

The Gospel of Mark

A Study

Beginning on the Memorial of
Saint Agatha, Virgin and
Martyr, 2015

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Introduction

This introduction to the Gospel of Mark is intended to bring a fresh orientation to the Gospel of Mark so that the reader and participant may grow in faith and seek the salvation of the Lord in Jesus Christ, Son of the living God. This outline is presented as lecture note style. I tried to credit sources as I go. This is still in draft form. I suspect as I can to improve its content.

Interpretation of the Bible

Prayer is essential. This book is the human account of the Divine experience in a way known to be at the initiation of God and therefore having a divine perfection beyond the literal text alone. To enter into that message we must first enter prayer or communion with God.

Sacred Scripture has two senses: Literal and Spiritual.

The Literal Sense

Every written word has a literal meaning. Literal meanings can be factual, mathematical, persuasive, procedure, measurement, poetic, heart-felt, and any number of other things to be communicated. But it is always first a - Literal communication.

Don't confuse that with literalist interpretations where one can really get in trouble: The Lion of Judah. God is not actually a Lion. It is a metaphor to ascribe to God the types of strength we see in a Lion. Once we have the literal sense down, we can look for the spiritual senses.

The Spiritual Sense

Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs. (1101)

There are three types of Spiritual Senses:

The allegorical sense.

We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.

The moral sense

The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction."

The anagogical sense (Greek: anagoge, "leading").

We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.

Criticism Methods

Scripture Study follows certain criticism styles (so you can intelligently debate meaning)

- Textual - collections, books, chapters. How is it presented?
- Source - what is the original source for the text?

The Gospel of Mark - A Study

- Form - literary style, especially Jewish writing style is greatly beneficial to a reader of the Bible.
- Redaction - who wrote, what was going on then, who changed it and how?
- Canonical - who agrees it is inspired and who does not?
- Rhetorical - what is the flow of the text?
- Narrative - structure of text, linkages between old and new testaments, is the voice of God, Man, or Prophet?

Sacred Scripture is

- Inspired by God showing us the true relationship between God and man (Salvific).
- Intended to provide the moral and spiritual guidance to the human person and society.

Sacred Scripture is not

- A history book - although it has history
- A book of secrets - rather it is a record of God's revelation *Progressively Elaborated* in Covenant (not contract) in Time.

History of the Jewish People

- We must spend time on this because Jesus is Jewish. The history of his people certainly impacted his thinking and ministry and what/how he communicated. The historical perspective brings deeper meaning to the parables, for example. The parable of A House (Kingdom) Divided was in fact a true background to the question of the tribes of Israel and Judah (Mark 3:24). It was not a mere theoretical response.

In the direct meaning Satan is at an end if the power to exorcise is of him against himself, and, in the indirect meaning, Satan is still at an end because the power is from God.

For the Jewish people who know about divided kingdoms (Israel and Judah), she fell divided to Assyria and to Babylon later due to Satanic influence in society. Jesus is reversing the cause of the division and fall of the Jewish nation.

The Gospel Story

The Gospel of Mark contains a very specific opening and closing bracket remarks that describes in a sentence what the gospel will be about: The message of Jesus Christ for the salvation of souls.

Mark 1:1 The beginning of the gospel of Jesus Christ (the Son of God).

Mark 1:38 Let us go on to the nearby villages that I may preach there as well.

Mark 16:8b (the shorter ending) Afterwards Jesus himself, through them, sent forth from east to west the sacred and imperishable proclamation of eternal salvation. Amen.

Gospel of Mark is written in Greek for a Gentile Christian audience. The gospel does not contain a significant attention to Jewish customs. On a historical account level, it begins with Baptism of the Lord.

The Gospel of Mark - A Study

Gospel of Mark is focused on suffering (the Messiah and the people) and the need for Discipleship. Gospel of Mark is a study in conflict(s).

Mark contains nuance detail on the Galilean mission that denotes the particular attention to the events there. For example, Mark uses more specific geographical named references (even when wrong!). In respect to the Synoptic Gospels (more later on what Synoptic means), and if we account for parallel text, there is little missing content in the Gospel of Mark beginning at the Final Ministry in Jerusalem except:

- Parables of two Sons, the Great Supper, Good / Wicked Servant
- Jesus Lament over Jerusalem
- Washing of disciples feet
- Two swords account

The differences are in the Galilean ministry. Footnote; there is also a writing style difference where Mark *uses Intercalating (stories interrupted with other stories) heavily*. It is an important trait of the Gospel according to Mark.

