

Mark – Introduction (part two)

Mark’s preservation of Jesus’ Aramaic words and phrases in the Greek text indicate Mark was recording words and teaching from the original setting which may well have been Peter’s eyewitness account. Mark is merely recording it in Greek, but still has the desire to preserve the original Aramaic wording while at the same time translating it for the Gentiles in Rome and the Gentile world.

1. 5:41 - **talitha cumi** – “Taking her by the hand he said to her, “*Talitha cumi*,” which means, “Little girl, I say to you, arise.”
2. 7:34 – **ephphatha** – “And looking up to heaven, he sighed and said to him, “*Ephphatha*,” that is, “Be opened.”
3. 9:5 – **rabbi** (Hebrew form) – “And Peter said to Jesus, “*Rabbi*, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.”
4. 14:36 – **abba** – “And he said, “*Abba*, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”
5. 15:34 – **Elio, Eloi, lama sabachthani** – “And at the ninth hour Jesus cried with a loud voice, “*Eloi, Eloi, lema sabachthani?*” which means, “My God, my God, why have you forsaken me?”

Other terms that link the Gospel of Mark to Rome:

1. Legion (5:9)
2. *Praetorium* (15:16)
3. *Centurion* (15:39)
4. “the courts” called *speculator* (6:27) and *flagellare* (15:15)
5. *Denarius* (12:15)
6. *Quadrans* (12:42) - low-value Roman bronze coin, which is two lepta or two widow’s mites:

2532 [e]	2064 [e]	1520 [e]	5503 [e]	4434 [e]	906 [e]	3016 [e]	1417 [e]	3739 [e]	1510 [e]	2835 [e]
kai	elthousa	mia	chēra	ptōchē	ebalen	lepta	dyo	ho	estin	kodrantēs
42 και	ἐλθοῦσα	, μία	χῆρα	πτωχῆ	ἔβαλεν	λεπτὰ	δύο	, ὃ	ἐστίν	κοδράντης
And	having come	one	widow	poor	cast [in]	lepta	two	which	is	a kodrantes
Conj	V-APA-NFS	Adj-NFS	N-NFS	Adj-NFS	V-AIA-3S	N-ANP	Adj-ANP	RelPro-NNS	V-PIA-3S	N-NMS

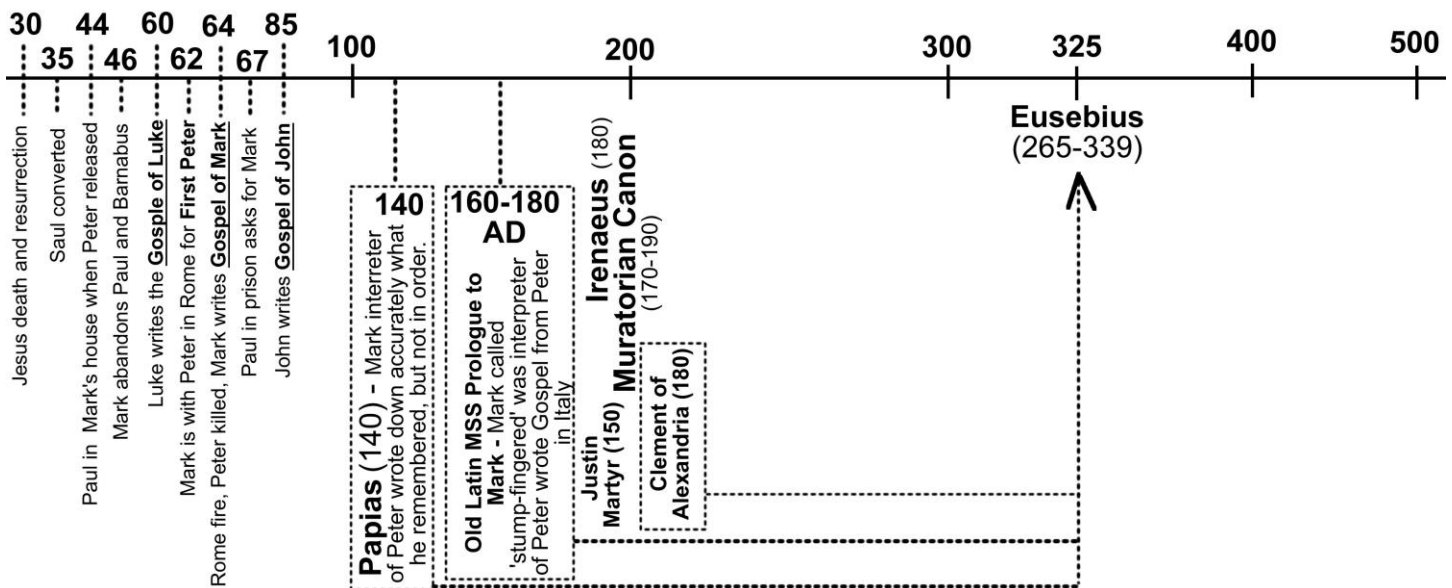
Mark’s Presentation of the Gospel with Peter’s Presentation of the Gospel:

	Mark	Acts 10:36-41
1:1-2	“The beginning of the gospel of Jesus Christ, the Son of God... ‘Prepare the way of the Lord, make his paths straight,’	10:36 – “As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all)
1:14	“Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God,	10:37 – “you yourselves know what happened throughout all Judea, beginning from Galilee...”
1:4-8	(John’s ministry	10:37 - ...”after the baptism that John proclaimed
1:10	“And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.	10:38 – “how God anointed Jesus of Nazareth with the Holy Spirit and with power.
1:16-10:52	(Jesus demonstrates power of God with healings, calming the storm,	10:38 – “He went about doing good and healing all who were oppressed by the devil, for God was with him.

	driving out demons, raising the dead, multiplying bread)	
Ch. 11-14	(Jesus and disciples go to Jerusalem for the events that happen there.)	10:39 – “And we are witnesses of all that he did both in the country of the Jews and in Jerusalem.
15:1-39	(Jesus’ arrest, trials and crucifixion)	10:39 – “They put him to death by hanging him on a tree,
16:1-8	16:6-7 – “he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee.”	10:40 – “but God raised him on the third day...”

MARK

<p style="text-align: center;">In Galilee (ch. 1-8)</p> <p><small>Mark says, "The beginning of the gospel of Jesus Christ, the Son of God"</small></p> <p>1:1 - Mark says, "The beginning of the gospel of Jesus Christ, the Son of God"</p> <p>1:2-8 - Isaiah 40 and Malachi 3 fulfilled in John the Baptist</p> <p>1:9 - Jesus is the Son of God, "You are my beloved Son; with you I am well pleased."</p> <p>1:12-13 - Spirit of God led Jesus into conflict with Satan.</p> <p>1:14-3:21 - Jesus teaches, heals and reveals he is the Messiah and King of God's Kingdom.</p> <p>3:22-8:26 - People respond to Jesus in a variety of ways: acceptance, confusion, rejection, opposition. Overall, general confusion and misunderstanding.</p>	<p style="text-align: center;">Journey to Jerusalem (ch. 8-10)</p> <p>8:27 - Jesus asks his disciples who he is, and Peter answers, "You are the Christ," (but, is thinking Jesus is the warrior king to overthrow Rome, etc.)</p> <p>8:31 (9:9; 9:31; 10:32)- Jesus began to teach them that he must die in Jerusalem.</p> <p>8-10 - Jesus is a servant, and his followers must also be willing to suffer in order to serve. Disciples do not understand this.</p> <p>9 - Jesus is transfigured and God says, "This is my beloved Son; listen to him."</p>	<p style="text-align: center;">In Jerusalem (ch. 11-16)</p> <p>11 - Triumphal Entry, curses fig tree, cleans temple court</p> <p>12 - Parables and debates on the temple mount</p> <p>13 - Future of that generation and destruction of temple; predictions of Jesus' return to set up kingdom.</p> <p>14 - Plot to kill Jesus; Jesus' anointing, betrayal, arrest and trials</p> <p>15 - Jesus crucified, dead, buried 15:39 - Roman centurion says, "Truly this man was the Son of God!"</p> <p>16 - Angel reports to women that Jesus is alive, saying, "He has risen; he is not here. See the place where they laid him. But go, tell his disciples."</p> <p style="text-align: center;">--- Mark's book ends---</p>
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Mark's Titles for Jesus

1. 1:1 – “the Good News about Jesus Christ, the Son of God”
 - a. Christ identifies Jesus as the Jewish Messiah or God’s Anointed”
 - b. Gentiles may not have fully understood this, but it is Peter’s and Mark’s understanding
 - c. Mark never calls Jesus “Christ” during the main narrative of his book.
 - d. In fact, Mark presents Jesus as keeping the Messiah a secret.
 - i. Jesus avoids using the term
 - ii. Jesus does accept the Christ/Messiah title when Peter gives it to him (8:29)
 - e. The High Priest charges Jesus with claiming to be the Messiah (14:61)
 - i. Messiah was at that time a politically charged term that carried with it the responsibility of overthrowing the Gentile powers (Rome). Jesus avoided this.
2. “Son of God”
 - a. 5:7
 - b. God’s Holy One in 1:24
 - c. 15:39 – Roman centurion at the cross
 - d. The Gentiles are presented with Jesus as the Son of God, and in the book they accept Jesus as Son of God.
 - e. Heaven declares “son of God”
 - i. Baptism (1:11)
 - ii. Transfiguration (9:7)
 - f. Demons declare this in 3:11
 - g. The High Priest uses this as a trap for Jesus (14:61), but it is accepted by Jesus at the trial (14:62)
3. “Son of Man”
 - a. Three uses:
 - i. Apocalyptic returning at the end
 - ii. Suffering figure
 - iii. Description used by Jesus of himself
 1. Son of Man is the only title Jesus uses of himself
4. “Son of David”
 - a. Jews thought of an earthly man
 - b. Jesus included supernatural status to the Son of David
5. Servant
 - a. from Isaiah 52:13 and 53:10-11 – servant and ransom
 - b. Jesus ties these two together in 10:45 – son of man came to serve and give his life as a ransom