

<u>THE GOSPEL OF MARK</u>				
THE SERVANT OF YHWH				
Who comes to Deliver Israel from Satan's Dominion				
JESUS' MINISTRY	DISCIPLE'S MINISTRY	ISRAEL'S MINISTRY	JESUS' MINISTRY	JESUS' MINISTRY
The SERVANT OF YHWH	Jesus Trains The Disciples to be SERVANTS	Rejects The SERVANT OF YHWH	SERVES ALL MANKIND	GREATEST of All Proclaimed to Nations
1	7	8	10	11
			13	14
			15	16:1
				16:20

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Synthesis

Background

Authorship

Mark is considered the author of the book that carries his name from the earliest of the church fathers. He is the same Mark as is in Acts. His home was a gathering place for believers. Paul and Barnabas fought over him, as Paul did not want him along on their journey, since Mark had abandoned them on the previous journey. By the end of Paul's life Mark had recaptured the respect that he had lost (2 Timothy 4:11).

Purpose

The purpose of Mark is to demonstrate Jesus as the Son of God, who brought the good news of the gospel and leads his disciples to carry on the purpose as He did, that of being a servant of God.

Structure

While many have decided to outline the book on the basis of geography, it appears that the book is primarily theological, and it does to some extent match the geographical movements throughout the book.

Old Testament Relationship

The primary relationship of the book to the Old Testament appears to be that of the Servant of YHWH and the message of “good news¹” (Gospel) to Israel in Isaiah 40—66.

40:9 *Get yourself up on a high mountain, O Zion, bearer of **good news**, Lift up your voice mightily, O Jerusalem, bearer of **good news**; Lift it up, do not fear. Say to the cities of Judah, "Here is your God!"*

41:27 *"Formerly I said to Zion, 'Behold, here they are.' And to Jerusalem, 'I will give a messenger of **good news**.'*

42:1 *"Behold, **My Servant**, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.*

49:3-5 *And He said to Me, "You are My Servant, Israel, In Whom I will show My glory."*

*And now says the LORD, who formed Me from the womb to be **His Servant**, To bring Jacob back to Him, in order that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength),*

52:7 *How lovely on the mountains Are the feet of him who brings **good news**, Who announces peace And brings **good news** of happiness, Who announces salvation, And says to Zion, "Your God reigns!"*

52:13 *Behold, **My servant** will prosper, He will be high and lifted up, and greatly exalted.*

61:1 *The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring **good news** to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; 2 To proclaim the favorable year of the LORD, And the day of vengeance of our God; To comfort all who mourn, 3 To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.*

¹ The “gospel” or the “good news” is frequently limited to the forgiveness of sins, but encompasses much more. The “good news” which is reflected in Isaiah (from which the term is taken) is the deliverance of Israel from Rome (the “Times of the Gentiles”) and the restoration of the Abrahamic Covenant. The way, of course, that this is enabled is through the Suffering Servant of YHWH, particularly in the sacrifice of Himself in Isaiah 53.

Argument

I. The Ministry of Jesus as the Holy One of God. (1:1-7:37).

The first seven chapters will detail Jesus as the Holy One of God, give evidences for Him as such, and will detail His ministry purpose.

A. Jesus, the Holy One of God, demonstrates His claim as Messiah. (1:1-3:12).

The first chapters discuss Jesus claim as Messiah by His works.

1. The introduction to the Messiah of the good news. (1:1-45).

This first section gives evidences of Jesus ministry as Messiah, healer, and bringer of the New Covenant.

a. The good news: Introduction to Jesus' ministry and the New Covenant. (1:1-20).

The first 20 verses show that Jesus is the Son of God (1:1,11), the Lord (1:3), the introducer of the New Covenant (1:8), who acted in the power of the Spirit, who preached the good news of the kingdom of God. Jesus then chose disciples to be those who would bring men into the kingdom.

1) John the Baptist² points out that Jesus is the bearer of the New Covenant.³ (1:1-8).

The beginning of the gospel of Jesus Christ, the Son of God⁴.² As it is written in Isaiah the prophet, "Behold, I send My messenger before Your face, Who will prepare Your way⁵";³ The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.'"⁴ John the Baptist appeared in the wilderness⁶

² Mal. 3:1, Isa. 40:3.

³ Ezekiel 36:25ff., Jer. 31:33.

⁴ These terms reflect Psalm 2:2 (the Christ) and Psalm 2:7 (the Son of God). However, Isaiah 40-66 reflects Psalm 2 precisely but without direct allusion.

⁵ This quotation is actually from Malachi 3:1 while the second part of it is from Isaiah 40:3.

