

## Lesson 44 Mark

### STUDY QUESTIONS:

1. How do you think these stories about Jesus and his sayings were first recorded? What process do you suppose resulted in this Gospel?
2. To become acquainted with the author, John Mark, read Acts 12:12; 12:25; 13:5, 13;15:37, 39. Who is Mark's intimate friend? See I Peter. 5:13. Was Mark a first hand witness of these events? See Mark 14:51?
3. Why would this earliest gospel have little interest in birth stories and the genealogy of Jesus?
4. What is the core of Mark's message? There is a steady upward movement to the 6th chapter - a climax. What is the most important question, answer, and person involved? From that point on what new development unfolds? (8:31-14:31)
5. Note how Jesus expects to suffer all that is foretold by the prophets - 8:31,9:11, 9:31,10:33,10:45. How does Jesus' reply to the High Priest(14:62) recall the OT? Note how the ending,16:9-20, differs from the rest.

**Isaiah 40:1-11 and prayer.** A prophecy from the Old Testament will center our thoughts for each New Testament lesson. The first eleven verses of Isaiah 40 is the selection that Mark chose to open his gospel. In its context, 500 years or more before Christ, the prophet proclaims the end of the Exile. He foretells the presence of God who will care for His People like a shepherd tends his sheep. It was not the general expectation that God Himself would come as Messiah, rather they looked for a human of the lineage of Judah to be anointed as God-inspired, God-led King. The Messiah was to be a son of David; therefore, he would be a man like David.

**The Good News.** Mark opens with Jesus preaching the gospel of God, "The time is fulfilled, and the kingdom is at hand. Repent and believe!" What is the "gospel?" There is only one - not four, though each of the first four books of the New Testament are called gospels. But *the good news* is the end at waiting, the awaited Messiah is come! The Day of the Lord is at hand, God is visiting His people! Just how marvelous is this

preacher and his message will slowly dawn on the apostles.

**Who is He?** Gradually Mark will answer the question that puzzled the apostles, "Who Is He?" and at his writing, some twenty or thirty years after the resurrection of Jesus, he believes that "He' is the Lord Yahweh, Himself. This answer is not obvious from the beginning, even though at His baptism and at the Transfiguration Jesus is proclaimed by God to be His Son. It is not obvious because Mark lets us in on the revelation in the same way it unfolded to the disciples when they were first confronted by Jesus. They were struck by Him and often floundered as they grasped who He was, little by little. The opening statements Mark takes from Isaiah about the anointed one we easily gloss over just like the disciples did when hearing Jesus. Their ears and eyes were stopped. It took a supernatural healing by Jesus, marked by the healing of the deaf and blind, for understanding to dawn. Did Isaiah himself understand that he was writing of the coming of the incarnate God?

**How do you envision this gospel being written?** What is its special flavor? Do you find Mark rapid fire, unencumbered with explanations? What about Mark himself? The references in Acts (see Acts 12:25,13:5,15:36;) tell about a "Mary's house" in Jerusalem that was a meeting place for the apostles during and after Jesus' earthly life. Mary's son, Mark, growing up in this home, had an inside track to all the early events of the Church. He had the good fortune to be exposed to the ferment about Christ when he was young; perhaps as a youngster he had seen Jesus. It seems probable that in 14:51 Mark refers to himself. On that fateful night when his house was full of anxious conversations, he may have overheard some of the men who had fled from Jesus' side. Mark gets up from bed, wraps himself in a sheet, and goes to see for himself. He is almost arrested! A few years later, he will go on missionary journeys with St. Paul. A sharp contention is recorded in Acts 15:36 when Paul and Barnabus argue over Mark. Later he acts as Peter's assistant and interpreter in Rome. Hearing the first of the apostles often preach the gospel, it is burned into his mind and heart.

**Memories were better then.** Unaided by all the modern crutches, memories were better trained. People did not follow Jesus around with pad and pencil, though we must not assume that there were no early

written records. Matthew, a tax collector, would have the opportunity and natural inclination to record. There is evidence that he put together a collection of sayings. The scribal or synagogue school, where memorization was the key to learning, prepared for good retention of the sayings of Jesus by his hearers. Also, it is likely Jesus repeated his teachings and that the apostles heard them more than once. Probably nothing systematic was written about Jesus until death began to take the first generation of witnesses, though finds among the Dead Sea fragments have brought that scholarly conclusion under question. Peter and Paul were both martyred in the persecution of Nero about AD 65. An early witness, St. Iraneus, writes that near that time Mark wrote his gospel. If, however, among the Qumran fragments one is from the Gospel of Mark, it pushes its origins back to AD 50, merely twenty years after the death and resurrection of Jesus.

