

An Attempt To Listen To God On  
Survey of The Gospel of Mark

By

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# Survey of The Gospel of Mark

## The Introduction

This writing was called “memoirs” or the “Gospel of Saint Peter” by Justin Martyr or Justin of Caesarea, Justin the Philosopher Iustinus Martyr or Flavius Iustinus) (103–165). He was an apologist of no mean ability. Among the early fathers, and principally Clement of Alexandria, they record the impact Peter’s preaching made on those who would listen.

Mark, not being a disciple, had the responsibility to carefully sift the stories and determine which was best for his presentation of Jesus of Nazareth.

## The Author

Mark was not an apostle, but an associate of the apostles. This is an encouragement for those of us who are not the platform and conference speakers, but who have material which is beneficial to the people of God.

We are also to be encouraged by the grace of God in using a man who failed. This was not the first time God used such an individual. He used the following people in mighty ways:

- 1) Moses was given great manifestations from God. He was a man who had such a closeness with God he “debated with God”. He was the man who:
  - a) Was privileged to see the hinder parts of God.
  - b) Saw the land of promise before he died.
  - c) Spent several periods of forty days with God on the mount.
  - d) Was used by God to give Israel the law.This man was a murderer! (Ex. 2:12-14) and God in grace used him.
- 2) David who wrote so many of the Psalms. The hearts of numberless saints have been blessed by them, and volumes have been written on Psalm 23. This man committed adultery and had a man killed (2 Sam. 11-12), and God in grace used him.
- 3) Jonah who was used by God for possibly the greatest soul winning revival in all of history. He was the prophet who ran away and disobeyed the Lord (Jon. 1:3), yet God in grace used him.

These, with Mark, are encouragement's to all of us who have fallen and thought God could never use us again, but he is still the restorer of souls (Psa. 23:3).

His surname was Mark, the son of a woman called Mary who owned a house in Jerusalem (Acts 12:12).

- 1) He was a nephew (or cousin) of Barnabas, who at times was a companion of the Apostle Paul (Col. 4:10).
- 2) Paul and Barnabas took John Mark with them during their first mission journey (Acts 12:25; 13:5), but for an undisclosed reason, Mark left Paul and Barnabas and returned to Jerusalem (Acts 13:13).
- 3) Later Barnabas wanted to take Mark with them but such was the severity, that a major rift was caused between the two men (Acts 15:37-39).
- 4) Some years later Mark's name reappears in the letters to the Colossians and to Philemon (Col. 4:10; Phil. 24). Later Paul asked Timothy to bring Mark with him, who now was a useful servant (2 Tim. 4:11).
- 5) He is mentioned again in 1 Pet. 5:13 where Peter calls him his son.

## Why Was It Written?

It is to be remembered that this gospel was very possibly the first “official record” of the life of our Lord, and was the text book for the establishing of the saints and evangelizing for some time. It was written primarily for the Romans who were lovers of sport, even blood thirsty sports, and were given to idolatry.<sup>1</sup> It therefore has very real relevance for today.

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<sup>1</sup> The ancient Romans had 20 major gods and goddesses and 31 lesser ones

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This world in which we live is inhabited by people who have no time for God, where violence, atheism and multi gods are the norm. At the end of the Golden Globe 2011 awards in Los Angeles, the ceremony was closed with the master of ceremonies saying: “Thank God I’m an atheist”. Viciousness in sports, glorying in brute power is the norm. How can the gospel be presented to men in such a way that they will turn to God?

## When Was It Written?

It would appear Mark was the first gospel written and became the backbone of Matthew and Luke.

## To Whom Was It Written To?

Mark was written for the Romans, which begs the questions: “How do we know” and “What were the lifestyles of these people”?

