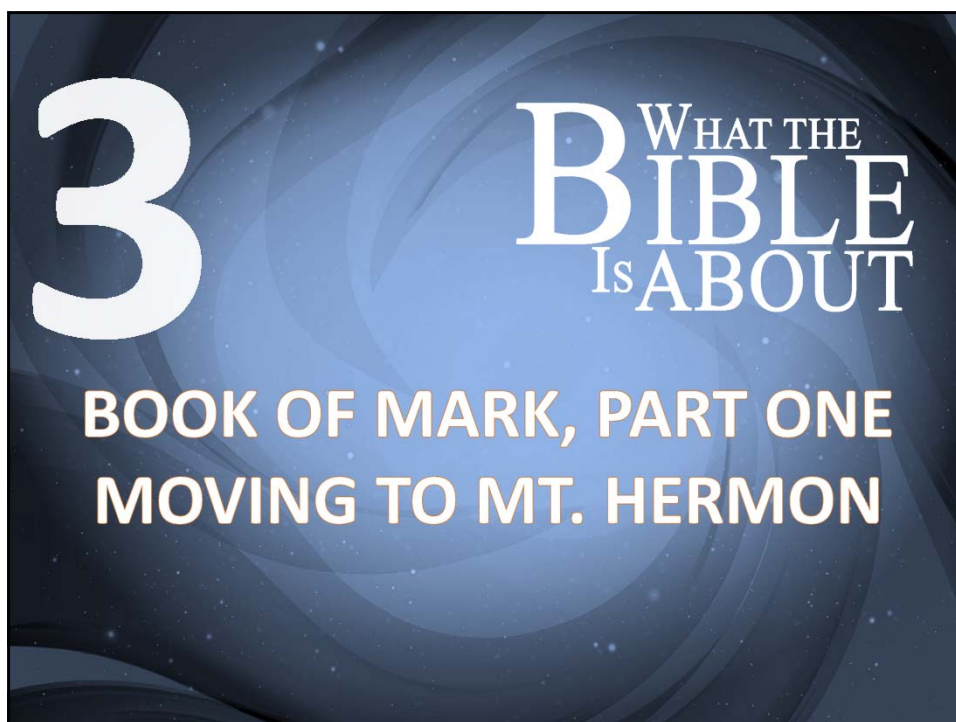




WHAT THE
BIBLE
Is ABOUT



3 WHAT THE
BIBLE
Is ABOUT

**BOOK OF MARK, PART ONE
MOVING TO MT. HERMON**



Okay, but what IS the Gospel?

¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

⁴ And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:1-4

"The gospel is
**neither a discussion
nor a debate.**

"It is an **announcement!**"

Dr. Paul S. Rees

The synoptic gospels

- Matthew, Mark and Luke are Synoptic Gospels.
- “Synoptic” means “summary”. It comes from a Greek word meaning “seeing the whole together.”
- The three gospels include much of the same content, often in a similar sequence and in similar wording.
- All three belong to the genre of biography, covering:
 - Jesus’ teachings
 - His origins, ministry and miracles
 - His passion and resurrection
- John, a theological gospel, has comparatively distinct content.

Why Four Gospels?

Writer’s Perspective

- Developing interest:
 1. What He did (Mark)
 2. What He said (Matthew, Luke)
 3. What He was (John)
- Differing insights:
 1. King of the Jews (Matthew)
 2. Son of man (Mark)
 3. Saviour of the world (Luke)
 4. Son of God (John)

Why Four Gospels?

Reader's Perspective

- Written for believers:
 - Matthew (younger; new Christians, converts)
 - John (older; mature Christians)
- Written for non-believers:
 - Mark wrote for Romans
 - Luke wrote for Greeks

