

Mark

Raising Godly Generations

- There were wild beasts
- The angels ministered to Him

Note: Matthew and Luke give more detail, while Mark merely mentions the temptation.

2. Ministry of the Servant in Galilee

—1:14 — 7:23

1. The beginning of His ministry — 1:14-20

(1) It was in Galilee — 1:14-15

- There He preached “the gospel of the Kingdom of God” — 1:14
 - Where Matthew emphasized the Kingdom of Heaven (or of the heavens), Mark says “Kingdom of God.”
- Jesus said, “The time is fulfilled, and the Kingdom of God is at hand; repent and believe the Gospel.” — 1:15
 - Again, repentance and faith go hand in hand. This is a new command to them.

(2) He called His first disciples — 1:16-20

- Simon (Peter) and Andrew (brothers) — 1:16-18
 - “I will make you to become fishers of men” — 1:17
 - They forsook heir nets and followed Him — 1:18
 - They did it “straightway,” meaning immediately.
- James and John, sons of Zebedee — 1:19-20
 - They left their father and followed Him — 1:20
 - Again, He called them “straightway.”
 - *Their father had servants.*

2. His power and authority are manifested — 1:21 – 3:12

(1) Casting out a devil — 1:21-28

- Time and place — The Sabbath day in the Synagogue in Capernaum (the home of Peter, Andrew, James and John — and later of Christ) — 1:21
 - Note His move to the city of Capernaum. — Matt. 4:13
- He taught — How? As one having authority, and not as the Scribes — 1:22
 - He *was* the Authority, but they only quoted their “authorities,” which were Scribes which had gone on before them.
 - Notice His authority in various areas discussed below.
 - His authority, like that of a king. “Where the word of the king is, there is power ...” (Eccl. 8:4).
- The man with the unclean spirit — 1:23-26
 - 1. He was in their synagogue — 1:23a
 - How often does the devil get into our Churches, or in any place where God should be preeminent.
 - 2. He cried out in recognition of Jesus: “I know thee who thou art, the Holy One of God.” — 1:23b-24
 - Did the crowd not hear the man? Note their question in 1:27, and compare Acts 2:22.

“Salting the Oats”

Mark 1:14-45 — How does Christ’s beginning ministry here in Galilee present Him as the Servant of the Lord?

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man has need of rest.

- Man was not made for the Sabbath — That is, God did not create man to observe that special day. But man needs rest, and the Sabbath was given to provide for that rest.
- The Sabbath was not intended to be a tyrant. Not a cold, heartless formality to be *served* by man.

• Besides, He is Lord of the Sabbath — 2:28

- Jesus was demonstrated to be:
 - 1. Lord of truth (1:22). He taught with authority.
 - 2. Lord over demon powers (1:27). He *commanded* unclean spirits with authority and they obeyed Him.
 - 3. Lord of all (2:5, 9–10). He *forgave* sins. He was Lord with authority.
 - 4. Lord of life (2:11–12). He *healed* the sick.

• Mark 3:

(10) In the hardness of their hearts they test Him — 3:1-6

- In the Synagogue again — 3:1-2
 - It was on the Sabbath day — 3:2
 - This is their second criticism with regard to the Sabbath. This time it is an effort to entrap Him.
 - A man with a withered hand — perhaps a plant to test Him — They watched “that they might accuse Him.”
- He healed the man — 3:3–5
 - 1. He called the man forth — 3:3
 - Thus the man became the focus of attention.
 - 2. He questioned the accusers — 3:4
 - They were concerned about obeying the Law. He asked, “Is it lawful to do good on the Sabbath days or to do evil? to save life, or to kill?” — 3:4a
 - They did not answer Him (They could not). — 3:4b
 - They themselves had perverted the Sabbath. They also took counsel on the Sabbath to kill Him (3:6). Consider in light of 3:4.
 - 3. He was angered and grieved — 3:5a
 - He was grieved for the hardness of their hearts. [It would take a hard hearted person to not want such a man healed *on any day of the week!*]
 - 4. He healed the man — 3:5b
- They took counsel how they might destroy Him — 3:6
 - They met with the Herodians, their enemies. The Herodians were a political group which supported the dynasty of the Herods. The Pharisees hated them. Enemies will become allies when opposing God. The Herodians are spoken of in connection with the Pharisees in Mark 8:15 and 12:13-17.
 - “destroy” = *apollumi* — “to destroy utterly; loss, not of being, but of well being”
 - The word can mean death, but not necessarily. They may well have intended His death, since He referred to that when He said, “Is it lawful ... to save life, or to *kill?*” (3:4)

“Salting the Oats”

Mark 3:1–12 — Finally, how does Jesus Christ, God the Son, manifest His power as the Servant of the Lord?

