

Expanded Analysis of

MARK

"THE SERVICE AND SACRIFICE OF THE SERVANT"

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Mark 10:45

EXPANDED ANALYSIS OF MARK, Part One. Mark 1:1 - 3:35
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Part One

Mark 1:1 - 3:35

A 1 THE SERVICE OF THE SERVANT 1 - 10

B 1 The Introduction of the Servant 1:1-34

C 1 The introduction to the book: {1} The beginning of the [gospel](#)¹ of [Jesus Christ](#), the [Son of God](#).² 1:1

C 2 The preparation of the Servant 1:2-13

D 1 Isaiah's prediction of the Master's herald: {2} As it is written in [Isaiah the prophet](#), (1:2a) 1:2-3

E 1 The messenger: “BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE,³ 1:2

E 2 The way-preparer: “WHO WILL PREPARE YOUR WAY;

E 3 The voice in the wilderness: {3} “THE VOICE OF ONE

¹ Mark 1:1 - gospel: the [Genitive Neuter](#) Singular of the noun *euaggélion* (2098), “good news, gospel” ([Accordance](#)); “... good tidings ...” (excerpted heavily from [OBU](#)). I believe the best translation is simply, “good news,” or in this case, “Good News” ([JTB](#)).

² Mark 1:1 - Son of God: Some manuscripts lack this portion of the title, but a great percentage of them contain it. Most likely the words were accidentally omitted in some manuscripts because of the unique succession of letters in the Greek text. (So [NetBible](#) at the appropriate note in Mark 1:1.)

This is the beginning of the [Good News](#) about [Jesus](#) the [Messiah](#), the [Son of God](#). The [Good News](#) about [Jesus](#) begins with the prophecy in [Isaiah](#) the [prophet](#) about the [Messiah's](#) forerunner, [John, the Immerser](#).

That [Jesus](#) was the [Son of God](#) is spelled out in [Mark's Gospel](#) four times, once by [Mark](#) (Mark 1:1); twice by [demons](#) (Mark 3:11; 5:7), and once by the [centurion](#) who oversaw His [crucifixion](#) (Mark 15:39).

³ Mark 1:2 - BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY: This is actually a quotation of Malachi 3:1a. Some commentators state that it was also a quotation of Exodus 23:20, but that doesn't really make sense to me. The event in Exodus 23:20 happened in a totally different context.

Why [Mark](#) referred only to the [prophet Isaiah](#) when he also quoted from [Malachi](#), I do not know. It may be that he did so because [Isaiah](#) is the more [major prophet](#) (considering the [prophecy's](#) length) and perhaps because [Isaiah](#) speaks of the [Messiah](#) as being the [Servant](#), which is also a theme of [Mark](#). See, for example, Isa. 42:1-4; 49:1-6; 50:4-9; 52:13-53:12. See also Mark 10:45.

More importantly, who is the Messenger? It turns out to be [John the Immerser](#). Who is “Your” face? And who is “Your” way? It turns out to be [Jesus](#) of [Nazareth](#), the [Messiah](#)!

CRYING IN THE WILDERNESS,⁴ 1:3

G 1 'MAKE READY THE WAY OF THE LORD,⁵

G 2 'MAKE HIS PATHS STRAIGHT.' ”

D 2 John's preparatory immersion of repentance 1:4-8

E 1 His appearance: {4} [John the Baptist](#) [literally, “the one immersing”] appeared⁶ 1:4

E 2 His venue: in the wilderness

E 3 His method: preaching a [baptism](#) [lit., “an immersion”]⁷

⁴ Mark 1:3 - THE VOICE OF ONE CRYING IN THE WILDERNESS: Here, [Mark](#) quotes three lines from Isaiah 40:3, clearly identifying that [John the Immerser](#) fulfilled this majestic [prophecy](#), delivered by [Isaiah](#) some time between 740 and 680 B.C. ([RSB](#)). [John's](#) ministry of immersing people in water as a sign of their [repentance](#) was conducted in the wilderness of [Judea](#) along the [Jordan River](#).

⁵ Mark 1:3 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT: Mark here quotes the last two lines of Isaiah 40:3, which read, in the [NASB95's](#) translation of the Hebrew text: “Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.”

This was a prophecy. The fulfillment will be described in Mark 1:4, wherein “[John the Baptist](#) appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.” The Object of his mission will be described in Mark 1:7-8, which reads, “And he was preaching, and saying, ‘After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals. I baptized you with water, but He will baptize you with the Holy Spirit.’”

⁶ Mark 1:4 - John the Baptist: “John” is the standard proper name, the [Nominative Masculine](#) Singular of the proper name *heōánnēs* ([2491](#)), “John,” meaning “Jehovah is a gracious giver” (excerpted from [OBU](#)); “the Baptist” – literally, “the one baptizing,” wherein “baptizing” is the [Present Active Participle Masculine Nominative](#) Singular of the verb *baptidzō* ([907](#)), “to baptize, wash, dip” ([Accordance](#)); “I. to dip repeatedly, to immerse, to submerge (of vessels sunk) II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one’s self, bathe” (excerpted from [OBU](#)). One can see that the best translation in this instance is “the one immersing.” [John](#) didn’t stand in the middle of the [Jordan](#) and dip his hands in the water several times and pour it on the head of the one seeking baptism. He dunked each one!

⁷ Mark 1:4 - preaching a baptism: better, “proclaiming an immersion,” wherein “proclaiming” is the [Present Active Participle Nominative Masculine](#) Singular of the verb *kērússō* ([2784](#)), “to proclaim, preach” ([Accordance](#)); “I. to be a herald, to officiate as a herald ... II. to publish, proclaim openly ... (excerpted from [OBU](#));

“an immersion” is the [Accusative Neuter](#) Singular of the noun *báptisma* ([908](#)), “washing, baptism” ([Accordance](#)); “I. immersion, submersion” (excerpted from [OBU](#)).

The basic idea of [baptism](#) (better, “immersion”) is that one who participates in this [immersion](#) identifies with the one immersing and with his message. In this case, the message was [repentance](#). Without going in to too much detail at this point, [repentance](#) means a change of mind and change of behavior to prepare one to accept the coming [King](#) and participate in His [Kingdom](#).

- E 4 His emphasis: of [repentance](#)⁸ for the forgiveness of sins.
- E 5 His appeal among the people 1:5
- G 1 Their geography 1:5a
- H 1 {5} And all the country of [Judea](#) was going out to him,
- H 2 and all the people of [Jerusalem](#);
- G 2 Their participation 1:5b
- H 1 and they were being [baptized](#) by him in the [Jordan River](#),
- H 2 confessing their sins.⁹
- E 6 His garb: {6} [John](#) was clothed with camel's hair and wore a leather belt around his waist¹⁰ 1:6a

⁸ Mark 1:4 - repentance: [John](#), immersing in the wilderness, was at the same time announcing an [immersion](#) of [repentance](#) with a view to forgiveness of sins. "[Repentance](#)" is *metanoia* (3341), "strictly, *later knowledge, subsequent correction*; (1) religiously and morally, as a change of mind leading to change of behavior *repentance, conversion, turning about* (Matt. 3:8; 2 Cor. 7:10); (2) as a change of opinion in respect to one's acts *regret, remorse* (a popular Greek usage not found in the NT)" (*Friberg Greek Analytical Lexicon*). (3) Once [John](#) had been taken into custody, [Jesus](#) came proclaiming the [Good News](#) of God, saying, "The time is fulfilled, and the [kingdom of God](#) has drawn near. Be changing your mind and be believing in the [Good News](#)!" (Mark 1:14-15, JTB translation). So here, in Mark 1:14-15, an extremely significant element of repenting is to be changing one's mind about the [King](#) of the coming [Kingdom](#)! Note that the popular understanding of [repentance](#) (i.e. remorse, regret) does not appear in the NT, according to [Friberg](#). A working definition is that *metanoia* is a change of mind. This change of mind leads to a change in behavior. As in all contexts, the referent of *metanoia*, that to which the change of mind refers, must be determined from the context. Here, in Mark 1:4, doubtless, the *metanoia* had to do with a change of mind about sins. [John's](#) whole purpose, as [Mark](#) indicated by his quotation of Isa. 40:3, and as [John](#) himself indicated (Mark 1:7-8), was to prepare the way spiritually for the coming of the One mightier than he – that is, the [Messiah](#). Since the [Messiah](#) would reign over a spiritual, as well as a political kingdom, spiritual preparation was of paramount importance!

⁹ Mark 1:5 - confessing their sins: "confessing" is the [Present Middle Participle Nominative Masculine](#) Plural of the verb *exomologéō* (1843), "to confess, admit" ([Accordance](#)). The [Present tense](#) indicates that a steady stream of people were coming to [John](#) to be immersed and to confess their sins. The [Middle voice](#) indicates that those who were confessing their sins were doing so in their own best interests. Sincerely confessing their sins would qualify them to participate in the [Kingdom of the Messiah](#) (see Mark 1:14-15). His [Kingdom](#) would have spiritual as well as political qualities.