The Gospel of Mark

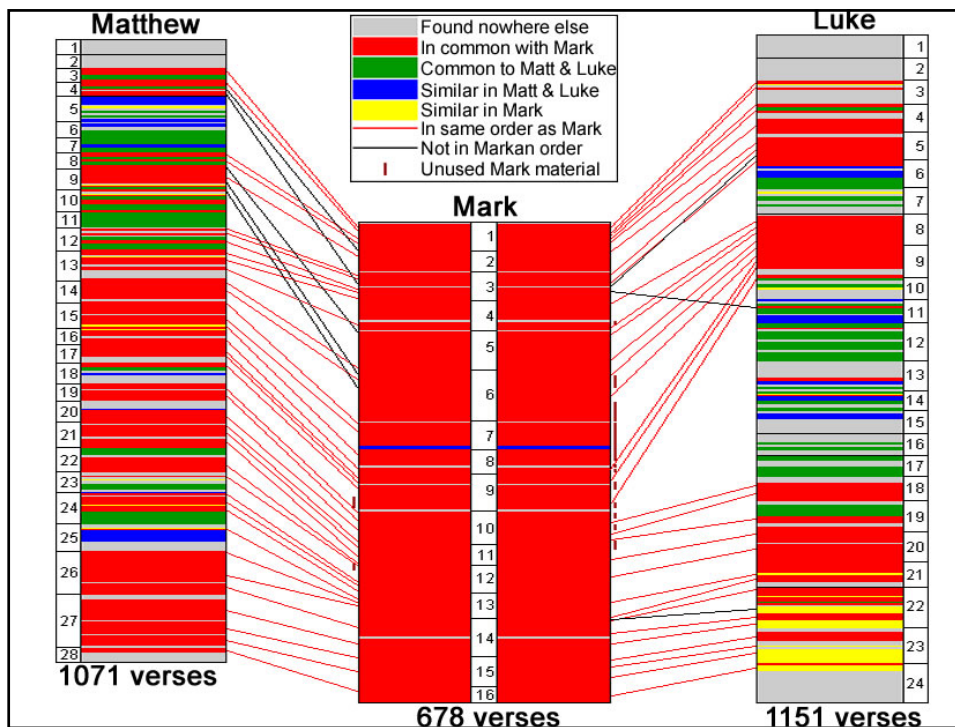
- Mark announces the Gospel in his very first words.
- The emphasis in this gospel is on *action* as Jesus moves from place to place meeting people's physical and spiritual needs.
- One of Mark's favourite words is "straightway," meaning "immediately." He uses it forty-one times.
- Mark does not record many of our Lord's sermons because his emphasis is on what Jesus did rather than what Jesus said.
- Mark wrote for Romans on the theme *Jesus Christ the Servant*. He reveals Jesus as God's servant, sent to minister to suffering people and to die for the sins of the world.
- Mark does not mention the Lord's birth or genealogy, because he writes of Jesus as God's suffering servant.

The Other 3 Gospels

- Matthew wrote to the **Jews**, so he opens with genealogy to prove that Jesus Christ is heir to David's throne.
- Luke focused on the ministry of the **Son of Man**, so the early chapters record the Saviour's birth. Christ's humanity is emphasized so that **Greek readers** identify with the babe who grew up to be the perfect Man.
- John wrote to prove to **the whole world** that Jesus Christ of Nazareth is the **Son of God** (John 20:31), so his gospel begins with a statement about eternity! The *subject* of John's gospel is the deity of Christ, but the *object* of his gospel is to encourage his readers to believe on this Savior and receive the gift of eternal life.

The Four Gospels

- 1. Matthew** (The Messiah, written to the Jew)
The Promised One is here; see His Credentials.
- 2. Mark** (Servant, written to the Roman)
This is how He worked; see His Power.
- 3. Luke** (Son of Man, written to Greek)
This what He was like; see His Nature.
- 4. John** (Son of God, written to Christian)
This is who He really was; see His Godship.



Key Verse

“For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Mark 10:45

About the author

- Three names: Marcus (Gk); Jochanon (Heb); Colavatanus (Latin) stubby fingers. Fluent in Hebrew, Greek and Latin.
- His mother was Mary, owned the house in Jerusalem with the Upper Room.
- Though frequently mentioned, Mark was never a leading character in the NT.
- John Mark was PA to his cousin Barnabas, Paul, Luke and Peter.
- Tradition identifies Mark the Evangelist with John Mark, and John Mark as the cousin of Barnabas.
- Per tradition, Mark founded the church in Alexandria, Egypt, in AD 49 and was martyred there in AD 68.



About the author

- Unanimous testimony of the early church attributes this Gospel to John Mark. Tradition identifies Mark the Evangelist with John Mark, and John Mark as the cousin of Barnabas.
 1. The first mention of John Mark is in connection with his mother, Mary, who had a house in Jerusalem that served as a meeting place (Upper Room) for believers (Acts 12:12).
 2. Mark carried water to the Upper Room where the Last Supper took place (Mark 14:13).
 3. Mark was the young man who ran away naked when Jesus was arrested (Mark 14:51–52).
 4. Mark accompanied Paul and Barnabas to Antioch from Jerusalem after the famine visit, them (Acts 12:25).
 5. Mark was a "helper" to Paul and Barnabas on their first missionary journey (Acts 13:5), but he deserted them at Perga in Pamphylia to return to Jerusalem (Acts 13:13).

