



## 24 Hours Through the Bible\*

\*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

### Hour 13: NT Introduction, Matthew and Mark

**Missler:** New Testament Overview

The Four Gospels—Matthew, Mark, Luke and John—are Parallel Yet Distinctive

1. Matthew presents Jesus Christ as the Lion of the tribe of Judah.

2. Mark presents Jesus Christ as the Suffering Servant, the Ox.

3. Luke presents Jesus Christ as the Son of Man.

4. John presents Jesus Christ as the Son of God, the Eagle.

-The Four Gospels are what we see in the Heavenly scenes of the 'four living creatures' in **Ezek. 1:10**

10 As for the likeness of their faces, each had the face of a Man; each of the four had the face of a Lion on the right side, each of the four had the face of an Ox on the left side, and each of the four had the face of an Eagle.

-And again in **Rev. 4:6-7** 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.

7 The first living creature was like a Lion, the second living creature like a Calf (*young bull Ox*), the third living creature had a face like a Man, and the fourth living creature was like a flying Eagle.

-Both passages speaking of the fourfold manifestation of the Son of God that we find in the four Gospels

### Each of the Four Gospels Presents a Particular Perspective

-They overlap, yet they each have distinctive vocabularies, emphases, and genealogical perspectives.

-Each is skillfully designed to present a particular aspect of Jesus Christ.

### 5. Acts describes the formation of the church in the first 3 decades

-The book of Acts could really be called "The Acts of the Holy Spirit."

-Or the continuation of the Work of Jesus Christ thru the Holy Spirit and His Disciples.

-It is a Book of Transition (the transitions were difficult on the human side)

### The Transitions Include, But Are Not Limited To

-From being under law to being under grace

-From being two or three people groups to being one church with many people groups by chapter 15

-From bringing sacrifices for sin to the Temple to applying The Once and For All Sacrifice of Jesus Christ...

-For everyone, anywhere who calls upon the Name of Jesus

-From the Holy Spirit WITH you and then after His resurrection, IN you to UPON the church in four phases Acts 2 (Jews), Acts 8 (Samaritans), Acts 10 (Gentiles), and Acts 19 (followers of John the Baptist)

-From a predominantly Jewish Church, chs. 1-15, to a predominantly Gentile church, ch. 16 on to today

## **The Letters Are Interpretive**

- The Apostles Doctrine along with the letters of Peter, James, John, and Jude which are also apologetic.
- They explain the relevance of what has gone before—both the Old and the New Testament.
- Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thes. are one group
- Each book was written to churches with the intention that they would be circulated.
- Paul also wrote four letters to individuals called the Pastoral Epistles: 1 & 2 Timothy, Titus & Philemon.

**6. Romans**, The “Complete Gospel Thru Paul,” is the definitive statement of Christian doctrine in the NT

- It is comprehensive, its linear and one of the most profound books in the New Testament.

**7–8. 1 Corinthians and 2 Corinthians** are letters Paul wrote to help establish order in a carnal church.

**9. Galatians**, the key book in the Reformation, distinguishing between living by grace, not under law

- It is by grace that we are saved (Romans), it is by grace that we live, not by being under The Law.

**10. Ephesians** could be considered the high heavenly ground of the New Testament.

- It could be called: “The Church Letter that brings Heaven down to earth.”

**11. Philippians** is “joy through suffering.”

**12. Colossians** teaches that Christ is pre-eminent above all things, and we should live like He is.

**13. 1 Thessalonians** declares the mystery of what we call the “Rapture.”

**14. 2 Thessalonians** clarifies some confusion about the Rapture and the second coming

- Both letters focus on Second Coming aspects; they are end-times epistles.

**15–17. 1 Timothy, 2 Timothy, and Titus** give pastoral advice.

**18. Philemon**, though a short letter, is a model of intercession on behalf of a runaway slave.

## **Followed by Eight Jewish-Christian Epistles**

- Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, and one by Jude.

**19. Hebrews** amplifies that the New Covenant is Better than the Old.

- Many people believe Hebrews was written by Paul

- Others notice that it seems deliberately anonymous.

- One author I.D. clue may be Habakkuk 2:4: “the just shall live by faith.”

- Romans quotes this passage, dealing with ‘justification’: Who are “the just”? How do you become just?

- Galatians discusses how the just “shall live,” a calling-out of religious externalism.

- Hebrews tells us the just shall live “by faith,” teaching us what faith is.

- Habakkuk 2:4 is the cornerstone of each of these three epistles

- Which implies that Paul probably was the writer of Hebrews.

- Even more remarkable is how the Holy Spirit guided the structure of these epistles.

