and in Is. 35:6 (Greek OT/LXX, in a kingdom context) to describe this man's condition.
    - (b) Mark shows Jesus touched the man's ears and mouth. (7:33)
    - (c) Mark translates the Aramaic [*ephphatha*] for his Gentile readers. (7:34)
      - (i) But what about this "deep sigh/groan"? Normally it is associated with deep concern, effort, or stress. Here it relates to prayer.
      - (ii) Jesus gives a command that the man is unable to hear.
  - (3) The people disobey Jesus. (7:36-37)
    - (a) What He did met their approval ("done all things well").
  - ii) Christ feeds 4,000—8:1-9
    - (1) This is assumed to take place in Decapolis as well.
    - (2) Note that this is not merely a re-telling of an earlier feeding miracle.
      - (a) The word "again" in 8:1 is significant.
      - (b) Jesus Himself distinguishes between the two miracles. (8:18-21)
    - (3) Jesus demonstrates *compassion* (8:2-3), *authority* (8:2-6, 9), and *power* (8:6-8).
    - (4) We naturally assume The Twelve should have learned something a few months earlier in 6:30-44.
      - (a) Uncomfortable question: How quickly do we learn our spiritual lessons?
      - (b) Despite their failure, Jesus does not rebuke them in this account or quit trying to teach them.
- 2) Jesus re-engages the Jewish opposition—8:10-26
- a) On the **west** side of the Sea of Galilee—8:10-13
    - i) Christ goes back to Galilee—8:10
      - (1) Dalmanutha was on the west shore of the Sea of Galilee. Magadan (Matt. 15:39) was in the neighborhood, just north of Tiberius; perhaps near Magdala.
    - ii) The Pharisees demand a sign (for the third time)—8:11-12
      - (1) They demand a sign from Him as a means of testing Him. (8:11)
        - (a) Cf. John 2:18 two years earlier
        - (b) Cf. Matt. 12:38-39 a few months earlier
      - (2) Jesus sighs [*anastenazo*]. (8:12a)
        - (a) Cf. 7:34 [*stenazo*]
      - (3) Jesus refuses to give a sign to those who have committed the unpardonable sin (cf. 3:28-30). (8:12b)
  - b) On the **north-northeast** side of the Sea of Galilee—8:13-26
    - i) Jesus rebukes His disciples—8:13-21
      - (1) On the way to Bethsaida, "the other side" of the Sea of Galilee. (8:13)

- (2) The Twelve are *distracted* (forgot to take food, pita bread) and *lack spiritual discernment* (they didn't grasp Jesus' teaching). (8:13-21)
- (a) Jesus asks them a series of eight questions
- The first three challenge their lack of spiritual insight.
  - The fourth relates to Scripture. (Ezek. 12:2)
  - The fifth, sixth, and seventh relate to previous miracles.
  - The eighth challenges their lack of spiritual insight.
- (b) Jesus warns them:
- (i) Of *theological* danger (Pharisees & Sadducees) (cf. Matt. 16:6)
- (ii) Of *political* danger (Herod Antipas)
- ii) In Bethsaida, Jesus heals a blind man—8:22-26
- This healing miracle is not recorded in the other Gospel accounts.
- (1) This appears to be the only healing miracle of Jesus that took place in two stages (with five steps total).
- Spitting on his eyes, placed His hands on him, partial sight restoration, placing His hands on his eyes, full sight restoration
- (2) Perhaps the man's initial, incomplete sight restoration could be compared to the vision understood of newborn babies.
- 3) Jesus reveals His upcoming death and resurrection—8:27-9:50
- This is @ halfway through Mark's book.
  - In 8:27–10:52 there are three passion predictions of Jesus (8:31; 9:31; 10:33).
- a) Near Caesarea Philippi, @ 25 miles north of the Sea of Galilee
- i) Peter's confession of Christ—8:27-30
- (1) Caesarea Philippi (aka Paneas) is at the SW base of Mt. Hermon.
- (a) This is distinguished from Caesarea Maritima, built on the coast by Herod the Great in 20-10 BC.
- (b) It is in the territory ruled by Herod Philip (who rebuilt the village in 3 BC), the half-brother of Herod Antipas. Thus, it is a safer place for Jesus and The Twelve.
- (c) It was a center for the worship of various false gods, particular Pan (the god of wild places).
- (2) Jesus asks them two questions about His identity.
- (a) Popular view: Who do the people say that I am?
- (i) Flattering, but inadequate answers: the resurrected John the Baptizer, the returned Elijah, or merely one of the prophets. (Cf. Mark 6:14-15)
- (ii) Common misconceptions about Messiah:
1. He will be a *political* deliverer, but not a *spiritual* Savior.
  2. He will be the *Jews'* deliverer, and only of those *Gentiles* who publicly identify with Israel.
  3. He will deliver only His people, so one needs to prove you belong to His people. Then you are guaranteed.
- (b) Contrasting view: But who do you disciples say that I am?

- (i) Peter's answer: You are the Christ. (cf. Mark 1:1)
  - 1. Peter has inaccurate ideas about the Messiah that still need to be corrected. (cf. 8:32-33)
- (3) Jesus authoritatively commands them to not tell anyone.
  - (a) Because they would be teaching distorted ideas about Jesus
  - (b) They need to learn correct theology first.
- ii) Christ's **first foretelling (of three)** of His Passion—8:31-9:1
  - What does it really mean to be the Messiah, and what does it really mean to be a genuine follower of Messiah?
  - (1) The following items are clearly stated/predicted by Jesus. (8:31-33)
    - (a) The "Son of Man" reference to Dan. 7:13-14.
      - (i) This title is used 12x from here to the end of Mark. (8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21 [2x], 41, 62)
        - 1. It has only been used twice before this. (2:10, 28)
    - (b) The necessity ("must") of the upcoming events.
      - (i) Cf. Is. 52:13-53:12
      - (ii) None of what happens in the future surprises Jesus.
    - (c) The opposition of the Sanhedrin: the elders, chief priests, and scribes.
    - (d) The sequence of four events (suffer, rejected, killed, rise again).
      - (i) Cf. Psalm 118:22
    - (e) The failure of Peter to think rightly about these truths. (cf. 8:29-30)
      - (i) Peter rebukes Jesus in front of everyone (Matt. 16:22).
      - (ii) "*Get behind Me*" indicates one of two things.
        - 1. Peter has stopped being a follower of Jesus and is trying to be Jesus' leader. In other words, "Get back to your proper place, Peter."
        - 2. Peter (his line of thought) must be banished from Jesus
      - (iii) The problem was not with Jesus' **clear** (emphatic in 8:32) teaching, nor did Peter misunderstand Jesus' teaching. Rather, Peter refuses to agree with/accept what he had heard.
      - (iv) Peter's authoritative rebuke of Jesus aligns with Satan's temptations earlier. "You can have the crown without the cross." (cf. Mt. 4:1-11; Luke 4:1-13; Mk. 1:12-13)
  - (2) Jesus applies the truths about the future to the present time. (8:34-9:1)
    - (a) Three things are necessary to follow Jesus. (8:34)
      - (i) Deny your autonomous self-orientation, be willing to be exposed to shame and humiliating ridicule, and devotedly follow Jesus
      - (ii) This is the first use of "cross" in Mark.
    - (b) Reason # 1: comparison between selfward and Godward mindset. (8:35-37)
      - (i) Rhetorical questions about the value of the human soul.
      - (ii) Selfish attempts at self-protection lead to self-destruction.
    - (c) Reason # 2: potential denial. (8:38)

- (i) Who? Repudiation by Christ of those who show no allegiance to Christ.
- (ii) When? When Christ comes in the Father's glory with the angels.
- (d) In summary of vv. 34–38, why should you deny yourself, take up your cross, and follow Jesus? (1) Because you will save your life for eternity even though you lose it now. Here is a savings account with better returns than you ever dreamed of (v 35). (2) Because your life is much more valuable than the whole world; so do not be gulled into making a foolish deal (v 36). (3) Because once you have lost your life, there is no buying it back, no matter how much you offer. The opportunity to invest in futures is now; do not let it slip by (v 37). (4) Because when the tables are turned on this hostile world, when the glorious Son of man comes with the approval of God his Father and with the holy angels as his army, you will want to be on his side, not on the world's side. (Robert Gundry)
- (e) Some will get a temporary glimpse of that glory soon. (9:1)
- iii) Christ transfigured—9:2-8 [September 32 AD?]
  - Two primary reasons for this event (Bookman)
    - To reinforce the faith of the apostles in the Messiahship of Jesus considering His recent announcement that He is going to die.
      - It allows the inner three disciples to become eyewitnesses for a moment to the physical glory which will belong to Jesus when He reigns as Messiah upon the earth.
    - To encourage Jesus as He anticipates the cross.
  - (1) Jesus limits those He takes with Him, probably to Mt. Hermon, 12 miles northeast of Caesarea Philippi. (9:2)
    - (a) The three disciples fall asleep. (Luke 9:32)
  - (2) Jesus is changed by the Father [passive form of *metamorphoo*], causing His clothes to be intensely radiant. (9:2-3)
    - (a) This is not Jesus' self-revelation, but a revelation of the Son by the Father. (Mark Strauss)
    - (b) Gleaming like bleached wool, the sun or lightning. (cf. Matt. 17:2; Luke 9:29)
  - (3) Two OT saints become visible and verbally interact with Jesus. (9:4)
    - (a) Perhaps because both had encountered God on Mt. Sinai, or because both are simply Jewish heroes. Or perhaps Moses represents the Law and Elijah the prophets, or Moses represents the prophets and Elijah represents the last days.
  - (4) Peter responds and speaks out of extreme fear: (9:5-6)
    - (a) An ignorance of Jesus: merely "*Rabbi*"
    - (b) An evaluation of the event: "*it is good*"
    - (c) A response to the event: "*let us build*"
      - Perhaps a reference to the Feast of Tabernacles.
        - Perhaps Peter sees this as a fulfilment of Zech. 14:16.

- Perhaps Peter wrongly sees all three as equals.
- (d) An ignorance of the event: “*he did not know*”
- (5) God the Father speaks to them from the (Shekinah glory?) cloud: (9:7)
  - (a) He is God: this One is My Son (cf. Ps. 2:7)
  - (b) He is unique: this One is My Beloved Son (cf. Gen. 22:2; Mark 1:11)
  - (c) He is authoritative: have the habit of listening obediently (cf. Deut. 18:15)
    - (i) More so than to Moses and Elijah
    - (ii) Especially when He speaks of His suffering and what it means to follow Him. (cf. 8:31-38)
- (6) The Father’s cloud and the two OT saints disappear. (9:8)
- (7) Cf. 2 Peter 1:16-21
- b) Question concerning Elijah—9:9-13
  - i) Postpone the news of His glory until Messiah’s resurrection. (9:9)
    - (1) A time of proclamation will follow the period of silence. (John Grassmick)
    - (2) Here, moreover, a premature publicizing of the Transfiguration would counteract both the teaching that the Son of man must suffer and the general summons to cross-taking (8:31–38). (Robert Gundry)
    - (3) They obeyed His command. (cf. Luke 9:36)
  - ii) They don’t understand the resurrection. (9:10)
  - iii) They don’t understand the Law-experts’ incomplete teaching about Elijah’s role related to Messiah. Jesus responds: (9:11-13)
    - (1) With a statement about the future. (cf. Mal. 3:1-4; 4:5-6; Matt. 17:11)
    - (2) With a question His own suffering. (cf. Ps. 22:1-18; 69:1-21; Is. 52:13-53:12)
      - (a) The path to restoration will be much more difficult than the Law-experts imagined.
      - (b) Everything must take place in God’s timeline, not man’s.
    - (3) With a statement about the past. (cf. Mark 6:14-29)
      - (a) The Law-experts had already rejected God’s purpose for them. (cf. Luke 7:30)
- c) Christ heals a demonized, suicidal boy—9:14-29
  - This is the last exorcism in Mark’s book.
  - i) Jesus regathers The Twelve. (9:14-15)
    - (1) This takes place near predominantly Gentile Caesarea Philippi.
  - ii) Jesus asks a series of questions. (9:16-24)
    - (1) What are you talking about? (9:16-18)
      - (a) The failure of the nine who stayed behind.
    - (2) What hinders you? (9:19-20)
    - (3) How long has this been going on? (9:21-22)
    - (4) If I can? (9:23-24)
      - (a) Imperfect and insufficient faith is the best any of us can give.
  - iii) Jesus heals the boy in stages. (9:25-27)

