

New Testament Seminar & Read-Through (17 weeks)

August 18, 2019 - Mark

Tour!

Bible Museum - Collierville

- 60-90 Minute Workshop
- History and working of the printing press
- Print your own Bible and create a framed poster
- \$12 per person, class limit of 25 people
- Tues-Saturday 10:30am-3:30pm

Oct 19th?
10:30am



<http://www.biblemuseumonthesquare.org/gutenberg>



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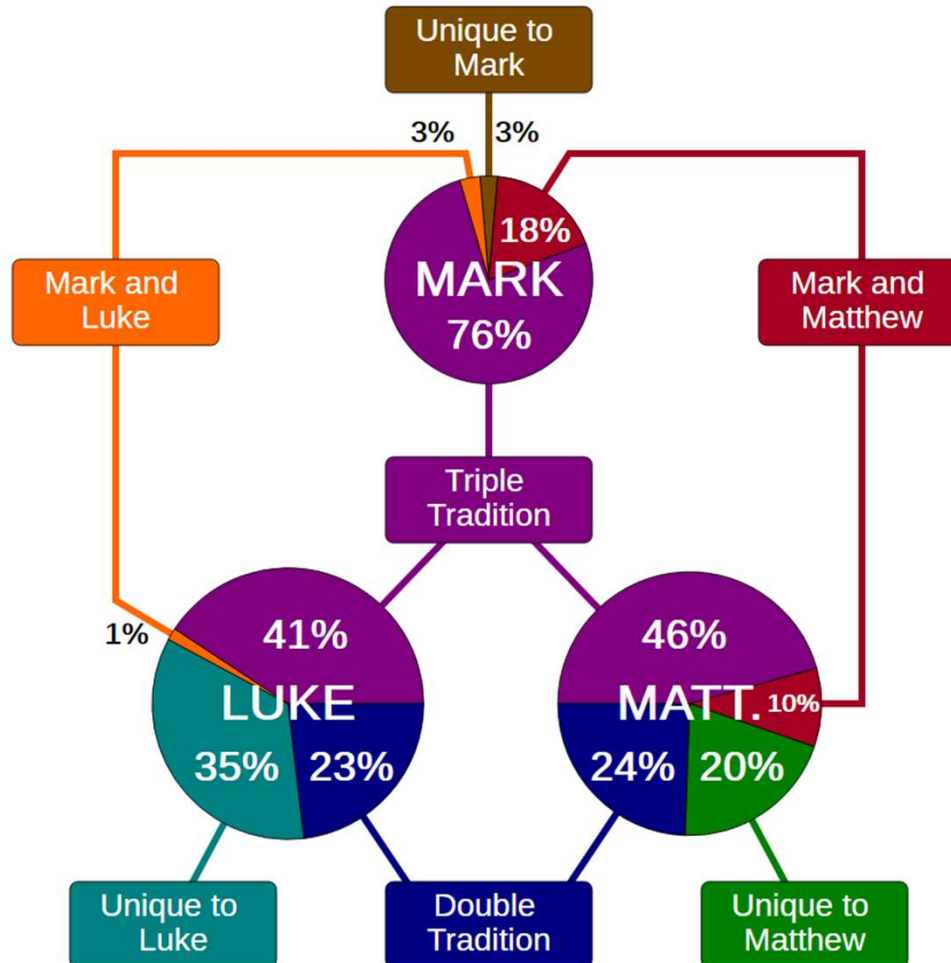
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- Who wrote it?
- The use of the word 'Immediately' (almost 40 times!)

Mark – What's different?

- No Genealogies?
- Interesting end? Is Chapter 16:9 the end?
- Who wrote it?
- The use of the word 'Immediately' (almost 40 times!)
- Very often viewed not as important (Matthew first then John) – only until the 19th Century did the 'Marcan Priority' (that Mark was written first) come about (and is the currently accepted view of many scholars)

Relationships between the Synoptic Gospels

https://en.wikipedia.org/wiki/Gospel_of_Matthew



Mark – What's different?

Gotta Check out:

<http://www.para-gospel.com/full>

The Synoptic Gospels presented side-by-side



Current Translation:

The synoptic gospels consist of books of Matthew, Mark, and Luke. These three gospels contain much of the same material. The books of Matthew and Luke tell nearly all of the stories told in Mark. Matthew and Luke also share several stories that are not in Mark. In addition, all three books are written as if the authors had personally observed all of the events and were reporting what they saw at the time.

The Gospel of John specifically omits much of the material found in the synoptic gospels. It also contains a considerable amount of material that is not found in Matthew, Mark, and Luke. It appears that John wrote his gospel as a supplement to the other gospels. Whether or not John actually had seen them is unknown, but it appears that he at least knew the contents of synoptic gospels. In the areas where John does tell of the same events, he tends to add information that is not in the other gospels. This may primarily be because the Gospel of John was written many years after the crucifixion and resurrection of Jesus. This is supported by the literary style used in John. The author is obviously telling the narrative looking back on the events in a more reflective style than the synoptic gospels. The contents of John also supports this view. For instance, in John's telling of the [Anointing in Bethany](#) (John 12:1-8), John names Mary as the woman who anointed Jesus with nard. The synoptic gospels left the woman nameless, most likely to protect her. By the time that John wrote his gospel, the threat to her for being named would have past.

Insights like these are why it is so important to study all of the gospels together. That is why we've put this site together, so you can study the life of Jesus with each gospel side-by-side.

1. Preface

Prologue

Matthew 1

¹The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Mark 1

¹The beginning of the gospel of Jesus Christ, the Son of God.

Luke 1

¹Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, ²even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, ³it seemed good to me also, having traced the course of all things accurately from

John 1

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made through him; and without him was not anything made that hath been made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in the darkness; and the

Mark – What's different?

