

How We Got The Bible

History of the
Canonization of the
Bible

Part XVI



Characteristics of Mark

Mark

Is a fast paced, action packed history of the *Son of Man* whose life is only understood in His suffering and death

Characteristics of Mark

Mark highlights and emphasizes Jesus' deeds over His words. He is portrayed primarily as a miracle worker

Sense of Urgency

- Begins with Jesus fully grown declaring "it's time" (1:14)
- His entire ministry transpires in a few weeks v. 3 years

Sense of Urgency

- “Immediately” is used 42 times, 11 in chapter 1 v. once in Luke
- Imminent return of Christ (13:30, 32-37)

Longer Passion Narrative

- Gospel slows down in the last three chapters to a day-by-day, hour-by-hour account
- Jesus makes numerous early allusions to His death

Longer Passion Narrative

- His enemies begin plotting to kill Him earlier (ch. 3)
- His death is the fulfillment of His purpose and the single emphasis for Mark

RHETORICAL ELEMENTS

- **ANTICIPATIONS**
(3:9; 4:1)
- **DOUBLETS**
(1:1; 15, 32; 8:22-26)

RHETORICAL ELEMENTS

- **INTERCALATIONS**
(6:7-32; 11:12-20)

Note: 6:7-13

6:14-29

6:30

WRITTEN FOR A GENTILE AUDIENCE

- *Readers may be non-Jewish.*

***WRITTEN FOR A
GENTILE AUDIENCE***

- *Who respects Jewish Scriptures; (1:2) but have little knowledge of Jewish rituals.*

***WRITTEN FOR A
GENTILE AUDIENCE***

- *Mark explains Jewish practices and feasts (7:3-4)*

MARKS' PORTRAIT OF JESUS

He is a human Jesus

a) He Tired 6:31

b) He Hungred 11:12

MARKS' PORTRAIT OF JESUS

c) He had emotions 1:41

d) He got angry 3:5

MARKS' PORTRAIT OF JESUS

e) He had compassion 6:34

f) He showed love 10:21

MARKS' PORTRAIT OF JESUS

**g) Limited knowledge
13:32**

h) Limited power 6:5

MARKS' PORTRAIT OF JESUS

**Son of God
(1:1, 11; 9:7)**

THE SECRECY MOTIF

- **4:11**
- **Taught n Parables =
CODED LANGUAGE**

THE SECRECY MOTIF

- **Focused on a specific audience (4:10-12)**
- **“TELL NO ONE” (8:30)**

THE “DISAPPOINTING” DISCIPLES

- **Often Failed Jesus**
- **Unperceptive (8:14-21; 4:35-41; 6:45-52)**

THE “DISAPPOINTING” DISCIPLES

- **Ineffective (9:17-19)**
- **Rebellious (8:31-33;
10:13)**

THE “DISAPPOINTING” DISCIPLES

- **Weak (14:32-41)**
- **Selfish (9:33-35)**

THE “DISAPPOINTING” DISCIPLES

- **Betrayed, deserted and denied Him**

MAJOR THEMES OF MARK

THE REIGN OF GOD

- **This concept comes from certain Old Testament writings
(Psalm 103:19; Isa. 52:7)**

THE REIGN OF GOD

- **Dominates the entire book of Mark**
- **The basic premise of Mark's Gospel is (1:15)**

THE REIGN OF GOD

- **Phrase used by Paul
(Rom. 14:17; I Cor. 4:20)**

THE REIGN OF GOD

- **Is Emphasized for
followers to “believe” in
this revelation**

THE REIGN OF GOD

- **Thus lifestyles will reflect what they believe**

THE REIGN OF GOD vs THE KINGDOM OF GOD

- **Are *not* one in the same**
- **The English Bible translation can be “misleading.”**

THE REIGN OF GOD vs THE KINGDOM OF GOD

- **“Reign” is a cognate noun in the Greek; can be used as a “verb;” meaning to “rule.”**

THE REIGN OF GOD

- **Kingdom does not convey “verbal action;” rather as a location or a place.**

THE REIGN OF GOD

- **Mark's reference is "God reigns" or "God rules" but not "God's kingdoms"**

THE REIGN OF GOD

- **God's kingdom (or reign) comes when God's will is done; Wherever God asserts His power, glory and rights in the world.**

THE REIGN OF GOD

- **The “kingdom” is primarily an assertion of divine power in action.**

THE REIGN OF GOD

- **God’s spiritual rule on earth in the hearts of and among His people.**

THE REIGN OF GOD

- **Mark uses the term “kingdom of God” while Matthew generally uses the preferred Jewish expression “kingdom of heaven.” The meaning, however, is the same.**

THE REIGN OF GOD

(Compare: Mt. 4:17 with Mk. 1:15; Mt. 5:3 with Lk. 6:20).