**20. James** talks about faith lived from the inside out, being demonstrated daily.

**21. 1 Peter** talks about the persecuted church.

**22. 2 Peter** talks about the coming apostasy and the end times.

**23. 1 John** is the classic epistle on ‘God is light’ and ‘love’, confronting early Gnosticism on both fronts.

**24. 2 John** warns about false teachers.

**25. 3 John** speaks of the Godly service of true hospitality versus the false

**26. Jude**, like 2 Peter, discusses the apostasy, plus Jude’s Old Testament use is very fascinating.

The final book and, in fact, the climactic book of the entire Bible, is the book of Revelation

**27. Revelation** is more than just the close of the Bible, it is the consummation of all things.

- Everything that started in Genesis finds its end in the book of Revelation.

- It is the Revelation of Jesus Christ

- And His report cards of the Church thru this church age, typified by seven actual local churches

- It is the fulfillment of the Seventieth Week of Daniel Nine

- We see His and our Second coming
- The Kingdom Age
- The Final Judgment
- The New Heavens and New Earth
- The book's 404 verses contain over eight hundred quotes or allusions from the Old Testament.
- So if it is hard to understand, it's because we haven't done our homework in the rest of the Bible.
- It is in code, but every code is unraveled for us somewhere else in Scripture or in The Revelation itself.

*The New Testament is in the Old Testament concealed  
The Old Testament is in the New Testament revealed.*

## **Matthew**

### **Morgan:**

- Matthew was a Hebrew, whose 1<sup>st</sup> calling in life was as a tax-gatherer under the Roman government.
- His writing evidences his knowledge of the Tanakh (Hebrew Compilation of the Old Testament)
- Especially with the prophetic Messianic scriptures of the first coming of Messiah the King.
- His story of the life and work of Jesus is naturally a setting forth of the King and His Kingdom program.

**The book falls into three parts:**

### **The Person of the King (1-4:16)**

### **The Propaganda of the King (4:17-16:20)**

### **The Passion of the King (16:21-ch. 28)**

### **The Person of the King (1-4:16)**

- The King is presented to us in a threefold relation:

#### **His Relationship to Earth (1-3:12)**

#### **His Relationship to Heaven (3:13-17)**

#### **His Relationship to the Devil (4:1-11)**

#### **His Relationship to Earth (1-3:12)**

##### **His Genealogy (1:1-17)**

- His genealogy is legally Jewish with the grace additions of women in His Royal line.

##### **His Birth (1:18-ch.2)**

- The account of His birth is the only reasonable account to explain the unique person of Jesus
- In a mystery surpassing our comprehension, the King is Son of God and Son of Mary.
- Chronologically there is a great gap between His birth and His baptism
- Which is filled by the years of human growth and development at Nazareth, as a Nazarene.

##### **His Herald (3:1-12)**

- His herald John, the last of the long line of Hebrew prophets, appeared to the nation
- With a baptism of water, and words of authoritative rebuke and hope
- He announced the advent of the King from Heaven
- Crowning the ministry of John, the King appeared, and was baptized by him in the Jordan.
- All of the Godhead was there with John at Jesus' Baptism of Identification & Holy Spirit anointing

## **His Relationship to Heaven (3:13-17)**

### **His Attestation and Anointing**

- With His baptism His relationship to heaven was announced.
- There was first the coming of the Spirit upon Him.
- With the anointing, the words of the Father attested His life to now was as the well pleasing Son.
- The declaration, "I am well pleased," attested the perfection of the life which had been lived in Nazareth.
- His baptism was submitting to the divine will, sinlessly identifying with 'sin-man' in order to 'save-man'
- With a Master anointing and attestation the King passed alone to the lonely wilderness conflict.

## **His Relationship to the Devil (4:1-11)**

### **His Testing and Triumph**

- He came as the Last Adam King to battle the slanderer and adversary of Heaven and Earth!
- The devil attacked Him in the threefold fact of His human personality
- The physical, the spiritual, and His vocational purpose.
- He was armed in the wilderness, with physical deprivations and the Word of God.
- In all three victory was on the side of the King, and that by simple submission to the Word of God.

## **His Public Ministry Begins (4:12-16 with 11:2)**

- A year later the King's public ministry began in the shadow of John's Arrest

## **The Propaganda of the King (4:17-16:20)**

- The next division contains the account of the propaganda of the King: There are three movements:

### **His Pronouncement of Laws (4:17-ch.7)**

### **His Kingdom Benefits Exhibited (8-9:36)**

### **His Enforcement of His Claims (9:37-16:20)**

### **His Pronouncement of Laws (4:17-ch.7)**

#### **A Nucleus of Learners Gathered (4:17-25)**

- He first gathered around Him a nucleus of disciples (learners).
- Some of these had been called in the earlier Judean ministry, which only John records.
- They were now called to abandon their fishing in order to be with Him.
- After a period of teaching in the synagogues of Galilee, He gave them .....

