

Mark 1–8



Key Word

85

Discipleship

Mark

Theme

23

**Deity Who Models
Suffering as Servant**

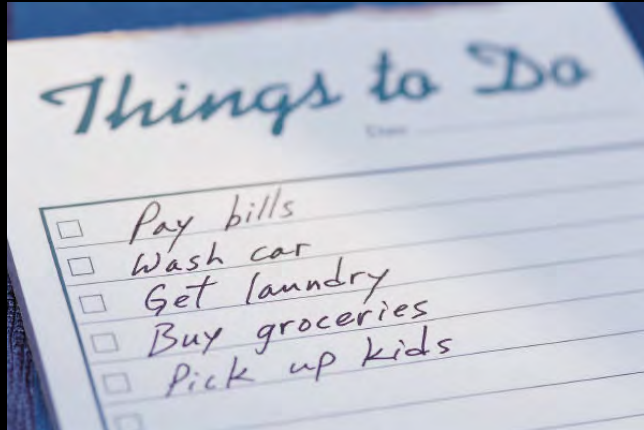
Mark

Key Verse

85

**“For even the Son of Man
did not come to be served,
but to serve, and to give his life
as a ransom for many”
(10:45).**

Mark



Gospel of Action:
“immediately” 41x

Mark

Summary Statement

Selected events about Christ,
the Son of God (deity)
who serves as
the model **Suffering Servant**,
exhorts persecuted Roman believers to
true **discipleship** for Christ.

Kingdom Statement

27a

The kingdom frees from sin through repentance (1:14-15) and grows in contrast to the stagnant state of those rejecting Jesus (4:1-34). His transfiguration depicts his position as King to teach that future glory will follow present suffering for him and his followers (9:1-13).

Mark

Jesus as the fulfillment of the OT covenants is not emphasized due to the pastoral concern of the book addressed to suffering Roman believers who needed a practical example of one who suffered for righteousness.

Mark

Redemption

27a

Redemption is key (10:45): “For the Son of Man did not come to be served but to serve (cf. Christ's service in 1:14–10:52) and to give his life as a ransom for many (cf. Christ's self-sacrifice in chapters 11–15 = 37% of the book).”

Mark

Jesus (Messianic Prophecy)

27a

The paradox between authority and servanthood (8:35; 9:35; 10:43-44) shows Jesus unlike the type of militant ruler Jews expected of the Messiah. The Gospel abounds in high Christology (1:1; 8:29; 15:39) yet has only one OT quote (1:2).

Mark

Mark Outline

85

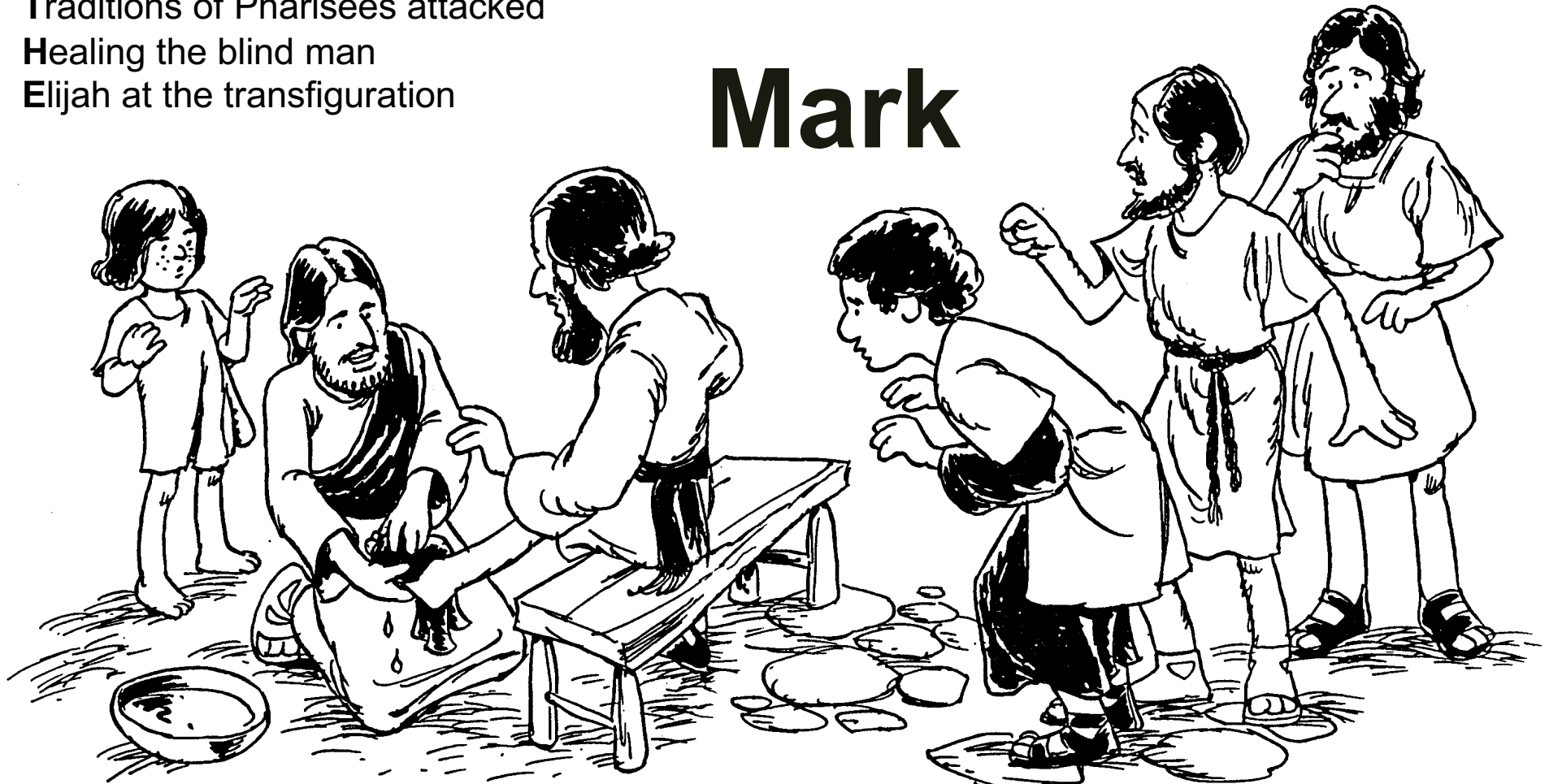
Deity Who Models Suffering As Servant

Service					Suffering			
Sayings and Signs					Sacrifice			
Galilee and Perea					Judea and Jerusalem			
Coming		Ministry Opposition			Self-Sacrifice		Resurrection	
1:1-3		1:14–10:52			Chapters 11–15		Chapter 16	
Deity & John 1:1-8	Baptism & Temptation 1:9-13	Mission 1:14–2:12	Opposition 2:13–8:26	Instruction 8:27–10:52	Rejection 11–13	Passion 14–15	Proof 16:1-8	Ending 16:9-20
Authority of Christ Emphasized				Authority-Servant Tension	Servanthood of Christ Emphasized			
3 Years				6 Months	8 Days			
Rome								

Written AD 64-68 • Covers AD 29-33

1. Christ the working Servant
2. Healing of the paralytic
3. Results of divided house
4. Illustration of the soils
5. Servant's power over Gerasene
6. Teaching the five thousand
7. Traditions of Pharisees attacked
8. Healing the blind man
9. Elijah at the transfiguration
10. Servant attitude is mandatory
11. Entry into Jerusalem triumphant
12. Resurrection queries are answered
13. Violent destruction of temple
14. Agony experienced at Gethsemane
15. Narrative of Jesus' death
16. Tomb is found empty

Mark



Be Discipled

A person wearing an orange long-sleeved shirt and blue jeans is seen from behind, standing on a grassy hill. They are looking towards a blue wall that has a large, dark cross painted on it. The scene is outdoors, and the lighting suggests it might be late afternoon or early morning.

Gospel of Mark

Dr. Rick Griffith • Crossroads International Church Singapore
BibleStudyDownloads.org

Disciple = Follower



Mark

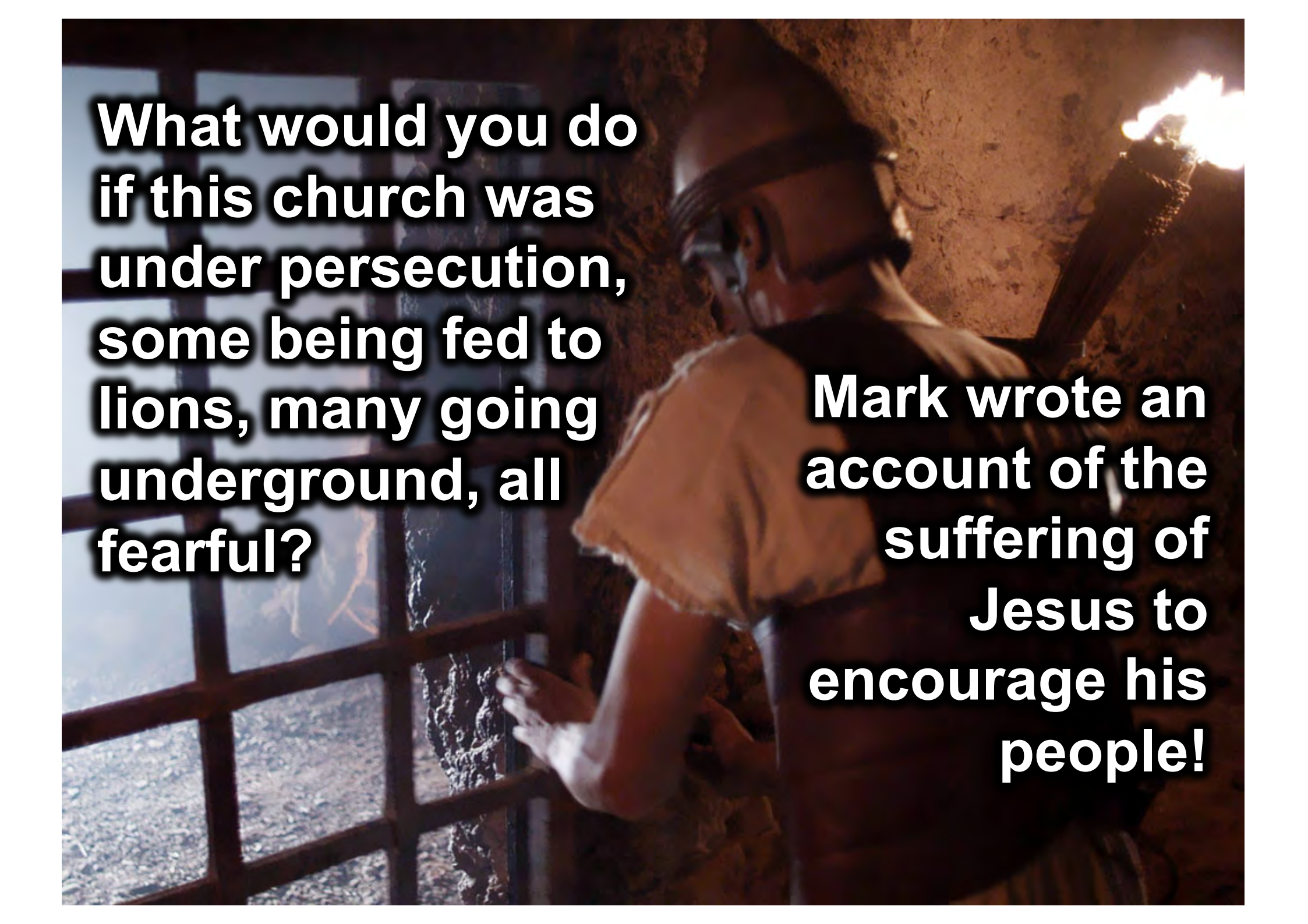
Disciple.

Mark

How can you be a true **disciple** of Jesus in a hostile world?



Mark

A person wearing a dark, hooded garment is seen from the side, looking out through a window with dark metal bars. The scene is dimly lit, with a bright light source, possibly a torch, visible in the background on the right. The person's hand is resting on the bars.

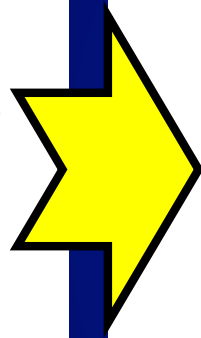
**What would you do
if this church was
under persecution,
some being fed to
lions, many going
underground, all
fearful?**

**Mark wrote an
account of the
suffering of
Jesus to
encourage his
people!**

How to Be a Disciple in a Hostile World

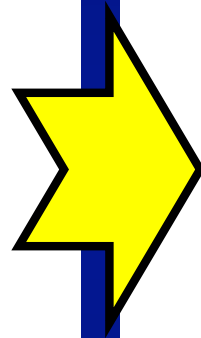
**Don't
cling to
your
Authority**

1:1-13



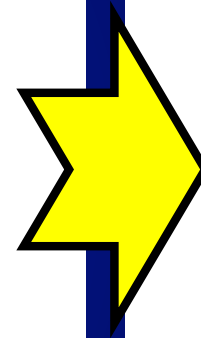
**Serve
like
Jesus**

1:14–10:52



**Suffer
like
Jesus**

11–15



**You
will
Rise**

16

Mark

Main Idea

**Serve and suffer
like **Jesus**.**

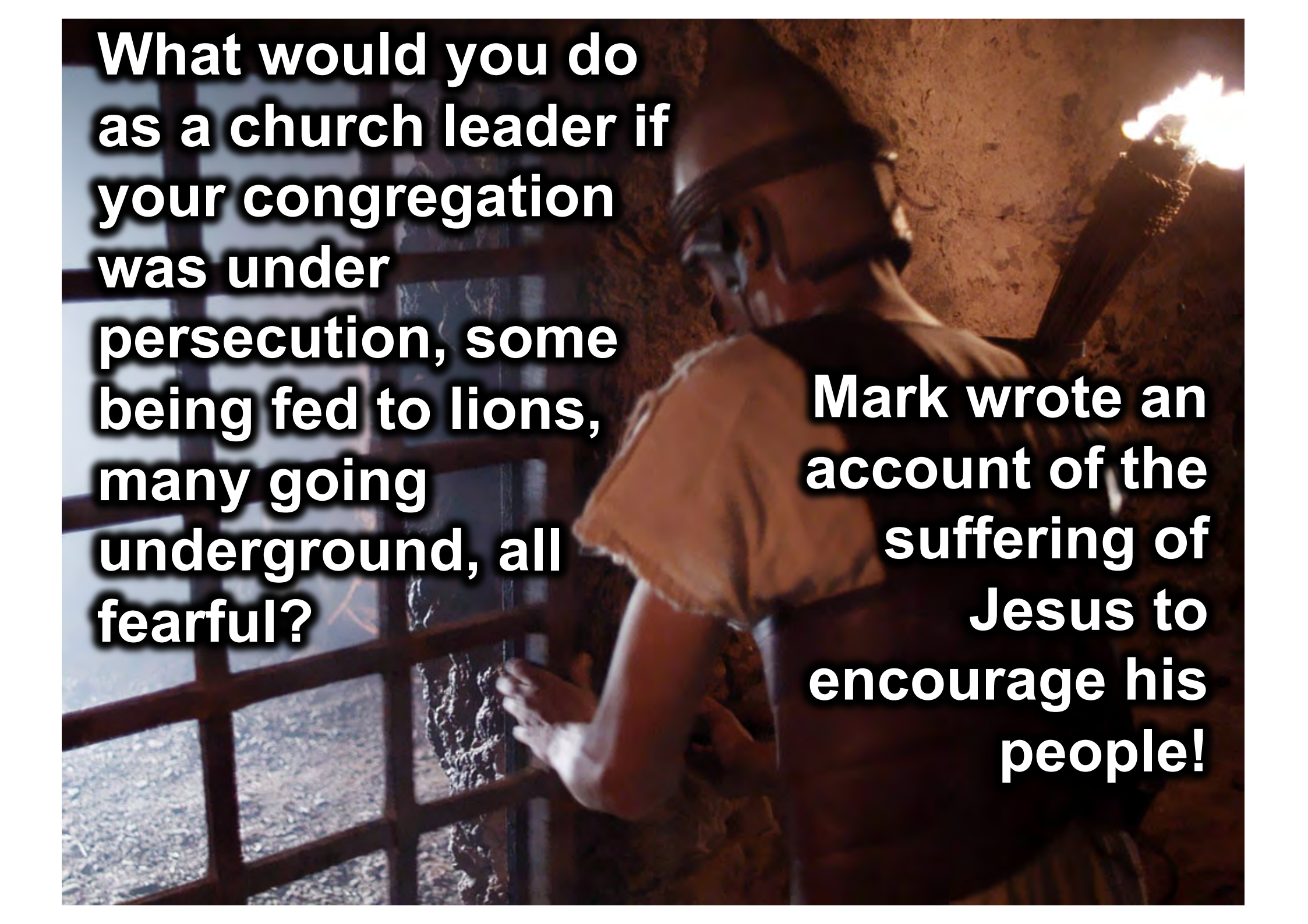


Mark

How can you be a disciple who suffers after Jesus' example?

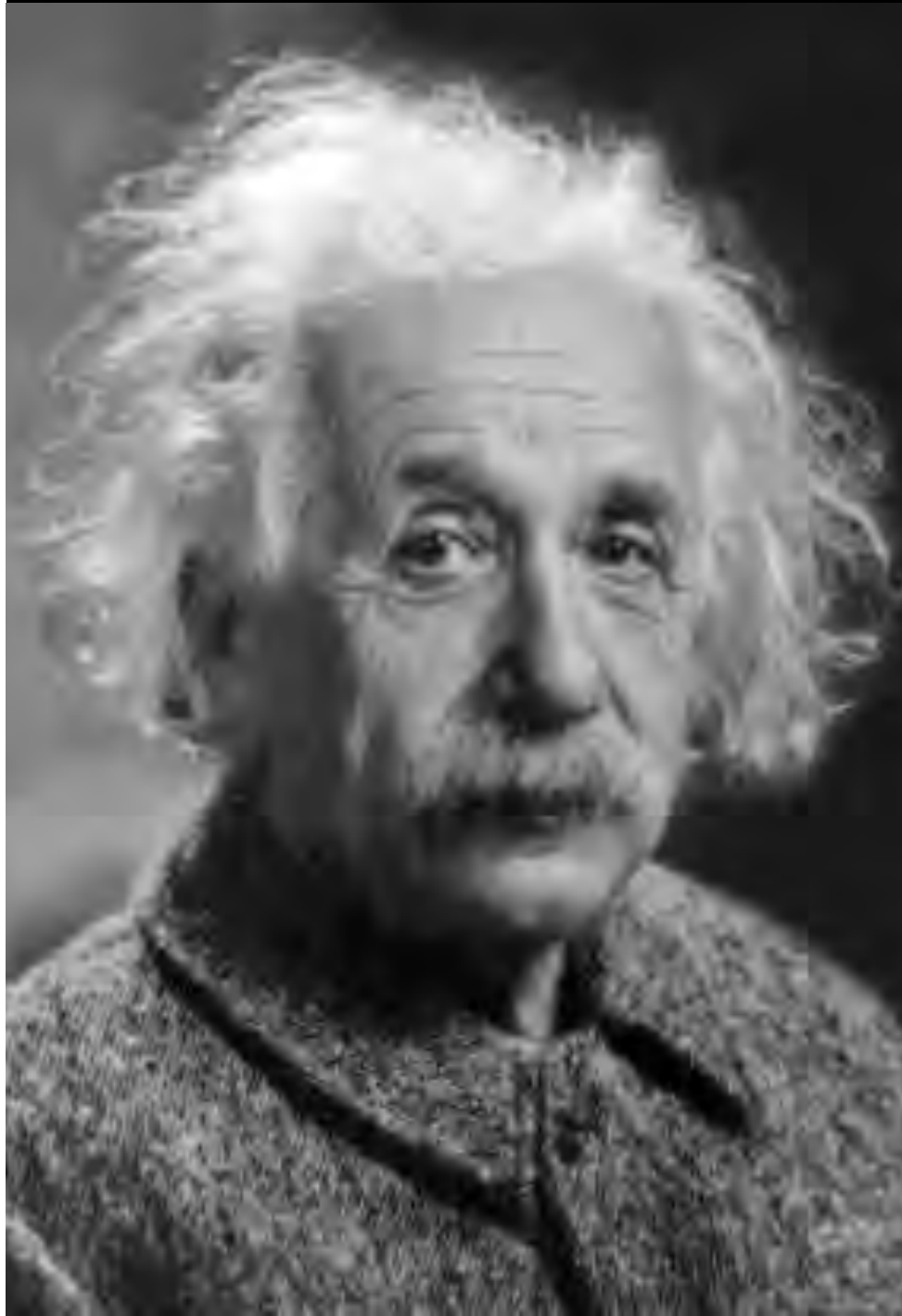


Black



**What would you do
as a church leader if
your congregation
was under
persecution, some
being fed to lions,
many going
underground, all
fearful?**

**Mark wrote an
account of the
suffering of
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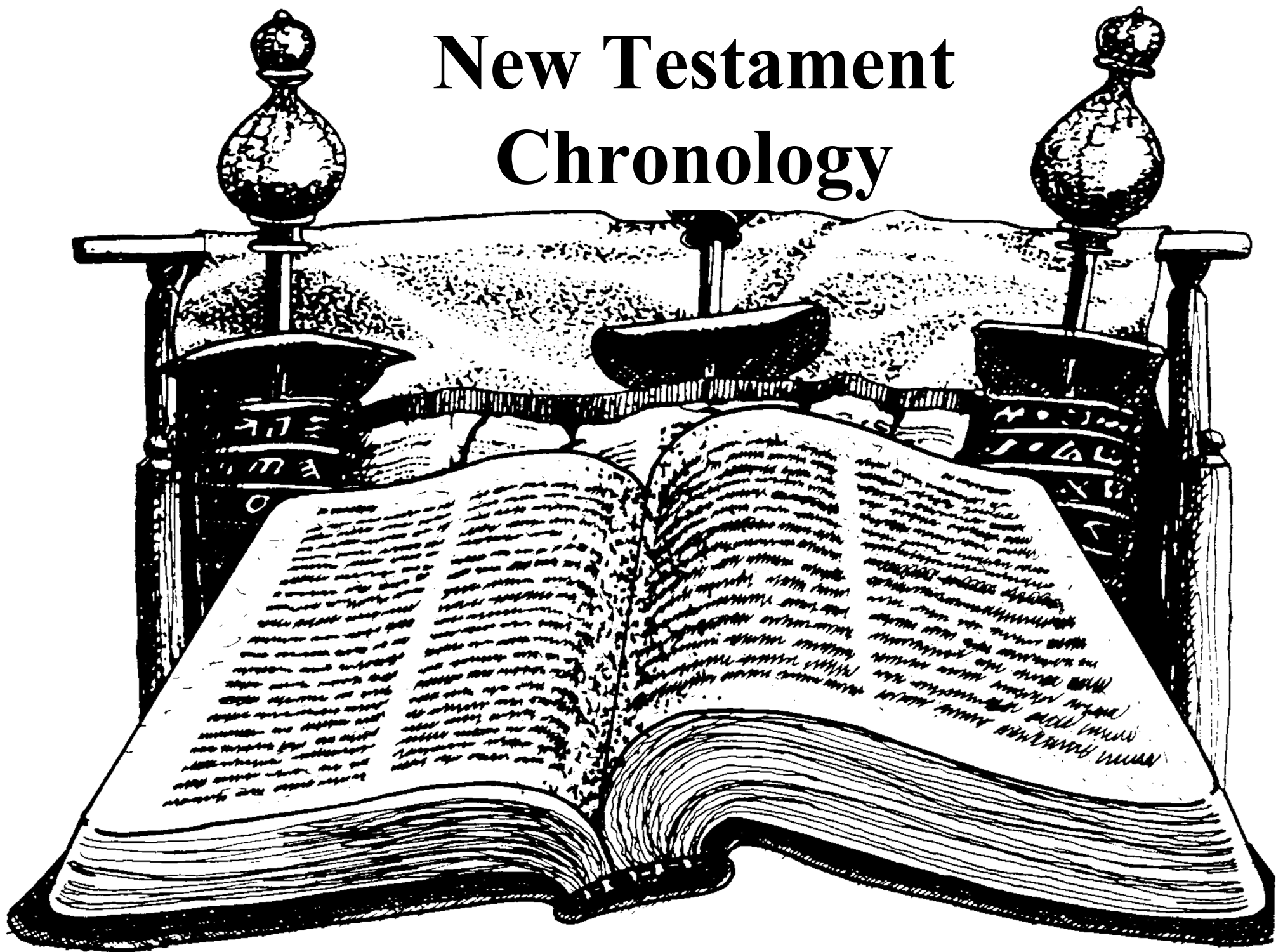


"As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

Albert Einstein

Saturday Evening Post, Oct 26, 1929

New Testament Chronology



The Gospels

Bible Visual Resource Book, 177

Matthew

Mark

Luke

John

48

- The word "Gospel" is from the Old English "God-spell." It combines *gōd* (= "good") and *spell* (= "story," "tale," or "message"). It translates the Greek word for "good news."
- In antiquity, kings' heralds announced "glad tidings" of the king's birthday throughout the realm's cities.
- It has the same meaning in our New Testament. The four Gospels announce the glad tidings about Jesus.
- The ancient world knew of history, poetry, prophecy, and letters. But a "gospel" was new to them.
- Here, inspired writers gave more than just history. They also created faith (John 20:30-31) by proclaiming the good news that, just as the OT had promised, God had sent His Messiah to the world.