¹⁰ Mark 1:6 - camel's hair ... leather belt: This describes a life of austerity. He was dressed with woven camel's hair (not camel leather), held in place with a leather belt. According to [Constable](#), this wardrobe identified John as a

E 7 His diet: and his diet was locusts and wild honey. ¹¹ 1:6b

E 8 His message concerning the Coming One: {7} And he was preaching, and saying, 1:7-8

G 1 His superior might and worth 1:7a

H 1 His greater might: "After me One is coming who is mightier than I,

H 2 His own unworthiness: and I am not fit to stoop down and untie the thong of His sandals. ¹²

G 2 His superior immersion 1:8

H 1 {8} "I [baptized](#) [lit. immersed] you with water; ¹³

H 2 but He will [baptize](#) [lit. immerse] you with the [Holy Spirit](#)." ¹⁴

typical holy man of the ancient East who lived in the wilderness. "This is how [prophets](#) often dressed (cf. Zech. 13:4)."

¹¹ Mark 1:6 - diet ... locusts and wild honey: This was an austere diet, but it was allowed under the [Law](#).

¹² Mark 1:7 - and I am not fit to stoop down and untie the thong of His sandals: [John's](#) humility was astounding! He must have known by way of revelation from [God](#) that [Jesus](#) was the [Messiah](#). Nevertheless, even his faith later wavered as he languished in prison (Matt. 11:2-6; Luke 7:18-23).

¹³ Mark 1:8 - literally: I immersed you with water: "I immersed" is the [Aorist Indicative Active](#) 1st Singular of the verb [baptidzō](#) (907), "to baptize, wash, dip" ([Accordance](#)); "I. to dip repeatedly, to immerse, to submerge ... II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe" (excerpted from [OBU](#)); "to immerse" ([JTB](#)).

[John immersed people in water](#) to demonstrate their [repentance](#) from [sins](#) in preparation for participating in the coming [Kingdom](#) of [Christ](#). The water could not possibly *cause* [repentance](#), but was intended only to *illustrate* it (see Matt. 3:5-10; Luke 3:7-9). Even so, [Christian immersion today in water](#) cannot possibly *save* someone's soul, no matter what certain [Christian](#) faiths teach. The [immersion](#) is designed to *signify* or *publicize* one's faith in [Christ](#), not *make* one a [Christian](#). No water has that much power. Only the [Holy Spirit](#) has enough power to instill new life into a person who [believes](#) in [Jesus](#) (John 3:5-8). "[Immersion](#) into [Christ Jesus](#) (Rom. 6:3-4) is [Spirit immersion](#), not [water immersion](#) (see 1 Cor. 12:13).

¹⁴ Mark 1:8 - He will immerse you with the [Holy Spirit](#): [John](#) was saying that, in the future, this Special Coming One ([Jesus](#)) will immerse people by means of the [Holy Spirit](#). "Will immerse" is the [Future Indicative Active](#) 3rd Person Singular of the verb [baptidzō](#) (907), "to baptize, wash, dip" ([Accordance](#)); "I. to dip repeatedly, to immerse,

D 3 Jesus' identification with John's immersion 1:9-11

- E 1 His arrival from Nazareth: {9} And it came about in those days that [Jesus](#) came from [Nazareth](#) in [Galilee](#), 1:9a
- E 2 His baptism by John: and was [baptized](#) by [John](#) in the [Jordan](#). 1:9b
- E 3 The descent of the Spirit: {10} And immediately¹⁵ coming up out of the water, He saw the heavens opening, and the [Spirit](#) like a dove descending upon Him;¹⁶ 1:10

to submerge ... II. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe ..." (excerpted from [OBU](#)); "to immerse" ([JTB](#)).

1 Corinthians 12:13 is very much to the point: "For by one [Spirit](#) we were all immersed into one [body](#), whether Jews or Hellenists, whether slaves or free people, and all of one [Spirit](#) have been caused to drink" ([JTB](#) translation). This is an exceedingly clear, defining passage of what it means to be "baptized," better, "[immersed](#)" by the [Holy Spirit](#). At the moment of [salvation](#) (in which the human activity is trusting in [Jesus](#)), all believers in [Jesus](#) are immersed by One [Spirit](#) (the [Holy Spirit](#)) into the [Body of Christ](#) (the True [Church](#) At Large) and all believers are given the gift of the [Holy Spirit](#) within them. This began happening, for the first time in history, on the [Day of Pentecost](#), weeks after [Jesus' Ascension](#) back to heaven.

By way of illustration, when one goes swimming, he is immersed in the water. But at the same time he (accidentally) may swallow some water. Just so, when a person trusts in [Jesus](#) the [Holy Spirit](#) immerses him into the [Body of Christ](#). At the same time the [Holy Spirit](#) purposefully (not accidentally) comes to live within Him! We call the first act "the [Baptism of the Spirit](#)" (better, the believer's Immersion by means of the [Holy Spirit](#) into the [Body of Christ](#)). The second act is that the [Holy Spirit](#) then comes to live *within* the believer. We call this the [Indwelling of the Spirit](#).

It is up to each believer then to allow the [Holy Spirit](#) to control him (Ephesians 5:18) so that he lives a [Christ](#)-like life and increasingly evidences the [Fruit](#) of the [Spirit](#) (Gal. 5:22-23).

¹⁵ Mark 1:10 - Immediately: "This is the first of Mark's 42 uses of the Greek adverb *eutheys* ("immediately") that give his narrative a feeling of rapidly moving action. Mark used this word more than the other three Gospel writers combined." ([Constable](#)). Lexical information: ([2117](#)).

¹⁶ Mark 1:10 - He saw ... the Spirit like a dove descending upon Him: [Mark](#) reports that [Jesus](#) saw the [Holy Spirit](#) like a dove descending into Him(self). [Matthew](#) seems to confirm that (Matt. 3:16). [Luke](#) states that, after His baptism, while [Jesus](#) "was praying, heaven was opened, and the [Holy Spirit](#) descended upon Him in bodily form like a dove, etc." [Luke](#) does not identify if anyone besides [Jesus](#) witnessed this dove. [John](#), in His Gospel clearly states that at least [John the Immerser](#) witnessed the [Spirit](#) of God as a dove descending on [Jesus](#) and remaining on Him (John 1:29-34). For [John the Immerser](#), the dove was a necessary external manifestation that identified the [Holy Spirit](#) descending upon [Jesus](#). The [Holy Spirit](#) is a Spirit. One cannot see a Spirit unless there is some tangible, identifiable manifestation of the [Spirit](#) of God.

Why a dove? [Constable](#) observes the following:

The dove is a bird that symbolizes humble self-sacrifice. It was a bird that poor Israelites offered in sacrifice to the LORD. The same spirit of humble self-sacrifice indwelt Jesus.

[Constable](#) directly followed that statement with the following helpful clarification:

- E 4 The approval of the Father! 1:11
 - G 1 The source of the voice: {11} and a voice came out of the heavens: ¹⁷
 - G 2 The love of the Father: “Thou art My beloved Son,
 - G 3 The pleasure of the Father: in Thee I am well-pleased.”

- D 4 Jesus' temptation 1:12-13
 - E 1 The impetus of the Spirit: {12} And immediately the Spirit impelled Him *to go* out into the wilderness. **** May 16, 2026 1:12

 - E 2 The temptation by Satan 1:13a
 - G 1 The venue: {13} And He was in the wilderness
 - G 2 The time frame: forty days
 - G 3 The testing: being tempted
 - G 4 The tempter: by Satan;
 - G 5 The companions: and He was with the wild beasts,

The Spirit coming down upon Jesus here does not imply that Jesus had lacked the Holy Spirit's power previously. Here the Spirit came to empower Jesus specifically for His messianic ministry, which began now. The Spirit came "into" Him (Gr. *eis auton*), not simply "upon" Him (Gr. *epi auton*), as is clear in the Greek text.

This Anointing is the event at which the Eternal Word (*Lógos*, [3056](#), John 1:1), who had become Man (John 1:14), was anointed by and with [God's Holy Spirit](#) to be the [Messiah](#). As [Messiah](#) He would be [God's](#) greatest [Prophet](#) (Deut. 18:15-19) greatest [Priest](#) (Psalm 110:4; Heb. 7:14-21), greatest [King](#) (Luke 1:26-33; Rev. 19:11-21), and greatest [Judge](#) (John 5:19-30; Matt. 25:31-46; Rev. 20:11-15; Zech. 14:9). During His [First Coming](#), [Jesus](#) served *primarily* as [Prophet](#); during his present session at the right hand of the [Father](#), He is serving *primarily* as [Priest](#); when He returns at His [Second Coming](#), He will serve *primarily* as [King](#) and [Judge](#).

¹⁷ Mark 1:11 - and a voice came out of the heavens: This was the voice of [God the Father](#). All three members of the Godhead were present at [Jesus'](#) anointing – [God the Father](#), [God the Son](#), and [God the Holy Spirit](#). This was a special moment in history. [God the Father](#) anointed [God the Son](#) with [God the Holy Spirit](#) to secure the foundation for the [Son's](#) perpetual ministry as Prophet, as Priest, and as King / Judge. Here [God the Father](#) pronounced for all the world to hear that this God/Human [Son](#) of His, [Jesus](#), was His beloved [Son](#). And He was well-pleased with Him!