6. Paul must have been deeply disappointed with Mark's actions at Perga, because when Barnabas proposed taking Mark on the second journey, Paul flatly refused, a refusal that broke up their working relationship (Acts 15:36-39).
7. Barnabas took Mark, who was his cousin (Col 4:10), and departed for Cyprus. No further mention is made of either of them in the book of Acts.
8. Mark reappears in Paul's letter to the Colossians written from Rome. Paul sends a greeting from Mark and adds: "You have received instructions about him; if he comes to you, welcome him" (Col 4:10 and Philemon 24, written about the same time). At this point Mark was apparently beginning to win his way back into Paul's confidence.
9. By the end of Paul's life, Mark had fully regained Paul's favor (see 2 Titus 4:11).

The Gospel of Peter?

- The early church unanimously associated this Gospel by John Mark to be in effect the "Gospel of Peter". People in Rome asked him to record Peter's preaching. Mark asked permission of Peter, who neither hindered nor encouraged him.
- The most important evidence of this comes from Papias (c. AD 60-140+), who quotes an even earlier source as saying:
 1. Mark was an associate of Peter, from whom he received the tradition of the things said and done by the Lord.
 2. This tradition came to Mark from the preaching of Peter - directed to the needs of the early Christian communities.
 3. Mark accurately preserved this material.
- Tradition concludes that the Gospel of Mark consists of Peter's sermons arranged and shaped by Mark (see Acts 10:37).

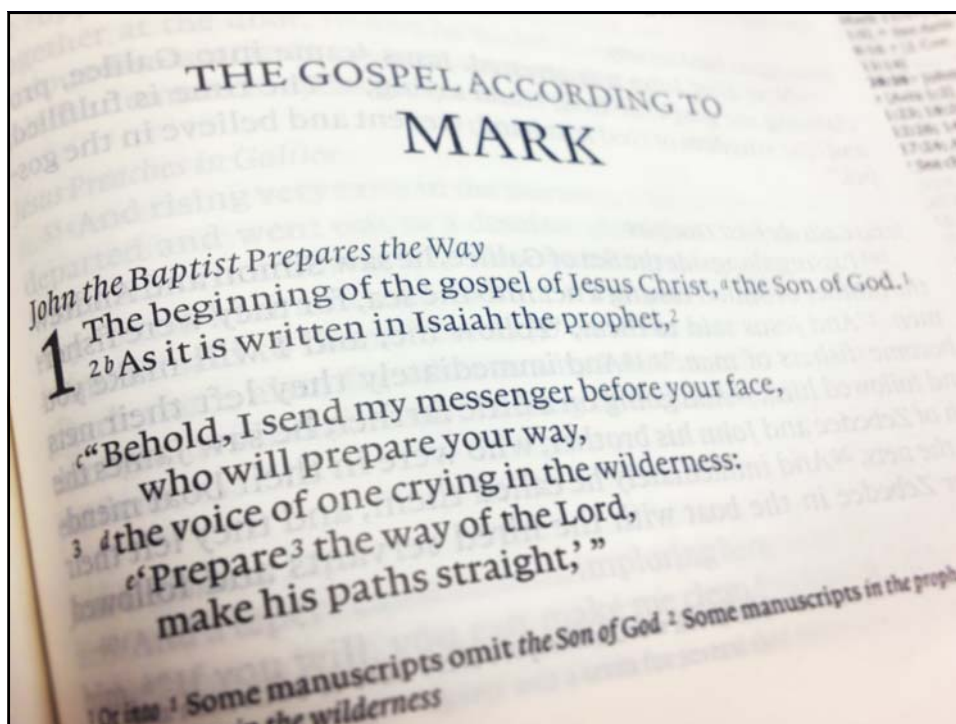
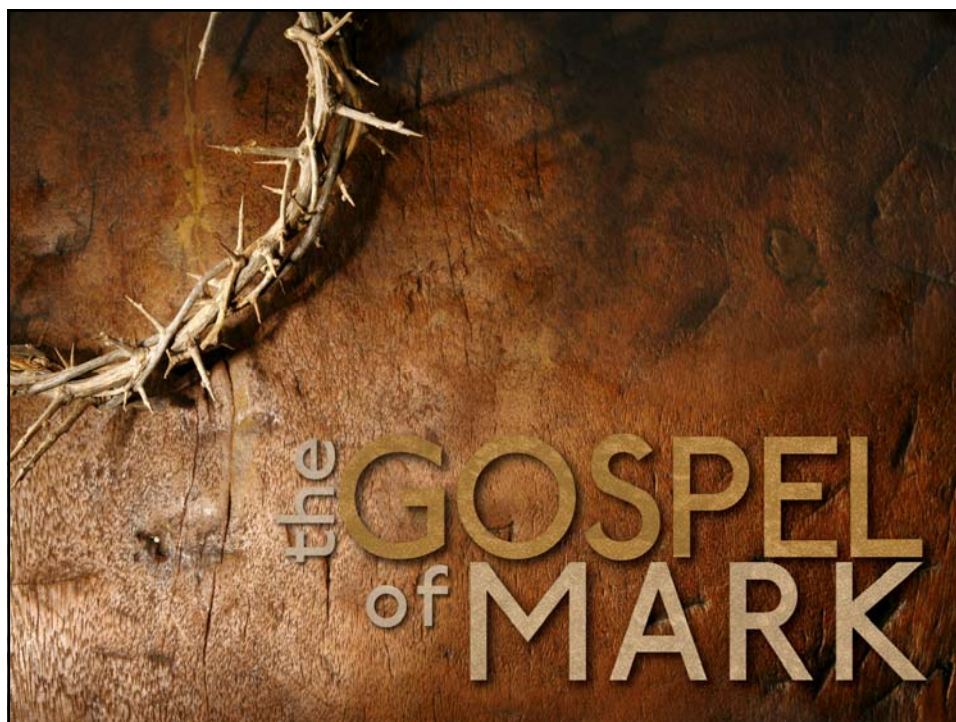
Emphasis