- Why are there four Gospels? Perhaps for the same reason different descriptions of a finely cut jewel would appeal to different people.

Matthew

- describes one facet of the life of Christ,
- Mark* another,
- and *Luke* a third.

The Synoptics

Matthew

Mark

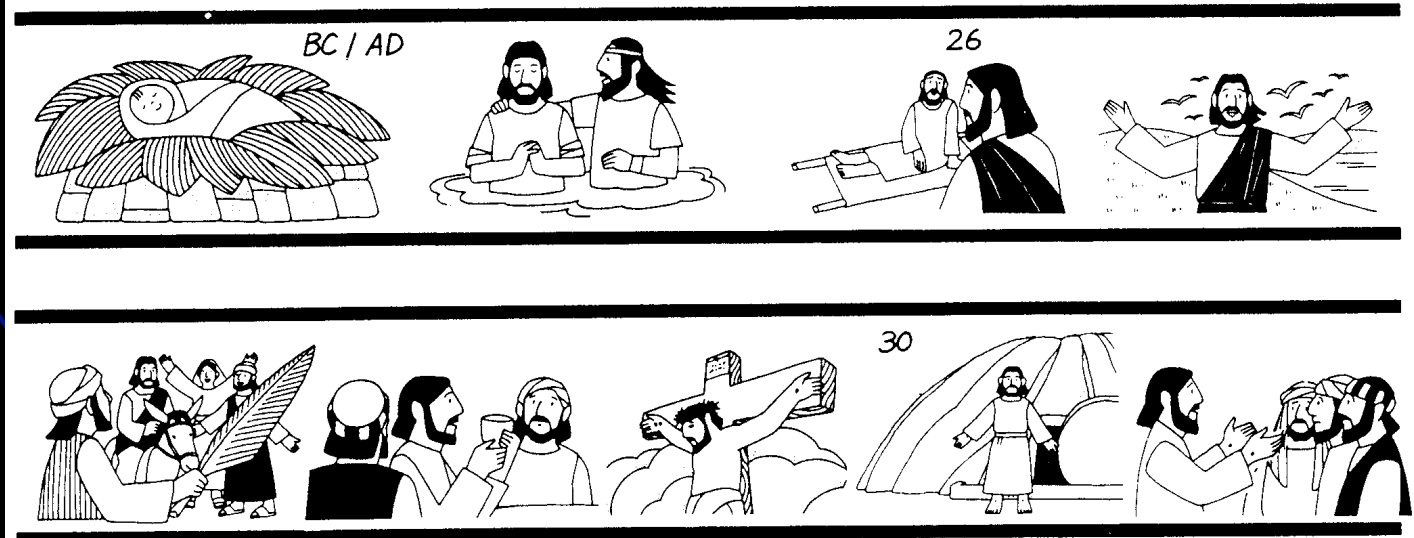
Luke

John

48

These three Gospels are so much alike that they are called *Synoptic* ("see with," or "see alike") Gospels. They all look at Christ's life from a historical perspective. On the other hand, John's Gospel dwells more on the inner meaning of Jesus' life and teachings.

When Events Happened



Synoptic Similarities

- Matthew, Mark and Luke are noticeably similar, while John is quite different.
- How do the first three Gospels agree?
 - Language
 - Material they include
 - General order of the events and sayings from the life of Christ
- The math facts:
 - 91 percent of Mark is found in Matthew
 - 53 percent of Mark is found in Luke
- Such agreement raises questions as to the origin of the Synoptic Gospels. Did the authors rely on a common source? Were they interdependent?

THAT STRANGE SOUNDING WORD...

SYNOPTIC:

1 MATTHEW
TO: JEWS

2 MARK
TO: ROMANS

AS: KING

AS: SERVANT

WHAT

WHAT

HE: SAID

HE: DID

3 LUKE
TO: GREEKS

AS: GOD MAN

WHAT

HE: FELT

SYNOPTIC:
"TO SEE TOGETHER"

"TO
SEE
TOGETHER"

THE SYNOPTICS: "TO SEE TOGETHER"

1 MATTHEW

TO: JEWS

AS: KING

WHAT HE: SAID

2 MARK

TO: ROMANS

AS: SERVANT

WHAT HE: DID

3 LUKE

TO: GREEKS

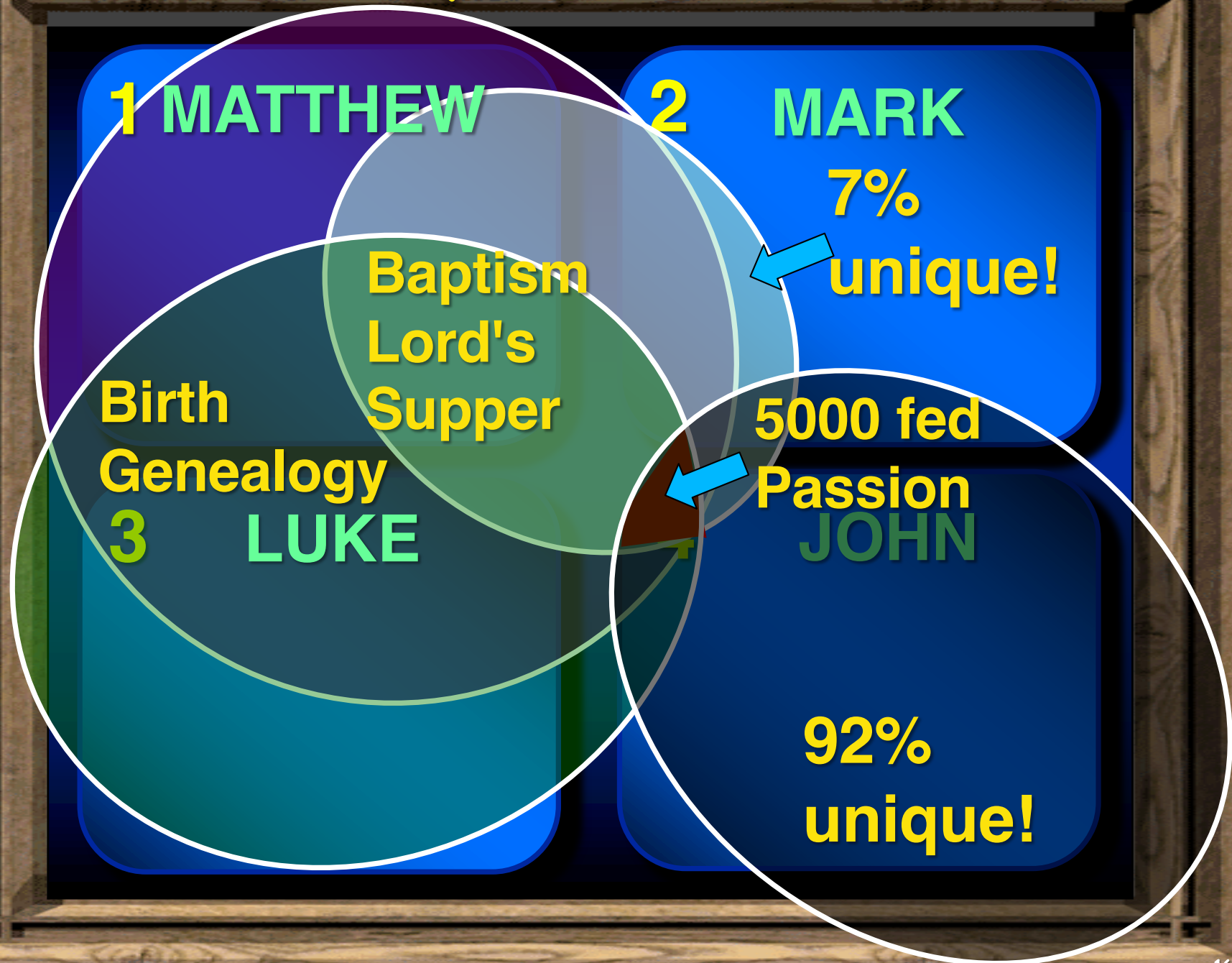
AS: GOD/MAN

WHAT HE: FELT

4 JOHN
TO: JEWISH
AS: GOD
WHAT HE: FELT

Σ

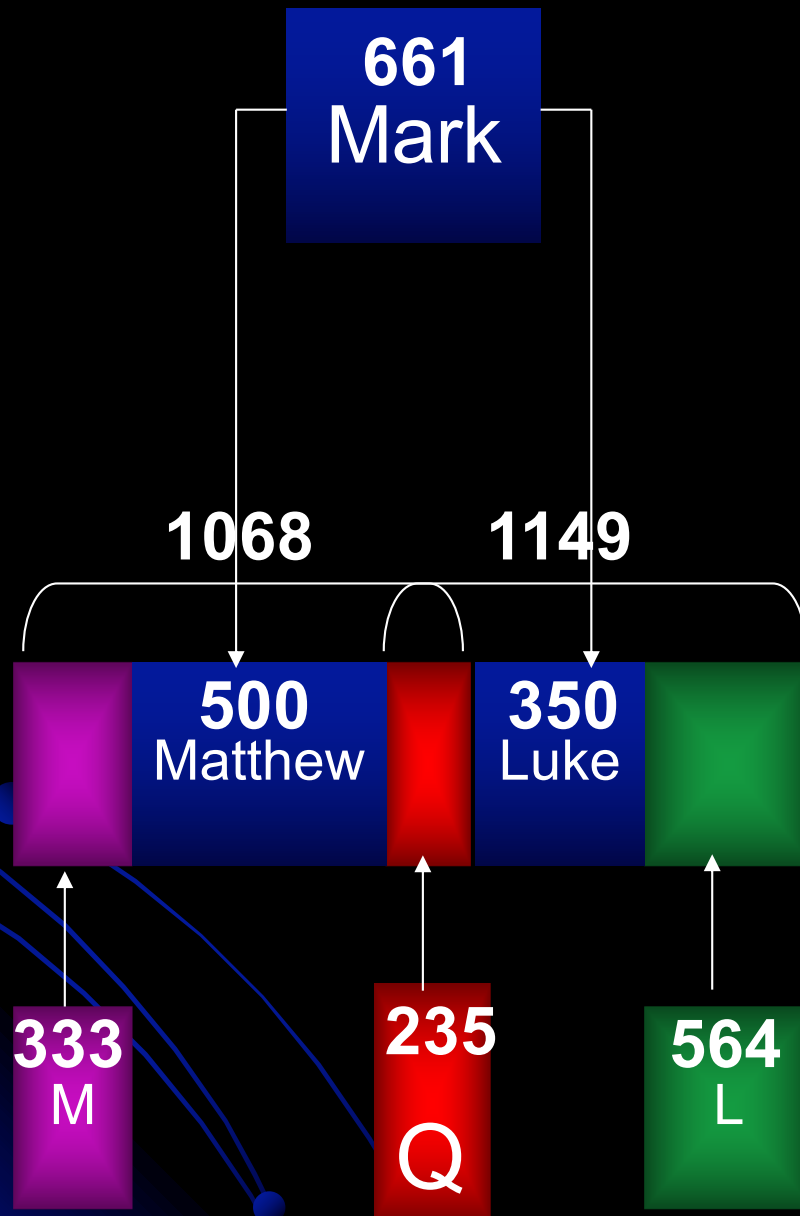
UNIQUE MATERIAL...



The Synoptic Problem



- Matthew, Mark & Luke in a nutshell:
 - How do we explain their **similarities**?
 - How do we explain their **differences**?



Marcan Priority Diagrammed

Numbers
indicate the
verses in each
proposed
source

Reasons Mark is Seen as First

- 1. Details are most vivid**
- 2. Grammar and style roughest**
- 3. Embarrassing or misleading details**
- 4. Shortest gospel**
- 5. Little material not in Matthew or Luke**
- 6. Text order same in Matthew & Luke**
- 7. High incidence of Aramaic words**
- 8. Omits all material common to Matthew & Luke**
- 9. Consistent theology of Matthew & Luke**



Dating the Synoptic Gospels

Adapted from the *NIV Study Bible*, 1431

MARK

MATTHEW

LUKE

MARK

MATTHEW

LUKE

ASSUMPTION A:

Matthew and Luke used
Mark as a source



View #1

Mark written in the 50s
or early 60s

- (1) Matthew written in
late 50s or the 60s
- (2) Luke written 59-63



View #2

Mark written 65-70

- (1) Matthew written in
the 70s
- (2) Luke written in the
70s

ASSUMPTION B:

Matthew and Luke did not use
Mark as a source



View #1

Mark could have been written
anytime between 50 and 70



View #2

Mark written 65-70

- (1) Matthew written early 50s (see
Matthew notes)
- (2) Luke written 59-63 (see Luke
notes)

Taught in this class

Solutions to the Synoptic Problem

Questions like these constitute what is known as the Synoptic Problem. Several solutions have been advanced:

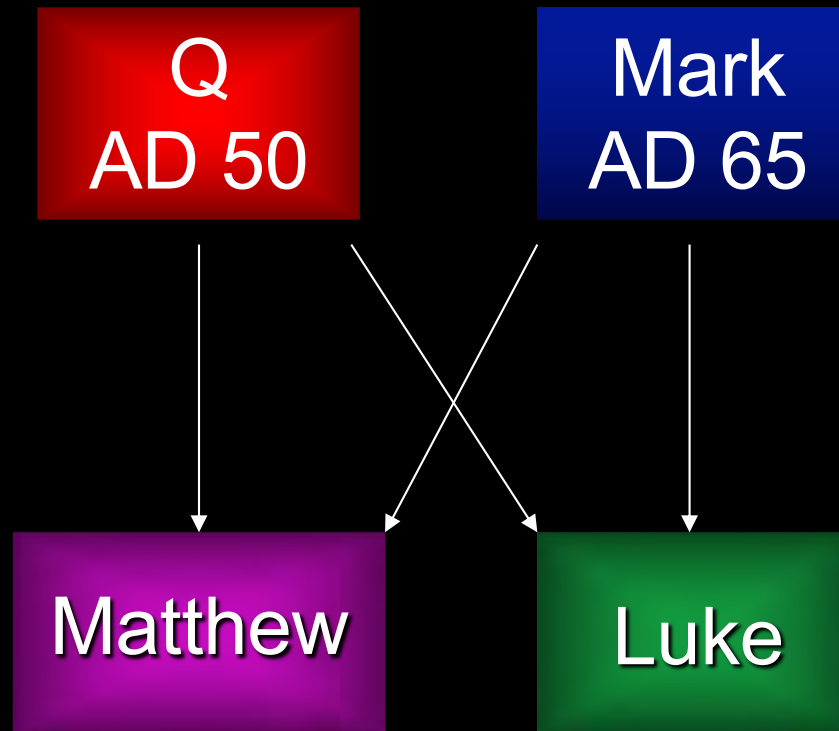
1. *The use of **oral tradition***. Some have thought that tradition had become so stereotyped that it provided a common source from which all the Gospel writers drew.
2. *The use of an **early Gospel***. Some have postulated that the Synoptic authors all had access to an earlier Gospel, now lost.
3. *The use of **written fragments***. Some have assumed that written fragments had been composed concerning various events from the life of Christ and that these were used by the Synoptic authors.
4. ***Mutual dependence***. Some have suggested that the Synoptic writers drew from each other with the result that what they wrote was often very similar.

Solutions to the Synoptic Problem

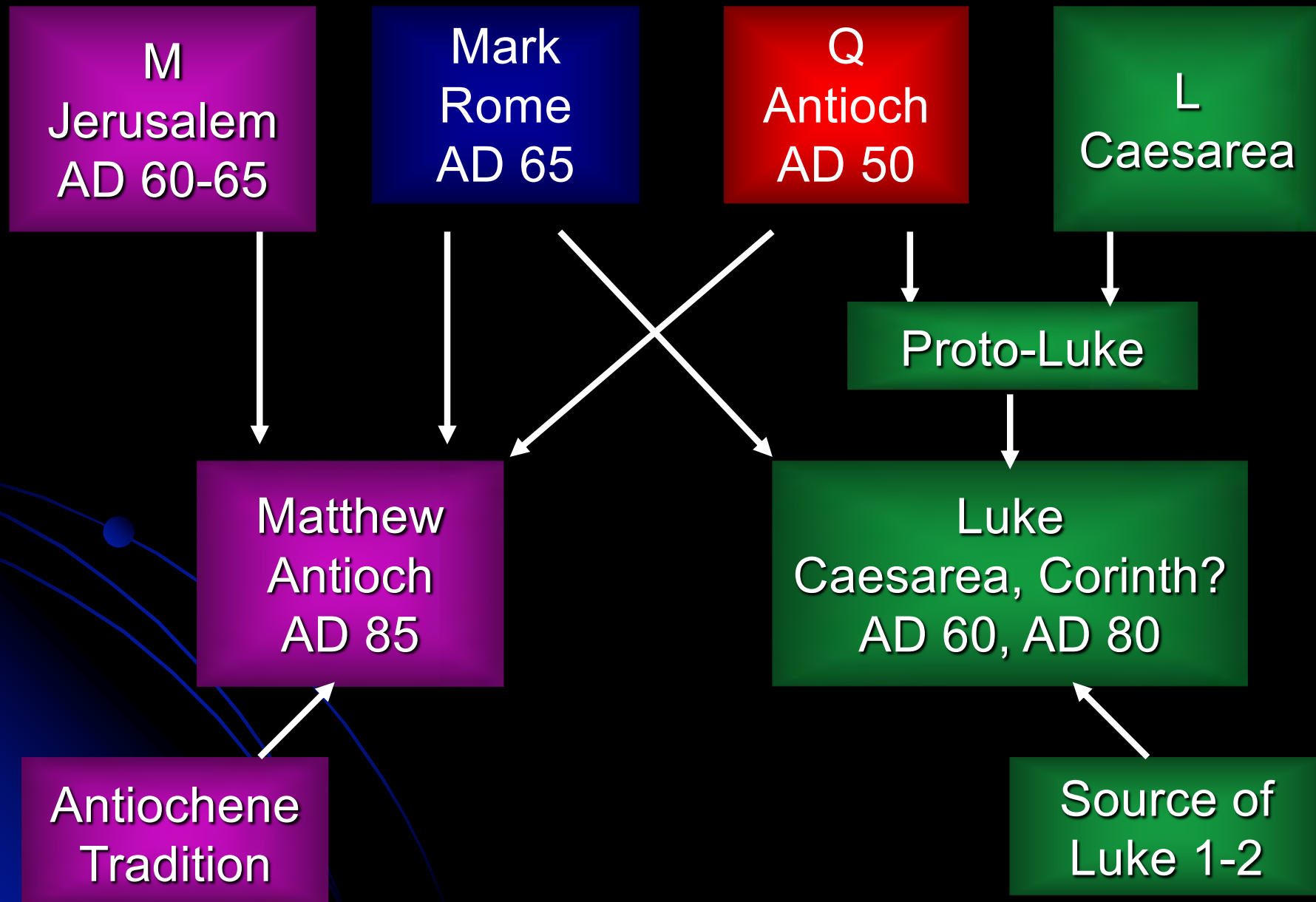
4. *The use of **two major sources**.* The most common view currently is that Mark and a hypothetical document, called *Quelle* (German for "source") or Q, were used by Matthew and Luke as sources for most of the materials included in their Gospels.
5. *The **priority and use of Matthew**.* Another view suggests that the other two Synoptics drew from Matthew as their main source.
6. *A **combination** of most of the above.* This theory assumes that the authors of the Synoptic Gospels made use of oral tradition, written fragments, mutual dependence on other Synoptic writers or on their Gospels, and the testimony of eyewitnesses.

Two-Source Hypothesis

50



Four-Source Hypothesis



When I Think They Were Written...

1 MATTHEW

TO: JEWS
AS: KING
WHAT HE SAID
A.D. 40s

2 MARK

TO: ROMANS
AS: SERVANT
WHAT HE DID
A.D. 64-68

3 LUKE

TO: GREEKS
AS: GOD/MAN
WHAT HE FELT
A.D. 57-59

4 JOHN

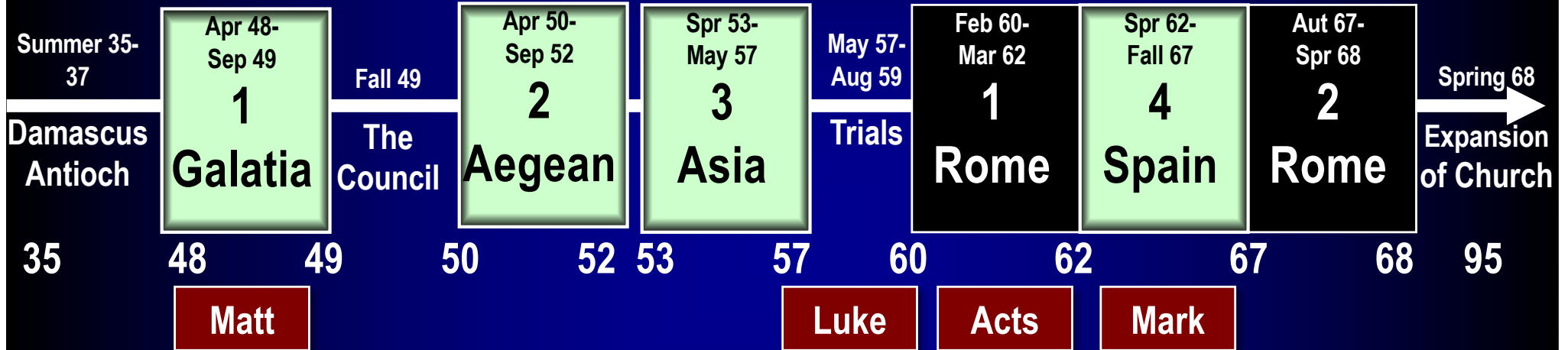
TO: CHURCH
AS: GOD
WHAT HE MEANT
A.D. 69
AFTER THE
SYNOPTICS

NT Overview (History)

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



Gospels & Acts

1234

Journeys

Rome

Imprisonments

Gospels & Acts

The Fours Gospels Compared

52

	Matthew	Mark	Luke	John
Job before Saved	Tax Collector	None (Youth)	Medical Doctor	Fisherman
Race	Jew	Jew	Gentile	Jew
Office and / or Spiritual Gift	Apostle	Service or Pastoring	Service or Teaching	Apostle
Readers:				
• Ethnically	Jews	Roman	Gentile (Greek)	World
• Interest	Signs (1 Cor. 1:22)		Wisdom (1 Cor. 1:22)	
• Spiritually	Unbelievers	Believers	Unbelievers	Unbelievers
• Primary Need	Messiahship and Kingdom Offer	Model in Suffering (exhorts discipleship)	Universality (and kingdom expansion)	Deity

The Four Gospels Compared

	Matthew	Mark	Luke	John
Date Written	40s	64-68	57-59	late 60s
Place Written	Antioch or Syria	Rome	Caesarea or Rome	Ephesus
Place Sent	Palestine	Rome	To Theophilus	Asia, etc.
Jesus is...	King of Israel (Messiah)	Suffering Servant (Deity)	Ideal Man (Messiah)	Son of God (Deity)
Key Verse	21:5	10:45	19:10	20:31
Themes	Law	Power	Grace	Glory
Literary Emphasis	Sermons	Miracles	Parables	Allegories
Arrangement	Topical	Chronological	Chronological	Topical
Genealogy	Abraham to Joseph	None	Adam to Mary	None

The Four Gospels Compared				52
	Matthew	Mark	Luke	John
Scope	Birth to Resurrection	Ministry to Resurrection	Ministry to Resurrection	Ministry to Resurrection
Tone	Prophetic	Pastoral	Historical	Spiritual
Christ's Words	60%	42%	50%	50%
Chapters	28	16	24	21
Verses	1068	661	1149	878
Verses per Chap.	38	41	48	42
OT Quotations	53	36	25	20
OT Allusions	76	27	42	105
OT References	129	63	67	125
Unique Material	42%	7%	59%	92%
Broad Division	----- Synoptic Gospels -----			Supplemental

A Question to Consider...