Mark was written about 68 – 70 AD, The burning of Rome 62 AD and the Jewish revolt 66-70 AD have already taken place.

Luke was written in 85 AD, The second book, the Acts of the Apostles was written about 95 AD. Luke two volume set spans the announcement of the coming of the Messiah up to the roman imprisonment of the Apostle Paul.

Matthew was written in 85-90 AD. Matthew has a greater emphasis for the Mosaic Law.

The Gospel of John was written about 90 AD and had access to some Q sources but is oriented in a particular way not in common with the Synoptic (“common view”) gospels.

Differences

Each gospel writer had an intended audience and a perspective they wanted to accentuate. We can only know something about that by the review of the text, times, persons, style of writing. Each gospel writer had to make decisions on what to include which is based on what they know and what they want to make a point concerning the life of Jesus Christ and his message. Consider this statement in the Gospel of John:

There are also many other things that Jesus did, but if these were to be described individually, I do not think the whole world would contain the books that would be written. Jn 21:25

For the synoptic gospels there is reference to the Q source. Q is shorthand for Quelle (German for Source). It appears that Mark, Luke and Matthew all had access to this Q source. John also appears to have some Q sources but not as much.

The Lord's Prayer

The Lord's prayer is based upon the Jewish Kaddish prayer. Both the gospels of Matthew and Luke contain the Lord's prayer. Mark does not contain the prayer but does contain the common Jesus' extension to the Kaddish asking for forgiveness (Mk 11:25 / 26). Because of this, we can say there is enough parallel text to represent the Our Father without specifically accounting for it that way. However, John's gospel does not contain the prayer.

As to the above, this shall serve as our example of where content may not be synoptically presented in all four gospels but is presented in at least two of the gospels directly or indirectly. That is I intend to focus on specific differences not differences by degree except where the degree is related to the Marcan account.

Essential Fulfillment Content

Messianic Fulfillment

Requirement is in Isaiah 35:5-6 and is attained in all four gospels. X-ref Is 26:19; 29:18; 61:1-2

- Blind Mk 8:22-26 and Mk 18:46-62
- Deaf Mk 7:32-35 (note: Gospel John is inferred through Jerusalem healings)
- Leper Mk 1:40-43
- Poor Mk 10:21
- Lame Mk 2:1-12
- Dumb Mk 7:32-35

Suffering

(as such) Mk 14:65, Mk 15:15-20

Resurrection

Mk 16:1-8.

Gethsemane

All four gospels contain the Gethsemane event with only notable differences

- John has the New Commandment of Love Jn 13:31-35
- Luke has the account of The Two Swords Lk 22:35-38.

Arrest, Crucifixion and Burial

All four gospels contain the Passion event with only notable differences

- Matthew has the death of Judas Mt 27:3-10
- Matthew has the Guard at the Tomb and the report of the guard Mt 27:62-66 & Mt 28:11-15
- Mark has the Jesus appears to the Eleven Mk 16:14-18.

Major Differences

From above we can say that the Jerusalem accounts share essential content. Holy Thursday deserves special treatment beyond the scope of this class. All gospels have the event, each present the Passover and with John accentuating the washing of the feet and John's account addressing the Last Supper in the Bread of Life Discourse.

The gospel of Mark **does not contain (from the synoptic):**

- Predictions and Early Life
 - Annunciation
 - Mary visit to Elizabeth
 - Birth of John the Baptist
 - Genealogy of Jesus
 - Birth of Jesus
 - Adoration of Infant
 - Circumcision and Presentation in Temple
 - Flight to Egypt
 - Childhood
 - Child in Temple & early Temple entry
- Jewish and Temple Centricity
 - The return of the 70 (but has sending of the 70)
 - Significant less of John the Baptist
 - Feast of Dedication
 - Early Jerusalem
 - Secret Journey to Jerusalem (Jn)
 - Lament over Jerusalem
- Teaching
 - Beatitudes
 - Woes (Galilean and Sermon)
 - The Lord's Prayer (except as noted)
 - Matthew and Luke extend the parables
 - Matthew and Luke add to the 'On Teachings'
- Angelology (see later, but Peter's Angelology exists in his other writings)

Unique to Mark

- Healing of Blind man at Bethsaida Mk 8:22-26 – a significant structure to Mark!
- Jesus appears to the Eleven Mk 16:14-18

Matthew – Pride of Place

The Gospel of Matthew is presented first in the New Testament because the gospel is the most heavily quoted by the Early Fathers. While sharing sources with the Gospel of Mark, Matthew extends the teachings and adds the Infant Narratives and Mosaic Law.