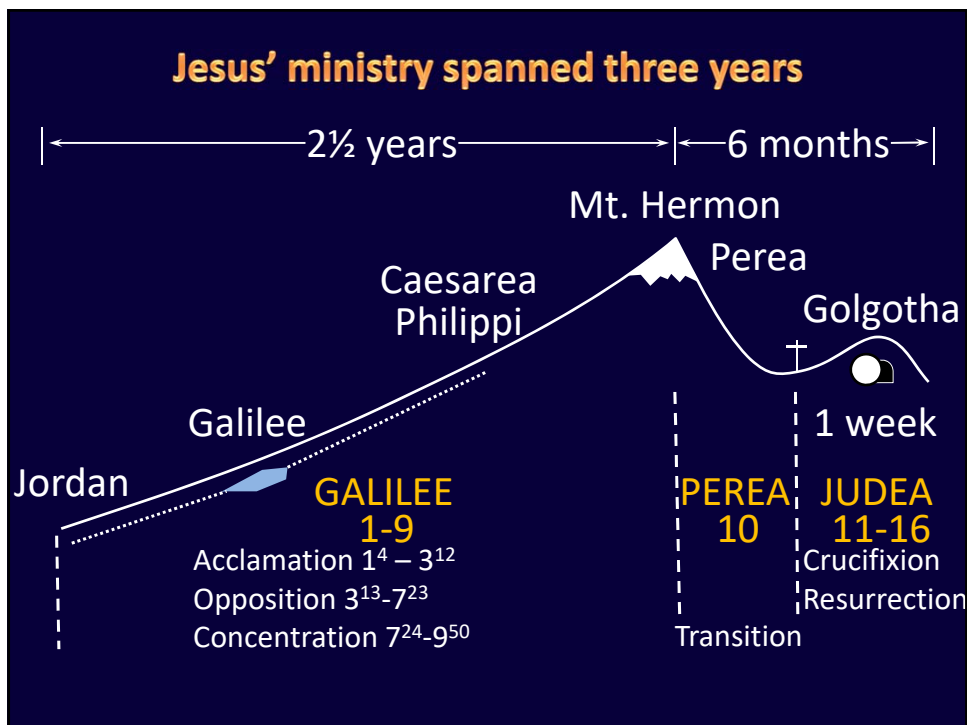
1. **The cross.** Both the human cause and the divine necessity of the cross are emphasized by Mark.
2. **Discipleship.** Much of Jesus' final preaching (e.g., predictions of his passion) focus on discipleship.
3. **Jesus' teachings.** Although Mark records far fewer actual teachings of Jesus than the other Gospel writers, Mark emphasizes Jesus' role as teacher. He applies "teacher," "teach" or "teaching," and "Rabbi" to Jesus 39 times.
4. **The Messianic secret.** On several occasions Jesus warns his disciples or others to keep silent about who He is or what He has done.
5. **Son of God.** Although Mark emphasizes the humanity of Jesus, he does not neglect His deity.

Conspicuous New Testament Omissions

- Nero's persecutions after A.D. 64.
- Apostle James executed, A.D. 44.
- Revolt against Romans, A.D. 66.
- Destruction of Jerusalem, A.D. 70.







Mark 1

¹ The beginning of the gospel of Jesus Christ, the Son of God.

² As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare Your way before You."

