

# **Lesson 1**

*Mark 1:1-13*

# The Gospel of Mark

## INTRODUCTORY DETAILS

### A. Author.

- **John Mark.**
  - **Cousin** of Barnabas [Col 4:10].
  - **Deserted** Paul and Barnabas during their first missionary journey [Acts 13:13].
  - **Reconciled** with Paul later in the ministry [2 Tim 4:11].
  - **Associate** of Peter who wrote accurately Peter's words concerning Christ.

### B. Place of Writing.

- **Rome**

### C. Destination.

- To Gentile Christians in **Rome**

### D. Date of Writing.

- **A.D. 50-70**

### E. Characteristics

- **Shortest** of all the four gospels.
- Focuses more on the **works** of Jesus than his **teachings.**
- Main themes are Jesus is the:
  - **Son of God** [1:1] – See Part 1 of Outline
  - **Suffering Servant** [10:45] – See Part 2 of Outline
- **6** chapters [11-16] devoted to events in last week of Christ's life [almost 40% of total content of the book].
- Lot of emphasis given to **Discipleship**; what it really means to follow Jesus [Mark 8:34-38].

## Outline of the Gospel of Mark

**Theme:** Jesus, the Son of God and the Suffering Servant

**Key Verses:** Mark 1:1 and 10:45

1:1 *“The beginning of the gospel about Jesus Christ, the Son of God.”*

10:45 *“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.”*

### BROAD OUTLINE

#### **Part 1: Jesus, the Son of God [1:1—8:30]**

- I. The Beginnings of Jesus’ Ministry [1:1-13]
- II. Initial Ministry In Galilee [1:14-3:6]
- III. Later Ministry In and Around Galilee [3:7-7:23]
- IV. Ministry in Gentile Regions [7:24-8:30]

#### **Part 2: Jesus, the Suffering Servant of God [8:31—16:20]**

- V. Final Journey to Jerusalem [8:31-10:52]
- VI. Ministry in Jerusalem [11:1-13:37]
- VII. Death of Christ [14:1-15:47]
- VIII. Resurrection of Christ [16:1-20]

### DETAILED OUTLINE

#### **Part 1: Jesus, the Son of God [1:1-8:30]**

##### **I. The Beginnings of Jesus’ Ministry [1:1-13]**

- 1. The Title of Christ [1:1]
- 2. The Ministry of John the Baptist [1:2-8]
- 3. The Baptism of Christ [1:9-11]
- 4. The Temptation of Christ [1:12-13]

##### **II. Initial Ministry in Galilee [1:14-3:6]**

- 1. Summary of Preaching [1:14-15]
- 2. Call of the first disciples [1:16-20]
- 3. Ministry in Capernaum [1:21-34]
  - a. Casting out a Demon in the Synagogue [1:21-28]
  - b. Healing of Peter’s Mother-in-law [1:29-31]
  - c. More Healings and Exorcisms [1:32-34]
- 4. Tour of Galilee [1:35-45]
  - a. Departure from Capernaum [1:35-39]
  - b. Healing a Leper [1:40-45]
- 5. Conflict with the Religious Leaders [2:1- 3:6]
  - a. Healing a Paralytic in Capernaum [2:1-12]
  - b. Calling of Levi and his feast [2:13-17]
  - c. Question about Fasting [2:18-22]
  - d. Controversies concerning Sabbath Observances [2:23-3:6]
    - 1. Picking Grain on the Sabbath [2:23-28]
    - 2. Healing on the Sabbath [3:1-6]