### **His Kingdom Manifesto (Chs. 5-7)**

#### **His Kingdom's Character (5:3-12)**

- He first insisted upon the supreme importance of inward to outward character in His Be-Attitudes

#### **His Kingdom's Purpose: Influence (5:13-16)**

- He declared its purpose to be that of producing influence upon the world
- Which He illustrated under the figures of salt and light.

### **His Pronouncement of Laws (5:17-ch.6)**

- He clearly pronounced His laws, prefacing them with a prelude on the importance of law.
- His laws fall into three groups:

**First**, those of human inter-relationship, which He illustrated by two quotations from the Big Ten

- Dealing with murder and adultery
- Two from the wider law of Moses, dealing with truth and justice
- Adding an expanded law of love, even toward enemies.

**Second**, came the laws of Divine relationship: life was to be lived first before God rather than before men  
-This was illustrated by application to giving, to prayer, to fasting.  
**Third**, He revealed the necessity for a super-earthly consciousness  
-He warned them against covetousness and against earthly anxiousness.

### **His Kingdom Dynamics (7:1-12)**

- First the wisdom which would make it possible for His subjects to obey His teachings
- He first warned them against judgmentalism, and He demanded careful discrimination
- He declared to them the wisdom of asking, seeking, knocking
- They would receive, find, and the door would be opened
- Why? Because they are seeking all door openings and resources from their Heavenly Father.

### **His Final Words of the Manifesto (7:13-29)**

- An invitation, warning, and the uttering of His Kingly claims
- The multitude who had listened to the King's manifesto was greatly astonished at His authority.
- While He described His Kingdom to the faithful few in the hearing of the multitude
- His will was that it should include all men
- And not to compel by force, but to constrain by willing submission, predicting the results thereof.

### **His Kingdom Benefits Exhibited (8-9:36)**

- He went forth, working to illustrate the benefits which come to those living within His Kingdom.
- These wonders set forth the fact that He was King in all areas of their lives.

### **There are three distinct movements noticeable**

- Each movement culminating in a reaction produced upon the crowds.

#### **In the First Movement (8:1-22)**

- He demonstrated His power in the physical realm
- By healing all with leprosy, palsy, and fever with an astonishing ease.
- The King of righteousness proved Himself able to correct all disability in the sin-physical realm
- The result of this was a spontaneous determination to follow Him on the part of some.
- Following, however, is not easy. He immediately presented the difficulties of the way

#### **In the Second Movement (8:23-9:17)**

- The King's power was seen operating in other spheres.
- He was Master of the elements, He exercised imperial sway in the mystic spirit-world
- He claimed authority in the moral realm.
- The result upon the multitude was that they were afraid, and yet glorified God.

#### **In the Third Movement (9:18-36)**

- Included the first two in its exercise of power, in both physical and spiritual realms.
- He recalled the spirit of Jairus' child to its clay body.
- The healing of a woman sick 12 years, revealed His answering faith by power departing from Him.
- The result produced upon the multitudes now was that they were filled with wonder
- The Pharisees suggested by the ruler of demons the spirit wonders happened.
- In Summary: the King's heart is ever moved with compassion in the presence of man's need.

### **His Enforcement of His Claims (9:37-16:20)**

- The section deals with His enforcement of His Kingly claims

### **Begins with the Twelve (9:37-ch. 11)**

- He now called twelve of His disciples, and commissioned them as Apostles.
- His charge to them included instructions which affected them in immediate work and after His ascension
- Indicating the reactions to their message and the eternal importance of hearers making the right choice.

### **Following the commissioning of the apostles (ch.11)....**

- We have four kinds of obstacles which confront the King in His work.

**First:** the perplexity of the loyal was manifest in the question of John the Baptist **(1-15)**

**Second:** The unreasonableness of the age in His description of its children **(16-19)**

**Third:** The impenitence of the cities He manifested Himself; His denunciation of them **(20-24)**

**Fourth:** The blindness of the wise and prudent; BUT the revealing to babes who come to Him. **(25-30)**

### **Conflict with Jewish Rules and Rulers (ch.12)**

- The King is then seen in conflict. Opposition to Him became publicly active.
- Twice the rulers attacked Him concerning His attitude towards the Sabbath. **(1-13)**
- The rulers accounted for His power by attributing His success to His demonic possession. **(14-37)**
- In established unbelief, they asked for a sign. Only the sign of the resurrection will be given. **(38-45)**
- He then contended with the natural family's opposition to Him **(46-50)**
- He refused to see them and then pointed to His disciples, His followers as His family!

### **Parables of the Mystery Kingdom (13:1-52)**

- After the break with Jewish leadership, the King uttered His the parables of his Mystery Kingdom.

#### **These may be divided into two groups:**

**First,** those spoken to the multitudes

**Secondly,** those spoken to the disciples only.

**In the first** there are four parables:

- Revealing the method of the King, the method of the enemy, the worldly growth of the Kingdom
- And the introduction of the corrupting influence of leaven within this Kingdom.