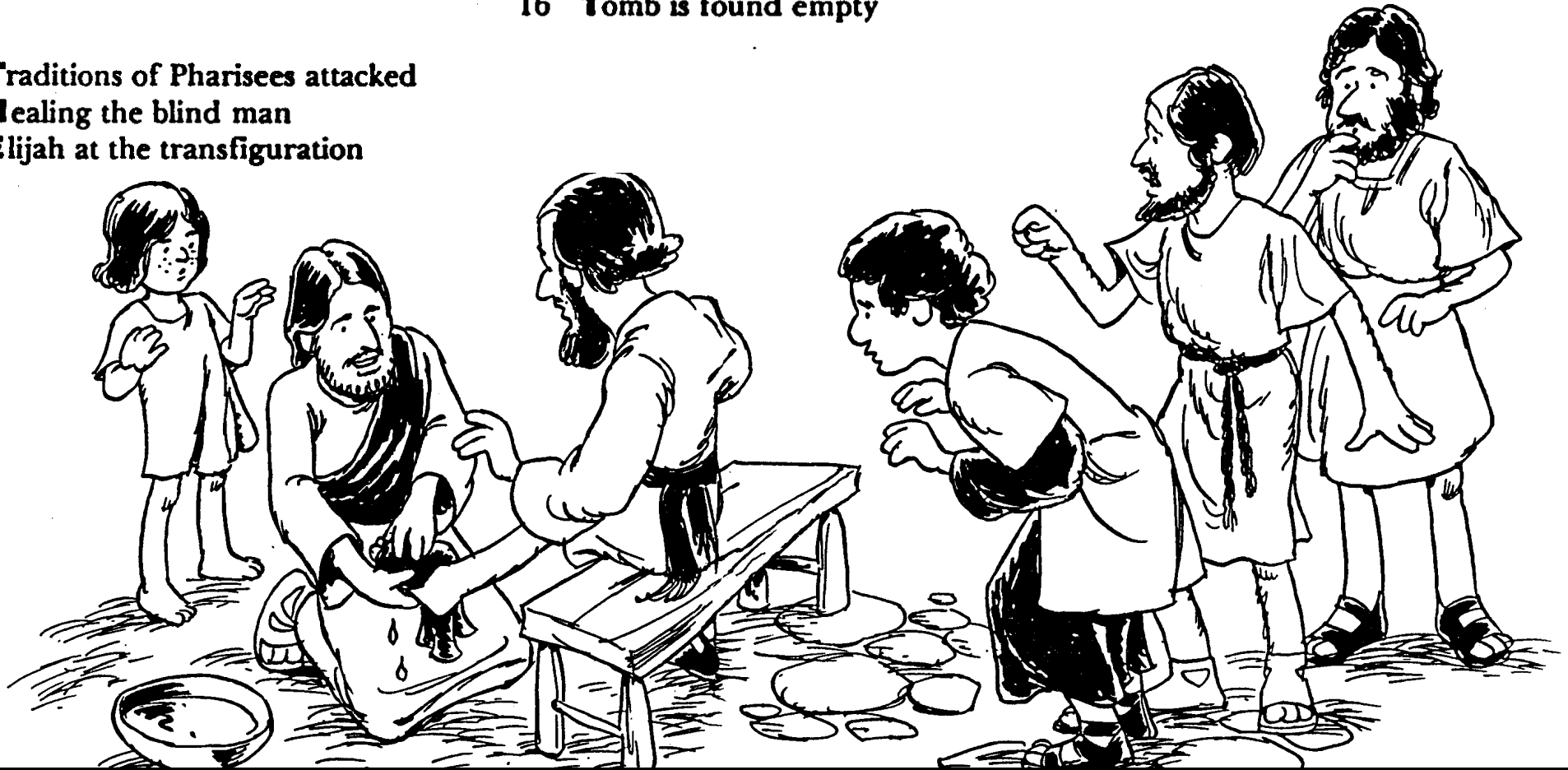
In which ways
does Mark say we
should be like
Jesus? All ways?
Some ways? If
some, then which
ways?



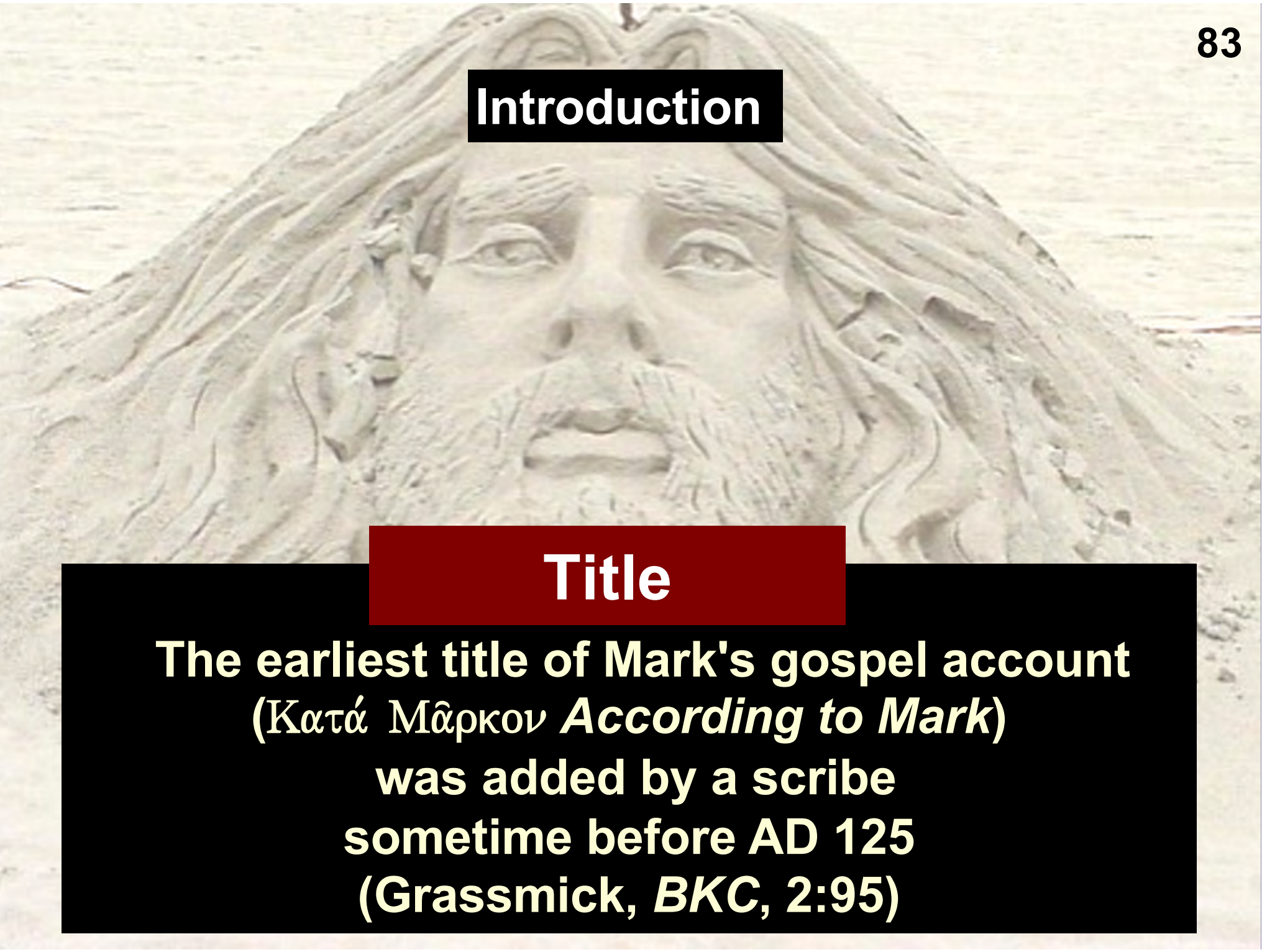
Mark

Syllabus,
p. 5

- | | |
|--|--|
| 1 C hrist the working Servant | 10 S ervant attitude is mandatory |
| 2 H ealing of the paralytic | 11 E ntry into Jerusalem triumphant |
| 3 R esults of divided house | 12 R esurrection queries are answered |
| 4 I llustration of the soils | 13 V iolent destruction of temple |
| 5 S ervant's power over Gerasene | 14 A gony experienced at Gethsemane |
| 6 T eaching the five thousand | 15 N arrative of Jesus' death |
| | 16 T omb is found empty |
| 7 T raditions of Pharisees attacked | |
| 8 H ealing the blind man | |
| 9 E lijah at the transfiguration | |



Huddleston, *The Acrostic Bible*



Introduction

Title

**The earliest title of Mark's gospel account
(Κατὰ Μᾶρκον *According to Mark*)
was added by a scribe
sometime before AD 125
(Grassmick, *BKC*, 2:95)**

Authorship

External Evidence

The unanimous testimony of the early Church Fathers is that Mark, an associate of the Apostle Peter, penned the Gospel which now bears his name.

Papias, Bishop of Hierapolis
Justin Martyr
Irenaeus of Lyons
Tertullian
Clement of Alexandria
Origen

In light of the external and internal evidence it is reasonable to assume that the John Mark of Acts and the Epistles is the author.

Internal Evidence:

- Factors indicate that it is Mark:
 - the unidentified man who fled naked at Gethsemane – himself!
 - Description of "guest room" – Last Supper room was in his own home.
 - Author's familiarity with Palestine, its Aramaic language and the Jewish institutions and customs.
 - Book mentions details which were known only to Christ's "inner-circle" apostles – Peter, author's key source of information.

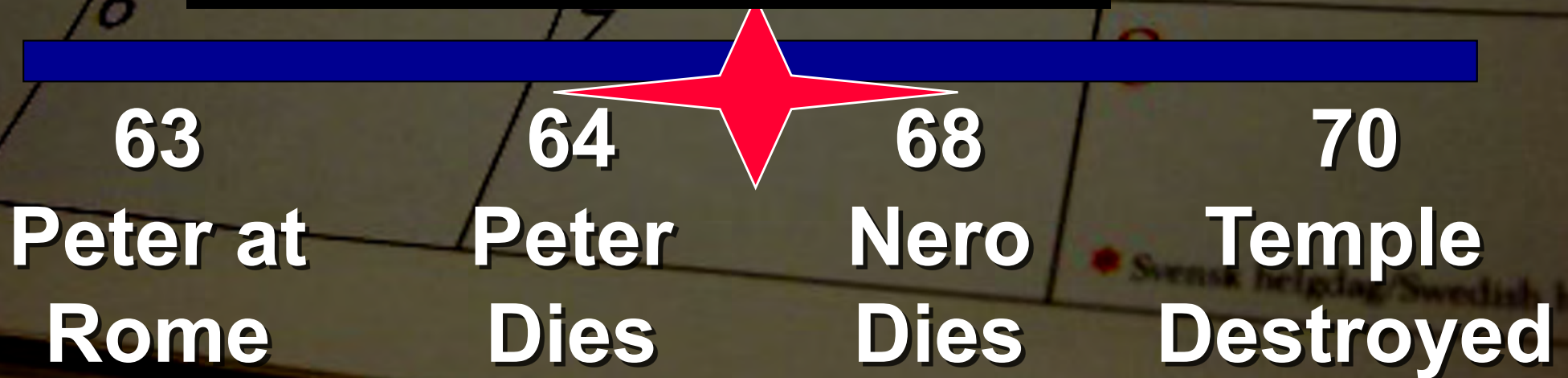
Date of Mark

83

Peter did not come to Rome until about AD 63 – Mark's gospel cannot be dated before AD 63.

Mark does not mention the Fall of Jerusalem in AD 70 – Mark was probably penned between AD 64-68, during the reign of Nero.

Peter was martyred in AD 64, but tradition divides whether Mark composed before Peter's death or afterwards



Origin/Recipients

The external evidence

The universal testimony of the early church fathers is that Mark's Gospel was written in Rome primarily for Gentile Christians in Rome.

Gentile emphasis in the text

- Explains Jewish customs
- Uses Latin loan words
- Contains only one OT quotation
- Interprets Aramaic expressions
- Mentions that the gospel will be preached to all nations
- Views the temple as a house of prayer for all nations

Purpose

Biographical

Evangelistic

Pastoral

Instructional

Apologetic



Occasion

Clement of Alexandria testified that Mark wrote his gospel at the request of Roman Christians. It was written during the reign of Nero (AD 54-68), a time when the church faced intense persecution.

For this reason Mark's purpose is more pastoral. He wrote to prepare his readers for suffering. Christian discipleship involves hardship—even death—as is modeled in the Lord Jesus.

Subject	+	Purpose	=
		Message	
<i>What the book says</i>	<i>Why it says it</i>	<i>Main (Big) Idea</i>	
<i>(Theme)</i>	<i>(Reason)</i>	<i>(Summary)</i>	

Matthew

- Matthew: (1) proves Jesus as **Messiah for unbelieving Jews** to trust Him, and (2) explains that the kingdom is **postponed** due to Israel's rejection of Christ as King for **believing** Jews to see His present kingdom authority as residing in the Church.

Mark

- Mark presents in a pastoral concern selected events about Christ, the Son of God (deity) who serves as the model **Suffering Servant**, to exhort persecuted Roman believers to true **discipleship** for Christ.

Mark Book Chart

82

Deity Who Models Suffering As Servant

Service

Suffering

Key Verse

"For even the Son of Man
did not come to be served,
but to **serve**, and to **give his life**
as a ransom for many"
(Mark 10:45).

Coming

Opposition

Sacrifice

Resurrection

1:1-13

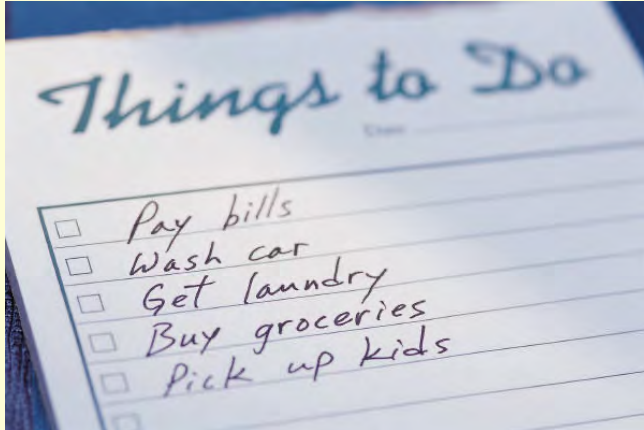
1:14–10:52

11–15

16

Mark: Deity Who Models Suffering As Servant

Coming		Ministry Opposition			Self-Sacrifice		Resurrection	
1:1-13		1:14–10:52			11–15		16	
Deity & John 1:1-8	Baptism & Temptation 1:9-13	Mission 1:14–2:12	Opposed 2:13–8:26	Instruction 8:27–10:52	Rejection 11–13	Passion 14–15	Proof 16:1-8	Ending 16:9-20
Authority of Christ Emphasized				Authority-Servant Tension	Servanthood of Christ Emphasized			
3 Years				6 Months	8 Days			
Rome								
Written AD 64-68 but Covers AD 29-33								



Keys to Mark

Key Word
Discipleship

**Gospel of Action:
"immediately" 41x**

Summary Statement

Mark presents in a pastoral concern
selected events about Christ,
the Son of God (deity)
who serves as
the model **Suffering Servant**,
to exhort persecuted Roman believers to
true **discipleship** for Christ.

Synthesis

85

1:1-13 Coming

1:14–10:52 Opposition

11–15 Self-sacrifice

16 Resurrection



Be Discipled

A person wearing an orange long-sleeved shirt and blue jeans is seen from behind, standing on a grassy hill. They are looking towards a blue wall that has a large, dark cross painted on it. The scene is outdoors, and the lighting suggests it might be late afternoon or early morning.

Gospel of Mark

Dr. Rick Griffith • Crossroads International Church Singapore
BibleStudyDownloads.org

Disciple = Follower



Pakistan



Disciple.



What's your strategy to follow Jesus?

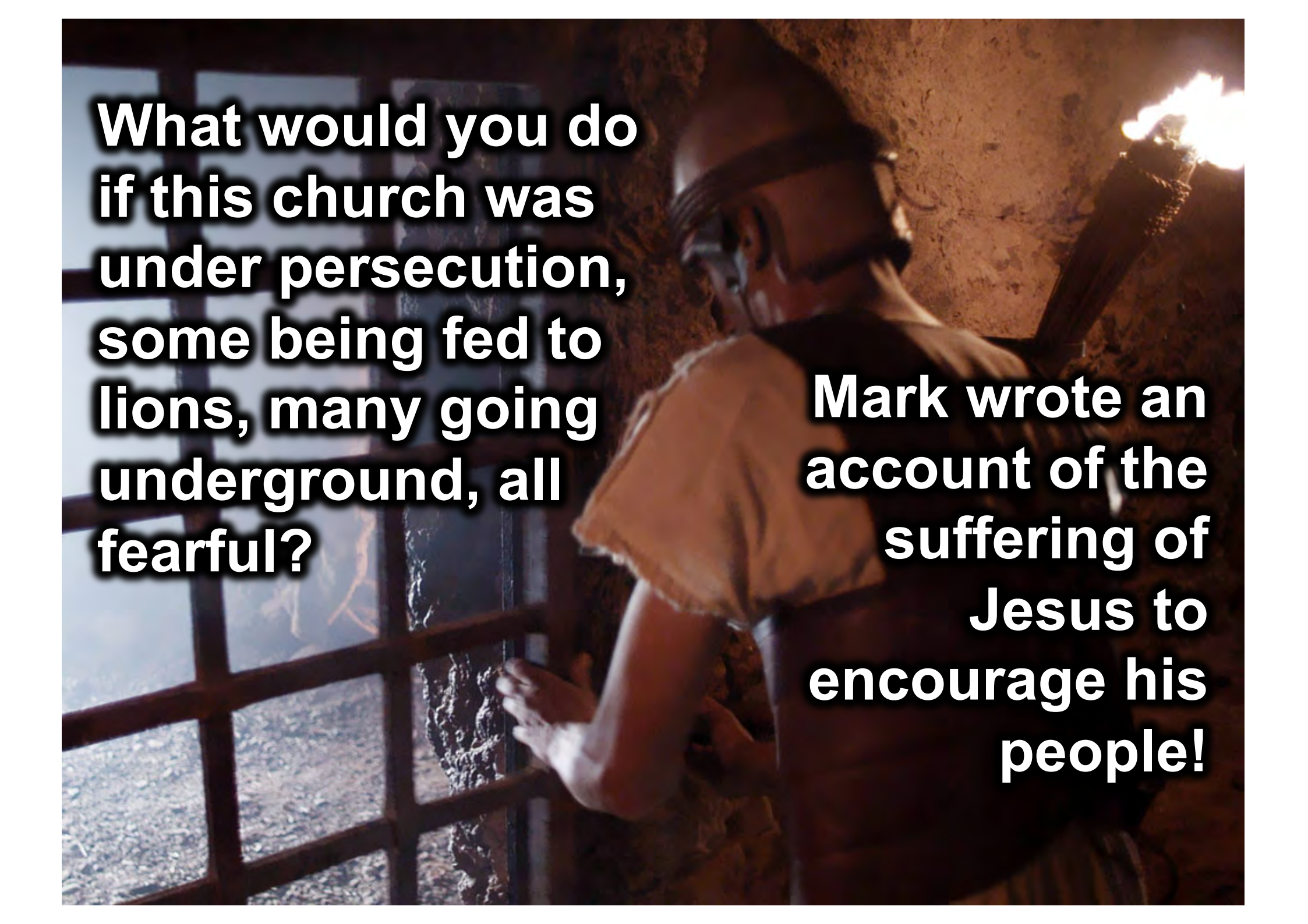


How can you be a true **disciple** of Jesus in a hostile world?



Background



A person wearing a dark, hooded garment is seen from the chest up, looking out from behind a metal grate. The person's face is partially obscured by the hood. The background is dark and textured, with a bright light source, possibly a torch, visible in the upper right corner. The overall atmosphere is somber and mysterious.

**What would you do
if this church was
under persecution,
some being fed to
lions, many going
underground, all
fearful?**

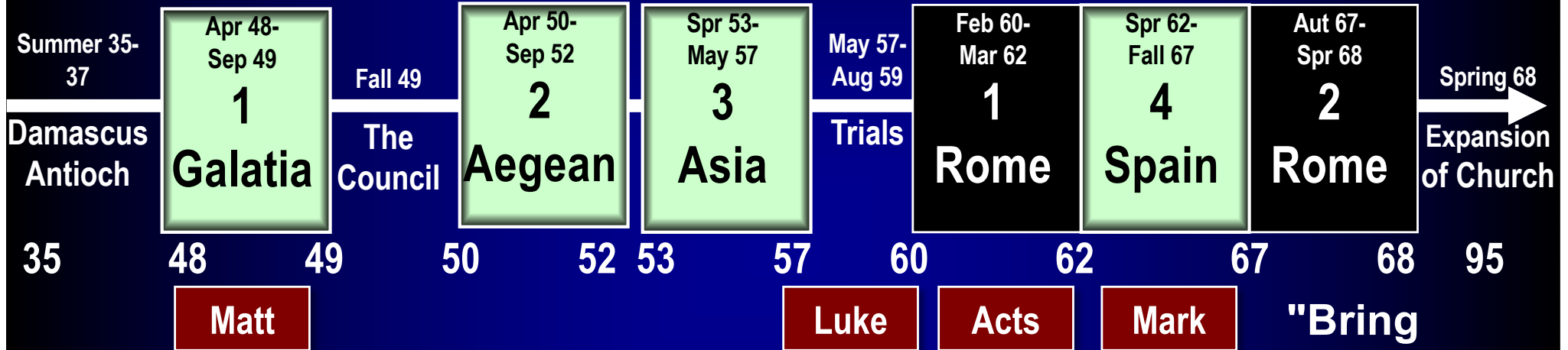
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people!**

NT Overview (History)

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



"Bring Mark, for he is **useful for ministry**" (2 Tim. 4:11)

Gospels & Acts

1234

Journeys

Rome

Imprisonments

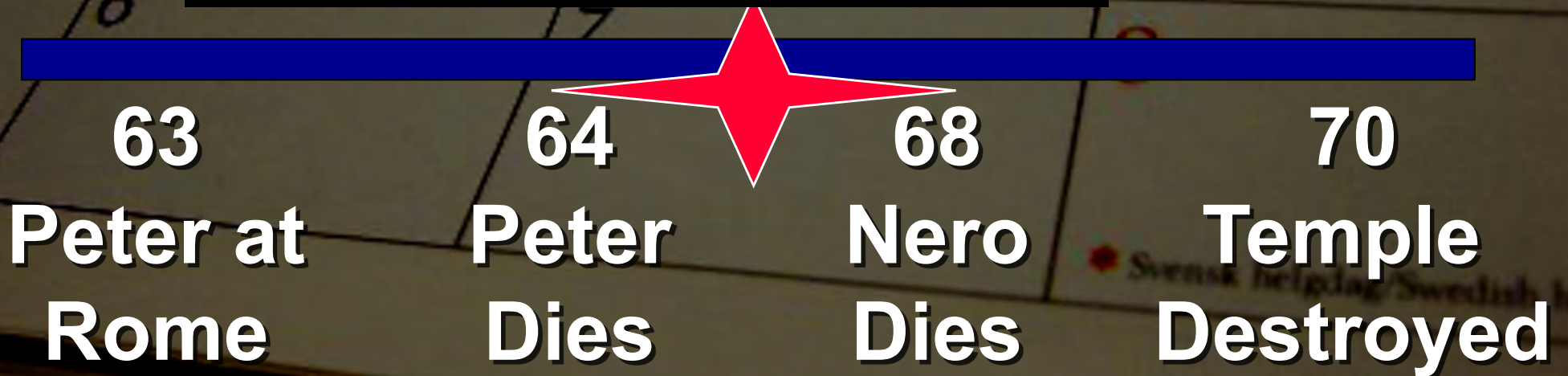
Gospels & Acts

Date of Mark

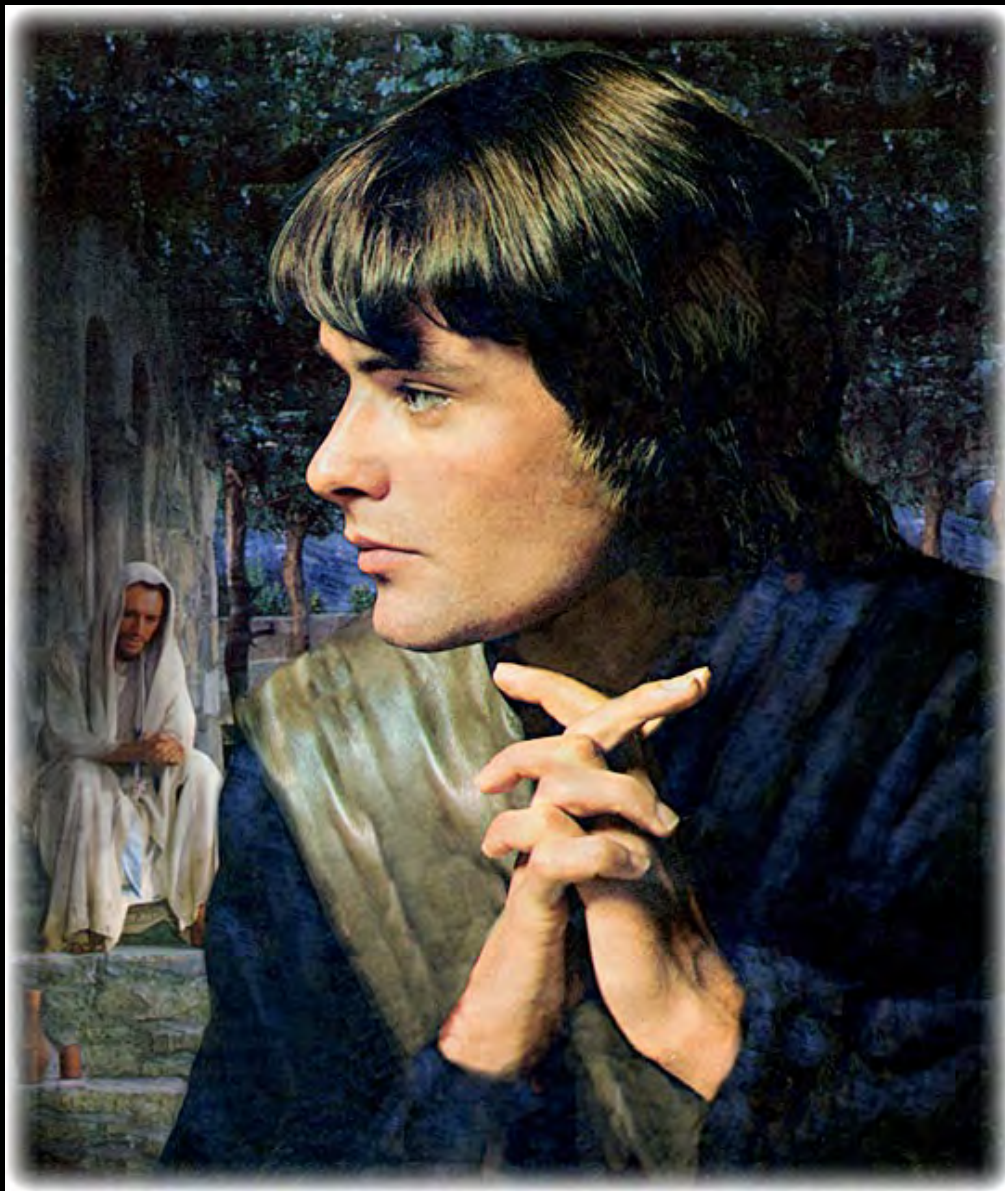
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Who was Mark?