**This Gospel is apostolic; it is really Peter's gospel.** Mark, as Peter's spokesman, places the calling of Peter and the eleven next in importance to the appearance of Jesus among them. Jesus' short career would be followed by the continuation of His saving work through the apostles He chose. That these apostles were given His authority to continue what He has begun is important to be recorded. Therefore, this first of the gospels is an important apostolic book. "Authority" is a primary word throughout Mark. He substantiates and explains the origins of apostolic authority that begins with Peter and the eleven. The first of the book's three sections contains three steps of growing acknowledgment of Jesus' startling authority and the conflict caused by those who deny it. Each step begins with a special authorizing of the twelve by Jesus. The first step begins with the call of Peter with Andrew, James and John. The second begins with the appointing of the twelve; entrance to the third step is the account of Jesus granting his authority to the twelve, sending them out with His power. Apostolic authority is primary in the establishment of Christ's mission. With each step both His authority and the conflict it stirs up are intensified. Who is He who manifests this authority? The captivated apostles still view Jesus with puzzlement. He does not meet the messianic expectations, yet he clearly He is Somebody, but who?

426 Lesson 44 Mark

**His authority is evident from the first time He opens His mouth.**

The first chapter presents a typical day in the life of Jesus. His presence in the synagogue, His life with the apostles and their families. His healing ministry, and His prayer life are described. But even in this typical day, the forces that will destroy Him are apparent, too. He is the irresistible Authority who turns over all small "a" authorities. Jesus teaches like no one else. He demonstrates the power of this other-worldly authority by banishing unclean spirits who oppress men and women. Alongside the revelation of His authority, there is a counter theme of secrecy. Tell no one. It seems strange until we see the problem. Blindness and hardness of heart thwart His mission. People are forever misunderstanding. They are awed at the spectacular thing, and clamor for more, but fail to hear or see the reality of who He is and what He asks. Hearing about miracles, experiencing healing, they flock to Him, never comprehending the greater thing. So He commands, "tell no one," and He stops the spirit-world from telling about Him either. His actions and words continually raise questions. God alone forgives sins. How can He claim the authority to forgive sins? Who is He? Why does He hobnob with sinners, tax collectors, wine bibbers, and prostitutes? Why isn't He pious like the Pharisees? Why does He break those 614 precepts of the Jewish law, whenever it pleases Him? He came against age-old Messianic expectations -a blockbuster. He couldn't be the Messiah, but then who was He? Jesus explains what is happening in 2:21. Those expectations are old wine skins that are only good for old wine. His wine will burst them; He cannot be contained within those expectations. He will not merely be a patch on the old garment; He is something entirely new, and He demands a capacity in his hearers to be new themselves in order to receive new wine.

**The first step in the apostles' encounter with Jesus ends with**

**hardness of heart.** At the end of chapter two He links Himself with David but goes far beyond David in proclaiming Himself to be Lord of the Sabbath. Who dares make such a claim? At 3:6 we come to the end of the first step of the steadily intensifying confrontation of Jesus' authentic Authority and those who have the credentials of human authority. On the part of His disciples these first experiences display only their hardness of heart and unbelief. The second step in the conflict begins with more demonstrations of authority and the deeper

antagonism that it raises. “How can this nobody so boldly defy and correct them?” angrily ask His opponents. Jesus does not belong to any of the power groups; He is unaligned. He does not even frequent any of the big cities; He stays to villages and the edges of the sea of Galilee. The only city He visits is Jerusalem. He is not a scribe, nor a Pharisee; not even a Zealot. He has not come up through the ranks acquiring authority through the respect of powerful men. Then where does He get it? Who is He? Not just scribes and Pharisees press this question. The disciples, too, are non-plussed. Peter is helping us experience the way Jesus impacted him and others.

**Where does He get the power to cast out demons?** The scribes think they know He is aligned with Satan. At this, Jesus gives them a solemn warning. There is sin against the Holy Spirit and it is unforgivable - they are close to it. They are calling obvious goodness, goodness and fruits attested to by the Holy Spirit and discernible by all, evil. This not because they are unaware of the good fruit, but because they are protecting their own privileged position.. The impulse is to protect one’s position by calling the other evil. But it is a dangerous position, one that hardens the heart toward God. When that heart is so callous as to call holiness “evil,” it is unforgivable only because this one will never repent and ask for forgiveness.