- (1) Spiritual first
  - (2) Physical second
- iv) Jesus answers the question of The Twelve. (9:28-29)
- (1) They have previously been able to cast out demons. (cf. Luke 10:17)
  - (2) Past “success” is no guarantee of automatic “success” in the future.
  - (3) Most Greek manuscripts include “... and fasting” and “prayer.”
- d) Christ returns to the southwest through northeastern Galilee; **second foretelling** of His death and resurrection—9:30-32
- Therefore, the cluster of [six] impf. vbs. in 9:30–32 leaves the impression that Mark is describing an ongoing journey and summarizing what Jesus taught and how the disciples reacted on a number of occasions during that time. (Joel Williams)
- i) The private teaching of The Twelve was more important than His own public celebrity. (9:30-31)
- (1) For the most part, His public ministry in Galilee was over.
    - (a) This is an example of how Jesus could neglect one opportunity to take another, without feeling spiritually guilty. (Alan Cole)
    - (2) “Delivered” is most likely by God the Father (“into the hands of men”), not Judas, the religious leaders, or Pilate. (9:31)
    - (3) This prediction will be fulfilled in @ six months.
  - ii) Mark does not tell us what exactly The Twelve feared. (9:32)
    - (1) God keeps this teaching hidden from them. (cf. Luke 9:45)
    - (2) The Twelve are very sad about this revelation. (cf. Matt. 17:23)
    - (3) Instead of asking Jesus about His impending suffering, they choose to occupy themselves with arguing about who was the greatest among them (cf. 9:33-37). (Walter Wessel)
- e) Christ teaches on humility in Capernaum—9:33-37
- This is the last event associated with Capernaum. His Galilean ministry begins and ends here.
- i) His pointed question. (9:33-34)
- (1) Apparently, he walked somewhat separate from The Twelve on the way to Capernaum.
  - (2) Possible reasons:
    - (a) Perhaps the selection of the three to accompany Jesus to the transfiguration fueled their competitive fires. (Lou Barbieri)
    - (b) Perhaps it was jealousy over Jesus’ miraculous provision of Peter’s temple tax was the occasion. (Arnold Fruchtenbaum)
  - (3) Their silence betrays their guilt.
- ii) His living object lesson. (9:35-37)
- (1) This shows Jesus’ knowledge of humanity and their thoughts.
  - (2) In the first century, children had no social status, no claim to power or influence. To accept them, i.e., to treat them as significant and as deserving of attention and honor, would have involved taking a position below the lowest in society. (Joel Williams)

- (3) To “receive” that person is to offer one’s service to the king himself.  
Those who serve the weakest and least significant of Jesus’ followers are serving Jesus and in turn the one who sent him. (Mark Strauss)
  - iii) Positions in the kingdom will be determined by the degree of submission to Christ and the service of the disciple for Christ. (J. Dwight Pentecost)
  - f) Christ teaches John about allegiance to Jesus—9:38-50
    - i) Jesus rebukes him for his sectarian competitive zeal. (9:39-42)
      - (1) Perhaps this was an attempt by John at diverting Jesus’ attention?
      - (2) There is no neutrality concerning the person of Jesus.
        - (a) The man was effective (unlike the nine in 9:14-18) and submissive to Jesus.
        - (3) Both the exciting and the common are ways of serving Christ.
    - ii) Jesus teaches about the seriousness of sin and allegiance. (9:43-48)
      - (1) Causing ourselves to lessen our allegiance to Jesus.
      - (2) Jesus is NOT teaching literal self-mutilation.
    - iii) Jesus teaches about purifying fires of persecution. (9:49-50)
      - (1) 9:49 has no parallel in the rest of Scripture. It is notoriously difficult to interpret.
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- 4) Beginning of last six months [September through March 33 AD]
    - a) Matthew 18:15-35; 8:19-22
    - b) Luke 9:51-18:14
    - c) John 7:2-11:54

## **Part two: Jesus' ministry associated with Jerusalem—10:1-16:20 (last 6 months)**

- As the power of Jesus' miracles recedes from view, his pronounciatory power comes forward in ever more detail. (Robert Gundry)
- This section will be more theological rather than chronological.

### **Last few weeks in Perea (Herod Antipas' turf)—10:1-52 [Feb./Mar. 33 AD]**

- 1) Christ teaches on divorce (a limited teaching)—10:1-12
  - a) He heads toward Judea and Perea—10:1
  - b) Publicly: with a group of Pharisees outdoors—10:2-9
    - i) The Pharisees interrupt His teaching of the crowds—10:1-2
      - (1) Their goal is four-fold (at least):
        - (a) to test Jesus' view about a man's right to divorce his wife
        - (b) to get Jesus to take sides among the rabbis
        - (c) to get Jesus to incriminate or compromise Himself
        - (d) to get Jesus to offend Herod Antipas on Herod's turf as John the Baptist did earlier (cf. 6:17-19).
      - (2) The root issue was this, what does "something indecent" mean in Deut. 24:1?
        - (a) Rabbi Shammai: the strict view of divorce only for immorality.
        - (b) Rabbi Hillel: a lenient view of divorce for almost any reason.
          - (i) Rabbi Akiba (or Aqiba) permitted divorce if a husband found a woman more attractive than his current wife.
      - (3) Their question clearly lacks sincerity. No matter how Jesus answers the question, someone will be upset.
    - ii) Jesus responds with a question about Scripture—10:3
    - iii) Jesus directs their attention to Scripture—10:4-9
      - (1) The Pharisees refer to Deut. 24:1-4, but do so by omitting certain aspects of Moses' teaching.
        - (a) The certificate of divorce was gracious to the vulnerable woman.
        - (b) The rabbis mistook God's gracious provision in allowing divorce as his approval of it. (Walter Wessel)
      - (2) Jesus teaches on Gen. 1:27 and 2:24
        - (a) Jesus does not deny that Moses permitted divorce, but He addresses the root cause of Moses' permission (i.e. spiritual insensitivity toward God resulting in disobedience).
      - (3) Moses *assumes, acknowledges, and regulates* the presence of divorce in Israel but did not institute or authorize it.
      - (4) Jesus states God's original intentions of a permanent ("one flesh") relationship.
        - (a) There are exceptions: Matt. 5:32; 19:9; 1 Cor. 7:15; Ex. 21:10-11
        - (b) Remember that God divorced Israel. (cf. Is. 50:1; Jer. 3:8)
    - iv) Mark does not record the response of the Pharisees to this teaching.
  - c) Privately: with the disciples indoors—10:10-12
    - i) The disciples want clarification—10:10

- (1) Cf. Matt. 19:10
  - ii) Jesus teaches about men divorcing their wives—10:11
    - (1) In the Greco-Roman world of Mark’s audience as well as in the Jewish world of Jesus’ audience, a man is thought to commit adultery against the husband of a woman with whom he commits adultery, but not against his own wife .... Jesus upsets this norm. (Robert Gundry)
  - iii) Jesus teaches about women divorcing their husbands—10:12
    - (1) This was very rare among the Jews, but Roman law permitted this.
- 2) Christ teaches on children and the kingdom—10:13-16
- a) Jesus’ disciples strongly rebuke others—10:13
    - i) Apparently, the disciples learned little from Mark 9:33-37.
    - ii) The children ranged in age from birth (cf. Luke 18:15) to @ 12 years old.
    - iii) Children were loved but were socially powerless; the high infant mortality rate meant that they were physically powerless as well, many dying before attaining maturity. (In the poorest places, like Egypt, perhaps half of those born died by the age of twelve. Poorer Gentile families often discarded babies if they thought they could not support them.) (Craig Keener)
  - b) Jesus responds with intense anger at an obvious injustice—10:14a
    - i) Do not soften Jesus’ human emotions to make Him cozier for us.
    - ii) Consider Mark’s other descriptions of Jesus’ “negative emotions.” (1:41, 43; 3:5; 8:12; 9:19)
  - c) Jesus commands *positively* (permit) and *negatively* (do not prevent)—10:14b
  - d) Jesus explains—10:14c-15
    - i) Mark’s 14 uses of “the kingdom of God” (1:15; 4:11, 26, 30; 9:1, 47; **10:14-15**, 23-25; 12:34; 14:24; 15:43)
      - (1) Note that entrance to the kingdom is still future.
      - (2) The kingdom is a gift to be received and a realm to be entered. (Walter Wessel)
    - ii) The term for children [*paidion*] emphasizes the lowly helplessness and complete dependence on others characteristic of smaller children.
  - e) Jesus visibly and audibly blesses (intensely) the children—10:16
    - i) Having hugged them, He then places His hands on them.
  - f) Additional thoughts:
    - i) Negative:
      - (1) This passage does not support infant sprinkling or pouring.
      - (2) This passage does not teach that children are innocent or pure.
    - ii) Positive:
      - (1) This passage shows that genuinely following Jesus will change our view of children from disapproving rejection or simply ignoring them to approving reception.

- 3) Christ teaches on riches and rewards—10:17-31
  - a) Jesus challenges an eager, respectful wealthy man—10:17-22
    - Mark keeps the man anonymous, though we know he is young (Matt. 19:20, 22) and a ruler (Luke 18:18).
  - i) With His deity—10:17-18
    - (1) The man pursued a good person (Jesus)—10:17
    - (2) The man desired a good thing (eternal life in God's kingdom)—10:17
    - (3) Jesus is good by His essence. People can be viewed as good by their achievements.
  - ii) With the authority of Scripture—10:19
    - (1) Jesus summarizes the second half of the Ten Commandments.
  - iii) With the sinful self-confidence of the human soul—10:20-22
    - (1) Note how the eager man drops the adjective “good”—10:20
    - (2) Note the eager man's self-confidence—10:20
      - (a) Probably refers to his Bar Mitzvah at age 13.
        - (i) He claims to be good, but he is not.
        - (b) The inaccuracy of his statement is proven by his response in 10:22.
      - (3) Note Jesus' love [*agapao*] for this unsaved man—10:21
        - (a) Demonstrate repentance: a series of commands with a negative aspect.
        - (b) Demonstrate faith: a command with a positive aspect.
      - (4) Note the man's response of shock (appalled) and grief—10:22
        - (a) His security was in his possessions, not in Christ.
        - (b) He leaves without Christ.
          - (i) Note that Jesus does not run after him saying, “Wait! Come back! You misunderstood!”
  - b) Jesus teaches the disciples re: wealth and the kingdom—10:23-27
    - i) Jesus makes three explosive statements—10:23-25
      - (1) The largest land animal cannot get through the smallest opening.
    - ii) The disciples are nearly overwhelmed with astonishment—10:24, 26
      - (1) If (as they assumed) wealth was an indication of God's favor, then it is hopeless to think the poor have any chance at all.
    - iii) Jesus declares that God is the only hope—10:27
      - (1) There is no room for self-confidence. Apart from God, salvation is not merely difficult; it is impossible.
  - c) Jesus encourages Peter—10:28-31
    - i) Peter's words draw attention to the contrast of his perceived obedience (left everything, stand as followers of Christ) not found with the young ruler earlier—10:28
      - (1) Perhaps he simply wants reassurance? Jesus does not correct Peter.
      - (2) Cf. this with John 21:3
    - ii) Jesus speaks of 10,000 % rewards—10:29-31
      - (1) God notices: encouragement for allegiance
        - (a) Rewards in the **present** age (between the two advents of Christ)

- (i) Restoration of what he/she has lost
  - (ii) The likelihood of persecution (cf. Acts 14:22; Phil. 1:29; 2 Tim. 3:12)
    - 1. This will come to the Roman believers soon enough.
  - (b) Rewards in the **future** age (following Jesus' return)
  - (2) God notices: summary about a servant mindset
    - (a) Challenges the attitude of self-seeking in following Christ.
- 4) Christ's **third foretelling** of His passion—10:32-34 (cf. 8:31; 9:9, 12, 31)
- This takes place on the way to Jericho. (cf. 10:46)
  - a) Jesus does not shrink from purposefully obeying the Father—10:32
    - i) Contrasted with the pilgrim travelers' response of *astonishment*.
    - ii) Contrasted with the disciples' response of *fear*.
  - b) Jesus details the conspiracy of sufferings that await in Jerusalem—10:33-34
    - i) In the custody of the Jews
      - (1) Arrested: He will be handed over to the religious leaders.
        - (a) This includes *Sadducees* (chief priests) and *Pharisees* (scribes/legal scholars).
        - (b) This is the first time Jesus identifies who will arrest Him.
      - (2) Condemned: He will be condemned to death.
      - (3) Transferred: He will be handed over to the Gentiles.
    - ii) In the custody of the Gentiles
      - (1) Ridiculed: He will be mocked by them.
      - (2) Dishonored: He will be spit on by them.
      - (3) Punished: He will be scourged by them.
      - (4) Executed: He will be killed by them.
    - iii) In His own power: He will raise Himself again (middle voice) the third day!
    - iv) Question: How does Jesus know all of this? cf. Luke 18:31
      - (1) See Ps. 22:6-8; Is. 50:6; 52:13-53:12
  - c) See the response of the disciples in Luke 18:34.
- 5) Christ rebukes James and John—10:35-45
- a) Jesus responds to their inconsiderate request with a question—10:35-36
    - i) He makes no promises without knowing the question itself. This is wise.
      - (1) Cf. Herod's foolish answer in 6:23
    - ii) Perhaps they assume the journey to Jerusalem will result in Jesus setting up His kingdom?
      - (1) There appears to be at least some faith that Jesus will set up His kingdom.
  - b) The request of James and John for special privilege—10:37-40
    - Their mother Salome (possibly Mary's sister) was directly involved. (Matt. 20:20-21)