**In the second** there are four parables

- The first three viewing the Kingdom from the Divine standpoint
- The last teaching that future Scribes will bring out new and old truths of this Mystery Kingdom

### **Increasing Opposition to the King (13:53-16:12)**

- Proceeding with His work the King encountered increasing opposition from His childhood city **(53-58)**
- From false king Herod, Pharisees, scribes, and Pharisees and Sadducees. **(14:1-12, 15:1-20, 16:1-12)**
- In the intervals of opposition there were further manifestations of Kingly power **(14:13-36, 15:21-39)**

### **The Confession of Peter (16:13-20)**

- At last a crisis was reached. At Caesarea Philippi He gathered His disciples about Him
- Asking them in effect what was the result of the work He had been doing, whom do they say I am?
- The answers were remarkable but not correct. He challenged them, who do you say I am?
- Peter's confession opened the way for the King's Mystery Kingdom work: His church
- He had fulfilled the first movement of His ministry: Repent the Kingdom is at hand and He was rejected!
- Henceforth there would be a new note in His teaching revealing His next work.

### **The Passion of the King (16:21-ch. 28)**

- The King began to deemphasize the multitudes at Caesarea Philippi.
- Focusing on His own disciples bringing them into a deeper appreciation of the meaning of His mission.

- The multitudes, however, perpetually broke in upon His discipling
- He always answered them with compassion and blessing.

## **His Cross and His Subjects (16:21-ch. 20)**

### **The Cross and the Glory (16:21-28)**

- With regard to His own, His teaching now centered around the Cross.
- At once they became afraid, and a distance between Him and them is observable.

### **The Glory and the Cross (17:1-21)**

**The Transfiguration:** To Peter, James, and John He granted a marvelous revelation of His glory.

- Yet even there the central thought was that of His Exodus thru the Cross.
- At once they became afraid, and a distance between Him and them is observable.
- All the disciples' preconceived notions of: royalty, greatness, of the value of material things
- Were rudely shaken as He continually declared to them the way to the crown must be that of the Cross.

### **The Cross and the Resurrection (17:22-23)**

- Let it be carefully observed that He never mentioned the Cross without the fact of His resurrection.

### **Instructions to His Disciples (17:24-ch. 18)**

- The Temple Tax and the sons of the Kingdom
- Greatness in His Kingdom, seeking the lost, dealing with sins between brothers and church discipline

### **(The Multitudes 19:1-22)**

- Healing all, the entrapment question of divorce; the disciples respond; the rich and the Kingdom

### **Instructions to His Disciples. (19:23-20:28)**

- Disciples instructed on the difficulty of being rich and entering His Kingdom (19:23-26)
- But they have left all what do they get as the first disciples? (19:27-20:16)
- Again He speaks of His cross and exodus (20:17-19)
- Being first is to be the servant of all; On the way to the cross thru Jericho, He has compassion (20:34)

## **His Rejection of the Hebrew Nation 21-23**

- As the end approached, the King went to Jerusalem.
- The Roman eagles were spread above the standards of their own national life.
- They had rejected the laws, despised the benefits, refused to yield to the claims.
- At last the King quietly, majestically, authoritatively rejected them as a nation.
- With quiet precision He prepared to enter the city, and, having arrived, occupied the throne of judgment
- Uttering words of righteous discrimination, dealing with all objections until they were silenced.
- Thereupon He pronounced the final woes, and uttered the inevitable sentence.

## **His Predictions to His Disciples (Chs. 24-25) See Addendum on Olivet Discourse**

- Having officially rejected the nation, He again devoted special time to His disciples.
- His action in Jerusalem had strangely puzzled them.
- He had offended the rulers past the possibility of reconciliation
- He told them the Temple would be destroyed, not one stone to be left upon another!
- The Disciples came to Him with an outbreak of questioning: "When shall these things be?"
- And what shall be the sign of Your coming, and of the end of the age?"

### **The King treated their inquiry as threefold:**

**First**, concerning "Temple things"

**Second**, concerning "His coming"

**Third**, and finally, concerning the “end of the age.”

- The Rejected King rejected them as a nation, but not as Individual Jews, as we see in Acts and the Letters.
- From the midst of apparent failure and disaster He quietly and calmly surveyed the ages
- Claiming for Himself the position of continual supremacy.

## **The King's Passion (Chs. 26-28)**

### **The Preliminaries (26:1-30)**

- The path of the cross is always bathed in the sunlight of the resurrection, de-shadowing its darkness
- It is a little difficult to observe those dark and awful days in which the earthly ministry of the King ended.
- Let us pray for such illumination of His sorrows by the Spirit, as we stand back in awe.
- To give us a fuller consciousness of the cost at which our royal Master won the glorious victory.
- He comes forth, never to know defeat.

