

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

GOSPELS

Lesson 6 Mark

return pages 5 & 6

The Gospel of Mark contains 678 verses and 15,171 words, was written to present Jesus Christ the servant. While the other three gospels make frequent use of the divine titles, Christ is referred to as Master in Mark. He is addressed as Lord only twice (Mark 7:28; Mark 9:24). He is spoken of as Lord only twice by the Holy Spirit in the book and both of these, are in Mark 16:19-20, after His ascension to heaven. The Spirit never refers to Him as deity in Mark during the time of His earthly ministry.

This presentation of Jesus as a servant explains Mark's use of minute details that are not given elsewhere. For example, in Mark 6:7 we read: *And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.* Only in Mark do we read that little note, *by two and two*. It is important to a servant to have the specifics of a task. In the account of the feeding of the multitude, only Mark tells us *they sat down in ranks, by hundreds, and by fifties* Mark 6:40. The best example of this is found in Mark 1:35: *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* These specific details are seemingly insignificant but every action and movement of a servant is to be accounted for. In this record alone do we learn of Jesus sitting and watching the contributors and their contributions at the treasury (Mark 12:41).

Mark alone makes note of the stand-by position of the centurion at the cross (Mark 15:39). Other items of a similar nature, unique to Mark's record, are found in Mark 3:7; Mark 4:1; Mark 13:3. Read these carefully and note the detail peculiar to this gospel.

The emphasis in Mark is on works - not words. If you have a red-letter edition Bible compare Mark with the other three gospels and you will find it contains far fewer verses where Jesus is speaking. The emphasis in the life of a servant is not on what he says but on what he does.

This also explains why there is much attention given to the reactions of the disciples and the responses of the people to what Jesus did. For example, in Mark 4:41 we read: *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?* In Mark 6:51 we read: *And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.* In Mark 10:24-26 we read: *And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go*

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved?

Such reactions are also given in Mark 2:2; 3:10, 20; 4:1; 5:21; 6:31 and 8:1. Only in Mark do we find this insight into the response of men to the words and deeds of the Lord.

In Mark there is no genealogy because few would care about the lineage of a servant. There is no mention of the story of Mary and Joseph. Mark omits the record of the virgin birth, for the birth of a servant is not important. He did not record the visit of the wise men, for there is no homage due a servant. There is no boyhood scene in the temple, for a servant enjoys no real childhood. He is born to work and labor. Only Mark recorded the history of the so-called silent years. All that transpired from age twelve to thirty is summed up in these words: *Is not this the carpenter?* Mark 6:3 - A servant is born to work. Mark details the labors of the man but not of the man who labors.

Not only does the book lack a birth scene and a genealogy but it contains no introduction. It leaps into action. Twelve of the sixteen chapters begin with and in this narrative of work.

The key words in Mark fit its' theme as well. Note the frequent occurrences of *immediately* (seventeen times) and *straightway* (nineteen times). This is how a servant should respond when called upon.

This second gospel contrasts the divine power of Jesus Christ with the depth of human feelings and emotions. There is more spoken of about the emotions of men and women, and those of the Lord Himself, than in any other portion of scripture.

If anyone wants to know about Jesus on the inside, that is, how He felt, thought, etc., Mark is the book to read. We read of His grief, anger, love, pity, wonder, sighs, hunger, and weariness. These verses in particular give insight: Mark 1:35; 3:5; 4:38; 6:6, 30, 32, 34; 7:34; 8:2, 12; 10:14, 21; 11:12 and Mark 14:36.

The Son of man He came the Son as the heir He was sent. As the Son His ministry the heir of His mission. Twenty-eight times in Mark Jesus is called the Son. He is the Son of God, having to do with His right as heir of all things. He is the Son of man, having to do with His relationship to Adam's race. In this gospel Christ is holiness in the midst of sin, life in the midst of death, light in the midst of darkness, strength in the midst of weakness.

While Matthew shows the Lord's claim to the Old Testament kingdom and throne and seeks to establish such by frequent reference accordance to the scriptures, Mark contains only one quotation from the prophetic writings:

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee (Mark 1:2).

While parables are prominent in Matthew, because *Where the word of a king is, there is power* (Ecclesiastes 8:4), Mark records only four parables. However, while there are few miracles wrought in Matthew (for a king delegates work to others), there are no fewer than twenty miracles performed in Mark. Again, the servant outlook is borne out.

