


Bi 103 – The Synoptic Gospels

**BI 103 – THE SYNOPTIC GOSPELS**  
**MARK INTRODUCTION**

March 10<sup>th</sup>, 2016 Week 5


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<b>Mark</b>
The Gospel of the suffering Son of God
Most Dramatic

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**Mark**

Mark 1:1 (ESV)  
<sup>1</sup>The beginning of the gospel of Jesus Christ, the Son of God.

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	10 a.c.	1 a.d.	10	20	30	40	50	60	70
John the Baptist is born (6 a.c.)*	●								
Jesus is born (5 a.c.)*	●								
Jesus' family flees to Egypt; Herod the Great dies; Jesus' family goes to Nazareth (4 a.c.)*	●								
Jesus (age 12) talks with teachers in the temple (a.d. 8*)			●						
Jesus works as a carpenter in Nazareth (8*–28/30)			■						
John the Baptist begins his ministry (28/29)					●				
Jesus begins his ministry; Peter becomes a disciple of Jesus (28/30)					●				
Jesus is crucified and resurrected (33 [or 30]) <sup>†</sup>					■				
"John, whose other name was Mark" joins Paul and Barnabas's party for their famine-relief visit to Jerusalem; Mark accompanies Barnabas and Paul on part of the first missionary journey (44–47*)							■		
Barnabas takes John Mark to Cyprus (48/49–51*)							■		
John Mark meets with Peter in Rome (50–54)							■		
Gospel according to Mark written (53–55*)							■		
Paul, under house arrest in Rome, summons Mark, who serves as his delegate to Asia Minor (60–62*)								●	
Peter, in Rome, writes 1 Peter; Mark is with him (62–63*)								●	
Peter is martyred in Rome (64–67*)								■	
The church in Jerusalem flees to Pella (67*)									●
Destruction of Jerusalem temple (70)									●

\* denotes approximate date; † signifies either/or; ‡ see *The Date of Jesus' Crucifixion*, pp. 1809–1810

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## Orientation:

- Author: Anonymous; Papias (ca CE 125) attributes to John Mark, a sometime companion of Paul (Col 4:20) and later of Peter (1 Pet 5 13)
- Recipients: The Church in Rome (according to Papias) which accounts for its preservation along with the longer Matthew and Luke.

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## Date of writing

- Ca CE 65 (According to Papias) soon after the deaths of Paul and Peter in Rome

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## Content

- The Story of Jesus,
  - Beginning at his baptism
  - Concludes at his resurrection.
- About two thirds of the book tells of his ministry in Galilee
- The final one third narrates Jesus' final week in Jerusalem


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## Emphasis

- The time of God's rule (the Kingdom of God) has come with Jesus;
- Jesus has brought about the new exodus promised to Isaiah
- The Kingly Messiah came in weakness, his identity a secret except to those to whom it is revealed;
- The way of the new exodus leads to Jesus' death in Jerusalem;
- The way of discipleship is to take up a cross and follow him.

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**Mark has a “vivid” writing style  
and “cannot tell a bad story”**


~6+ places he uses “Immediately” to continue the narrative, not just to reference time but also to emphasize the urgency of the “story telling.”

The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him. (Mk 3:6)

~30 places he continues a story pericope with “and again” to also emphasize the continuance of the “story telling” ie.

3 (And )again he entered the synagogue, and a man was there with a withered hand. (Mk 3:1)

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**Prominent place of Peter in the gospel  
and the often local of Capernaum suggests**

- Tradition of Mark writing Peter’s own telling of the story is right.
- Note that the portrait of Peter’s role in the Gospel is anything but the role of a hero. He who urged others to clothe yourselves in humility (1Pt 5:5) does not forget his own weaknesses while following Jesus.

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## Mark's Gospel is not at all simple

Mark tells the story with profound theological insight. It is absolutely crucial to your reading and understanding to note how Mark presents Jesus as Messiah.

1. Jesus is the Kingly Messiah
2. Jesus is God's suffering servant
3. Jesus keeps his identity secret.

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## Mark emphasizes the “Messianic Secret”, The Mystery of the Kingdom of God

Namely that the expected coming King knew he was destined to suffer for the sake of the people

- The demons who recognize him are silenced (1:23, 34; 3:11-12;
- The Crowds to whom the King comes with compassion are told not to tell anyone of the miracles (1:44; 5:43; 7:36; 8:26)
- When finally confessed as Messiah by his disciples he tells them to tell no one (8:30)

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What no one expects is for God's King to be impaled on a cross! But Jesus knows and he silences all messianic fervor lest it interfere with the divine plan which leads to the cross.

Even when the disciples are clued in on the mystery they fail to get it. (8:27-33)


They are like the blind man who has to be touched twice (8:22-26; in their case, by Jesus' resurrection.



Suffering is the nature of Jesus' messiahship.

This is also the way of discipleship as well.

Disciples are called to bear their own cross (8:34) only after the first disclosure by Jesus of his own impending death (8:31)




## Mark connects Isaiah's new exodus with God's suffering Messiah Jesus

Key citations by Mark include:

- The oppositions hardness of heart, (Mk 4:10-12; 7:6; 9:48)
- The inclusion of Gentiles (Mk 11:17)

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## Isaiah

- Jesus Ministry (Isaiah 53 Mark 10:45)
- The parable of the tenants (Mk 12:1-12) recasts Isaiah's song of the vinyard (Is 5:1-7)
- The Motif of the eyes that see, but don't perceive and ears that don't understand. (Isa 6:9)

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## An Outline of Mark

- I. Prologue, Introduction to Jesus Christ (Mk 1:1-15)
- II. Main Body in 4 Parts
  - A. Jesus announces the kingdom. (Mk 1:16-3:6)  
He calls disciples, drives out demons, and heals the sick
  - B. Develops the role of 3 significant groups (Mk 3:7-8:21) The crowds, disciples, and the opposition which continues to mount

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- C. Jesus explains 3 times to disciples (Mk 8:22-10:45) the nature of his kingship, discipleship and the way of the cross and 3 times the disciples missed it.
  - D. Mark brings the story to its climax (10:46-15:47).  
Jesus enters Jerusalem, to the peoples acclaim, is rejected, put on trial, and executed as the “king of the Jews”
- III. Epilogue, Reminder, Jesus has risen (Mk 16:1-8)

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