Gotta Check out:

<http://www.para-gospel.com/full>

3. Preparation

John the Baptist

Matthew 3

¹And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, ²Repent ye; for the kingdom of heaven is at hand. ³For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. ⁴Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. ⁵Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; ⁶and they were baptized of him in the river Jordan, confessing their sins.

John's Preaching of Repentance

Matthew 3

⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to

Mark 1

²Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way; ³The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; ⁴John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. ⁵And there went out unto him all the country of Judaea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. ⁶And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.

Mark

Luke 3

¹Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, ²in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. ³And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; ⁴as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. ⁵Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; ⁶And all flesh shall see the salvation of God.

Luke 3

⁷He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? ⁸Bring forth

John 1

¹⁹And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? ²⁰And he confessed, and denied not; and he confessed, I am not the Christ. ²¹And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. ²²They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? ²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

John

1. Preface

Pericope	Matthew	Mark	Luke	John
Prologue	1:1	1:1	1:1-4	1:1-18

2. Birth and Childhood

Pericope	Matthew	Mark	Luke	John
The Promise of the Birth of John the Baptist			1:5-25	
The Annunciation			1:26-38	
Mary's Visit to Elizabeth			1:39-56	
The Birth of John the Baptist			1:57-80	
The Genealogy of Jesus	1:2-17		3:23-38	
The Birth of Jesus	1:18-25		2:1-7	
The Adoration of the Infant Jesus	2:1-12		2:8-20	
The Circumcision and Presentation in the Temple			2:21-38	
The Flight into Egypt and Return	2:13-21			
The Childhood of Jesus at Nazareth	2:22-23		2:39-40	
The Boy Jesus in the Temple			2:41-52	

3. Preparation

Pericope	Matthew	Mark	Luke	John
John the Baptist	3:1-6	1:2-6	3:1-6	1:19-23
John's Preaching of Repentance	3:7-10		3:7-9	
John Preaching and Replies to Questioners			3:10-14	
John's Messianic Preaching	3:11-12	1:7-8	3:15-18	1:24-28
The Imprisonment of John	14:3-4	6:17-18	3:19-20	
The Baptism of Jesus	3:13-17	1:9-11	3:21-22	1:29-34
The Genealogy of Jesus	1:1-17		3:23-38	
The Temptation	4:1-11	1:12-13	4:1-13	

4. The Beginning of Jesus' Public Ministry (According to John)

Pericope	Matthew	Mark	Luke	John
The Call of the First Disciples				1:35-51
The Marriage at Cana				2:1-11
The Sojourn at Capernaum				2:12
The First Journey to Jerusalem				2:13
The First Cleansing of the Temple				2:14-22
Jesus' Ministry in Jerusalem				2:23-25
The Discourse with Nicodemus				3:1-21
Jesus' Ministry in Judea				3:22
John's Testimony to Christ				3:23-36

Gotta Check out:

<http://www.gospelparallels.com/>

Mark – Unique to Mark

Gotta Check out:

https://en.wikipedia.org/wiki/Gospel_of_Mark

Sayings unique to Mark [edit]

- The **Sabbath** was made for man, not man for the Sabbath ([Mark 2:27](#)).^[n 1] Not present in either the Eastern or Western text of Mark.
- People were saying, "[Jesus] has gone out of his mind", see also [Rejection of Jesus](#) ([Mark 3:21](#)).
- Mark is the only gospel with the combination [Mark 4:24–25](#), the other gospels split them up: [Mark 4:25:29](#), [Luke 8:18](#) and [19:26](#).
- [Parable of the Growing Seed](#) ([4:26–29](#)).
- Only Mark counts the [possessed swine](#); there are about two thousand ([Mark 5:13](#)).
- Two consecutive healing stories of women; both make use of the number twelve ([Mark 5:25](#) and [6:56](#)).
- Only Mark gives healing commands of Jesus in the (presumably original) [Aramaic](#): *Talitha kumi* ([Mark 5:41](#)).
- Only place in the New Testament Jesus is referred to as "the son of Mary" ([Mark 6:3](#)).
- Mark is the only gospel where Jesus himself is called a carpenter ([Mark 6:3](#)); in Matthew he is called a carpenter's son ([Matthew 13:55](#)).
- Only place that both names his brothers and mentions his sisters ([Mark 6:3](#)); Matthew has a sabbath controversy ([Matthew 23:23](#)).
- The taking of a staff and sandals is permitted in [Mark 6:8–9](#) but prohibited in [Matthew 10:9–10](#).
- Only Mark refers to Herod as a king ([Mk 6:14, 24](#)); Matthew and Luke refer to him (more properly) as Herodias' husband ([Matthew 14:3](#) and [Luke 9:7](#)).
- The longest version of the story of [Herodias' daughter's dance](#) and the beheading of [John the Baptist](#) ([Mark 6:17–28](#)).
- Mark's literary cycles:
 - [6:30–44](#) – *Feeding of the five thousand*;
 - [6:45–56](#) – *Crossing of the lake*;
 - [7:1–13](#) – *Dispute with the Pharisees*;
 - [7:14–23](#) – *Discourse on Defilement*^[60]

Then:

Mark 3:1-6

Mark 3:1-6

Mark 3:7-8

(also happens in 12:13-)