- **Got an "F"** at Jesus' Gethsemane arrest (Mark 14:51)
- **Got an "F"** at wealthy home (Acts 12:12-18)
- **Got an "F"** on first mission trip with Paul (Acts 13:13)
- **Got an "F"** on team unity (Acts 15:36-41)
- **Got a "A" when wrote his gospel** under Peter at Rome
- **"Useful for ministry"** (2 Tim. 4:11)

How can you be a true **disciple** of Jesus in a hostile world?



How to Be a Disciple in a Hostile World

**Not
to Do**

1:1-13

To Do

1:14–10:52

To Do

11–15

Result

16

How to Be a Disciple in a Hostile World

**Don't
cling to
your
Authority**

1:1-13

1:14–10:52

11–15

16

Mark

Mark 1

**"This is the Good News about Jesus the
Messiah, the Son of God" (Mark 1:1 NLT).**



JOHN THE BAPTIST

Matthew 3:1-16

Mark 1:1-11

Luke 3:1-22

John 1:1-34

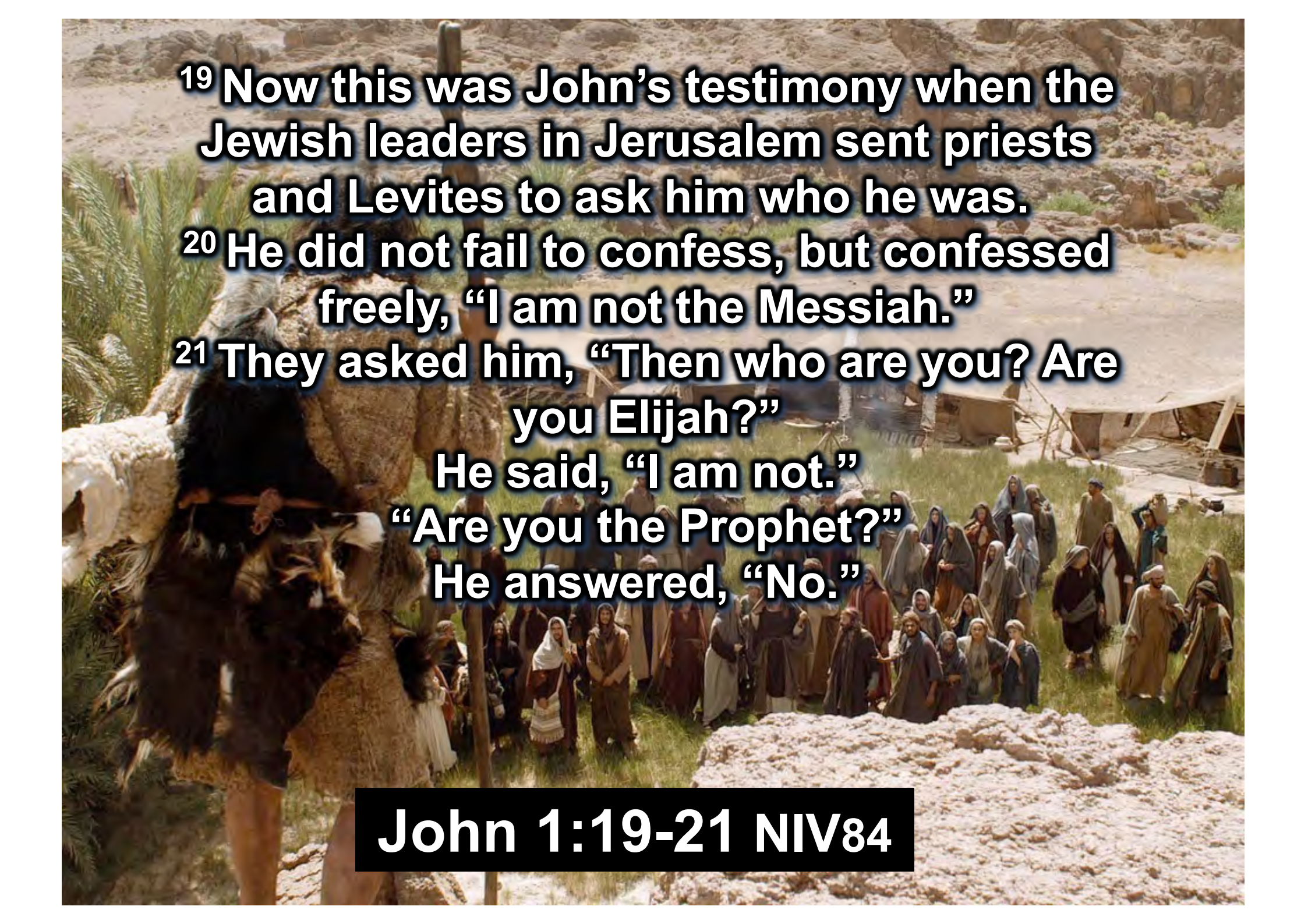


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¹⁹ Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was.

²⁰ He did not fail to confess, but confessed freely, "I am not the Messiah."

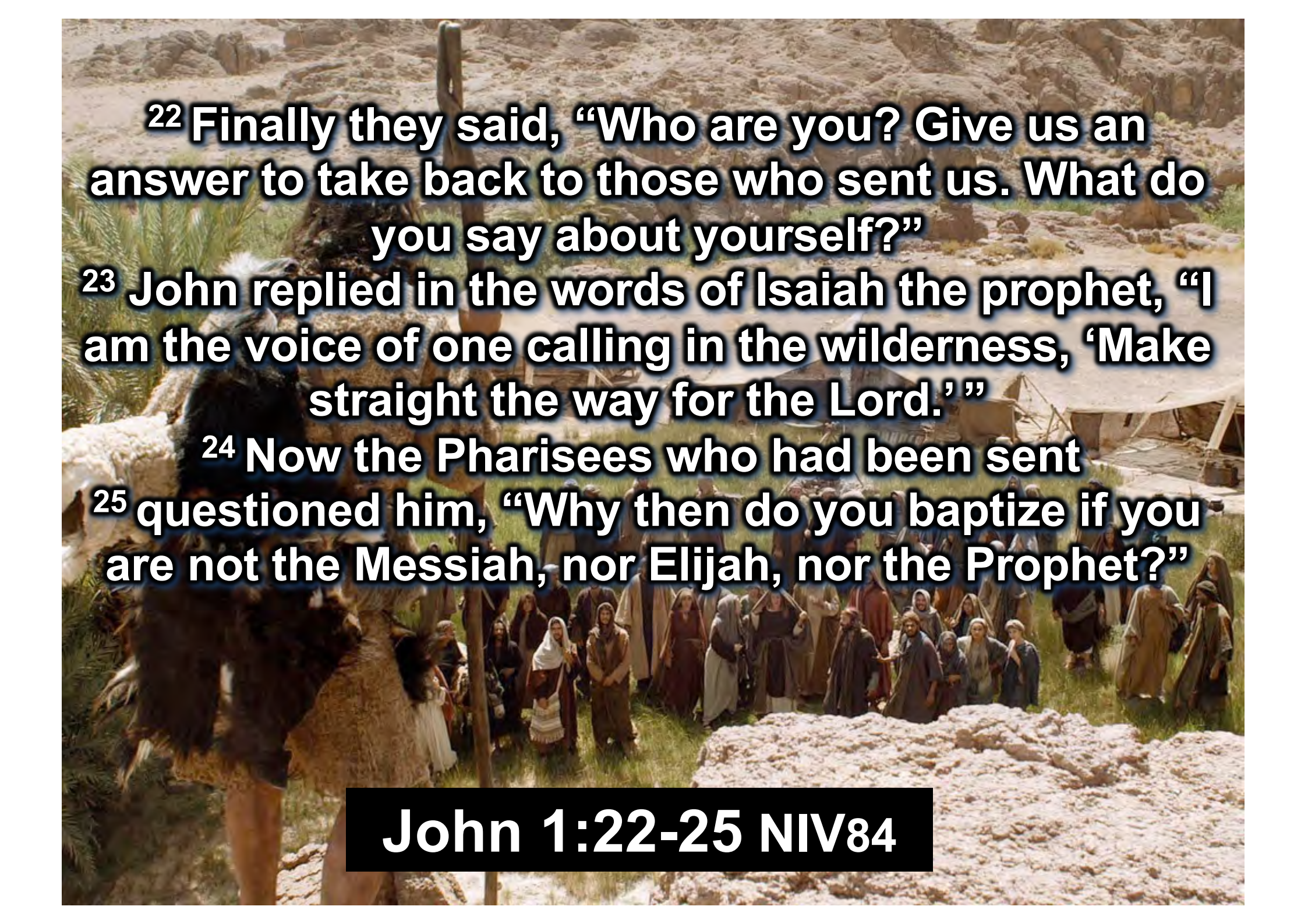
²¹ They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

John 1:19-21 NIV84



²² Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?”

²³ John replied in the words of Isaiah the prophet, “I am the voice of one calling in the wilderness, ‘Make straight the way for the Lord.’”

²⁴ Now the Pharisees who had been sent
²⁵ questioned him, “Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?”

John 1:22-25 NIV84









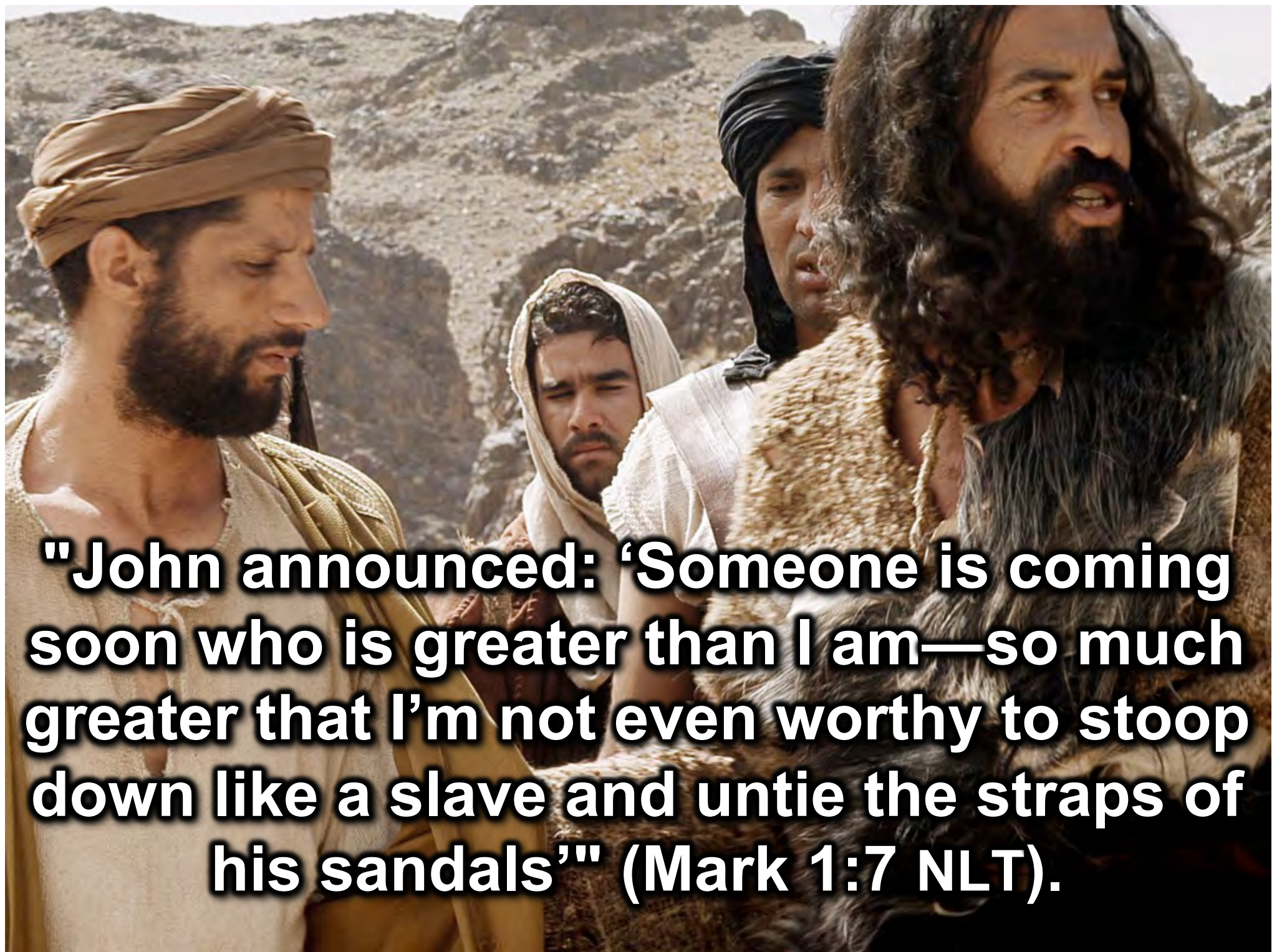




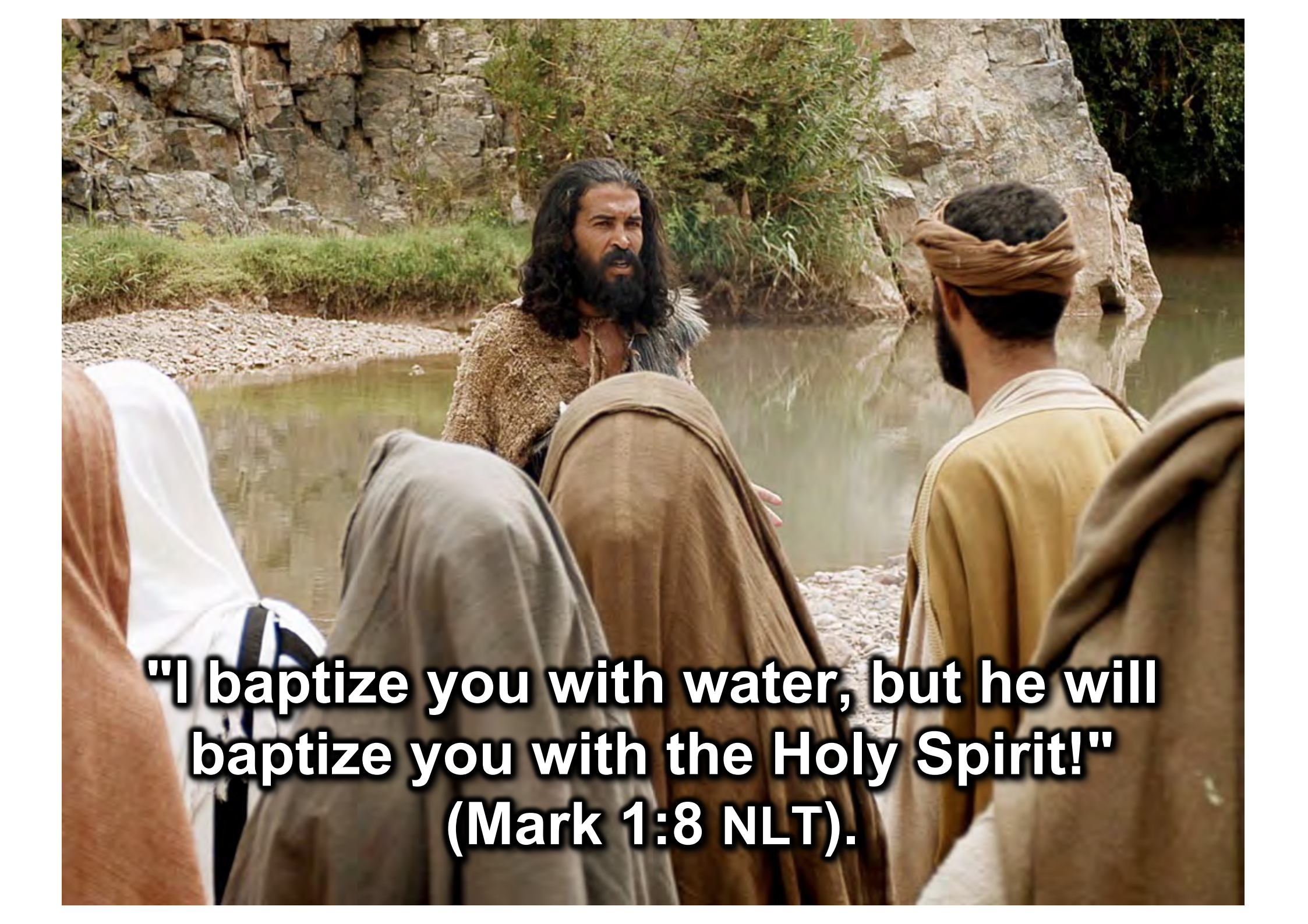








"John announced: 'Someone is coming soon who is greater than I am—so much greater that I'm not even worthy to stoop down like a slave and untie the straps of his sandals'" (Mark 1:7 NLT).



**"I baptize you with water, but he will
baptize you with the Holy Spirit!"
(Mark 1:8 NLT).**











**"And a voice from heaven said,
'You are my dearly loved Son, and you
bring me great joy'" (Mark 1:11 NLT).**





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**"The Spirit then
compelled Jesus to go
into the wilderness,
¹³where he was tempted
by Satan for forty days.
He was out among the
wild animals, and
angels took care of
him"
(Mark 1:12-13 NLT).**



Mark 1:21-28; Luke 4:31-37
**JESUS DELIVERS A
POSSESSED MAN**

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A close-up portrait of a man with a long, grey beard and a brown, fringed head covering. He has visible red, scaly lesions on his face, particularly around the eyes and on the forehead. He is looking directly at the camera with a somber expression. The background is a blurred, arid landscape.

JESUS HEALS A MAN WITH LEPROSY

Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16

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**Jesus is the main attraction,
so we're not big on our own
authority here.**

	Authority	Servanthood
Themes	Christ's Leadership	Discipleship
Strategy	Gentiles lord it over others (10:42)	Disciples serve (10:43)
Motivation	"Save his life" (8:35a)	"Lose his life" (8:35b)
Priority	"First" (9:35a; 10:31a)	"Last" (9:35b; 10:31b)
Reputation	"Great" (10:43a)	"Servant" (10:43b)
Position	"First" (10:44a)	"Slave of all" (10:44b)
Authority Examples	Authority without Serving: • Religious leaders • Rich man • Judas	Authority & Served: • John the Baptist • Joseph of Arimathea
Servanthood Examples	Authority but Struggled to Serve: • Disciples	No Authority & Served • Bartimaeus • Woman who anointed Jesus
1 st Section (1:1–8:26)	Authority of Christ	
2 nd Section (8:27–10:52)	Authority-Servanthood Tension	
3 rd Section (11–16)		Servanthood of Christ

89a

The Paradox of Authority and Servanthood in Mark



Summary of Narry F. Santos, *Bibliotheca Sacra* 154 (Oct.-Dec. 1997): 452-60

Mark

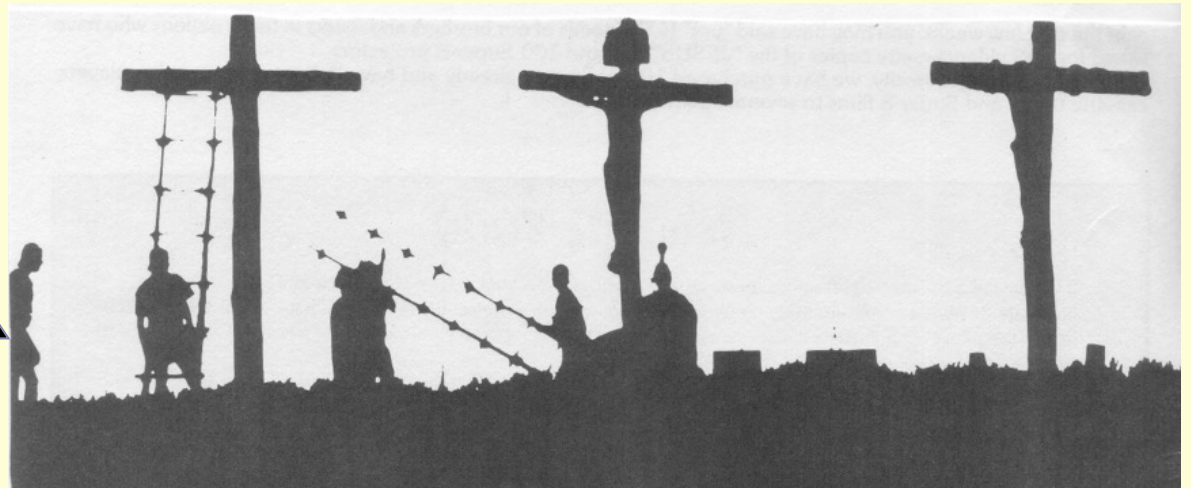
89a

Worldly Leadership

**Followers serve the leader,
who is at the top**

Leader

Followers



Mark

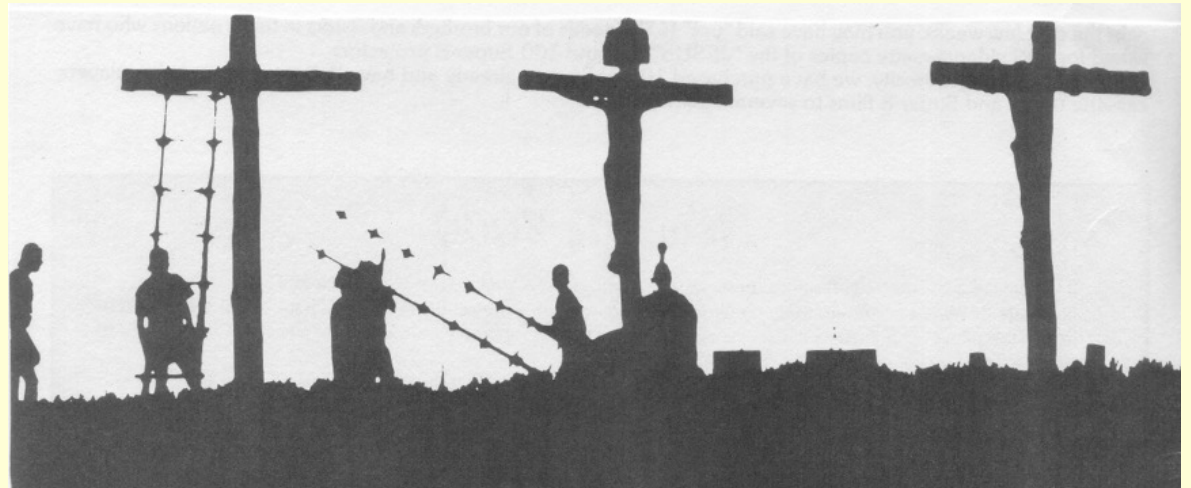
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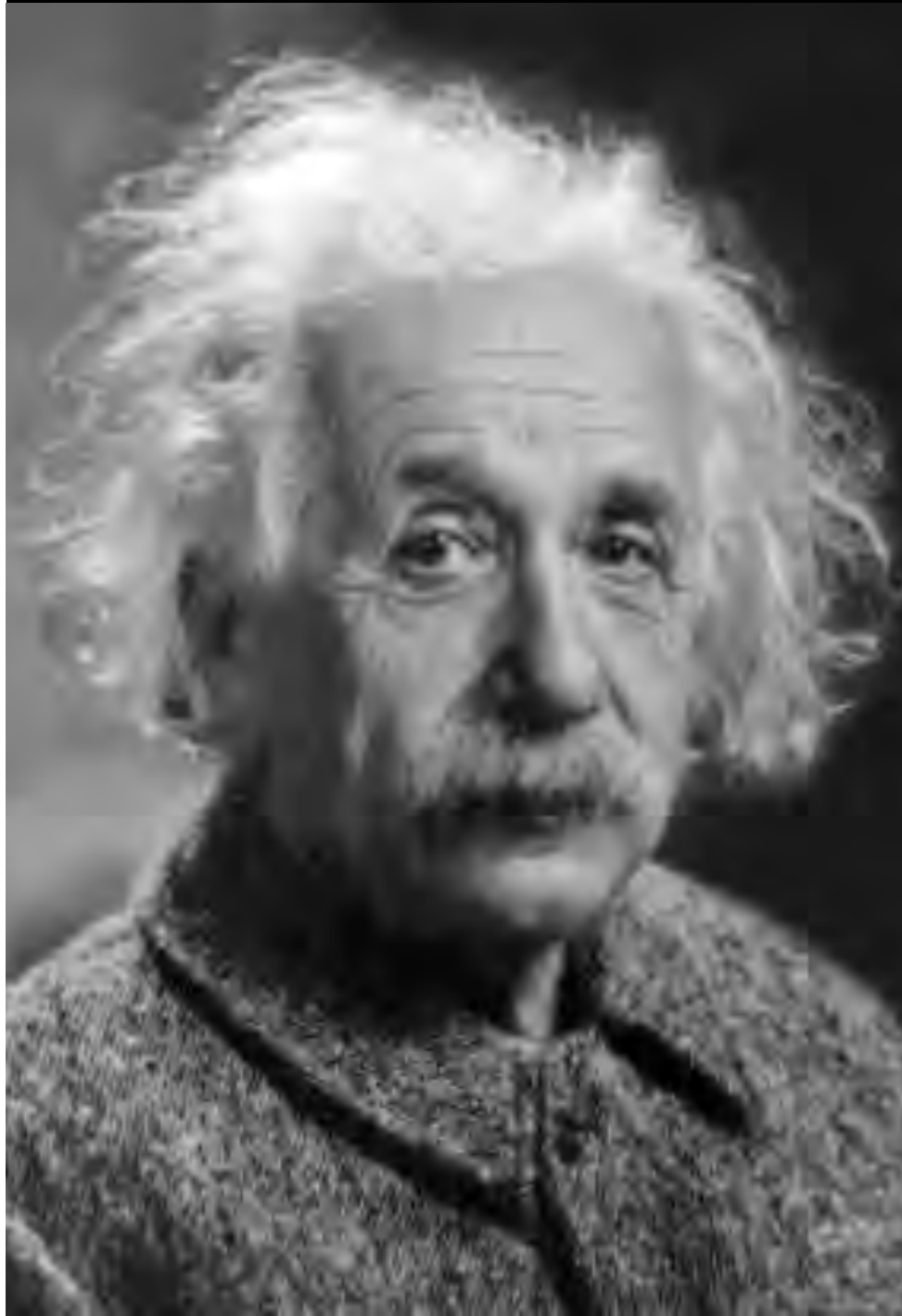
Biblical Leadership

The leader serves the followers

Followers

Leader





"As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

Albert Einstein

Saturday Evening Post, Oct 26, 1929

Theme

23

**Deity Who Models
Suffering as Servant**

Mark

Mark Book Chart

82

Deity Who Models Suffering As Servant

Service

Suffering

Key Verse

"For even the Son of Man
did not come to be served,
but to **serve**, and to **give his life**
as a ransom for many"
(Mark 10:45).