The Mystery of John-Mark

The author of the Gospel of Mark is reported to be John-Mark, cousin of Barnabas and companion of both Paul and Peter. Mark was born between 5 and 15 BCE. John is the Hebrew and Mark is the Latin for John. Born in Cyrene, he died in Alexandria.

He was martyred in 68 CE, Celebrated as April 28th. His martyrdom was particularly brutal sometimes referred to as 'Slaughtered like a Bull'. Mark was martyred after Peter and Paul were martyred.

He may have been related to Peter by line.

Mark ordained Anianus in 62 CE. Mark was present at the Council of Jerusalem 49 CE. John-Mark is all over the Book of the Acts of the Apostles. Therefore, although not covered here in detail, we must bow our heads to the hugely significant role John-Mark (and his Mother and Father) played in the formation of the Church. [footnote: Apollos, the Alexandrian, deserves honorable mention here].

His authorship is from ancient times generally accepted as from John-Mark. See Acts 12:12; 15:37

His content was a *summary of the teaching of Peter*. See 1 Pet 5:13. This is significant. Clearly, given Mark's background and intimacy with Peter and Paul, he would have knowledge of the Egyptian connection of the early life of Jesus. This was not Peter's focus in his teachings therefore it is not accounted for in the Gospel of Mark.

John-Mark was particularly skilled in languages. Many attest to his lingual strengths, his discipleship under Saint Peter, and his authorship of the Gospel account by his name:

- Saint Papias – Bishop of Hierapolis, AD 130, as quoted by Eusebius in History of the Church of the Papias document Explanation of the Sayings of the Lord.
- Saint Irenaeus – second Bishop of Lyons, AD 202, in his Adversus Haereses.
- Tertullian – likely a priest, AD 240, Against Marcion.
- Eusebius Pamphilus – Father of Ecclesiastical History, AD 340, History of the Church.

Languages attested to John-Mark, and inferred for John-Mark are here:

- Greek
- Latin
- Aramaic-Hebrew
- Berber
- Egyptian - inferred
- Ethiopian - inferred
- Nubian – inferred

Instances where multi-lingual skills are highlighted:

- Acts 2:10; 11:20; 11:26
- Mk 7:31

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[The only 'missing' content that bothers me is the Beatitudes. However, we know that the Beatitudes are (1) a structured source not available to Mark and (2) a redactor's improvement of existing text in Matthew.

If we attempt to find a parallel, it would look like this: (by the way this is generally accepted)

The poor in spirit is equal to childlike state (theirs is the kingdom of heaven). The blessing of the children Mk 10:13-16 and Lk 22:29 for the kingdom given to the one who serves.

Also note, 1 Peter 3:14 and 4:14 which contain the parallel *Blessed Are* references in letter form. And, as already noted, Mark was present at the writing of this letter.

How do we conclude this then? Mark summarized Peter's teaching knowing that the Blessed Are references are used in text that was already in circulation. Therefore, it is not missing at all.]

Diaspora Jewish community in Cyrene 200 BCE to 120 AD.

Mark was multi-lingual and acted as translator. See Mk 14:15, Acts 1:13 and Acts 12:12.

Given the timing of Mark's death and the first versions of the Gospel of Mark, we should conclude that the actual Gospel was composed from Mark's writings about Peter's teaching by disciples of Mark in the Alexandrian Church.

The sign of the Gospel of Mark is the Lion. The lion is reference to the conversion of Mark's father Aristopolus (Aristopolus see Rom 16:10) when confronted by two lions with his son praying for their protection. Mark baptized his own father. Mark, given his travels and bravery is given the title The Evangelist.

African Beautiful Subtext

In the tradition of African hospitality and the African memory of Mark:

- The naked one of Mark 14:5 was John-Mark.
- Paul, Barnabas, Mark shared in common, not born in Jerusalem and all were Levites.
- Water Bearer for the Last Supper was John-Mark
- John-Mark was a server at the wedding at Cana
- The first Church (primitive and formative, both) was the house of Mary, Mother of John-Mark.
- Pentecost, Last Supper, Upper Room, and the Gathering place, are all thought to be Mom's house.