- E 3 The ministry of the angels: and the angels were ministering to Him. 1:13b

- C 3 The synopsis of the Servant's message: "Change your mind and believe the good news about the coming kingdom" 1:14-15
 - D 1 The occasion for the beginning of His ministry: {14} And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,¹⁸ 1:14

 - D 2 The summary of His message: {15} and saying, 1:15
 - E 1 The fulfillment of the time: "The time is fulfilled,

 - E 2 The arrival of the kingdom: and the kingdom of God is at hand;¹⁹

 - E 3 The appropriate response: repent and believe in the gospel."²⁰

¹⁸ Mark 1:14 - preaching the gospel of God: [Jesus](#)' style was as different from [John's](#) as day was from night! Whereas [John the Baptist](#) had been delivering a sobering message of changing one's mind (and behavior) about sin, [Jesus](#) came continually announcing ([present active participle](#) of *kerusso*, [2784](#)) the "good news" (*euaggelion*, [2098](#)) of God! [John's](#) message was somber, convicting news. [Jesus](#)' news was joyful, exhilarating! It is tempting to impose [Paul's](#) definition of the gospel (*euaggelion*) from 1 Corinthians 15:1-8, but that would be wrenching [Jesus](#)' good news completely out of its context! In fact, Mark does not leave his readers to wonder long about the content of [Jesus](#)' good news from God. It was this (Mark 1:15, author's translation): "The time has been fulfilled, and the kingdom of God has drawn near!" What exhilarating news! This was the good news that believing [Israelis](#) longed for (see 1:15) – that the [Messianic kingdom](#) had in fact drawn near. This drawing near was both a chronological drawing near ("the time has been fulfilled), and a spatial drawing near. In other words, the time for the kingdom had been fulfilled chronologically; and the kingdom had drawn near spatially, in the personal presence of the King Himself!

¹⁹ Mark 1:15 - The time is fulfilled, and the kingdom of God is at hand: Literally, what [Jesus](#) was saying was this: "Has been fulfilled – the time; and has drawn near – the kingdom of God!" "Has been fulfilled" accurately translates the [perfect passive](#) of *pleroo*, [4137](#). The [perfect](#) tense indicates the fulfillment of the time had been accomplished prior to the speaker's speaking, but the results were continuing to the present time. The [passive](#) indicates someone else, presumably God, had done the fulfilling of the time. "Has drawn near" accurately translates the [perfect](#) indicative active form of the verb *eggidzo* ([1448](#)), to come near, or to approach. The [perfect](#) indicates that the kingdom had, in the past, prior to the arrival of the speaker, drawn near; the active voice is consistent with the fact that since [Jesus](#) is the King of the Kingdom, He Himself has actively drawn near them with results continuing into the present time. And since [Jesus](#) had drawn near and was among them, the Kingdom had drawn near and was among them. For a Jewish person living in the land of Israel at that time, this was good news! It was breath-taking news! It was spectacular news! It was news designed to make one positively giddy with exuberant joy! The Kingdom of God and the King had drawn near!

²⁰ Mark 1:15 - repent and believe in the gospel: *Repent* translates the present tense (ongoing action) imperative (it's a command) of *metanoeo* ([3340](#)), to change one's mind. [Jesus](#) exhorts His listeners to keep changing their

C 4 The recruiting of the Servant 1:16-20

D 1 Of the brothers Simon and Andrew 1:16-18

E 1 The scene of His recruiting: {16} And as He was going along by the Sea of Galilee, 1:16a

E 2 The targets of His recruiting: He saw Simon and Andrew,

opinion, because they are misinformed! *Believe* translates the present tense imperative of *pisteuo* (4100). [Jesus](#) commands His hearers to keep believing! Gospel again translates *euaggelion* (2098), good news. What is the good news [Jesus](#) commands His hearers to keep changing their minds about and keep believing? It is the Good News from God, the Good News He has just been announcing – that the time has been fulfilled and that the Kingdom of God had drawn near in His own person!

After continually announcing the giddy message that the time had been fulfilled and that the kingdom had drawn near and was among them, [Jesus](#) gave the only appropriate punch line that could have been delivered: “Change your mind and believe in the good news!!!!” You are despondent and depressed. You live under the heavy boot of the Roman legions from Caesar. Here is Good News! The Kingdom – not of Caesar – but of God – has drawn near you and is among you. The time is now! Change your mind about your despondent situation! Believe the Good News about the Kingdom of God being among you! Change your minds about Who I Am!

Of course, there is always the tendency to take the English word “repent” and completely misrepresent what [Jesus](#) was saying. There is not a word in [Jesus](#)’ announcement to cause sorrow. There is no repentance about sin here at all. This is Good News, not sobering news. [John](#) has already done that sobering [hamartiological](#) ground work, but now that he is gone from the scene, now is the time to be giddy about the arrival of the King and His Kingdom from God!

[Mark Dever](#), with the best of intentions, has, I believe, misunderstood what [Jesus](#) was announcing. Dever writes of a Biblical understanding of conversion. He writes concerning his own church’s statement of faith, Article VIII: We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord [Jesus](#) Christ as our Prophet, Priest and King, and relying on Him alone as the only and all sufficient Saviour.

He continues, “Not many people speak or write like this anymore. Yet the biblical truths here haven’t changed. A healthy church is marked by a biblical understanding of conversion.”

He continues on the next page, speaking of his church’s statement of faith,

“The statement begins with the biblical call to repentance and faith. As [Jesus](#) commanded at the beginning of his ministry, ‘Repent and believe the good news!’ (Mark 1:15). In the simplest terms, conversion equals repentance and faith.”

He continues in the next paragraph,

“As the Confession continues, it provides a further description of what repentance and faith look like. It says we ‘turn’ to God from our sin, we ‘receive’ Christ, and we ‘rely’ on him alone as the all sufficient Savior” (Mark Dever, *What is a Healthy Church?* pp. 85,86).

Whatever the merits of Dever’s understanding of conversion and salvation, this passage, in my view, simply does not support what he claims it does. In the context, and the context must always control denotation and connotation, John the Baptist indeed proclaimed a change of mind about sin, but [Jesus](#) proclaimed a change of mind about the *good news* (*euaggelion* is used twice, in both Mark 1:14 and 15). What good news? The Good News that the Time Had Been Fulfilled and was now here; and that The Kingdom Had Drawn Near and was now among them. [Jesus](#) announced, “Change your mind about the Kingdom not being here because the Good News is that the Kingdom is Now Here because I am Here!” That is the denotation and connotation of “gospel” in Mark 1:14 and 15. “Repent” has nothing whatever to do here with sorrow and remorse for sin but with a change of perspective about the Kingdom and the King. That is the Good News that [Jesus](#) continually was announcing!

the brother of Simon, 1:16b

E 3 The occupation of His recruits: casting a net in the sea; for they were fishermen. 1:16c

E 4 The appeal of His recruiting: {17} And Jesus said to them, "Follow Me, and I will make you become fishers of men." 1:17

E 5 Their response to His recruiting: {18} And they immediately left the nets and followed Him. 1:18

D 2 Of the sons of Zebedee 1:19-20

E 1 The targets of His recruiting: {19} And going on a little farther, He saw James the son of Zebedee, and John his brother, 1:19a

E 2 The occupation of His recruits: who were also in the boat mending the nets. 1:19b

E 3 The statement of His recruiting: {20} And immediately He called them; 1:20a

E 4 Their response to His recruiting: and they left their father Zebedee in the boat with the hired servants, and went away to follow Him. 1:20b

C 5 The initial demonstration of the Servant 1:21-34

D 1 Of authoritative, public teaching and exorcism 1:21-28

E 1 The description of His teaching ministry 1:21-22

G 1 The place of His teaching – Capernaum: {21} And they went into Capernaum; 1:21

G 2 The time of His teaching: and immediately on the Sabbath

G 3 The venue for His teaching: He entered the synagogue

- G 4 The emphasis on His teaching: and *began* to teach.²¹
- G 5 The reaction to His teaching: {22} And they were amazed at His teaching; 1:22
 - H 1 The authority: for He was teaching them as *one* having authority,
 - H 2 The contrast: and not as the scribes.
- E 2 The description of His exorcism ministry 1:23-28
 - G 1 The presence of a man with a demon: {23} And just then there was in their synagogue a man with an unclean spirit; and he cried out,²² 1:23
 - G 2 The utterance of the man with a demon 1:24
 - H 1 His alienation from Jesus: {24} saying, "What do we have to do with You, Jesus of Nazareth?"
 - H 2 His assumption of destruction: Have You come to destroy us?²³
 - H 3 His identification of Jesus: I know who You are – the Holy One of God!"
 - G 3 The rebuke of Jesus 1:25
 - H 1 Silencing him: {25} And Jesus rebuked him, saying, "Be quiet,
 - H 2 Exorcising him: and come out of him!"
 - G 4 The response of the demon 1:26

²¹ Mark 1:21 - and began to teach: Lit. "and he was teaching" ([imperfect](#) tense.)

²² Mark 1:23 - Cried out = *ανεκραχεν* (*anekraxen*) is the [aorist](#) tense of the verb *ανακραζω* (*anakradzo*, [349](#)). The meaning of the [Aorist](#) tense is that the man (empowered by the [unclean spirit](#)) cried out at a point in time.

²³ Mark 1:24 - Have You come to destroy us? – Notice that this [spirit](#) spoke on behalf of himself and the man he was controlling. He also may have been speaking on behalf of other [unclean spirits](#) or [demons](#).

