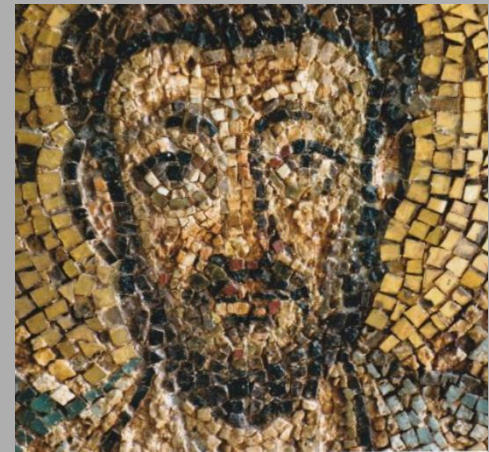
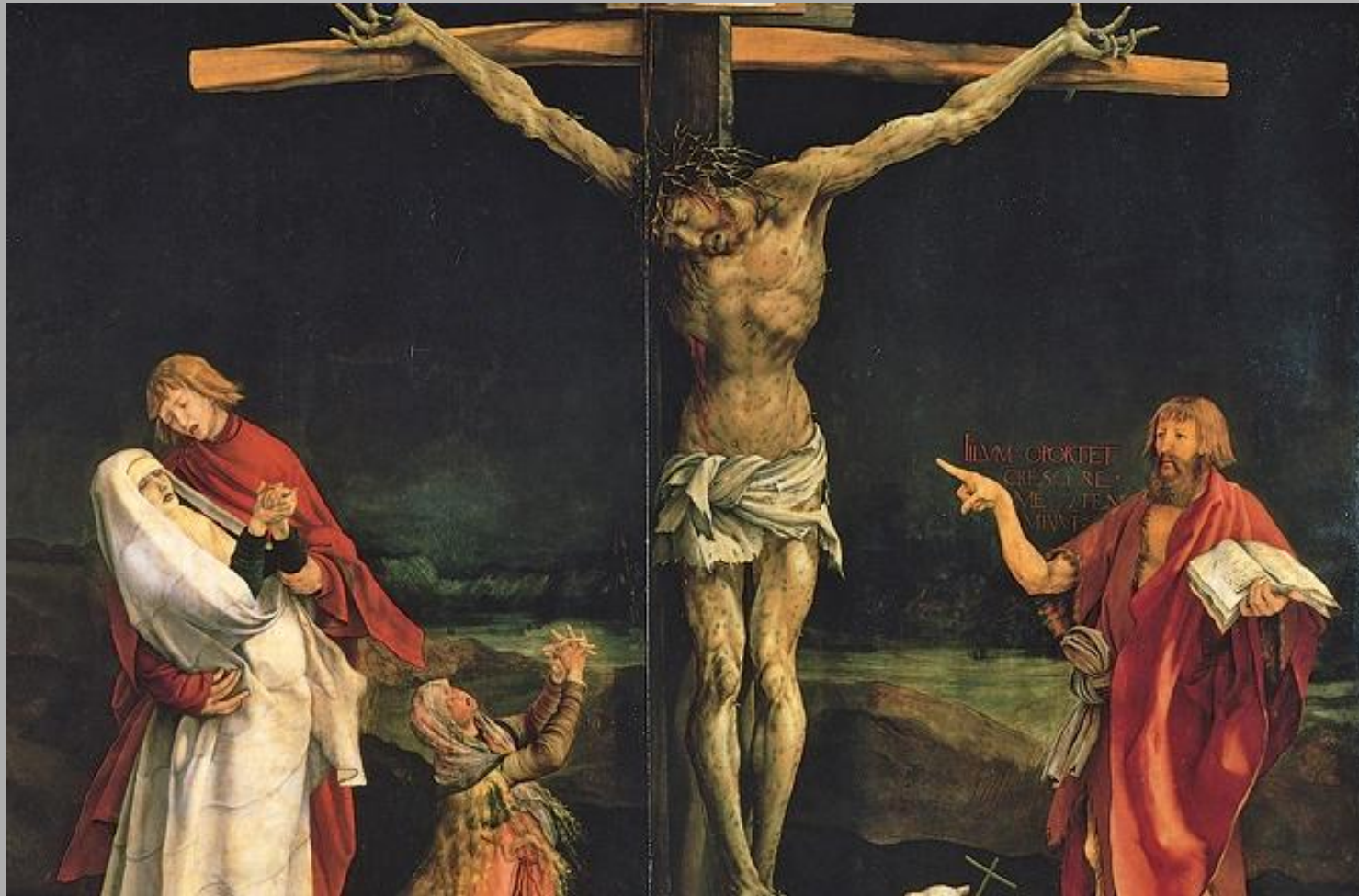


“Who do People Say I am?”