Galilean Missions & Geo-Political

Historical Geography

- Eastern shores of the Sea of Galilee - General Pompey created Decapolis – the ten cities. Semi-autonomous region.
- Prior to that this area was a Greek enclave.
- Prior to that and much more ancient it was the place where the non-Jewish Exodus lived.
- ** Deut 7:1-6** and Joshua 3:10 and Exodus 33:2. When the LORD, your God, brings you into the land which you are to enter and occupy, and dislodges great nations before you--the Hittites, *Girgashites*, Amorites, Canaanites, Perizzites, Hivites and Jebusites: *seven nations* more numerous and powerful than you.
- Girgashites are known (derogatory) as People of the Clay, reactionary / easy to anger people, and bound to their senses (what they can see, no spiritual senses), and therefore one of the seven bad spirits (earthliness). Jewish midrash as sources.

Sea of Galilee

- Sea of Galilee a/k/a Sea of Tiberias, Sea of Gennesaret, Sea of Kinneret. Also Lake of.
- Tiberias was built over ancient graves. X-ref Luke 11:44
- Upper Galilee are highlands.
- Springs are more common in Galilee and rivers are more common in Judea.
- Seven Springs of Galilee – place to mend and clean your nets and fillet your fish. Waterfall north of Tabgha. Warm water, good fishing winter and Tilapia.
- Miracle triangle **left** Korazin close to **top** Capernaum and **right** Bethsaida.
- Bay of Parables near Tabgha
- Harbor of Peter
- Hippo is the City on a Hill – in the Decapolis – south east.

Political

- Galilee was surrounded by two providences and one semi-autonomous region.
- Herod Antipas to the west divided by the Jordan river.
- Tetrarch of Philip II to the east divided by the Jordan river.
- Decapolis to the south and east.
- Fun fact: Peter moved from Bethsaida to Capernaum in order to avoid double taxation when delivering fish to Mandela (City of Dried Fish) across the border between Philip and Herod Antipas territories.
- Jesus moved from Nazareth to Capernaum because he was rejected there (Mk 6) passing through the Valley of Doves. Path → Nazareth to Cana to Valley of Doves to Tabgha to Capernaum to Bethsaida. Capernaum becomes the new home of Jesus. Capernaum is also known as the place of the House of Peter. Peter's HQ.

Northern Journeys

- Sidon – most north
- Mt Hermon – east of but between Sidon and Tyre
- Tyre
- Lake Huleh no longer exists. It became a marsh drained for agriculture in 1950's. Small lake there today akin to our neighborhood retention ponds.
- Caesarea Philippi a Roman city at the foot of Mt Hermon.
- Sea of Galilee continues to shrink
- Bethsaida is found several miles about the current shoreline.

Chapter 1 and 2

- Preaching of John the Baptizer
- Baptism and Temptation of Jesus
- Galilean Mission major emphasis on the Sea of Galilee and being in or near a boat.
- In this Gospel, the reference to Child or Childlike is more pronounced than any other Gospel.
- Call of First Disciples and Call of Levi = 5 minimum for Rabbi status. Mk 1:16-20 and 2:13-17
- Priority of healing – exorcism.
- Journey to nearby villages.
- Touching the Leper (He was not made unclean rather he made clean the leper). There is no controversy reported.
- First controversy – Forgiving sins while healing Paralytic. **Son of Man authority.**
- Second Controversy - Fasting (difference between John and Jesus followers). Wine skin analogy. **Son of Man presence is of a higher value (feasting therefore) than of repentance (fasting).**
- Third Controversy – Eating on the Sabbath. **Son of Man Lord of the Sabbath.** Footnote; they were not violating the law – they were eating mere handfuls, a permitted thing for travelers. Jesus however kept the dialog at the level they wanted. And they got Davidic exception See 1 Sm 21, 2-7, Lv 24:9 and footnote: replaced by fresh bread (a miracle).

Teaching in Galilee & Paradox Of Opposition

Chapter 3

Fourth Controversy – Healing on Sabbath *in the Synagogue*. Authority challenge. Plot to put to death.

Mission of the Twelve as disciples of Jesus validate the healing ministry of Jesus (mission and naming are treated as one act). Also know Apostle now takes on a technical meaning for the twelve.

Core of the controversy - Exousia – Authority.

Intercalating of Blasphemy of the Scribes and the Family Hostility against Jesus.