⁶ Note here that John's appearance in the wilderness is an allusion to Isaiah 40:3. The "wilderness" in Isaiah 40:3 is an allusion to the Exodus and their travels through the wilderness

preaching a baptism of repentance⁷ for the forgiveness of sins⁸.⁵ And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.⁶ And John was clothed with camel's hair and wore a leather belt around his waist, and¹his diet was locusts and wild honey.⁷ And he was preaching, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals.⁸ "I baptized you with water; but He will baptize you with the Holy Spirit⁹."

- 2) Jesus the Son of God¹⁰, to minister in the power of the Holy Spirit.¹¹ (1:9-11).

⁹ ^aAnd it came about in those days that Jesus ^bcame from Nazareth in Galilee, and was baptized by John in the Jordan.¹⁰ And immediately coming up out of the water, He saw the heavens ¹opening, and the Spirit like a dove descending upon Him; ¹¹ and a voice came out of the heavens: ^a"Thou art My beloved Son, in Thee I am well-pleased."

- 3) Jesus, tempted by Satan¹², with the wild beasts, and angels ministering to Him. (1:12-13).

or between the time of the Passover Lamb and the Red Sea and a delay to the time of entry into the Promised Land. Thus, John appears to announce the Passover Lamb and the New Exodus.

⁷ This baptism is from Ezekiel 36:25ff. and the repentance is from Deuteronomy 30:1-6, particularly the forgiveness of sins (Jeremiah 31:31-34) in the real Passover Lamb so that they may be returned from exile.

⁸ This particular phrase likely alludes to Jeremiah 31:33 where the New Covenant promises the forgiveness of sins; particularly of those that required their exile into the Times of the Gentiles.

⁹ A reference to Ezekiel 36:25ff., where the washing with clean water is a sign of the cleansing performed by the Holy Spirit.

¹⁰ Psalm 2 and the Davidic Covenant in 2 Samuel 7 where God says that the Davidic King will be a "Son".

¹¹ Isaiah 42:1

¹² Gen. 3

¹² *And immediately the Spirit impelled Him to go out into the wilderness.* ¹³ *And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.*

- 4) Jesus takes James and John, and they follow Him. (1:14-20).
- b. As Holy One of God, Jesus teaches with authority as verified by demons and ability to heal sickness. (1:21-45).

In this section Jesus performs miracles that had been prophesied of the Messiah. First, He removes a demon, who affirms the truth¹³ of His being the Messiah. Then He heals, casts out a demon, and heals a leper. The leper is told to go to the priest and fulfill the requirements of the Law of Moses. It appears that this is a testimony to Jesus being the fulfiller of the Law of Moses.

2. Jesus forgives sins, eats with sinners explaining the concept of the New Covenant versus the Old. (2:1-28).

- a. Introduction of the New Covenant in action. Jesus forgives sins, eats with sinners. (2:1-17).

Then Jesus heals a paralytic, but not just of his ailments, but also of his sins. This is a part of the promised New Covenant. Jesus then goes to the tax collectors, since they are the ones that need their sins forgiven.

- b. Jesus of the New Covenant, while the Jews follow the Old order. The new to do what the old could not. (2:19-22).

This brings up some concern about the asceticism of the Old Covenant. Jesus explains that the Old Covenant must go since the New is incompatible with the Old.

- c. The question of the Sabbath of the Old Covenant. (2:23-3:6).

Jesus then deals with the Sabbath controversy. The Sabbath was part of the Old Covenant structure which the Jews

¹³ Here the demon (or spirit) is spoken of as ‘knowing’ (“I know who You are – The Holy One of God”). Demons are never referred to as ‘believing’ or ‘believing in’ Jesus. ‘Belief’ is never used in the sense of ‘know’ (cf. James 2:18 where an antagonist claims that the ‘demons believe’), but only of one’s knowledge resulting in a positive action or personal involvement in a positive way to the claims or commands of Christ.

had enlarged on considerably. Jesus was eating in the fields on the Sabbath, and the Jews objected. Jesus points out that He is the Lord (Covenant Blessor) of the Sabbath. Then He heals a man on the Sabbath, which they object to. He tells them that it is right to do good (specifically referring 'Godly' deeds of mercy per Isaiah 58) on the Sabbath.

3. Jesus the Messiah confirms it with healings and testimony of demons. (3:7-12).

Jesus concludes this first section with the same act as found in chapter one, healing all who came to Him.

- B. The reception of Jesus by different peoples. (3:13-7:37).

Now the book moves to judge the reactions of the people to Jesus and His Messiah-ship.

