

Bible Reading Notes
Mark

Pastor Jeff Landis

Mark 1

Mark was written by John Mark after the death of Peter to believers in Rome living under the rule of Nero. Peter was a major source of information for Mark.

1:2-3 – Mark combines Malachi 3:1 and Isaiah 40:3 to describe the mission of John.

1:6 – His appearance would have been a reminder of the great Old Testament prophet Elijah (2 Kings 1:8).

1:11 – The Father combines Psalm 2:7 and Isaiah 42:1 to refer to his Son as the King who suffers.

1:16-20 – Mark passes over the account found in John of the disciples first meeting of Jesus while John was still active in his ministry. When Jesus called them to follow him, they already knew him.

1:21-45 – The theme of Mark is the Lordship of Christ. We see this in these verses where Christ is revealed as the Lord over demons and disease.

1:35 – rising very early...prayed – This was a regular practice of Jesus, especially when there were many demands on him from a busy ministry.

1:41 – touched him – This was a radical thing for Jesus to do. Touching the leper made Jesus ceremonially unclean and potentially made him susceptible to leprosy himself.

Mark 2

Mark 2 continues Jesus' early ministry in Galilee.

2:10-11 – The healing of the man was to manifest Jesus' lordship. He is the Lord over sin possessing the right as God to pardon sin.

2:14 – Levi – Elsewhere he is called Matthew.

2:17 – The scribes thought they were righteous and well, but in fact they were also sinners and sick. The difference is that Matthew and his friends recognized their true condition.

2:24 – not lawful – The Pharisees took the command of God not to harvest on the Sabbath and applied it even to casually picking a head of grain as you walked through a field.

2:26 – This event is recorded in 1 Samuel 21.

2:27 – Sabbath keeping was given as a gift to give man refreshment, not as a burden as the Pharisees had made it.

Mark 3

3:1-6 – This is a different healing than in the previous chapter, but the focus of the religious leaders on Sabbath keeping rather than rejoicing in the work of God is the same.

3:21 – There is no evidence that any of Jesus' family believed in him prior to his resurrection, except Mary, his mother. They will try to take action in vv. 31ff.

3:22 – Beelzebul – This is the Jewish intentional distortion of the name of the god of Ekron (2 Kings 1:2). It was used as a reference to Satan.

3:23-27 – Jesus’ response is that he is not part of Satan’s kingdom but has come to “bind” (v. 27) Satan and plunder his house. We are living in the day of Jesus plundering the house of Satan through the proclamation of the gospel.

3:28-30 – The sin against the Holy Spirit is the specific sin of accusing Jesus of doing his ministry under the power of Satan, thus giving Satan glory for the work of the Holy Spirit. It is unforgiveable because the person whose heart is so hard as to make this claim, will never seek forgiveness.

Mark 4

4:12 – This is a quotation from Isaiah 6:9-10 where the Lord tells Isaiah that his ministry will result in little fruit.

4:24 – We are responsible for receiving in faith the word that we hear. As we receive and obey the word, we are assured of more insights and blessings.

4:32 – Mustard plants can grow to 10 feet high.

4:39 – In doing so, Jesus showed that he was God and Lord over creation (Psalm 107:29).

Mark 5

5:11 – herd of pigs – The area of the Gerasenes was made up of Gentiles and nonpracticing Jews, that is why a herd of 2,000 pigs would be in the area.

5:19 – Who have you told lately of “how much the Lord has done for you”?

5:36 – Do not fear, only believe – This is God’s call to us in all our circumstances as well.

Mark 6

6:5 – could do no mighty work - The Lord’s blessings are often withheld from those who refuse to believe.

6:17 – Herodias had been married to Phillip but left him and had an adulterous affair with Phillip’s brother, Herod, whom she then married.

6:30-44 – This miracle is reminiscent of Moses providing manna to Israel in Exodus 16 and Elisha’s miracle in 2 Kings 4:42-44.

6:31-32 – go away...and rest - The ongoing ministry of Jesus was taxing physically on him and his disciples

6:48 – fourth watch of the night – Between 3 am-6 am. The disciples had been on the lake all night.

6:50 – it is I – The Greek construction is “I am.” In stilling the waters Jesus is showing his divinity to his disciples.

Mark 7

7:3 – tradition of the elders – The Pharisees were not concerned about hygiene but that their traditions be followed. Note the use of the phrase three times in vv. 3-5. The disciples were not sinning by disregarding the extra biblical regulations of the Pharisees.

7:6 – Jesus is quoting Isaiah 29:13 which is given in the context of discussion about judgment on Jerusalem.

7:10 – This is a quote from Exodus 20:12 and 21:17.

7:11 – Corban = Something dedicated to God.

7:19 – declared all foods clean – This is the basis for the church no longer following the Old Testament ceremonial food laws.

7:24-37 – This period of ministry was in predominantly Gentile areas, foreshadowing the expansion of the church to include Gentiles.

Mark 8

8:22-26 – Jesus heals this man in two stages to make a statement about the disciples. The blind man's inability to see things clearly is a sign of the disciples' inability in the previous paragraph.

8:29 – the Christ – Literally, "the Anointed One." Christ is the Messiah promised by God for his people.

8:30 – Get behind me, Satan – Jesus is not accusing Peter of actually being Satan, but his words put him in line with Satan's schemes rather than God's plan, just announced by Jesus.