## Outline of the Gospel of Mark

### III. Later Ministry In and Around Galilee [3:7-7:23]

1. Ministry to the Crowds by the Lake [3:7-12]
2. Appointment of the Twelve [3:13-19]
3. Increased Opposition to Jesus [3:20-30]
  - a. Anxiety of Family [3:20-21]
  - b. Charge of Demon-possession [3:22-30]
4. True Family of Jesus [3:31-35]
5. Parables about the Kingdom of God [4:1-34]
  - a. The Setting [4:1-2]
  - b. Parable of the Sower [4:1-20]
    1. Parable of the Sower Stated [4:1-9]
    2. Reason for Parables [4:10-12]
    3. Parable of the Sower Explained [4:13-20]
  - c. Parable of the Lamp [4:21-25]
  - d. Parable of the Growing Seed [4:26-29]
  - e. Parable of the Mustard Seed [4:30-34]
6. Demonstration of Jesus' Power [4:35-5:43]
  - a. Calming of the Storm [4:35-41]
  - b. Healing of the Demoniac at Gerasene [5:1-20]
  - c. Two Miracles [5:21-43]
    1. Plea of Jairus [5:21-24]
    2. Healing the Woman with Hemorrhage [5:25-34]
    3. Raising of Jairus' Daughter [5:35-43]
7. Rejection of Jesus at Nazareth [6:1-6]
8. Mission and Ministry of the Twelve [6:7-13]
9. Herod's Reaction to the Ministry of Jesus [6:14-29]
  - a. Fear of Herod [6:14-16]
  - b. Explanation of John the Baptist's Death [6:17-29]
10. Feeding of the Five Thousand [6:30-44]
11. Walking on the Water [6:45-52]
12. More Healings [6:53-56]
13. Discussion Concerning Defilement [7:1-23]
  - a. Commands of God and Traditions of Men [7:1-13]
  - b. Explanation of True Defilement [7:14-23]

### IV. Ministry in Gentile Regions Surrounding Galilee [7:24-8:30]

1. Faith of the Syro-Phoenician Woman [7:24-30]
2. Healing a Deaf and Mute Man [7:31-37]
3. Feeding of the Four Thousand [8:1-10]
4. Pharisees Request Sign from Heaven [8:11-13]
5. Warning Concerning Yeast of Pharisees and Herod [8:14-21]
6. Healing of Blind Man at Bethsaida [8:22-26]
7. Peter's Confession of Christ [8:27-30]

## Outline of the Gospel of Mark

### Part 2: Jesus, the Suffering Servant of God [8:31-16:20]

#### V. Final Journey to Jerusalem [8:31-10:52]

1. First Prediction of Christ's Death and Resurrection [8:31-33]
2. Cost of Discipleship [8:34-38]
3. The Transfiguration of Christ [9:1-13]
  - a. Revelation of Christ's Glory [9:1-8]
  - b. Explanation of Elijah's Role [9:9-13]
4. Healing of a Mute Boy [9:14-29]
5. Second Prediction of Christ's Death and Resurrection [9:30-32]
6. True Greatness Explained [9:33-37]
7. Mistaken Zeal of John [9:38-41]
8. Warning Concerning Seriousness of Sin [9:42-50]
9. Teaching about Divorce [10:1-12]
10. Teaching about Children [10:13-16]
11. Teaching about Wealth [10:17-31]
  - a. Encounter with Rich Young Ruler [10:17-22]
  - b. Warning Concerning the Dangers of Wealth [10:23-31]
12. Third Prediction of Christ's Death and Resurrection [10:32-34]
13. True Service Explained [10:35-45]
  - a. Request of James and John [10:35-40]
  - b. Position in the Kingdom versus Position in the World [10:41-45]
14. Healing of Blind Bartimaeus [10:46-52]