1. The reception of Jesus by understanding His source of power. (3:13-35).

Jesus first chooses His disciples who will carry on His ministry. The Jewish leaders accuse Him of casting out demons through the power of the demons. Jesus then explains that no longer is the important relationship to Him to be physical, but to be spiritual, based on doing the will of God.

2. Success of new relationship based on faith in Jesus power. (4:1-5:43).

The next section moves into the judgment that the disciples must have a relationship based on the strength of the Messiah and their faith in that process.

- a. The disciples to hear the word and obey it for their spiritual success. (4:1-41).

Jesus will now talk about the ones who will be successful for God and the coming age of the gospel.

- 1) The Parable of the sower and the seed. (4:10-25).

Jesus now speaks of the Parable of the Sower which points out that the obeyers of the word are the ones who will bring forth fruit. The others failed because they were worried about the material world and not the things of God.

- 2) The illustration of the lamp and the use of one's gifts. (4:21-32).

In the following parables and stories Jesus tells them about the age of the gospel and that they should be part of it by spreading the good news.

- 3) The disciples react. (4:33-41).

Then Jesus calms the sea. The disciples show their great faith by immediate panic. Jesus asks them where there faith is?

- b. Reaction of the people to Jesus. (5:1-43).

Chapter 5 moves from the Gerasenes, who, after Jesus takes the demon out of a man and then cast it into swine, want Jesus to leave, since they are afraid and value their swine.

But then the story of Jairus, the synagogue leader, is intertwined with the outcast woman with a hemorrhage. She has faith, but the multitude laughs at Jesus when He is about to heal the daughter.

3. Jesus reception by the Jewish religious leadership. (6:1-7:37).

Finishing up this section Mark details the reactions of the Jewish people to Jesus.

- a. The reaction by His countrymen. (6:1-29).

Jesus returns to His hometown in Galilee and is not received, for they want to only think of Him with respect to a physical kinship. Jesus sends out the twelve to test the reception of the Messiah. And the King of the Jews, Herod, to show the rejection of the Messiah by killing the forerunner, kills John the Baptist.

- b. Jesus demonstrates that He is Messiah by demonstrating He is the Greater Prophet. (6:30-56).

Since the Jews were looking for a prophet, Jesus shows them that He is the greater of Moses and Elijah, by performing miracles that are greater than theirs.

He feeds 5000, and walks on the sea. Moses fed the children of Israel in the wilderness, while Elisha fed 100 sons of the prophets. Moses led the Israelites through the Red Sea, while both Elijah and Elisha crossed over the Jordan on dry land.

Then as a final emphasis, Mark repeats that Jesus healed all comers.

- c. Jesus reveals the true heart of Israel and the true heart of those outside Israel's privileges. (7:1-37).

The Pharisees question Jesus about the washing of hands. He replies that the Pharisees worry about the outside, but are not clean on the inside. By contrast a Gentile woman does not worry about the traditional restrictions as she begs Jesus to cast the demon out of her daughter. Jesus closes this section with again healing the dumb and deaf man. People are amazed that He does such healing, but it is clearly Messianic.

- II. Jesus trains the disciples to be a servant as He is, and will be in His death. (8:1-10:52).

This section is characterized by being disciple specific. The disciples will be confronted with having the heart of a servant instead of trying to be great in this world.

- A. Jesus the One who allows men to see spiritually. (8:1-30).

The first requirement of a disciple is that He is saved, that is, accepts the Messiah. Jesus feeds the 4000, and the Pharisees reject Him, asking foolishly for a sign. The disciples are only reminded of their hungry stomachs. Jesus heals a blind man in two stages to show that men must lean on Him for their continuing spiritual life as well as their initial spiritual birth. Following that miracle, the conversion of Peter is clear as He states that Jesus is the Messiah.

1. Jesus as the Greater Moses shows compassion as the provider of bread greater than Moses provided manna to Israel to enable them until they enter the Kingdom in the ultimate deliverance from the Gentile rule (8:1-8).
2. The response of the Pharisees to Jesus miracle as the Greater Moses is to ask for a sign to verify His word of fulfillment of the Old Testament (8:10-13).
3. The disciples also do not recognize who Jesus is by worrying about bread following a miracle in which Jesus supplied an overabundance (8:14-21).

4. Jesus demonstrates to the disciples that it is more than a one-time relationship establishment, but that they would need to rely in Jesus for their abilities to see and discern. (8:22-25).
 5. Based on the testimony and miracles of Christ, Peter recognizes that Jesus is the Anointed One as contrasted with people (8:26-30).
- B. Jesus tells them to be servants, and follow Him, Who is the greatest servant of all. (8:31-10:52).

This section will be characterized by three warnings of Jesus that He is about to be crucified and mocked.