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- 6. Bartholomew
 - 7. Matthew
 - 8. Thomas
 - 9. James - son of Alphæus (*the second James*)
 - 10. Thaddæus
 - 11. Simon - the Canaanite (*the second Simon*)
 - 12. Judas Iscariot - “which also betrayed Him”
- (4) They went into a house but were thronged —3:19b–20
- The crowds were so bad that they could not even eat.
- (5) His friends try to rescue Him —3:21
- “Friends” – lit., *those beside (para) or near Him*, or *those belonging to Him* – It could refer to next of kin as well as friends. See 3:31–35.
 - Did they brand Him a fanatic?
 - They sought to take Him by force (“lay hold on Him”).
 - “He is bedside Himself.”
 - Grk. *existemi*, (*ex*, out of, and *histemi*, “to stand.”), lit., “to stand out of.” What did they mean by this? They thought He was out of His mind. [See W.E. Vine, *Expository Dictionary of New Testament Words*.]
4. The beginnings of their rejection —3:22-35
[See the accounts of Matthew (9:34; 12:24-32) and Luke (11:14-26).]
- (1) They accused Him of working with Satan —3:22-30
- 1. The accusation —3:22
 - The accusers: Scribes from Jerusalem
 - “He hath Beelzebul (meaning, “lord of flies”), and by the prince of the devils casteth He out devils”
 - 2. His answer —3:23-27
 - Shows how ridiculous their accusation was.
 - How could Satan cast out Satan? He would be an insurrectionist against himself.
 - The essence of His answer: “If a house be divided against itself, that house cannot stand” — Satan would not be against himself. —3:23-26
 - Showing His own authority: He entered Satan’s house and bound him. Now He is spoiling Satan’s house. —3:27
 - Compare Col. 2:14-15.
 - 3. His judgment pronounced upon them —3:28-30
 - All sins and blasphemies shall be forgiven —3:28
 - But the blasphemy against the Holy Ghost shall not be forgiven —3:29
 - Also see Matt. 12:31-32 and see my note on that passage.
 - “blaspheme” = To speak injuriously, or speech which defames the Divine Majesty (In this case, the Holy Spirit).
 - Why did He pronounce this judgment? —3:30
- (2) Those who obey are His family —3:31–35
- His fleshly family called for Him —3:31–32
 - Possibly seeking to save Him from the crowds.

“Salting the Oats”

Mark 3:22–35 — In this passage how do we see the beginnings of their rejection of Jesus?

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- Mother, the bloody woman, wanted the head of John the Baptist. She would silence this prophet whose preaching condemned her wickedness!
- Herodias wanted John's head "in a charger" (that would be *on a platter*). What a repulsive sight that would be!
- *Herod was very sorry about the request of Herodias.*
- 5. Herod did not back out of his oath —6:26b
 - For his oath's sake. It has been said that there is honor among thieves.
 - For a man who lived in wickedness, married to a wicked woman, he shows a strange sense of honor.
- 6. He was very weak —6:26c
 - For their sakes who sat with him he would not reject her request.
 - Did he fear what they might say or think?
 - Did he fear their ridicule?
- 7. He carried out her request —6:27-28
 - John was beheaded. —6:27
 - The head was first given to the girl (already hardened in the ways of her mother), and she gave it to her wicked, adulterous mother. —6:28
- 8. John's disciples came and took his headless corpse —6:29
 - They were no doubt demoralized by this.
 - For the aftermath see Matt. 14:13.
- 11. The return of the twelve —6:30-31
 - (1) They reported to Him —6:30
 - They told Him what they had *done*.
 - They told Him what they had *taught*.
 - (2) He urged them to go and rest in a desert place —6:31
 - Invitation to come apart to a desert place. —6:31a
 - Christian workers need to realize the importance of a special time of rest now and then. Someone has appropriately said, "If you don't come apart, you are very likely to 'come apart.'"
 - The multitudes coming and going did not give them time even to eat. —6:31b
- 12. Feeding of the 5,000 —6:32-44
 - (1) They departed for the desert place by ship, privately —6:32
 - (2) The crowds went afoot and outran them —6:33
 - Many saw Him and knew Him, and came to Him.
 - People came out of all cities. Their effort to get away was futile.
 - (3) Jesus had compassion on them —6:34-35a
 - Why did He have compassion? —6:34
 - Cf. Matt. 9:36-38. The Shepherd in the Old Testament generally referred to the king. Ezek. 34:1-10 has a prophecy against the shepherds of Israel. Christ is the True Shepherd (Ezek. 34:11-16).