#### VI. Ministry in Jerusalem [11:1-13:37]

1. The Triumphal Entry [11:1-11]
2. Cursing of the Fig Tree [11:12-14]
3. Cleansing of the Temple [11:15-19]
4. Lessons to Learn from the Withered Fig Tree [11:20-26]
5. Jesus Questioned in the Temple [11:27-12:34]
  - a. Authority of Jesus Questioned [11:27-33]
  - b. Parable of the Tenants [12:1-12]
  - c. Question About Paying Taxes [12:13-17]
  - d. Question About Marriage at the Resurrection [12:18-27]
  - e. Question Concerning the Greatest Commandment [12:28-34]
6. Counter Question by Jesus [12:35-37]
7. Warning about False Teachers [12:38-40]
8. The Widow's Offering [12:41-44]
9. The Olivet Discourse [13:1-37]
  - a. Prediction about Temple Destruction [13:1-2]
  - b. Question by Four Disciples [13:3-4]
  - c. Description of Events During the Tribulation Period [13:5-23]
    1. Events During the First Half of the Tribulation [13:5-13]
      - i. Warning Concerning Deceivers and Earthly Signs [13:5-8]
      - ii. Warning Concerning Personal Dangers [13:9-13]
    2. Events During the Second Half of the Tribulation [13:14-23]
  - d. The Second Coming of Christ [13:24-27]
  - e. Instructions Concerning Watchfulness [13:28-37]
    1. Parable of the Fig Tree [13:28-31]
    2. Parable of the Steward [13:32-37]

## **VII. Death of Christ [14:1-15:47]**

1. Friends and Enemies of Jesus [14:1-11]
  - a. Plot to kill Jesus [14:1-2]
  - b. Anointing at Bethany [14:3-9]
  - c. Betrayal by Judas [14:10-11]
2. The Last Supper [14:12-26]
  - a. Preparation of the Passover [14:12-16]
  - b. Announcement of the Betrayal [14:17-21]
  - c. Institution of the Lord's Supper [14:22-26]
3. Prediction of Disciples' Failure [14:27-31]
4. Agony of Gethsemane [14:32-42]
5. Betrayal and Arrest [14:43-52]
6. Trial before the Sanhedrin [14:53-65]
7. Denials of Peter [14:66-72]
8. Trial before Pilate [15:1-15]
9. Mockery by the Soldiers [15:16-20]
10. The Crucifixion of Jesus [15:21-32]
11. The Death of Jesus [15:33-41]
12. The Burial of Jesus [15:42-47]

## **VIII. Resurrection of Christ [16:1-20]**

1. Women and Angels at the Empty Tomb [16:1-8]
2. Jesus Appears to Mary Magdalene [16:9-11]
3. Jesus Appears to Two in the Country [16:12-13]
4. Jesus Commissions the Eleven Disciples [16:15-18]
5. Jesus Ascends to Heaven [16:19-20]

## I. The Beginnings of Jesus' Ministry [1:1-13]

### 1. The Title of Christ [1:1]

<sup>1</sup> *The beginning of the gospel about Jesus Christ, the Son of God.*

- a. Gospel refers to **Good News**, specifically about a person, namely Jesus Christ.
- b. Jesus is the Greek equivalent of the Hebrew name **Joshua**, which means **God is Salvation**.
- c. Christ is the Greek equivalent of the Hebrew word **Anointed One**. The English word **Messiah** comes from this word.
- d. By referring to Jesus as the Son of God, Mark affirms that Jesus while fully human is also fully **Divine**.

The Divine Sonship of Jesus is attested in Mark's gospel by:

- **God the Father** [1:11; 9:7]
- **Demons** [3:11; 5:7]
- **Christ Himself** [14:61-62]
- **Centurion** [15:39]

### Application

- There is only one "**Gospel [Good News]**" and it concerns the God-Man Jesus Christ and what He has done for us. Therefore, we should never be **ashamed** to proclaim this good news in its entirety [Romans 1:16..."*not ashamed of the gospel...*"].

## 2. The Ministry of John the Baptist [1:2-8]

### Vv. 2-3

<sup>2</sup> It is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way”—<sup>3</sup> “a voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’”

- a. John the Baptist [voice and messenger] was prepared by OT prophets such as **Malachi [3:1]** and **Isaiah 40:3**. It was a common custom to refer multiple prophets under one prophet, usually the more prominent one, Isaiah being the prominent one here.
- b. Mark applies the above-mentioned OT passages that refer about the coming of **God** to Christ. Thus we see another affirmation of the **divine** nature of Christ.