- H 1 Convulsing the man: {26} And throwing him into convulsions,
- H 2 Crying loudly: the unclean spirit cried out with a loud voice,
- H 3 Exiting: and came out of him.
- G 5 The response of the people 1:27-28
 - H 1 Amazement: {27} And they were all amazed, 1:27
 - H 2 Highlighting of Jesus' authority: so that they debated among themselves, saying, "What is this? A new teaching with authority!"
 - H 3 Acknowledging His authority even over demons: He commands even the unclean spirits, and they obey Him."
 - H 4 Spreading the news! {28} And immediately the news about Him went out everywhere into all the surrounding district of Galilee. 1:28
- D 2 Of private compassion in healing 1:29-31
 - E 1 The location: {29} And immediately after they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 1:29
 - E 2 The circumstance: {30} Now Simon's mother-in-law was lying sick with a fever; ²⁴ 1:30a
 - E 3 The recognized opportunity: and immediately they spoke to Him about her. ²⁵ 1:30b
 - E 4 The personal response: {31} And He came to her and

²⁴ Mark 1:30 - sick with a fever: lit., "burning [with fever]," the [Present Active Participle](#) of the verb *puréssō* (4445).

²⁵ Mark 1:30 - and immediately they spoke to Him about her: lit., "and immediately they are speaking to Him concerning her."

raised her up, taking her by the hand,²⁶ 1:31a

E 5 The remarkable result 1:31b

G 1 and the fever left her,²⁷

G 2 and she waited on them.²⁸

D 3 The spontaneous public response 1:32-34

E 1 The time of the response: {32} And when evening had come, after the sun had set,²⁹ 1:32a

E 2 The nature of the response: they *began* bringing to Him 1:32b

G 1 The ill: all who were ill

G 2 The demonized: and those who were demon-possessed.³⁰

E 3 The breadth of the response: {33} And the whole city had

²⁶ Mark 1:31 - taking her by the hand: Note the personal touch. He came to her, he took her hand, and He raised her up. Lit., "having come ([aorist tense](#)) to her, he raised her up ([aorist tense](#)), having taken hold ([aorist tense](#)) of her hand. And the fever left ([aorist tense](#)) her."

²⁷ Mark 1:31 - the fever left her: The fever left her at a point in time ([aorist tense](#)). There was nothing gradual here!

²⁸ Mark 1:31 - and she waited on them: So complete and immediate was her healing that she got up and, being a good hostess, "was in the process of serving them ([imperfect tense](#))." The change is dramatic. From lying down, burning with fever to being served by Jesus, to getting up and continually serving her guests, including Him who had served her!

²⁹ Mark 1:32 - And when evening had come, after the sun had set: Mark is very specific about the time of the coming of the crowd to be healed by [Jesus](#). Literally, "Late, moreover, having come to be ([aorist tense](#)), when the sun sank, they were bearing ([imperfect tense](#)) to him all the ones having ([present participle](#)) badness (sickness) and the ones (in the process) of being demonized ([present passive participle](#) of the verb *daimonízomai*, [1139](#))" ([JTB](#) literal translation). They waited until after sunset so they could not be accused by the religious authorities of violating the [Sabbath Day](#) by "working" on it!

³⁰ Mark 1:32 - and those who were demon-possessed: Lit. "and the ones being demonized," the [present passive participle](#) of the verb *daimonízomai*, [1139](#) ([JTB](#) literal translation).

gathered at the door.³¹ 1:33

E 4 The extent of Jesus' healing 1:34

G 1 His healing of many: {34} And He healed many who were ill

G 2 His curing a variety of diseases: with various diseases,

G 3 His casting out many demons: and cast out many demons;

G 4 His restricting of the demons: and He was not permitting the demons to speak,

G 5 The demons' knowledge of Jesus: because they knew who He was.³²

B 2 The Expanding Service of the Servant 1:35 - 2:28

C 1 The broadening of the Servant's service 1:35-45

D 1 Private prayer 1:35

E 1 His time of prayer: {35} And in the early morning, while it was still dark,

E 2 His place of prayer: He arose and went out and departed to a lonely place,

E 3 His activity in prayer: and was praying there.

D 2 His proclaiming to other towns 1:36-39

³¹ Mark 1:33 - And the whole city had gathered at the door: Literally, "And the whole city was ([imperfect tense](#)) (in the process of) having been gathered together ([perfect passive participle](#)) at the door" ([JTB](#) literal translation).

³² Mark 1:34 - "And he healed ([aorist tense](#)) – at a point in time – many – sickness having ([present active participle](#)) with many-colored illness. And many [demons](#) he cast out ([aorist tense](#)) and he was not (in the process of) permitting ([imperfect tense](#)) the [demons](#) to be speaking ([present infinitive](#))" ([JTB](#) literal translation).

It is interesting that the [demons](#) knew precisely who [Jesus](#) was. Their knowledge stopped far short of faith, however. That is indeed the problem, when people know who [Jesus](#) is, but neglect to trust in Him. They will have a future just as disastrous as will the [demons](#)!

- E 1 The disciples' search for Jesus 1:36-37
- G 1 Their urgent search: {36} And Simon and his companions hunted ³³ for Him; 1:36
 - G 2 Their incriminating comment: {37} and they found Him, and said to Him, "Everyone is looking for You." ³⁴ 1:37
- E 2 The surprising reply of Jesus: {38} And He said to them, 1:38
- G 1 His alternative venues: "Let us go somewhere else to the towns ³⁵ nearby,
 - G 2 His intent: in order that I may preach ³⁶ there also;
 - G 3 His priority: for that is what I came out for." ³⁷
- E 3 The subsequent procedure of Jesus 1:39

³³ Mark 1:36 - searched: literally, "hunted" (κατεδίωξεν (*katediodzen*) from καταδίωκω) (*katadiō 'kō*) (2614) – used only here in the N.T. From *diō 'ko* (1377) which means to pursue after someone intently -- usually to persecute them, but not here, and *katá* (2596), which only intensifies *diō 'ko*. [Peter](#) and the others were engaged in some very serious hunting down of [Jesus](#) – they were probably more than a little bent out of shape!

³⁴ Mark 1:37 - Everyone is looking for you: Lit. "all are seeking you;" "are seeking" is the 3rd Plural [Present Active Indicative](#) of the verb *dzētēō* (2212). By the time [Simon](#) and the others finally found [Jesus](#), a great crowd apparently was looking for [Jesus](#). Presumably they were curious about his healing abilities or else they had brought some more people along who needed to be healed.

³⁵ Mark 1:38 - towns: the plural of the noun *kōmópolis* (2969) – a village-town, i. e. a place not entitled to be called a *pólis* (4172) N Test. (Liddell and Scott). Apparently a *kōmópolis* typically is unwalled, while a *pólis* is typically walled. Despite all the people clamoring to see him in Capernaum, Jesus had an intense focus. His heaven-sent task was to go to as many smaller towns in the region as He could in the relatively short time He knew he had on earth.

³⁶ Mark 1:38 - I may preach: the [Aorist Subjunctive Active](#) of the verb *kērússō* (2784) "to proclaim, preach" ([Accordance](#)); "to publish, proclaim openly;" "to proclaim after the manner of a herald;" "always with the suggestion of formality, gravity, and an authority which must be listened to or obeyed" (excerpted from [OBU](#)). [Jesus](#) planned to announce at a point in time. His emphasis was not on many messages but on the event itself – the importance of speaking at least once to each of the small towns.

³⁷ Mark 1:38 - for that is what I came for: It is obvious that [Jesus](#)' primary intent was to teach people the truth of the [Good News](#) of God (Mark 1:14). The content of this [Good News](#) was that "the time has been fulfilled and the kingdom of God has drawn near." His listeners must "be changing their minds and be believing in the [Good News](#)!" (Mark 1:15) ([JTB](#) literal translation).

- G 1 His venues: {39} And He went into their synagogues³⁸ throughout all Galilee,³⁹
- G 2 His activities
 - H 1 preaching
 - H 2 and casting out the demons.⁴⁰
- D 3 The undisciplined over-exposure 1:40-45
 - E 1 The pleading faith of a leper for healing 1:40
 - G 1 The persistent urgency of the leper: {40} And a leper came to Him, beseeching Him and falling on his knees before Him,⁴¹
 - G 2 The submissive faith of the leper: and saying to Him, "If You are willing, You can make me clean." 1:40
 - E 2 The compassionate response of Jesus 1:41
 - G 1 His compassion: {41} And moved with compassion,⁴²

³⁸ Mark 1:39 - synagogues: Obviously, [Jesus](#) worked from a game plan, so to speak. Even though other interesting and gratifying opportunities arose, He restricted Himself to His plan of attack. This plan included primarily or at least initially speaking in the [synagogues](#).

³⁹ Mark 1:39 - throughout all Galilee: [Jesus](#) obviously intended to work in [Galilee](#), often to the exclusion of [Jerusalem](#)!

⁴⁰ Mark 1:39 - preaching and casting out the demons: Though [Jesus](#)' stated intention was to [preach](#), He actually did cast out a significant number of [demons](#) as well. Was this because people of this nature sought Him out? - or a significant number of confrontations occurred, or because He specifically attempted to cast out that number of [demons](#)? The implication is that His actual, if unstated intentions included both [preaching](#) and [exorcism](#). The text omits, intentionally, I believe, references to a significant healing ministry.