**Chapter four tells why truths about the Kingdom are hidden.** Some things will be hidden by means of parables to those who are shallow or spiritually immature. One must have spiritual insight to understand a parable, otherwise it is simply an innocuous story. Jesus introduces this reason for parables by telling a parable. Rather than a parable of seed or sower, it is about the soils. It is better, He says, that the shallow soils don’t receive seed. It is better that people don’t really hear than that they should repent too lightly. A slight repentance makes a person think that he has done all that is necessary, or that he already knows it all. He then seeks for nothing more, so the words again will fall on deaf ears. He tells about the hiddenness of the kingdom. It is not as though the things He teaches should not be known. They are meant to shine out in a dark world. Nothing is hidden but will eventually come to

light. 4:25 However, the right disposition of the heart - the right depth of soil - must be there, otherwise any gain will simply become a loss.

**The authority of Jesus Is revealed further.** He has authority over a legion of evil spirits; He knows when power leaves Him even if He is in a press of people. Power leaves Him when people touch Him with faith. “Your faith has made you well.” Faith in whom or what? What is this woman’s faith that pulls power from Him? As a climax, he demonstrates authority over death. Chapter six tells us that the people of His own home town who saw Him grow up aren’t asking who He is; they think they know. They are saying, “Who does He think He is?” And therefore, limited by what they think they know - just the carpenter’s son - He cannot perform any mighty works. So ends the second step; He rouses so much opposition that the Lord marvels at their unbelief.

**Who is this who can give authority to other men?** The third step of section one begins with a summary of His work and the authorizing of the twelve. He gives authority over unclean spirits and authority to preach repentance. Then follows the death of John, the forerunner. Malachi prophesied Elijah would come first. Jesus says his prophecy was fulfilled by John the Baptist. The forerunner is killed by Herod Antipas, who thinks he may know who Jesus is - John raised from the dead! Jesus fulfills all the Old Testament prophecies, but in a way so unique that preconceived ideas blind people keeping even His close witnesses from clear understanding.

**Then follows several sequences that are centered in bread.** Realizing that this was written near or after the death of Peter, and that the Eucharist had been observed in remembrance of Jesus by the apostles from the time of the Resurrection on, these collected incidents about the bread have a very special significance in their retelling by Mark. Jesus had instituted the sacred, sacrificial meal the night before His death, and the Eucharist now means everything to the believers. Mark therefore relates two incidents when Jesus multiplied bread - a very important aspect of the Eucharist - bread is multiplied ad infinitum, the Bread of Life, the very Body of Christ. In both multiplications of bread, apostolic mediation is crucial to understanding apostolic headship in the continuing Eucharist

experienced in the early Church. In the first incident Jesus says to the apostles, "You give them something to eat." Not just anyone passes out the Bread; only the apostles. The second incident repeats this delegation of power by Jesus to the twelve. The Roman Catholic Church affirms that the power to distribute the Bread was given to the twelve succeeded by bishops; and this Authentic bread nourishes for eternal life. Even with such a sign as the feeding of the thousands the apostles are blind. Their hearts were hardened. Jesus then gives important teachings about the doctrines and precepts of men not taking the place of God's commands, and that what really defiles a man is what is in his heart. The first warns about how closely His followers must adhere to God, not to mere human traditions, and the second how pure they must keep themselves. Bread is also the subject of the Syro-Phoenician woman's story. Crumbs to the Gentiles? The Bread will be given according to faith. He tests her and she passes; by faith she will receive not crumbs but the bread. The Bread is for all who believe.

**Blindness must be overcome by Jesus.** Mark places a very important healing to show that Jesus is healing the ears that don't hear and the eyes that don't see, the blindness and deafness to who He is and what He is doing. We have the healing of a deaf man. Then follows the second feeding of the thousands at which the Pharisees insist on an answer, "Who are you? Show us a sign." Jesus refuses. Again the disciples do not understand. There seems to be an underlying reference to Isaiah 30:19-23 which speaks of bread and the eyes which will see the King. "Do you not yet understand?" He speaks as though this reference should answer who He is - He is the King referred to by Isaiah. The blindness is broken by healing a blind man. This time healing blindness is part of a transition to the revelation of who He is. In order to see this revelation and heed it, we must first be healed. Afterward, Jesus asks, "Who do men say that I am?" He gets various answers. The climax of the first section of Mark is Peter's discovery and affirmation that Jesus is indeed the Messiah. But this answer could still be an echo of the old Davidic prophecies which, though wonderful to think Jesus fulfills, are not the whole answer. He is more than the son of David according to the flesh. Thus Peter's declaration is followed, not only by the human

remonstration by Peter when Jesus tells them what will happen to Him, but also by the Transfiguration which goes beyond earthly concepts of the Messiah, and where God's voice declares Jesus is the Father's son.