Mark 3:1-6

Mark 3:7-8



Mark 3:1-6

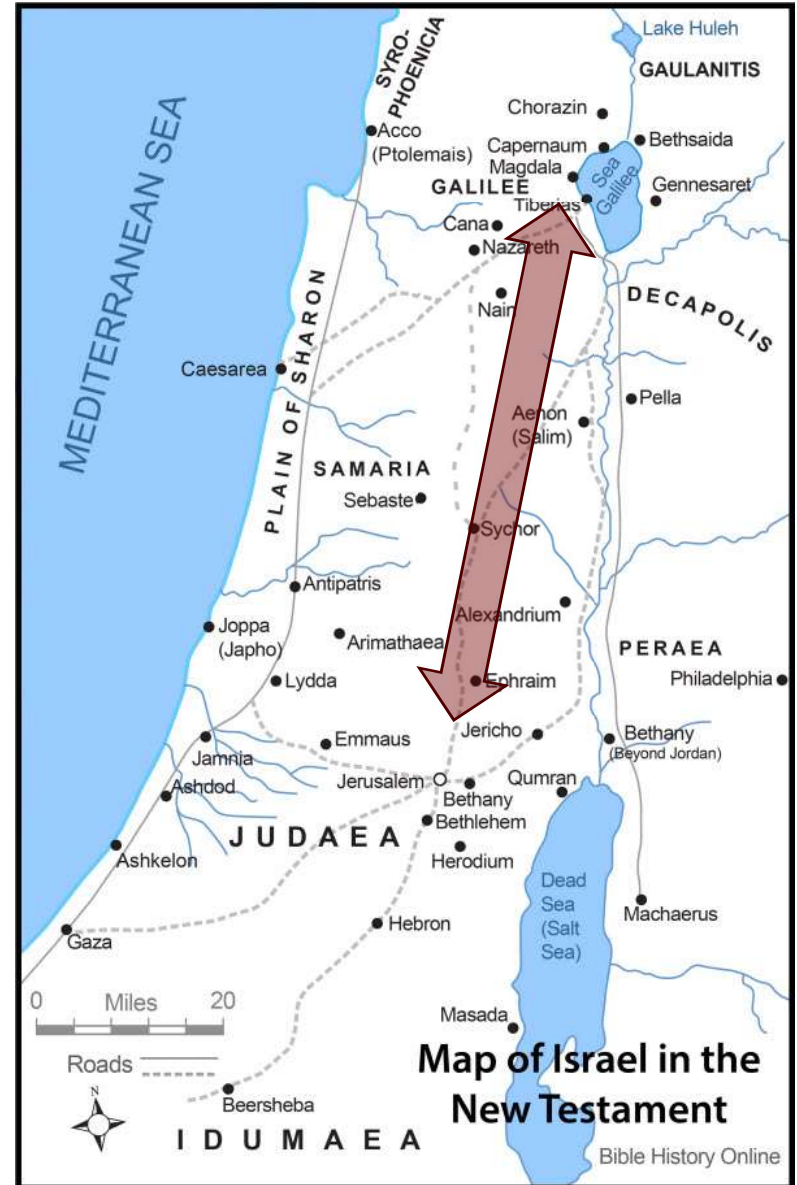
Mark 3:7-8

Idumea → Edom



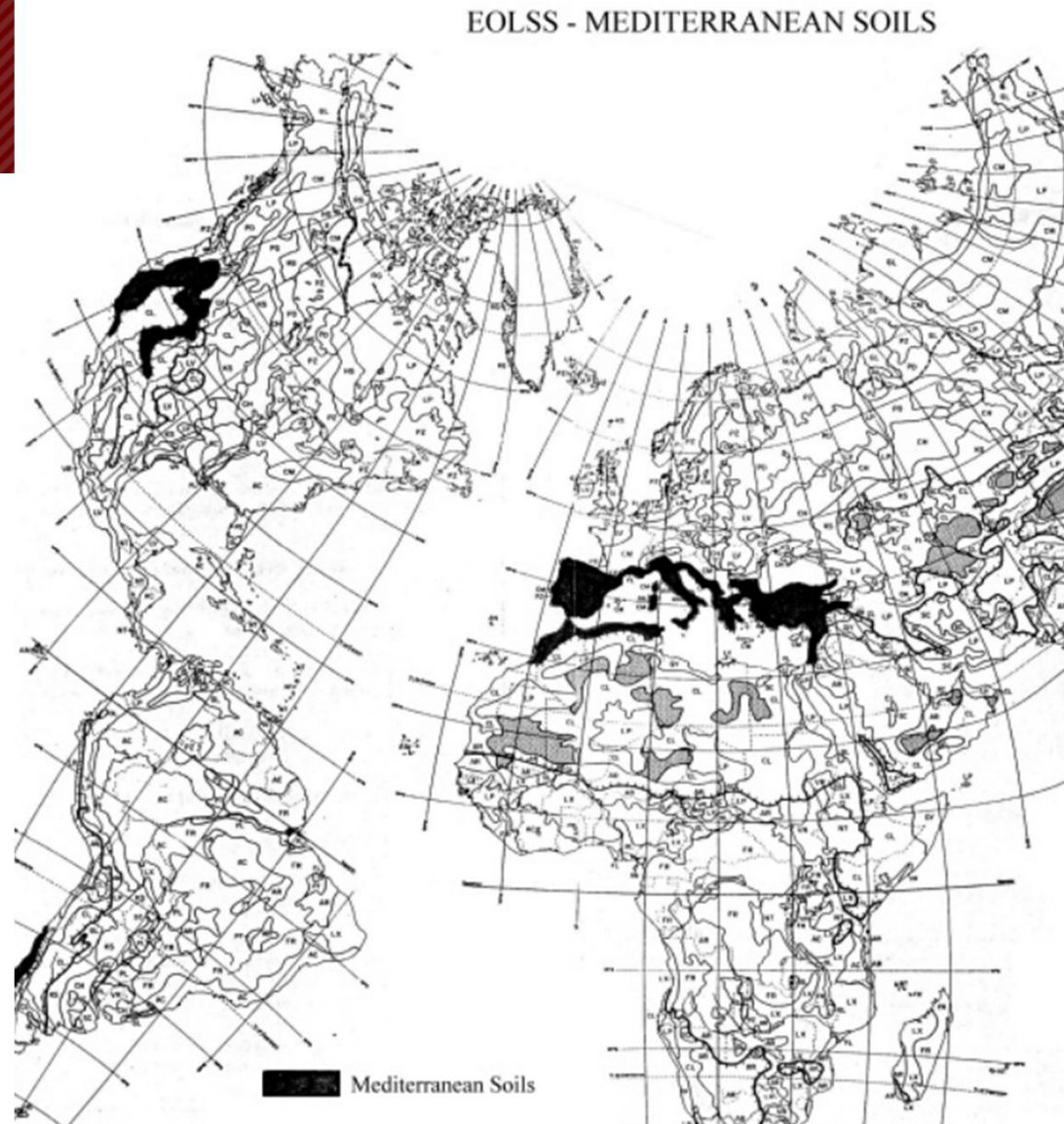
Mark 3:22

“*down* from Jerusalem?”