Mark’s Gospel and the Way of Suffering and Service







The Gospel of Mark: The First Story of Jesus' Suffering and Service

Who do People Say I am?

- Earliest written Gospel and first teaching story about Jesus
- Revered by Matthew and Luke who shaped their own stories using Mark
- Author unknown but had access to many oral stories and traditions about Jesus
- Written at time of intense suffering and persecution (68-70 CE, Jewish Revolt, Temple destruction)
- Literary artistry: organization, themes, characters, questions
- Theological and Ethical Concerns
 - To tell a story about Jesus's preaching the *good news about God*
 - To give authoritative account of Jesus's life: his *way* of service, suffering, death, and resurrection
 - To show proper way of *suffering and serving* discipleship



Roman Empire 125 CE



The

Gospel as “Good News” or “Glad Tidings”

1. Isaiah the Prophet (585 BCE)

Prophetic announcement that God fulfills promise to reestablish Israel’s kingdom after destruction of Jerusalem and Temple; God reigns and brings salvation, liberation, peace, restoration of the land (52.7).

*How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who **bring good tidings**, who proclaim salvation, who say to Zion, “Your God reigns!”*

2. Synoptic Gospels (Mark, Matthew, Luke) (70-90 CE)

Apostles’ stories about Jesus who (1) proclaims **good news** about God’s action as King, and (2) whose birth, ministry, life, suffering, death and resurrection later *is* that **good news of salvation, liberation, peace and restoration**. Jesus proclaims God; the Church proclaims Jesus as God.

*After John was put in prison, Jesus went into Galilee. He **preached God's good news**. (Mk 1:14)*

*And Jesus was going about in all Galilee, teaching in their synagogues, and **proclaiming the good news of the kingdom**, and healing every kind of disease and every kind of sickness among the people. (Mt 4:23)*

*And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰ But the angel said to them, “Do not be afraid. **I bring you good news** that will cause great joy for all the people. ¹¹ Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. (Lk 2:1:8-11)*

Jesus of Nazareth, King of the Jews

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Luke 2:8-11 (80 CE)

Caesar Augustus, Emperor of the World

*It seemed good to the Greeks of Asia, in the opinion of the high priest Apollonius of Menophilus Azanitus: “Since Providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a **Savior**, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his appearance (excelled even our anticipations), surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and since **the birthday of the god Augustus was the beginning of the good tidings for the world** that came by reason of him,” which Asia resolved in Smyrna*

Priene Inscription (9 CE)

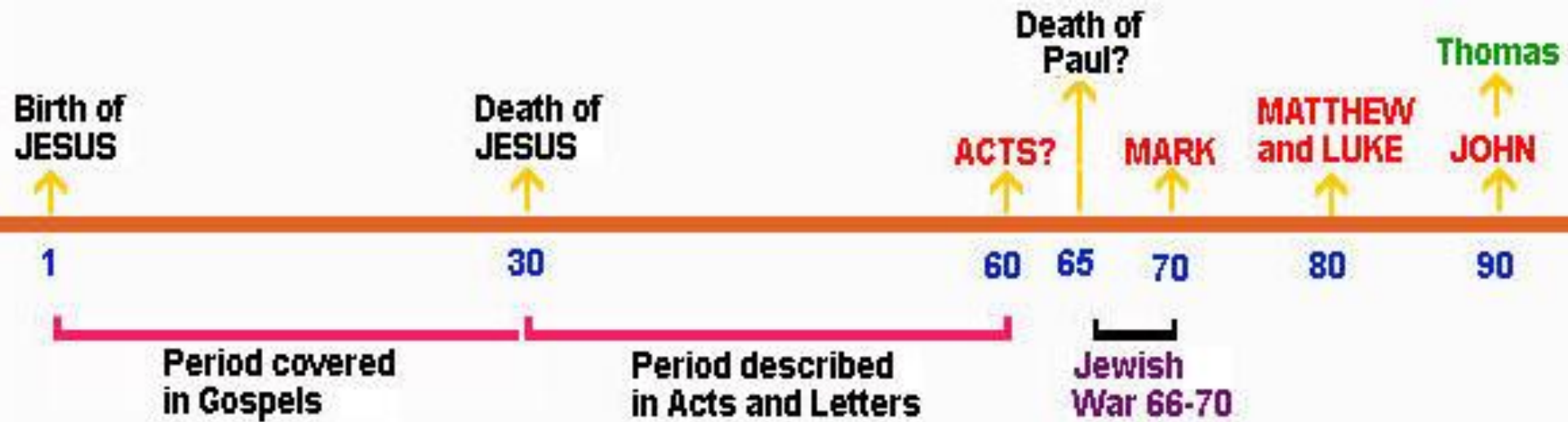
The Contrast of Good News and Kingdoms: Two Different Ways