**Following the revelation of who He is, Jesus teaches the Way toward His inevitable passion in Jerusalem.** This time was reserved for teaching the disciples what His way is - one that ends in passion and death. With the healing of the epileptic, we are told that we must pray and fast, but first of all believe. Believe that Jesus is God and has the power to "help us." That is the first instruction. Following this way of Jesus there are necessary attitudes and actions which Jesus teaches one by one. First, it calls for the heart of a child, trusting and dependent. It demands purity from sin. One must be willing to be the least of all and not strive to be greatest. Importantly, one must be faithful in marriage (the sign of marriage is the sign of the fidelity of God to His people; the sign of Jesus' relationship of Bridegroom to the Church). There shall be no reliance on riches - sell all. To drink His cup become willing to be the servant and slave of all, giving up everything that we have - being free of attachments. Another blind man is healed; things are clearer to the disciples. The 2nd section -The Way - ends.

**Disputes with adversaries heighten.** The last section takes place in Jerusalem where Jesus is hailed as the Davidic Messiah by a shallowly accepting crowd, the same ones who five days later will demand his death. Again His inherent Authority challenges the folks who think they are the authorities for God. He accuses them of chronic disobedience to God, just like their fathers, and they perceive even in His parables He chastises them - they who fancied themselves in the forefront of the retinue of any Messiah. There is a long eschatological discourse which with the passion will be covered in one of the further lessons on the gospels.

**"Who Is He" is answered in the Resurrection.** In this climax to the life and death of Jesus His Godhead becomes evident. The Resurrection seals the final answer to who this is! Motivated by the risen Lord and filled with the Holy Spirit, the apostles go out into the world preaching that salvation has come in and through Christ, God incarnate.