Coming

Opposition

Sacrifice

Resurrection

1:1-13

1:14–10:52

11–15

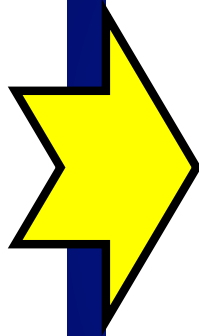
16

How can you be a true **disciple** of Jesus in a hostile world?



How to Be a Disciple in a Hostile World

**Don't
cling to
your
Authority**



**Serve
like
Jesus**

1:1-13

1:14–10:52

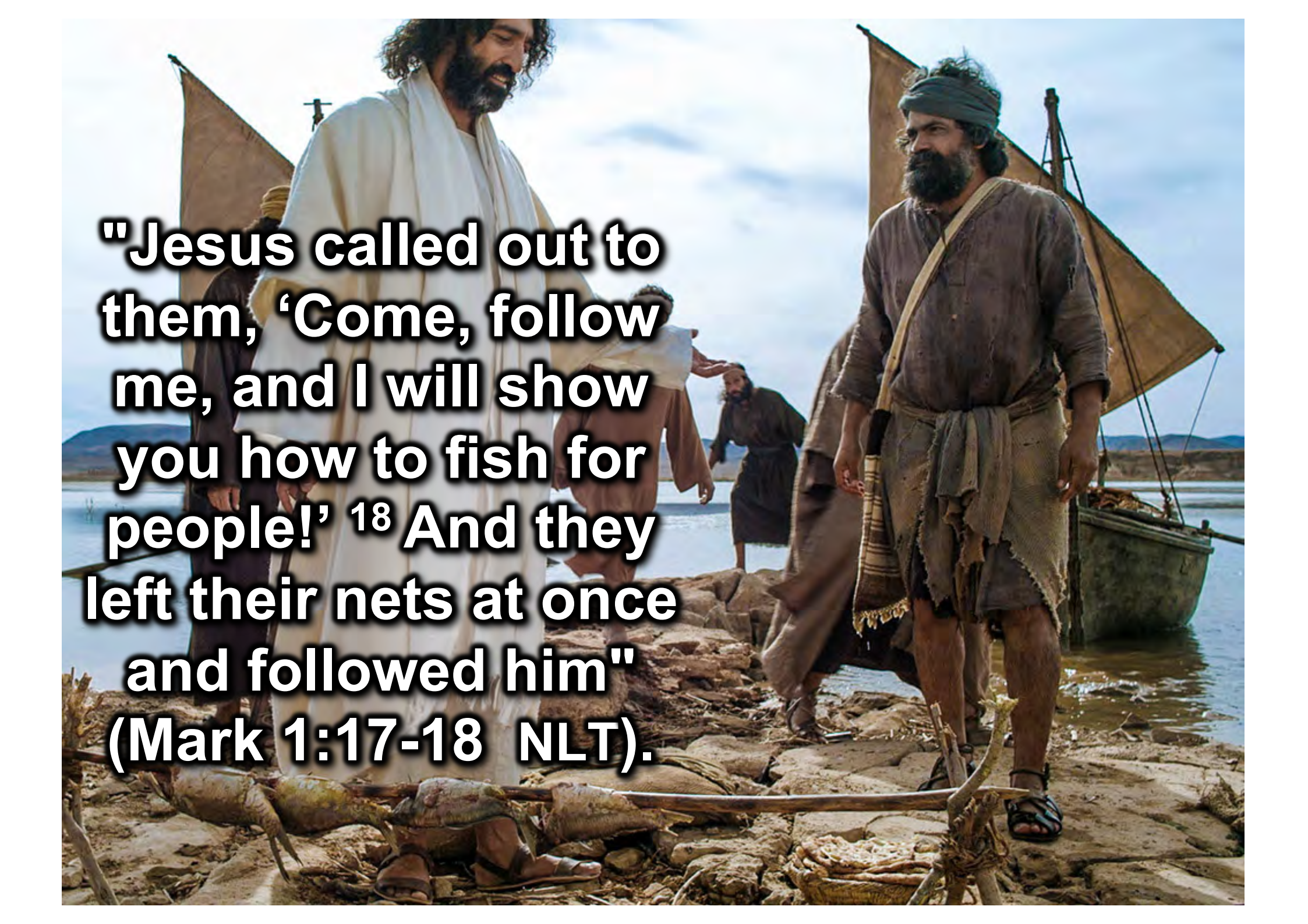
11–15

16

Mark



"The time promised by God has come at last!" he announced. "The Kingdom of God is near! Repent of your sins and believe the Good News!" (Mark 1:15 NLT).

A cinematic scene depicting Jesus, with long dark hair and a beard, wearing a white robe, standing on a rocky shore. He is gesturing towards a group of men, including one in the foreground wearing a brown tunic and a headband. In the background, a small wooden boat with a sail is on the water. The scene is set against a backdrop of a calm sea and distant hills under a blue sky with light clouds. The text is overlaid on the left side of the image.

"Jesus called out to them, 'Come, follow me, and I will show you how to fish for people!' ¹⁸ And they left their nets at once and followed him" (Mark 1:17-18 NLT).

Mark 2



Mark 2:2-12; Luke 5:17-26

JESUS FORGIVES AND HEALS A PARALYZED MAN

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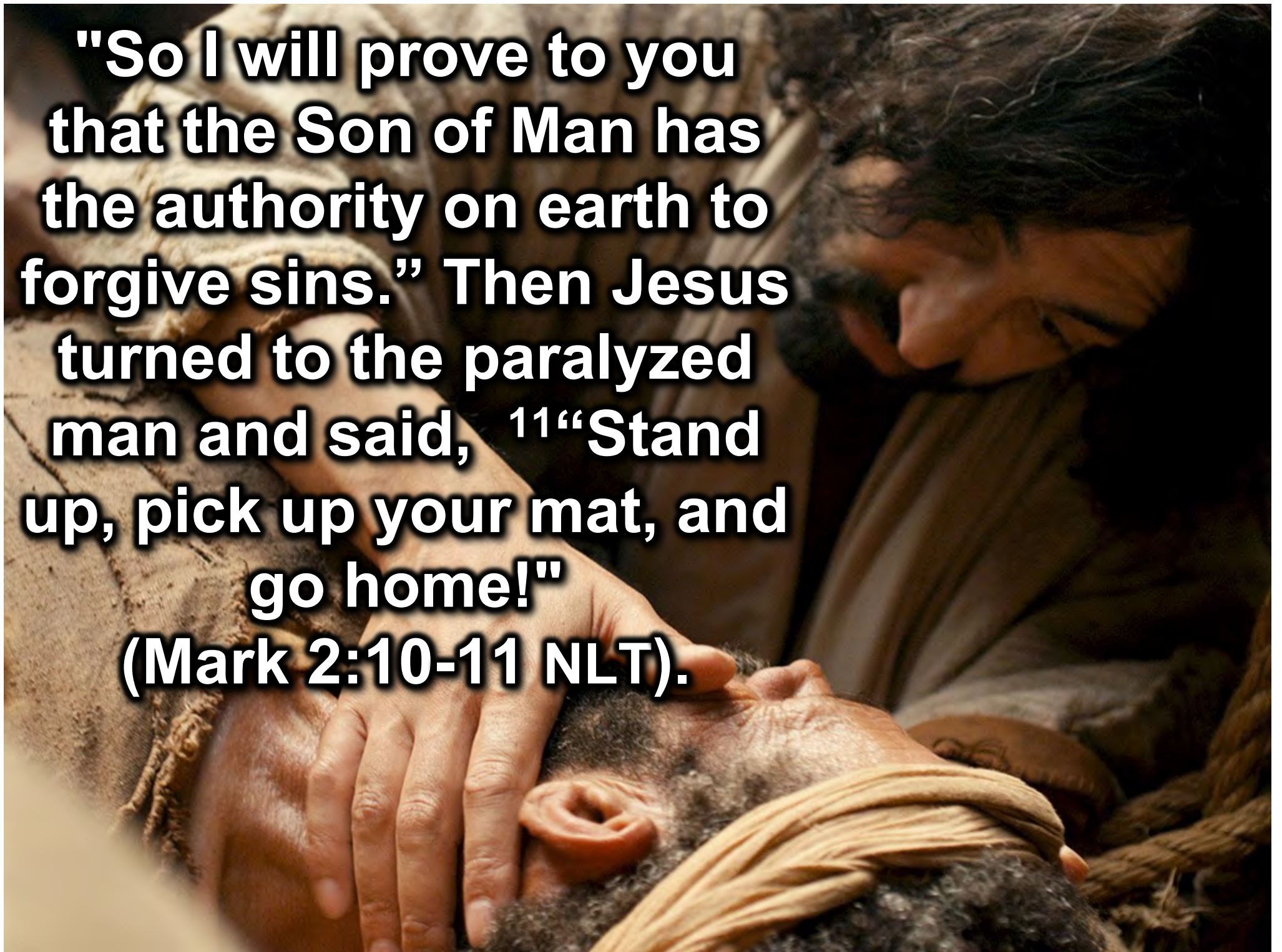








**"So I will prove to you
that the Son of Man has
the authority on earth to
forgive sins." Then Jesus
turned to the paralyzed
man and said, ¹¹"Stand
up, pick up your mat, and
go home!"
(Mark 2:10-11 NLT).**











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Mark Book Chart

82

Deity Who Models Suffering As Servant

Service

Suffering

Sayings and Signs

Galilee & Perean

Jerusalem

Coming

Ministry
Opposition

Self-
Sacrifice

Resurrection

1:1-13

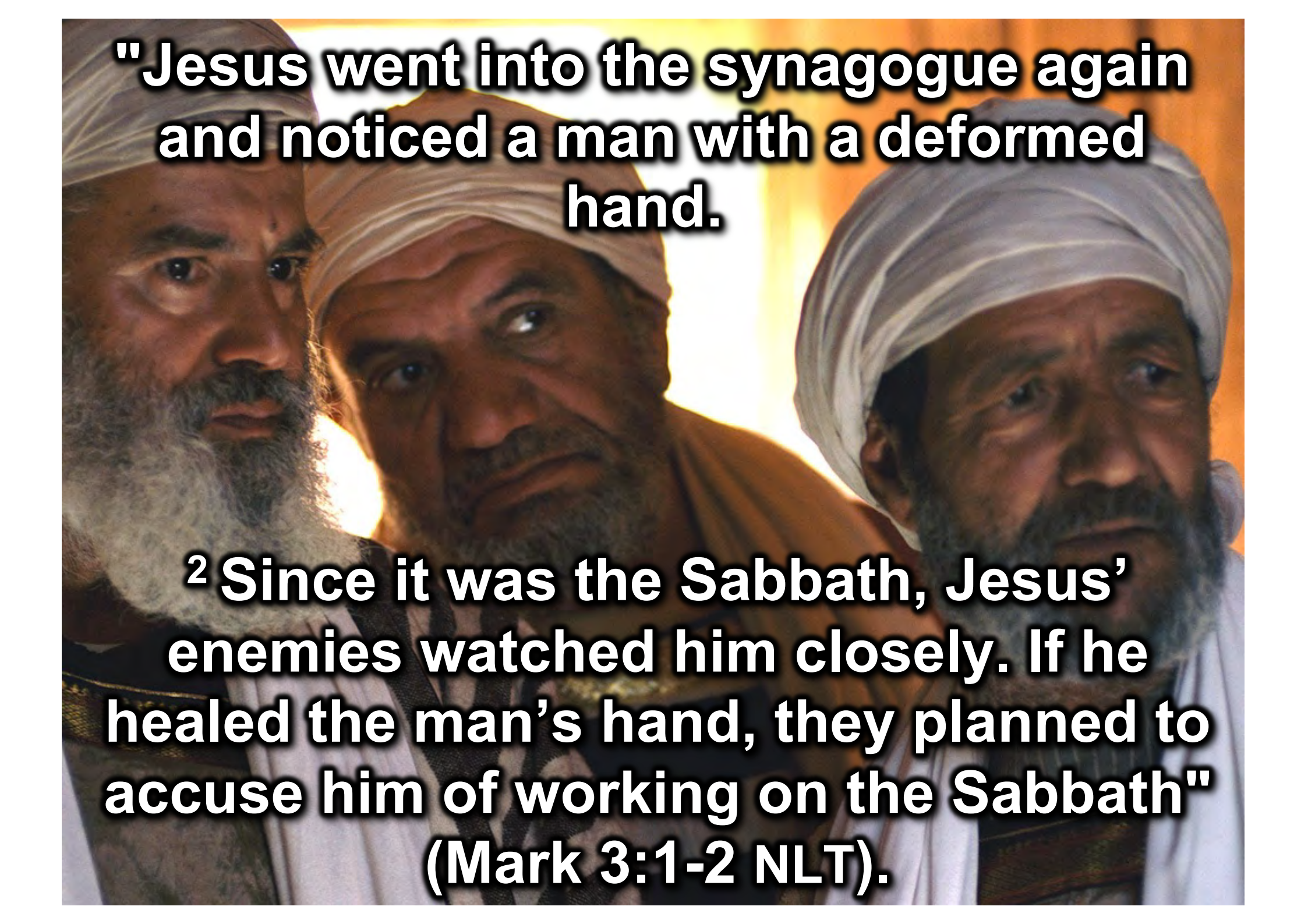
1:14–10:52

11–15

16

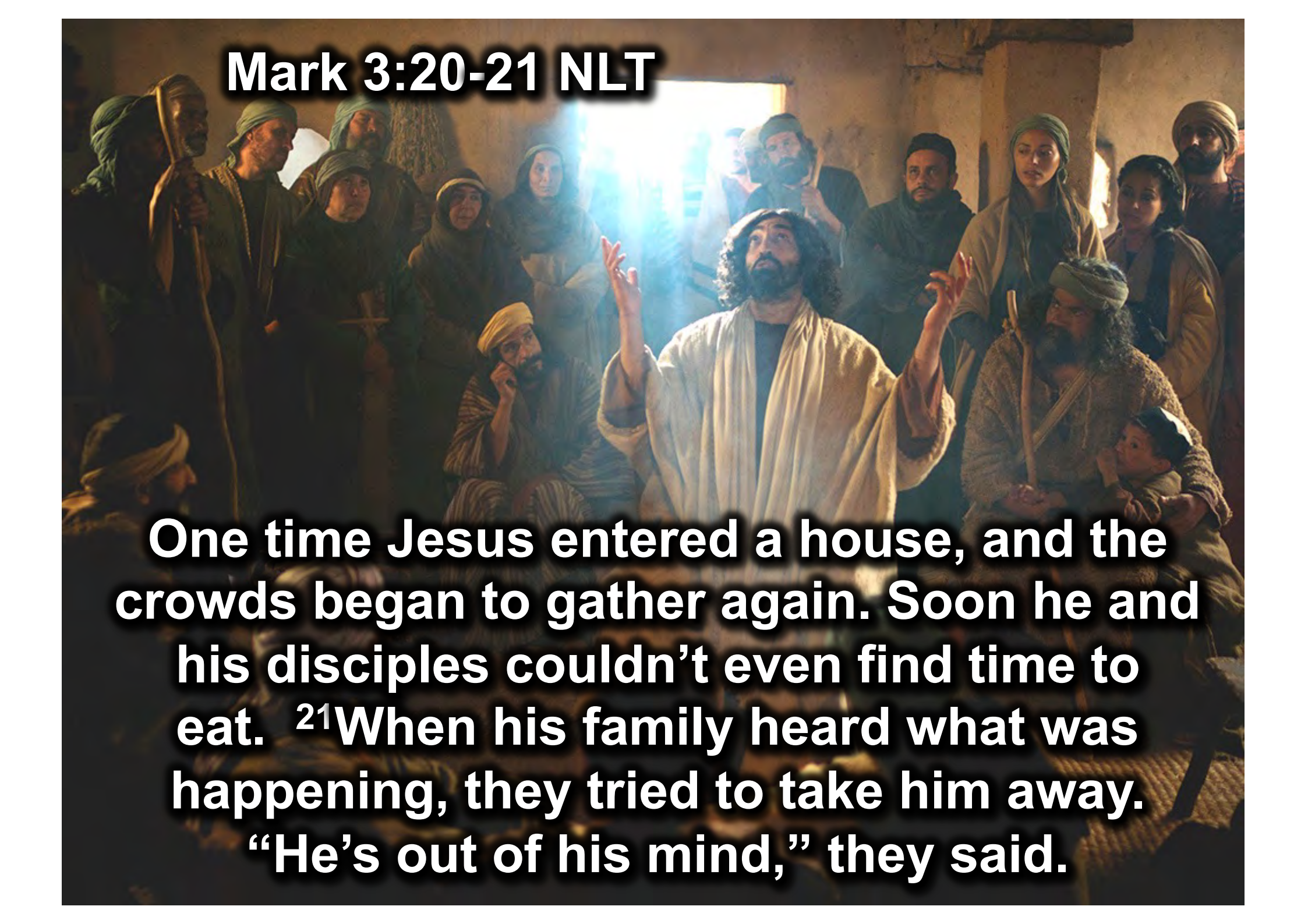
Many opposed Jesus as
Servant—so we also will
be opposed (2:13–8:26).

Mark 3

A close-up photograph of three men wearing white turbans and having grey beards. They are looking towards the right with serious expressions. The background is a warm, orange-yellow light, possibly from a window or a lamp. The text is overlaid on the image in a bold, white font with a black outline.

"Jesus went into the synagogue again and noticed a man with a deformed hand."

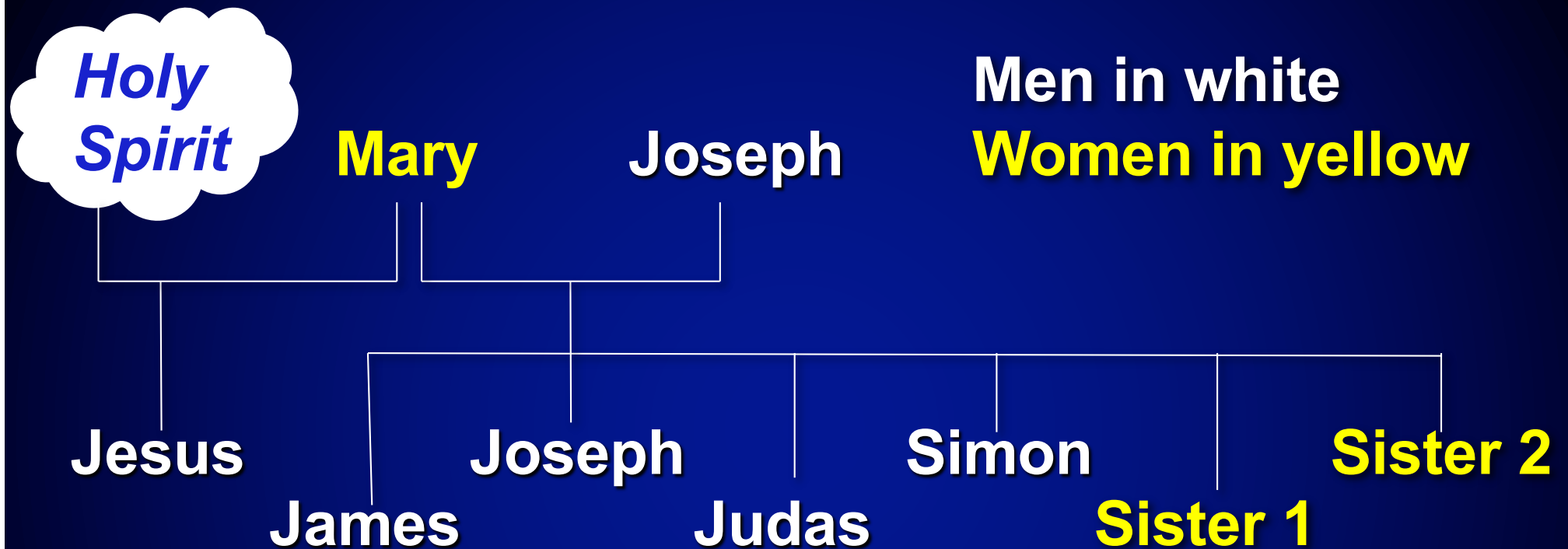
² Since it was the Sabbath, Jesus' enemies watched him closely. If he healed the man's hand, they planned to accuse him of working on the Sabbath" (Mark 3:1-2 NLT).

A cinematic photograph of Jesus with long dark hair and a beard, wearing a white robe, standing in the center of a room and gesturing with both hands raised. He is surrounded by a diverse group of people, including men, women, and children, all dressed in traditional Middle Eastern attire like head coverings and robes. The room has a rustic feel with stone walls and a bright light source from an open doorway in the background, creating a dramatic, high-contrast scene.

Mark 3:20-21 NLT

One time Jesus entered a house, and the crowds began to gather again. Soon he and his disciples couldn't even find time to eat. ²¹When his family heard what was happening, they tried to take him away. "He's out of his mind," they said.

Jesus' Own Hometown Persecuted Him



"Then they scoffed, 'He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And **his sisters** live right here among us.' They were deeply offended and refused to believe in him" (Mark 6:3 NLT).

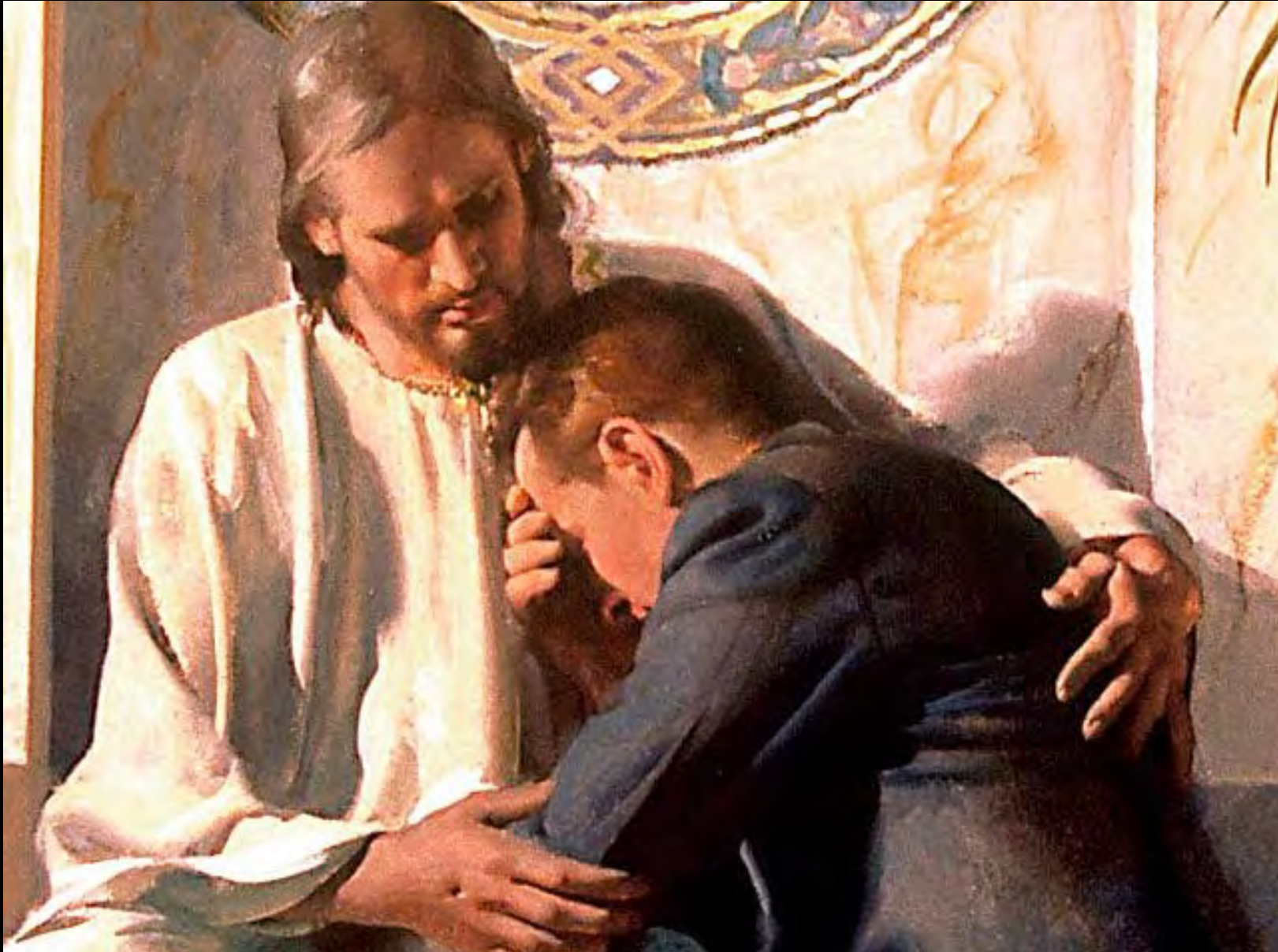
E. Rejection of Christ and His Offer by the Leaders

§ 64

Matthew 12:22-37; Mark 3:20-30

**Jesus defends himself to Pharisees who
attribute his exorcisms to Satan since
Israel's destiny depended on their response**

Does Christ Forgive All the Sins of a Believer?