1. The first prophecy of His death. The disciples react negatively; fail to act on His behalf. (8:31-9:29).

Jesus tells the disciples that He is to be killed. Since they are on the road to Jerusalem, supposedly to the Kingdom, Peter objects. The Lord tells Him that one should give up the whole world for the sake of his soul. Material things are not to be important at all in comparison to following the Lord.

Then Jesus shows them who He is, and the power of His coming Kingdom. Moses and Elijah are on the Mount of Transfiguration to demonstrate that He is the greatest prophet. God pronounces that this is His Son who is to be obeyed.

They come down from the mountain, and immediately, they fail to cast out a demon though they had been empowered to do so earlier. The reason is that they have not relied in God through prayer.

2. The second prophecy of His death. The disciples desire their own greatness (9:30—10:31).

Jesus tells them a second time of His death and resurrection. This time the disciples are arguing over who will be the greatest in the Kingdom. Jesus takes a child and explains that the greatest is the one who serves the lowest. The child is the illustration of the lowest.

The disciples illustrate their lack of learning as they object to someone not from their elite group casting out demons. Jesus warns them against stumbling, both causing someone to stumble, and stumbling themselves. There is nothing worth taking a chance on losing out on some spiritual gain or losing some spiritual loss.

The Pharisees however show their love of physical, as they argue with the Lord concerning divorce. Jesus states that divorce is man's way, not God's. It is in the interest of those who care about the physical realm.

Jesus is again ignored when the disciples try to prevent the children from coming to Him, showing that they did not listen to His previous reference to serving a child. Jesus states that these children have no status, and that is the requirement of those who would enter the Kingdom.

The rich man who desires status in the kingdom, cannot give up his riches in this life, and thus must leave without entering the kingdom. Peter states that they have certainly given up everything, and the Lord reaffirms Peter's reward.

3. The third prophecy of His death. The disciples react selfishly. Jesus tells them of greatness and servanthood. (10:32-52).

This last time Jesus tells them of His impending death, mockery, and service to mankind by taking the lowest status of them all. This time two disciples are arguing over their seats in the kingdom. Jesus tells them that they must serve as slaves, for even He, the greatest of all will serve all mankind on the cross.

Blind Bartimaeus is an illustration of what He has been talking about. He has no status, but the disciples do not serve him, they kick him away from the Lord. The Lord serves him, and asks him the words of a servant, "What do you want Me to do for you?" Blind Bartimaeus is healed and follows Jesus on the road.

III. Jesus ultimate Servanthood and death and resurrection. (11:1-16:20).

The final section is Jesus ultimate servanthood as He dies for all mankind.

A. The rejection by the Jews. (11:1-12:44).

1. Israel's fickle rejection. (11:1-26).

The triumphal entry is soon forgotten, as Jesus curses a fig tree that is like Israel. He evicts the moneychangers, who as representatives of Israel have lost sight of their use of holy things.

- a. The triumphal entry. (11:1-11).

b. The cursing of the fig tree demonstrates that Israel has rejected Jesus Christ and will not receive forgiveness of sins (11:12-26).

- 1) Bookend #1 (Inclusio): The fig tree is cursed since it has no fruit and thus Israel is cursed since they were not ministering the Word of God (11:12-14).

12 And on the next day, when they had departed from Bethany, He became hungry. 13 And seeing at a distance a fig tree¹⁴ in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. 14 And He answered and said to it, "May no one ever eat fruit from you again!" And His disciples were listening.

- 2) The nation Israel demonstrates the reason for the curse of Jesus as they are selfishly prospering with the ministry they have been given (11:15-18).
- 3) Bookend #2: The cursing by Jesus comes true in that the fig tree has withered, so also will Israel be under a curse due to their rejection of Jesus (11:19-21).
- 4) Jesus explains to the disciples that they may represent God as He has in blessing/cursing based on knowing the promises of God and administering them on God's behalf (11:22-26).
 - (a) Jesus points out to the disciples that they could pronounce (as He had on the fig tree) the curse on Israel if they knew that God had spoken (through Jesus) that the curse would indeed come (and had come) through Gentile oppression (11:22-23).

The symbolism here is important. When Jesus says, "Have faith in God," He does not mean that one can do whatever he determines, but that He can pronounce what God has already established in His word, and be correct. That the nation Israel would reject God and be cursed with oppression by the Gentiles was already foretold in the Old

¹⁴ The fig tree stands for Israel here (cf. Jer. 8:13, Hosea 9:10). Jesus is demonstrating that Israel will come under a curse for rejecting Jesus. (cf. also Mark 13:28 for the same imagery used for Israel's eschaton).