Caesar Augustus: War ➡ Victory ➡ Peace

vs

Jesus of Nazareth: Forgiveness ➡ Justice ➡ Peace

Timeline of Early Christian Writings



What Way? What Kind of Messiah, Son of God, is Jesus?

- Jesus suffers
- On the way to Jerusalem to suffer, be crucified, and die
- Works miracles and doesn't want it known
- Evil spirits immediately recognize him as son of god, but not his disciples
- Teaches with authority, answers questions and amazes all
- Breaks the law and argues with Jewish scribes about right interpretation and moral action (fasting, healing, violating sabbath)
- Unrecognizable to his family
- Surprised and taught by the hemorrhaging woman and gentile women
- Key Questions to the disciples: Who am I? What's going to happen? Who are my disciples?

- *What Kind of Disciples follow Jesus?*

- Common folk
- Woman who serves
- Men amazed and full of awe
- Only requirements: to be with him, to go out and preach, to have authority to cast out demons
- Men fail to understand his parables/teaching
- They don't grasp what he says ("who has ears to hear"?)
- They think Jesus doesn't care about their wellbeing
- They don't know how to feed 5000
- They don't understand how he walks on water and hearts were hardened
- They don't how to feed 4000
- They forgot to bring bread, hearts were hardened ("lack ears to hear and eyes to see"?) and don't understand

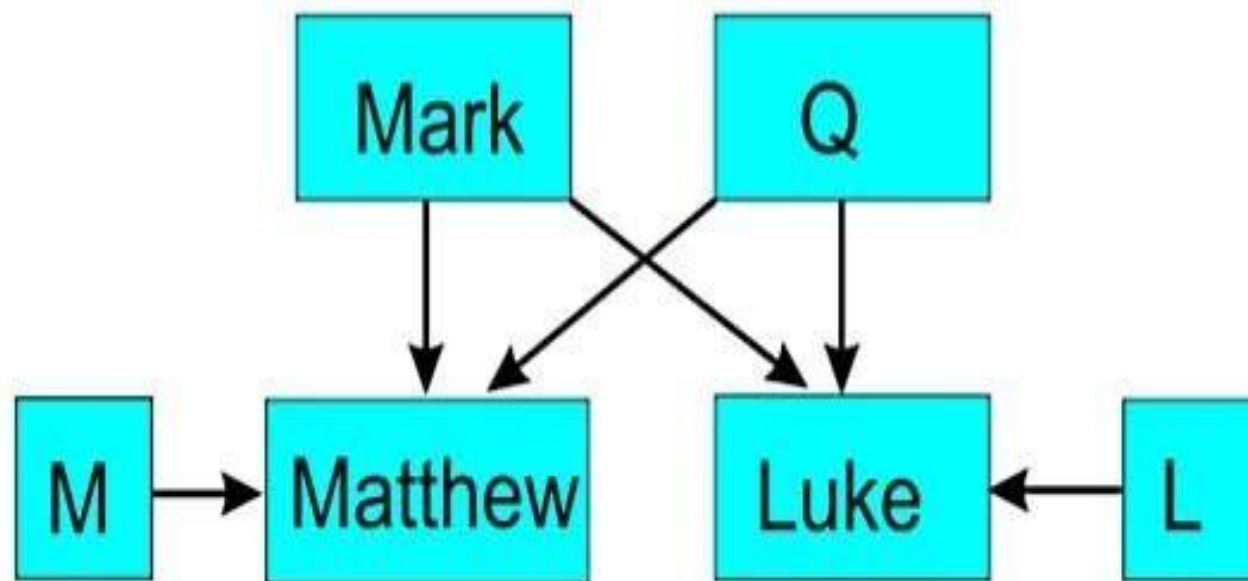


'The LORD and King says, "I myself will get a twig from the very top of a cedar tree and plant it. I will break off the highest twig. I will plant it on a very high mountain.