### Vv. 4-6

<sup>4</sup> And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup> The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. <sup>6</sup> John wore clothing made of camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey.

- a. Purpose of John’s baptism: Calling people to true **repentance** in order to receive the **Messiah** and his offer of **forgiveness** for sins. It was in this manner that John **prepared** the way for the Messiah.
- b. Repentance involves a change of **mind** that leads to a change of **heart**. This change of heart will eventually be seen in a **changed** life.
- c. **Repentance** is the normal scriptural condition for **forgiveness** of sins [see Isa 1:16-18; Ezek 18:30-32; Lk 16:30-31; 2 Cor 7:10]
- d. **Confession** means to “agree” or “say the same thing.” In context, it refers to sinners **agreeing** with God that they have sinned.
- e. John’s clothing resembled that of the **prophets** [Zech 13:4], especially that of **Elijah** [2 Kgs 1:8].

### Vv. 7-8

<sup>7</sup> And this was his message: “After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. <sup>8</sup> I baptize you with water, but he will baptize you with the Holy Spirit.”

- a. Mark gives a condensed version of John’s message. See **Matthew 3:1-12** and **Luke 3:2-17** along with these verses for a fuller account.
- b. Christ’s baptism by the Holy Spirit was superior to John’s baptism because John’s baptism was **external** while Christ’s baptism is **internal**. Christ’ baptism brings the presence of **God** inside a person.

## Application

- **Confession** and **Repentance** must always occur prior to receiving **forgiveness** for sins. It is not enough just to confess, but one must be willing to turn from sins.

**Proverbs 28:13** *“He who conceals his sins does not prosper, but whoever confesses **and** renounces them finds mercy.*

- John the Baptist was called the **greatest** of all the OT saints by Christ himself [Matt 11:11; Lk 7:28]. Apart from being privileged to see the Messiah [which none of the OT saints experienced], some of the qualities that characterized John were;
  - **Humility.** His focus was to bring glory to **Christ**, not himself [v. 7]. *“He must become greater; I must become less”* [Jn 3:30].
  - **Boldness.** He preached a message of **sin** and **judgment** without fear, even when it cost him his life [Mk 6:14-29]. He sought to please God alone, not win the approval of the crowd.

John the Baptist can be described this way: *A simple and godly man who preached a powerful message!*