## Lesson 44 Mark Synopsis

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| <p>1. Isalah's prophesy<br/>a forerunner of the Messiah<br/>will proclaim his coming<br/>John the Baptist fulfills it<br/>Jesus' baptism by John<br/>the wilderness meeting with Satan<br/>John's imprisonment by Herod<br/>Jesus begins His preaching<br/>the calling of the disciples<br/>teaching in Capernaum with authority<br/>casting out unclean Spirits<br/>the good news spreads<br/>healing of Simon's mother-in-law<br/>authority over illness<br/>Jesus leaves Capernaum<br/>travels throughout Galilee<br/>His purpose is to preach good news<br/>Jesus heals a leper</p> <p>2. Jesus heals because he wants to<br/>a paralytic is lowered down by friends<br/>he is forgiven and healed<br/>Jesus has authority to forgive sins<br/>He teaches by the sea<br/>He calls Levi the tax collector<br/>and eats with tax collectors<br/>the Pharisees condemn this<br/>fasting is for the time<br/>when bridegroom is gone<br/>no new patch for an old garment<br/>new wine is not for old wineskins<br/>the Son of Man has authority<br/>and is Lord of the Sabbath<br/>the disciples break the law<br/>by plucking grain on the Sabbath<br/>but the Sabbath was made for man</p> <p>3. Jesus heals a withered hand</p> | <p>the crowds follow Him He<br/>casts out demons who attempt<br/>to proclaim who He is and<br/>whom he silences<br/>Pharisees seek His destruction<br/>popularity and opposition increase<br/>the crowds follow Him<br/>Jesus calls and appoints the twelve<br/>to preach and cast out demons<br/>His family is concerned about Him<br/>the scribes hostility to Him grows<br/>they identify Him with Satan<br/>His confused family arrives<br/>Jesus explains His true family</p> <p>4. growing crowds gather<br/>He teaches in parables<br/>about what it's like to receive the word<br/>like seed and soil, fruitfulness varies<br/>the Kingdom is like a field seeded<br/>Jesus teaches in parables<br/>so there is no shallow belief<br/>the parable of the lamp<br/>the parable of the measure<br/>the mystery of seeds that grow<br/>the parable of the mustard seed<br/>privately He explains to the disciples<br/>Jesus leaves the multitude<br/>crosses to the other side of the lake<br/>demonstrates authority over a storm<br/>who can this be?</p> <p>5. Gerasene interlude<br/>on other side of the Sea of Galilee<br/>healing of the demoniac<br/>He is recognized by demonic spirits<br/>whom Jesus sends into pigs<br/>deepening ministry, asked to heal<br/>the synagogue official's daughter<br/>on the way He heals a woman<br/>with an incurable hemorrhage</p> | <p>Jairus' daughter is dead<br/>Jesus raises her to life<br/>tells them not to tell<br/>but to feed her something</p> <p>6. back at His home town again<br/>He is met with disbelief<br/>sends out His disciples with power<br/>to other Galilean villages<br/>more authority is given to them<br/>over demons and sickness<br/>they preach repentance<br/>Herod's worry is that John the Baptist<br/>is reincarnated in Jesus<br/>John's death was at his hands<br/>the apostles return from their mission<br/>and Jesus orders a rest<br/>Jesus teaches great crowds<br/>it gets late and many must eat<br/>feeding of 5000 with five fish and<br/>two loaves are distributed by apostles<br/>twelve basketfuls are left over<br/>Jesus sends the crowd away<br/>and goes into the hills to pray<br/>He walks on the sea to His disciples<br/>Gennesaret sees many cures<br/>all who touched Him were cured</p> <p>7. Pharisee decries unclean hands<br/>Jesus' answer - hypocrites!<br/>teaching the multitude about unclean<br/>evil things in the heart defile men<br/>withdrawal to Tyre, healing of the<br/>Syro- Phoenician woman's daughter<br/>He tests her and she passes<br/>she will get bread, not crumbs<br/>her daughter is delivered<br/>off to the Gentiles of the Decapolis<br/>He heals a deaf man, but don't tell it</p> <p>8. second miracle of feeding 4000<br/>seven loaves leave seven basketfuls</p> | <p>off to Damanutha<br/>the Pharisees seek a sign<br/>no sign shall be given<br/>back to Galilee<br/>teaching disciples about bread<br/>you still do not understand?<br/>healing of the blind man at Bethsaida<br/>off to Caesarea Philippi<br/>Peter's affirmation of who Jesus is<br/>Christos! He says don't tell anyone<br/>Jesus teaches He will be rejected<br/>and be put to death<br/>Peter protests, Jesus rebukes him<br/>He teaches the cross and self-denial<br/>disciples lack understanding<br/>He instructs of how to follow Him<br/>don't be ashamed of Jesus<br/>or He will be ashamed of you</p> <p>9. some standing here<br/>will see the kingdom come<br/>Jesus is transfigured before<br/>Peter, James and John's eyes<br/>he speaks with Moses and Elijah<br/>God speaks, "This is my Son,<br/>the Beloved, Listen to Him."<br/>don't tell! Elijah has come and<br/>has been treated badly an<br/>epileptic child is healed the<br/>disciples could not heal him<br/>"everything is possible to those<br/>who have faith"<br/>second prediction of the<br/>Passion disciples lack<br/>understanding and are afraid<br/>to ask who is the greatest? if<br/>you want to be first, be last<br/>anyone may use Jesus' name<br/>give a cup of cold water to<br/>Jesus' brethren</p> |
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- don't lead others astray
10. Jesus teaches on divorce  
the two become one body  
man must not divide what  
God has joined  
children are welcome  
those who want to enter  
God's kingdom must be childlike  
the rich young man  
cannot give up everything  
to follow Jesus  
there is danger in riches  
easier for a camel to go  
through a needle's eye  
than a rich man the Kingdom  
those who renounce everything  
for Jesus will receive a hundredfold  
third prediction of the Passion  
we are going to Jerusalem  
the Son of Man will be handed over  
disciples lack of understanding  
the Sons of Zebedee want first place  
you don't know what you are asking  
instruction on drinking the chalice  
and the service of leadership  
healing the blind man of Jericho  
"let me see again"  
"go, your faith has saved you."
11. Jesus enters Jerusalem as a king  
with shouts of Hosanna  
He then goes to Bethany for overnight  
a barren fig tree is cursed  
Jesus cleanses the Temple  
of buyers, sellers, money-changers  
the fig tree withers  
ask and pray, it will be yours  
Jesus' authority is questioned  
where does it come from  
He asks about John's mission
- they won't answer Him  
so He won't answer them  
because they will not accept
12. Jesus tells the parable  
of the tenants of the vineyard  
who kill the owner's son  
His adversaries recognize  
it is told against them  
He is questioned about  
paying tribute to Caesar  
pay what belongs to him  
He is questioned about  
resurrection of the dead  
they understand neither  
the Scriptures nor the power of God  
the greatest commandment  
love God with all your heart, soul,  
mind and strength  
the second - love your neighbor  
as yourself  
Jesus is David's Lord  
warning against the scribes  
praising the widow who gives all
13. Jesus talks about end times  
many will come saying, "I am He"  
be on your guard  
you will be handed over  
do not worry what to say  
there will be a great tribulation  
God will shorten the time  
don't be deceived by false prophets
14. the conspiracy grows serious  
priests and scribes will arrest Jesus  
at Bethany into Levi's house  
a woman comes to anoint Jesus  
with costly ointment  
people think it is a waste  
"you will always have the poor  
you will not always have me"
- Judas goes out to betray Jesus  
the disciples prepare Passover  
for the company in an upper room  
that Jesus has prearranged  
He foretells Judas' betrayal  
"better he had not been born"  
Jesus institutes the Eucharist  
He foretells Peter's denial  
He goes to pray in Gethsemani  
His disciples sleep, He agonizes  
"Father take this cup from me  
not my will but your will be done"  
He is betrayed and arrested  
a young man runs away  
leaving his wrapping behind  
Jesus is brought to the Sanhedrin  
and false accusations are heard  
"are you Son of the Blessed One?"  
"I am!"  
blows rain down upon Him  
outside, Peter denies Him thrice  
the cock crows twice
15. Jesus is dragged before Pilate  
questioned, He will not reply  
Pilate releases Barabbas  
and allows the Jews to demand  
that Jesus be crucified  
He is scourged, dressed in purple,  
crowned with thorns, mocked  
and led away to be crucified  
Simon is compelled to carry His cross  
He is offered wine with myrrh  
they crucified Him  
and cast lots for His garments  
two robbers are also crucified  
Jesus is mocked and taunted  
Our Lord dies at the ninth hour  
after crying out His abandonment  
centurion believes
- He was son of God  
the women watch from a distance  
in the evening Joseph of Arimathea  
buries Jesus in his own tomb  
a stone closes the entrance
16. when the Sabbath is over  
Mary Magdalene, Mary James' mother  
and Salome bring spices for the body  
a young man amazes them  
Jesus is risen and goes to Galilee  
they ran in fright, told no one  
He appeared first to Mary Magdala  
and she told His companions  
but they didn't believe her  
He showed Himself to two others  
on the way to the country  
under another form  
He showed Himself to the eleven  
go out to all the world  
preaching the Good News  
and baptizing for salvation  
Jesus was taken up into heaven  
they went out and preached  
confirming the word with signs

