

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

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GOSPELS
Lesson 7 Mark

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Many students hold the view that this gospel, while not written by Peter, owes its source to material he furnished Mark. The validity of this argument is backed by the following curiosities. Throughout this gospel special attention is paid to the ministry in Galilee (Mark 1:14; 9:50) and particularly to Christ's activities in the neighborhood of Capernaum, which was Peter's place of residence.

The general character of the gospel points to an eye-witness as directly or indirectly its author, and there are touches which indicate such first-hand knowledge as would come from Peter.

- We are told about Peter's home and his mother-in-law. The scripture uses *Simon, and they that were with him* (Mark 1:36).
- Only Mark tells us that they and Peter followed after Jesus when He withdrew to a solitary place at the beginning of His ministry (1:12).
- Mark says that Peter called the Lord's attention to the withered fig tree (11:21).
- He also tells us that it was Peter and his brother who asked Jesus on the Mount of Olives about the destruction of the Temple (13:1-3).
- Only in Mark do we learn that the angel at the tomb specified that Peter be told of the resurrection (16:7).
- The whole of Chapter 1:29-37 is full of hints peculiar to this gospel which imply that they are Peter's. Compare this passage with its parallels in Matthew and Luke. In the record of the healing of the paralytic (2:1-12) are similar details such as imply an eye-witness. Others are found in 1:43; 3:5; 6:39; 8:12; 9:33, 34; 10:14, 33, 50; 11:13, 21.
- It is worthy of notice that details favorable to Peter are omitted from this gospel, while others not favorable to him are recorded (compare Mark 8:27-33 with Matthew 16:13-23).
- Contrast Mark's and Matthew's accounts of Peter's denials of his Lord.
- Mark does not mention Peter walking on the sea (Matthew 14:28-29), nor the capture of the fish in which was found the Roman coin (Matthew 17:24-27), nor that he was part of the mission, along with John, to prepare the Passover (Luke 22:8, Mark 14:13), nor the fact that he went with John to the sepulcher (John 20:2-6).
- It is most noticeable that the angel at the tomb speaks of Peter (Mark 16:7).

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When Peter met with Romans at Caesarea it is safe to assume that he presented to them the substance of the gospel (see Acts 10:34-43). He spoke about two things only, the ministry (Acts 10:37-38) and the sacrifice and triumph (Acts 10:39-41) of Jesus Christ. Peter began with the baptism which John preached and ended with the appearance of the risen Lord to His apostles.

This is the very ground covered by Mark's gospel. (Mark 10:45) divides the record into the two parts of ministry and sacrifice. Mark begins at the point of the baptism and ends with the manifestation of the risen Christ. One may say that the second gospel is a detailed record of what was preached in the house of Cornelius.

Mark is very simply divided, with the key found in Mark 10:45. *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

- (a) *not to be ministered unto, but to minister*, (Mark 1:14; Mark 10:52)
- (b) *and to give His life a ransom for many* (Mark 11:1; Mark 15:47)

Another simple, but more complete, outline is as follows:

- The Preparation (Mark 1:1-13)
- The Ministry in Galilee (Mark 1:14; Mark 9:50)
- The Journey to Jerusalem (Mark 10:1-52)
- The Crucifixion Week (Mark 11:1; Mark 15:47)
- The Consummation (Mark 16:1-20)

In Mark 10:33-34 there are seven "shalls" of human action then the one shall of Divine intention. This last one marks the great transition from the horrors of the cross to the conquest of the Redeemer.

Six times in Mark it is said that someone *looked round about* (3:5, 34; 5:32; 9:8; 10:23; 11:11). The words mean a slow, searching gaze, and occur again in the New Testament only in (Luke 6:10.)

Mark often tells of the impression which Jesus made upon bystanders (1:22, 27; 2:12; 4:41; 6:2, 51; 10:24, 26); and how the needy thronged Him (1:32; 2:2; 3:10, 20; 4:1; 5:31; 6:31, 56; 8:2) and crowds drew near to Him (1:33; 2:2; 3:20; 6:3 1; 6:56; etc.).

Mark gives special attention to the times Jesus went apart to rest or hide. Some examples are:

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- after the first deeds of healing (Mark 1:35)
- after the cleansing of the leper (Mark 1:45)
- after dealing with the man with the withered hand (Mark 3:7-13)
- after the murder of John (Mark 6:30-32)
- after the opposition of the Pharisees (Mark 7:24)
- after giving a blind man sight (Mark 8:27)
- after first declaring He would die (Mark 9:2)
- after His triumphal entry into Jerusalem (Mark 11:11)
- after the purging of the temple (Mark 11:19).

In Mark 4:38 we are given extra detail about the storm at sea. While this record is given in other gospel accounts, only Mark points out *he was in the hinder part of the ship, asleep on a pillow*. The details of his sleeping are noteworthy. The reason for such needed rest is the fact that a servant is always busy.

In Chapter 3 alone we read five times of a *multitude* coming to Christ or following Him:

The word *multitude* is found seventeen times in Mark. We read of great multitudes that followed Him that thronged Him; one that came with swords and staves to arrest Him; and of a multitude clamoring for His crucifixion. Going into a desert place the crowds outrun Him, and He patiently teaches them and satisfies their hunger.