⁴¹ Mark 1:40 - and a leper was coming to Him beseeching Him and kneeling down and saying to Him: The [present tense](#) verbs here indicate ongoing action – the leper is (in the process of) coming to [Jesus](#), he is (continuously) begging Him and he is (continuously) falling down (on his knees), and he is (continuously) saying to Him, "If you are (continuously) willing ([subjunctive](#) – [3rd class condition](#) – maybe you are and maybe you aren't), you are (continuously) able ME to cleanse ([Aorist](#)) (at a point in time).

⁴² Mark 1:41 - Moved with compassion: Literally, "And having been moved with compassion" ([Aorist Passive Participle](#)) (at a point in time), "having stretched out (at a point in time) his hand," "He touched him ([Aorist Middle](#))

- G 2 His personal touch: He stretched out His hand, and touched him,
- G 3 His consenting reply: and said to him, "I am willing; be cleansed."
- E 3 The instantaneous healing: {42} And immediately the leprosy left him and he was cleansed.⁴³ 1:42
- E 4 The stern warning of silence 1:43-44
 - G 1 The warning dismissal: {43} And He sternly warned him and immediately sent him away,⁴⁴ 1:43
 - G 2 The instructions 1:44
 - H 1 The command of silence: {44} and He said to him,⁴⁵ "See that you say nothing to anyone;⁴⁶
 - H 2 The command to comply with the Levitical Law
 - J 1 The presentation to the priest: but go, show yourself to the priest

Indicative (at a point in time) and He speaks to Him, I am (continuously) willing (Present Indicative Active) – (I command you be cleansed (Aorist Passive Imperative) – at a point in time!).

⁴³ Mark 1:42 - Immediately the leprosy left him: Literally – “And immediately the leprosy left from him” (Aorist tense – at a point in time) “and he was cleansed” (Aorist tense – at a point in time).

⁴⁴ Mark 1:43 - And He sternly warned him and immediately sent him away: Literally, “And having sternly warned him (Aorist tense – at a point in time), immediately he expelled him (Aorist tense – at a point in time) (from his presence). (In other words, He sent him away.)

⁴⁵ Mark 1:44 - And He said to him: Literally, And he is saying to him, "Be continually seeing that to no one, anything you be speaking (Aorist Subjunctive – at a point in time), but (I command you to) be (continually) going (Present Active Imperative) – yourself show (Aorist Active Imperative – at a point in time) to the priest and bring to offer (Aorist Active Imperative – at a point in time) concerning your cleansing that which Moses commanded (Aorist Indicative – at a point in time) for a testimony unto them.

⁴⁶ Mark 1:44 - See that you say nothing to anyone: J. Vernon McGee quoted a preacher who said this about the leper: "The Lord told him not to tell anybody and he told everybody. He tells us to tell everybody and we tell nobody." (J. Vernon McGee. *Thru the Bible with J. Vernon McGee*. 5 Vols. Pasadena Calif. Thru the Bible Radio; and Nashville: Thomas Nelson, Inc. 1983, Vol. 4, page 166. Quoted by Thomas Constable.)

- J 2 The obedience to the Law: and offer for your cleansing what Moses commanded,
- J 3 The authentication to the priests: for a testimony to them."
- G 3 The violation 1:45
 - H 1 His departure: {45} But he went out
 - H 2 His disobedient proclamation: and began to proclaim it freely and to spread the news about,⁴⁷
 - H 3 The hindrance to Christ
 - J 1 His inability to remain in any cities: to such an extent that Jesus could no longer publicly enter a city,
 - J 2 His need to stay in unpopulated areas: but stayed out in unpopulated areas;
 - J 3 The relentless persistence of the people: and they were coming to Him from everywhere.
- C 2 The rising consternation over the Servant 2:1-28
 - D 1 Over His Divine claims 2:1-12
 - E 1 Setting the stage 2:1-2
 - G 1 His return to Capernaum: {1} And when He had

⁴⁷ Mark 1:45 - But he went out and began to proclaim it freely and to spread the news around: Literally, "But this one, having gone out ([Aorist Active Participle](#)), [began] to proclaim ([Present Active Infinitive](#)) greatly and to spread abroad ([Present Active Infinitive](#)) the matter [or word], so that no longer was He able openly to enter ([Aorist Active Infinitive](#)) into a city, but out in the desolate places He was staying ([Imperfect Indicative Active](#)); and they were continually coming ([Imperfect Indicative Middle](#)) to Him from all directions.

This man may have thought he was doing [Jesus](#) a favor by publicizing abroad [Jesus](#)' healing of his leprosy. But his disobedience actually hindered [Jesus](#) from doing what He had been planning to do. That's the way it always is when we don't obey [Jesus](#). We can justify it in our minds, but our disobedience impedes His work!

come back to Capernaum several days afterward, it was heard that He was at home. 2:1

- G 2 The crushing crowd: {2} And many were gathered together, so that there was no longer room, even near the door; 2:2
- E 2 His emphasis on teaching: and He was speaking the word to them. 2:2
- E 3 His interruption by an invalid 2:3-4
 - G 1 The arrival of a paralytic: {3} And they came, bringing to Him a paralytic (*paralutikós*, [3385](#)), carried by four men. 2:3
 - G 2 The barrier of the crowd: {4} being unable to get to Him because of the crowd, 2:4a
 - G 3 The persistence and ingenuity of the bearers 2:4b
 - H 1 they removed the roof above Him;
 - H 2 and when they had dug an opening,
 - H 3 they let down the pallet on which the paralytic was lying.
- E 4 His forgiving of the invalid's sins! 2:5
 - G 1 The condition of forgiveness – faith: {5} And Jesus seeing their faith 2:5a
 - G 2 The pronouncement of forgiveness: said to the paralytic, "My son, your sins are forgiven." 2:5b
- E 5 The distrust of certain religious leaders 2:6-7
 - G 1 The identity of the religious leaders: {6} But there were some of the scribes sitting there 2:6a
 - G 2 The distrusting reasoning of the religious leaders: and reasoning in their hearts, (2:6b) 2:6b-7
 - H 1 Their skepticism: {7} "Why does this man

- G 5 His authority to forgive sins proven! {12} And he rose and immediately took up the pallet and went out in the sight of all; 2:12a
- E 7 The reaction of the people 2:12b
 - G 1 Amazement: so that they were all amazed
 - G 2 Their giving credit to God: and were glorifying God, saying, "We have never seen anything like this."
- D 2 Over His degenerate company 2:13-17
 - E 1 His teaching ministry at the seashore: {13} And He went out again by the seashore; and all the multitude were coming to Him, and He was teaching them. 2:13
 - E 2 His calling of Levi 2:14
 - G 1 His happening by Levi's place of business: {14} And as He passed by, He saw Levi the *son* of Alphaeus⁵⁰ sitting in the tax office,
 - G 2 His invitation: and He said to him, "Follow Me!"
 - G 3 Levi's immediate response: And he rose and followed Him.
 - E 3 The controversial result of His calling Levi 2:15-17
 - G 1 His social interaction with Levi's friends 2:15

⁵⁰ Mark 2:14 - [Levi](#) the son of Alphaeus: [Levi](#) is, in Greek, *Leui* (3017), perhaps named after the original [Levi](#) in [Israeli](#) history, one of the twelve sons of [Jacob](#), head of one of the twelve tribes of [Israel](#). The name has a Hebrew origin (3878). The name "[Levi](#)" means "joined." The name "[Levi](#)," with reference to the tax collector whom [Jesus](#) called to be one of His [disciples](#), is used sparingly in the NT – only twice – here in Mark 2:14 and in Luke 5:27. Only in Mark 2:14 do we learn that [Levi](#) is the son of Alphaeus (256), about whom we know absolutely nothing. There is another [disciple](#) of [Jesus](#), James, who is also identified as being the son of Alphaeus (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). But Alphaeus, father of [Levi](#) is never mentioned in Scripture as also being the father of James, son of Alphaeus. [Levi](#) and James were almost certainly not brothers, for there were two sets of brothers who were [disciples](#) who were distinctly identified as being brothers – [James](#) and [John](#), sons of [Zebedee](#) (Matt. 4:21, etc.), and [Simon Peter](#) and [Andrew](#) (Matt. 4:18, etc.). Since [Levi](#), son of Alphaeus and James, son of Alphaeus, are never identified as brothers, we conclude they were not. [Levi](#) is identified as [Matthew](#) in a couple of instances (Matt. 9:9; 10:3). [Matthew](#), of course, is the author of the [Gospel](#) that bears his name.