### **His Suffering (26:31-ch. 27)**

- No more radiant love upon the Christ is found than that of Mary's as expressed in His burial anointing
- No more terrible darkness ever came to Him from human selfishness than that of Judas' treachery.
- A sad and solemn gathering, yet thrilling with hope, and merging in music, was the passover feast.
- The types and shadows of the past had their fitting ending in the Lamb's Antitype.
- And now the King passed into the darkness. We cannot accompany Him.

- In the garden the last shadows of temptation fell, and the final triumph of devotion was won.
- Terrible beyond all human comprehension was that to which the King passed.
- All sorts and conditions of men were gathered about the Cross
- Though at the moment they did not realize it, it was in their midst, the King's great throne
- At once a throne of judgment and a throne of grace, as exemplified by the thieves.
- From it they parted, some to the right, others to the left
- Man's last and worst was done. The King was dead.
- At His dying none but tender hands touched Him, and after His burial none but loving eyes saw Him.

### **The Triumphant Resurrection (28)**

- Strange new glories break in the dawning of the first day of the week.
- The King's followers, discouraged, were gathered together, while a new heroism possessed them.
- For a brief time while He tarried, and at last, with a majesty of authority such as man had never known
- He uttered His Great Commission, and declared His abiding presence.

Focusing ....

---

**Missler:**

**How Sure Can We Be?**

*Until we can measure a thing, we really know very little about it.* William Thomson (Lord Kelvin)

#### **2 Peter 1:16**

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

#### **2 Peter 1:19**

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts:



## **Prophetic Scriptures**

-8,362 predictive verses; 1,817 predictions on 737 separate matters.

J. Barton Payne, *Encyclopedia of Biblical Prophecy*

## **The Old Testament (The Tanakh)**

-These Hebrew Scriptures were translated into Greek around 270 B.C.

-They contain over 300 prophecies detailing the Coming Messiah.

## **Old Testament Prophecies Quoted in the Gospels**

-He was to be of David's family (2 Sam 7:12-16; Ps 89:3-4; 110:1; 132:11; Is. 9:6, 7; 11:1).

-He would be born of a virgin (Gen 3:15; Is. 7:14).

-He would be born in Bethlehem (Micah 5:2).

-He would sojourn in Egypt (Hos 11:1).

-He would live in Galilee (Is. 9:1, 2).

-...in Nazareth (Is. 11:1).

-To be announced by an Elijah-like herald (Is. 40:3-5; Mal 3:1; 4:5).

-Would occasion massacre of Bethlehem's children (Gen 35:19-20; Jer. 31:15).

-Would proclaim a Jubilee to the world (Is. 58:6; 61:1).

-His mission would include the Gentiles (Is. 42:1-4).

-Ministry would be one of healing (Is. 53:4).

-He would teach through parables (Is. 6:9-10; Ps 78:2).

-He would be disbelieved, rejected by Rulers (Ps 69:4; 118:22; Is. 6:10; 29:13; 53:1).

-Would make a triumphal entry into Jerusalem (Zech. 9:9; Ps 118:26).

-Betrayed by friend for 30 pieces of silver (Zech. 11:1-13; Ps 41:9).

-Would be like a smitten shepherd (Zech. 13:7).

-Would be given vinegar and gall (Ps 69:21).

-They would cast lots for His garments (Ps 22:18).

-His Side would be pierced (Zech. 12:10; Ps 22:16).

-Not a bone would be broken (Ex 12:46; Num. 9:12; Ps 34:20).

-Would die among malefactors (Is. 53:9, 12).

-His dying words foretold (Ps 22:1; 31:5).

-Would be buried by a rich man (Is. 53:9).

-Rise from dead on 3rd day (Gen 22:4; Ps 16:10-11; Jon 1:17).

-Resurrection followed by destruction of Jerusalem (Dan 9:26; 11:31; 12:1, 11).

There are others: these are *quoted* explicitly in the NT text...There is an additional list for the final week...

---

## **Mark: Jesus Christ the Servant**

### **Morgan:**

**Mark** had the outlook of a man very familiar with work, as were all the fishers of the Galilean lake.

- In this gospel we find Jesus presented as the Servant.
- He goes forward in unremitting submission to the calls of service
- The kingly and the submissive are two sides of one quality in the manifested nature of God.
- Even He is most Royal when He stoops to service.

In setting forth the wonders of Jesus as the Servant of God Mark deals with:

### **His Sanctification (1:1–13)**

### **His Service (1:14–8:30)**

### **His Sacrifice (8:31–ch.16)**

### **His Sanctification (1:1–13)**

-Here are brought before us the remarkable movements through which Jesus was set apart to serve.

#### **John Came to Preach According to Prophecy (1:1-8)**

- The keynote of the first section, which describes the work of the herald, John the Baptist
- It is contained in the words “**John came.**”
- His coming was a fulfilment of prophecy, and his mission was preparatory and prophetic.