"Salting the Oats"

Mark 6:30-31 — In these verses what do we learn about the importance of rest for those who serve the Lord?

Mark 6:32-56 — Here Jesus Christ, the Servant of the Lord, demonstrates His power in three different ways. How does He demonstrate His power and how does this relate to us?

-5. He put His hands on the man again and he saw clearly. —8:25

In reality, we but “see through a glass darkly” now. but someday we shall see Him as He is, and we shall know as we are known.
But we *have* indeed seen Him. When we were saved we saw Him to be the Son of God with power. We can confess, along with Peter, “Thou art the Christ, the Son of the living God” (Matt. 16:16).

- (3) He warned the man —8:26
• He sent him to his house.
• He told him not to go into the town (Bethsaida).
• He told him not to tell anyone in Bethsaida.

7. Peter’s confession and later rebuke —8:27–33 [See Matt. 16:13–16 and Luke 9:18–20]

- Place: In the town of Cæsarea Philippi —8:27

This city was located about 120 miles north of Jerusalem and 25 mi. north of the Sea of Galilee. It was in the tetrarchy of Herod Philip, so Philip, having rebuilt and beautified this city, gave it the name of Cæsarea, in honour of Tiberius Caesar, the reigning emperor, but to distinguish it from another Cæsarea, which was on the coast of the Mediterranean Sea, and to perpetuate the fame of him who rebuilt it, it was called Cæsarea Philippi, or Caesarea of Philip.

- His first question of His disciples —8:27b-28
- “Whom do men say that I am?”
- All answers expressed a high view of who He was —8:28
• His second question —8:29
- “But whom say ye that I am?”
- Peter: “Thou art the Christ.”
“Christ” is a title, not a name. “Christ” is the transliteration of the Greek christos, meaning anointed. The word “anointed” in the Old Testament is transliterated “Messiah.” Peter recognized that Jesus is the Messiah. [Psa. 2:2; 45:6-7 — “Anointed”]
• He then taught them —8:31–33
- He taught concerning His suffering and death —8:31
It was after Peter’s confession that He began to speak of His coming suffering and death. His face will now be turned to the cross.
- Peter’s rebuke —8:32
- Jesus then rebuked Peter —8:33
Here Peter demonstrated that he considered himself more intelligent and of greater foresight than Jesus, Whom he had just confessed to be the Messiah.
“Get thee behind me, Satan” — Jesus attributes the statement to Satan.
“... for thou savourest not the things that be of God, but the things that be of men.” Peter was thinking according to the natural man. He did not have a view of things from God’s standpoint, but from man. Consider I Cor. 2:8.

“Salting the Oats”

Lined writing area for notes.

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- His answer (9:12-13):
 - 1. Elijah must come first and restore all things.
 - 2. It is written that the Son of man must suffer “and be set at nought.”
 - 3. Elijah has indeed come, but they rejected him (Matt. 11:13-1 and 17:11-13). They also rejected Jesus as their Messiah. Since they rejected John and Jesus, the prophecy of Elijah as His forerunner will be fulfilled at His second coming.
- Would there have been no redemption if Israel had accepted Him at His first coming? No. God knows man. He knew that they would reject Him. Notice Acts 2:23; 3:18; 4:26-28. Was their opportunity to accept Him as their Messiah real? Most certainly!

11. Helpless disciples – powerful Christ —9:14-29

- This speaks of failure through prayerlessness.

