

VIA EMMAUS: A CHRIST-CENTERED WALK THROUGH THE BIBLE

Mark: Seeing the Christ of the Cross (34)

INTRODUCTION

Date	Mid-50's = Acts concludes w/ Paul in prison (62 AD), Luke before Acts, Luke depends on Mark
Occasion	Eusebius, <i>Ecclesiastical History</i>, 2.14.6-2.15.1: “in the same reign of Claudius [who died in a.d. 54] the Providence of the universe / guided to Rome the great and mighty Peter / preaching the gospel. / But / the hearers of Peter / were not satisfied with a single hearing / but with every kind of exhortation besought Mark / seeing that he was Peter's follower, to leave them a written statement of the teaching given them verbally, nor did they cease until they had persuaded him, and so became the cause of the Scripture called the Gospel of Mark.”
Mark	Not an apostle nor a notable disciple; but he was a son to Peter (1 Pet 5:13 ; Eusebius / Papias) Mark may have seen/known Jesus (14:52) He was active in early church... <ul style="list-style-type: none">- Resided in Jerusalem. Lived in a home inhabited by the early church (Acts 12:12, 25)- Had traveled with Paul and Barnabas, but had left the work (Acts 15:36-41)- Paul would later commend Mark and have “use” for him (2 Tim 4:11)
Outline	The book of Mark elaborates the message of Peter (Acts 10:34-43) Kingdom Prologue (1:1-13) The Kingdom is Near (1:14-4:34) Jesus Cares For His People and Cleanses His Place (4:35-8:26) Entrance Into the Kingdom (8:27-10:52) The Clash of the Kingdoms (11:1-13:37) The Coming of the Kingdom (14:1-16:8) [Spurious Ending to Mark (16:9-20)] – <i>See handout on MSS Reliability</i> (ESV Study Bible)

KINGDOM PROLOGUE (1:1-13)

- (1) Jesus is the Son of God who is the LORD (v. 1-9; cf. 15:39)
- (2) Jesus is leading a New Exodus as the Servant of the LORD (Isa 40:3; cf. Ps 2:7; Isa 42:1)
- (3) The heavens were opened to announce Jesus Identity (1:10; cf. 15:38)
- (4) Trinitarian introduction (v. 11; cf. 14:36; 15:34)

Each of these introductory remarks will not be fully grasped until the end of Mark

THE KINGDOM IS NEAR (1:14-4:34)

The Ministry of Jesus

Jesus has come in power: proclaiming the kingdom, healing, ruling over demons and nature
Conflict results from Jesus ministry (**2:23-3:6; 3:35**) – *Mark hints at Jesus impending death* (3:6)

The Hidden Message of Jesus

In Mark's Gospel the Messianic Secret is a prevalent theme (1:34, 44; 3:12; 4:10-12; 8:30)

Parable of the Bridegroom (2:18-22) – “The Bridegroom will be going away” (2:20)

Parables of the New Garment / New Wine (2:21-22) – Images of the Messianic Age

Parables of the Kingdom (4:1-34) – Explains kingdom growth; seed must die (cf. Jn 12:24)

Even in this opening section, allusions to Christ's death are evident...

JESUS CARES FOR HIS PEOPLE AND CLEANSSES HIS PLACE (4:35-8:26)

Jesus calms the storm (4:35-41) – *Questions sets up a tension that exists until Mark concludes.*

(1) **Christ:** Who is the Christ?

All of Mark seeks to answer this question (1:1; 8: 37; 11:9-10; 15:2, 39)

Feeding of the 5,000, 4,000 + Walking on Water + Miraculous Healings

(2) **Faith:** Who will respond with faith?

13 respondents: man w/ unclean spirit (1:21-28); woman w/ fever (1:29-31); leper (1:40-45); paralytic (2:1-10); man w/ withered hand (3:1-6); Gerasene Demoniac (5:1-20); synagogue official w/ dying daughter (5:21-23); bleeding woman (5:24-34); Greek woman with demon-possessed daughter (7:24-30); deaf man (7:31-37); blind man in Bethsaida (8:22-26); father of a demon-afflicted son (9:14-29); blind Bartimaeus (10:46-52). *In contrast with rich & powerful.*

Purpose: *to engender faith in the reader and to show the folly of religion (cf. Mark 10:17-22)*

(3) **Fear:** Why are you afraid?

Two more trips across the sea: (1) Feeds 5000 (6:33-44) → Don't Be Afraid! (6:45-52)

(2) Feeds 4000 (8:1-13) → Believe! (8:14-21)

(4) **Priestly Dominion**

Jesus drives out unclean demons; heals illegitimate worshipers; prays for his people

This prepares the way for his ultimately priestly act – His Crucifixion

ENTRANCE INTO THE KINGDOM (8:27-10:52)

Jesus has affirmed his Messianic Identity (8:27-30) – *Now he reshapes their Messianic Expectation*

Three Predictions of Suffering, Death, and Resurrection (8:31; 9:31; 10:32-35)

Unity: (1) Son of Man, (2) suffer & die, (3) three days, (4) rise from the grave

Differences: (1) Must undergo much suffering (8:31; cf. the Suffering Servant)

(Escalation) Peter argues w/ Jesus (9:31-34); Jesus' suffering models discipleship (9:34ff)
Debate over the manner of Jesus prediction (9:9-13)

(2) Delivered into the hands of men (9:31; cf. Isa 53:6; Ezek 39:23; Isa 19:4)
This statement is held in contrast to the disciples lust for power (9:33-37)
Jesus is teaching how to enter the kingdom (9:38-10:16)

(3) Handed over to the nations (10:32-35; cf. Lev 26:32-38; Ez 9:7; Ps 106:41)
This contrasts the petition of James/John + the rule of the nations (10:32-40)
Jesus contrasts his kingdom with worldly kingdoms – He comes to serve!

THE CLASH OF THE KINGDOMS (11:1-13:37)

Jesus enters the city of Jerusalem as a humble king (11:1-11); comes to judge the Temple (11:12-12:44)

Jesus pronounces apocalyptic judgment on Jerusalem (13:1-36) – *13:35 gives timetable for Mark 14-15*

Jesus death is apocalyptic – Death (13:24-25); Resurrection/Ascension (13:26); Pentecost (13:27)

Fulfilled in (1) Christ and (2) the Church (cf. Dan 7:14 + 7:18; 12:1-2)

THE COMING OF THE KINGDOM (14:1-16:8)

(1) Evening (14:17): Betrayal, Lord's Supper

(3) Rooster (14:72): Jesus is tried, denied by friends

(2) Midnight (14:26): Garden prayer; Arrest

(4) Morning (15:1): Pilate, Barabbas, Whips, Cross

Jesus death...

(1) Reveals the Son of God (15:39) – the God who would receive his own penalty for his people

(2) Absorbs the Wrath of God (10:44-45) – humanity resides under Gods' wrath; delivered to gentiles
and mockery both demonstrate wrath; drinking the cup and death are symbols of wrath

(3) Defeats the Powers (15:22-32) – he is crucified as a king and his kingdom is not of this world