- In your small group...

xiv

Blasphemy Against the Spirit



- Have you ever known anyone who thought he or she had committed this sin?
- What happened?

Blasphemy Verses

1. Matt. 12:31-32 “So I tell you, every sin and blasphemy can be forgiven—except **blasphemy against the Holy Spirit**, which **will never be forgiven**. ³²Anyone who speaks against the Son of Man can be forgiven, but **anyone who speaks against the Holy Spirit will never be forgiven**, either in this world or in the world to come.
2. Mark 3:28-29 “I tell you the truth, all sin and blasphemy can be forgiven, ²⁹but **anyone who blasphemes the Holy Spirit will never be forgiven**. This is a sin with eternal consequences.”

Unacceptable Views of the Blasphemy

1. Using Christ's name in vain
2. A sinful lifestyle that causes a Christian to lose his salvation forever (not repentable)
3. Cessationists will not go to heaven

Unacceptable Views of the Blasphemy

4. This sin could only happen during His earthly ministry and thus cannot happen today. Jesus isn't physically here performing miracles—it must be committed to His face.
5. A non-Christian's unbelief which lasts until death

Unacceptable Views of the Blasphemy

6. Adultery

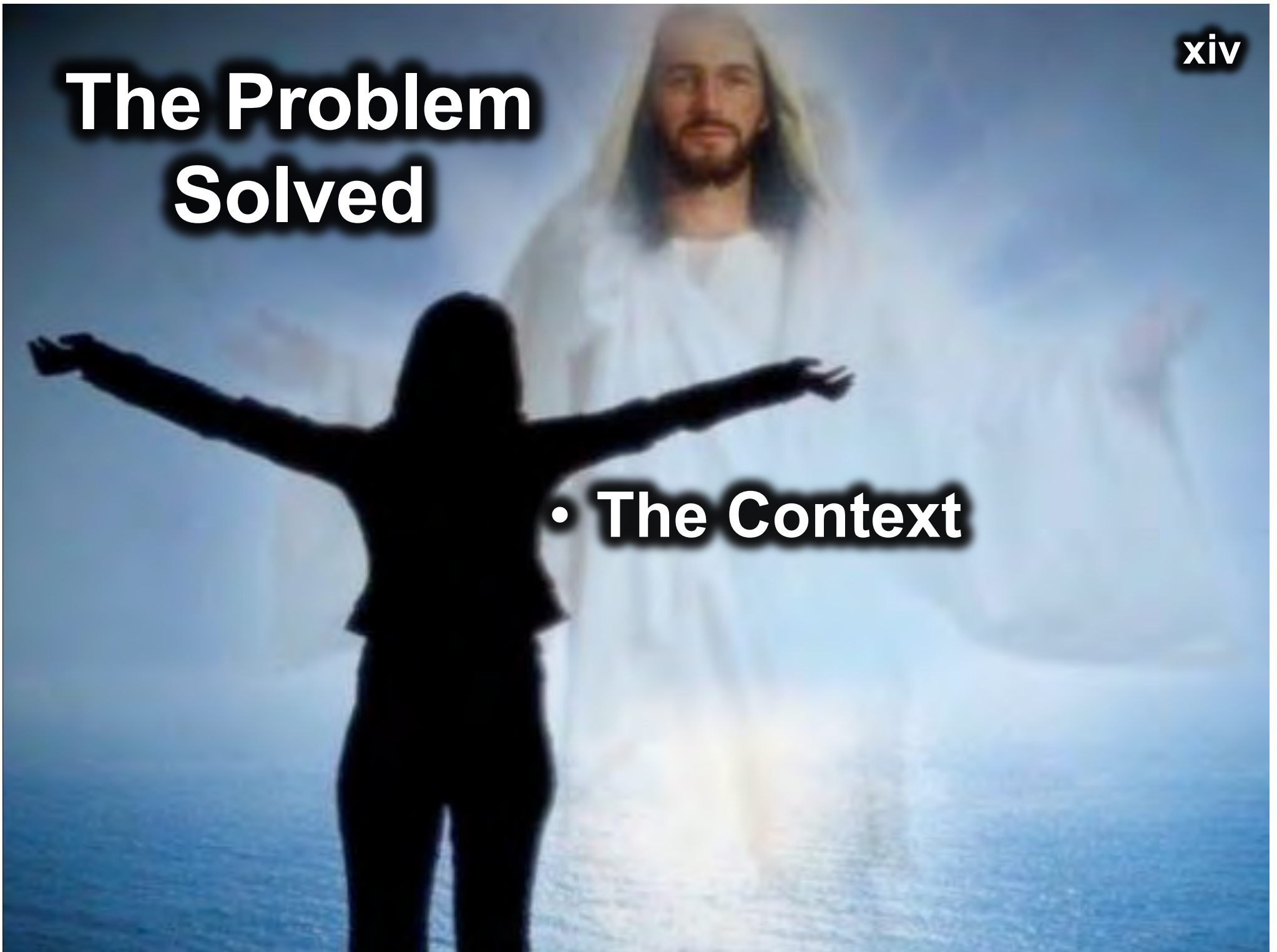
7. Divorce

8. Suicide



The Problem Solved

- The Context



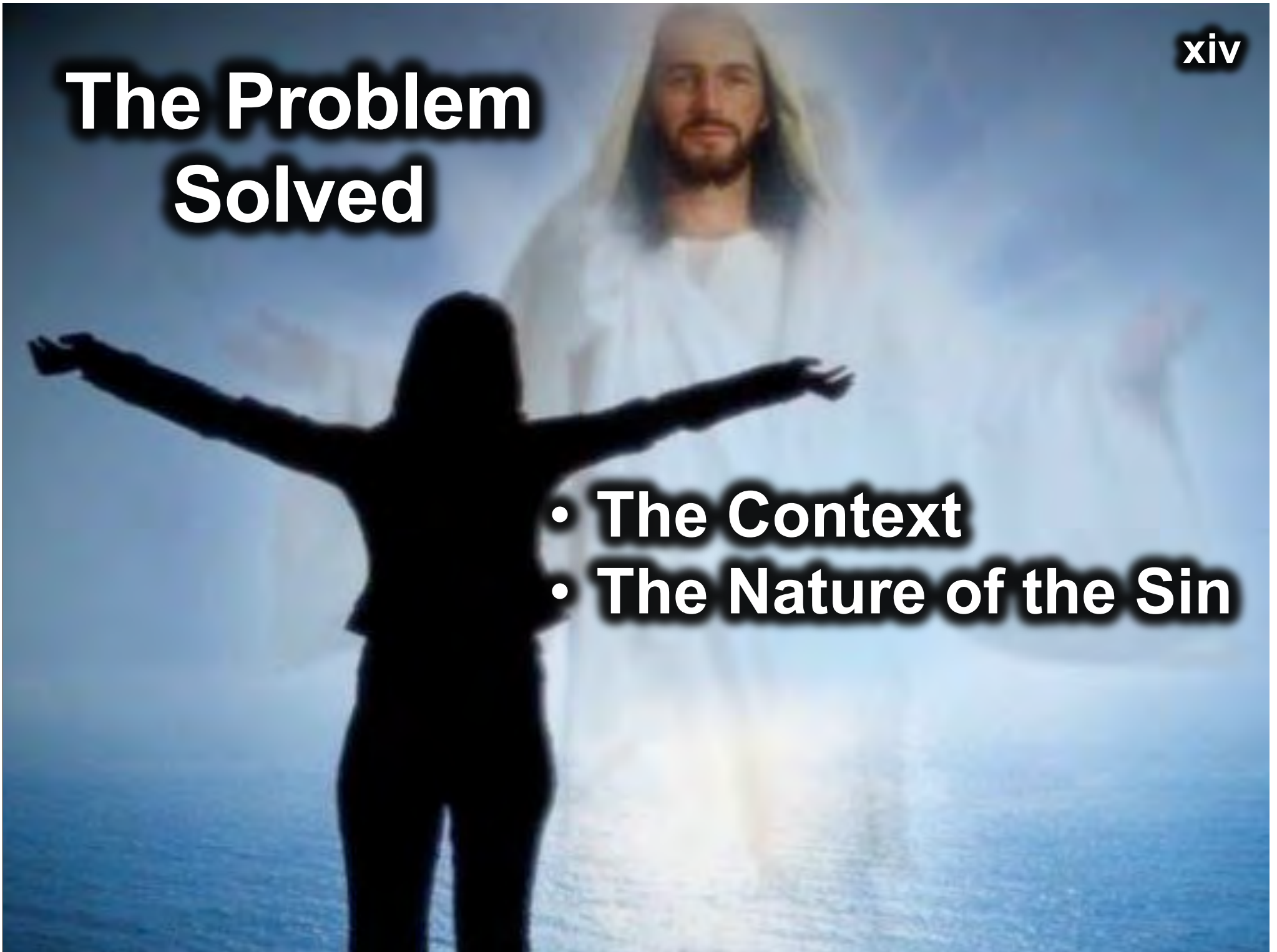
The Context of the Text



- 1. Christ healed a blind/mute (Matt. 12:22)**
- 2. The crowds claimed, "He's Messiah!"**
- 3. The Pharisees said, "He's demonic!"**
- 4. Jesus gave a threefold response (12:25-29)**

The Problem Solved

- The Context
- The Nature of the Sin





The Nature of the Sin

- 1. Spoken**
- 2. Against the Spirit**
- 3. Eternal results (i.e., only committed by unbelievers)**
- 4. False attribution**
- 5. Not "sin unto death" (1 John 5:16-17; 1 Cor. 11:30)**

Suggestions for Counseling

- A. Evangelism**
- B. Assurance**
- C. Repentance**



Mark 4

The background of the image is a photograph of a man dressed in traditional Middle Eastern attire, including a dark robe and a head covering. He is standing in a field of dry, rocky soil, sowing seeds from a small brown bag. The air is filled with many small, light-colored seeds in motion. In the background, there are several green trees and a clear blue sky.

Matthew 13:1-23; Mark 4:1-20; Luke 8:1-15
PARABLE OF THE SOWER

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Sowers, Know Your Soil!

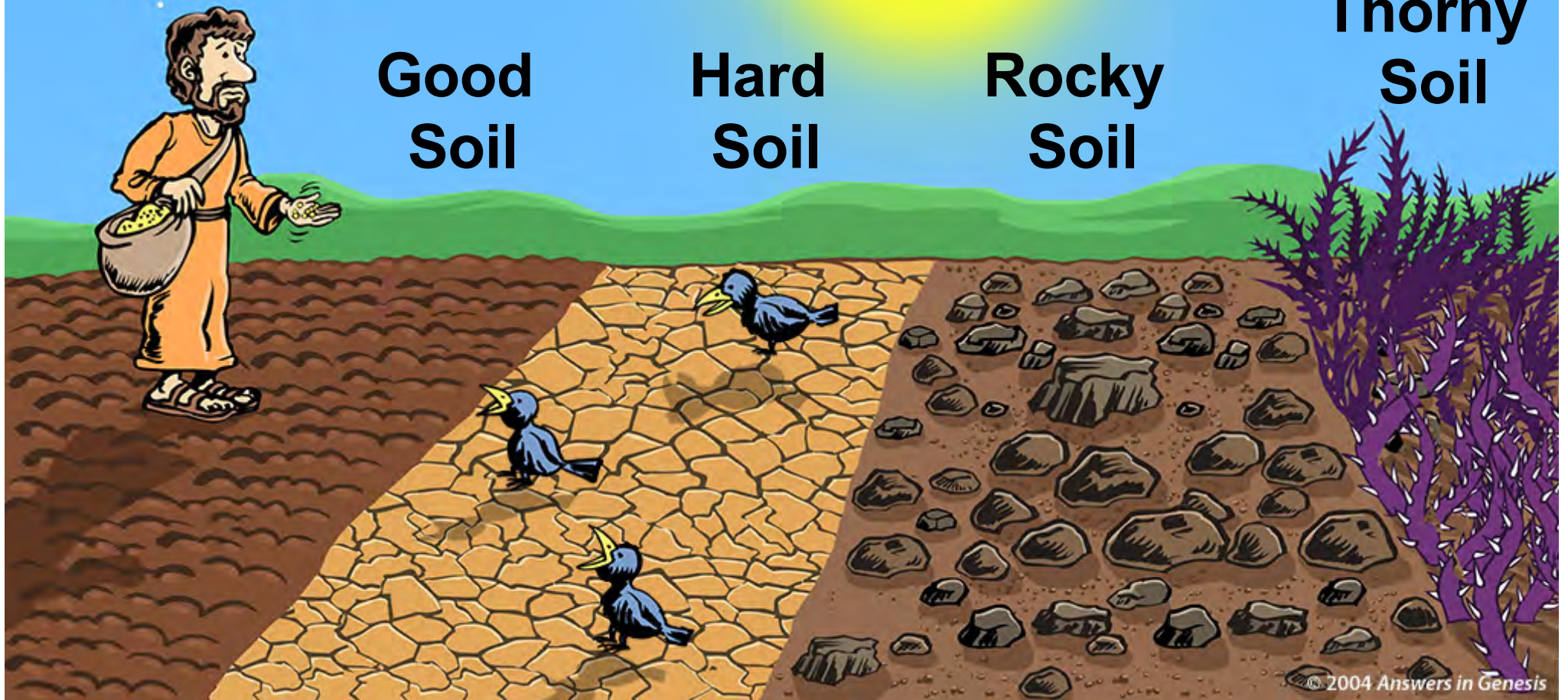
I know where these seeds won't grow!

Good Soil

Hard Soil

Rocky Soil

Thorny Soil



“JEWS”

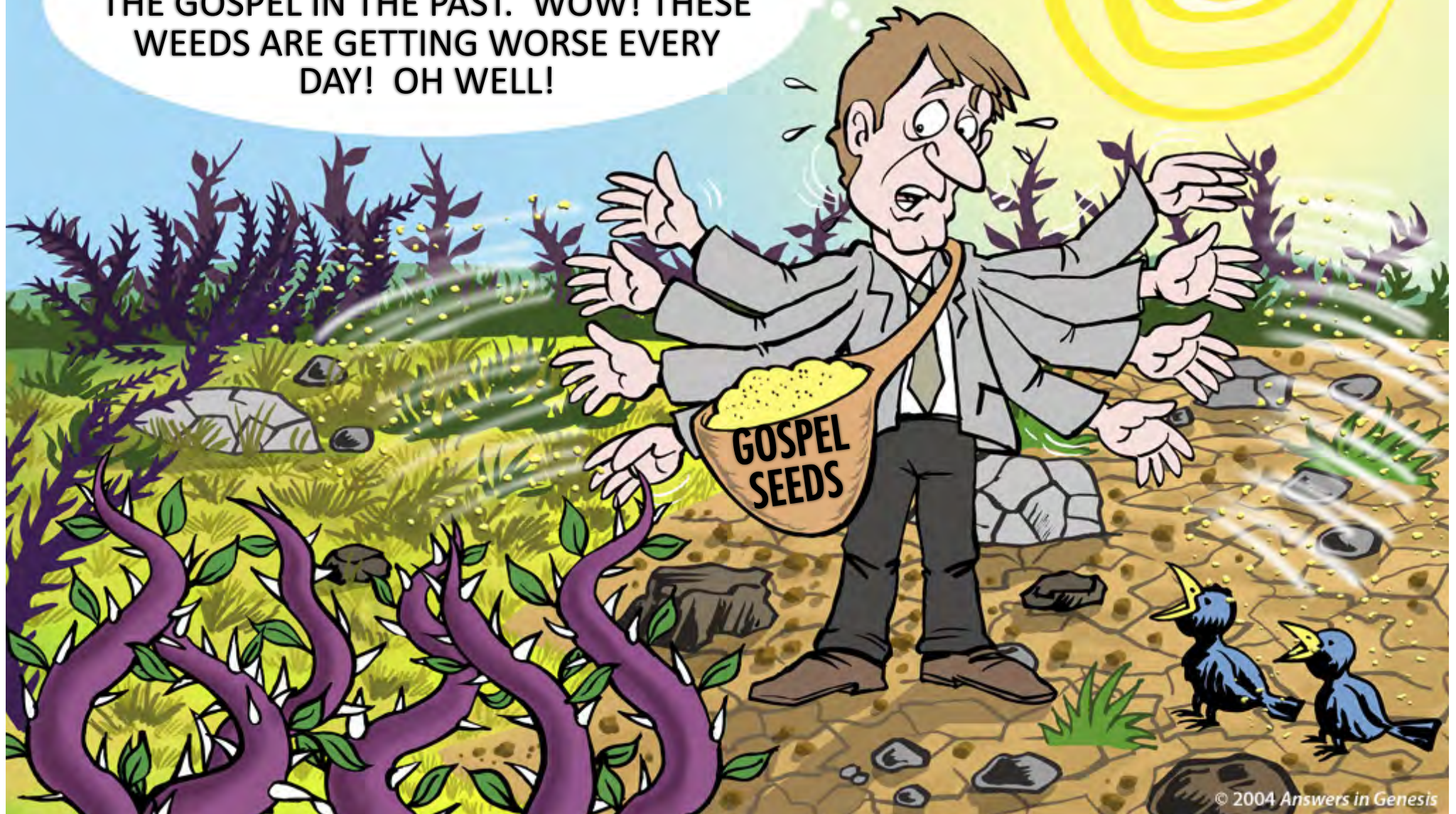


Plowed ground

Unplowed
ground

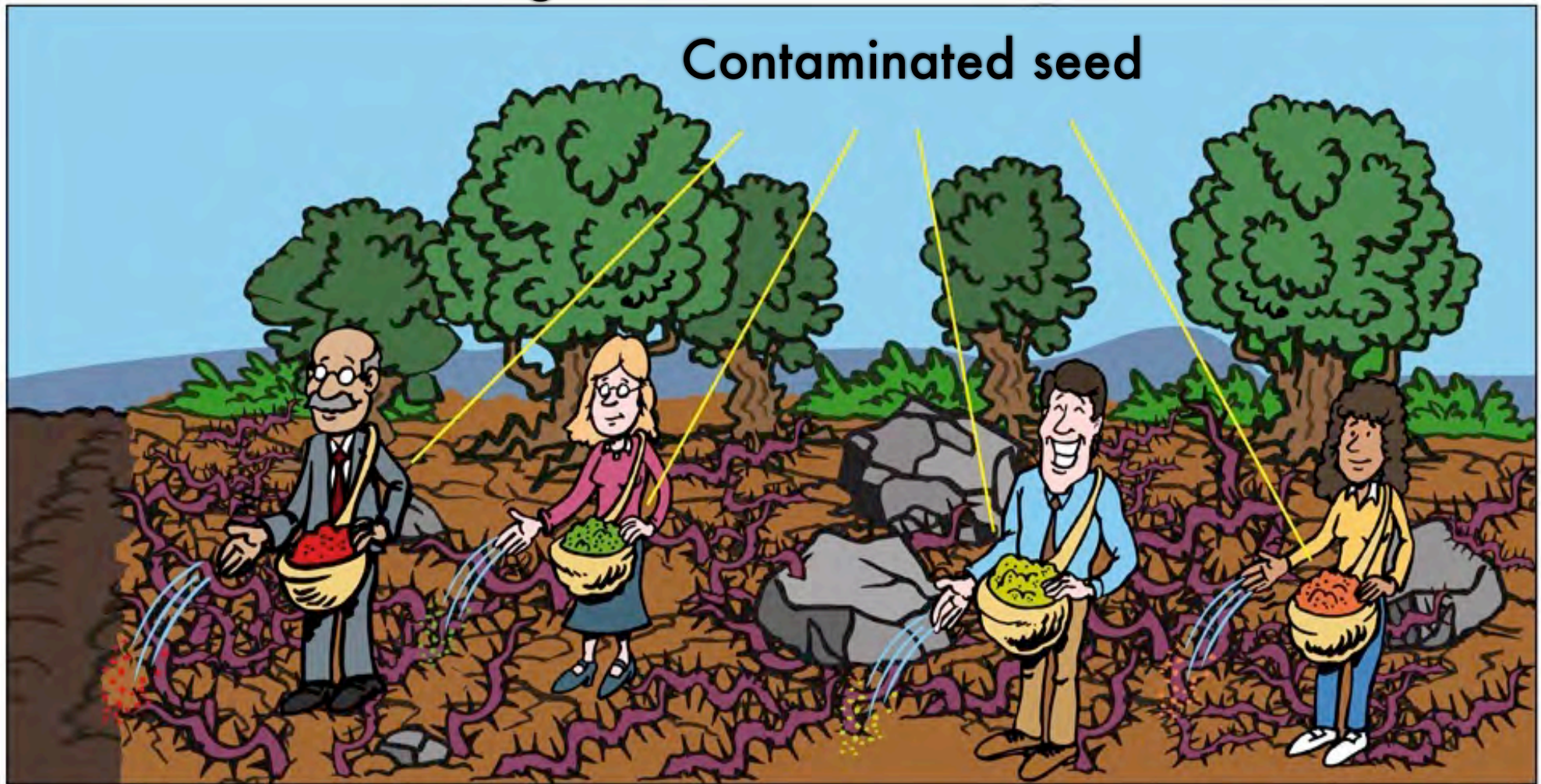
THE CHURCH TODAY

THIS IS THE WAY WE'VE ALWAYS SPREAD
THE GOSPEL IN THE PAST. WOW! THESE
WEEDS ARE GETTING WORSE EVERY
DAY! OH WELL!



“GREEKS”

Churches, schools, media & homes are sowing seeds of destruction.



Plowed
ground

Unplowed ground

Jeremiah 4:3

**For thus says the LORD to the
men of Judah and to Jerusalem,
"Break up your fallow ground,
And do not sow among thorns."**





Matthew 8:23-27

Mark 4:35-41

Luke 8:22-25

JESUS CALMS A STORM

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Mark 5



Matthew 8:28-34

Mark 5:1-20

Luke 8:26-29

JESUS DELIVERS A WILD MAN

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Outline

- I. **Christ's coming as Servant identifies Him as Messiah and deity but receives a very brief summary by Mark to get quickly to the main content of his account: His service and sacrifice as Servant (1:1-13) .**
- II. **Christ's ministry as Servant receives opposition, which Mark records with Christ's response of teaching on discipleship in order to encourage his readers to expect persecution for righteousness' sake (1:14–10:52) .**



Decapolis and the Lands Beyond the Jordan

89

Jesus and his disciples withdrew here (Mt 16:13; Mk 8:27) and here he asked Peter who he thought Jesus was (Mt 16:15-16).

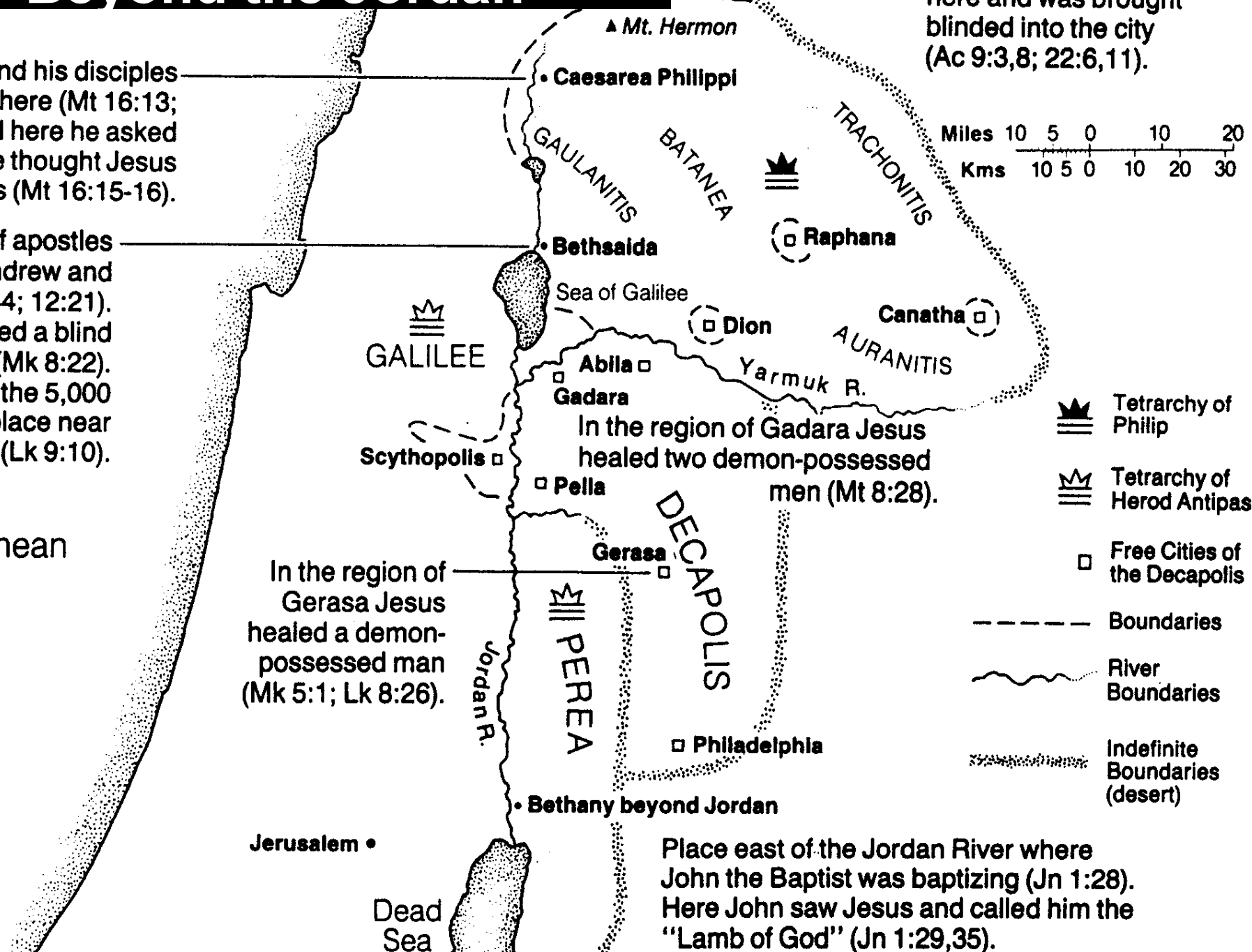
Home of apostles Philip, Andrew and Peter (Jn 1:44; 12:21). Jesus healed a blind man here (Mk 8:22). Feeding of the 5,000 took place near here (Lk 9:10).

