

NEW TESTAMENT SYNTHESIS NOTES
by Dr. Fred Wittman
THE GOSPEL ACCORDING TO MARK

INTRODUCTION:

- A. What would you do if you suddenly found out that you unknowingly had mounted up a huge debt that was impossible for you to pay and no living humans, no matter how many you could accumulate that desire to bail you out, could assist you, but you learned of One Who paid the entire debt with His physical sinless life in exchange for your life, body, soul, and spirit lovingly to be His bondsman on Earth and then reign with Him forever?
- B. Review (see Matthew Notes Introduction:
 1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
 2. The Purpose of The Bible: **To Teach The God's Plan of Redemption.**

PRESENTATION:

I. Facts to Be Noted

A. Pertinent Facts:

Author: John Mark, son of Mary, sister to Barnabas Date Written: A.D. 60-65 (or 68 if after Peter's death)
Written to: The Romans Time Covered: 4 years Key Verse: 10:45 Key Word: Straightway (immediately)
Content: Christ The Domestic Servant Provenance: Probably from **Kaisáh-reh-eeah** (Caesarea)
Purpose: To present Christ as The God's Perfect Servant, The Ideal Worker.

1. Authorship.

- a. Mark was disciple and convert of Peter (1 Pet. 5:13) after failing as servant to the first missionaries. He became Peter's companion for years, and was with him at **Babulōn** (Babylon) when Peter wrote his First Epistle in Winter, A.D. 65-66.
- b. Irenaeus (A.D. 170) called Mark the disciple and interpreter of Peter, "also handed down in writing to us things preached by Peter" after the death of Peter and Paul.
- c. Papias (early 2nd century) wrote, "Mark, who was Peter's interpreter wrote down accurately though not in order, all that he remembered of what Christ had said or done." He attributed authorship of some gospel to Mark.
- d. Origen (end of 2nd century) wrote, "The second Gospel is by Mark."
- e. Conclusion from testimony of the Church fathers: Mark wrote The Gospel with influence from Peter.
- f. Internal evidence (Mark 14:51,52). How did Mark know this unless he was the young man?
- g. Textual criticism questions Mark 16:9-20 as being in the original text. But the Majority Text (4500+ manuscripts) supports validity of Mark's authorship.

2. Characteristics of Mark.

- a. The readers are non-Jewish (Gentiles) because Roman expressions are used and Jewish customs are explained plus thirty-six references or quotations from The Old Testament are quoted or cited.
- b. A Gospel of works; not of words (only four parables recorded). Only Mark records that Jesus was a carpenter.
- c. 'Immediately, forthwith, straightway' etc. is found eighty times in The New Testament and 40 times in Mark.
- d. Tenderness of The Servant: Mark records that He gathered children "in His arms" (9:36; 10:16), took folk "by the hand" (1:31; 8:23; 9:27), "on the leper" (1:41) and healed them .
- e. This Gospel shows The Servant's compassion. He looked at the rich young ruler and loved him. The fact that Jesus 'looked' (3:5,34; 10:21 APT) is not found in The other Gospels.
- f. Continuation--all chapters except 7th, 8th, and 14th begin with "And."
- f. In the last verse of the last chapter He is still working in and through His disciples.

3. Purposes: To present The Lord Jesus Christ as God's perfect servant, the ideal worker; and to relate the redemptive activity of Jesus Christ.

4. Scenes in Mark.

- a. In the wilderness of (Judea) **Yoúleeah** {Judea} (1:1-13).
- b. Capernaum of Galilee (1:14-37; 2:1-4:35; 5:21-6:6; 9:30-50).
- c. Throughout Galilee (1:38-45; 4:36-41; 6:6-7:23; 8:1-21; 9:2-50).
- d. Gadara (5:1-19).
- e. Decapolis (5:20; 7:31-37).
- f. **Baythsah-eeedáh** (Bethsaida) (6:45,53-7:23; 8:22-9:1).
- g. Tyre and Sidon (7:24-31).

- h. Throughout Judaea (10:1-16:20).
 - (1) Jericho (10:46-52).
 - (2) Jerusalem and environs (11:1-14:2,13-16:20).
 - (3) Bethany (11:1-3-14:1-11).

C. Characters in Mark.

John the Baptist, Jesus Christ, The Twelve: Simon, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James, (Thaddaeus), Simon the Canaanite, and Judas Iscariot; the palsied man, the Pharisees, the publicans, the man with the withered hand, the demon-possessed man (legion), **Yáh- eh-eerohs** (Jairus), the diseased woman, James, Joses, Juda, Simon, Herod, Hayrödée-ahs (Herodias), the **Surohfoinessah** (Syrophoenician) woman, Simon the leper, **Bahrahbbáhs** (Barabbas), Simon the **Kuraynah-éohn** (Cyrenian), Alexander, Rufus, Joseph of **Ahreemahthaéeah** (Arimathaea), Mary **Mahgdahlayn** (Magdalene).