- H 1 Levi's invitation of hospitality: {15} And it came about that He was reclining *at the table* in his house,
- H 2 The attraction of people on the seamy side: and many tax-gatherers and sinners were dining with Jesus and His disciples;
- H 3 The number of those thus attracted: for there were many of them,
- H 4 The commitment level of those thus attracted: and they were following Him.
- G 2 The incensed attitude of the scribes 2:16
 - H 1 Their observation: {16} And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers,
 - H 2 Their critical question: they began saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?"
- G 3 Jesus' response 2:17
 - H 1 His allegory – The sick, not the healthy, need a physician: {17} And hearing *this*, Jesus said to them, "*It is* not those who are healthy who need a physician, but those who are sick;
 - H 2 His objective: I did not come to call the righteous, but sinners."⁵¹

⁵¹ Mark 2:18 - Why do ... Your disciples ... not fast? Several observations are in order. (1) [Jesus](#) deliberately chose as one of His followers a man whom the religious community looked upon as a spiritual and national traitor – [Matthew](#), the tax collector for the (Roman) Empire! [Jesus](#) was not afraid to select controversial people to be His followers. (2) [Jesus](#)' demeanor was not threatening towards the spiritually / nationally outcasts in [Israel](#). (3) [Levi](#) actively invited other tax-gatherers and “sinners” into His home. Presumably [Jesus](#) was the guest of honor, and He had no difficulty whatever in participating in [Levi's](#) feast. Furthermore, (4) there were many of these people that [Jesus](#) actively courted. (5) [Jesus](#) was succeeding in His efforts. These people were not only eating with [Jesus](#), but they were following Him! (6) The [scribes](#) of the [Pharisees](#) had no clue of God's love and purpose in redeeming the world. They were incensed by [Jesus](#)' emphasis! (7) The person by whom you are repulsed may be the person who needs [Christ](#) most and may be the one most responsive to your love. What would [Jesus](#) do? (8) When [Jesus](#) said, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but

D 3 Over His departure from tradition 2:18-22

E 1 The custom of some: {18} And John's disciples and the Pharisees were fasting; 2:18

E 2 The question of the some: and they came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?" ⁵² 2:18

E 3 The reply of Jesus 2:19-22

G 1 The analogy of the bridegroom 2:19-20

H 1 The analogy of the bridegroom present -- no fasting 2:19

J 1 His question: {19} And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom do not fast, do they?"

J 2 His statement: So long as they have the bridegroom with them, they cannot fast.

H 2 The analogy of the bridegroom absent – the practice of fasting: {20} "But the days will come when the bridegroom is taken away from them, and then they will fast in that day. 2:20

G 2 The analogy of the fabric 2:21

sinner," what did He mean? [a] In this case was He admitting the [scribes](#) were righteous and that the sinners were indeed the sinners? [b] Or by righteous did He actually mean "self-righteous?" [c] Or by "righteous" did He mean those who were truly righteous, excluding, of course, the hypocritical religious leaders? I opt for this last explanation, [c].

⁵² Mark 2:18 The issue of fasting illustrates the truth that sometimes people require certain religious activities that are not supported in Scripture. The items seem to be of a spiritual nature, and those who do not observe these requirements are seen to be unspiritual. Yet the issue remains, "What does the Bible say?" "What is the correct theological truth behind this issue?" Many times we find out that these legalistic requirements are only man-made, and do not carry the weight of [God. Jesus'](#) response reveals that, while the [Bridegroom](#) (Christ) is present, His followers (who will constitute the [Church](#), the [Bride of Christ](#)) do not fast. When the [Bridegroom](#) has ascended to heaven the [Bride](#) will fast (Mark 2:18-20).

- H 1 The policy – No new cloth on an old garment: {21} "No one sews a patch of unshrunk cloth on an old garment;
- H 2 The result – a worse tear if you do: otherwise the patch pulls away from it, the new from the old, and a worse tear results.
- G 3 The analogy of wine and wineskins 2:22
 - H 1 The policy – No new wine in old wineskins: {22} "And no one puts new wine into old wineskins;
 - H 2 The reason – loss of wine and skin: otherwise the wine will burst the skins, and the wine is lost, and the skins *as well*;
 - H 3 The policy: but *one puts* new wine into fresh wineskins." ⁵³
- D 4 Over His definition of the Sabbath Law 2:23-28
 - E 1 The background of the controversy 2:23
 - G 1 Their place: {23} And it came about that He was passing through the grainfields
 - G 2 The time: on the Sabbath,
 - G 3 The practice: and His disciples began to make their way along while picking the heads *of grain*.
 - E 2 The Pharisees' objection – work on the Sabbath! {24} And the [Pharisees](#) were saying to Him, "See here, why are they doing what is not lawful on the [Sabbath](#)?" 2:24
 - E 3 The response of Jesus 2:25-28
 - G 1 The Biblical illustration of David 2:25-26

⁵³ Mark 2:21-22 The point [Jesus](#) seems to be making is this: New spiritual truth, even correct spiritual truth (not necessarily merely new) requires new forms to get away from the incorrect spiritual dogmas already held by well-meaning, yet wrong people.

- H 1 The condition of David and his companions – hungry: {25} And He said to them, "Have you never read what David did when he was in need and became hungry, he and his companions: 2:25
- H 2 The practice of David and his companions -- use of consecrated bread! 2:26
 - J 1 The place: {26} how he entered the house of God
 - J 2 The time: in the time of Abiathar *the* high priest,⁵⁴
 - J 3 His practice: and ate the consecrated bread,
 - J 4 The prohibition: which is not lawful for *anyone* to eat except the priests,
 - J 5 His inclusion: and he gave it also to those who were with him?"
- G 2 The principle concerning the Sabbath: {27} And He was saying to them, "The Sabbath was made for man, and not man for the Sabbath."⁵⁵ 2:27
- G 3 His conclusion concerning Himself: "Consequently, the Son of Man is Lord even of the Sabbath."⁵⁶

⁵⁴ Mark 2:26 - Abiathar the high priest: This incident is recorded in 1 Sam. 21:1-6

⁵⁵ Mark 2:26 - The Sabbath was made for man, and not man for the Sabbath: [Thomas Constable](#) explains this point well:

Jesus' point was this: David broke the Law, as the Pharisees wrongly interpreted it, by eating bread that only the priests were to eat. Nevertheless he could do so because David's men were in need, and human need trumps religious ritual. Again, the offense was a matter of incorrect Pharisaic interpretation, not a true violation of the Law—the spirit of the Law. Another example of violating the letter of the law to observe its spirit is King Hezekiah's granting the Israelites who were unclean permission to eat the Passover later than the Law prescribed (2 Chron. 30:18-20). God permitted that as well.

⁵⁶ Mark 2:28 What does [Jesus'](#) conclusion about Himself mean? That since the sabbath was made for man and not man for the sabbath, as the descendant of man he has authority over the sabbath? Yet his authority, as the title,

B 3 The Mounting Opposition to the Servant 3:1 - 8:13

C 1 The period of decision-making about the Servant 3:1-35

D 1 The Pharisees' decision to destroy Jesus because of His Sabbath-healing 3:1-6

E 1 The background of the incident 3:1

G 1 Jesus' entry into the synagogue: {1} And He entered again into a synagogue; 3:1a

G 2 The presence there of a man with a disability: and a man was there with a withered hand. 3:1b

E 2 The sinister expectation of the leaders 3:2

G 1 Their surveillance: {2} And they were watching Him

G 2 Their hypocritical criterion: *to see* if He would heal him on the Sabbath,

G 3 Their sinister intention: in order that they might accuse Him.

E 3 Jesus' deliberately confrontational healing of the man 3:3-5

G 1 His putting the man on public display: {3} And He said to the man with the withered hand, "Rise and come forward!"⁵⁷ 3:3

G 2 His interaction with the religious leaders 3:4-5a

H 1 His question to them regarding the purpose of the Sabbath: {4} And He said to them, "Is

"[Son of Man](#)" suggests, comes from His [Messianic](#) nature, not His human nature. Can it be that He was punning, and meant both?

⁵⁷ Mark 3:3 - Rise and come forward: [Jesus](#) was never one to shy away from a fight over truth. He deliberately called this man to come forward and stand in front of everyone so all could see that [Jesus](#), as the [Messiah](#), had authority over the [Sabbath](#) and authority over disease. This is exactly what caused the [scribes](#) and [Pharisees](#) apoplexy! They refused to believe He was the [Messiah](#), and, unable to explain away His miracles, they opined that [Jesus](#) cast out [demons](#) by the power of [Beelzebul](#), the Prince of the Demons (i.e., [Satan](#)).

- it lawful on the Sabbath 3:4a
 - J 1 Regarding performance: to do good or to do harm,
 - J 2 Regarding life: to save a life or to kill?"
 - H 2 The leaders' refusal to reply: But they kept silent. 3:4b
 - H 3 Jesus' emotional response to them 3:5a
 - J 1 His anger: {5} And after looking around at them with anger,⁵⁸
 - J 2 His grief: grieved at their hardness of heart,⁵⁹ He said to the man,
 - G 3 His healing of the man 3:5b
 - H 1 His command: "Stretch out your hand."
 - H 2 The man's obedience: And he stretched it out,
 - H 3 The hand's restoration: and his hand was restored.
- E 4 The murderous plot of the Pharisees 3:6
 - G 1 Their departure: {6} And the Pharisees went out
 - G 2 Their alacrity: and immediately
 - G 3 Their liaison: *began* taking counsel with the

⁵⁸ Mark 3:5 - And after looking around at them with anger: "looking around" is the [Aorist Middle Participle Nominative Masculine](#) Singular of the verb *periblepō* (4017); "with anger," perhaps more forcefully with "wrath" (the [Genitive Feminine](#) Singular of the noun *orgē'* (3709)). His anger / wrath was momentary. The next descriptive phrase is fascinating!

⁵⁹ Mark 3:5 - grieved at their hardness of heart: "grieved" is the [Present Participle](#) of the verb *sullupēō* (4818), "to continue to be inwardly grieved." His angry indignation was momentary and fleeting. His grief over their hardness of heart was ongoing. How sad!