Mediterranean Sea

In the region of Gerasa Jesus healed a demon-possessed man (Mk 5:1; Lk 8:26).

Place east of the Jordan River where John the Baptist was baptizing (Jn 1:28). Here John saw Jesus and called him the "Lamb of God" (Jn 1:29,35).

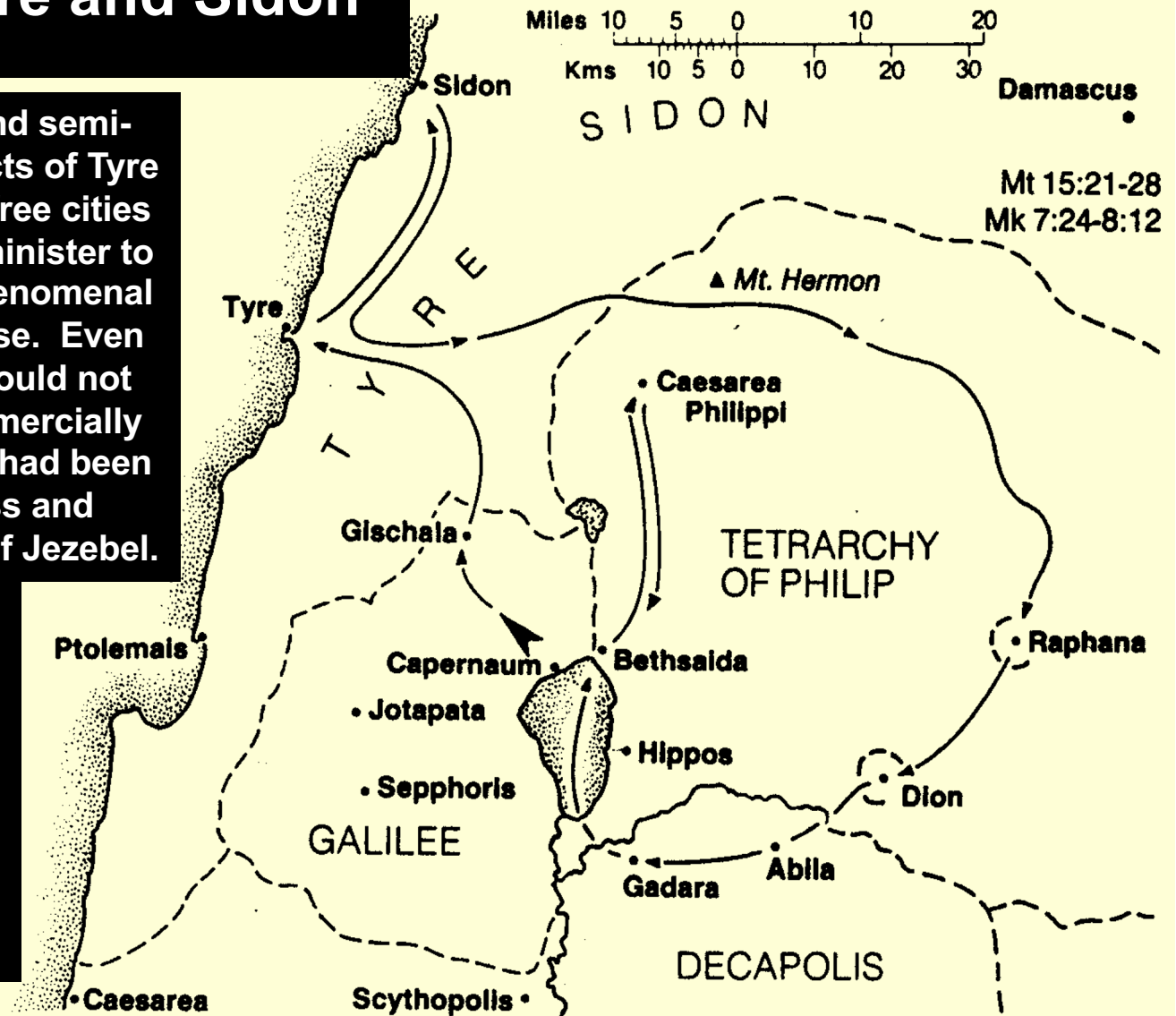
Paul was converted near here and was brought blinded into the city (Ac 9:3,8; 22:6,11).



The Territories of Tyre and Sidon

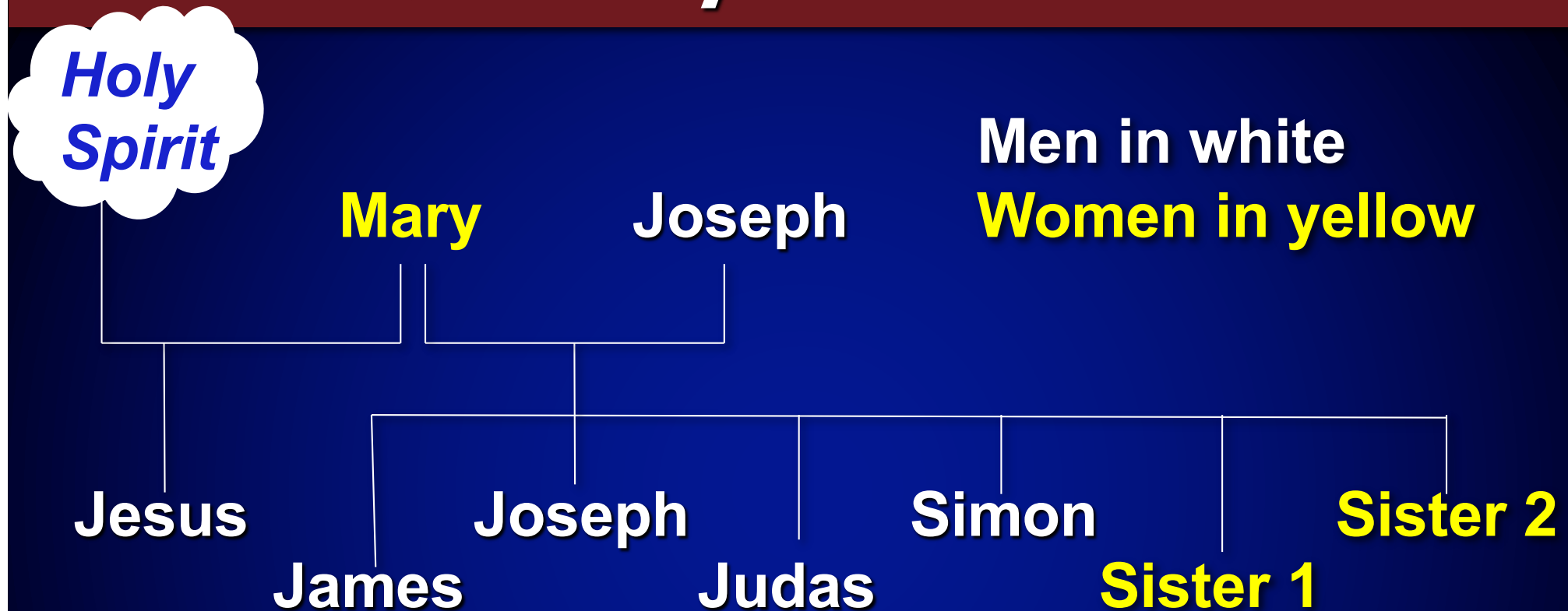
In a unique excursion into pagan and semi-pagan areas, Jesus visited the districts of Tyre and Sidon and the confederation of free cities called Decapolis. He was called to minister to "the lost sheep of Israel," but the phenomenal public attention in Galilee was intense. Even here his fame had spread, and he could not keep his presence secret. The commercially magnificent cities of Tyre and Sidon had been a source of cultural seductiveness and religious heterodoxy since the time of Jezebel.

The cities having been influenced by Hellenism, the sophistication of Greek culture was apparent in their coinage and architecture. Each was also a proud, historic center of Canaanite paganism, with tombs of ancient kings and temples to Melqart/Heracles. Astarte and various other deities.



Mark 6

Jesus' Family Persecuted Him



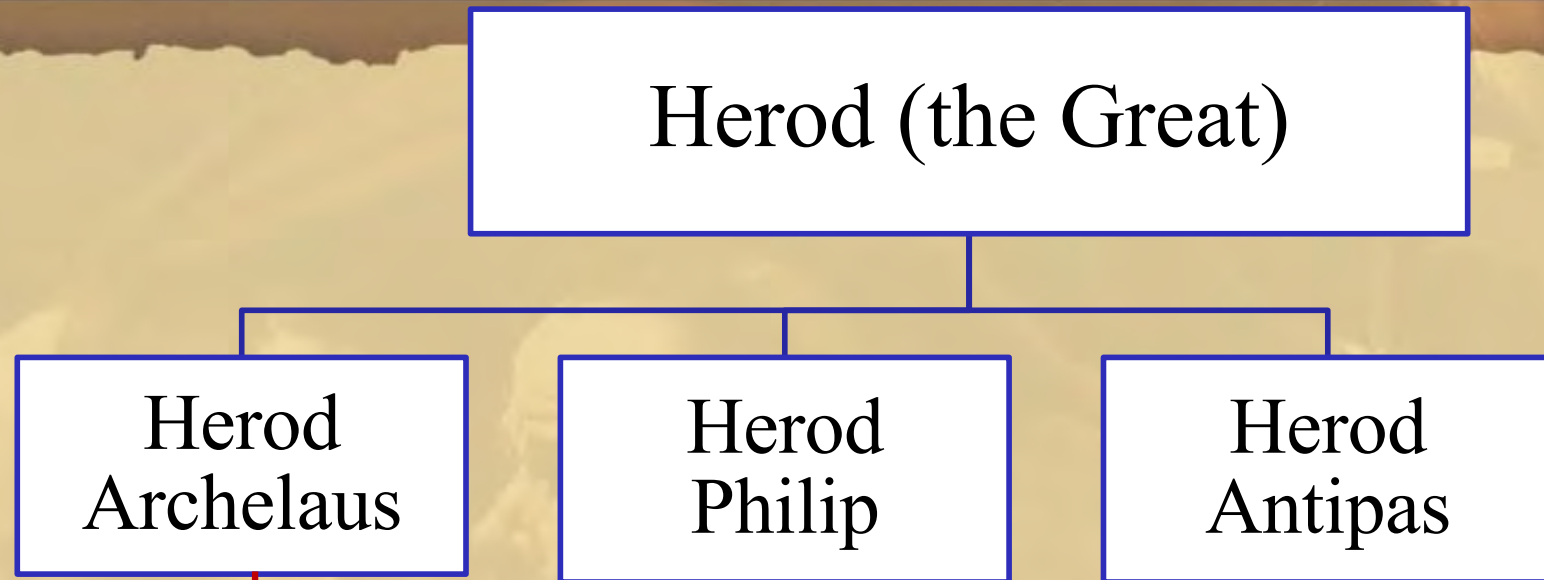
"Then they scoffed, 'He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And **his sisters** live right here among us.' They were deeply offended and refused to believe in him" (Mark 6:3 NLT).

Herods of the Bible

Herod (the Great)

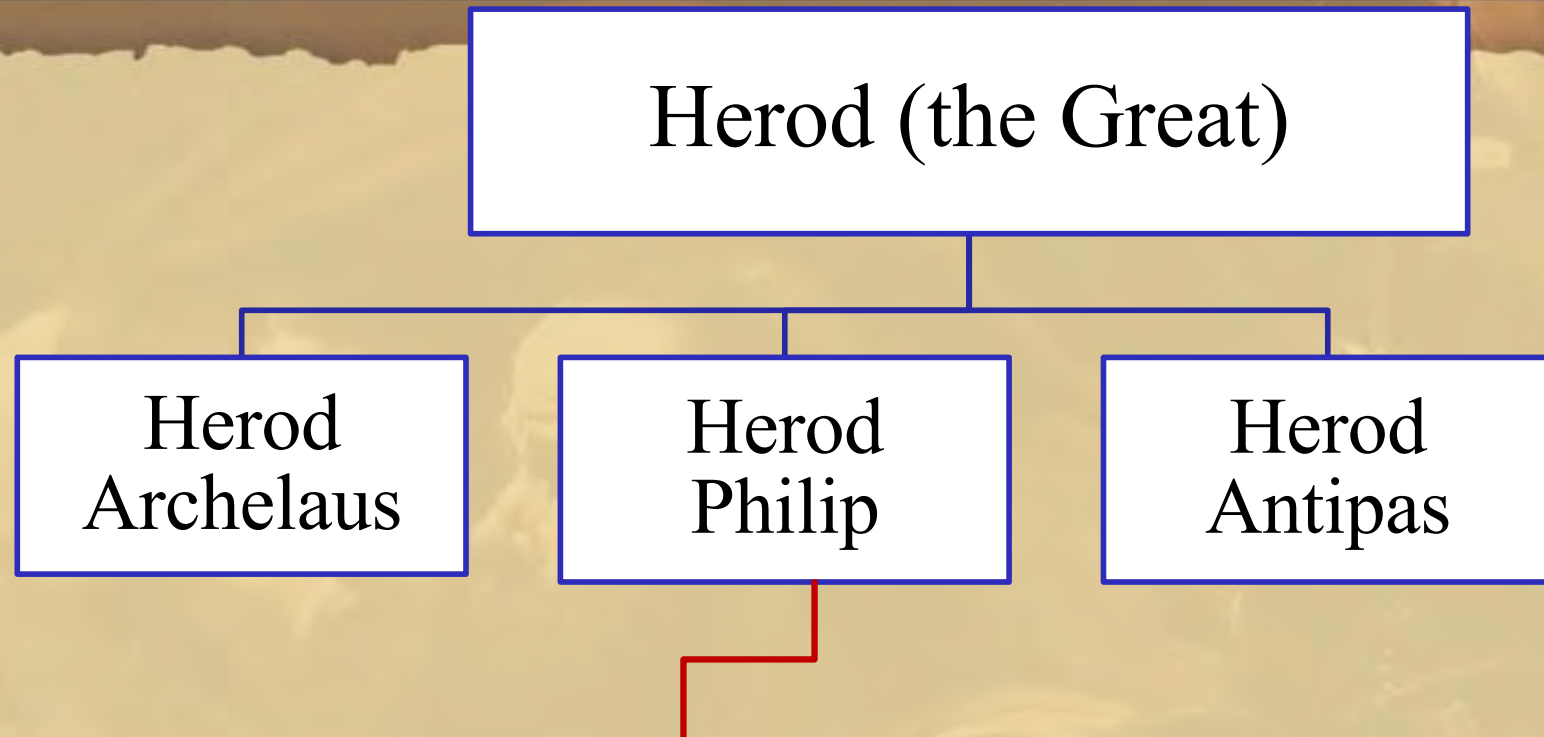
- **Met wise men**
- **Killed babies in Bethlehem**

Herods of the Bible



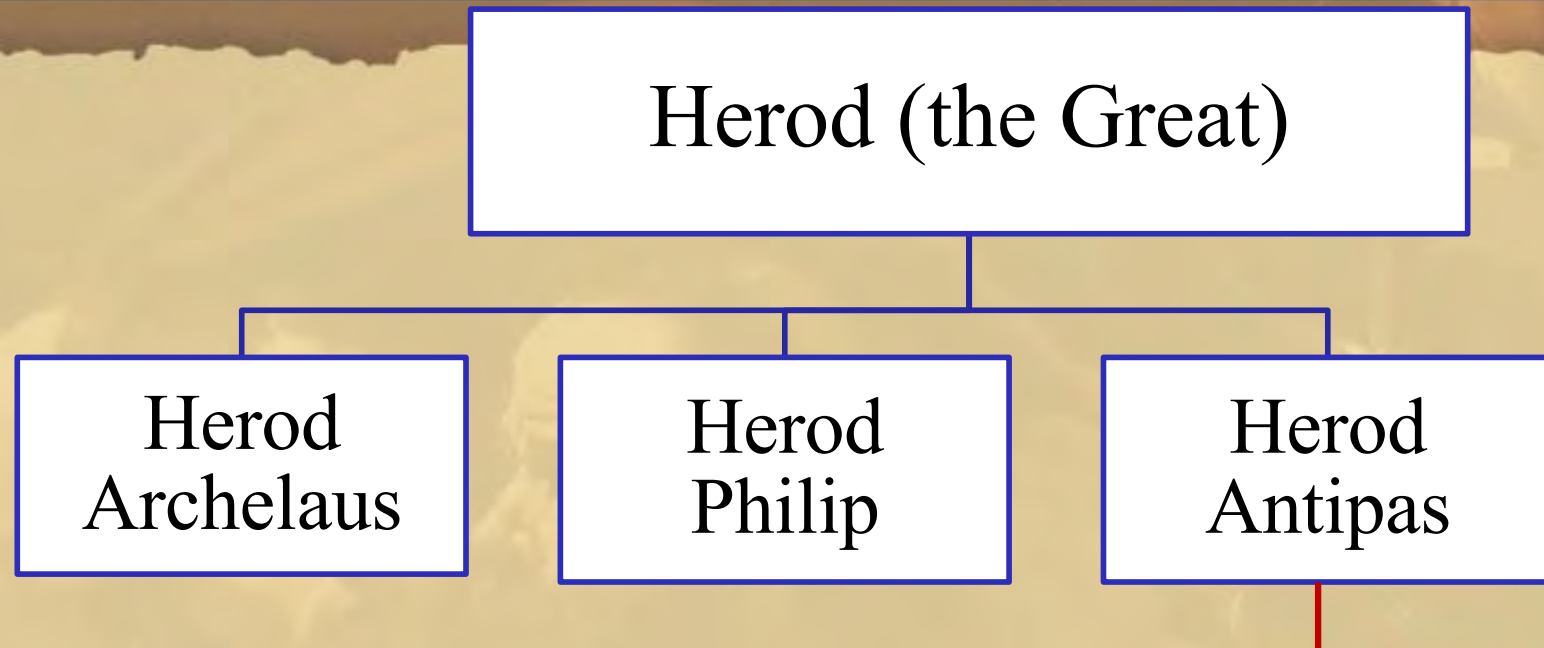
- **Caused Joseph to return to Nazareth (when returning from Egypt)**

Herods of the Bible



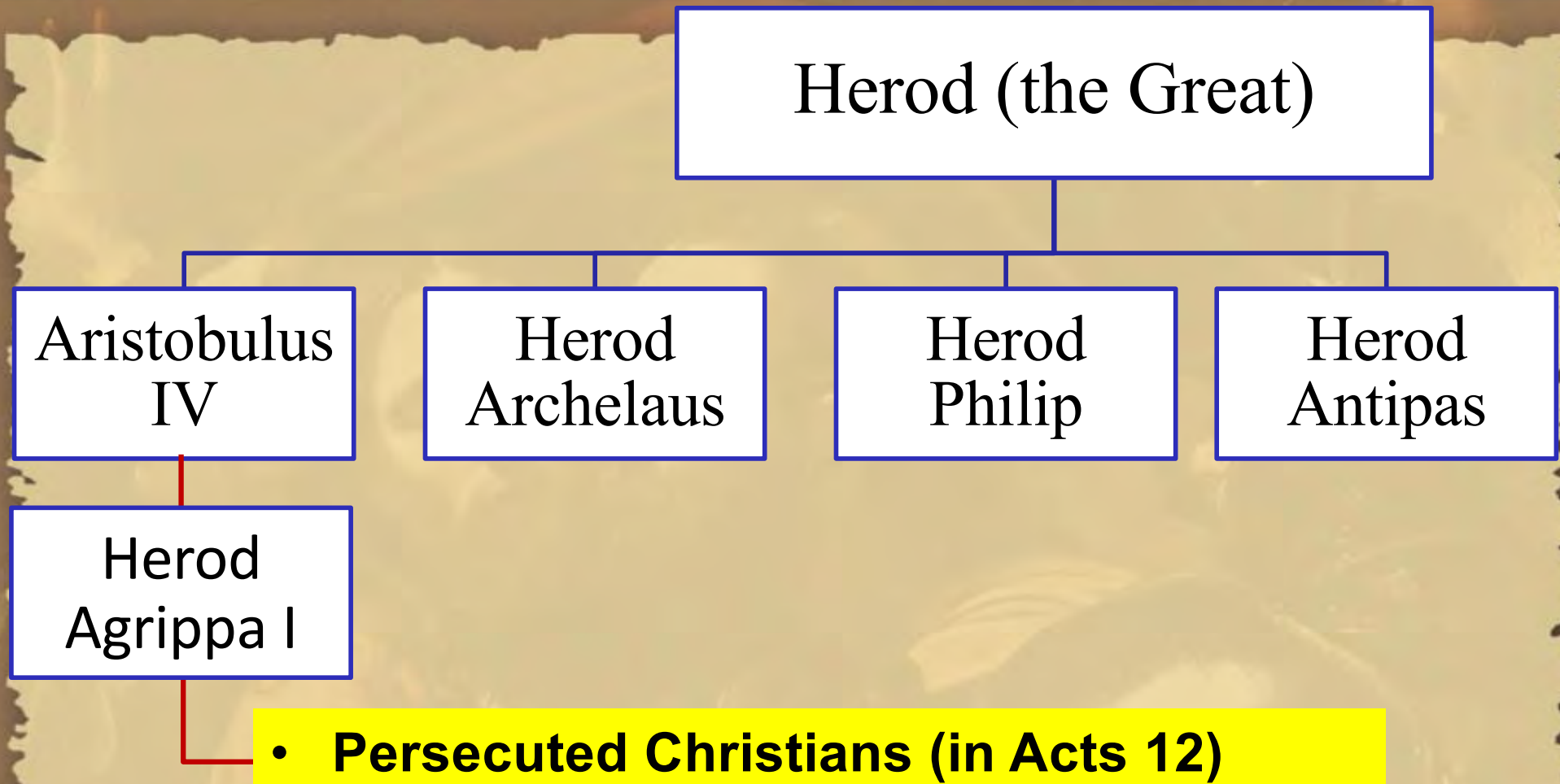
- Wife, Herodias, left him for his brother Antipas