Mark 4:1-5

In many parts of Israel a layer of limestone lies an inch or so beneath the surface of the ground. This layer traps the moisture, and for a brief period of time a plant growing there may appear to flourish. But as soon as a dry spell comes, the moisture quickly dissipates. Due to the layer of limestone, the plant cannot sink roots and soon withers and dies (v 6).



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EOLSS - MEDITERRANEAN SOILS

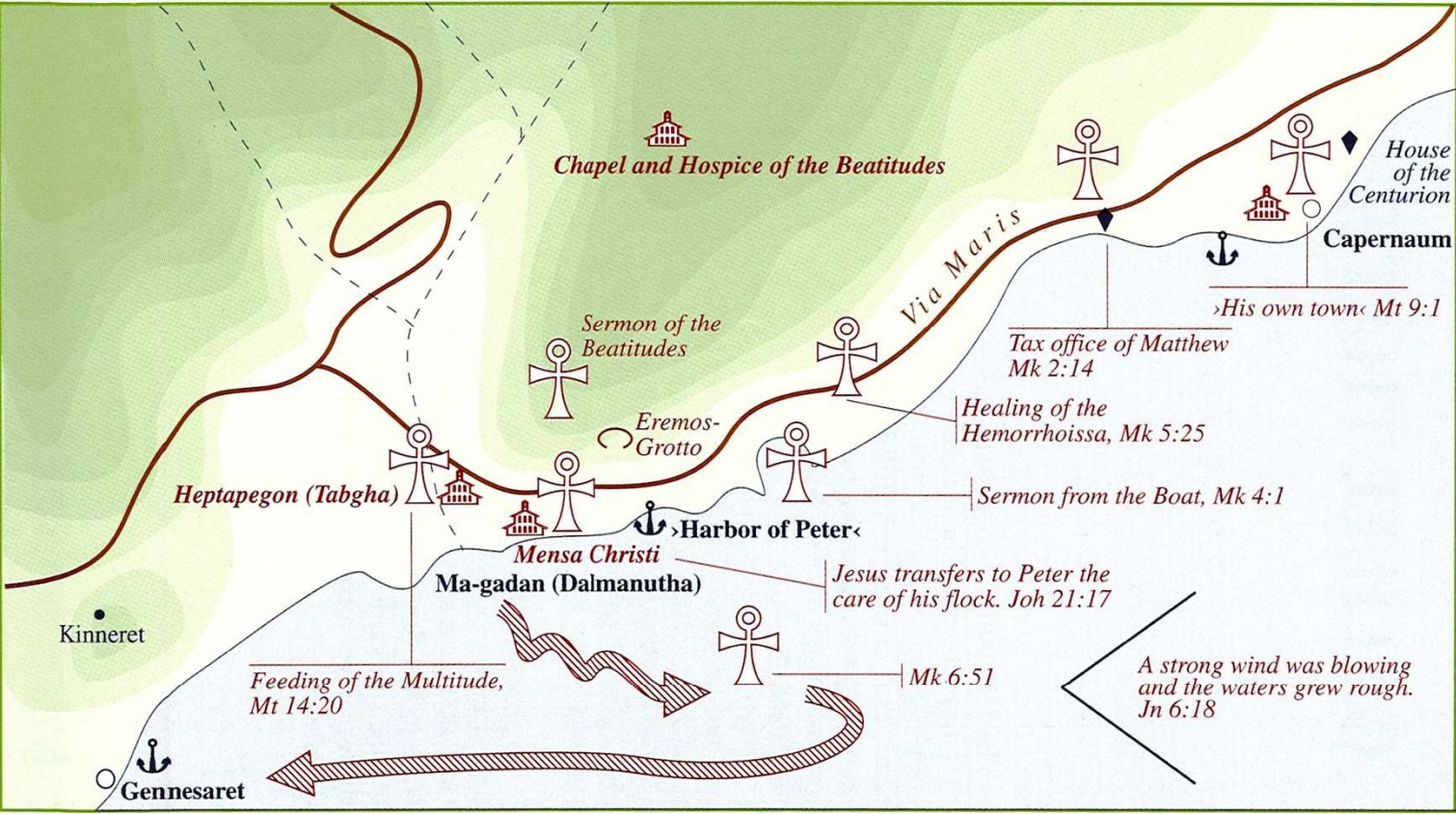


Photo 1. Nature of hard limestone with numerous joints and dissolution holes, allowing the water to infiltrate into the soil substratum.

Mark 10:17-24

What Jesus said ran contrary to the conventional wisdom among the Jews (and other ancient peoples). It was commonly thought that wealthy people who did their duty financially to the poor and their community were assured entry into the kingdom of God.