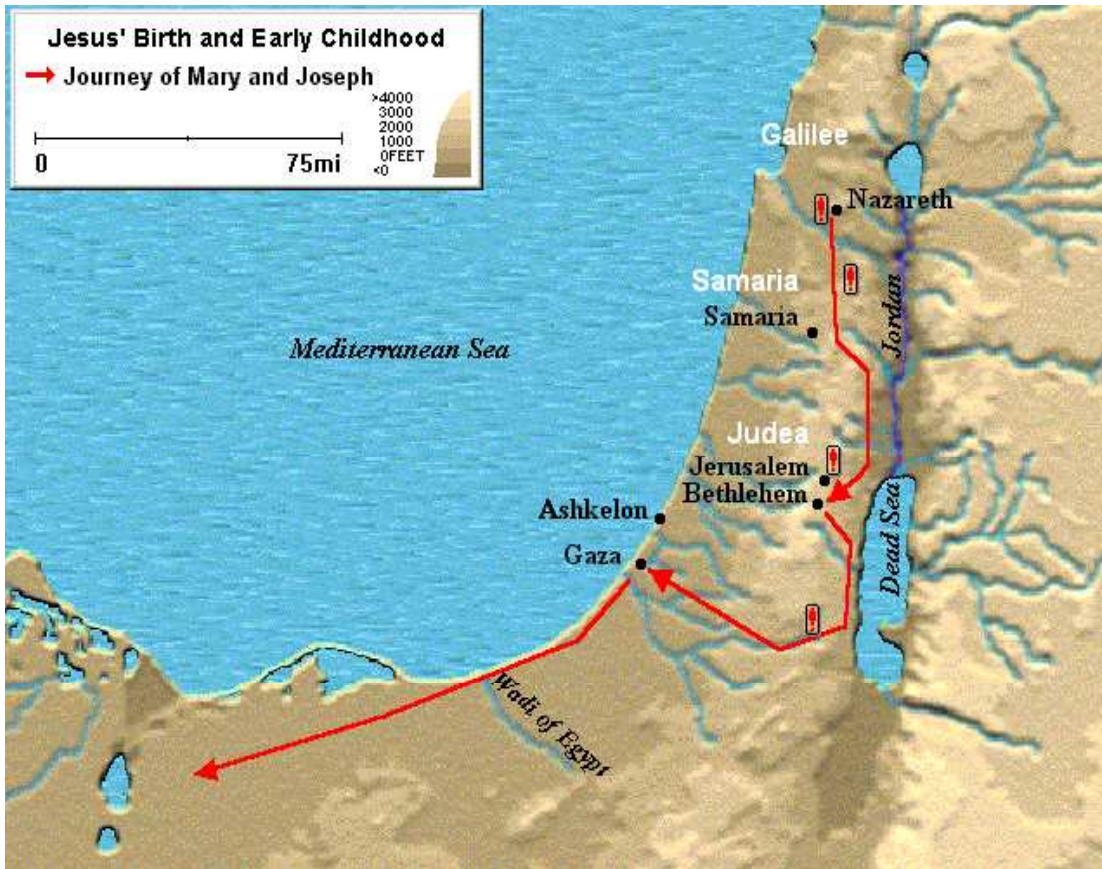
## For Reflection

- Have I really confessed and repented of my sins? If yes, does my life show a change in behavior?
- Would people describe me as a humble or proud person?
- Do I proclaim the full gospel **always** without fear or do I try to please people?

### 3. The Baptism of Christ [1:9-11]

v. 9

<sup>9</sup> At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.



Jordan River, Traditional site of the Baptism of Jesus



- The word "baptism or baptize" in the Greek means **dip**, **immerse**, or **submerge**. All of the terms indicate **immersion** as the method of baptism.

b. Jesus' water baptism signifies:

- His **identification** with sinners [2 Cor 5:21]
  - Jesus was **sinless** [Heb 4:15; 1 Jn 3:5]. That is why he did not have to **confess** any sins as others did prior to John's baptism.
- His future **death, burial, and resurrection** on behalf of sinners [1 Cor 15:3-4]
- His **obedience** to God's commands [Matt 3:15 "fulfill all righteousness"].

c. Christian water baptism signifies:

- An **outward** expression of an **inward** reality.
  - The **inward** reality being our **identification** with the death, burial and resurrection of Christ. This occurs when one repents and trusts in Jesus Christ as Lord and Savior. It is an inward heart change.

#### Vv. 10-11

*<sup>10</sup> As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. <sup>11</sup> And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."*

a. Holy Spirit's descending on Jesus signifies:

- **Anointing/Equipping** of Jesus for ministry.
- A **sign** for John that Jesus is the Messiah and the Son of God [John 1:32-33].

b. The Father's voice from heaven signifies:

- The **Eternal Sonship** of Jesus, thus signifying once again the **divine** nature of Christ.

c. All three Persons of the **Trinity** are involved during the baptism of Jesus:

- God the **Father** Voice from heaven [v. 11]
- God the **Son** Jesus in the river [v. 9]
- God the **Spirit** Spirit descending on Christ like a dove [v. 10]

#### Application

- **Jesus' Water Baptism is also a picture of a Christian's water baptism. It signifies:**
  - **An act of Obedience.** By being baptized, Jesus exhibited obedience to God's commands [Matt 3:15].
  - **Baptism is by Immersion.** Jesus was baptized by immersion "in the Jordan.... coming up out of the water" [vv. 9-10]. All of these terms clearly signify immersion.