D. Outline of The Book

1. Introduction to The God's Servant (1:1-11).
2. The Servant-Son Ministry (1:12-13:37).
3. The Servant-Son Giving His Life a Ransom for Many (13:38-16:20).

Robert E. Lee's Outline:

1. The Arrival and Identity of The Servant (1:1-11).
2. The Fidelity of The Servant (1:12-13).
3. The Servant at Work (1:14-13:37).
4. The Servant Obedient unto Death (14:1-15:47).
5. The Triumph of The Servant (16:1-20).

E. Prophecies--Messianic.

1. Mark refers to the facial disfigurement of Jehovah's bonds slave (14:65 cf Isa. 52:12,13).
2. Mark makes particular note of The Old Testament prophecy's fulfillment in relation to the cross death of His bonds slave (15:28 cf. Isa. 53:12), "He was numbered with the transgressors" (A.V.) or "He was counted in company with the lawless ones" (APT).

The Theme of Bible: The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.: The Messiah, The Servant, Who was promised to come and suffer for sin with his soul as an offering and to bear the iniquities of the people (Isa. 53:10,11) has finally arrived as recorded by Mark. Matthew recorded that Jesus stated, "I will build My Church." Mark indicated the human training The Lord Jesus had in His youth. He was called, 'The carpenter' (6:3), therefore capable to build His Church. Mark joined Matthew in pointing out that Jesus came to be the ransom price in exchange for many (10:45). In Matthew, the emphasis was upon the physical Kingdom of Heaven on Earth, for which *the Jews* were looking to come, would be temporary, for now and only a thousand years. But the nation rejected The King, therefore The Kingdom was postponed. In Mark, written to the Romans, the emphasis is upon The Eternal Kingdom of The God which is for now and forever. While Matthew closes His account with emphasis upon the second phase of the great commission, "making disciples of people of all nations," Mark closes with emphasis upon just the first half of the great commission, "journeying to all the world (Gentiles) to proclaim The Gospel".

The Purpose of The God's Plan of Redemption: The God's righteousness and justice demands that He deal with Sin. The Lord Jesus taught that He came to give His natural life a ransom price for The release from bondslavery to Sin and Satan in exchange for many in order to redeem them back to The God (Mt. 20:28 cf. Jn. 8:34 {Greek noun for 'servant' means 'bondslave to Sin'}). And give His natural life He did, in anguish, ignominy, shame, and intense pain, suffering The wrath and anger of The Almighty God in The Death to redeem us, thus satisfying The God's righteous demands to punish sins and break The power of Sin and Satan.

The Progressive Revelation of The God: In Mark, The Lord Jesus Christ is presented as The God's Bonds slave-Servant. Since The birth and childhood of a servant is not important but his service is, Mark omits His birth and childhood and begins with His baptism and temptation to prove His sinlessness, self renunciation, and fitness to be The perfect Sacrifice. His domestic service and His deity is demonstrated by His miraculous works. In Mark The baptism by John is "Repentance Baptism based upon forgiveness of sins" (1:4). After John was imprisoned by Herod (Mt. 14:3), Jesus came into Galilee, preaching The Gospel of The Kingdom of The God, (Mk. 1:13 APT) in winter A.D. 31. This occurred after Jesus rejected The nation of Israel and was rejected by Israel led by her rulers and Pharisees in Autumn, A.D. 31 (Mt. 11:2-12:45). This Gospel closes with The Lord Jesus Christ commissioning His disciples to journey and proclaim The Gospel as a herald into the entire world to every creature and energizing them and working together with them as He continues to do today.

DISCUSSION:

1. What does it mean that The Lord Jesus Christ, out of Love for all humans, paid the entire debt which the sinning all are lives incurred and which debt can only be paid by His Redemption?

2. What is absolutely necessary for you to appropriate this wonderful Redemption which he obtained by giving His natural soul as the ransom price?

3. How can you demonstrate your appreciation, gratitude, thanks, and love for The Lord Jesus Christ and all that He did for you?

4. What is the consequence: (a) for failing to appropriate this redemption?

(b) for failing to followed this appropriation by demonstrating deep appreciation for receiving it?

APPLICATION:

What will you do beginning today to demonstrate such appreciation for all He did for you which will continue throughout your lifetime and Eternity?