³ "The voice of one crying in the wilderness: 'Prepare the way of the Lord; Make His paths straight.' "

⁴ John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

⁵ Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

⁶ Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

⁷ And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

⁸ I indeed baptized you with water, but He will baptize you with the Holy Spirit."

Jesus' baptism

⁹ It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

¹⁰ And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.

¹¹ Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

¹² Immediately the Spirit drove Him into the wilderness.

¹³ And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Jesus' ministry in Galilee

¹⁴ Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

¹⁶ And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

¹⁷ Then Jesus said to them, "Follow Me, and I will make you become fishers of men."

¹⁸ They immediately left their nets and followed Him.

¹⁹ When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets.

²⁰ And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Miracles in Capernaum

²¹ Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught as one having authority, and not as the scribes.

²² And they were astonished at His teaching, for He taught them ²³ Now there was a man in their synagogue with an unclean spirit. And he cried out, ²⁴ saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are--the Holy One of God!"

²⁵ But Jesus rebuked him, saying, "Be quiet, and come out of him!" ²⁶ And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.

²⁷ Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him."

²⁸ And immediately His fame spread throughout all the region around Galilee.

²⁹ Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.

³⁰ But Simon's wife's mother lay sick with a fever, and they told Him about her at once.

³¹ So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

³² At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.

³³ And the whole city was gathered together at the door.

³⁴ Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.

Preaching and teaching in Galilee

³⁵ Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.

³⁶ And Simon and those who were with Him searched for Him.

³⁷ When they found Him, they said to Him, "Everyone is looking for You."

³⁸ But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth."

³⁹ And He was preaching in their synagogues throughout all Galilee, and casting out demons.

⁴⁰ Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean."

⁴¹ Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed."

⁴² As soon as He had spoken, immediately the leprosy left him, and he was cleansed.

⁴³ And He strictly warned him and sent him away at once, ⁴⁴ and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them."

⁴⁵ However, he went out and began to proclaim it freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

Mark 2 – Ministry in Capernaum

¹ And again He entered Capernaum after some days, and it was heard that He was in the house.

² Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.

³ Then they came to Him, bringing a paralytic who was carried by four men. ⁴ And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

⁵ When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

⁶ And some of the scribes were sitting there and reasoning in their hearts, ⁷ "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

⁸ But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?"

⁹ Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? ¹⁰ But that you may know that the Son of Man has power on earth to forgive sins"--He said to the paralytic, ¹¹ I say to you, arise, take up your bed, and go to your house."

¹² Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

¹³ Then He went out again by the sea; and all the multitude came to Him, and He taught them.

¹⁴ As He passed by, He saw Levi the son of Alphaeus sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

¹⁵ Now it happened, as He was dining in Levi's house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.

¹⁶ And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How is it that He eats and drinks with tax collectors and sinners?"

¹⁷ When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

¹⁸ The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

¹⁹ And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

²⁰ But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

²¹ No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

²² And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

²³ Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.

²⁴ And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"

²⁵ But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him:

²⁶ how he went into the house of God in the days of Abiathar the high priest, and ate the showbread, which is not lawful to eat, except for the priests, and also gave some to those who were with him?"

²⁷ And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

²⁸ Therefore the Son of Man is also Lord of the Sabbath."

Mark 3

¹ And He entered the synagogue again, and a man was there who had a withered hand. ² So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.

³ And He said to the man who had the withered hand, "Step forward."

⁴ Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent.

⁵ And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other.

⁶ Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.

⁷ But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea ⁸ and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.

⁹ So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.

¹⁰ For He healed many, so that as many as had afflictions pressed about Him to touch Him.

¹¹ And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God."

¹² But He sternly warned them that they should not make Him known.

Choosing the 12 apostles

¹³ And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.

¹⁴ Then He appointed twelve, that they might be with Him and that He might send them out to preach, ¹⁵ and to have power to heal sicknesses and to cast out demons:

¹⁶ Simon, to whom He gave the name Peter;

¹⁷ James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder";

¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; ¹⁹ and Judas Iscariot, who also betrayed Him. And they went into a house.

Teachings in Capernaum

²⁰ Then the multitude came together again, so that they could not so much as eat bread.

²¹ But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind."

²² And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

²³ So He called them to Himself and said to them in parables: "How can Satan cast out Satan?"

²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ And if a house is divided against itself, that house cannot stand. ²⁶ And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.

²⁷ No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

²⁸ "Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;

²⁹ but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—

³⁰ because they said, "He has an unclean spirit."

³¹ Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

³² And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You."

³³ But He answered them, saying, "Who is My mother, or My brothers?"

³⁴ And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!

³⁵ For whoever does the will of God is My brother and My sister and mother."