- i) Their request is rooted in self-centeredness ambition and ignorance—  
10:37-38a
    - (1) They want the two highest seats of honor.
  - ii) Their request is rooted in naïve self-confidence—10:38b-39
    - (1) Jesus' question assumes a "No" answer.
    - (2) They will suffer for their allegiance to Jesus.
  - iii) Their request is denied based on Jesus' submission to the Father's plan—  
10:40
  - c) The response of The Ten and Jesus' teaching about humility—10:41-45
    - i) The Ten are furious with James and John—10:41
    - ii) Jesus compares worldly leadership with Godward service—10:42-45
      - (1) The authoritarian domination that pleases the world—10:42
        - (a) This is what Mark's Roman readers were familiar with.
      - (2) The humble serving of others that pleases God—10:42-45
        - (a) The emphasis on Christ's death is not the extent of the ransom but His substitutionary self-sacrifice for many.
        - (b) Jesus is most likely referring to Is. 52:13-53:12
- 6) Christ heals Bartimaeus and his companion—10:46-52
- This is the last healing miracle recorded by Mark.
  - a) Jesus meets Bartimaeus on the west or southwest edge of Jericho—10:46
    - i) There is an old-Jericho and a new-Jericho, about one mile apart.
      - (1) This helps explain the parallel accounts in Matt. 20 and Luke 18.
      - (2) This is @ 15-17 miles east-northeast of Jerusalem.
    - ii) Note how Mark translates the Aramaic name *Bartimaeus* ("the son of Timaeus") for his Gentile readers.
    - iii) Both blindness and beggars were common in this time.
  - b) Bartimaeus persistently screams for mercy from Jesus, the Son of David—  
10:47-48
    - i) This is the first use of this title in the book of Mark.
    - ii) He "saw" Jesus with his ears.
    - iii) This is a recognition that Jesus is the Messiah.
      - (1) Cf. 2 Sam. 7:12-16; Is. 11:1-5; Jer. 23:5-6; Ezek. 34:23-24
  - c) Jesus calls Bartimaeus to Himself—10:49-50
    - i) Perhaps some of those who told Bartimaeus to be quiet (10:48) are now telling him to obey Jesus' invitation?
      - (1) Some people are a hindrance for others to come to Jesus.
    - ii) Bartimaeus' primary action is coming to Jesus, with throwing aside his cloak (used for catching donations, cf. 10:46) and jumping up being preparation for doing so.
  - d) Jesus questions Bartimaeus' desires—10:51
    - i) Jesus has already heard his persistent (but general) plea for mercy.
      - (1) This could be asking for money, food, etc.
    - ii) The Aramaic title *Rabboni* means "my master/teacher."

- iii) The restoration of his sight [*anablepo*] is a specific form of mercy.
  - (1) Apparently, he had been able to see at one time.
- e) Jesus heals Bartimaeus—10:52
  - i) A command to “move along.”
  - ii) A reassurance of his permanent healing.
    - (1) Faith is the necessary means, not the efficient cause of his healing.  
(John Grassmick)
  - iii) An immediate desire to follow Jesus, demonstrating his allegiance.
    - (1) Unlike the wealthy young man (cf. 10:17-22)
  - iv) This sets the stage for the rest of the story in 11:1-ff.

**Passion week in Jerusalem—11:1-16:14 [March 27-April 5, 33 AD]**

- For reasons unknown, Mark does not have the first two events in chronological sequence.
- It is possible that by placing them in 14:3-11, he desired to contrast Mary's response to that of the religious leaders (14:1-2) and Judas' betrayal (14:10-11).

**Friday/Saturday: [March 27/28, 33 AD]**

- Christ eats at a feast, is anointed by Mary, and rebukes Judas—Mark 14:3-9
- 1) The setting—14:3a
    - a) In Bethany, about two miles east of Jerusalem, on the Mount of Olives
      - i) This is where Mary, Martha, and Lazarus live.
      - ii) This is near where Jesus will ascend into heaven (cf. Lk. 24:50; Acts 1:10-12)
    - b) At the house of Simon the Leper.
      - i) Perhaps it has been his house and he has died?
      - ii) Perhaps he is somehow related to Mary, Martha, and Lazarus?
      - iii) He is not said to be present at the meal.
    - c) Takes the time to eat a meal
      - i) This allows the other pilgrim travelers to go the rest of the way into Jerusalem and tell them two things: (Doug Bookman)
        - (1) What: Jesus **IS** coming to the Passover celebration
        - (2) When: Jesus will be in town **ON SUNDAY**.
  - 2) The main event—14:3b
    - a) An anonymous woman approaches
      - i) We know this is Mary from the parallel passage in John 12:2-8.
    - b) She honors Jesus by putting nard on His head and feet. (cf. John 12:3)
      - i) This costly perfume-ointment was imported from northeast India or Nepal.
      - ii) Jews normally used cheap oils to anoint a corpse.
  - 3) The sinful response—14:4-5
    - a) Their angry, harsh response caused her public trouble.
      - i) How easy it is to become critical in a crowd. Cf. Matt. 26:8
      - ii) Question: How much do you enjoy having your actions misjudged publicly?
    - b) Their estimate is @ one-year's wages
      - i) Cp. their estimate with 6:37 and how many that could feed
      - ii) The mention of the poor is natural because it was the custom for the Jews to give gifts to the poor on the evening of the Passover. (Walter Wessel)
    - c) John clearly states that it was Judas who was behind this. Judas' concern was self-centered. (cf. John 12:6)

- 4) Jesus corrects the sinful thinking—14:6-9
  - a) He defends the defenseless—14:6
    - i) He protects the verbally abused.
  - b) He puts priorities into perspective—14:7
    - i) Jesus echoes Deut. 15:11.
  - c) He interprets her act of devotion kindly—14:8
  - d) He communicates His promise for the future—14:9
    - i) “Wherever” includes Rome where Mark’s readers live.

**Saturday:** [March 28, 33 AD]

- Judas devises his treachery because he devalues Jesus—Mark 14:10-11
- 1) Remember that Judas has been publicly corrected by Jesus regarding Mary's use of the expensive perfume-ointment.
- 2) Judas is emphasized to be one of The Twelve.
- 3) Even though Satan enters him (Lk. 22:3), Judas voluntarily betrays Jesus to the Sadducees.
  - a) This is just what the Sadducees were looking for. (cf. Mk. 14:1-2)
  - b) He later regrets this decision. (cf. Mt. 27:3-4)
- 4) Judas keeps seeking a good time to betray Jesus.
  - a) The Sadducees promise Judas 30 pieces of silver, which, according to OT Law, was the value of a slave gored to death by an ox. (cf. Ex. 21:32; Mt. 26:15)
    - i) Most likely this money was taken out of the Temple treasury account, of which one purpose was to purchase sacrifices.
  - b) Judas is seeking to do this apart from the crowd. (cf. Lk. 22:6)

**Sunday:** [March 29, 33 AD]

- 1) Triumphant entry—11:1-10
    - a) Preparations—11:1-6
      - i) Instructions—11:1-3
        - (1) Five observations: find a male colt, find the colt as you enter the village, find the colt being tied up, no one has ever sat on this colt before, the possibility of some minor resistance.
        - (2) Most Jewish pilgrims arrived in Jerusalem on foot.
        - (3) **Question:** does this show Jesus divine foreknowledge, wise prearranging by Jesus, or something else?
      - ii) Fulfillment—11:4-6
        - (1) [His] actions on Sunday set in motion a series of events that could result only in either his overthrow of the Romans and the current religious establishment—or his brutal death. He has crossed the point of no return; there would be no turning back. (Kostenberger, Taylor, and Stewart)
        - (2) This was the day the Passover lambs were set aside.
    - b) Procession—11:7-10
      - i) Four statements (cf. Ps. 118:25-26)
        - (1) *Hosanna!*
        - (2) *Blessed is he who comes in the name of the Lord!*
          - (a) Cf. Luke 13:31-35 weeks earlier
        - (3) *Blessed is the coming kingdom of our father David!*
        - (4) *Hosanna in the highest!*
      - ii) Spreading their clothes was a symbol of political allegiance (cf. 2 Kgs. 9:12-13)
    - c) Doug Bookman shows three significant prophecies related to this event.
      - i) The **manner** of the King's presentation—Zech. 9:9
        - (1) No military presence (no horse or mule), humble and lowly (donkey)
      - ii) The **moment** of the King's presentation—Dan. 9:25, 26
        - (1) This is the completion of the 69 weeks which began in Neh. 2:1-8 on March 4, 444 BC, to the very day.
        - (2) 476 years x 365.249 days = 173,855 days, plus the days between March 5 and March 30 (25 days) equals 173,880 days
          - (a) Or 69 x 7 x 360 = 173,800 days
      - iii) The **meaning** of the King's presentation—Ps. 118:21-29
        - (1) He comes as Savior
- 2) Christ arrives at the Temple complex—11:11
  - a) The crowds have apparently dispersed.
  - b) He enters only the outer courts, not the sanctuary.
  - c) He returns to Bethany for the night.

**Monday:** [March 30, 33 AD] (a day of judgment)

- 1) Christ curses barren fig tree—11:12-14
  - Note how Mark explains the situation for his readers who are not familiar with Israel's horticulture.
  - This account provides no end of embarrassment for commentators. They often appear ashamed of Jesus or Mark for their ignorance, or (worse) vindictive pettiness.
  - a) Jesus, in his full humanity, is hungry. Perhaps the home in Bethany was overwhelmed by the number of mouths they had to feed.
  - b) It is possible that Jesus chose to come to this tree, not for its food, but for its symbolic value to illustrate the Temple and the nation of Israel. It had a pleasant external appearance, but no actual fruit. It was professing to have something it did not have. (A. Fruchtenbaum)
    - i) Jesus knew that the early buds (late March, early April) were edible. (cf. Hos. 9:10) He knew that the figs would not be ripe until late May or June. The main crop of figs would not be ready until later summer. So, if there were no buds now, there would be no figs later. In other words, it was already a barren year for this tree.
    - ii) Cf. Jer. 8:13 and Micah 7:1
  - c) This is the only miracle of destruction.
    - i) Unless one counts the drowning of the pigs in 5:11-13.
  
- 2) Christ authoritatively cleanses the Temple a second time—11:15-19
  - Jesus had cleansed the Temple @ three years earlier in John 2:13-22.
  - a) Jesus does four things in the court of the Gentiles, part of the Sadducees' territory—11:15-17 (fulfilling Mal. 3:1-3)
    - He effectively shuts down "business as usual" in the Temple. He is creating and protecting sacred space. (Mark Strauss)
    - The Temple complex was @ 1,550 x 1,000 feet. This equals @ 35 acres, or @ 1.5 million square feet.
      - i) He ***begins to expel*** those who do approved sacrifice-business.
      - ii) He ***overturns*** the tables of the approved currency exchangers (Temple tax, etc.) and sellers of doves/pigeons (for the poor).
        - (1) While they should have *prayed*, instead they *preyed*.
      - iii) He ***does not allow*** people to use (with approval) the court of the Gentiles as a shortcut.
      - iv) He ***teaches*** the people from Is. 56:6-7 and Jer. 7:11 (from a sermon also taught in the Temple).
        - (1) His question assumes a "Yes" answer.
        - (2) Note that Mark includes the phrase "for all the nations" not found in Matthew or Luke.
        - (3) They robbed the people financially and spiritually.
  - b) The fearful response of the Temple aristocracy—11:18

- i) This echoes from 10:33.
- c) Jesus returns to Bethany for the rest of the day—11:19
  - i) It has been a very long day.
  - ii) The city is crowded with Passover pilgrims.