A careful reading will also show that each of the four parables in Mark has service as its' theme. These matters cannot be accidental, nor could they have been conceived by the four evangelists. A careful study of the four gospels certifies their divine inspiration.

There is no prayer of *Our Father*, etc., in Mark. A servant leads no one in prayer. *The Father* is mentioned only five times in Mark and *your Father* only in Mark 11:25-26. There is no sermon on the mount, for a servant issues no laws and gives no directions. When speaking of Spirit baptism in Mark 1:8, Mark leaves out the words *with fire*, which are found in Matthew 3:11. Mark only mentions the baptism with the Holy Ghost, saying nothing of the future baptism of fire, which shall befall unbelievers at the white throne judgment.

The servant Jesus did not come to be a judge, but rather to give His life a ransom for many. Similarly, there are no arraignments of the nation, no sentence passed upon Jerusalem, no "Woe unto you" passages. To balance His driving the money changers from the temple (Mark 11:15), the Lord is seen sitting and watching a poor widow give her all. There is no cry of *It is finished* on the cross in Mark, for a servant's work is never done.

In Mark Jesus asks or was asked by others some remarkable questions:

- *How is it that ye have no faith* (Mark 4:40)
- *Are ye so without understanding also* (Mark 7:18)
- *From whence can a man satisfy these men with bread here in the wilderness* (Mark 8:4)
- *For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul* (Mark 8:36-37)
- *Who then can be saved* (Mark 10:26)
- *Why tempt ye me* (Mark 12:15)
- *And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God* (Mark 12:24)
- *Couldst not thou watch one hour* (Mark 14:37)

This gospel was written for Gentile readers. This is seen in a number of ways.

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

- It has fewer Old Testament quotations and hints – 63 in Mark, 128 in Matthew, 100 in Luke.
- It gives a number of Aramaic words and their interpretations, such as *Boanerges* (Mark 3:17), *Talitha cumi* (Mark 5:41),
- *Ephphatha* (Mark 7:34), *Bartimaeus* (Mark 10:46), *Abba* (Mark 14:36), *Golgotha* (Mark 15:22), *Eloi, Eloi, Lama Sabachthani* (Mark 15:34).
- The explanation of Jewish customs Mark 7:2-3.
- The explanation of the value of two mites (12:42).
- The absence of mention of the Jewish law.
- The geographical location of the Mount of Olives, which no Jew would need (Mark 13:3).
- He explains what Corban is (Mark 7:11).
- He tells that the Jews do not eat until they have washed (Mark 7:3).
- He explains when the Passover was killed (Mark 14:12).
- He explains when the preparation for the Passover was (Mark 15:42).
- He tells that the Jordan is a river (Mark 1:5).

That Roman readers are in view is supported by the consideration that Mark alone mentions that Simon the Cyrenian was the father of Alexander and Rufus (Mark 15:21, Matthew 27:32, Luke 23:26; cf. Romans 16:13), and also because of his use of several Latin words which are not found in the other gospels: *executioner* comes from the Latin *judex* (Mark 6:27) *pots* comes from the vulgar Latin (Mark 7:4, 8) *Praetorium* comes from the Latin, originally signified as a General's tent, within a Roman castra (Mark 15:16).

Notes

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

**GOSPELS
Lesson 6 Mark**

Name _____

All answers must have scripture back-up to receive full credit

1. What is the purpose of the book of Mark?
2. Why is there no birth of Jesus in the book of Mark?
3. Why is there no genealogy in the book of Mark?
4. What does the book tell us about the early life of Jesus?
5. Where would you find verses that would understand with the feelings of Jesus?
6. In Ezekiel 1 on the face of one of the four living creatures is the face of an Ox, how does this relate to the book of Mark?
7. The usage of Latin and Roman words tells us what about the book of Mark?
8. What does each of the Gospel books tell us about our walk and growth process and a born again Christian?
 - A. Matthew

King James Bible Study Correspondence Course*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

- b. Mark
- c. Luke
- d. John
9. How would a King react to the command of straightway of immediately, what does that tell us about the book of Mark?
10. Some churches use as part of their advertisement, fire next to the cross of Christ, why is this in such contradiction to the word of God?

true/false

- Mark depicts Jesus as a servant.
- On the day of Pentecost, the believers were not baptized with the Holy Spirit of fire.
- The term *it is finished* is not in the book of Mark, because a servant is never finished.



Memory verses, write these out on the back of this page. (must be in KJV)
Mark 10:25; Mark 1:35; Mark 8:36-37.

any questions?