### What are the indicators Mark wrote principally for the Romans?

The evidence for Mark writing to Romans is based on at least 4 factors:

- 1) His use of Aramaic and Hebrew words and phrases which are explained.
  - a) “Boanerges” which means “The sons of thunder” (Mk. 3:17)
  - b) “Talitha cumi” which means “Little girl, get up” (Mk. 5:41)
  - c) “Corban” which means “an offering to God” (Mk. 7:11)
  - d) “Ephphatha” which means “be opened” (Mk. 7:34)
  - e) “Bartimaeus” which means “son of Timaeus” (Mk. 10:46)
  - f) “Abba” which means “father” (Mk. 14:36)
  
- 2) In writing to the Romans Latin would be very acceptable, thus Mark will use a number of words which seem to be borrowed from, or influenced by Latin:  
Individual Words borrowed from Latin:
  - a) “Modius” which means bushel basket, bowl, tub ( Mk. 4:21)
  - b) “Herba” which means blade, shoot, stalk (Mk. 4:28)
  - c) “Legio” which means legion (Mk. 5:9, 15)
  - d) “Speculator” which means soldier, executioner (Mk. 6:27)
  - e) “Denarius” which means coin of daily wage (Mk. 6:37; 12:15; 14:5)
  - f) “Sextarius” which means pot, jug, pitcher (Mk. 7:4)
  - g) “Census” which means census tax (Mk. 12:14)
  - h) “Quadrans” which means penny, small coin (Mk. 12:42)
  - i) “Fragello” which means to scourge, flog (Mk. 15:15)
  - j) “Praetorium” which means palace, governor’s headquarters (Mk. 15:16)
  - k) “Centurio” which means centurion, officer (Mk. 15:39, 44, 45)
  
- 3) Expressions influenced by Latin:
  - a) “Iter facere” which means to make one’s way (Mk. 2:23)
  - b) “Consilium” dederunt which means to deliberate, give counsel (Mk. 3:6)
  - c) “In extremis esse” which means to be at the point of death (Mk. 5:23)
  - d) “Habra” which means to think, lit. “to have/hold that” (Mk. 11:32)
  - e) “Verberibus accelerant” which means to strike/beat, lit. “to receive with blows” (Mk. 14:65)
  - f) “Consilium capere” which means to deliberate, lit. “to make counsel” (Mk. 15:1)
  - g) “Satisfacere” which means to satisfy, lit. “to make enough” (Mk. 15:15)

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- h) “Genua ponentes “ which means to kneel down, lit. “to place the knees” <sup>2</sup>(Mk. 15:19)
- i) The use of Romans division of the night watches (Mk. 13:3)

## What Were The Lifestyles Of These People?

To be a Roman was to live in spiritual darkness with multi gods, living with unrestrained victories wherever they went and blood thirsty in their sports. Power and authority were pet themes with slaves abundant who were owned by their masters.

## How Did He Present The Lord?

The commonly accepted presentation is that of God’s Servant, yet the problem is, there is never any Biblical evidence presented for saying such. It is normally said: “according to the early church fathers” and by the use of the Greek word translated “immediately, forthwith, anon and straightway”, it shows this was the gospel of the Servant - but does it?

The following is a chart of the interpretations of the four creatures of Ezek. 1:10; 10:14 and Rev. 4:7 and their relation to the gospels.

No where in the scriptures does it give the interpretation for the faces as being the manifestation of the Lord in the gospels. Ezekiel 1 and Revelation 5 show that God is above all these symbols, therefore, indicates His sovereignty over all aspects of creation.

However, in the following chart only Pseudo-Athanasius attributes Mark’s gospel to the ox! Three of them see the ox manifested by Dr. Luke. With such a divergence of opinion, this does not give any substantiating evidence that Mark is the gospel of the servant.

Early Christian Author	Human/Angel	Lion	Ox	Eagle
<u>St. Irenaeus of Lyons</u>	Matthew	John	Luke	Mark
<u>St. Augustine of Hippo</u>	Mark	Matthew	Luke	John
<u>Pseudo-Athanasius</u>	Matthew	Luke	Mark	John
<u>St. Jerome</u>	Matthew	Mark	Luke	John

## Translations of the word “eutheos”

The Greek word “eutheos” is translated in Mark: “immediately” (17); “straightway” (19); “forthwith” (1); “anon” (1). Matthew uses it in fifteen verses; Luke uses it in eight verses; John uses it in four verses, and Mark uses it in fourty verses. The argument has been that by the use of this word, it shows the constant activity of the Lord, therefore, as the Servant doing the will of God. The error is by assuming that it is always used of the Lord, but the following verses show such is not the case.