Disregarding the exorcisms, healings, teachings without controversy, nevertheless:

- Scribes ascribe Jesus' authority to the Devil.
- Jesus' family asking for him for he is out of his mind.
- Already covered was the paradox of the objection Devil –v- Devil. (this is a discussion on the disintegration of the Davidic Kingdom due to lack of obedience and disloyalty). Jesus wraps up the intercalating of Scribes-Family-Kingdom-Possession challenge with a simple statement on unity: For whoever does the will of God is my brother and sister and mother Mk 3:35.

Chapter 4

The Parables further refine the distinction and differences between Apostles and those in Authority.

The fullness of the Parable explanation Mk 4:10-12 needs to x-ref Jeremiah 5:20-31, Jn 12:40-43 and Isa 6:9.

Parable of Sower is noted that many do not care to internalize the good news.

Parable of Lamp is a direct challenge to the Elders who formulate behavior requirements without the authority to do so. And, by tradition, formulated in secret. This happens again in Chapter 7.

In contrast...

[This is a self reference of Jesus, although they would not know that then]

In Mark's Gospel only – Seed grow of Itself – not of man and his designs. Kingdom of Heaven / God.

The mustard seed – while small and *has hidden potency* – is the resting place of all. Self reference.

The calming of a Storm at Sea – is a very LARGE event / teaching that spans Mk 4:35 to Mk 8:10 or Mk 8:13 depending if you insist it all happen in Decapolis.

Within that same space, there are other intercalations as we shall see.

We can read the Calming of the Storm as a recapitulation of the story of Jonah only with a willing Prophet (Jesus), the healing of a gentile nation, and the feeding of the four thousand.

Healings in Galilee & Authority / Hostility

Chapter 5

Ironically, but consistently in Mark, the healing to continue at Jewish Galilee, is started with the exorcism healing (higher priority than physical) of the outcasts of the Exodus from ancient past!

Response of Clay people.

Removal of all demons is a combined act of exorcism of a person and symbolically of the entire heard of swine.

Then the healed man preaches to all of the Decapolis.

We pick up this story again in Mk 7:31 forward. After telling his healing story to the 10 cities... Jesus comes back, heals the deaf man with a very physical earthy technique. Then the deaf healed man, preaches to all of the Decapolis.

The feeding of the four thousand has distinct features that make it not a retelling of the feeding of the 5,000. For one... 4 verses 5... ha ha. It is the feeding of the Gentiles.

Also:

- Word for fish for the 5K - Kophinoi - Tabgha fish
- Word for fish for 4K - Sphyris - Sardine fish
- 5k – 12 loaves left over - 12 tribes
- 4K - 7 loaves left over – the seven gentile nations of Exodus

Note the healing on the other side 5:21-43 is so beautiful so we cannot skip it!

It also is an intercalation collection where the outer story is the restoration of the 'dead' 12 year old girl. Inside that story is the story of the old woman with 12 years of hemorrhages.

The two 12's are for the Jewish nation specifically.

Jesus has come to heal the young and old with eternal healing and physical (earthly) healing.

Chapter 6

Rejection of Jesus by Nazareth is now complete.

Rejection by the Herodeans is complete. King Herod see Jesus as the return of the arch rival of Herod, John the Baptizer. The story of his beheading is presented historical and out of time order but for clarity.

Footnote: the intercalation of the Mission / Return of the Twelve is the conflict in entirety of King Herod and John the Baptizer.

Doublets: Calming & Feeding

Calming and Feeding and Healing

For the Gentiles the order is Water Calming, Healing, and Feeding. Mk 4:35ff, Mk 5:1ff, Mk 7:31ff.

For the Jews the order is Feeding, Water Walking, and Healing. Mk 6:34ff, Mk6:45ff, Mk6:53ff.

As you can see, John-Mark was not limited to his story telling by the artificial application of Chapters (circa 1,300's) and Verse numbering (circa 1,600's) later. Nor should we.

Depending on our pace we may not have time for this deep dive.

A list of Quiet Commands

Jesus ordered the messianic mystery be preserved in:

- Mark 1:24, 44.
- Mark 3:11, 12
- Mark 5:7
- Mark 7:36
- Mark 8:26, 30.

Blindness & Discipleship - The Mystery

Special Consideration of the Blindness Intercalation

Mk 8:22ff is unique to Mark. It is paired with Mk 10:46ff which closes out the Galilean mission and begins the entry to Jerusalem in Chapter 11.