8:34-35 – The willingness to lay down your life for Christ is following the example that Christ himself has said he would do (v. 31).

Mark 9

9:4 – Elijah with Moses – These two represented the old covenant prophets and the law as given through Moses.

9:13 – Elijah has come – Elijah did not return from the dead, but the prophecy in Malachi 4:5-6 about him was fulfilled in the ministry of John the Baptist.

9:24 – I believe, help my unbelief – We all have mixed faith. It is good to be reminded that God accepts even the weakest faith that is centered on Christ.

9:42 – one of these little ones – Such as the one Jesus had pointed out in v. 36.

9:48 – fire is not quenched – Hell is for eternity.

9:50 – Have salt in yourselves – Jesus uses salt in different ways in this context – both in the context of sacrifices and in terms of the believer’s relationship to the world (Matthew 5:13), both retarding corruption and providing positive flavor.

Mark 10

10:4 – Moses’ teaching is found in Deuteronomy 24:1-4. It is not strictly an allowance of divorce but rather serves as a caution against divorce. Moses’ teaching said that if one was divorced and a spouse remarried, there could never be a reconciliation and restoration of the marriage.

10:7 – Jesus is quoting Genesis 2:24.

10:11 – Jesus allows for divorce when sexual immorality has taken place because the marriage covenant has been broken. Note that divorce is allowed but is not commanded.

10:19 – All these are taken from the Ten Commandments in Exodus 20:12-16.

10:22 – Jesus loved the young man (v. 21), but the young man loved his riches more than the Lord.

10:25 – Jesus is speaking in literal terms. The largest animal in Palestine (camel) cannot pass through the eye of a sewing needle.

10:37 – It is a shocking request at any time, but especially immediately after Jesus announces he is going to Jerusalem to die.

Mark 11

11:12-14 – This is not a fit of anger on Jesus' part but a sign of the judgment that will come upon Jerusalem for her unfruitfulness which was a result of her faithlessness.

11:15-19 – Mark's chronology makes it clear that Jesus cleansed the temple on the day after his triumphal entry.

11:20 – This is now Tuesday.

11:24 – This is not a blanket guarantee that anything you pray for will be given. If you ask in sin or contrary to God's will, you will not receive your request. But it is a great promise that ought to motivate us to regular and persistent prayer.

Mark 12

- 12:1-12** – This parable is related to the parable of the vineyard in Isaiah 5. In this case the Lord sends his prophets (servants) and finally his Son, but all are rejected by Israel. This will result in their judgment.
- 12:10** – This is a quote from Psalm 118:22-23.
- 12:19** – This teaching is found in Deuteronomy 25:5. The Lord’s concern was that no line of Israel should become extinct.
- 12:25** – We will not be married in heaven. But we will not feel the loss because of our overwhelming love and awe for our heavenly bridegroom, Christ.
- 12:29-31** – The two great commandments come from Deuteronomy 6:4-5 and Leviticus 19:18.
- 12:35-40**– Jesus now turns the tables on the Jewish leaders by testing them and warning the people against them.
- 12:36** – Jesus quotes David from Psalm 110:1.

Mark 13

In this chapter Jesus will discuss two separate but related events – the destruction of Jerusalem in AD 70 and his return at the end of time. Commentators are divided on where the transition from one to the other takes place in the passage.

13:14 – Jesus is referring to Daniel’s prophecy in Daniel 11:31.

It was fulfilled in part when Titus destroyed the temple in AD 70, but it also has a future fulfillment mentioned in 2 Thessalonians 2:1-4 through the work of the Man of Lawlessness.

13:26 – Son of Man – Jesus is referring to the book of Daniel once again. In Daniel 7:13 the Son of Man is the glorious king who is given dominion over all things. At Christ’s return he will be recognized as that glorious king by all people.

Mark 14

14:3 – a woman – We know from John’s gospel that the woman was Mary, the sister of Lazarus.

14:5 – three hundred denarii - The ointment was worth almost a year’s wages.

14:27 – Jesus is quoting from Zechariah 13:7, a prophecy concerning the Messiah.

14:36 – cup – The cup of God’s wrath that Jesus will experience as a substitute for his people.

14:47 – one – John tells us that this man was Peter (John 18:10).

14:51 – young man – This is probably the author of the gospel, John Mark. This detail is only in Mark.

14:70 – Galilean – She probably discerned this by his accent or speech.

Mark 15

- 15:1** – The Jews had already determined that Jesus should die, but they did not possess the authority to put him to death. Therefore, they brought him to Pilate.
- 15:21** – The mention of Simon and his sons makes it probable they were believers. Rufus may be the Rufus mentioned in Romans 16:13.
- 15:23** – **wine mixed with myrrh** – This was to act as a pain killer. Jesus refused, determined to experience all that the Father had ordained for him.
- 15:25** – **third hour** – 9:00 am.
- 15:33** – **sixth hour** – Noon. **Ninth hour** – 3:00 pm.
- 15:34** – Jesus is quoting from Psalm 22:1.
- 15:38** – **curtain of the temple was torn** - God was indicating that by Jesus' death the way has been opened for people to approach God.

Mark 16

- 16:1** – The Sabbath ended in the evening. Saturday night they went to buy the spices, so they could go to the tomb first thing on Sunday morning.
- 16:4** – **large** – Large stones were used to prevent grave robbers.
- 16:9-20** – It is very doubtful that Mark wrote this section of Mark. It was likely added later by scribes who believed