THE “REIGN OF GOD”
CLARIFIES
SCRIPTURES

CLARIFIES SCRIPTURES

- **“The time has come,” he said. “The kingdom of God is near. Repent and believe the good news.” (1:15)**

CLARIFIES SCRIPTURES

- **The kingdom and its power were present in the person and work of Jesus the King (Luke 11:20).**

CLARIFIES SCRIPTURES

- **The nearness of God's reign is a secret (4:11)**
- **The beginning of something big (4:30-32)**

CLARIFIES SCRIPTURES

- **It is powerful (9:1)**
- **Mark 10:25**

THE SON OF MAN AND THE SON OF GOD

- **Mark's Christology fully discloses person/work of Jesus**

THE SON OF MAN AND
THE SON OF GOD

- **Who Jesus is**
- **Where He goes**
- **What He does**
- **Whom He meets, etc.**

THE SON OF MAN AND
THE SON OF GOD

- **Mark's Christology must answer the "secret motif"**

THE SON OF MAN AND
THE SON OF GOD

- 1) To avoid being arrested before his time
- 2) To avoid large crowds for healing

THE SON OF MAN AND
THE SON OF GOD

- 3) Wilhelm Wrede suggest: this “messianic secret” was to facilitate presenting a Jesus that was not historically accurate.

THE SON OF MAN AND THE SON OF GOD

a) Jesus became the Messiah and
or Son of God at the
resurrection; this negates the
pre-Easter Jesus who lived and
taught among them—early
Christian tradition.

THE SON OF MAN AND THE SON OF GOD

b) No writings to verify this
position but scriptures
(Acts 2:36); (Romans 1:4);
(Phil 2:6-11)

THE SON OF MAN AND THE SON OF GOD

c) Later Christian tradition interpreted the pre-Easter Jesus in light of post-Easter theology; He was the Messiah, who lived and taught in Galilee and the Son of God by proof of deeds.

THE SON OF MAN AND THE SON OF GOD

4) The secrecy-theme was to ensure that Jesus was not portrayed as just a “miracle worker:” an inadequate Christology.

THE SON OF MAN AND **THE SON OF GOD**

5) Mark's "corrective Christology" of Jesus' identity (8:27-30).

Proper Christology

- 1) **Son of Man**
 - a) Has all authority on earth
 - b) Both human (Ps. 8:4) & Divine (Dan. 7:13)

Proper Christology

- **2) Son of God (1:1)**
Demons recognize Him
(3:11; 5:7)
No human identified Him
as “Son of God” until:

Proper Christology

- a) His trial (14:61-64)
- b) By a Roman Soldier
(15:39)
 - The Son of God cannot be
understood apart from the
cross.

THREE STAGES OF DISCIPLES FAITHLESSNESS

1) Unperceptiveness

- ▶ **Did not know who they were following**
- ▶ **Three “boat” scenes
(4:35-41; 6:45-52;
8:14-21)**

2) Misconception

- ▶ **Always drawing the wrong conclusions**
- ▶ **They kept missing the point/(3) predictions of Jesus' death (10:43-44; 9:32-34; 10:35-41)**
- ▶ **It was more about “them” than about “Him”**

3) Rejection

- ▶ **Jesus was deserted**
- ▶ **Judas betrays Him (14:10-11; 44-45)**
- ▶ **Other disciples ran away**
- ▶ **Peter denies Him (3) times (14:66-72)**

DISCIPLES FAILURE TO BE DISCIPLES

- **They were depicted as failures.**
- **Their failures become progressively worst with time.**
- **They did not understand the gospel.**

DISCIPLES FAILURE TO BE DISCIPLES

- **They misconstrued the gospel in dangerous ways.**
- **Thus, they rejected it altogether by falling away.**

**IS THERE ANY HOPE FOR
THESE DISCIPLES?**

- **Many scholars suggest they never recovered.**

**IS THERE ANY HOPE FOR
THESE DISCIPLES?**

- **Mark suggest otherwise:**
 - a) **They became an authentic witness to the faith (10:39; 13:9).**
 - b) **Mark predicted Jesus & disciples reunited after the resurrection (14:28; 13:9).**

CONCLUSION

- 1) Mark was more pastoral than polemical.**
- 2) No disciples volunteered; Jesus called them all.**

CONCLUSION

- 3) Jesus does not seem to reject the choices He made.**
 - a) Betrayed (14:17-21)**
 - b) Forsaken (14:26-28)**
 - c) Denied (14:20-31)**

4) Jesus never gives up on them or us

- . He taught them**
- . To correct their misunderstanding**
- . To empower them for Kingdom work**
- . He never abandoned them; He wanted them back (16:7)**

CONCLUSION

5) Even when we fail, we can continue with Him.

6) This relationship is sustained by His faithfulness, not theirs or ours.

CONCLUSION

7) Our understanding of “Discipleship” must be based on the cross; grounded in Christ’s mercy; and is not based on the merit of who we are as His disciples.