Galilean Journeys of Jesus



First Journey (Mk 4:35-5:21)



Second Journey (Mk 6:31-8:10)



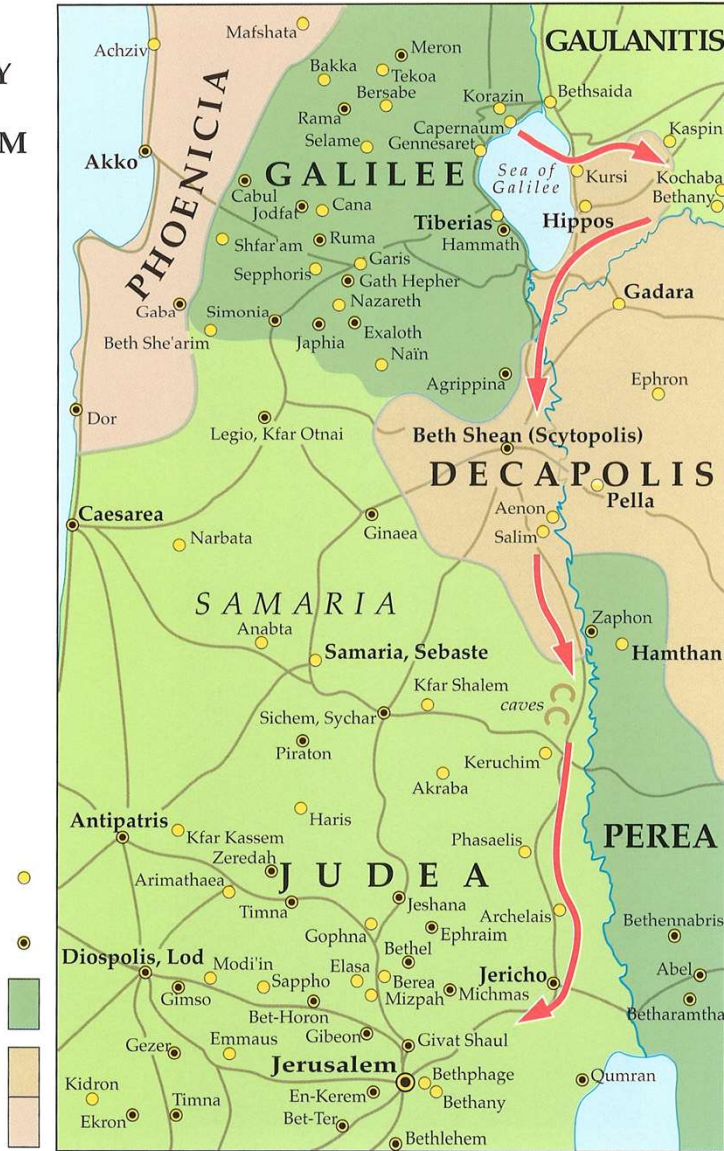
Third Journey (Mk 8:13-9:33)

- Settlement mentioned in the OT
- Settlement at the time of Jesus
- Settled since OT times and earlier
- Roman road
- Harbor or anchorage
- Hellenistic city
- Predominantly gentile areas. **Phoenicia** was incorporated 63 BC into the Roman Empire, while the cities of the **Decapolis** were severed from the Hasmonean Kingdom and given the status of Hellenistic cities.
- Where Jesus preached and healed
- Routes frequented by Jesus
- Early Christian community
- Church from later periods
- Fortified AD 66 by Flavius Josephus in the revolt against Rome
- Captured AD 67 by Roman army

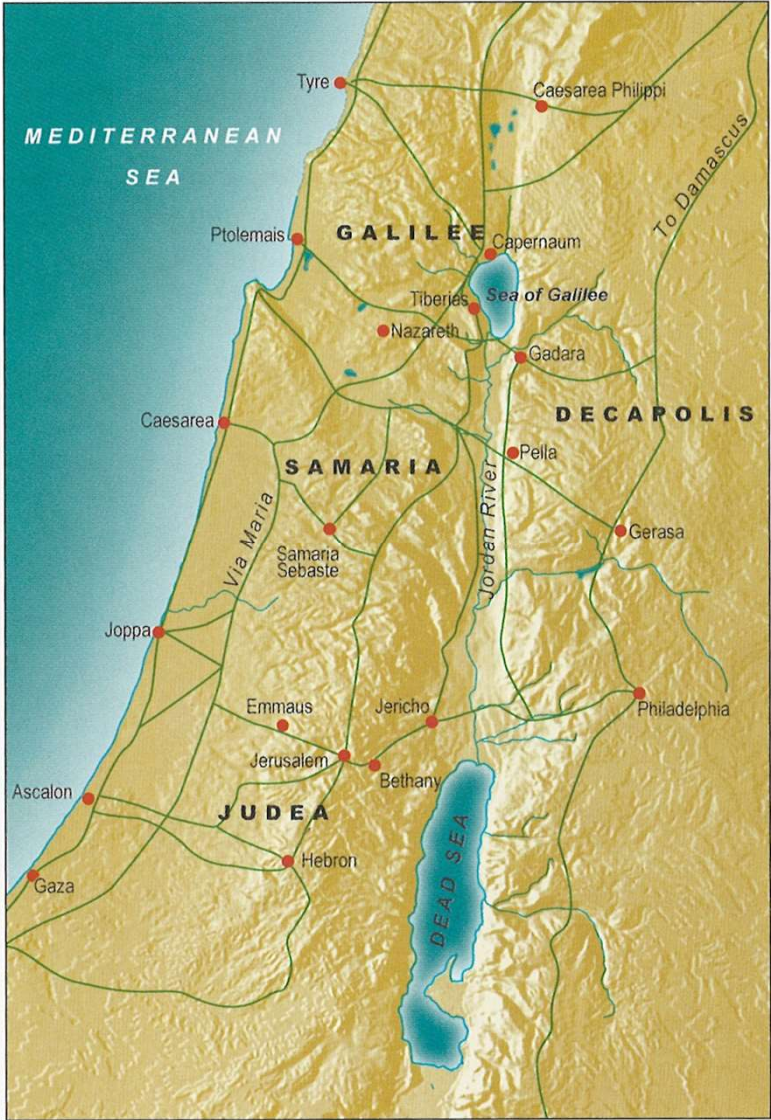
Enlargement of the northern lake's shore