It shows the progressive understanding of the messianic ministry of Jesus from a partial to complete progression.

Said another way, in order to join Jesus on his Journey to Jerusalem, we must first conquer the distance between the first blindness healing and the second blindness healing.

Shown here in a diagram.

The progression from imperfect to perfected understanding is the path through the three Passion Predictions and the challenges of man and the divine revelation to help man overcome his blindness.

Mark 8:32ff	1 st Prediction	2 nd Prediction	3 rd Prediction	Mark 10:46ff
Blind man of Bethsaida – No Name	Pre: Peter confesses Jesus [Follow]	Pre: Healing boy with Demon [Power is of God]	Pre: The Rich man [Humility]	Blind man of Jericho - Bartimaeus
Lead to Jesus by Others	Prediction @ Caesarea Philippi	Prediction @ Through Galilee	Prediction @ Going Jerusalem	Came to Jesus Himself
Imperfect healing	Challenge: Discipleship	Challenge: Greatness in Heaven/on Earth	Challenge: Ambition	Son of Timaeus Son of David
Perfected Healing	Revelation: Transfiguration	Revelation: Exorcism and Gehenna warning	Revelation: The Son of man came to serve not be served.	Faith Driven Request (threw aside Cloak)
Keep to himself	Elijah explanation	Blessing of Children	Giving James and John 'the cup'	Healed
Sent Home				Followed Jesus
→ Master the Challenges as you draw near Jesus on his way to Jerusalem to Bethphage and Bethany at Mount of Olives →				

Chapter 4 Redux

Mark 4 – contains two items of note for the mystery of the Kingdom of God. These are references to Jesus himself. He is the mustard seed. He is the faith that grows of itself in people.

- Mark 4:26-29 the seed grows of itself.
- Mark 4:30-34 Mustard Seed.

Chapter 7 Teaching Expose the False

Tradition of the Elders – debunked. Not of Moses.

Chapter 8 Teaching of the Signs and Leaven

Mk 8:11ff – (in other Gospels the Jonah reference is explicit). The Sign requirement of the Old Testament has already been fulfilled with the Isaiah fulfillments mentioned earlier. Misuse of the Prophet testing rule.

Mk 8:14ff – the Pharisees were not teaching universal Salvific message but Jesus calls it out clearly with the twelve and five pickups. Failure to describe the salvation of gentiles.

Mk 8:27ff – Peter messianic confession and ordered to be quiet.

Mk 8:34ff – conditions of discipleship.

Mk 8:31 – First prediction of the Passion – simple description.

Chapter 9 – Further Mystery – Start of Deeper Detail

Mk 9:2ff Transfiguration – do not tell.

Mk 9:9ff Elijah question answered

Mk 9:14ff Healing now that can only be performed by a prescribed process of Jesus (prayer).

Mk 9:30ff – Second prediction of the Passion – simple description.

The progressive elaboration is the text between the predictions.

Mk 8:27ff precedes 1st, and Mk 8:34ff follows.

Mk 9:2ff thru Mk 9:29 precedes 2nd, and Mk 9:33ff follows.

Mk 9:38ff thru Mk 10:31 precedes 3rd, and Mk 10:25ff follows.

Closes with second blindness healing.

Special Attention to Children

The Gospel of Mark uses extensively the Child as example. It is important to note that the entire Passion Prediction sequence is filled with references to Children, even concluding **Jesus addressing the Apostles as Children in Mark 10:24**.

I want to bring notice to Mk 9:14ff, Mk 9:37ff, Mk 9:42ff, Mk 10:13ff. Clearly the Beatitudes are throughout the gospel story. One must conclude that Jesus needs us to understand our child like nature and the need to be child and treat others as child.

Jerusalem Mission - The Mystery Revealed

One could say the Mystery revealed happens in very rapid succession now. And the final rejection by the Pharisees is completed.

Mk 11:1 – triumphant entry as a King.

Intercalation of the Fig tree. I will address the Fig tree two ways.

#1 – The Fig tree of itself is the Old Covenant.

#2 – The Fig tree of itself is also the promise of the good of God.

This is a critical point and not commonly proposed. The Fig tree is a symbol of the goodness of God and His blessings in life.

Read the Gospel of John 1:43ff. Jesus praises Nathanael whom he saw under the fig tree ‘a true Israelite, without duplicity’. In his invitation he replaces the fig tree with something greater – Jacob’s successor, the Son of Man. Hence, the Fig tree is now a person, Jesus.