### 1) The word is not used of Christ in the following cases:

#### a) It is applied to the Holy Spirit:

- i) “And immediately the Spirit driveth him into the wilderness” (ch 1:12)

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<sup>2</sup> Kindly given permission by Dr. F. Just, January 2011

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- b) The obedience of those who he called:
    - i) “And straightway they forsook their nets, and followed him” (ch 1:18)
  - c) The response of the people:
    - i) “And immediately his fame spread abroad throughout all the region round about Galilee” (ch 1:28)
    - ii) “But Simon's wife's mother lay sick of a fever, and anon they tell him of her.” (ch 1:30)
  - d) The response of illness:
    - i) “And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them” (ch 1:31)
    - ii) “And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed” (ch 1:42)
  - e) The response of demons:
    - i) “And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea” (ch 5:13)
    - ii) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts” (ch 4:15)
  - f) Evil immediate responses:
    - i) “And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him” (ch 3:6)
  - g) The response to persecution:
    - i) “And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended” (ch 4:16-17)
  - h) The passive activity of Christ:
    - i) “And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him” (ch 1:10)
- 2) The word is used of Christ in the following:
- a) His awareness:
    - i) “And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?” (Mk. 2:8)
    - ii) “And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?” (Mk. 5:30)
  - b) His speech
    - i) “For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.” (Mk. 6:50)
  - c) His activity
    - i) “And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.” (Mk. 1:21)

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- ii) “And forthwith, when they were come out of the synagogue, they entered into the house of Simon.” (Mk. 1:29)
- iii) “And he straitly charged him, and forthwith sent him away.” (Mk. 1:43)
- iv) “And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha .” (Mk. 8:10)
- v) “And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.” (Mk. 6:45)

With this observation, it is evident that since the majority of the words “immediately”, “forthwith”, “straightway”, and “anon” do not relate to the Lord, this cannot be used as substantiating this as the gospel of the Servant. Indeed, only on the five above mentioned verses does it relate to His activity. The words used to substantiate the normal presentation are seldom used in the book and it verges on deciding a matter and then adapting the scriptures to establish it.

## How is Christ then presented?

Despite some translations, the first verse gives us the primary reason the book was written: “The gospel of Jesus Christ, the Son of God”. It is the manifestation of His manhood, His position being “the Christ”, and His deity; “the Son of God”.

The next matter is the sectioning of the Lord into each of the gospels is not watertight for:

- 1) His sympathy is seen in this gospel, perhaps more than in Luke.
- 2) His administration is seen possibly more than in Matthew.
- 3) His deity is manifested in a distinctly different way but complements John.

These shall be seen in due course.

The Lord is manifested as Deity, but in what aspect? To answer this there is the need to go to the first manifestations of God in Genesis one.

- 1) Manifested there is God in His creating and making. (Gen. 1:1, 7)
- 2) The manifestation is God the workman. Observe Gen. 2:2: “God ended all His work”; “He rested on the seventh day from all His work”; and “rested from all His work” (v. 3).
- 3) Then consider how God works in Gen. 1-2. He works systematically, advancing in complexity (which is how John proves His deity), and perfectly.

Thus, it is not as the Servant but as the Sovereign God working in His creation, seeking to bring it and men into conformity with His perfection. The working God of creation was still working (Jn. 5:17) within His creation, bringing His message of hope, working with utmost zeal, but also in love giving Himself for others.

Mark will present the gospel to the idolatrous Romans by following the manifestation of God in Genesis.