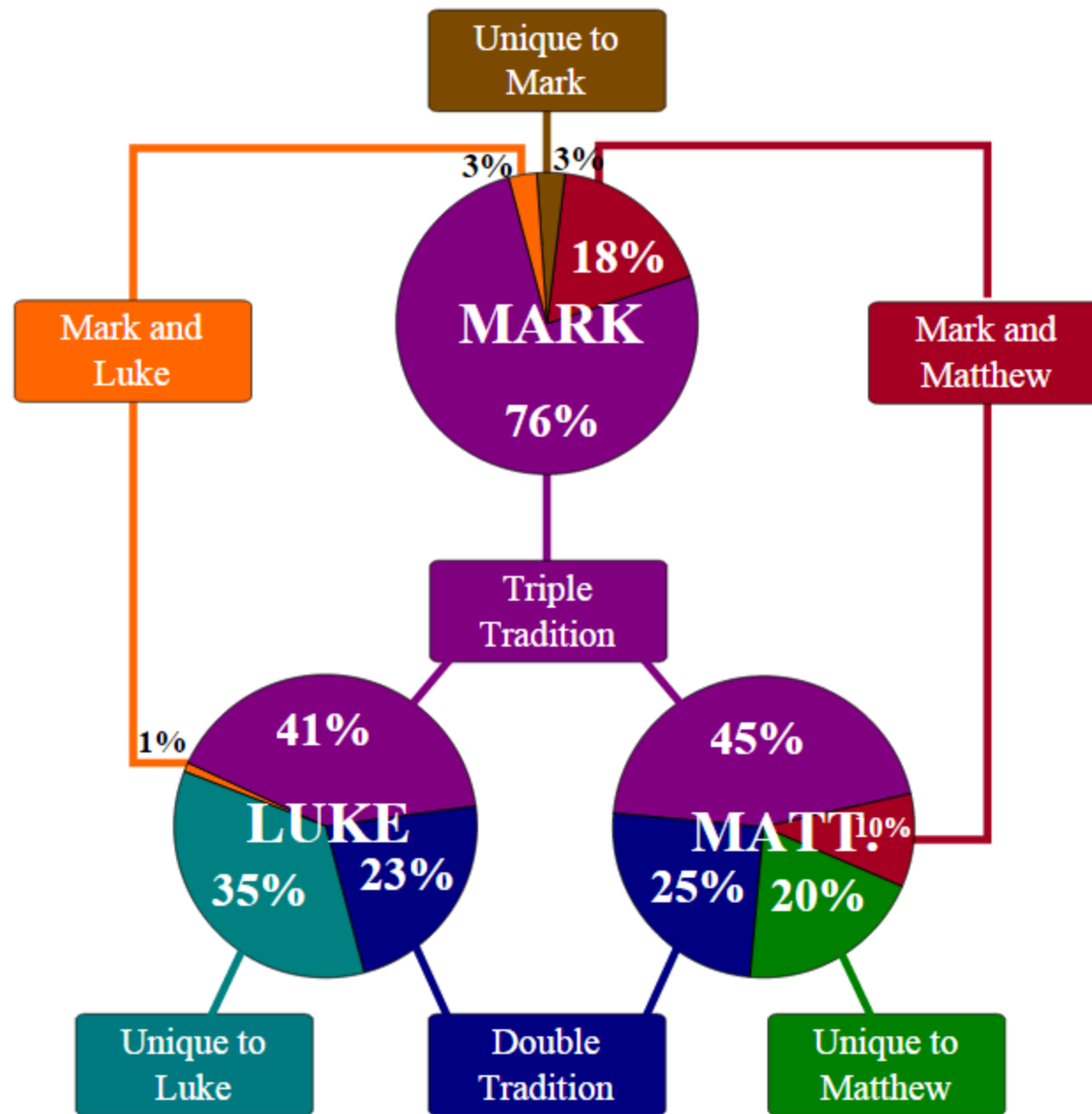
²³ I will plant it on the high mountains of Israel. It will produce branches and bear fruit. It will become a beautiful cedar tree. All kinds of birds will make their nests in it. They will live in the shade of its branches.