- Mk 11:12 Curse Fig Tree
- Mk 11:15 Cleansing of the Temple / Mk 11:18ff the chief priest and scribes are ready to kill him.
- Mk 11:20 Withered Fig tree
- A second ending of the fig tree is at Mk 13;28.

The Great Confrontation Prior to the Arrest and Trial

This is presented as a repeated sequence of sets of four parts each:

- Religious Objection
- Secular Objection
- Theological Response
- Essential Truth Revealed

It kicks off with Mk 11:27ff where the chief priest, scribes and elders (who have already been corrected by Jesus) and they challenge his authority again. However, the Fig tree fits the same model so I place it first in the list as #1.

Set One

- Curse Fig tree– religious commentary
- Temple as Profit Center– secular (profit)
- Withered Fig Tree (Forgiveness through prayer not sacrifice) – theological
- Jesus has Authority – Essential truth

Set Two

- Parable of the Tenant – religious

The Gospel of Mark - A Study

- Paying of taxes – secular (adding Herodeans to the list of the unhappy)
- Question Resurrection (adding Sadducees to the list of the unhappy) – theological
- Greatest Commandment – Essential truth

Set Three

- Question David Son – religious
- Denunciation of Scribes – secular
- Widow mite – theological
- Destruction of the temple – essential (the old testament is passing away)

Set Four

- Sign of the End times – religious
- Coming Persecution – secular
- Great tribulation – theological
- Coming of the Son of Man – essential (this is the promise!)

Set Five

- Lesson of the Fig tree – religious
- Watchfulness – secular
- Great tribulation – theological
- Anointing at Bethany– essential (his death)

Viewed in a grid.

These are the **five revelations** about the messiah according to Mark: Jesus is (1) The Authority, (2) Love Itself, (3) New Temple, (4) Coming /Gather Everyone, and (5) Anointed by God.

Man →	Forces God	Ignores God	Challenges God	See's Sign of the End	Learns from the fig tree
Man's error →	Temple as Profit	Disobedient	Hypocrisy	Persecution	Lack of Watchfulness
God response →	Forgiveness	Resurrection	True Giving	Great Tribulation Warning	Passover
Jesus is →	Authority	Love	New Temple	Coming /Gather	Anointed

Jerusalem Passion - Truth in the Cross

Here I will point out only one extra thing.

The anointing at Bethany is the last public revelation until the Resurrection. Mk 14;3ff.

Hereafter the stories merge between the gospel accounts and we should be nearing Holy Week, so let us just ready the greatest story ever told here on out.

May recommend you follow the Church reading DAILY beginning with Palm Sunday through Easter Sunday and its parallel in the Gospel of Mark.

Peace be with you!

I Forget Why

Here are notes and such I have made and I forget why. So I put it here until I remember. Which may not be until the afterlife.

- Numbers 12:9-16 (Miriam holds up the Cloud)
- Nararine and Netzor Shoot – Root of tree
- Essense and Qumran
- South Jordan and Jericho Judea
- Mt Hermon for Transfiguration (speculative theology)
- Capernaum to Kursi asleep in boat
- Capernaum to Bethsaida to Mt Hermon to Korazan
- Jacobs well in Samaria
- Pharisee P'rushim - separate ones
- Miracle stories, exorcism, Pronouncement Story, Parables.
- Eremos Cave
- Ageria 4th century writer
- Sermon on the Mount
- Mark 6:3 Cousins and or half-brothers
- Hallaka - the way one walks
- Gergesenes & Gergashites 7th Mountain and 7th Vice
- Water – Peace
- Journeys
 - Mark 4:5-5:10
 - Mark 7:25-37
 - Mark 8:1-13 & Mark 8:1 to 9:32
- Gentile Mark 5:1-10, 5:21, 7:24
- Mark 3:21 and 31-35 check also Mark 1:16-20 and 11:15-19
- Zealots Simon and Judas
- Gamla place of Zealots in the south east of Sea of Galilee
- Gates of Hell near
- Place of Peter's appointment
- Bethsaida – town of fishermen
- Third Journey begins with Feeding at Capernaum or Tabgha
- Possession touch bread
- Tel Hadar
- Messiah who suffers Mk 8:27-33
- It was a Roman that declares Jesus Mk 15:39

References

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The Faith of the Early Fathers by William A Jurgens, The Liturgical Press, MN.