Herods of the Bible

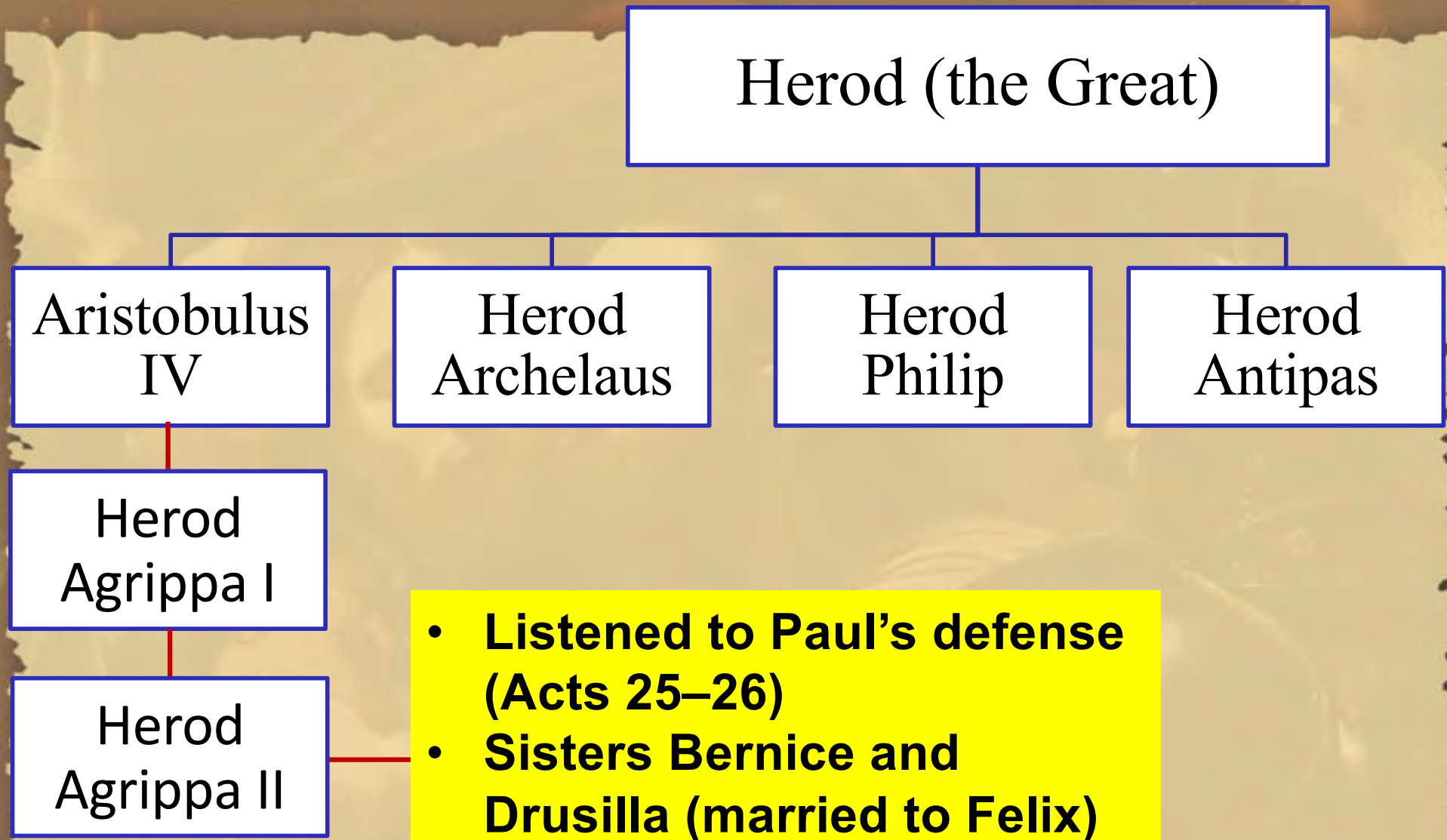


- Married his brother's wife, Herodias
- Executed John the Baptist
- Presided over Jesus' trial

Herods of the Bible



Herods of the Bible



JOHN THE BAPTIST IN PRISON

Matthew 14:1-12

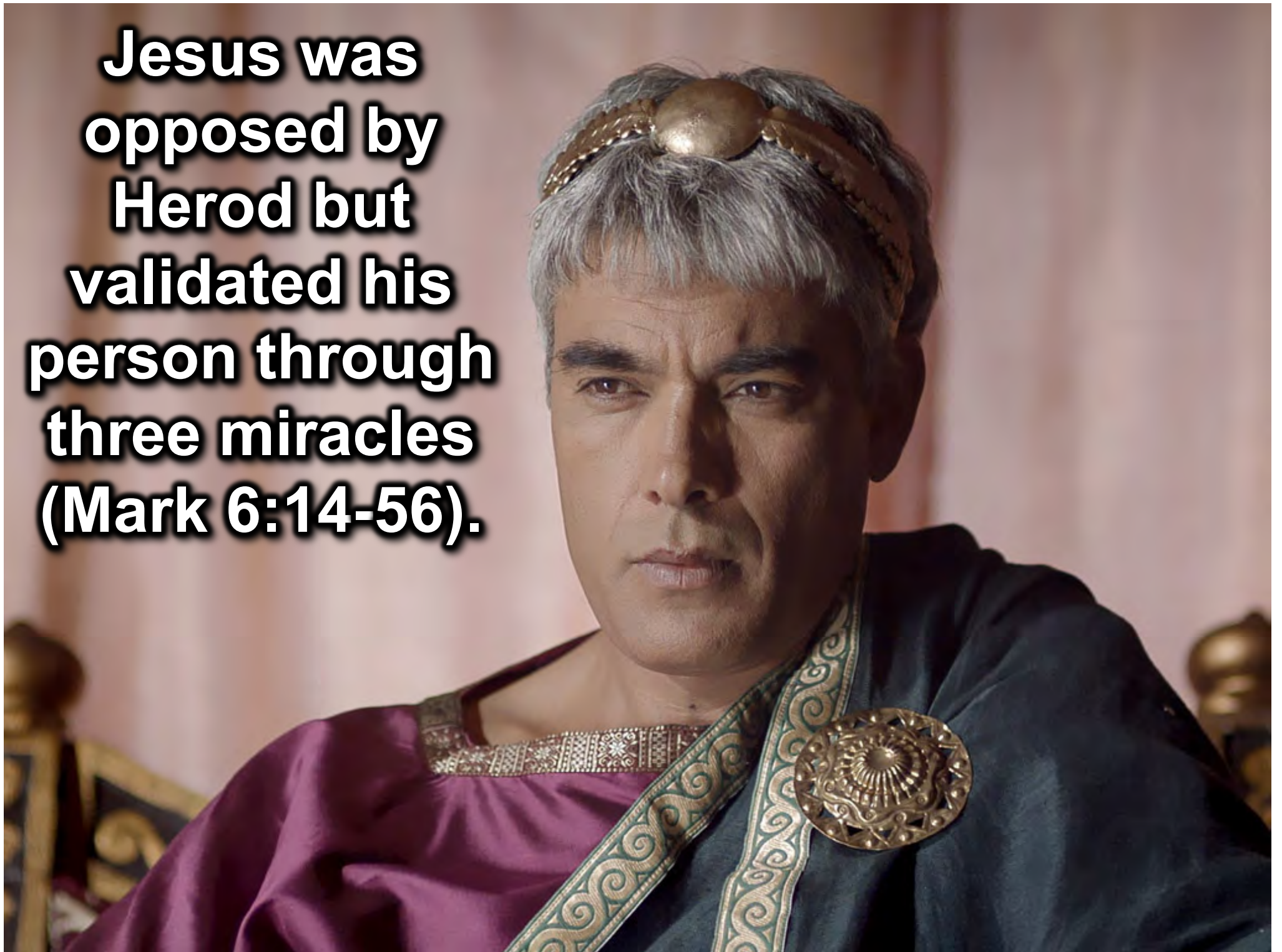
Mark 6:14-29



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**Jesus was
opposed by
Herod but
validated his
person through
three miracles
(Mark 6:14-56).**









































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JESUS FEEDS 5000

Matthew 14:13-22

Mark 6:31-46

Luke 9:10-17

John 6:1-13



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P R O J E C T

THE GOSPEL —OF— MATTHEW	THE GOSPEL —OF— MARK	THE GOSPEL —OF— LUKE	THE GOSPEL —OF— JOHN
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Mark 7

G. Reception in Tyre and Sidon

§ 80

Matthew 15:21-28; Mark 7:24-30

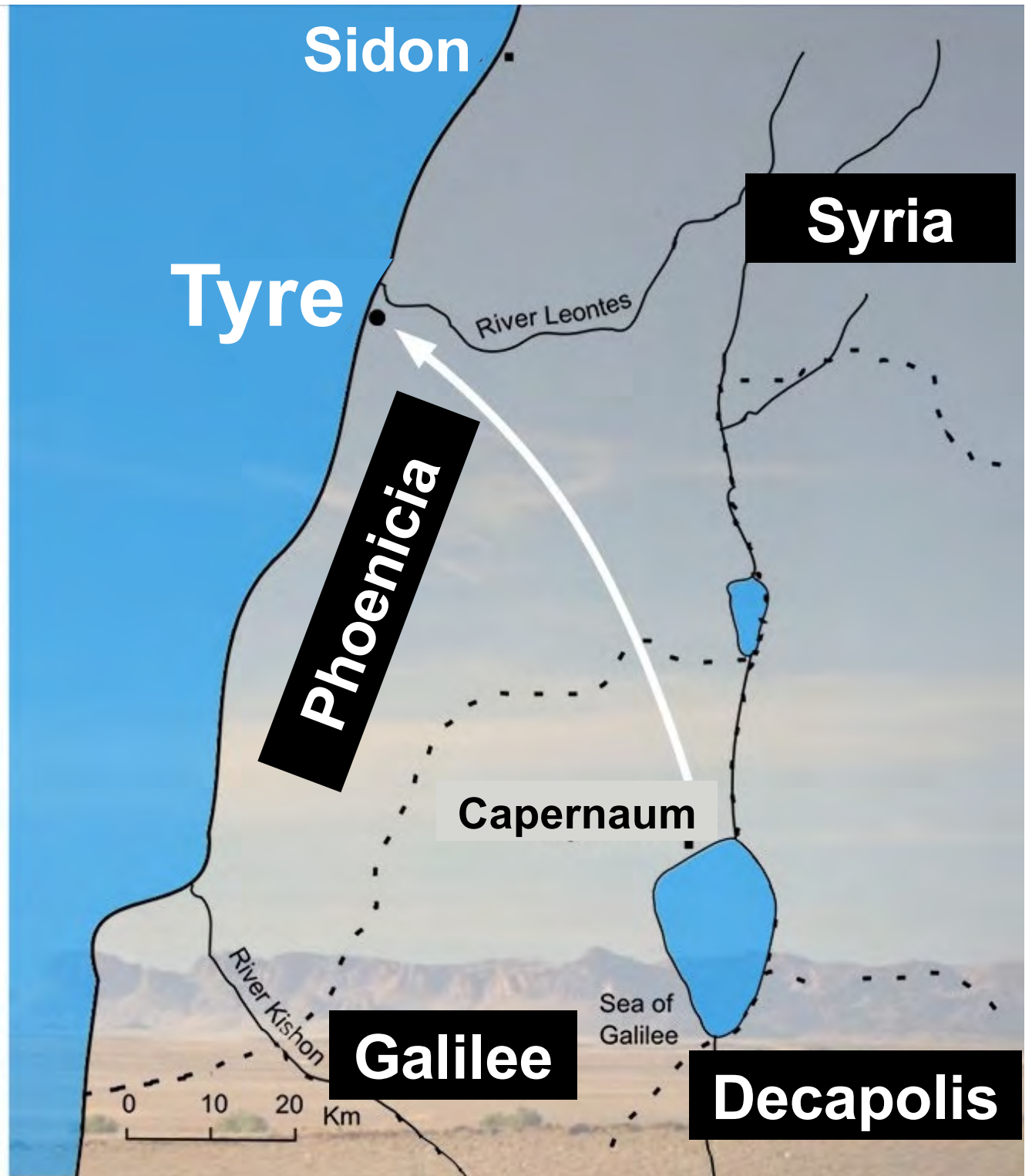
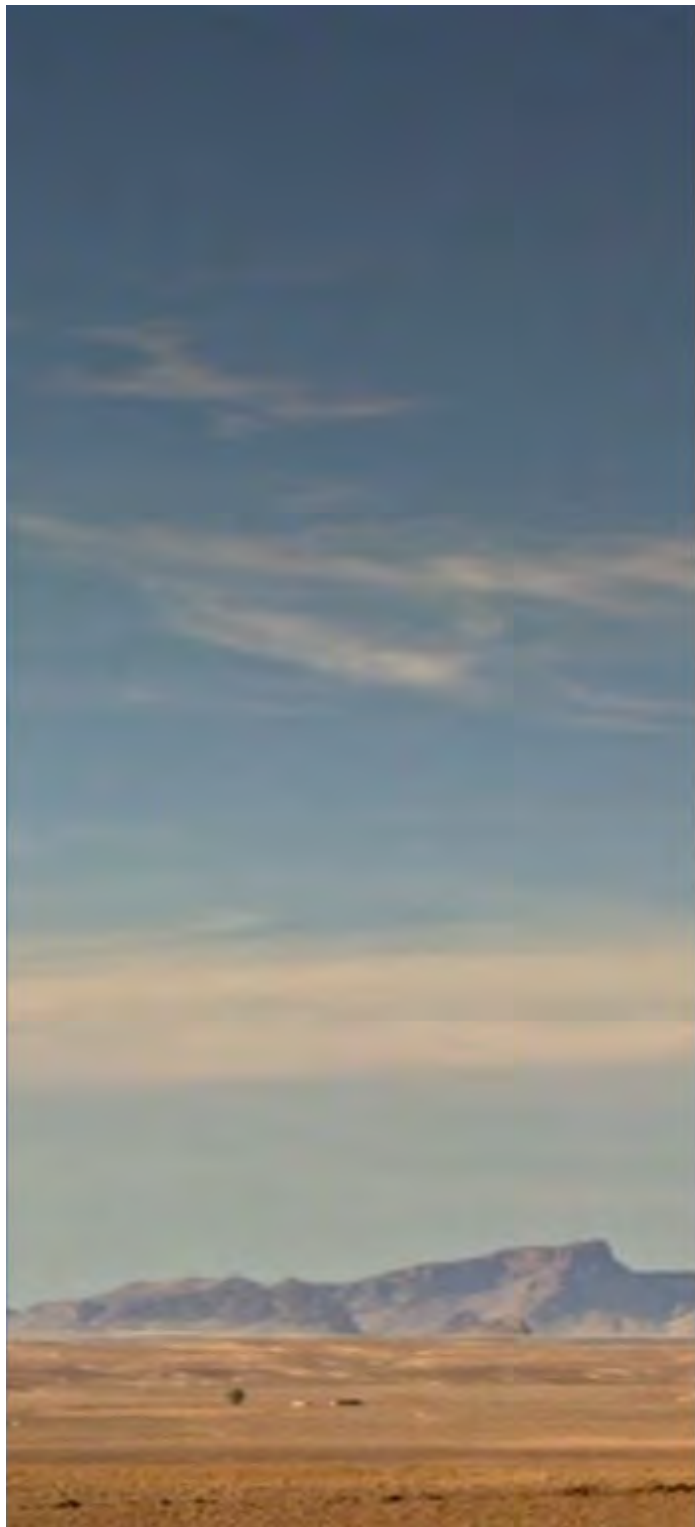
Jesus heals a Canaanite woman's demon-possessed daughter to teach individual Gentile salvation now before Israel repents

A woman wearing a light-colored headscarf with a red band, looking upwards with a pleading expression. She is holding a wooden spindle with dark thread. The background is a blurred outdoor setting with a stone wall and some foliage.

A SYROPHOENICIAN WOMAN BEGS JESUS FOR HELP

Mark 7:24-30

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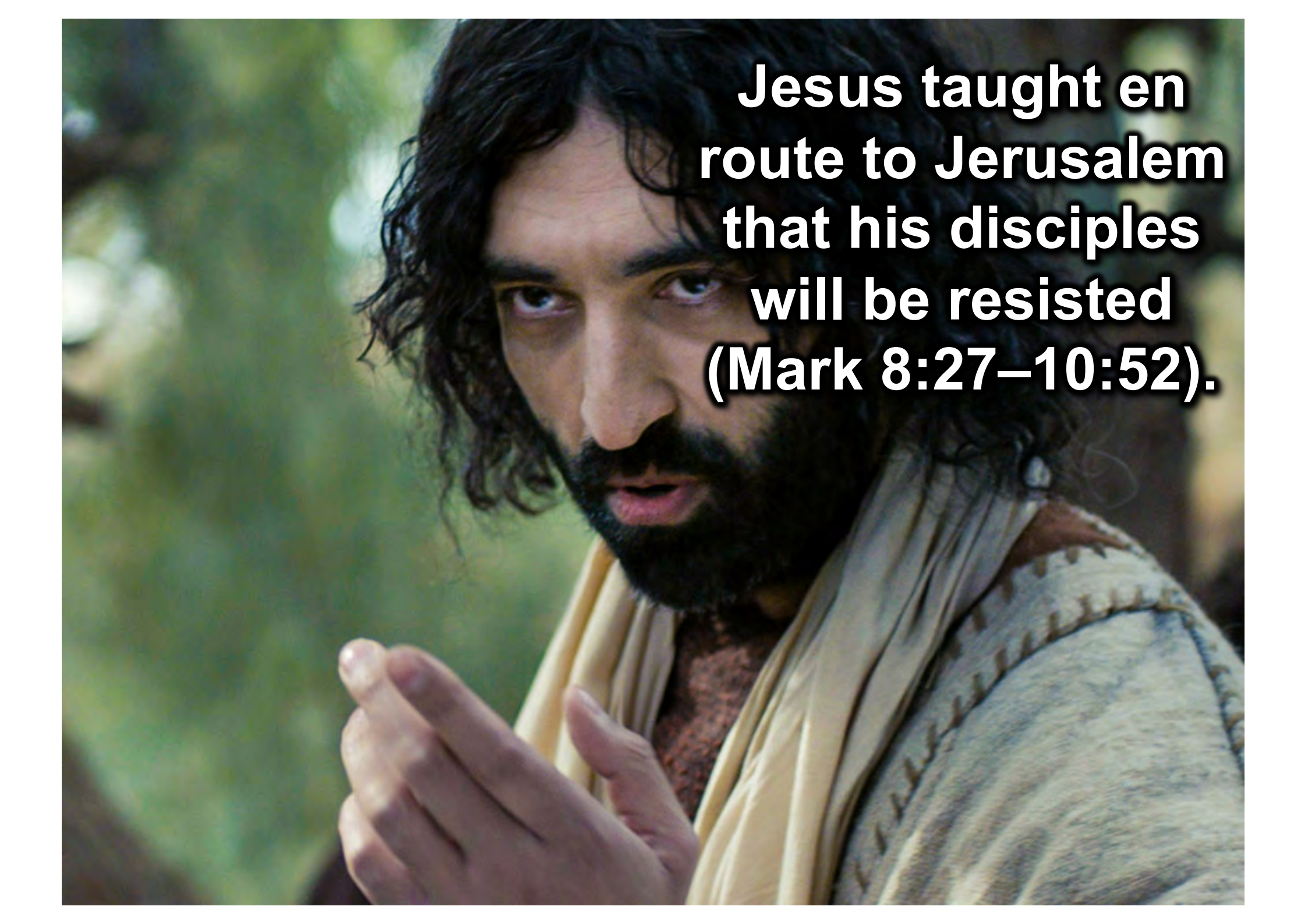
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Mark 8



**Jesus taught en
route to Jerusalem
that his disciples
will be resisted
(Mark 8:27–10:52).**

How can you be a true **disciple** of Jesus in a hostile world?



Main Idea

**Serve and suffer
like Jesus.**



Mark

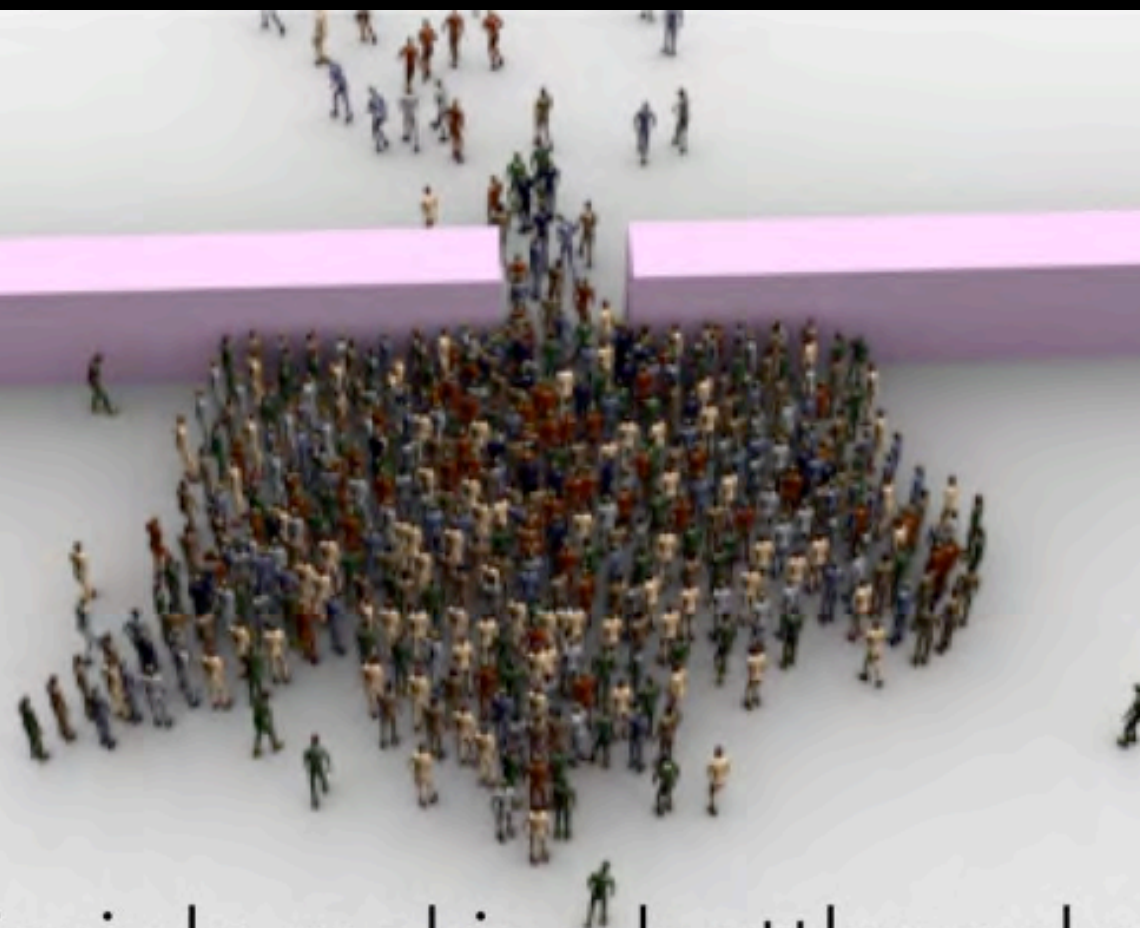
Application

Are you a disciple who willingly suffers after Jesus' example?



How can you be a disciple who suffers after Jesus' example?

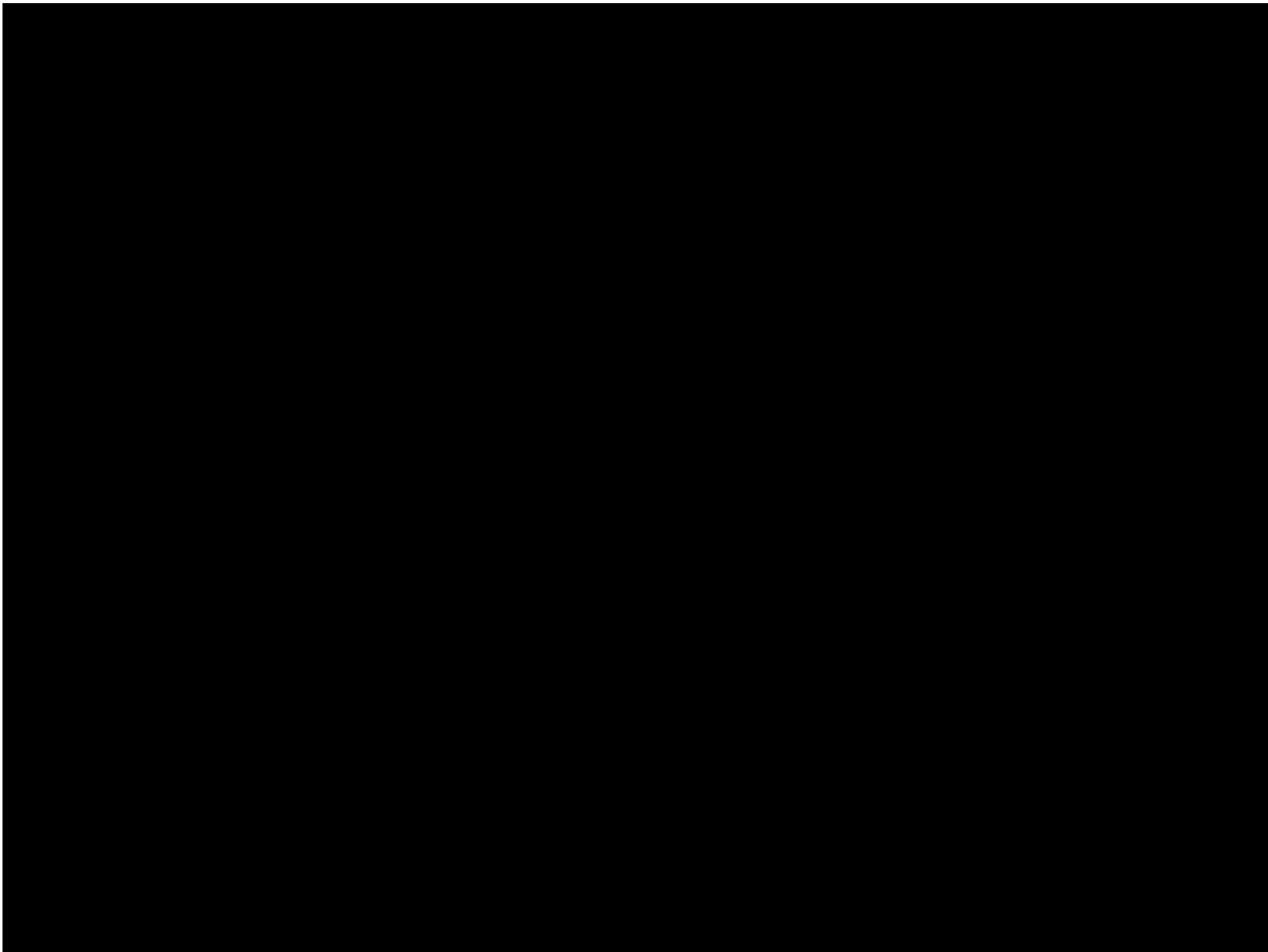




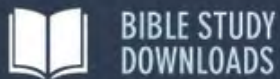
disciple making bottlenecks

Disciple in community.





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A large background image for the main banner showing a pair of hands holding an open, small, black leather-bound book with yellowed pages. The hands are weathered and the lighting is warm.

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