

## Bibliography

Brown, David, *Critical, Experimental, and Practical Commentary, Matthew - John*, A Commentary Critical, Experimental, and Practical on the Old and New Testaments, (Jamieson, Fausset and Brown), Vol. V, Eerdmans, 1967 (reprint of 1868 edition).

Bruce, Alexander Balmain, *The Synoptic Gospels*, The Expositor's Greek Testament, Vol. 1, Eerdmans, 1979 (reprint).

Burdick, Donald W., *The Gospel According to Mark*, The Wycliffe Bible Commentary, Charles F. Pfeiffer and Everett F. Harrison, Editors, Moody, 1962.

Bushell, Michael S., *BibleWorks 3.5 for Windows*, Hermeneutika, 1997.

Calvin, John, *A Harmony of the Gospels, Matthew, Mark, and Luke*, Calvin's New Testament Commentaries, A New Translation, Vols. 1, 2, and 3, Eerdmans, 1972.

Hendriksen, William, *Exposition of the Gospel According to Mark*, New Testament Commentary, Baker, 1975.

Lane, William L., *The Gospel According to Mark*, New International Commentary on the New Testament, Eerdmans, 1974.

Lenski, R. C. H., *The Interpretation St. Mark's Gospel*, Augsburg, 1964.

Meyer, Heinrich August Wilhelm, *Critical and Exegetical Handbook to the Gospels of Mark and Luke*, Meyer's Commentary on the New Testament, Vol. 11, Alpha, 1980 (reprint of Funk & Wagnall's sixth edition of 1884).

Morgan, G. Campbell, *The Gospel According to Mark*, Revell, 1927.

Robertson, Archibald Thomas, *Word Pictures in the New Testament*, Vol. I, Broadman, 1930.

Swete, Henry Barclay, *Commentary on Mark*, Kregel, 1977 (reprint of Macmillan, London edition of 1913).

Wessel, Walter W., *Mark*, Expositor's Bible Commentary, Vol. 8, Zondervan, 1984.

Wuest, Kenneth S., *Wuest's Word Studies in the Greek New Testament*, Vol. 1, Eerdmans, 1973.

# “Jesus, Man of Action”

## The Gospel According to Mark

Sunday, March 1, 1998

### The Background

**Author:** John Mark

**Written:** Before 63 A.D.

**Location:** Judah, under Roman occupation

**Key Players:** Jesus, the Man of *Action*

Jesus' adversary, Satan

Jesus' followers

The crowds

The Jewish authorities

The Roman authorities

**Audience:** The “modern” Roman

Impressed with power and action

Unimpressed with mere words

Uninterested and unschooled in Judaism

Much like contemporary Americans

**Key Word:** εὐθύς - Straight, Immediately

Mark uses this word more than all of the other

New Testament writers combined

### Examples of Mark's use of εὐθύς

*(all from the first Chapter!)*

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths **straight**. Mark 1:3

And **immediately** coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him. Mark 1:10

And **immediately** the Spirit \*impelled Him *to go* out into the wilderness. Mark 1:12

And they **immediately** left the nets and followed Him. Mark 1:18

And **immediately** He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him. Mark 1:20

And they \*went into Capernaum; and **immediately** on the Sabbath He entered the synagogue and *began* to teach. Mark 1:21

And **just then** there was in their synagogue a man with an unclean spirit; and he cried out... Mark 1:23

And **immediately** the news about Him went out everywhere into all the surrounding district of Galilee. Mark 1:28

And **immediately** after they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Mark 1:29

Now Simon's mother-in-law was lying sick with a fever; and **immediately** they \*spoke to Him about her. Mark 1:30

And **immediately** the leprosy left him and he was cleansed. Mark 1:42

And He sternly warned him and **immediately** sent him away... Mark 1:43

## The Outline

1. Prologue to the Gospel, 1:1 - 1:13
  - A. The herald in the wilderness, 1:1 - 1:8
  - B. The Lord in the wilderness, 1:9 - 1:11
  - C. Temptation in the wilderness, 1:12 - 1:13
2. Initial Phase of the Galilean Ministry, 1:14 - 3:6
  - A. Entrance into Galilee, 1:14 - 1:15
  - B. The call to become fishers of men, 1:16 - 1:20
  - C. A new teaching - with authority, 1:21 - 28
  - D. The healing of Peter's mother-in-law, 1:29 - 1:31
  - E. The sick healed at evening, 1:32 - 1:34
  - F. The decision to leave Capernaum, 1:35 - 1:39
  - G. The cleansing of a leper, 1:40 - 1:45
  - H. Conflict in Galilee, 2:1 - 3:6
3. Later Phases of the Ministry in Galilee, 3:7 - 6:13
  - A. Withdrawal to the sea, 3:7 - 3:12
  - B. The choice of the Twelve, 3:13 - 3:19a
  - C. The character of Jesus' family, 3:19b - 3:35
  - D. Parables concerning the Kingdom of God, 4:1 - 4:34

- E. The vanquishing of powers hostile to God, 4:35 - 5:43
- F. Rejection at Nazareth, 6:1 - 6:6a
- G. The mission of the twelve in Galilee, 6:6b - 6:13

4. Withdrawal Beyond Galilee, 6:14 - 8:30
  - A. Popular estimates of the identity of Jesus, 6:14 - 6:16
  - B. The imprisonment and death of John, 6:17 - 6:29
  - C. The provision of rest in the wilderness, 6:30 - 6:34
  - D. The provision of bread in the wilderness, 6:35 - 6:44
  - E. The Lord of the sea, 6:45 - 6:52
  - F. Healing in the region of Gennesaret, 6:53 - 6:56
  - G. Defilement according to the tradition, 7:1 - 7:8
  - H. Conflict between commandment and tradition, 7:9 - 7:13
  - I. True defilement, 7:14 - 7:23
  - J. The faith of a gentile, 7:24 - 7:30
  - K. Healing in the Decapolis, 7:31 - 7:37
  - L. The provision of bread in Decapolis, 8:1 - 8:10
  - M. The request for a sign, 8:11 - 8:13
  - N. The failure to understand, 8:14 - 8:21
  - O. The opening of blind eyes, 8:22 - 8:26
  - P. The recognition of the Messiah, 8:27 - 8:30
5. Journey to Jerusalem, 8:31 - 10:52
6. Ministry in Jerusalem, 11:1 - 13:37
7. The Passion Narrative, 14:1 - 15:47
8. The Resurrection of Jesus, 16:1-8

## The Words

**Straight, Immediately** - εὐθύς, εἶα, ὅ gen. ἕως *straight*; (1) lit. of a roadway *straight* (AC 9.11); metaph. of moral and spiritual preparation for Jesus' appearing as Messiah εὐθείας τρίβους ποιῆν *make straight paths*, i.e. *change behavior* (MT 3.3); subst. (LU 3.5); fig. of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically εὐθεία ὁδός lit. *a straight road*, i.e. *correct behavior, right way* (2P 2.15); (3) εὐθύῳ neut. sg. as adv. *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30).