

## Overview of Mark

### Summary of the study

- Background to Mark's book
  - **Part One:** Jesus' ministry associated with Galilee—1:1-9:50 (first 3 years)
    - 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—*censo*s (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 (spla<sup>g</sup>cni,zomai)—1:41; 6:34; 8:2
        - (b) Anger (ovrgh,)—3:5
        - (c) Deep sigh (stena,zw)—7:34
        - (d) Deep groaning (avnastena,zw)—8:12
        - (e) Indignant (avganakte,w)—10:14
        - (f) Distress and troubled (evkqambe,w kai, avdhmone,w)—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

• This section is also marked by *eiserchomai* (3:1) and *exerchomai* (3:6).

(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 [*katagoreo*] (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 actually 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.

- (c) There is nothing in Jesus' person or behavior that should bring about His death.

- 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 [*tektion*] (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