

# God's Son Was A Teacher

"And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" Mark 6:2.

## INTRODUCTION

1. "Never man spake like this man" -- John 7:46; Mark 7:5-13.
2. We may go back to the opening chapters of Genesis and read "And the Lord God commanded man, saying..." (2:16). Thus God became the first instructor and man the first pupil. God instructed man concerning His Will for him.
3. An analysis of the Bible's account of this first teaching situation reveals at least 3 things to us:
  - 1) That God's purpose was to maintain the perfect relationship that existed between man and Himself in the creation.
  - 2) That His method was positive and authoritative. There was nothing obscure, indefinite, or uncertain about what God said. It was "The Lord God commanded the man, saying..."
  - 3) That as long as man obeyed, God's purpose was achieved. It was when man presumed to know more than his teacher that the hitherto happy relationship was dissolved.
4. When man disobeyed God and fell into sin the situation between them was altered. God still loved man and continued to act as his Teacher, but his purpose was no longer to maintain a perfect relationship. It was to restore it.

## THE FIRST TEACHERS --

The early teachers --

God -- The Patriarchs -- Moses

The early centers of learning --

The garden; the family; the kingdom; the synagogue

## CHRIST The Master Teacher

His Preparation -- As Mark informs us

His Aim -- He was the Savior; His aim to bring men to God and to prepare them for the kingdom of Heaven.

His Method -- He taught; He cared

He WAS the Way, the Truth, and the Life

**CONCLUSION** -- Teaching for Eternity



# Walking Thru The Bible MARK

## Introduction

**AUTHOR:** John, whose surname was Mark, is the writer (Acts 12:12, 25). He was the son of a certain Mary of Jerusalem and cousin of Barnabas (Colossians 4:10).

From the fact that the family had large facilities and servants attending the door, Mary appears well off and probably an influential member in the early Jerusalem church. It has been suggested that the upper room may have been at her home and that it continued as a meeting place for the apostles (Cf. Acts 1:13).

Although Mark was a source of contention between Paul and Barnabas at the beginning of the second missionary journey, we see him working with Paul and highly favored a few years later (Col. 4:10; Philemon 24). Mark also worked with Peter and is referred to as his "son" much like Timothy was by Paul. Many believe the young man of Mark 14:51-53 was none other than the young Mark himself.

**BACKGROUND:** One of the pupils of the apostle John said that Mark wrote down exactly, without mistake, the words and deeds of Christ though not in chronological order. He says that the Mark wrote down the substance of Peter's preaching.

**PURPOSE:** From Mark 10:45 we can easily determine Mark's object in writing his gospel account, "*For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*"

**CHARACTERISTICS:** Mark is the briefest of the four gospel accounts. It is a narrative of dynamic action. Jesus is presented as "doing" rather than merely "saying."

1. "Straightway" and "immediately" are used more than 40 times.
2. Mark repeatedly speaks of the impact, the awe, and astonishment that Jesus made on the mind and heart of those who heard him. cf. Mark 1:22; 1:27; 4:41; 6:51; 10:24, 26, etc.

3. Mark tells us more about the emotions of Jesus than other writers. He pictures Jesus:
  - a. Sighing deeply in His spirit -- 7:34; 8:12.
  - b. Moved with compassion -- 6:31.
  - c. Marvelling at their unbelief -- 6:6.
  - d. Moved with righteous anger -- 3:5; 8:33; 10:14.
  - e. Looking with love on the rich young ruler -- 10:21.
  - f. Feeling the pangs of hunger -- 11:12.
  - g. Becoming tired and needing rest -- 6:31.
  
4. Mark repeatedly inserts little vivid details which are the hall-marks of an eye-witness.
  - a. Cf. the added detail to Matthew 18:2 found in Mark 9:36;
  - b. Cf. Matthew 19:13-15, Luke 18:15-17 and Mark 10:13-16;
  - c. Mark alone tells how the 5000 were seated, and how they looked like plots of vegetable rows in a garden -- 6:40;
  - d. Cf. Jesus and disciples on their last journey to Jerusalem -- Matt. 20:17; Luke 18:31; with Mark 10:32.
  - e. In the story of Jesus stilling the tempest Mark adds one little sentence that makes the picture vivid before our eyes -- 4:38a.
  
5. Mark is very fond of the historic present. He speaks of events in the present tense instead of the past.
  
6. Mark often gives us the very Aramaic words Jesus spoke. Indicative of an eye-witness. Mark always then gives the interpretation of those Aramaic words revealing to us he is writing for non-Hebrews (cf. 5:41; 7:34; 7:11; 14:36; 15:34).  
(These may have been times when Peter could hear again the very sound of Jesus' voice, and could not help giving in his sermons the very words that Jesus uttered.)
  
7. Mark made more use of Latin loanwords than the other gospel accounts and some occur in the New Testament only in Mark. [Note also the evidence of Mark 15:21 and Romans 16:13 which ties his gospel to a Roman audience.]
  
8. Mark presents Jesus as being addressed as Rabbi or Teacher whereas Matthew and Luke represent Jesus as being addressed by the title "Lord." Some say Matthew and Luke reflect the post-resurrection practice of speaking of Jesus while Mark is faithful to the pre-resurrection way of addressing Jesus.

## DESIGN:

**Purpose** -- The very first verse of Mark provides a clear indication of the writer's purpose: to set forth "**the good news**" and to bear witness to Jesus as the Messiah and the Son of God.

### Outline -- MARK -- "The Miracle Working Servant"

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|--------------------------------------|--------------|
| I. The Servant's Coming              | 1:1-13       |
| II. The Servant's Work               |              |
| A. Beginning of Galilean Ministry    | 1:14 - 3:6   |
| B. Later stages of Galilean Ministry | 3:7 - 6:13   |
| C. Jesus goes outside Galilee        | 6:14 - 8:26  |
| D. The way to Jerusalem              | 8:27 - 10:52 |
| E. Ministry in Jerusalem             | 11:1 - 13:37 |
| III. The Servant's Death             |              |
|                                      | 14:1 - 15:47 |
| IV. The Servant's Resurrection       |              |
|                                      | 16:1 - 20    |

**Miracles** -- Mark shows Jesus as the miracle-working Servant of God attending to man. Mark's picture is a motion picture showing Jesus in action moving men to God! The Gospel records 35 miracles that Jesus worked.

- 17 miracles of physical healing
- 9 miracles over forces of nature
- 6 specific instances of expulsions of demons
- 3 raised from the dead

Most of the Lord's miracles, however, are unrecorded (cf. Matthew 14:23; Luke 4:40; Matthew 15:30-31; 19:1-2; Luke 6:17-19; Mark 1:32-34; and John 21:25, etc.) The purpose of His miracles were to authenticate the Servant as the Son of God (John 15:24; 20:30,31; Mark 16:20; Hebrews 2:3-4).