- 1) The first development in His evidences is the deity of the Lord and this will be done in the following ways and persons:
  - a) Endorsements:

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- i) The endorsement by the Holy Spirit<sup>3</sup> (ch 1:1)
  - b) Expressions:
    - i) The use of the word “LORD” Jehovah (ch1:3)
  - c) Exclamations:
    - i) By John the baptist (ch 1:2-8)
    - i) Twice by the Father (ch 1:11; 9:7)
    - ii) Twice by demons (ch 3:11; 5:7)
    - iii) By the Lord himself (ch 13:32; 14:36, 61-62)
    - iv) By the Roman centurion (ch 15:39)
- 2) The second manifestation of God is orderliness. (Gen. 1:1-2:3)
- a) In Mark, Christ moves in geographical orderliness:
    - i) ch 1-9 In the north
    - i) ch 10 In the east
    - ii) ch 11-16 In the south
- 3) The third manifestation of the deity of Christ is His zeal in activity, Christ the worker. In John the Lord emphasized this fact when He said:
- a) “My meat is to do the will of Him that sent me and to finish His work” (Jn. 4:34)
  - b) “My Father worketh hitherto, and I work” (Jn. 5:17)
  - c) “I have finished the work which Thou gavest me to do” (Jn. 17:4)
  - d) The continuance of activity:
    - i) Mark refers to 10 miracles not detailed: (ch 1:32-34; 39; 3:9-12, 22; 6:2, 5, 7, 13, 14, 53-56)
    - ii) He also details 18 miracles

Miracle	Reference	Miracle	Reference	Miracle	Reference
Peter’s mother in-law	Ch 1:29-31	Demonic released	Ch 5:1-20	Deaf and dumb man healed	Ch 7:31-37
Demonic in the synagogue	Ch 1:23-28	Raising Jairus’ daughter	Ch 5:22-43	Blind man given sight	Ch 8:22-26
Healing the leper	Ch 1:40-45	Healing woman with issue	Ch 5:25-34	4000 fed	Ch 8:1-9
Healing the paralytic	Ch 2:3-12	Walking on the sea	Ch 6:45-52	Lunatic boy healed	Ch 9:14-29
Healing the withered hand	Ch 3:1-5	5000 fed	Ch 6:35-44	Blind Bartimaeus	Ch 10:46-52
Stilling the storm	Ch 4:35-41	Daughter of Syrophenician woman	Ch 7:24-30	Cursing the fig tree	Ch 11:12-13

<sup>3</sup> There is controversy as to whether the expression “Son of God” should be here or not, but the following have it.

RSV            The beginning of the gospel of Jesus Christ, the Son of God.  
 Weymouth    The beginning of the Good News of Jesus Christ, the Son of God.  
 ASV            The beginning of the gospel of Jesus Christ, the Son of God.  
 Youngs        A beginning of the good news of Jesus Christ, Son of God.  
 Dby            Beginning of the glad tidings of Jesus Christ, Son of God.

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- 4) For the fourth manifestation of His deity we refer first to the creation narrative. God does His work to perfection. When the work for days 3, 4, 5, and 6 were done, it is recorded: "And God saw that it was good" (Gen. 1:10, 12, 18, 21, 25), and then with it all finished, it is recorded: "Behold, it was very good" (Gen. 1:31). Mark will follow along this avenue showing the Lord perfecting that which he does.
  - a) Mark records an incident when a blind man seeks the Lord to touch him. The Lord, taking the man by the hand, led him out of the town, and having spit on his eyes and putting His hand on him, He asked if the man could see. This is the only time the Lord gives such a request. It was not because of lack of knowledge, but the Lord was giving a dispensational lesson regarding Israel. The man did not see clearly, then the Lord, putting his hands again on the man, asked him and this time he could see clearly (Mk. 8:22-25). The work was done to perfection.
  - b) He also performed exorcisms and in so doing, not only did He manifest his authority over the Satanic government, but every case was done perfectly:
    - i) At Gadarenes there was a man who lived in the tombs that no one could curtail. He had multiple demons in him yet when they were cast out, the man was sitting, clothed, and in his right mind (Mk. 5:1-15). The same was true of the dumb and destructive spirit in the child whom the disciples could not cast out (Mk. 9:17-27)
- 5) The fifth manifestation is His doing that which only God can do:  
Christ:
  - a) Forgave sins (Mk. 2:7)
  - b) Healed the leper (ch 1:42)
  - c) Controlled the elements (ch 4:35-41; 6:45-52)
  - d) Supplied food (ch 6:30-44; 8:1-13)
  - e) Raised the dead (ch 5:21-24, 35-43)
- 6) The sixth manifestation of God is delegation and administration. (Gen. 2:15-17)
  - a) After the disciples had been with the Lord He sent them forth to preach, He gave them power over diseases, consequently, not only gave them a work to do but also empowered them. (Mk. 3:14-19)