#### **Jesus Came to Obey and Identify (1:9)**

- The keynote of the section introducing Jesus is contained in the words “**Jesus came.**”
- At the Jordan He entered upon a new phase of work.
- Through all the years, in the commonplaces of life, He had been serving.
- Now, by baptism, He deliberately identified Himself with sinners
- Setting His face toward the specific service which He had come to render.

#### **Jesus Came and Was Anointed (1:10-11)**

- At baptism He was Spirit anointed; His fitness to serve was attested by the approving voice of the Father.

#### **Jesus Came to be Tested (1:12-13)**

- He then was Holy Spirit *driven* into the wilderness, where, as Servant, in perfect submission
- He met Satan the one who had rebelled against submission, and overcame him in conflict.
- He then stood upon the threshold of His work, surrendered, perfectly equipped, and already victorious.

### **His Service (1:14–8:30)**

The division setting forth the perfect service of Jesus falls into three sections:

#### **1-The Servant’s First Disciples, and First Works (1:14-3:12)**

#### **2-The Servant’s Appointment of the Twelve, and Advancing thru Work (3:13-6:6)**

#### **3-The Servant’s Commissioning of the Twelve, to Cooperate in Service (6:7-8:30)**

#### **1-The Servant’s First Disciples, and First Works in Galilee (1:14-3:12)**

##### **Workers and Works 1:14–2:12**

- Coming into Galilee**, He first called four men to be with Him (1:14-20)
- Choosing those already trained and conditioned to work, to be associated with Him in His work.
- At Capernaum’s synagogue** on the Sabbath day, amid Sabbath rest, He continued His work. (1:21-28)

- Under the influence of His teaching, a demon-possessed man interrupted
- Becoming the mouth-piece of the evil spirit within him.
- His testimony was remarkable, he spoke of Jesus as “the Holy One of God,”
- In the uttering of the words confessed his superior and was defeated.

**-From the synagogue** God’s Servant passed to the home, and healed a woman **(1:29-34)**

- Who immediately became herself a servant, ministering to Him and others.
- Multitudes gathered to Him, and He healed them with perfect ease.

**-He escaped** from the crowds to the mountain for a period of communion with His Father. **(1:35-2:12)**

- Eager disciples broke in upon Him, and He passed on, continuing His work in other cities.
- Leprosy, palsy, and sin in quick succession presented themselves before Him
- He dealt with each powerfully and with finality.

**Following a series of works, a series of words (2:13-17)**

- In which He first vindicated His method with sinners
- At the feast of the publicans He was the Physician: He was there to spiritually reconcile and heal.

**Why don’t your disciples fast? (2:18-3:6)**

- He then vindicated His disciples’ joy; how could they be sad in fasting while He was with them?
- He indicated His attitude toward the Sabbath by declaring that the Son of Man was Lord of it.
- His anger at His heartless accusers revealed the keen sensitivity of His own heart.

**The last paragraph in this section (3:7-12)**

- Reveals His ceaseless activity with multitudes and their woes and wounds and weaknesses
- There was no limit to His power; He touched, and cast out, and they were healed.

**2-The Servant’s Appointment of the Twelve, and Advancing thru Work (3:13-6:6)**

- Those chosen were appointed first to be with Him, and secondly to be sent forth **(3:13-21)**.

**-The rulers** said that He was in league with evil powers **(3:22-30)**.

- In denial of the charge the Lord used some of the most solemn words that ever fell from His lips.
- They attributed His works, thru the Spirit of God to Satan, and they rejected Him on those grounds.

**-It was at this time that the opposition** of His mother et al manifested **(3:31-35)**.

- She felt that His work without pause was a symptom of madness.
- He pointed out at His Disciples who His true family were

**-Without a break** His work proceeded **(4:1-34)**.

- After this He revealed the Mystery Kingdom in this present age in a series of parables.

**-We have a picture** of Him resting, and His rest was in the midst of a severe storm **(4:35-41)**.

- Even here His rest was disturbed by His disciples; he readily responded in glad service on their behalf.

**-Arriving upon the other shore, He was at once working again (5:1-20)**.

- He healed** the demoniac, and then left by request and passed back over the sea

**-In answer to the sob of a father’s heart,** He accompanied him home of young death **(5:21-43)**.

- On the way a diseased woman approached Him, weak and trembling, yet moving toward Him, confident
- She was quietly answered with the virtue and power of His healing.

**-He came to Nazareth (6:1-6)**

- There the influence of historical self-centered prejudice was forcefully illustrated.
- His words and works were clear to them, but because He was one of them, they were offended.
- In their state of unbelief He left, having done very few works there.