#### For Reflection

- Have I publicly testified in the waters of baptism by immersion after trusting in Christ?

#### 4. The Temptation of Christ [1:12-13]

<sup>12</sup> At once the Spirit sent him out into the desert, <sup>13</sup> and he was in the desert forty days, being tempted by Satan. He was with the wild animals, and angels attended him.



**Mount of Temptation, Traditional site of the Temptation of Jesus**

- a. Mark gives a condensed account of the temptation of Christ. See **Matthew 4:1-11** and **Luke 4:1-13** along with these verses for a fuller account.
- b. Mark and Luke [4:2] seem to suggest that Jesus was tempted throughout the **40** day period. While 40 could be symbolic of **Moses** spending 40 days and nights on Mount Sinai [Exod 34:28] or **Elijah** spending the same time when traveling to Mount Horeb [1 Kgs 19:8], this is perhaps in contrast to the wilderness period of **Israel** during their exodus from Egypt.
  - While Israel **disobeyed** God when put to the test for 40 years in the wilderness [Deut 8:2], Christ in contrast **obeyed** God when tested in the wilderness during the 40 day period.
- c. The word “tempted” means to put something or someone to a **test** in order to determine the character/quality of that thing or person. It can be used in a **good** or **bad** sense.
  - Used in a good sense, God uses these tests as a means of proving the **genuineness** of a person’s faith and also to **strengthen** the individual.
  - Used in a bad sense, Satan uses these tests as a means of **temptation** to cause an individual to sin. God himself will not tempt anyone to sin [Jas 1:13-15].
    - Thus, if a person **resists** sin and Satan’s temptations, he passes the test; If he **yields** to Satan’s temptations, he fails the test.

## Application

- **A Christian can successfully come out of God’s testing by remembering and applying these principles:**
  - **Everyone will be tested.** If the perfect Son of God was put to the test, you and I are not exempt from being tested.
  - **Testing is not always as a result of sin in our lives.** Jesus was not put to the test because of some failure on his part. Another example is that of Job [Job 1:8].
  - **Circumstances cannot be blamed as an excuse for yielding to sin.** Adam and Eve sinned under perfect conditions in the Garden. Christ conquered sin under very difficult conditions [“desert....wild animals...]. Noah walked obediently among a world of disobedient people [Gen 6:9-12].
  - **God provides adequate help for every temptation.** Angels ministered to Christ during the testing period. 1 Corinthians 10:13 says, “*No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.*”
  - **Christ as our sympathetic High-Priest understands our struggles.**
    - **Hebrews 2:18** “*Because he himself suffered when he was tempted, he is able to help those who are being tempted.*”
    - **Hebrews 4:15-16** “*For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*”
  - **The Holy Spirit gives us the power to say “No” to sin.** Galatians 5:16 says “Live by the Spirit and you will not gratify [i.e. yield] the desires of the sinful nature.”
  - **God’s Word helps us to Conquer Temptation.** The Word of God is the weapon given to us by the Spirit of God to conquer temptation [Eph 6:17]. Even Christ conquered temptation by rightly using the Word.
    - Psalm 119:11 “*I have hidden your word in my heart that I might not sin against you.*”

## For Reflection

- How do I respond to tests in my own life? Do I try to escape or endure patiently?

### Quiz 1

1. **John Mark was a cousin of Peter.** True False
2. **The name Jesus means “Messiah.”** True False
3. **Confession and Repentance both mean the same thing.** True False
4. **Repentance is just a change of mind.** True False
5. **Spirit baptism occurs \_\_\_\_\_ water baptism.**
  - a. before
  - b. during
  - c. after
6. **The word “baptize” means \_\_\_\_\_.**
  - a. sprinkle
  - b. immerse
7. **Water baptism is an option for the Christian.** True False
8. **To be tempted is sin.** True False
9. **Satan will tempt only weak Christians.** True False
10. **Trials or Temptations reveal the quality of a person’s faith.** True False

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