Mark also wanted to impress upon the readers that Jesus is a real man. He does not give a genealogy, for while being a man, He was still God and God has no beginning of days, He is eternal. That which he does emphasize is the humanity of the Lord by:

- 1) His human form:
  - a) Personally He had:
    - i) A human body (ch 15:43)
    - ii) A human spirit (ch 2:8)
  - b) Fraternal He had:
    - i) Brothers, sisters, and a mother (ch 6:3)
  - c) Intellectually, so that in His sovereignty He limited His own knowledge, therefore:
    - i) He turns around to see who touched him (ch 5:30)
    - ii) Goes to a fig tree to see if it has any fruit (ch 11:13)
- 2) He has human experiences:
  - a) He eats (ch 2:16)
  - b) He is surprised <sup>4</sup> (ch 6:6)
  - c) He drinks (ch 15:36)
  - d) He becomes hungry (ch 11:12)

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<sup>4</sup> It may be asked, "If Christ is God, and God is all knowing, how could He be surprised?" Such was the totality of the non use of deity to know, and combined with His perfect humanity, the Lord knew experiences God could never know. He learned obedience, something God could never learn. God neither slumbers or aleeps, yet the Lord slept. There are depths in the person of the Lord no mind can comprehend.



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- e) He touches people (ch 1:41)
  - f) He is touched by people (ch 5:27)
  - g) He falls asleep (ch 4:38-39)
  - h) He dies (ch 15:37)
- 3) He has human emotions for He is:
- a) Grieved (ch 3:5)
  - b) Indignant (ch 10:14)
  - c) Angry (Mk. 3:5)
  - d) Loves (Jn. 13:1)
  - e) Compassionate (ch 1:41)
  - f) Sighs (ch 7:34)
  - g) Has an attitude of being willing to submit to others (Matt. 8:34-9:1)
- 4) He had a regular manual job:
- a) He was the carpenter (ch 6:3)
- 5) Mark puts emphasis on the “looking's” of the Lord:
- a) There are seven references to the Lord looking:
    - i) He looks in anger.<sup>5</sup> (ch 3:5)
    - ii) He looks on those who sat about him declaring: “Behold, thy mother and thy brethren” (ch 3:34)
    - iii) He looked to see the woman who had touched Him (ch 5:34)
    - iv) He looked up to Heaven in thanksgiving (ch 6:41)
    - v) He looked on His disciples with disapproval (ch 8:33)
    - vi) He looked on His disciples in warning (ch 10:23)
    - vii) He looked at all the things in the temple (ch 11:11)

## Key Words In Mark

Expression	Found in # verses	1 <sup>st</sup> Reference in Mark	Last Reference in Mark	Matthew	Luke	John
Kingdom of God	15	Ch 1:14	Ch 15:43	5	32	2
Believe	11	Ch 1:15	Ch 16:17	7	5	46
Faith	5	Ch 2:5	Ch 11:22	12	12	0
Follow/ ed/ ing	21	Ch 1:18	Ch 16:20	26	21	19
Behind	3	Ch 5:27	Ch 12:19	2	4	0
The way	12	Ch 1:3	Ch 12:14	15	12	4
Gospel	6	Ch 1:1	Ch 16:15	5	4	0
Son of man	14	Ch 2:10	Ch 14:62	30	26	11
Sea	17	Ch 1:16	Ch 11:23	17	4	9

<sup>5</sup> The word indicates a slow searching gaze.