**3-The Servant's Commissioning of the Twelve, to Cooperate in Service (6:7-8:30)**

- In this the disciples** were fulfilling the first part of their appointment
- They were with Him, BUT they had not yet been sent forth.
- Following Him they beheld His method, and became saturated with some measure of His Spirit.
- He was preparing them for immediate service, and preparing them for the larger work ahead.
- The apostles having thus been with Him for a period, were commissioned and sent forth. **(6:7-13)**
- They were to be servants of THE SERVANT
- Consequently it was necessary that in every way they should mirror Him.
- This was emphasized by the poverty of their going: no food, no wallet, no money.
- They were to go shod with sandals, they were to go two by two, they were to go in His name.
- The Master provided for all necessities, and swept aside all unnecessaries-**Ministry is by faith.**
- In any city or village they were to accept the hospitality of one dwelling, and refuse to go to others.
- They would not be everywhere received and this was not part of their responsibility to deal with.

**The story of the murder of John** is told at this point in the narrative of Mark **(6:14-29)**

- In explanation of a fear which possessed the heart of Herod as he heard of the work of Jesus.

**The disciples returned** to Jesus and reported everything. **(6:30-44)**

- He invited them to a desert place for rest, which they never reached: such are the plans of ministry.
- Yet the short voyage over the sea with Christ must have been rest for them.
- His presence is home, His voice is music, His look is sunshine, His touch is life.
- On the other shore the multitude were waiting, and with perfect readiness the great Servant of God
- Sacrificed His own rest and quietness that He might minister to their needs: Such is the rest of Ministry.

**-They went back again across the sea** to escape the crowd **(6:45-56)**

- But for Jesus a time of prayer and respite on the mountain
- While His disciples returned yet once more over the sea at His bidding.
- Their toil brought Him to them miraculously, and mightily; and the storm was stilled.
- He arrived and gave Himself to healed the sick: Such is Ministry, sometimes all night.

**-Then a discussion** with the Scribes and Pharisees **(7:1-23)**

- Revealing the difference between tradition and true commandment
- The former being the law of custom, and the latter the law of God.

**-The final movements in the section** reveal Him still at work **(7:24-8:26)**

- Casting out demons, healing the deaf, feeding the multitude, and healing the blind.
- Works interspersed with instructions given to His disciples: Such is Ministry, teach as you serve.
- Pharisees asked for a sign, He said none should be given: Such is Ministry, do not cast your signs before..
- The Servant then warned His disciples about the leaven of the Pharisees

**-Finally He gathered His own** about Him at Caesarea Philippi **(8:27-38)**

- The issue was that of Peter's confession, the culmination of all He taught and did to this point.

## **His Sacrifice (8:31–ch.16)**

-In the final division the ministry of service merges into its highest service sphere: sacrifice.  
Again there are four sections, which deal with:

### **The Servant's Sacrifice Anticipated (8:31-ch.10)**

### **The Servant's Sacrifice Approached (ch.11-14:42)**

### **The Servant's Sacrifice Accomplished (14:43-ch.15)**

### **The Servant's Conclusion and Continuance (ch.16)**

### **The Servant's Sacrifice Anticipated (8:31-ch.10)**

-Immediately after the confession at Caesarea the Master began to speak to His own disciples **(8:31-38)**

-About His Cross, and they were filled with fear: Such is Ministry, not all will be understood right now.

-In the hearing of the people and the Disciples He uttered words which they knew not at the time

-Insisting on the necessity that men following Him should do so by the way of self-denial and the Cross.

**-From the number of His disciples** He selected three to be "eyewitnesses of His glory." **(9:1-13)**

-Passing down from the "holy-glory mount" they were surrounded by the multitudes **(9:14-29)**

-His power was manifested in His healing of the boy possessed of an evil spirit.

-With the crowds gone the disciples inquired as to the reason of their failure in dealing with this case.

**-Ignorant Unbelief:** This kind only comes out by prayer and supplication and fasting

-Again He spoke of His Exodus, but they did not understand and were afraid to ask. **(9:30-32)**

**-At Capernaum He rebuked** their disputation concerning personal greatness **(9:33-50)**

-Such is ministry: If we are looking for greatness Ministry is not the place to be regarded as great

**-Coming into the borders of Judea** He answered the Pharisee's question concerning divorce **(10:1-12)**

-He then dealt with the rich young ruler **(10:17-22)**

-He then corrected the disciples concerning the mystery of His dealing with him and riches **(10:23-31)**.

**-He passed on, His face set toward Jerusalem**, walking alone, while His disciples followed behind.

-He waited for them, and instructed them further concerning His Cross **(10:32-34)**

**-Two of their number** asked for positions of power. **(10:35-45)**

**-The last picture in this section** in the shadow of the cross **(10:46-52)**

-Is that of Jesus responding to a cry of need as He healed Bartimaeus

-Thus adding another disciples who followed in His train.

### **The Servant's Sacrifice Approached (ch.11-14:42)**

-In the next section the Lord is seen with definite determination approaching the final sacrifice of Calvary.