## Lesson 44 Mark Outline

### I. Background of New Testament Times

#### A. Political scene - see diagrams and lesson 43

1. Rome is the master of the world - a peaceful time
  - a. roads and communications never better
  - b. Rome is a consistent and legal government
  - c. Roman citizens had privileges everywhere
  - d. early emperors allowed religious freedom and didn't tamper
2. Augustus Caesar, a friend of Herod the Great
3. Herod the Great, ruler of Palestine, 40 BC to 4 BC
  - a. son of master politician, the Idumean, Antipater
  - b. insane jealousy and paranoia
    - 1) death of the innocents in Bethlehem 4 BC
    - 2) killed 3 sons and his own wives
  - c. after his death, his sons ruled over partitioned kingdom, see map
    - 1) Archelaus - ethnarch of Judea and Samaria
      - a) removed after one year by Rome for gross misrule
      - b) Roman procurators took his place - except for interval when Herod Agrippa (grandson of Herod the Great) ruled
      - c) the sixth Roman procurator, Pontius Pilate, lived in Caesarea
    - 2) Herod Antipas - tetrarch of Galilee and Perea
      - a) married his brother Philip's wife, Herodias
      - b) had John the Baptist beheaded because of his objections
    - 3) Philip, tetrarch over Gaulinitis, Trachonitis - built Caesarea Philippi
    - 4) (also Lysanias tetrarch of Abilene)
  - d. a builder
    - 1) magnificent buildings and cities throughout Palestine
    - 2) the Temple completed in AD 64. took 80 yrs.
4. Jewish revolt against the Romans in AD 66, resulted in massacre
5. Vespasian becomes Emperor, Titus destroys the Temple in AD 70
  - a. the territory is called Palestine
  - b. Jerusalem is destroyed and the people starved
6. revolt under pseudo-messiah in AD 132
  - a. populace nearly exterminated
  - b. Jews excluded from Jerusalem
  - c. rebuilt as Roman city with a temple to Roman gods, Aelia Capitolina