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Expression	Found in # verses	1 <sup>st</sup> Reference in Mark	Last Reference in Mark	Matthew	Luke	John
House	26	Ch 1:29	Ch 14:14	33	50	9
Mountain	5	Ch 3:13	Ch 11:23	10	5	4
Power	8	Ch 2:10	Ch 14:62	8	17	5
Amazed	7	Ch 1:27	Ch 16:8	2	4	0
Authority	7	Ch 1:22	Ch 13:34	6	8	1
Son of God	3	Ch 1:1	Ch 15:39	8	7	10
Immediately “euthesos”	See above note			15	8	4
Holy	7	Ch 1:8	Ch 13:11	11	18	5
Brother	9	Ch 1:16	Ch 13:12	18	11	8
Take up	6	Ch 2:9	Ch 16:18	3	2	3
Unclean	12	Ch 1:23	Ch 7:25	2	6	0
Truth	3	Ch 5:33	Ch 12:32	3	5	22
Others	7	Ch 6:15	Ch 15:31	8	10	7
But	118	Ch 1:8	Ch 16:16	219	167	189
And	594	Ch 1:4	Ch 16:20	810	951	572
Verily	15	Ch 3:28	Ch 14:30	30	8	25

## Some Of The Peculiarities Of Mark

- 1) Mark has two miracles and two parables that none of the other biographers mention.
  - a) The miracles:
    - i) The deaf man with an Impediment in Speech. (Mk. 7:31-37)
    - ii) The blind man in Bethsaida. (Mk. 8:22-26)
  - b) The parables:
    - i) The seed growing by itself. (Mk. 4:26-29)
    - ii) The call to watchfulness. (Mk. 13:34-37)
  
- 2) He will manifest the shortcomings of the disciples more clearly than the other evangelists.
  - a) Their rebuking of the Lord:
    - i) In the storm on the lake the disciples reproach the Lord. (ch 4:38)
    - ii) By Peter when the Lord told of His approaching death. (ch 8:32)
  - b) Their shortcomings:

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- i) The Lord will question their ignorance. (ch 4:13, only in Mark)
- ii) Mark tells of the Lord's indignation toward the disciples. (ch 10:14)
- iii) The two disciples seek the best seats. (ch 10:35)

3) Mark is very fond of telling the backgrounds:

- a) Seascapes: (ch. 3:7; 4:1; 5:21)
- b) Mountains: Mountains of tragedy, triumph, trial and testimony.
- c) Deserts: Where man learns his own bankruptcy and the magnificence of divine resources. (Deut. 8:2, 3, 15, 16)
- d) Cornfield: (Lev. 24:5-9; 1 Sam. 21:1-6)
- e) Synagogue: Three of them, organized religion on its human side. In each there was a disturbing element, the absence of any power to deal with it, and the solution to the difficulty by the intervention of Christ.
- f) The Home: 11 occasions.
  - i) As a rule, there was something in each which was contrary to His spirit and so His wisdom power and love remove the offensive situation and restore rest.
- g) Temple scenes

4) The Lord retires:

- a) In the early morning He went into a solitary place to pray. (ch 1:35)
- b) After the cleansing of the leper. (ch 1:45)
- c) After the restoration of a man with a withered hand. (ch 3:7-13)
- d) After the murder of John the Baptist. (ch 6:30-32)
- e) After the opposition of the fantasies. (ch 7:24)
- f) After giving sight to blind. (ch 8:27)
- g) After the first announcement of his coming passion. (ch 9:2)
- h) After his childhood entry into Jerusalem. (ch 11:11)
- i) After the purging of the Temple. (ch 11:19)

## The Old Testament And Mark

In Mark's Gospel there are a number of references but not necessarily quotations, the following seems to be the most accurate. These references and quotations are different from Matthew's use of them. There, it was to substantiate a point, but in Mark it is most often the similarity of the situation that prompts the quotation or allusion. Some of the 40 references follow:

Mark	O.T. References	Mark	O.T. References
Mk. 1:2	Mal. 3: 1	Mk. 12:26	Ex. 3:6
Mk. 1:3	Isa. 40:3	Mk. 12:29	Deut. 6:4
Mk. 1:44	Lev. 14:1-20	Mk. 12:30	Deut. 6:5
Mk. 2:24	Ex. 20:8-11	Mk. 12:31	Lev. 19:18
Mk. 2:25-26	1 Sam. 21:6	Mk. 12:32	Deut. 10:12
Mk. 4:12	Isa. 6:9-10	Mk. 12:33	Lev. 19:18
Mk. 4:29	Joel 3:13	Mk. 12:36	Psa. 110:1

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Mark	O.T. References	Mark	O.T. References
Mk. 6:34	1 Kgs. 22:17; 2 Chron. 18:16	Mk. 13: 8	Isa. 19:2
Mk. 7:6	Isa. 29:13	Mk. 13:12	Mic. 7:6
Mk. 7:10a	Exodus 20:12 and 21:17	Mk. 13:14	Dan. 9:27, 11:31
Mk. 8:18	Jer. 5:21	Mk. 13:19	Dan. 12:1
Mk. 9:4	Moses, Elijah multi references	Mk. 13:22	Deut. 13:1-3
Mk. 9:11-13	Mal. 4:5	Mk. 13:24–25	Isa. 13:10
Mk. 9:48	Isa. 66:24	Mk. 13:25	Isa. 34:4
Mk. 10:3–4	Deut. 24:1–4	Mk. 13:26	Dan. 7:13
Mk. 10:6	Gen. 1:27	Mk. 14:12	Ex. 12:6
Mk. 10:7	Gen. 2:24	Mk. 14:24	Ex. 24:8
Mk. 10:19	Ex. 20:12-17	Mk. 14:27	Zech. 13:7
Mk. 10:27	Jer. 32:17	Mk. 14: 49	Various Scriptures
Mk. 11:9	Psa. 118:26	Mk. 14:62	Dan. 7:13
Mk. 11:17	Isa. 56:7; Jer. 7:11	Mk. 15:24	Psa. 22:18
Mk. 12:1-2	Isa. 5:1-2	Mk. 15:28	Isa. 53:12
Mk. 12:10–11	Psa. 118:22	Mk. 15:29	Psa. 22:7
Mk. 12:19	Deut. 25:5	Mk. 15:34	Psa. 22:1
		Mk. 15:36	Psa. 69:21

## The Structure

The accepted structure is that the book is divided into two parts by the expression: “The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many” (ch 10:45). It is said it is written to show the Lord as a servant. The problem is that this verse is also in Matthew (ch. 20:28), and that gospel does not present the Lord as a servant!

However, if we accept this internal division, the structure could be:

Expression	Reference	Alteration
The Son of Man came	Ch 1:1-1:13	Sent
Came to minister	Ch 1:14-14:42	Service
And give His life a ransom for many	Ch 14:43-16:20	Sacrifice



# Survey of The Gospel of Mark

- iv) Suffering
  - i) Ch 14-15
  - ii) Ch 15
    - i) Company that hate Him (ch 15:1)
      - i) Men who put Him on the cross (ch 15:2-6)
      - i) Barabbas delivered from physical death (ch 15:7-15)
        - i) Christ mocked as King before crucifixion (ch 15:16-21)
          - i) Crucifixion (ch 15:22-28) **This is the focus point**
          - ii) Mocked as King after crucifixion (ch 15:28-38)
        - ii) Centurion saved from spiritual death (ch 15:39-42)
      - ii) Joseph of Aramathia took Him down (ch 15:43-45)
    - ii) Company that buried him (ch 15:47)
- v) Epilogue

## Practical

- 1) It was written to give information concerning Christ, and that information was:
  - a) To demonstrate absolutely and without reservation that Jesus is the Son of God
  - b) To give us a pattern for daily life as those who work for God
  - c) To give a major reason for His coming (ch 10:45)

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**May God grant us good understanding as He, by his Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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