(1) What they encountered —9:14-17a

- He came to His disciples (those who did not go up to the mountain).
 - What a sight! —9:14
 - He saw a great multitude around those disciples.
 - There were also Scribes questioning the disciples.
- The people saw Him and ran to Him —9:15
 - As we shall see, He was the solution.
- He addressed the Scribes: “What question ye with them?” —9:16
 - The Scribes had been disputing with the disciples.
 - Was the argument of the Scribes ever settled, or was it sidetracked by something more urgent?
- One of the multitude answered Him (not a Scribe) —9:17a

(2) The problem He found —9:17b-18

- That one of the multitude had brought his son to the disciples and they could not heal him.
 - The son had a dumb spirit. —9:17b
 - That dumb spirit would *tear* the son, cause him to foam, gnash with his teeth, and pine away.

“teareth,” Used of a demon causing convulsions in a man possessed, or dashing the person down, or hurling him to the ground (a common occurrence in cases of demon possession). (Adapted from Thayer). A different Greek word is used in 9:20. It basically means to cause to convulse.

(3) They brought the son to Jesus —9:19-24

- His answer to the man: “O faithless generation ...” —9:19
 - See 9:23: “If thou canst believe ...,” addressed to the man.
- The man brought his son to Jesus. —9:20
 - The evil spirit tore the son and he fell on the ground foaming —9:20
- How long ago had that came upon the boy? —9:21
 - “Of a child”
- The man asked Jesus, “if thou canst” —9:22
 - The devil had tried to kill the son.

“Salting the Oats”

Mark 9:14–29 — From this passage, how can we avoid being helpless, powerless servants of Christ?

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abuses.

- Example: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men..."

12. The widow giving her "two mites" — 12:41-44

[See my notes on Luke 21:1-4]

- How God regards the gifts of His own:
 - (1) He watched the giving into the "treasury" — 12:41-42
 - The rich cast in much (*out of* their wealth) — 12:41b
 - The poor widow threw in 2 mites — 12:42
 - A mite, the smallest of copper coins.
 - (2) Here Christ says that she gave more than *all of them together*. — 12:43-44
 - They gave *of* their abundance. — 12:44a
 - She gave *of* her want — 12:44b
 - She gave according to what she *had* (II Cor. 8:12). Not wealth but poverty. Not a part but the whole.
 - She was in "deep poverty" (II Cor. 8:2)
- Our giving is a stewardship of what we *have*, and what matters most is how much we have left over after we give.

• Mark 13:

13. He tells the disciples about the future — 13:1-37

[Matt. 24 – 25; Luke 21:5-38]

- This is the Olivet Discourse.
 - (1) The questions of the disciples — 13:1-4
 - This discourse took place because of the disciples' admiration of the Temple. According to Josephus, many of the stones of the Temple were over 37 feet long, 12 feet high, and 18 feet wide. These might weigh 200 to 300 tons. — 13:1
 - See His words about the Temple in Matt. 23:38
 - The destruction of the Temple took place under General Titus in A.D. 70. Titus tried to preserve the Temple, but his soldiers, being carried away with fury and greed, burned and plundered it.
 - The twofold question of Peter, James, John and Andrew:
 - 1. When shall these things be? — 13:4a
 - What things? The destruction of the Temple. Luke gives the answer to this question in Luke 21:20-24 (see notes).
 - 2. What shall be the sign when all of these things shall be fulfilled? — 13:4b
 - Jesus answers this in 13:5-37.
 - (2) The characteristics of that age — 13:5-13

Warnings against 3 dangers:

 - 1. Deception — 13:5-6
 - Warning: "Take heed lest any man deceive you." — 13:5
 - There are a lot of false "christs" around also today.

"Salting the Oats"

Mark 13 — Finally, in His presentation of Himself to Israel, Jesus Christ, the Servant of the Lord, instructs His disciples about the future. What questions are answered, warnings given, and prophecies made?

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- Israel became a nation in 1947, after nearly 2,600 years! The budding of the fig tree may well have been fulfilled at that time.
- *Many prophetic scholars were very excited when Israel became a nation in 1947, and they proclaimed it as "the budding of the fig tree." Dr. Charles Fuller of the Old Fashioned Revival Hour radio program preached about it for weeks on end. What a blessing those messages were to me!*
- The certainty of His words — 13:31
 - His Words are preserved for us. Notice, His Words are more permanent than heaven and earth.
 - See Matt. 24:35 for the same statement.
 - *Can we believe that, or must we accept the idea that the manuscripts were lost to mankind for a long time and were only rediscovered in recent decades? Do we have the Word of God today? Can we read our Bible with confidence that every tittle has been preserved and protected for us? (Matt 5:18; Luke 16:17)*
- No man knows the day nor the hour, not the angels in heaven, nor the Son — only the Father — 13:32
- Watchfulness enjoined — 13:33-37
 - The injunction is, "Watch and pray." — 13:33
- *Seven warnings in the chapter: 13:5, 7, 9, 23, 33, 35, 37.*