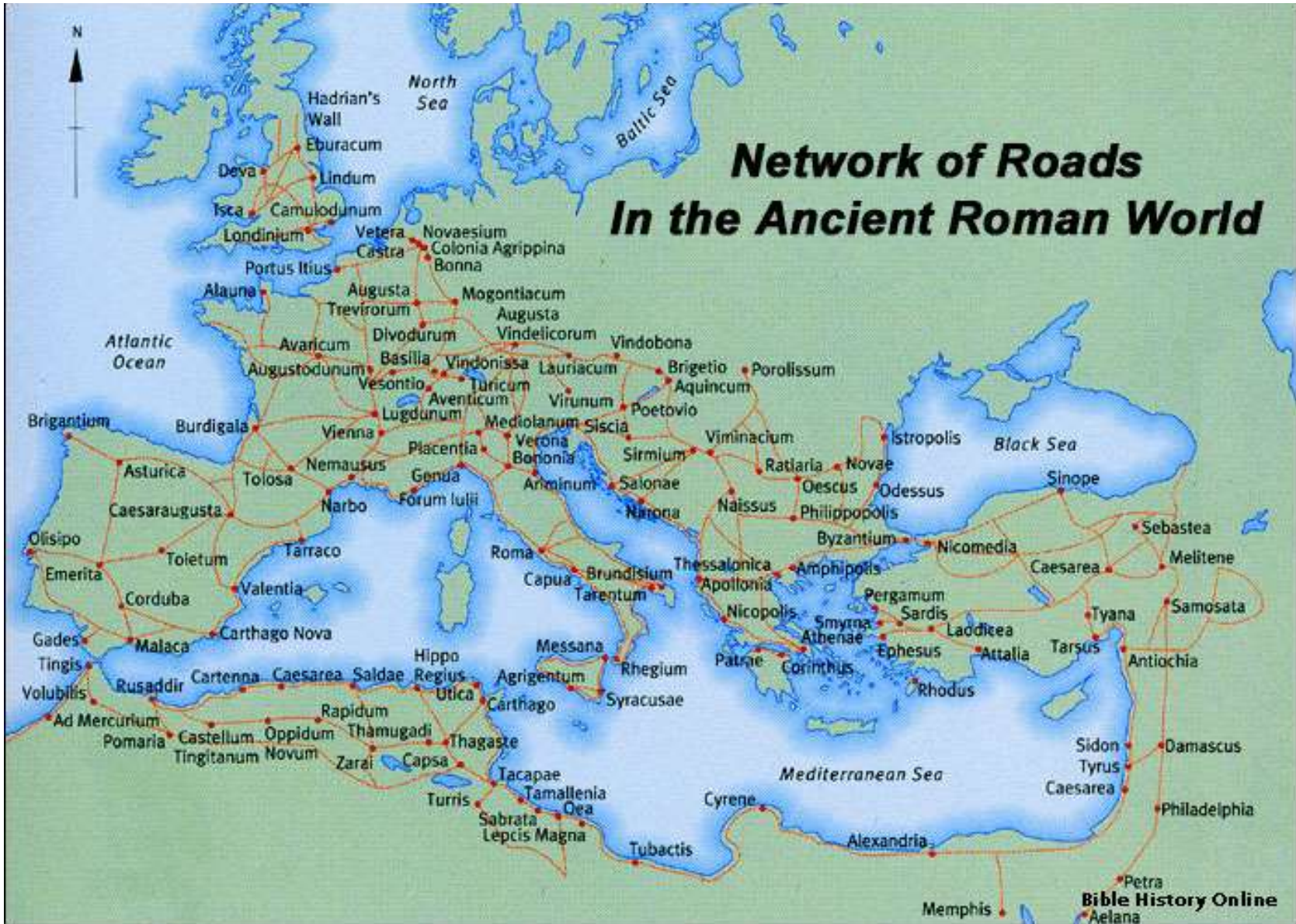
A strong wind was blowing and the waters grew rough. Jn 6:18