**Tuesday:** [March 31, 33 AD]

1) Tuesday morning and afternoon

a) **ON THE WAY TO THE TEMPLE**, the fig tree is found withered—11:20-26 (cf. 11:12-14)

- This appears to be primarily a lesson on prayer.

i) The importance of **good examples** in prayer—11:20-21

(1) Luke tells us this took place in early morning. (cf. Luke 21:38)

(a) The expectation seems to be, “What will Jesus say or do today?”

(2) The “destruction” of the tree is complete (from the roots up). What Jesus authoritatively pronounced yesterday did happen.

(a) Peter calls Jesus’ will a curse.

(i) Cf. malediction vs. benediction

(3) Their amazement was not that the tree was withered, but that it withered so quickly and completely.

ii) The importance of **faith** in prayer—11:22-24

(1) The right object of faith (God the Father).

(2) The right confidence of faith.

(a) A common illustration from rabbis: the “mountain” (of Olives) refers to a seemingly insurmountable obstacle/difficulty. (cf. 1 Cor. 13:2)

(i) This would be an issue much bigger than the withered fig tree.

(b) The “sea” is probably the Dead Sea, @ 15-20 miles away.

(c) The prayer requests must be in harmony with God’s will as revealed in His promises.

iii) The importance of **forgiveness** in prayer—11:25-26

(1) It makes little sense to stand before God in prayer, recognizing the extent to which we have wronged him, and refuse to forgive others for their offenses against us. (Joel Williams)

(a) There are some people you cannot be reconciled with (those who are dead, etc.), but you must be prepared to forgive.

(2) There are differences in the Greek texts regarding 11:26.

(a) Don’t just count gray hairs.

(i) The oldest is not always the best.

(b) Don’t just count noses.

(i) The majority is not always right.

b) **INSIDE THE TEMPLE**, Christ’s authority is challenged—11:27-12:12

i) Jesus is challenged by a Sanhedrin committee (probably)—11:27-33

(1) Jesus continues His work of controlling the Temple complex—11:27

(a) Cf. 11:15-19

(2) The question of the nature and source of Jesus’ authority to control the Temple complex—11:28

(3) Jesus’ counterquestion regarding the source of authority—11:29-30

(a) The unacceptable but accurate answer—from God

(b) The unacceptable but inaccurate answer—from people

- (4) The Sanhedrin's refusal to answer Jesus' counterquestion—11:31-33a
  - (a) By suspending judgment, these religious leaders showed that they really rejected John and Jesus as God's messengers. (John Grassmick)
    - (i) How humiliating for these leaders to not possess the spiritual discernment they hypocritically claim to have.
    - (b) Their condemnation by God is just.
- (5) Jesus' refusal to answer the Sanhedrin's original question—11:33b
  - (a) There is no reason to attempt to explain things to such undiscerning people.
- ii) Jesus challenges the Sanhedrin with a parable—12:1-12
  - Just because He doesn't answer their question doesn't mean He is done communicating with them.
  - Though Jesus taught them many parables, Mark only includes this one. Matthew records two other parables. (Mt. 21:28-32; 22:1-14)
- (1) The vineyard's wise and total preparation included six things—12:1
  - (a) The problem is not with the landowner. He has done everything possible to provide an environment in which the vine can flourish.
  - (b) These actions echo Is. 5:1-7, part of God's judgment of Israel. Jesus shifts the emphasis from the vine itself to the sinful response of the tenant farmers.
- (2) The vineyard's attempted harvest—12:2-8
  - (a) Multiple slaves [*doulos*] are sent and are increasingly mistreated violently—12:2-5
    - (i) Cf. Jer. 7:25-26; 25:4-7
  - (b) The beloved heir is sent, killed, and discarded—12:6-8
    - (i) Cf. Mark 1:11; 9:7
  - (c) The point: the Sanhedrin is inexcusably guilty
- (3) Jesus applies the parable—12:9-11
  - (a) By asking a rhetorical question concerning justice—12:9
    - Mt. 21:41 indicates the crowd's response
    - (i) "Owner" is often translated "lord."
    - (ii) Giving the vineyard to others means what?
      1. Supersession / Replacement Theology: the church will replace Israel
      2. The destruction of Jerusalem in 70 AD.
      3. Restoration: a future generation of a regenerated Israel.
  - (b) By asking a question concerning Bible knowledge—12:10-11
    - (i) Jesus quotes Ps. 118:22-23
      1. Elsewhere refers to Jesus (Acts 4:11; 1 Pet. 2:7)
    - (ii) Note well the shift from rejection to headship.
- (4) The vineyard's response to Jesus—12:12

- (a) Mark is enabled by the Spirit to know that their internal desire to arrest Jesus is thwarted by their internal fear of the Passover crowd.
- (b) This is the third of four attempts to arrest Jesus (cf. 3:6; 11:18; 12:12; 14:1-2)
- c) Christ questioned about paying financial tribute to a foreign king—12:13-17
  - o Religious leaders' question # 1
  - i) The surprising questioners sent by the unrepentant Sanhedrin: Pharisees (pro-Israel) and Herodians (pro-Romans)—12:13-15a (cf. 3:6)
    - (1) Their purpose was to catch Jesus off guard in a dilemma—12:13
    - (2) Their deceitful (but accurate), flattering opening statement—12:14ab
    - (3) Their hypocritical questions—12:14c-15a
      - (a) Is it lawful to a poll-tax/census-tax to Caesar and Herod, or not?
        - (i) "Taxes" [*kensos*] is a Latin loanword related to "census".
        - (ii) According to what standard, Roman law or Jewish Law?
      - (b) Should we pay it or not?
  - ii) Jesus' response—12:15b-17b
    - (1) He understands their hypocrisy [*hupokrisis*]  
—12:15b
    - (2) He questions them about their motive—12:15c
    - (3) He commands them to provide the Roman coin in question—12:15d
      - (a) He doesn't ask for a Jewish shekel.
      - (b) Apparently, Jesus didn't carry change. ☺
    - (4) He questions them about the coin—12:16
      - (a) This would have been Caesar Tiberius (reigned 14-37 AD).
      - (b) The "heads" side referred to Tiberius as "son of the divine Augustus," the "tails" side referred to him as "high/chief priest."
    - (5) He commands them to obey the appropriate authorities—12:17ab
      - (a) This is fundamental to the idea of separation of church and state.
        - (i) Cf. Acts 5:29; Rom. 13:1-7; 1 Pet. 2:13-17
      - (b) This also addresses the issue of limitations on government. They need to stay in their lane.
      - (c) Taxes are how we pay for the benefits of someone's rule.
  - iii) Their response is one of marveling astonishment—12:17c
    - (1) This event will be used against Jesus later in Lk. 23:2.
- d) Christ questioned about The Resurrection by the Sadducees—12:18-27
  - o Religious leaders' question # 2
    - The Sadducees oversee the Temple complex which Jesus now controls.
    - They accepted only the Pentateuch (Gen.–Deut.) as authoritative for doctrine, though the Prophets and Writings could be used to illustrate doctrine.
    - They seem to think they can win where the Pharisees and Herodians had just lost. (cf. 12:13-17)
    - The broader idea of "the resurrection" relates to Jesus' resurrection.
  - i) Mark explains the Sadducees' theology for Gentile readers—12:18

- (1) This event is the only use of “Sadducees” in Mark and Luke, compared with 7x in Matthew. John doesn’t mention them at all.
  - (a) However, they are referred to as “chief priests” 14x (cf. 8:31; 10:33; 11:18, 27; 14:1, 10, 43, 53, 55; 15:1, 3, 10, 11, 31)
  - (2) Paul later uses their theology for his own advantage. (cf. Acts 23:6-8)
- ii) Their public attack of Jesus is ridiculous—12:19-23
  - (1) They attempt to base their hypothetical question on Deut. 25:5-10.
  - (2) They are clearly mocking the doctrine of the resurrection. They are attempting to make the doctrine look unbiblical.
    - (a) Compare other OT resurrection passages such as: Dan. 12:1-2; Is. 26:19; Job 19:25-27
- iii) Jesus’ powerful response—12:24-27
  - (1) He corrects them publicly—12:24
    - (a) They are mistaken [*planao*] in their interpretation and application of the Word. (cf. “very mistaken” 12:27)
    - (b) They do not comprehend revelation from God.
    - (c) They do not comprehend the power of God.
      - (i) Demonstrated in raising people from the dead. (cf. passive verb in 12:26)
  - (2) Jesus believes in a literal (straightforward) interpretation—12:25-27
    - (a) He focuses on the assumed present tense (“*I am*”) in Ex. 3:6. If the patriarchs were eternally dead, He would have said, “*I was*.”
    - (b) Also, those currently dead will have to be brought back to life to see the fulfillment of God’s promises to them.
    - (c) The guarantee of their ‘eternal life’ is not the nature of their experience of God, but the nature of the God whom they experienced. (R. Alan Cole)
- iv) Note the three-fold response to this interchange:
  - (1) The crowds:
    - (a) Amazement—Matt. 22:33
    - (b) Approval—Luke 20:39; Mk. 12:28
  - (2) The Sadducees: humiliating cowardice—Luke 20:40
- e) Christ is questioned about The Greatest Command—12:28-34
  - o Religious leaders’ question # 3
  - i) Jesus is questioned by a Law-expert, based on His silencing the Sadducees—12:28
    - (1) We would say something like, “That was beautiful” or “Nice!” when it happens to our competition.
    - (2) This question seems very elementary. However, the religious leaders had discovered 613 commandments in the Law, 365 negative and 248 positive. But perhaps this question was really troubling this man.
  - ii) Jesus responds to the Law-expert—12:29-31
    - (1) Jesus answers more than what the original question asked for.
    - (2) Jesus quotes from Deut. 6:4-5 and Lev. 19:18.

- iii) The Law-expert responds to Jesus' answer—12:32-33
  - (1) He evaluates and approves of Jesus' answer.
    - (a) One of Jesus' own enemies' experts has confessed the truth of Jesus' teaching! (Robert Gundry)
      - (i) There were some in early Christianity who came from a Pharisee background. (cf. Acts 15:5)
      - (b) We never learn what eventually happens to this man.
  - (2) He references Deut. 4:35.
- iv) Jesus responds to the Law-expert's statement—12:34a
  - (1) Jesus evaluates and approves of the Law-expert's response.
  - (2) Here was a man who was beginning to understand the true intent of the Law.
- v) The crowds respond with silence—12:34b
  - (1) No one else wants to give it a try because Jesus is winning 3-0.
- f) Christ appeals to David—12:35-37
  - i) Jesus goes on a counterattack by publicly correcting the incomplete teaching of the Law-experts—12:35
    - (1) Messiah is never called the Son of David in the OT.
      - (a) Occurs 10x in Matt., 3x in Mark, and 3x in Luke.
    - (2) Perhaps they arrived at this conclusion from passages, such as: 2 Sam. 7:11-16; Ps. 89; Is. 9:2-7; 11:1-9; Jer. 23:5-6; 30:9; 33:15, 17, 22; Ezek. 34:22-24; 37:24; Hos. 3:5; Amos 9:11.
    - (3) Others had mentioned this before:
      - (a) Bartimaeus (cf. Mk. 10:47-48)
      - (b) The crowds on Sunday. (cf. Matt. 21:9)
  - ii) Jesus teaches from Ps. 110:1 in a literal (straightforward) manner—12:36
    - Ps. 110 is the most quoted OT passage in the NT.
    - (1) Jesus does not wait for the people to answer His question.
    - (2) David is the human author of Ps. 110 but we see also the inspiration of the Holy Spirit (cf. 2 Sam. 23:2; Acts 1:16; 4:25; 2 Pet. 1:21).
    - (3) David is clearly referring to Someone other than himself.
  - iii) Jesus asks the decisive question—12:37a
    - (1) Is Messiah David's inferior (merely human)?
    - (2) Is Messiah David's superior (undeniably God)?
    - (3) Note that Jesus does not answer His own question.
  - iv) The crowd responds to Jesus' teaching with pleasure—12:37b
    - (1) Is their pleasure because Jesus stumps the religious leaders?
    - (2) Is their pleasure because Jesus teaches the truth?
    - (3) Remember Herod Antipas's similar response to the teaching of John the Baptizer. (Mk. 6:20)
  - v) Doug Bookman summarizes this well: Notice that by this time Jesus has seized the initiative; He had completely defeated and silenced His enemies before the multitudes in the temple and now he goes further,