6. Submission of the Servant to Death

—14:1 – 15:47

- *Mark 14:*
 - *This is the longest chapter of Mark, with 72 verses. As you have seen, Mark's chapters have been very short up to this one. His narrative is very fast moving and to the point.*
 - Notice the time references in Mark:
 - Please understand that the Jewish day began at 6:00 P.M.
- (1) The presentation of the King — 11:1-11
 - *Sunday*
- (2) "And on the morrow" (the day following) — 11:12
 - *Monday*
 - The cursing of the fig tree and cleansing of the Temple
- (3) "And in the morning" — 11:20
 - *Tuesday*
 - They see the fig tree withered, He is challenged by the Chief Priests, Scribes, and Elders. He had various discourses, ending with the Olivet Discourse (Mark 13).
- (4) "After 2 days was the feast of the Passover, and of Unleavened Bread" — 14:1
 - *Still Tuesday*
 - This was no doubt still the same day spoken of in 11:20.
- (5) "And the first day of Unleavened Bread, when they killed the Passover" — 14:12
 - *Thursday* — He was in the grave Thursday night, Friday night, and Saturday night — 3 days and 3 nights (Mt. 12:39-40).

"Salting the Oats"

Mark 14 — Jesus Christ, the Servant of the Lord, submits Himself to die. What are the events leading to His death and what is their significance to us today?

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Raising Godly Generations

- 3. He bought fine linen — 15:46
- 4. He took Jesus down — 15:46
- 5. He wrapped Jesus' Body in the fine linen — 15:46
- 6. He laid Jesus in a sepulchre which was hewn out of a rock — 15:46
 - It was Joseph's own tomb (Matt. 27:60).
- 7. He rolled a stone to the door of the sepulchre — 15:46

"The situation was dangerous. It could have cost him his own life. He showed himself to be a man of honor faith, and courage. Though, up to that time, he had been a secret disciple of Jesus (John 19:38). "This act would defile him for 7 days (Num. 19:11) and would necessitate his seclusion through the whole Passover."

—Moody Manna

- The Father preserved the Body of His Son from an unworthy burial as was customarily given to those who had been crucified.
 - "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." — Isa. 53:9

7. Triumph of the Servant —16:1-20 (His resurrection and Ascension)

• Mark 16:

The Resurrection and its importance: If the truth of the Resurrection falls the whole "house" of Truth falls. The Resurrection of Jesus Christ has been attacked by the critics from the very beginning.

- The significance of the resurrection:
 - 1. His resurrection takes care of salvation, past, present, and future. [Rom. 4:25; 5:10; John 14:19 — Also see I Cor. 15; II Cor. 4:10; Heb. 1:3; 2:14-15; 4:14-16; 8:1-5; 9:24-28; II Tim. 1:10; etc.]
 - 2. He lives as a *guarantee*, a firstfruit of our resurrection [He is the "first-fruits of them that slept" —I Cor. 15:20.]
 - 3. He lives as our Intercessor [Rom. 8:34; Heb. 9:27; I John 2:1-2; etc., etc., etc.]
 - 4. He lives as proof that death is conquered [Acts 2:24; Heb. 2:14-15; etc., etc.]

1. His resurrection —16:1-8 [Matt. 28:1-16; Luke 24:1-49; John 20:1-23]

- See my notes on Matt. 28:1-6.
- Who was Salome? — 16:1. See 15:40 also.
 - She appears only in Mark's Gospel (15:40 and 16:1). She was the wife of Zebedee, and thus the mother of James and John (Compare Matt. 27-56; Mark 15:40). She is thought by many to be sister (or even sister-in-law) of Mary, mother of Jesus, to whom reference is made in John 19:25. Notice her request in Matt. 20:20.

"Salting the Oats"

Mark 16 — The Servant of the Lord, Jesus Christ, raises from the dead and ascends into heaven in triumph. How does each instruction given in context of the resurrection and ascension relate to us today?