LAST JOURNEY TO JERUSALEM



Road system in Roman Palestine

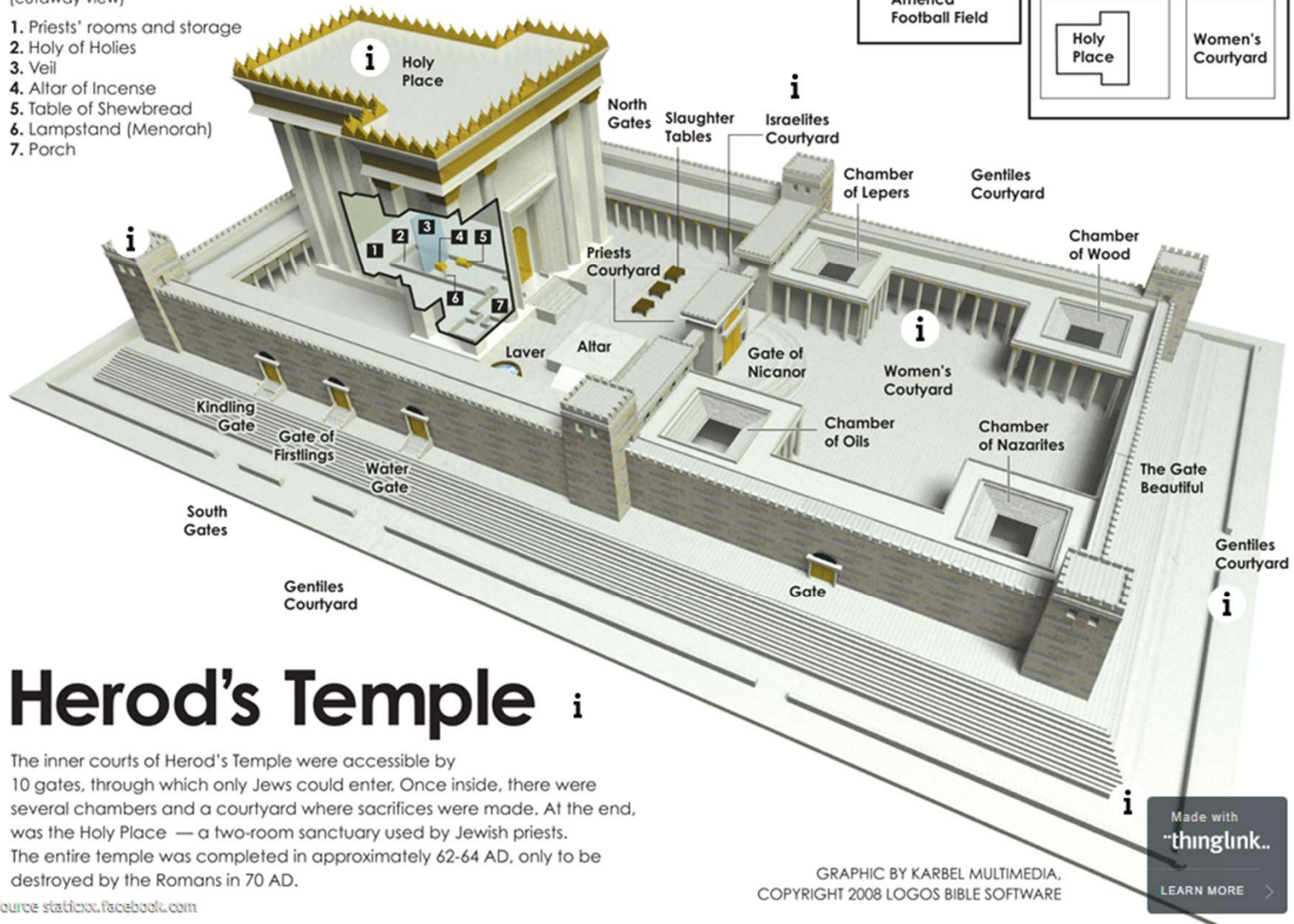




INSIDE THE HOLY PLACE

(cutaway view)

1. Priests' rooms and storage
2. Holy of Holies
3. Veil
4. Altar of Incense
5. Table of Shewbread
6. Lampstand (Menorah)
7. Porch



Herod's Temple ⁱ

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Once inside, there were several chambers and a courtyard where sacrifices were made. At the end, was the Holy Place — a two-room sanctuary used by Jewish priests. The entire temple was completed in approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