- demonstrating from the Old Testament that he was exactly the sort of Messiah for which Israel should have been waiting.
- g) Christ denounces the Scribes and Pharisees—12:38-40
- i) This is the last public teaching of Jesus.
    - (1) Cf. a fuller account of seven Woes in Matt. 23:1-39
    - (2) Beware/watch out!
  - ii) What the Law-experts desire/take pleasure in—12:38-39
    - These are all attention seeking status symbols
    - (1) Ostentation—to walk about in long robes
    - (2) Celebrity—respectful greetings in the marketplaces
    - (3) Religiously—the most important seats in the synagogues
      - (a) Those nearest to the sacred scrolls
    - (4) Socially—places of honor at banquets
      - (a) Cf. Luke 14:7-11
  - iii) What the Law-experts do—12:40ab
    - (1) Exploit the poor and vulnerable—devour (rob) widows' houses
    - (2) Impress people with their “piety”—offer long prayers for appearance's sake
  - iv) What the Law-experts deserve—12:40c
    - (1) These will receive greater condemnation (cf. James 3:1)
      - (a) Not a condemnation greater than other people, but a punishment greater/harsher than one expected.
    - (2) R. Alan Cole states: For those who accept the Bible as a rule of faith and conduct, there is no excuse for disobedience. ... Greater knowledge and greater opportunities only bring greater responsibility, which can, if rejected, bring greater condemnation.
- h) Christ comments on widow's small gift—12:41-44
- i) Jesus chooses the location in the Court of the Women so that He might observe (from God's perspective) how people put money into the Temple treasury—12:41-42
    - (1) Many/much: many wealthy people put in large amounts—12:41c
    - (2) One/little: A poverty-stricken widow put in the smallest amount (two *leptas* [the least valuable Jewish coin] equals one Roman *quadrans* [familiar to Mark's readers] or 1/64 of a denarius (@ 8 minutes' worth out of 8 hours of work)—12:42
      - (a) Question: Is it possible she is poverty-stricken because the Law-experts have exploited her for so long?
      - (b) This was what the Temple authorities gave to the poor so they could buy bread for the day.
      - (c) It seems it was not permitted by Temple authorities to give less than two *leptas* as an offering.
      - (d) Consider the description of the offering boxes in Fruchtenbaum's *Yeshua* 3:315-316.

- ii) Jesus exercises His authority to call attention to the contrast of how people give—12:42-44
  - (1) The widow stands in stark contrast to the Law-experts (cf. 12:40) who seek to exploit her.
- i) Christ's teaching (the Olivet Discourse) on the destruction of Jerusalem and His Second Coming—13:1-37 (cf. Matt. 24:1-25:46; Luke 21:5-36)
  - i) The setting is Tuesday evening—13:1-4
    - (1) Leaving the Temple complex, looking at the Temple up close—13:1-2
      - Jesus had entered the Temple complex in 11:27
      - Some see this as parallel to the departure of the Shekinah Glory in Ezek. 10:18-19; 11:22-23
    - (a) A correct observation about the Temple's beauty—13:1
      - (i) It was unquestionably magnificent in size and detail.
        - 1. The Temple complex covered @ 36 acres (@ 25 football fields), roughly 1/6 of the area of the entire city of Jerusalem.
        - 2. One foundation stone is @ 45' (l) x 15' (w) x 10' (h) and weighs over 570 short tons or 1,140,000 lbs.
        - 3. The west foundation wall stretches 1,574 feet. The highest point of the southeast foundation is 160 feet above bedrock.
        - 4. On the south side were 162 pillars, each @ 45 feet tall, and @ 5 feet in diameter.
        - 5. Josephus records 10,000 skilled workers were employed.
      - (ii) Gentile and Jewish writers agree that this Temple was a unparalleled, memorable sight.
    - (b) A corrective prophecy about the Temple's destruction—13:2
      - (i) This is to be accomplished by the Roman armies in 70 AD.
  - (2) Sitting on the Mount of Olives, looking at the Temple from an overview—13:3-4
    - (a) Two sets of brothers address Jesus privately—13:3
    - (b) Their curiosity questions are noted—13:4
      - (i) A question of the timing of the Temple's destruction
      - (ii) The request for a sign concerning the Temple's destruction
- ii) His teaching in response to the questions—13:5-37
  - Jesus' answer doesn't tell them what they *want* to know, but what they *need* to know. (Joel Williams)
  - There are 19 commands in this section. (13:5, 7, 9, 11 (2x), 14 (2x), 15 (2x), 16, 18, 21, 23, 28, 29, 33 (2x), 35, 37)
  - (1) Between the two comings of Jesus—13:5-7
    - The times of the Gentiles (Luke 21:24) began with the Nebuchadnezzar's assault (605 BC) and will continue until Christ's return to defeat the Gentile kingdoms. This is the rule of Gentiles over God's chosen people, Israel, and over its land. This was part of the conditional covenant God made with Israel

in Deuteronomy 28-30. The ultimate discipline from God was the Gentile invasion of Israel's land (Deuteronomy 28:49-68).

- Multiple false messiahs and deception—13:6
- Armed aggression—13:7
- (2) The Tribulation (the end of the times of the Gentiles)—13:8-13
  - (a) The first half (initial labor pains)—13:8-13
    - International armed aggression—13:8a
    - Natural disasters—13:8b
    - Arrest and punishment by religious and political authorities, both Jewish and Gentile—13:9, 11
    - The preaching of the gospel of the kingdom—13:10
      - Cf. Matt. 4:23; 9:35; 24:14; Luke 16:16
    - Family betrayal—13:12
    - Hatred—13:13
  - (3) The second half (intense labor pains)—13:14-23
    - Known as “time of Jacob’s trouble” or “the great tribulation”
    - Fleeing persecution is not wrong—13:14-18
      - “Abomination of Desolation” (cf. Dan. 9:27)
    - False messiahs and prophets, deceivers—13:19-23
  - (4) The Second Coming of King Jesus in glory after the Tribulation—13:24-27
    - Cosmic disturbances—13:24-25
    - The profoundly powerful and glorious appearing of Christ—13:26
      - Cf. Dan. 7:13-27
    - The angelic gathering of the Remnant of Israel—13:27
      - Cf. Deut. 30:3-6; Is. 11:11-12:6; 27:12-13; 43:5-7; 59:20-21; Jer. 23:5-8; 31:7-14; Ezek. 11:16-21; 20:40-42; 36:22-31 Dan. 12:1; Zech 13:8-9; Rom. 11:25-27
  - (5) Parables—13:28-37
    - (a) The fig tree—13:28-32
      - Follow the signs to the King! Cf. Zech. 14:1-7
      - “This generation” refers to Jewish people who personally experience the second half of the Tribulation. (cf. 13:14-23)
    - (b) The absent house owner—13:33-37
      - Be in a state of perpetual readiness for the Masters’ return!
      - Note the **four** uses of “watch/be alert” (13:33, 34, 35, 37)
      - Note the Roman system of the **four** watches—13:35

## 2) Tuesday evening and night

- a) Jews solidify their plot to kill Christ based on Judas’s bargain—14:1-11
  - i) See earlier under Saturday.

**Wednesday:** [April 1, 33 AD]

- This is commonly known as the silent day
- This is perhaps to rest up after an exhausting Tuesday, but also to prepare for what will take place Thursday evening through the crucifixion on Friday.

**Thursday:** [April 2, 33 AD]

1) Thursday morning and afternoon

a) Preparation for Passover—14:12-16

i) Mark explains the Jewish process for his Gentile readers—14:12a

- (1) The Feast of Unleavened Bread began on Nissan 15 (Friday).
  - (a) Remember that the Jewish Friday begins at sundown on Thursday.
  - (2) The Passover lambs were slaughtered on Nissan 14 (Thursday).
    - (a) This took place between 3-5 pm. [lit. “between the two evenings”]  
(cf. Exod. 12:6; Lev. 23:5; Num. 9:3-5)
  - (3) This all takes place in obedience to Deut. 16:1-8.
    - (a) The rabbis expanded the city limits to encompass the numerous tents that sprang up outside the walls. Apparently, this “city expansion” included Bethpage but not Bethany.

ii) A legitimate question from the disciples—14:12b

iii) Jesus explains His prearrangements for the meal—14:13-15

- Some see this as evidence of His omniscience (knowing all) or prescience (knowing ahead of time).
- Perhaps it is a combination of prescience and preparation?
  - (1) Normally women carried water jars, men carried wineskins—14:13
  - (2) The phrase “My guest room” indicates previous arrangements—14:14
    - (a) Tradition claims this was the house of John Mark’s father.
  - (3) Jesus does not want this information leaked out of concern for security.  
(cf. 14:11; John 11:57)
    - (a) Perhaps even at the time Mark writes he cannot divulge the names or location.

iv) The two disciples obey His instructions—14:16

- (1) There were two pairs of commands: *go ... follow, say ... prepare*
- (2) We know from Luke 22:8 that these obedient ones are Peter and John.
- (3) Obedience is also noted in the man carrying the water jar, and the man preparing the room as Jesus had ordered.
- (4) This involves taking the lamb to the Temple, making sure the upper room (*Aliyah*) was unleavened, tables and pillows, roasting the lamb, setting out unleavened bread and wine, preparing bitter herbs, *charoset* (dried fruit sauce, nuts, honey, cinnamon, lemon juice), etc.

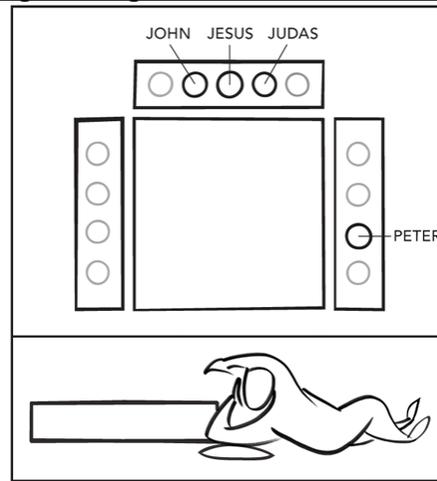
b) Christ observes Passover—14:17

- i) Peter and John may have returned to Bethany and then walked in with Jesus and the others, or perhaps, “the Twelve” is a collective designation for the remaining ten who eventually join Peter and John in Jerusalem.

- ii) Thirteen (at least 10 people were required) men observe God's deliverance of Israel from Egypt.
- iii) The Passover meal was normally eaten between sunset and midnight.
  - (1) The trumpets in the Temple would signal the official beginning of Passover.
- iv) Leonardo Da Vinci's famous picture is not accurate.

2) Thursday evening [observing Passover] (early Friday)

Seating arrangement for the Last Supper



(Illustration from *The Final Days of Jesus*)

- a) Christ informs the Twelve regarding BETRAYAL—14:18-21
  - i) The announcement of betrayal was nothing new (cf. 9:31; 10:33), but now the circle of identity is focused. (14:18)
    - (1) The readers already know the name of the betrayer. (14:10-11)
    - (2) The disciples are left wondering who it might be.
  - ii) "Surely not I?" expects a negative answer from Jesus. (14:19)
  - iii) The phrase "dips with Me in the bowl" refers to Ps. 41:9 (14:20)
    - (1) This narrows it even further than The Twelve. It is some anonymous individual near Jesus at the table.
    - (2) This is regarded as the worst form of treachery in their culture.
  - iv) Judas will act as a morally responsible individual, operating under God's providence, planned before creation, and he will suffer the consequences of his unbelief. (a summary of MBC) (14:21)
    - (1) This distinction is noted by Mark's use of *men ... de ...* ("on the one hand ... on the other hand ...")
    - (2) Contrast this Woe (14:21) with the remark concerning Mary in 14:9.
  - v) Doug Bookman states: the *ACT* of betrayal has already taken place; the *culmination* of betrayal would occur several hours later.
  - vi) Peter encourages John to ask Jesus who the betrayer is. (cf. John 13:23-26)

- (1) Jesus tells only John the identity of the betrayer.
- b) Christ warns about DESERTION—14:27-31
- Judas has left the meal by this time. (cf. John 13:27-30)
    - Thus, he was present for the Passover meal but not the Lord's Supper.
  - Based on the four Gospel accounts, it appears that there were two teachings on desertion.
    - Matthew and Mark place it after the Lord's Supper; Luke and John seem to indicate it took place before.
- i) Jesus quotes from Zech. 13:7. (14:27)
- (1) The scattering springs, not from persecution, but stumbling on their part. (R. Alan Cole)
- ii) Jesus re-states His resurrection and the future reunion in Galilee. (14:28)
- (1) His death is not the end.
- iii) Jesus corrects the brash self-confidence of the Eleven. (14:29-31)
- (1) Peter focuses on the first part of Jesus' words (desertion), and ignores the second part (resurrection and reunion).
- (2) The Eleven are indirectly saying that Jesus' teaching is wrong.
- (3) The denial is certain, imminent, and repeated (three times). (Walter Wessel)
- c) Christ institutes the Last Supper—14:22-26
- Remember, this takes place during a meal filled with symbolism.
- i) The sharing of the unleavened flat bread. (14:22)
- (1) Jesus blesses the Father for providing the bread.
- (a) The typical Jewish blessing was: "Blessed are You, O Lord our God, King/Sovereign of the universe, who brings forth bread from the earth."
- (2) Jesus teaches the Eleven about change of the symbolism.
- ii) The sharing of the wine. (14:23-25)
- (1) This is a single cup that is passed around the table. (14:23-24)
- (a) This is the third cup of Passover, known as the Cup of Redemption.
- (b) The typical Jewish blessing/thanksgiving was: "Blessed are you, O Lord our God, king of the universe, creator of the fruit of the vine."
- (2) The teaching (14:24-25)
- (a) The substitutionary, sacrificial death: *My blood of the covenant, which is poured out for [hyper] many.*
- (i) This is not teaching limited atonement. Cf. Is. 53:12
- (ii) Even Calvin taught this referred to the whole human race. (Commentary on Matt., Mark, Luke, vol 3)
- (b) The future kingdom: *I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.*
- (i) Cf. Paul's understanding of this in 1 Cor. 11:26.
- iii) The sharing of the hymn. (14:26)
- (1) Probably from Pss. 115-118.