Herodians against Him,

G 4 Their objective: *as to* how they might destroy Him.⁶⁰

D 2 The decision of the masses to throng Jesus 3:7-12

E 1 Jesus' withdrawal to the sea: {7} And Jesus withdrew to the sea with His disciples; ⁶¹ 3:7a

E 2 The pursuit of a great multitude 3:7b-8

G 1 The magnitude of the multitude: and a great multitude 3:7b, 8b

G 2 The geography of the multitude 3:7c-8

H 1 from Galilee followed; 3:7c

H 2 and *also* from Judea,

H 3 {8} and from Jerusalem, 3:8

H 4 and from Idumea,

H 5 and beyond the Jordan,

H 6 and the vicinity of Tyre and Sidon, ⁶²

G 3 The pursuit of the multitude: a great multitude heard of all that He was doing and came to Him. ⁶³

⁶⁰ Mark 3:6 The actions of the [Pharisees](#) in Mark 3:6 resoundingly answer [Jesus'](#) question in Mark 3:4. By their actions and counsel they believed it was lawful to destroy life on the [Sabbath!](#) They would not approve of [Jesus'](#) saving another's life; furthermore, they plotted to destroy His life! What incredible hypocrisy!

⁶¹ Mark 3:7 - And Jesus withdrew to the sea with His disciples: Notice that [Jesus](#), without succeeding, repeatedly made attempts to escape from the crowd. He evidently wanted to spend quality time with His [disciples](#) instructing them, and perhaps, sparing them emotionally and psychologically from the draining crowd.

⁶² Mark 3:7c-8 It seems that people came from everywhere, except (as Burdick, [Wycliffe Bible Commentary](#), observes), from [Samaria](#).

⁶³ Mark 3:8 - a great multitude heard of all that He was doing and came to Him: People can throng [Jesus](#) for the wrong reason. Attraction and pursuit certainly don't necessarily equate with faith. Application: Is it possible that, today, there are churches where people come because of non-threatening entertainment, and where the Word of God

3:8b

E 3 The desperation of Jesus 3:9

G 1 His request for a boat: {9} And He told His disciples that a boat should stand ready for Him because of the multitude, ⁶⁴

G 2 The crowding of the multitude: in order that they might not crowd Him;

E 4 The reason for the circus 3:10-11

G 1 His healing of many: {10} for He had healed many, 3:10

G 2 The press of tresult that all those who had afflictions pressed about Him in order to touch Him. ⁶⁵

G 3 The Divine identification by the unclean spirits: {11} And whenever the unclean spirits beheld Him, they would fall down before Him and cry out, saying, "You are the Son of God!" ⁶⁶ 3:11

G 4 His solemn warning: {12} And He earnestly warned them not to make Him known. ⁶⁷ 3:12

D 3 Jesus' decision to appoint twelve apostles to carry on His service

is not faithfully proclaimed?

⁶⁴ Mark 3:9 - a boat should stand ready for Him: Note the ingenuity of [Jesus](#)! He was willing to use technology to provide a safety barrier. This would enable him to remove himself so the crowd couldn't fall upon Him, but also continue to allow Him to pursue His main objective – to teach. The water would serve as a sounding board that would actually facilitate His speaking to a larger crowd and being heard!

⁶⁵ Mark 3:10 - pressed about Him: "Literally, they fell upon him, Mark says, meaning that they approached the Lord eagerly, practically throwing themselves upon him. The verb is durative in force, describing continued action." (Donald Burdick, *WBC*, p. 993)

⁶⁶ Mark 3:11 - You are the Son of God!: The intriguing thing is that the demons knew who [Jesus](#) was, but by and large, the people did not!

⁶⁷ Mark 3:12 - And He earnestly warned them not to make Him known: Evidently [Jesus](#)' refusal to permit the demons to continue to identify Him was meant to enhance human faith. I assume He wanted people to arrive at that conclusion independently, having witnessed His many miracles (cf. John 20:30-31).

after His demise 3:13-19

- E 1 His departure from the crowd: {13} And He went up to the mountain ⁶⁸ 3:13a
- E 2 His request for some to follow: and summoned those whom He Himself wanted, and they came to Him. 3:13b
- E 3 His appointment of twelve 3:14-19
 - G 1 The number of the appointees: {14} And He appointed twelve, 3:14a
 - G 2 The objective of the appointment 3:14b-15
 - H 1 Learning by association: that they might be with Him, ⁶⁹ 3:14b
 - H 2 Practice preaching: and that He might send them out to preach, 3:14b
 - H 3 Exorcism: {15} and to have authority to cast out the demons. 3:15
 - G 3 The identity of those appointed – {16} And He appointed the twelve: (3:16a) 3:16b-19 ⁷⁰
 - H 1 Simon (to whom He gave the name Peter),

⁶⁸ Mark 3:13 - And He went up to the mountain: Having failed in His attempts to find privacy on the lake, [Jesus](#) succeeded by ascending a nearby mountain. He wanted to choose His twelve [apostles](#) from amongst His [disciples](#). Only climbing the mountain allowed Him to do so!

⁶⁹ Mark 3:14b-15 - that they might be with Him: Jesus had three objectives for these [Apostles](#): (1) He wanted them to spend time with Him (Mark 3:14); (2) He sent them to announce [the [Good News](#) of the [Kingdom of God](#)] (Mark 3:14; cf. Mark 1:15); (3) He gave them authority to cast out the [demons](#) (Mark 3:15).

[Jesus](#) wanted the twelve to spend time with Him. There were undoubtedly many disciples who had been following [Jesus](#), but now He gave a special status to twelve that He might spend more quality time with them exclusively and that they might absorb His philosophy and style. In addition, He wanted to train them in the art of preaching the [Good News](#) of the [Kingdom of God](#). Furthermore, He assigned to them the authority to cast out the [demons](#). This was part of their [apostolic](#) aura and imprimatur.

⁷⁰ Mark 3:16-19 [Jesus](#)' favoritism toward the triumvirate of Peter, James, and John is spelled out in that (1) they were the only ones who received nicknames (Peter and "Sons of Thunder"); (2) they only received extra press, with the exception of Judas, who warranted infamous extra press.

3:16b ⁷¹

H 2 {17} and James, the *son* of Zebedee, 3:17

H 3 and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder"); (cf. Luke 9:54)

H 4 {18} and Andrew, 3:18 (brother of Peter, cf. Jn. 1:40, 41)

H 5 and Philip,

H 6 and Bartholomew, (he may be Nathanael, cf. John 1:45-51)

H 7 and Matthew,

H 8 and Thomas,

H 9 and James the son of Alphaeus, ⁷²

H 10 and Thaddaeus, ⁷³

H 11 and Simon the Zealot; ⁷⁴

H 12 {19} and Judas Iscariot, who also betrayed Him. 3:19

D 4 The decision of Jesus' family to classify Him as insane 3:20-21

⁷¹ Mark 3:16 See John 1:42 (Aramaic Cephas is used)

⁷² Mark 3:18 - May be the same as James the less (Mk. 15:40).

⁷³ Mark 3:18 - Also called Lebbeaus (Mt. 10:3), he is the same as Judas the brother of James the less (Luke 6:16)." (Burdick, *WBC*, p. 994)

⁷⁴ Mark 3:18 KJV "Simon the Canaanite" is more correctly designated Simon Zelotes (Acts 1:13), or Simon the Zealot. The word Canaanite is misleading, for the term found in the better Greek manuscripts is *Kananaion*, a transliteration of an Aramaic term meaning "zealot." Apparently Simon, before becoming a disciple of Christ, was a member of the fanatically patriotic party of Zealots, who were in favor of immediate revolt against Roman overlordship." (Donald W. Burdick, *WBC*, p. 994).

- E 1 Jesus' arrival home: {20} And He came home,⁷⁵ 3:20
- E 2 The relentless presence of the crowd
 - G 1 The gathering of the multitude: and the multitude gathered again,
 - G 2 The over-turned schedule: to such an extent that they could not even eat a meal.
- E 3 The disgruntled reaction of Jesus' family 3:21
 - G 1 Their objective: {21} And when His own people heard *of this*, they went out to take custody of Him;⁷⁶
 - G 2 Their justification: for they were saying, "He has lost His senses."
- D 5 The decision of the Jerusalem scribes to classify Jesus as a Satan-possessed exorcist 3:22-30
 - E 1 The accusations of the scribes 3:22
 - G 1 Their origin: {22} And the [scribes](#) who came down from [Jerusalem](#)
 - H 1 Their charges: were saying,
 - H 2 His possession by Beelzebul: "He is possessed by [Beelzebul](#),"
 - H 3 His exorcism by means of Satanic power: and "He casts out the [demons](#) by the [ruler of the demons](#)."
 - E 2 The self-defense of Jesus through parables: {23} And He called them to Himself and began speaking to them in [parables](#), (3:23a) 3:23-27

⁷⁵ Mark 3:20 home - Burdick, *WBC*, 994: home = Peter's home in Capernaum.