-All in the neighborhood of Jerusalem.

### **-In the Servant King's entry (11:1-11)**

-Mark gives none of the effects produced upon Jerusalem and the Pharisees.

-That is remarkable in the light of the fact that this is the gospel of the Servant.

-Yet it is in perfect harmony with Christ's own teaching that the Chief of men is the Servant of all.

### **-The cursing of the fig-tree (11:12-26)**

-The act and His explanation of the act are separated by the cleansing of the Temple.

-The pretext for selling and money-changing was that of rendering service to worshippers.

-This was carried on in the Court of the Gentiles, who were thus robbed of their place of worship.

- This explains Christ's words, "a house of prayer for all nations."
- In the evenings there was no home or 'inn' for Him in His city, and no rest for Him in His Temple.
- Therefore: "every evening He went forth out of the city."

### **He came into final conflict with the rulers (11:27-12:12)**

- They challenged His authority for cleansing the Temple.
- That challenge He answered by uttering the parable of the vineyard.
- Calmly He told them of His being cast out at their hands
- Announcing their fulfilment of prophecy, of casting out the Chief Cornerstone.

### **With ease He dealt in turn with the examinations 'the Passover lamb' (12:13-37)**

- Attacks of the Pharisees and Herodians, of Sadducees and the lawyer.
- Having silenced these rulers He solemnly warned the people against the Scribes
- The contrast between the popular view of them and His evaluation of them is most remarkable.

### **Mark then chronicles His instructions to His disciples (12:38-14:31)**

- Concerning giving, and things to come.
- As 'The Hour' approached two opposing forces were working in different ways toward the same end.
- Judas plotted with the chief members of the Sanhedrin for the destruction of Jesus ..... while .....
- Jesus prepared to deliver His last discourses and the eating of the Passover with His Disciples.

### **-At last He and His own approached Gethsemane (14:32-42)**

- No apostle witnessed its agony: Such was His singular, lonely Ministry.
- Heaven and hell watched the conflict. None can fathom its mystery, and darkness, and agony
- The sense of death, the weight of sin, the anticipation of separation while being conscious.
- We are bowed to the dust in its presence as we remember that our sin is the cause.

### **The Servant's Sacrifice Accomplished (14:43-ch.15)**

- The solemn solitude of Gethsemane was disturbed by the coming of The Betrayer (14:43-15:14)
- All the worlds touched by man are represented in the Garden.
- Hell let loose in the priest-inspired rabble, led by Judas, himself possessed with "the devil,"
- In command to his captors Jesus' disciples scattered, led by Peter.
- Heaven here was as silent as the answer to His thrice prayer in the Garden: this was the answer.

### **-We then ponder again (Matthew having done so first) the story of His death (15:14-47).**

- It is well to be silent, as we read carefully
- Joseph of Arimathea, according to Hebrew law, now defiled by coming into the presence of Pilate
- His uncleanness made it impossible for him to partake in their approaching feast.
- That defilement was made deeper by his contact with the Dead.
- Yet his was the greatest Passover ever as he cared for the Tabernacle of the Holy One of God
- Which never saw corruption, was never truly unclean- BUT Joseph did not know it then!

### **The Servant's Conclusion and Continuance (16:1-18)**

- Mark closes with one brief chapter of the story of the Divine Servant's resurrection
- AND of the days in which He tarried on the earth to His glorious ascension.
- There is a calm urgency about the brief account of His ascension
- Which is a most appropriate end to the gospel of the Servant.
- He sat down at the right hand of God, His sacrificial service having ended
- His High Priestly service immediately begins!

- The Servant of God took the place of Chief of all.
- His triumph did not mean a cessation of activity
- His sacrificed must now be applied thru the message of His prepared Disciple-Servants.....Everywhere!
- He gave them 'following signs' which confirmed the truth of their message.
- More than all of these things 'The Lord was serving and working with them ....."

## Focusing ....

---

### Missler:

#### Mark

- No nativity narrative or genealogy.
- Longer than Matthew (excluding Matthew's 5 discourses).
- Graphic perspective of an eyewitness (names, times, locations).
- Evidence of Mark being Peter's story include: no incidents which reflect honor or glory to Peter
- No mention of Peter walking on the sea; no declaration by Peter at Caesarea Philippi, etc.
- It was written with Gentiles in mind: explanation of Jewish practices given, etc.

### The Gospel of Mark: The Suffering Servant

- |  |          |
|--|----------|
| -Four Voices Announce (Trinity + John the Baptist) | Ch. 1    |
| -The Mighty Works.                                 | Ch. 2-8  |
| -12 selected and sent.                             |          |
| -The Coming Climax.                                | Ch. 8-15 |
| -Transfiguration.                                  |          |
| -Final Week.                                       |          |
| -Finale.   | Ch. 16   |
| -Resurrection and Ascension.                       |          |
-