- 3) Thursday late night (early Friday) Christ suffers in the Garden of Gethsemane
- a) The sharing of the hymn. (14:26)
    - i) Probably from Pss. 115-118.
    - ii) This is perhaps 10-11 pm, very late to be out singing in the streets.
    - iii) Between 14:26 and 14:32 Jesus teaches John 13-17.
  - b) The sharing of grief (14:32-42)
    - i) The expression of grief to the disciples (14:32-34)
      - (1) Gethsemane (“olive oil press”) was a privately owned garden at the foot of the Mount of Olives, possibly 3 city blocks east across the Kidron Valley from the Temple Mount. The exact location is not known.
        - (a) It was a frequent stopping place for Jesus. (Luke. 22:39, John 18:2)
        - (b) When Jesus retired to the garden the night of his arrest, he had two options: recommit himself to his Father’s will, or escape his accusers by fleeing over the ridge and into the wilderness. (A. L. Taylor, *Lexham Geographic Commentary on the Gospels*)
          - (i) As king David fled from Absalom in 2 Sam. 15:13, 23, 30; 16:1.
      - (2) With The Eleven (14:32)
        - (a) They become the outer ring of His supporters and His defense.
        - (b) They will be the first to notice the arrival of Judas and the others.
      - (3) With The Inner Circle (14:33-34)
        - (a) This expression is hidden from The Eight. (14:33)
          - (i) *Very distressed* [*ekthambeo*]: very amazed, alarmed, astonished, overwhelmed
          - (ii) *Troubled* [*ademoneo*]: extreme anguish and distress, almost to the point of losing one’s composure, severely upset
        - (b) Jesus speaks to The Three. (14:34)
          - (i) Jesus explains to those closest to Him the intense, overwhelming pain and grief in His soul and their life-threatening effects on His body.
    - ii) The expressions of grief to God (14:35-42)
      - What was His posture as He prayer? He first knelt (Luke 22:41), and then laid face down (Matt. 26:39).
      - Could the disciples hear Him as He prayed? Cf. Heb. 5:7
      - How long was His first prayer? Cf. Mark 14:37
      - Does Jesus only have human support? Cf. Luke 22:43
      - (1) The first prayer of grief (14:35-38)
        - Mark interprets “Abba” for his Roman readers. The Jews never used this term in prayer.
        - This is respectful intimacy but not casual flippancy. Cf. Rom. 8:15 (believers); Gal. 4:6 (the Spirit)
      - (a) Jesus prays (14:35-36)
        - He recognizes the Father’s infinite capabilities.
          - The Father is able to take the cup away but has willed not to.

- He requests exemption from the physical death and spiritual consequences of the Father's wrath and separation.
    - Remember this cup from 10:38-39. See also Is. 51:17-23; Jer. 25:15-18; Ezek. 23:31-34
    - His spiritual death was neither essential for the atonement, nor prophesied in the Hebrew Scriptures; therefore, Yeshua could request to avoid spiritual death. (Fruchtenbaum, *Yeshua*, vol. 3)
  - He submits to the Father's will.
    - A negative answer to prayer is not always due to a lack of faith. Cf. Heb. 5:7 "He was heard ...."
- (b) Jesus admonishes (14:37-38)
- Though all are addressed (note the plurals), Peter is singled out (probably in light of 14:29-31).
  - The only sources of human support and help during the hardest moments of his life prove to be unreliable. (FDOJ)
  - It is late at night, and they are tired. Sleep is natural. Nevertheless, they are expected to stay alert.
  - "Watch and pray" reflect human responsibility and dependence on God.
- (2) The second prayer of grief (14:39-40)
- (a) Their silence here reminds us of 9:6 at the Transfiguration.
- (3) The third prayer of grief (14:41-42)
- (a) He admonishes The Three.
- (b) He informs The Three.
- Jesus seems to encourage some more sleep because of what is about to transpire. They have a long night ahead of them.
  - Note the use of "His hour" in John 7:30; 8:20; 13:1; 17:1.
  - Jesus describes the religious leaders as "sinners."

**Friday:** [April 3, 33 AD]

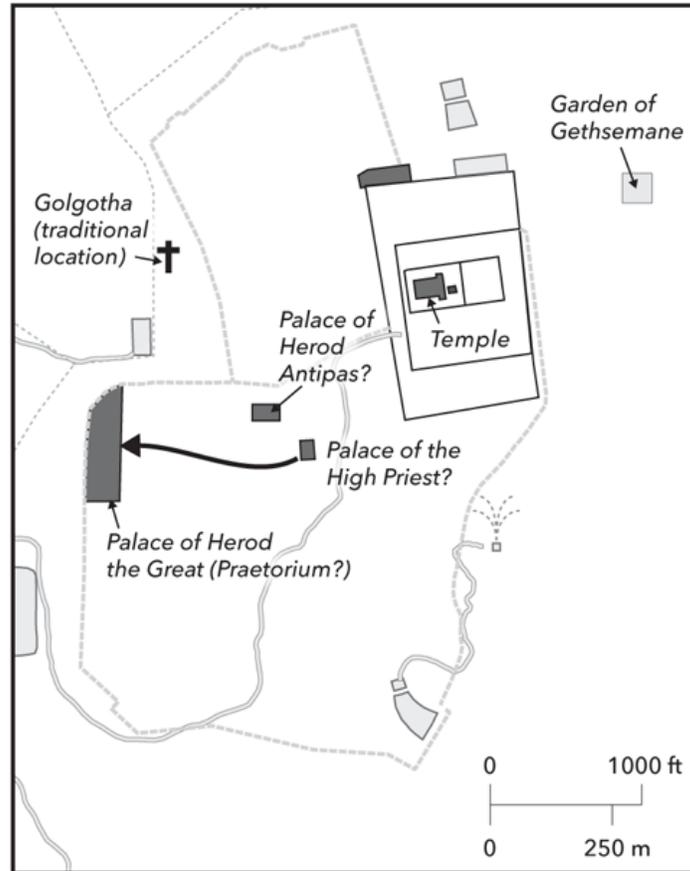
- 1) Very early Friday morning (after midnight)
  - Fruchtenbaum (*Yeshua*, vol. 4, pp. 4-9) notes at least 22 rules that will be violated during the arrest and trials of Jesus.
  - a) Mark's description of Judas' betrayal of Jesus—14:43-45
    - i) Mark highlights the heinous nature of the betrayal with the phrase "one of The Twelve". (14:43a)
    - ii) Short swords (probably Romans) and clubs (probably Jewish temple police; Levites?) were sanctioned by the Sanhedrin (chief priests, Sadducees; law experts, Pharisees; and elders). (14:43b)
      - (1) The Romans were part of the cohort (@ 600 soldiers) (cf. Jn. 18:12)
    - iii) Judas' personal responsibility is highlighted by his actions and by the directives he issues. (14:43-45)
      - (1) Judas has to identify Jesus because the Roman soldiers would not know who He is and it was also very dark.
    - iv) The title "Rabbi" and the kiss are normally a sign of affection and appreciation. (14:45)
      - (1) This re-emphasizes the insincerity and deceitfulness of Judas.
  - b) Mark's description of anonymous disciples—14:46-52
    - i) The sanctioned crowd arrests Jesus with no resistance. (14:46)
      - (1) Remember the "I Am" statement of Jesus and the response by the crowd. (cf. John 18:4-6)
    - ii) An anonymous disciple (Peter; Jn. 18:10-11) attempts to defend Jesus. (14:47)
      - (1) It is possible that only John identifies him only after Peter's death.
      - (2) See the other gospel writers for more details.
    - iii) Jesus' penetrating question: you treat me like a violent thief or insurrectionist? (14:48)
      - (1) The same word [*lestes*] is used later to describe Barabbas and the two men crucified with Jesus.
    - iv) Jesus' penetrating observation: (14:49)
      - (1) You had ample opportunity to do this earlier this week.
        - (a) Cf. Mark 12:12; 14:1-2
      - (2) You are inadvertently fulfilling Scripture.
        - (a) Cf. Is. 52:13-53:12; Ps. 22; 41:9; Zech. 13:7
    - v) The Eleven abandon Jesus. (14:50)
      - (1) Cf. Mark 14:27, 29, 31
      - (2) Except for Peter (cf. 14:54) and John (cf. John 18:15-16)
    - vi) An anonymous young (ages 24-40) disciple (is this Mark, the author?) escapes arrest. (14:51-52)
      - (1) Expensive garment [*sindon*] left in the hands of the arresting crowd. This would emphasize his embarrassing, humiliating defeat.

2) Friday morning BEFORE dawn

- a) Christ before the former high priest, Annas (cf. John 18:12-14, 19-24)
  - **First** phase of Jewish religious trial
  - Annas, Caiaphas' father-in-law, had been high priest from AD 7-15.
  - This event allows for the Sanhedrin to be called and assembled.
- b) Christ before Caiaphas and Sanhedrin—14:53, 55-65
  - **Second** phase of Jewish religious trial
  - i) This is an informal, yet technically illegal, gathering of the 71 members of the Sanhedrin. (14:53, 55)
    - (1) Caiaphas was high priest from AD 18-36.
    - (2) This meeting apparently took place on the second floor of Caiaphas' house. Note the description of "below" in 14:66.
    - (3) A Sanhedrin quorum consisted of 23 of the 71 (@ one-third) members. There is no way to know exactly how many attended. Joseph of Arimathea and Nicodemus were probably absent.
    - (4) They want a decision before the Roman courts open at dawn.
  - ii) Lying, inconsistent, conflicting witnesses are used against Jesus. (14:56)
    - (1) The problem was not a lack of witnesses.
    - (2) Cf. Num. 35:30; Deut. 17:6; 19:15
  - iii) False witnesses misinterpret Jesus' words. (14:57-59)
    - (1) Taken from either John 2:18-21, or perhaps more likely Mark 13:1-2.
    - (2) Two witnesses agree on this. (cf. Matt. 26:60)
  - iv) Caiaphas questions Jesus. (14:60-64)
    - (1) Jesus chooses not to defend Himself against the lies. (14:60-61a)
      - (a) Jesus does not incriminate Himself. (Cf. Is. 53:7)
    - (2) Jesus chooses to identify Himself as Messiah to Caiaphas. (14:61b-64a)
      - (a) Caiaphas places Jesus under oath. (cf. Matt. 26:63b) He must answer.
      - (b) This is the first time in Mark that Jesus openly declares Himself to be Messiah. (Cf. Ps. 110:1; Dan. 7:13-14)
      - (c) The "you" in 14:62 is plural, probably referencing the resurrection of these men to stand before Judge Jesus.
      - (d) Caiaphas possibly breaks the Law by tearing his robes. (cf. Lev. 10:6; 21:10)
  - v) The Sanhedrin condemn Jesus to death. (14:64b)
    - (1) They had already decided Jesus needs to die. (cf. Mark 14:1-2)
      - (a) This fulfills Jesus' words in Mark 10:33.
    - (2) Rome did not allow them to execute anyone. (cf. John 18:31)
  - vi) Jesus is treated with contempt; He is mocked and physically abused. (14:65)
    - (1) The abusers inadvertently fulfil Is. 50:6 and Mark 9:12 and 10:33-34.
    - (2) The abusers deliberately misinterpret Is. 11:2-4.
    - (3) Each of these abusive actions were liable to fines under Jewish law.