²⁴ All of the trees in the fields will know that I bring tall trees down. I make short trees grow tall. I dry up green trees. And I make dry trees green." " 'I have spoken. I will do it. I am the LORD.' " (Ezek. 17:22-24)



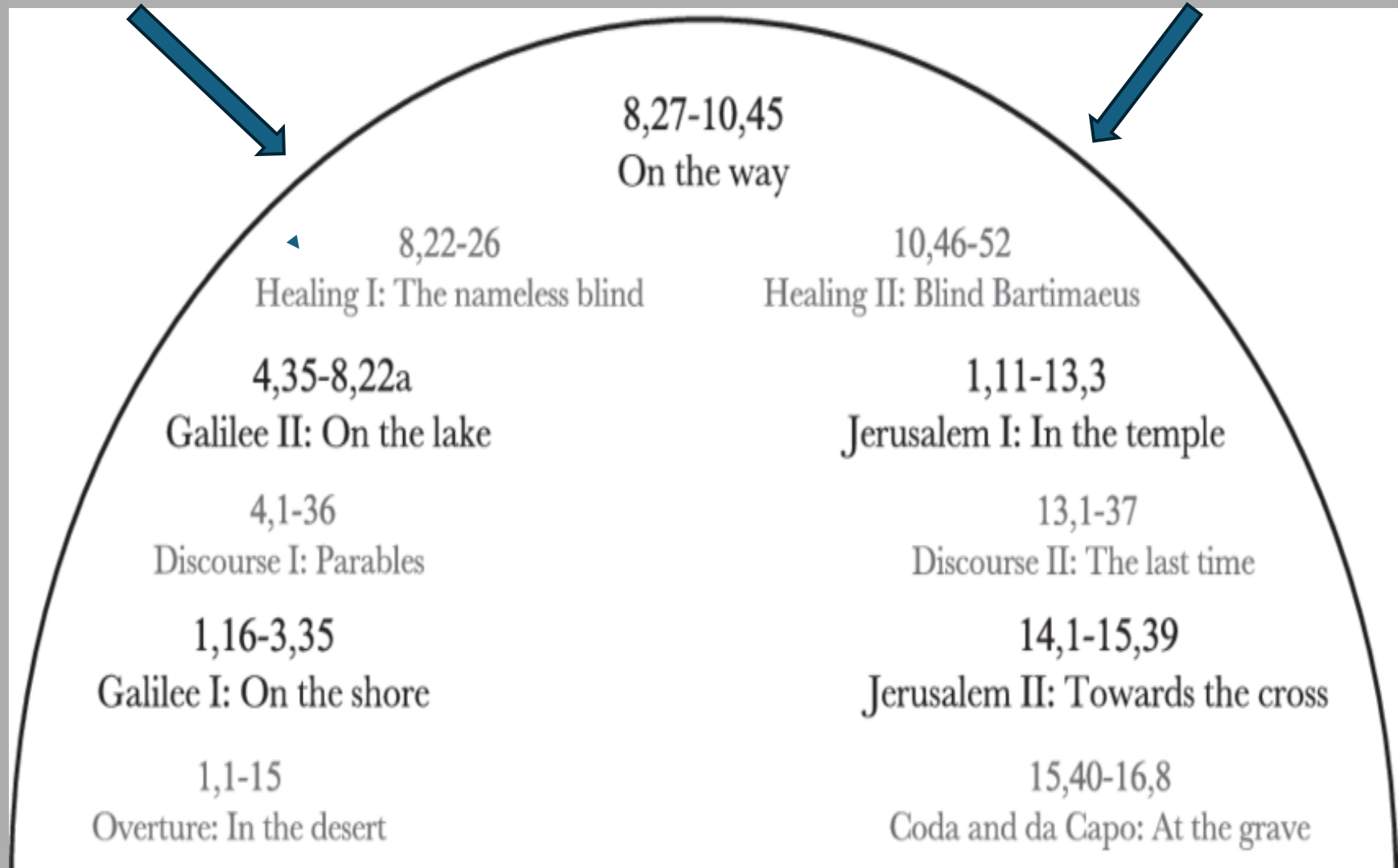


The Four-Source Hypothesis



Teaching *about* the Way

Suffering *on* the Way



Three Suffering Predictions

Caesarea Philippi ➡ Galilee ➡ Jerusalem

Change of location	8:27	9:30	10:32
On the “way”	8:3, 27	9:33, 34	10:32, 52
Son of Man must suffer and die	8:31	9:31-32	10:33-34
Disciples misunderstand	8:32-33	9:32	10:35-40
Disciples must deny self, pick up Cross, follow, and serve Last first, first last	8:34-38	9:35-37	10:42-45