Expressions like the following are characteristic of Mark:

- *And all the city was gathered together at the door* (Mark 1:33)
- *All men seek for thee* (Mark 1:37)
- *And they came to Him from every quarter* (Mark 1:45)
- *And straightway many were gathered together* (Mark 2:2)
- *And a great multitude from Galilee followed Him* (Mark 3:7)
- *And the multitude cometh together again, so that they could not so much as eat bread* (Mark 3:20)
- *And there was gathered unto Him a great multitude* (Mark 4:1)
- *Much people followed Him and thronged Him* (Mark 5:24)
- *And Jesus, when He came out, saw much people* (Mark 6:34)
- *They knew Him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was* (Mark 6:54-55)
- *In those days the multitude being very great* (Mark 8:1)

No doubt it was this very popularity that roused the deep resentment of the Jewish leaders, so that they sought to destroy Him.

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The book of Mark says much about the beginning of things or frequently uses begin and began to describe a change in action or direction.

See Mark 1:1; 1:45; 4:1; 5:17, 20; 6:2, 7, 34, 55; 8:11, 31-32; 10:28, 32, 41, 47; 11:15; 12:1; 13:5; 14:19, 33, 65, 69, 71; 15:8, 18.

The incidents and circumstances recorded only by Mark are an impressive study. These include:

- not worthy to unloose the shoe latchet (1:7)
- wild beasts at the wilderness temptation (1:13)
- hired servants (1:20)
- Simon and Andrew, with James and John (1:29)
- healing Peter's mother in law (1:31)
- Christ rising early to preach (1:35-39)
- the palsied man was carried by four persons (2:3)
- the bearers uncovered the roof and broke it up (2:4)
- Levi was the son of Alphaeus (2:14)
- manifest grief over hard hearts (3:5)
- the Pharisees took counsel with the Herodians (3:6)
- could not so much as eat bread (3:20)
- the misunderstanding of His kin (3:20-21)
- because they said, He hath an unclean spirit (3:30)
- the earnestness of the sower (4:27-29)
- when even was come (4:35)
- even as he was (4:36)
- carest thou not that we perish? (4:38)
- the mindful interest (5:36)
- the carpenter (6:3)
- members of his family named (6:3-6)
- anointed the sick with oil (6:13)
- Salome went out of the room to her mother (6:24)
- measures taken for concealment and how they failed (7:24)
- laid upon the bed (7:30)
- deaf and dumb man healed (Mark 7:31-37)
- only one loaf in the boat (8:14)
- blind man healed at Bethsaida (Mark 8:22-26)
- the scribes were disputing with the disciples (Mark 2:16)
- the devil possessed boy with a dumb spirit, he gnashed his teeth, he pineth away, he fell down and rolled about foaming (9:16-18)
- magnitude of the stone (16:4)

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- The second gospel records names and describes persons with a detail not found in the others gospels (1:29, 36; 2:14; 3:6, 22; 10:46; 11:11; 13:3; 4:33; 15:21, 40).
- It also gives details of time, such as, *a great while before day, when the Sabbath was come, it was eventide, the third hour, very early on the first day of the week* (1:35; 2:1; 4:35; 6:2; 11:11, 19; 15:25; 16:2).
- There are also particulars of location which no other gospel gives, such as *by the seaside, sitting on the right side* (2:13; 3:7, 8; 4:1; 5:20; 7:31; 12:41; 13:3; 14:68; 15:39; 16:5).
- It is also important to note the references to numbers in Mark (5:13; 6:7, 40; 14:30).
- Mark often calls attention to small things: little daughter, damsel, maid, small fishes, crumbs, little children, little child (5:23, 41, 42; 6:22, 28; 7:28; 8:7; 9:25; 10:14, 15).
- Consider some other blessed notations given only in this account: *with the wild beasts* (1:13); *no, not so much as about the door* (2:2); *uncovered the roof* (2:4); *to pluck the ears of corn* (2:23); *even as He was* (4:36); *on a pillow* (4:38); *plucked asunder by him, and the fetters broken in pieces*: (5:4); *upon the green grass. And they sat down in ranks, by hundreds, and by fifties.* (6:39, 40); *exceeding white as snow, so as no fuller on earth can white them* (9:3), and many others.

How much poorer we would be without these details.

Let us take another look at the importance of remembering the theme of each gospel. Because Matthew sets forth Jesus as the great king and Mark portrays Him as a servant we find Matthew omitting questions found in Mark which might seem to imply a lack of knowledge on the part of the Lord.

Why is it so important to be fully persuaded of these different points of emphasis in the four gospels? Without them, certain passages of scripture cannot be properly understood.

Matthew depicts Jesus as King, Mark depicts Jesus as a servant, Luke depicts Jesus as a man, John depicts Jesus as God, when we see Jesus in this light it makes our understanding of Hebrews 4:15 more clear.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Notes

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Name _____

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

1. The Gospel of Mark depicts Jesus as what? (Why is this important?)

2. What hints are given to us that this gospel was penned by Peter?

3. The book of mark is divided into two parts, what are they? (Explain each)
 - a.

 - b.

4. Explain how Hebrews 4:15 relates to the book of Mark?

5. Explain the term "looked round about" and show 3 times where it is used.

6. Explain the 7 "shalls" in Mark 10:33-34.
 - a.

 - b.

 - c.

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- d.
- e.
- f.
- g.
7. What is the important to know that Jesus was "in the hinder part of the ship, asleep on a pillow?"
8. Name 7 incidents only shown in Mark that show relevance to our own character traits.

true/false

- Mark depicts Jesus as a servant.
- The Jesus leaders despised Jesus because more attention was being shown to His than to them.
- Mark helps us understand how that when we are in need Jesus understands what we are going through.



Memory verses, write these out on the back of this page. (must be in KJV)
Hebrew 4:15-16; Mark 10:45; Mark 1:14.

any questions?