- c) Christ denied by Peter—14:54, 66-72 (fulfilling 14:30-31)
- The denials will shift from private to public
  - An account of an apostle's denial of Jesus is crucial for Mark's readers to understand. ANYONE can fall. Be on guard!
  - **Question:** Do you find yourself wanting to step in to help Peter?
- i) The setting for the denial is at Caiaphas' private residence. (14:54, 66)
- (1) Peter follows at a distance, but at least he follows. At least it is the appearance of some degree of loyalty.
  - (2) John is inside the residence. (cf. John 18:15)
- ii) Peter's **first** denial [of what?] (14:66-68a) [in the lower courtyard]
- (1) No doubt the light from the flames illuminates his face well enough for him to be recognized by the female servant.
    - (a) The early-April overnight temperatures in Jerusalem can be as low as the upper-30's to low-40's.
    - (2) Peter claims ignorance or inability to understand her southern accent.
- iii) Peter's **second** denial (14:68b-70a) [moves out to the front porch]
- (1) He has moved away from the female servant (he hopes) and closer to the exit (if necessary).
- iv) Peter's **third** denial [of Whom?] (14:70b-71) [out on the front porch]
- (1) This seems to take place about one hour after the second denial. (cf. Luke 22:59)
  - (2) Peter's own accent identifies him. (cf. Matt. 26:73)
  - (3) Peter calls down a curse upon who?
    - (a) Many say upon himself; some say upon Jesus; some say upon his accusers.
    - (4) As Mark Strauss notes: Peter, the rock, here reaches rock bottom.
- v) Peter remembers Jesus' prophecy (14:72)
- (1) He weeps loudly after Jesus turns to look at him. (cf. Luke 22:61-62)
  - (2) R. Alan Cole writes: Unless we see the seriousness of his sin, we cannot understand the bitterness of his remorse, nor the depth of his repentance, nor the grace of his restoration. Our task is not to analyze by what easy steps Peter's fall came, but to realize the terrible nature of it.
- vi) Final Days of Jesus: Peter's self-inflicted emotional and spiritual anguish sharply contrasts with the physical and emotional suffering to which Jesus was subjected at the same time. Peter knew that his actions had placed him irrevocably (or so he thought) under God's wrath, while Jesus knew that he must soon experience the full outpouring of God's wrath so that Peter, and all others who placed their faith in Jesus, would not have to do the same.
- 3) Friday morning AFTER dawn (@ 6:30 am)
- a) Christ officially condemned by the Sanhedrin—15:1
- **Third** phase of Jewish religious trial

- i) Who is present? *Chief priests* (Sadducees), *elders*, *Law experts* (mostly Pharisees), *and the whole Sanhedrin* (those not awakened in the middle of the night to attend Caiaphas' house).
  - (1) This is an attempt to give the past few hours of illegal activity a facade of legitimacy. (Bookman)
- ii) What did they do? (Fulfilling Mark 9:31; 10:33-34)
  - More detail is given in Luke 22:66-71
  - (1) Acts of formal PREPARATION
    - (a) They devise a common course of action against Jesus: *held a consultation*
      - (i) While the Romans would not execute someone for religious **blasphemy** (14:61), they would for the charge of **treason** (cf. Luke 23:2).
      - (ii) The Sanhedrin could have stoned Jesus for blasphemy, but they did not.
    - (b) They *bind Jesus* (with either rope or chain)
      - (i) He had been bound earlier at his arrest (John 18:12) and after his "trial" before Annas (John 18:24). Perhaps he is unbound while before Annas, Caiaphas, and the Sanhedrin.
  - (2) Acts of formal TRANSFER
    - (a) They lead Jesus away under guard.
    - (b) They hand Jesus over to the Roman governor (technically a *prefect*), Pilate (governed Judea AD 26-36).
      - "Pontius" was his *nomen* (tribal name) and "Pilatus" his *cognomen* (family name). His *praenomen* (personal name) is nowhere preserved. (Mark Strauss)
      - Pilate's relationship with Emperor Tiberius is degenerating by this time. Pilate can't afford any bad press.
      - (i) Pilate's normal residence is in Caesarea Maritima on the Mediterranean, about 70 miles northwest of Jerusalem.
      - (ii) Pilate appears to be in Jerusalem to oversee the city during Passover, staying in the palace of Herod (note Praetorium in 15:16), in the northwest section of the city.



(from *The Final Days of Jesus*)

- b) Christ before Pilate the first time—15:1-5
- Judas Iscariot commits suicide before this trial begins. (cf. Matt. 27:3-10; Acts 1:18, 19)
  - **First** phase of Roman civil trial (evaluation)
  - Remember the hypocrisy of the Jewish leaders (cf. John 18:28)
- i) The kingship of Jesus: question and answer—15:2
- (1) *Are YOU (emphatic) the king of the Jews?*
  - (2) Jesus' response is interpreted in different ways.
    - (a) Positive: *Yes.*
    - (b) Positive, but qualified: *Yes, but not the way they are accusing Me.*
    - (c) Ambiguous/non-committal: *You said it.*
  - (3) Pilate declares Jesus to be innocent. (cf. Luke 23:4; John 18:38)
- ii) Misleading legal charges and vigorous accusations [*catagoreo*] from the Sadducees—15:3
- (1) Luke 23:2—public deception and sedition, opposing taxes, political ambition
  - (2) John 18:30—if he hadn't done something bad, we wouldn't have brought him here
- iii) The legal defense of Jesus: questions and no answer—15:4-5
- (1)

- c) Christ before Herod Antipas (Luke 23:6-12)
  - **Second** phase of Roman civil trial (evaluation)
  - i) Mark makes no mention of this.
- d) Christ before Pilate the second time—15:6-15
  - **Third** phase of Roman civil trial (condemnation)
  - i) The amnesty background for Mark's readers (15:6-8)
    - (1) A Roman attempt to placate (to make less angry) the Jews.
  - ii) The three questions of Pilate (15:9-15)
    - This fulfills Jesus' prediction of His rejection by the chief priests: 8:31; 9:12, 31; 10:33
    - (1) Question # 1: Do you want Jesus? (15:9-11)
      - (a) Pilate knew the Jewish accusations were rooted in envy of Jesus and not from loyalty to Rome.
        - (i) Jesus' popularity has threatened their community influence and reputation.
      - (b) Cf. the earlier fear on the part of the Jewish leaders. (cf. 11:18, 32; 12:12; 14:1-2)
    - (2) Question # 2: What should I do with Jesus? (15:12-13)
      - (a) Pilate verifies their rejection of Jesus.
      - (b) Crucifixion was the most brutal form of punishment practiced by the Romans.
    - (3) Question # 3: What evil/crime has Jesus done? (15:14-15)
      - (a) Pilate declares Jesus' innocence five times.
        - First interview—Luke 23:4
        - The Barabbas episode—Luke 23:14
        - Second private interview—John 18:38
        - After the private interview—John 19:4
        - Turning Jesus over for crucifixion—John 19:6
      - (b) Pilate seeks to release Jesus at least five times.
        - By sending Him to Herod Antipas—Luke 23:6-7
        - By offering to release a prisoner—Mark 15:6-13
        - After the scourging—Luke 23:22
        - By direct offer to release Jesus—John 19:12
        - By presenting Jesus as their king—John 19:14
      - (c) Ultimately, Pilate is no seeker of justice. Rather, he pragmatically determines to satisfy the crowd. This region is prone to insurrection.
        - (i) Pilate assumes that Caesar Tiberius will eventually hear how Pilate has handled this situation. Pilate's benefactor (Sejanus) in Rome is executed for attempted assassination. Pilate is already under investigation by the Roman Senate.
      - (d) Scourging/flogging was often fatal. The Romans had no limit to the number of lashes.
        - (i) Fulfilling Jesus' prediction in 10:34. Cf. Is. 52:14

- (ii) John 19:1-7 indicates that Pilate thought the scourging might satisfy the bloodlust of the crowd. He was wrong.

#### 4) Friday morning between 6-9 AM

- a) Christ mocked again by the soldiers—15:16-19
  - i) Note the social, physical, verbal, and emotional abuse.
- b) Christ to Golgotha—15:20-23
  - i) They change his clothes. (15:20)
  - ii) They force Simon of Cyrene (Libya in north Africa) to carry the crossbar of Jesus' cross. (15:21)
    - (1) Mark identifies Simon's sons, Alexander and Rufus.
    - (2) This crossbar weighed @ 30-40 pounds.
  - iii) They bring Jesus to Golgotha, west-northwest of the city wall. (15:22)
  - iv) They offer Jesus a mild drug, which He refuses. (15:23)
    - (1) He tasted it, but then refused it. (cf. Matt. 27:34)

#### 5) Friday late morning (15:24-32)

- Christ on the cross from 9 AM to Noon
- Fulfilling 10:33-34
- a) The crucifixion itself (15:24-25)
  - i) This is the extent of Mark's description of Jesus' physical suffering. Mark's Roman readers would be familiar with the normal details.
  - ii) There is an echo from Ps. 22:18.
  - iii) Evidently His last minimal earthly possessions were desirable.
    - (1) Probably includes His head covering, robe(s), belt, and sandals.
  - iv) The "third hour" is Jewish time. cf. 15:1, 33-34
    - (1) Compared with John's use of Roman(?) time. (cf. John 19:14)
    - (2) At nine o'clock in the morning on the first day of Passover, the priests offered up the special Passover sacrifice. (Fructenbaum)
- b) The public notice of the legal charges (15:26)
  - i) Cf. John 19:19-20
  - ii) Apparently intended to stem the desire for Jewish independence.
- c) Those crucified with Him (15:27-28)
  - i) These two men may have been associated with Barabbas. (cf. 15:7)
  - ii) Some older Greek texts do not have v. 28.
    - (1) Some see this as being borrowed from Luke 22:37.
- d) The three-fold verbal abuse (15:29-32)
  - i) The **blasphemy** from the pedestrians (15:29-30)
    - (1) Seeking to harm His reputation, defame
    - (2) Insulting, showing contempt for, misquoting, and daring Him
    - (3) There is an echo from Ps. 22:7; 109:25
  - ii) The **mocking** from the religious leaders (15:31-32a)
    - (1) Making fun of who He is or what He has claimed
    - (2) Mocking Him as Savior and the Messianic King.