#### B. Culture of Palestine

1. Greek cities settled for 300 years (Decapolis means the ten cities)

2. Jews in Palestine speak Aramaic and Greek
3. education is in the synagogue school - center of social, religious life.
  - a. Jerusalem had 400-500 synagogues at AD 70
  - b. synagogues were in all larger cities of the known world because of continuing Jewish diaspora (dispersion)

#### C. Religion of the Jews

1. Jews continued as separatists despising pagans and their false gods
2. remembered the Maccabees who prevailed against foreign powers
  - a. the Maccabean successes colored religious, cultural, political outlook
    - 1) Rome also, from their point of view, was an anti-God power
    - 2) Palestine's rulers supported Rome
    - 3) revolt always in the air, many revolts were subdued violently
  - b. colored expectations about Messiah who would overturn Roman rule
3. Jews were shocked when these Hasmoneans took titles of priest and king, (though Mattathias had been a priest of lineage of Jehoiazabab IChr 24:7)
4. Many different ideas about the Messiah
5. Parties had great influence
  - a. Pharisees were descendants of the Maccabean Hasidim
    - 1) observed minutiae of the law - 614 precepts
    - 2) earned salvation by observance of the Law
    - 3) rigorists, separatists
    - 4) regarded all government as usurpation of God's rule
    - 5) most opposed Jesus - their Law was absolute
  - b. Sadducees
    - 1) Hellenistic cooperators
    - 2) held position, power and wealth, the aristocrats
    - 3) rejected judgment, resurrection, angels
    - 4) severe in application of penal law - controlled the courts
- Scribes - the legal teachers and lawyers
- d. Herodians - supporters of the Herod line of kings
- e. Zealots - waited to imitate the Maccabees in rising against hated Rome
- f. Samaritans
  - 1) descendants of Assyrian mixed populations
  - 2) worshipped in their temple on Mt. Gerizim in Sebaste (Samaria)
  - 3) hated and shunned by the Jews
- g. Essenes
  - 1) purist branch of Pharisees, celibate
  - 2) lived in Qumran community copying religious manuscripts
  - 3) John the Baptist may have been one

## 432 Lesson 44 Mark Outline

4) looking for the day of judgment - strongly apocalyptic

## II. Background of Mark

A. Place among the gospels - first in time - written in Rome

B. Written by John Mark

1. Papias wrote, "Mark, who was the interpreter of Peter, wrote down accurately all that he remembered whether of the sayings or doings of Christ, but not in order, for he was neither a hearer nor a companion of the Lord; but afterwards, as I have said, he accompanied Peter, who adapted his instruction as necessity required, not as though he were making a compilation of the Lord's oracles. So then, Mark made no mistake when he wrote down thus some things as he remembered them, for he concentrated on this alone - not to omit anything that he had heard, nor to include any false statement among them."
  2. early Tradition - St. Irenaeus "when Peter and Paul were preaching in Rome .. after their departure, Mark, Peter's disciple ...delivered to us in writing the substance of Peter's preaching."
  3. he assisted Peter in Rome I Peter 5:13
    - a. Mark's gospel is Peter's book from his preaching and his point of view
    - b. has thought to have been written around time of his death in 65 but recent discovery could date it as early as AD 50
  4. he grew up in the ferment of the Jerusalem church
    - a. he was a cousin of Barnabus Col 4:10
    - b. his mother's house was central to early Christians Acts 12:12
    - c. Barnabus and Saul bring Mark to Antioch Acts 12:25
    - d. he was on the First Missionary Journey Acts 13:5
    - e. he returned to Jerusalem Acts 13:13
    - f. a sharp contention arose over him Acts 15:36
    - g. he is mentioned in Rome Phm 24
    - h. Mark was to come to Paul, evidently forgiven 2 Tim 4:11 " my son Mark" Peter writes in I Peter 5:13
- C. His rough Greek is not polished, but fresh and interesting
1. to a linguist, the writing has Aramaic undertones
    - a. Mark had a Hebrew background
    - b. Jesus and the disciples spoke Aramaic
    - c. earliest collections of sayings were probably in Aramaic
    - d. the idiom explains some puzzling passages
  2. Mark was used for catechumens - brief, to the point