⁷⁶ Mark 3:21 "Their purpose was to lay hold on Christ and take him with them by force, because they felt that he was overwrought and mentally disturbed." (Burdick, *WBC*, 994)

- G 1 The absurdity of Satan casting out himself: "How can [Satan](#) cast out [Satan](#)? 3:23b
- G 2 The doom of a divided kingdom: {24} "And if a kingdom is divided against itself, that kingdom cannot stand. 3:24
- G 3 The doom of a divided house: {25} "And if a house is divided against itself, that house will not be able to stand. 3:25
- G 4 The doom of a divided Satan: {26} "And if [Satan](#) has risen up against himself and is divided, he cannot stand, but he is finished! 3:26
- G 5 The invasion of a strong man's house presupposes the strong man's immobilization: {27} "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house. 3:27
- E 3 The warning to the scribes 3:28-30
 - G 1 The potential forgiveness of all sins: {28} "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; 3:28
 - G 2 The enormous consequences of blasphemy against the Holy Spirit: 3:29-30
 - H 1 The sin: {29} but whoever blasphemes against the Holy Spirit ⁷⁷ 3:29a

⁷⁷ Mark 3:29 - whoever blasphemes against the Holy Spirit: the word "blasphemes" is the 3rd Singular [Aorist Subjunctive Active](#) of the verb *blasphēméō* (987), "to verbally abuse, blaspheme" ([Accordance](#)); "to speak reproachfully, rail at, revile, calumniate, blaspheme" (excerpted from [OBU](#));

"against the Holy Spirit" is, literally, "toward the Spirit, the Holy," wherein "toward" is the preposition *eis* (1519) governed by the [Accusative](#),

and "the Spirit" is the [Accusative Neuter](#) Singular of the noun *pneûma* (4151), "wind; breath; spirit, Spirit" ([Accordance](#)), preceded by the article, "the,"

and "Holy" is the [Accusative Neuter](#) Singular of the adjective *hágios* (40), "holy; set apart," whether person or place, preceded by the article, "the."

The meaning here is to speak evil in the direction of the [Holy Spirit](#). Specifically, in this context, it means to say that [Jesus](#)' power source is [Satan](#), the [Devil](#), the arch-enemy of [God](#). This is a very deliberate, irrevocable action that will and can never be undone.

- H 2 The denial of forgiveness: never has forgiveness, 3:29b ⁷⁸
- H 3 The eternity of the sin: but is guilty of an eternal sin" ⁷⁹ – 3:29c
- H 4 The cause of the warning: {30} because they were saying, "He has an unclean spirit." ⁸⁰

D 6 The identity of Jesus' true family 3:31-35

- E 1 The arrival of His family: {31} And His mother and His brothers ⁸¹ arrived, 3:31a

⁷⁸ Mark 3:29 - never has forgiveness: Literally, "does not have forgiveness into the age," wherein "forgiveness" is the [Accusative Feminine](#) Singular of the noun *áphesis* (859), "forgiveness, release, remission" ([Accordance](#)); "II. forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty" (excerpted from [OBU](#));

"into" – "into" translates *eis* (1519), "a preposition governing the accusative, and denoting entrance into, or direction and limit: into, to, toward, for, among" (excerpted from [Thayer's Greek Lexicon](#));

"the age" translates [Accusative Masculine](#) Singular of the noun *aiōn* (165), "age, eternity" ([Accordance](#)); "I. for ever, an unbroken age, perpetuity of time, eternity ... III. period of time, age" (excerpted from [OBU](#)), preceded by the specifying article "the" *tòn*.

⁷⁹ Mark 3:29 - but is guilty of an eternal sin: "eternal" is the [Genitive Neuter](#) Singular of the adjective *aiōnios* (166), "eternal" ([Accordance](#)); "...III. without end, never to cease, everlasting" (excerpted from [OBU](#));

"sin" is the [Genitive Neuter](#) Singular of the noun *hamártēma* (265), "sin, evil deed" ([OBU](#)).

One can see why accusing [Jesus](#) of performing His miracles by the power of [Satan](#) is such an egregious sin – it is the "[Unpardonable Sin](#)." It is a calculated, unalterable conclusion that will end in its human author being cast into the [Lake of Fire](#). Can this sin be committed today? I would say that it can be committed today by people who reach the same conclusion about [Jesus](#) as did these scribes from [Jerusalem](#) (Mark 3:22).

⁸⁰ Mark 3:30 - because they were saying, "He has an [unclean spirit](#)": literally, "spirit unclean," wherein "spirit" is the [Accusative Neuter](#) Singular of the common noun *pneûma* (4151), "wind; breath; spirit, Spirit" ([Accordance](#)); "a rational, created being higher than man but lower than God, fulfilling the role of messenger, in this case, messenger of Satan" (JTB);

"unclean" – the [Accusative Neuter](#) Singular of the adjective *akáthartos* (169), "unclean" ([Accordance](#)); "I. not cleansed, unclean ... 2. in a moral sense: unclean in thought and life" (excerpted from [OBU](#)).

These [scribes](#) from [Jerusalem](#) (Mark 3:22) were accusing [Jesus](#) of being possessed by a [demon](#). By this devious and utterly baseless charge they were denying that [Jesus](#) was the [Messiah](#) and were concluding that He derived His power source from [Satan](#), not from [God](#). There was no forgiveness of their sin. They had committed the "[Unpardonable Sin](#)."

⁸¹ Mark 3:31 - his brothers: [Jesus](#) had at least four brothers – James, Joseph, Simon and Judas (Matt. 13:55). Moreover he also had sisters (Matt. 13:56). The teaching of [Roman Catholicism](#) that [Mary](#) was a perpetual virgin is baseless dogma, to be discounted entirely. (This [aberrant teaching](#) is maintained in the Catechism of the Catholic Church, Sections [496](#), [499](#), [507](#); in the Lateran Synod of 649 [a dogmatic definition]; in the Second Vatican Council – [Lumen Gentium](#); and was the teaching of certain [early church fathers](#), including [Athanasius](#), [Jerome](#), [Augustine](#), and [Ambrose](#).)

- E 2 Their request to see him 3:31b-32
 - G 1 Their request: and standing outside they sent *word* to Him, and called Him. 3:31b
 - G 2 Their request reported: {32} And a multitude was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." 3:32

- E 3 Jesus' identification of His true family 3:33-35
 - G 1 The rhetorical question: {33} And answering them, He said, "Who are My mother and My brothers?" 3:33
 - G 2 The answer: {34} And looking about on those who were sitting around Him, He said, "Behold, My mother and My brothers! 3:34
 - G 3 The explanation: {35} "For whoever does the will of God, he is My brother and sister and mother."⁸² 3:35

⁸² Mark 3:35 - My brother and sister and mother: [Jesus](#) was, of course, speaking of His spiritual family, not His physical family. At this point his brothers did not believe in Him as the [Messiah](#) (John 7:1-5). Later on, they did, presumably after His [resurrection](#). His brother [James](#) wrote the [Letter of James](#) and was an acknowledged leader of the early [church](#) (Acts 15:13-29).

Linked Summary

Linked Part No.	Scripture Reference	Summary
<u>Part One</u>	Mark 1:1-3:35	<p>I. The Service of the Servant. Mark 1:1-10:52 A. The Introduction of the Servant. Mark 1:1-34. B. The Expanding Service of the Servant. Mark 1:35-2:28. C. The Mounting Opposition to the Servant. Mark 3:1-8:13. 1. The period of decision-making about the Servant. Mark 3:1-35</p>
<u>Part Two</u>	Mark 4:1-8:13	<p>(C.) The Mounting Opposition to the Servant. Mark 3:1-8:13. (1.) The period of decision-making about the Servant. Mark 3:1-35 2. The Servant's teaching through parables. Mark 4:1-34. 3. The Servant's miracles. Mark 4:35-5:43. 4. Nazareth's offense at Jesus' synagogue-teaching. Mark 6:1-6a. 5. The Servant's field trip for His followers. Mark 6:6b-34. 6. More miracles and conflict. Mark 6:35-8:13</p>
<u>Part Three</u>	Mark 8:14-10:52	<p>D. The Teaching of the Servant. His teaching the Twelve in light of His postponed kingdom and imminent death. Mark 8:14-10:52. 1. His teaching emphasizing faith. Mark 8:14-26. 2. His teaching emphasizing His Kingship and the Progress of His Kingdom. Mark 8:27-9:13. 3. His teaching of the necessity of faith and prayer in exorcism. Mark 9:14-29. 4. His further teaching about His delayed kingdom. Mark 9:30-50. 5. His teaching resulting from encounters with the public. Mark 10:1-31. 6. His unheeded repetition of the postponement of His kingdom. Mark 10:32-45. 7. His reward for faith: Blind Bartimaeus' persistence rewarded with healing. Mark 10:46-52.</p>
<u>Part Four</u>	Mark 11:1-16:20	<p>II. THE SACRIFICE OF THE SERVANT. Mark 11:1 - 16:20. A. The Servant's Intense Conflict with Jewish Leaders. Mark 11:1-12:40. B. The Servant's Intense Final Teaching of the Twelve. Mark 12:41-13:37. C. The Climax of the Conflict: The Homicide of the Servant. Mark 14:1-15:47. 1. The preparations for death. Mark 14:1-42. 2. The arrest. Mark 14:43-52. 3. The trials. Mark 14:53-15:20. 4. The death. Mark 15:21-47. D. The Shocking Reversal of the Servant's Sacrifice: Resurrection, Commission, Ascension, Compliance. Mark 16:1-20. 1. Resurrection. Mark 16:1-13. 2. Commission – Jesus' third appearance and His commissioning of the eleven. Mark 16:14-18. 3. Ascension: The ascension of Christ into heaven. Mark 16:19. 4. Compliance. The confirmed obedience of the disciples in proclaiming the Good News. Mark 16:20</p>

EXPANDED ANALYSIS OF MARK, Part One. Mark 1:1 - 3:35

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