- (a) The Sanhedrin's misunderstanding of Messiah is displayed.
  - (3) Their hollow claim of, "We will see and believe" is a demand for Jesus to perform a sign.
  - (4) Walter Wessel writes: One would have thought that [crucifixion] would have satisfied them. But their shriveled souls demanded more.
  - iii) The **insults** from those crucified with Him (15:32b)
    - (1) Criticizing Him in a harsh and unjustified manner
      - (a) Cf. Luke 23:39-43
    - (2) There is an echo from Is. 53:9.
- 6) Friday early afternoon (Noon-3 PM)
- a) Three hours of darkness; three hours of God's wrath—15:33-37
    - i) A supernatural darkness occurs for three hours. (15:33)
      - (1) This is probably not an eclipse during the full moon of Passover.
      - (2) The darkness is probably only over Israel, not the whole earth.
    - ii) Jesus is judicially abandoned by the Father. (15:34)
      - (1) The ninth hour was the time of the evening sacrifice.
      - (2) Note how Mark translates for his readers.
      - (3) Quoted from Ps. 22:1, but probably in Aramaic and not the original text of Hebrew.
        - (a) We have an instance of Hebrew to Aramaic to Greek to English.
      - (4) This is what Elizabeth Barrett Browning called, "Immanuel's orphaned cry" in her poem *Cowper's Grave*.
      - (5) *The Final Days of Jesus* states: Jesus's cry does not indicate that he was bewildered or confused—as if he actually expected God to rescue him from the cross and was disappointed—but rather expresses the terrifying cost of his sacrifice. He knew beforehand that he must die in order to fulfill his mission. Jesus could endure the pain, but the terrifying weight of utter separation from God and God-forsakenness are something he has never experienced before and which, in the actual moment of suffering, seem unbearable.
    - iii) The mistaken (or deliberate) misinterpretation of the observers. (15:35-36)
      - (1) The sour wine would probably have been from the soldiers.
      - (2) Perhaps an echo of Ps. 69:21.
    - iv) Jesus dies. (15:37)
      - (1) The loud words are, "Father, into Your hands I entrust My spirit." (cf. Luke 23:46)
      - (2) Jesus does not lapse into a coma (as some did) but remains fully conscious to the very end. His death is an act of His will.
    - v) Note how Pilate is surprised as the swiftness of His death. (cf. 15:44)
  - b) Death of Christ and the accompanying signs—15:38-41
    - Mark is silent about the earthquake and the resurrected saints. (cf. Matt. 27:51-53)
    - i) The **veil** in the temple is torn (15:38)

- (1) **Physical** significance: torn completely in two from top to bottom, which only God could do
    - (a) Some argue this is the outer veil visible to the public.
      - (i) If this had been torn, everyone would be talking about it, making further activity in the temple difficult to explain.
      - (b) Some argue this is the inner veil separating the holy place from the most holy place, visible only to certain priests.
        - (i) Cf. Acts 6:7
        - (ii) This veil was 60' tall, 30' wide, and @ 4" thick.
    - (2) **Spiritual** significance: Heb. 6:19-20; 9:6-14; 10:19-22
  - ii) The **centurion** confesses (15:39)
    - (1) He is a noncommissioned officer/ruler of @ 100 soldiers. Here, he is probably supervising the typical 4-man execution squad.
      - (a) Mark transliterates the Latin word *kenturion*, related to the English word *century*.
      - (b) The Greek word used by other Gospel writers is *hekatontarches* (Matt. 27:54; Lk. 23:47).
    - (2) This stands in stark contrast to the earlier mocking and blasphemy.
    - (3) It is not clear that this is a statement of repentance and faith.
    - (4) Jesus is clearly identified as the Son of God throughout Mark's book.
      - By Mark at his introduction (1:1)
      - By God the Father at His *immersion* (1:11)
      - By demons (3:11; 5:7)
      - By God the Father at His *transfiguration* (9:7)
      - By Jesus Himself at His *trial* before Caiaphas (14:61-62)
      - By a Gentile at His *crucifixion* (15:39)
  - iii) The **women** observe (15:40-41) (cf. John 19:25-27)
    - (1) Their **location** (15:40a)
      - (a) The male disciples have run away (14:50)
      - (b) Peter is weeping and repenting (14:72)
    - (2) Their **names** (15:40b, 41b)
      - (a) Only three are named
        - (i) Salome appears to be the mother of James and John. She is the one who asked for special seats in the kingdom for her sons (Matt. 20:20).
        - (b) Ma others are anonymous
    - (3) Their habitual **faithfulness** (15:41a)
      - (a) Following and serving Jesus for the long haul
- 7) Friday before sundown (@ 7 pm)
- a) The burial of King Jesus, with extravagant dignity—15:42-46
    - This is part of the Gospel message (1 Cor. 15:3-4)
    - This stands in stark contrast to all the shame and disgrace He endured.

- His body has already been anointed with myrrh the previous Friday. (cf. 14:3-9)
- Mark omits the death-verifying, spear-piercing of Jesus' side by the Roman soldiers. (John 19:34)
- i) The courage of Joseph of Arimathea (15:42-43)
  - (1) His description
    - (a) He is from Arimathea, possibly 20 miles NNW of Jerusalem.
    - (b) He is an honored member of the Sanhedrin
      - (i) He had disagreed with the decision of the Sanhedrin to have Jesus killed. (Luke 23:51)
    - (c) He is waiting for the kingdom of God
      - (i) Cf. John 19:38; Lk. 23:51
  - (2) His activity
    - (a) He shows respect to God's calendar and rules. (cf. Deut. 21:22-23)
      - (i) Note how Mark explains the Jewish calendar for his Gentile readers.
      - (ii) He has @ 2-3 hours left to get this task done.
    - (b) He shows up.
    - (c) He gathers up his courage. (note the following from BKC)
      - He is not related to Jesus.
      - Jesus has been executed for treason.
      - He risks ceremonial defilement for handing a corpse.
      - He publicly expresses his loyalty to Jesus.
    - (d) He goes before Pilate.
    - (e) He asks for the corpse of Jesus.
      - (i) The corpse of an executed criminal was treated in one of three ways: left to rot on the cross, tossed into an unmarked grave, or tossed into the city dump.
    - (f) It is possible that Joseph had some servants to help him.
- ii) The surprise of Pontius Pilate (15:44-45)
  - (1) He allows Joseph of Arimathea to approach him.
  - (2) He is astonished at the comparatively swift death (six hours) of Jesus.
  - (3) He verifies the death of Jesus by questioning the centurion.
  - (4) He releases the corpse of Jesus to Joseph of Arimathea at not cost.
- iii) The respectful thoroughness of Joseph of Arimathea (15:46)
  - Remember that Nicodemus also helps. (cf. John 19:39-40)
  - (1) He purchases a linen cloth.
  - (2) He removes Jesus' corpse from the cross.
  - (3) He wraps Jesus' corpse in the strips of linen cloth.
    - (a) Along with @ 75 pounds of spices (cf. John 19:39-40)
  - (4) He lays Jesus' corpse on the raised stone bench/shelf in his unused, personal, comparatively expensive cave-tomb. (cf. Matt. 27:60; John 19:41-42)
    - (a) Cf. Is. 53:9

- (b) Matt. 27:57 indicates Joseph was wealthy
- (5) He rolls a protective stone over the entrance to the cave-tomb.
- (6) This tomb was west of the NW corner of the temple complex.
- b) Two women observe the location of the tomb of King Jesus—15:47
  - i) Perhaps the other women (15:40-41) have left to prepare for Sabbath
  - ii) Perhaps the other women left to get additional burial spices (16:1).

**Saturday:** [April 4, 33 AD]

- Late on Saturday (after sundown) the women prepare to visit the tomb of King Jesus.
  - Mark omits the account of the Jew's getting guards stationed and the tomb sealed. (Matt. 27:62-66)
- 1) We have met these three ladies before (16:1; cf. 15:40, 47)
  - 2) The ladies plan to bring something identified as *aroma*.
    - a) This is very unusual for the victim of a crucifixion.
    - b) This is unusual for the Jews, who normally simply used oils.
    - c) The shops are now open after sunset on Sabbath.
    - d) These are aromatic oils or salves used for at least two purposes:
      - To cover the odor of a decaying corpse. This was not embalming.
      - To express loving devotion or respect.
    - e) This indicates they had no expectation of Jesus rising from the dead.
  - 3) This seems to be merely preparation. They appear to complete the task immediately after sunrise (6:23 AM) on Sunday.

**Sunday:** [April 5, 33 AD]

- Women visit the tomb, meet angels—16:2-8
- 1) Sunrise on April 5, 33 AD was at 6:23 AM. (16:2)
- 2) The dilemma of the stone in front of the cave-tomb. (16:3-4; cf. 15:46-47)
  - a) The practical question is asked with no good answer. (16:3)
  - b) “Looking up” does not necessarily mean they were discouraged. They are walking carefully in the early light of dawn.
  - c) The solution is provided by God. (16:4)
- 3) They enter the cave-tomb. (16:5-7)
  - a) This will potentially make them ceremonially unclean.
  - b) They see someone they did not expect. They do not see Someone they did expect.
    - i) They are greatly perplexed. (used of Jesus in 14:33)
  - c) The angel (cf. Matt. 28:2-5) gives them clear information.
    - i) Mark omits the second angel (cf. Luke 24:4)
    - i) He tells them to not be amazed.
    - ii) He knows the One they are seeking.
      - (1) The angel identifies Jesus as being from a Galilean village, a gracious accommodation to these Galilean women.
      - (2) The angel identifies Jesus as “the crucified one.”
        - (a) A. T. Robertson writes: This description of his shame has become his crown of glory.
    - iii) He explains the absence of Jesus’ corpse. Literally, “He has been raised.” (cf. 14:28; 16:9) This a divine passive, indicating God the Father raised Him.
      - (1) Note the NT emphasis on the **Father’s** resurrecting work: Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30; Rom 4:24; 8:11; 10:9; 1 Cor 6:14; 15:15; 2 Cor 4:14; Gal. 1:1; 1 Pet 1:21
      - (2) Note the NT emphasis on the **Son’s** resurrecting work: Mark 8:31; 9:9–10, 31; 10:34; Luke 18:33; 24:7, 46; John 10:17-18; 20:9; Acts 17:3; 1 Thess 4:14
        - (a) This contradicts R. C. Sproul’s commentary.
    - iv) He commands them to inform the apostles, including Peter, the location where Jesus intends to meet with them again.
    - v) He reminds them that Jesus had already spoken to them about this. (cf. 14:27-28)
  - 4) They “disobey” the command to speak to the apostles. (16:8)
    - a) They “disobey” the command to not be amazed.
    - b) Because of fear, they “disobey” the command to communicate with the apostles.

## The disputed ending of Mark 16:9-20

### Note:

The genuineness of Mark 16:9-20 is rejected by not a few scholars, but not because they necessarily disagree with its basic teaching.

There are three primary endings to the Greek manuscripts of Mark.

- The sudden ending: omits all of 16:9-20, as is found in some English versions.
  - The two oldest, reliable Greek copies stop with 16:8.
    - Both Eusebius (ca. 260-339) and Jerome (ca. 340-420) understood that Mark stopped at 16:8.
    - However, most of the Greek copies do contain 16:9-20.
    - Many modern translations will mark the passage with brackets, etc.
    - Some commentaries do not contain comments on 16:9-20.
- The shorter (but not original) ending after 16:8.
  - It reads: *“But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.”*
  - This appears in only a few Greek copies.
  - Sometimes this is added after 16:20.
- The longer (but possibly not original) ending of 16:9-20, as it is found in some English versions.
  - The vocabulary of the longer ending is different than the rest of Mark. Roughly one-third of the significant words in 16:9-20 do not appear elsewhere in Mark.
  - The writing style of the longer ending is different than the rest of Mark. This leads to the idea of an anonymous author/editor.
  - It was accepted by many as early as the 100’s as authentic.
  - Many medieval (the “Middle Ages” from @ 500-1500) copies contain marks or notes indicating the disputed verses.
  - Tyndale’s NT (1536), the Geneva Bible (1560), the King James Version (1611), and the New King James (1980-ish) include it.

Wise counsel from the Moody Bible Commentary: Since these verses are questioned, it would not be wise to base any doctrine or experience on a verse found only in this section.

<b>Sunday:</b> [April 5, 33 AD]
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- 1) Jesus appears to Mary Magdalene—16:9-11
  - a) The apostles refuse to believe her. (16:11)
- 2) Jesus appears to two men on the road to Emmaus—16:12-13 (cf. Luke 24:13-35)

- a) The apostles refuse to believe them. (16:13)
- 3) Jesus appears to the astonished disciples, minus Thomas—16:14
  - a) He addresses their unbelief and hardness of heart. This unbelief is demonstrated in three ways.
    - i) They did not go up to Galilee as they had been told. (14:27-28; 16:7)
    - ii) They did not believe Mary or the two men. (16:11, 13)
    - iii) They thought Jesus was a ghost. (Luke 24:38-40)
  - b) They had refused to believe the testimony of eyewitnesses with whom they were familiar.

<b>Last 40 days [April 6-May 15, 33 AD]</b>
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- 1) Last 40 days—16:15-18 [April 6 – May 14, 33 AD]
  - a) Christ appears to over 500 disciples, gives Great Commission (16:15)
    - i) “All the world ... all creation” would include Mark’s readers in Rome.
    - ii) R. C. Sproul reminds us: Jesus did not come into a world of innocent people but a world in which every person was under the condemnation of God.
  - b) Grasp the contrast. (16:16)
    - i) “The one having believed and being immersed will be saved.”
      - (1) While immersion is a normal assumption for disciples, immersion is not necessary for salvation.
    - ii) “The who having refused to believe will be condemned.”
      - (1) The lack of baptism does not condemn you. The basis of condemnation is unbelief. (cf. John 3:17-18, 36)
  - c) Five kinds of authenticating signs. (16:17-18)
- 2) Fortieth day—16:19-20 [May 15, 33 AD]
  - a) On the one hand, Christ’s last appearance and ascension—16:19
    - i) Fulfills Ps. 110:1 (cf. Mark 12:36; 14:62)
  - b) On the other hand, the disciples return to wait for the Holy Spirit—16:20
    - i)