3. but beneath its simplicity is great depth

4, the Gospel of Mark transformed a local event into a religion for the world

D. Mark is used as a source by both Matthew and Luke

## III. The Gospel of Mark (using an organization by Fr. Joseph Fitzmyer, S.J.)

A. This is Peter's preaching

1. how Peter and the disciples came to recognize and believe Jesus was not only Son of David, but God Himself come to save His People
2. Peter preached in direct, sparse, first hand experiences
3. the words carry the great authority of Peter the first of the apostles

B. **Part One** - Who is He? The Mystery of Messiahship is gradually revealed

1. Prologue 1:1-13 Isaiah's prophecy (Is. 40:1-11)
  - a. the ministry of John was to proclaim the Messianic Age is at hand
  - b. the baptism of Jesus and His temptation
2. Jesus with the Jews - who is He?
  - a. **summary** early Galilean ministry 1:14 Begins section one
    - 1) anew era begins in history
    - 2) a typical day of His ministry
  - b. **the twelve** Jesus calls His disciples 1:16
  - c. conflict increases because:
    - 1) parables of the Kingdom are disconcerting
    - 2) Jesus bypasses the synagogue
    - 3) He is aligned with no one
    - 4) He has authority over law, custom, disease, demons (who proclaim Him), scribes, nature, men whom He empowers, bread, wine, logistics, water etc.
  - d. Pharisees are all hostility and *blindness* 3:5-6 end section one
3. Jesus with His disciples - who is He?
  - a. **Summary** Jesus' authority in healing, exorcism. Begins section two 3:7-17
  - b. **the twelve** : institution of the twelve
  - c. withdraws from His own and the Jews
  - d. preaches three parables
  - e. performs three miracles before His disciples
  - f. *blindness* in His own country, household 6:1-6 end section two
4. Jesus displays further authority - who is He?
  - a. **summary** : Jesus teaches around the country. Begins section three
  - b. **the twelve**: mission of the twelve
  - c. opinions about Jesus
    - 1) death of John the Baptist prefigures Jesus' death

- 2) is He John the Baptist? or who?
- d. the Breads
  - 1) first multiplication 6:30-44
    - a) crossing and arrival in Gennesaret
    - b) discussion with the Pharisees
    - c) Syro-Phoenician woman and crumbs
    - d) healing of the deaf-dumb 7:31-37**
  - 2) second multiplication 8:1-9
    - a) crossing, arrival in Dalmanutha
    - b) discussion with Pharisees
    - c) discussion with disciples about bread
    - d) healing of the blind man 8:22-26**
- e. disciples are **blind**; they need healing
- end of section three 8:22-26**
- C. **Part II This is Who He Is! The Son of Man and His way 8:27-10:52**
  - 1. **CONFESSION OF PETER 8:27-30 He is Messiah!**
  - 2. following **His way** - First prediction of the passion 8:31
    - a. lack of understanding - *blindness*
    - b. what it means to follow Jesus
  - 3. **THE TRANSFIGURATION 9:1-29**
    - a. this is who He is - not mere man, but Son of God
    - b. speaks with Elijah and Moses about His mission
  - 4. following **His way** - second prediction of the passion 9:30-31
    - a. lack of understanding - *blindness*
    - b. what it means to follow and serve Jesus
      - 1) marriage - childlikeness
      - 2) riches and reward
  - 5. following **His way** - third prediction of the passion 10:33-34 a,
    - lack of understanding - *blindness*
    - b. instruction on following Jesus and serving 10:38-45
  - 6. TRANSITION *Healing the blind man* in Jericho 10:46-52
- D. **Part III following His Way: His Passion and Resurrection 1.**
  - break with the Jews 11:1-13, 37
    - a. entrance in Jerusalem 11:1-11
    - b. cursing the fig tree 11:12-25
    - c. cleansing the temple
    - d. disputes with adversaries
      - 1) first series
        - a) the power of Christ 11:27-33

- b) the parable of the tenants 12:1-12
- 2) second series
  - a) question of tribute 12:13-17
  - b) of resurrection 12:18-27
  - c) of greatest commandment 12:28-34
  - d) of David's Lord 12:35.37
- e. warning against the scribes
- f. the widow's mite - giving one's all - **the Way**
- g. Last Times discourse
- 2. **Fulfillment of the Mystery - DEATH and RESURRECTION**
  - a. anointing in Bethany
  - b. Last Supper
  - c. prayer in Gethsemani and capture 14:26-52
  - d. the Passion
  - e. announcement of the resurrection
- 3. appendix:
  - a. apparitions
  - b. mission of the apostles 16:9-20