Source: staticxx.facebook.com

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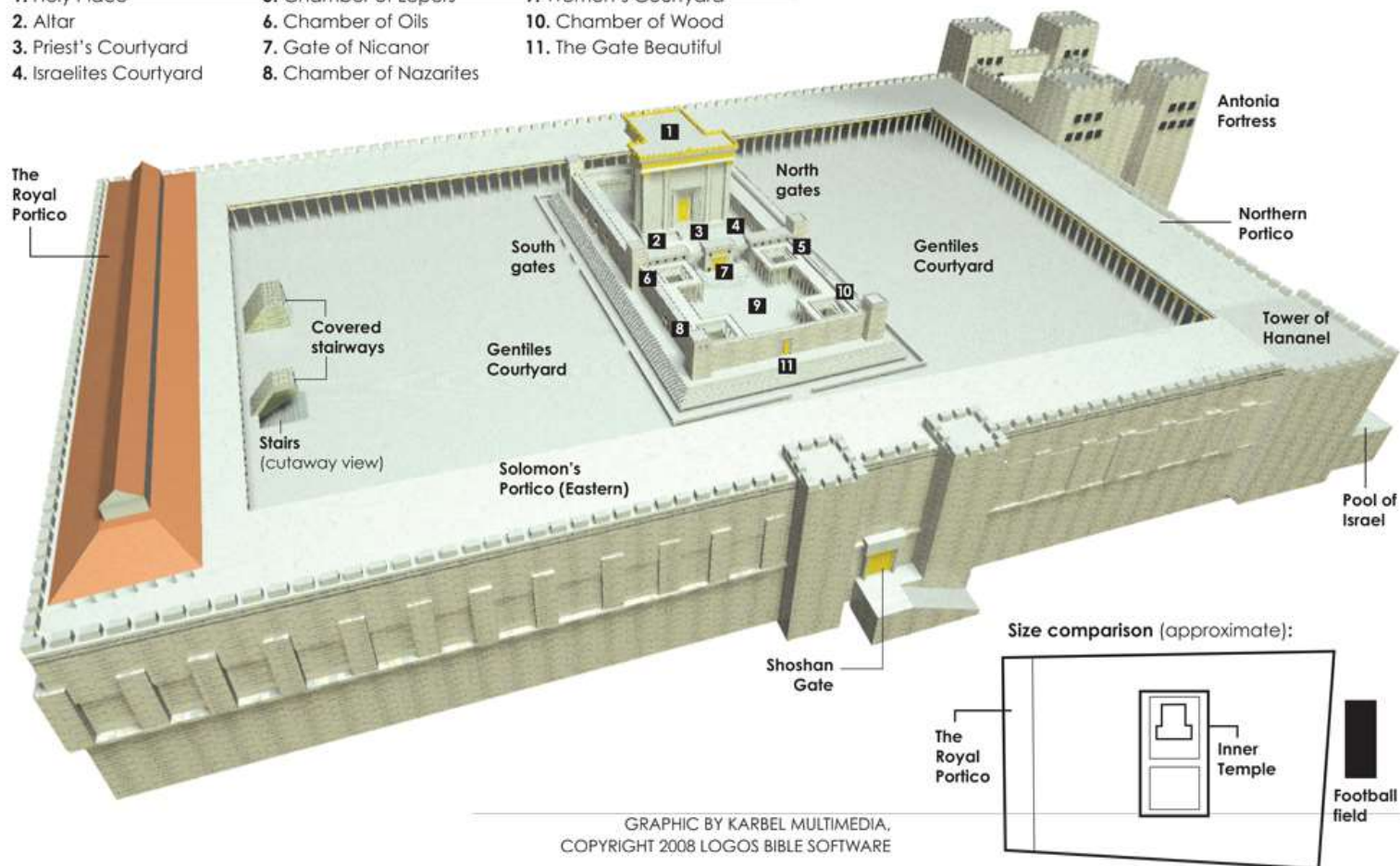
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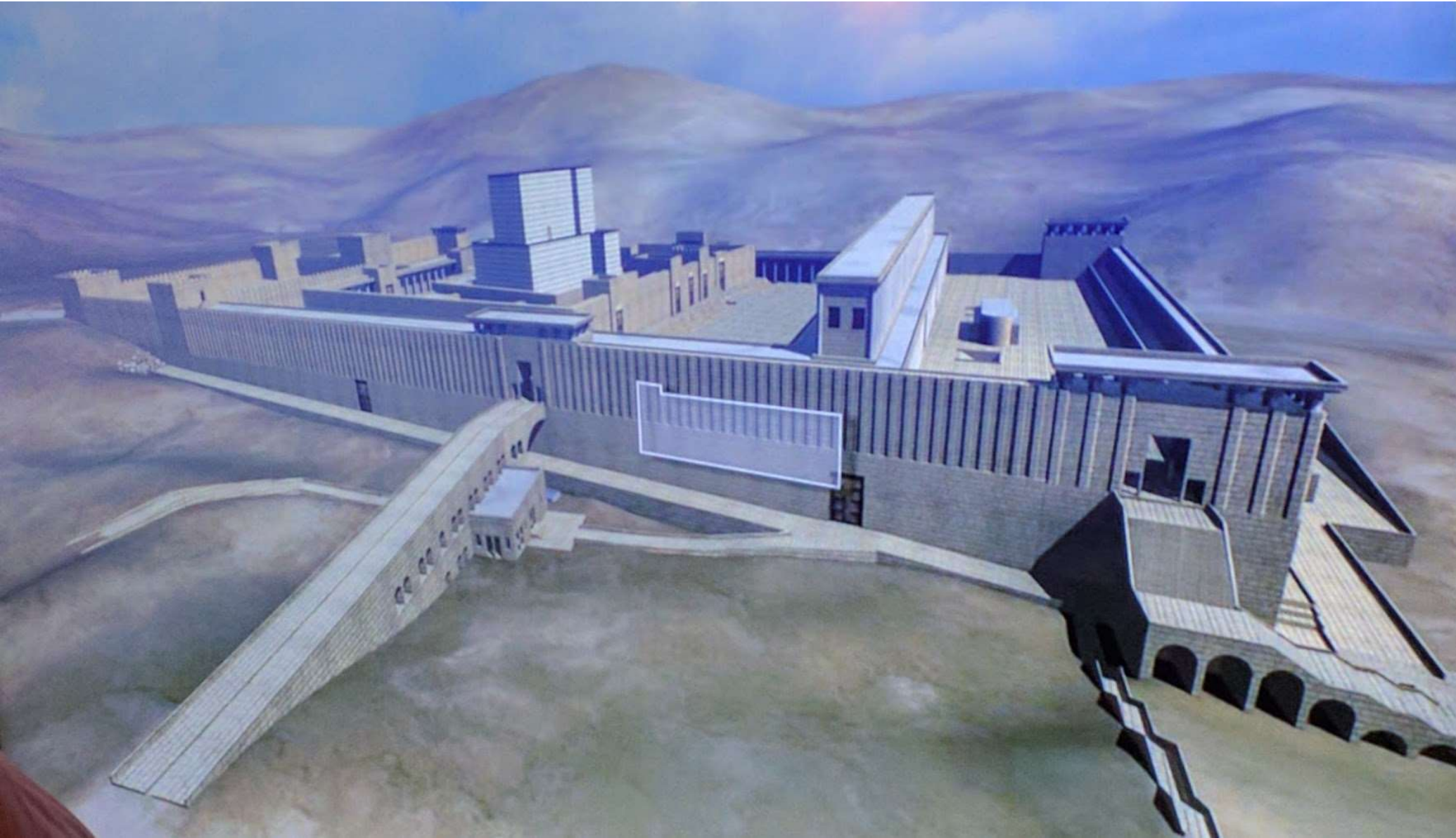
Herod's Temple

King Herod the Great began renovations on the Second Temple approximately 20-19 BC. The entire temple wasn't completed until approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

- | | | |
|-------------------------|-------------------------|------------------------|
| 1. Holy Place | 5. Chamber of Lepers | 9. Women's Courtyard |
| 2. Altar | 6. Chamber of Oils | 10. Chamber of Wood |
| 3. Priest's Courtyard | 7. Gate of Nicanor | 11. The Gate Beautiful |
| 4. Israelites Courtyard | 8. Chamber of Nazarites | |



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**Muslim
quarter of Jerusalem**

Dome of the Rock

al-Aqsa Mosque

Old Jerusalem

**Western
Wailing Wall**

**Jewish
quarter of Jerusalem**







For Next Week!

New Testament Seminar & Read Through (17 Weeks)

28-Jul	Introduction / Discussion of Plan	
4-Aug	Matthew	1-14
11-Aug		15-28
18-Aug	Mark	
25-Aug	Luke	1-12
1-Sep		13-24
8-Sep	John	1-11
15-Sep		12-21
22-Sep	Acts	1-13
29-Sep		14-28
6-Oct	Romans	