



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 2

"Seeing Jesus Through Peter's Eyes"

2-7-21

Introduction: The Lion of the Synoptics

- Throughout church history it became a common practice to visually represent each of the four gospels using imagery of the winged beasts from Revelation (4:6-8). In light of this, Mark's gospel is often portrayed as the winged lion because of its beginning and its overall portrayal of the Lord Jesus as Messiah.
- The imagery of a lion is perhaps also fitting because of the place that Mark holds among the *synoptic* ("seeing together") gospels. Mark appears to be the earliest of the gospels and it also seems that Matthew and Luke depend upon it as a primary source. Mark's place of primacy makes sense if it is Peter's account, given his place of leadership among the disciples and within the early church.

Key Point: The gospel of Mark presents to us the life and ministry of Jesus from the perspective of Peter so that we too may _____ and _____ Jesus the Messiah, the Son of God.

Authorship

- Although the author does not identify himself, the title "According to Mark" is found on the earliest manuscripts that we have. The NT makes repeated reference to a 'Mark' or 'John Mark' who was an important figure in the early church.
"John mark was the son of Mary, a woman of wealth and position in Jerusalem. Barnabas was his cousin (Col. 4:10). Mark was a close friend (and possibly a convert) of the apostle Peter (1 Pet. 5:13). He had the rare privilege of accompanying Paul and Barnabas on the first missionary journey but failed to stay with them through the entire trip. Because of this, Paul refused to take him on the second journey, so he went with Barnabas to Cyprus (Acts 15:38-40). About a dozen years later he was again with Paul (Col. 4:10), and just before Paul's execution he was sent for by the apostle (2 Tim. 4:11). — Charles Ryrie (*Mark*, Introduction)
- The early church universally accepted the authenticity of Mark's gospel which suggests that there was an apostolic source for its content.
 - ⇒ The church father Papias (early 2nd c.) identified _____ as the source behind Mark's account of Jesus life.
"...we shall add, as being a matter of primary importance, a tradition regarding Mark who wrote the Gospel, which he [Papias] has given in the following words]: 'And the presbyter [John] said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers]...'" — Eusebius, *Ecclesiastical History* (4th c.)
 - ⇒ The internal evidence within the gospel itself seems to _____ what the early church believed regarding Peter's influence.
 - * The geography of Mark seems to fit with the cognitive map of a religious Jew from Galilee and, of the four gospels, it also makes the most references to fishing, "the sea," and boats.
 - * Peter is the first and last disciple mentioned (1:16; 16:7) and is referred to more than any of the others. He is also prominent in many of the most important incidents in Mark: the calling of the first disciples (1:16-20), the confession of Jesus as the Messiah (8:27-30), the transfiguration (9:2-8), the prayer in Gethsemane (14:32-42), and in the conclusion (16:7).

Key Point: Since Mark compiled the accounts that Peter had used in his preaching and teaching, we should recognize the value of studying these accounts for our own spiritual _____.

Mark's Writing Style

1. Mark's gospel is _____ oriented and follows a clear narrative structure.

⇒ Mark makes frequent use of the historical present tense and the plural-to-singular narrative device.

Mark 11:12—On the following day, when they came from Bethany, he was hungry.

⇒ The Greek word *euthys* ("immediately") is used over 40 times, emphasizing more of what Jesus _____ than _____.

⇒ Mark has been referred to a drama in three acts: (1) Galilee (2) The Journey to Jerusalem (3) In Jerusalem

2. Mark often employs the literary technique of " _____ " (*intercalation*).

⇒ Mark will often 'sandwich' one account into another in order to highlight a significant theological point.

Mark 3:20-35

- A Jesus' family tries to seize him (3:20-21)
- B The religious leaders reject him (3:22-30)
- A Jesus' family seeks him (3:31-35)

Important Themes in Mark

1. Christology (_____ ?)

⇒ There are times where Mark clearly identifies who Jesus is through certain titles:

Mark 1:1—*The beginning of the gospel of Jesus Christ, the Son of God.*

Mark 13:26—*And then they will see the Son of Man coming in clouds with great power and glory.*

Mark 8:29—*And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.”*

Mark 15:39—*And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”*

⇒ Mark’s primary way of informing us about Jesus’ true identity is by _____ us who He is through the various accounts that he includes in His narrative.

(1) Jesus possesses unique authority to _____ (1:22), to cast out _____ (1:27) and to _____ (1:31).

(2) Jesus does things that only _____ can do.

Mark 4:39-41—³⁹ *And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. ⁴⁰He said to them, “Why are you so afraid? Have you still no faith?” ⁴¹And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?”*

Psa. 65:7-8a—⁷ *who stills the roaring of the seas, the roaring of their waves, the tumult of the peoples, ⁸so that those who dwell at the ends of the earth are in awe at your signs.*

Key Motif: *The Messianic _____: Jesus’ true identity is primarily communicated in Mark in an indirect way.*

“...Mark’s Gospel suggests that Jesus is, in some way that defies comprehension, the embodiment of God’s presence. Mark never quite dares to articulate this claim explicitly; it is too scandalous for direct speech. For Mark, the character of God’s presence in Jesus is a mystery that can be approached only by indirection, through riddle-like allusions to the OT.”

—Richard B. Hayes, *Reading Backwards*

2. Discipleship (_____ ?)

⇒ The disciples are almost always present with Jesus, leaning both by observation and direct _____.

Mark 4:34—*He did not speak to them without a parable, but privately to his own disciples he explained everything.*

⇒ The _____ first disciples are set before all subsequent disciples so that they might learn from it.

Positive: They leave everything to follow Jesus (1:18,20; 2:14) and they participate with Jesus in the work of proclamation and deliverance (3:14-15).

Negative: They are fearful and lack faith (4:40), they are selfish (9:34; 10:35-45), they fail in the work entrusted to them (9:14-29), and they ultimately abandon Jesus (14:50).

Key Interpretive Principle: *The _____ between the ages (dispensations): From Law to Grace.*

(1) The Mosaic Law was the ruling principle at the time of Jesus’ life and ministry.

(2) Much of Jesus’ teaching functions as the Law did, to demonstrate human sinfulness and the need for a Savior.

Mark 10:21—*And Jesus, looking at him, loved him, and said to him, “You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.”*

(3) Jesus’ teaching regarding the nature of discipleship anticipate the work that He would accomplish and the coming of the Holy Spirit.

Mark 8:34-35—³⁴ *And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. ³⁵For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it.*

Concluding Thoughts

1 Pet. 2:21-25—²¹ *For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²²He committed no sin, neither was deceit found in his mouth. ²³When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. ²⁴He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.*

- The gospel of Mark invites us to know Jesus as our _____ and _____ just as Peter did!
- The gospel of Mark invites us to follow Jesus, our good _____, just as Peter did!