Testament. Now Jesus, referring to that prophecy and seeing Israel's rejection, applies that judgment.

Jesus points out that what He is doing is able to be duplicated by the disciples if they knew what God had said and then recognized this generation of Israelites and their rejection.

*22 And Jesus *answered saying to them, "Have faith in God. 23 "Truly I say to you, whoever says to this mountain'¹⁵, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.*

- (b) Jesus points out to the disciples that they could administer blessings of forgiveness based on knowing the promise of God and administering them on God's behalf (11:24-26).
 - (1) The disciples may receive the promises of God if they believe that God will provide what He has promised (11:24).
 - (2) Forgiveness of sins is a promise of God that will come in Jesus. Thus they are to know that God has forgiven their sins, and knowing that truth to forgive others.

The concept of self-righteousness is very present here. If the disciples did not understand God's forgiveness, then they would not forgive others as God had forgiven them. If they were self-righteous to others, then that would indicate that they did not understand God's forgiveness to them. Thus if they received God's forgiveness they had to note that they were unworthy, and thus they would not judge others but forgive them.

¹⁵ Mountains in the Old Testament frequently referred to nations. Thus, this mountain likely refers to the nation Israel. In context, Jesus had just cursed the fig tree, which was represented by Israel. Now He is pointing out that this mountain, Israel, would be judged under Gentile oppression. The sea (Dan. 7) frequently refers to the chaotic Gentile nations. Thus Israel under the Times of the Gentiles would be judged by these Gentile nations.

2. The representatives of various groups try to trap Him. (11:27-44).
 - a. The chief priests and scribes question His authority, but yet reveal that they themselves are not submissive to any authority but submit to the popularity of the people (11:27-44).

The chief priests and scribes try to trap Him by questioning Him on His authority. But He claims the same authority as His forerunner, and the leaders are stumped due to the acceptance of John as a prophet. What Jesus did was to expose their hypocrisy. They did not want to submit to His authority either by His message or by His works. The reason they did not want to do that was because they were elevating themselves and did not want to submit to His (God's) authority. They were men who feared the people, thus acted on peer pressure, not on God's word, and thus they could not reject John the Baptist since the people supported him. Yet they could not accept John's message since he pointed to Jesus. Thus the antagonists are shown to be corrupt.

The question that Jesus asks has two possible answers. Either John the Baptist was right or he was wrong. If he was right (recall that John the Baptist represented the Old Testament prophets in pointing out Jesus as the Messiah) then they must accept Jesus as the evidence of the Old Testament. Thus they surely rejected that. On the other hand they would not be honest and reject that for they were desirous of the praise of the people. Therefore it became clear that their motivation was personal and was not based on evidence but selfish motives. Jesus had forced them to answer the question as well as reveal why they should have known the answer.

- 1) The Setting: Jesus in the temple with the priests and scribes coming to Him.
- 2) The Tension introduced: The scribes and Pharisees question Jesus source of authority (man or God)?
- 3) The release of tension.
 - a) Jesus' response: He refers to His introducer; John the Baptist the fulfillment of Isaiah 40:3 and asks them whether they regard him.

- b. Jesus answers their question regarding His authority and their relationship to Him (antagonistic) in a parable¹⁶ that shows how Israel rejects God during the Old Testament when He sent prophets to reform them, and finally when He sends His Son to reform them, culminating in His judgment of them.
- c. The Herodians attempt to have Jesus conflict with the Roman rule, yet He recognizes their God-given authority while still recognizing God's superiority.

The Herodians try to pit the Lord against Caesar, but the Lord again answers them based on the separation and importance of the spiritual over the physical realm. The Gentile rulers had been established over Israel due to their disobedience and refusal to submit to YHWH. Now the Herodians, based on His claims seek to pit Him against the Gentile authorities, thus forcing Him to claim superiority over them (and thus have to conquer them).

- d. The Sadducees did not hold to a bodily resurrection and thus question Jesus, yet Jesus points out that the promise to Abraham and the Old Testament revealed that there is a bodily resurrection to fulfill the promise to Abraham.

The Sadducees try to trap the Lord on a resurrection question but He answers them based on the Pentateuch, their only accepted books.

The response that Jesus gives indicating that there is no marriage in heaven (or the Kingdom) is that marriage is an earthly picture of the ultimate marriage of God and man to be realized in the kingdom. That there is a resurrection is reassured in the passage to Moses. Moses is in the wilderness while Israel is being dominated by a Gentile power. That ultimate deliverance was not given through Moses is a testimony to the fact that Moses (and Abraham, Isaac and Jacob) must be resurrected in order to reward their partial efforts in pointing to the greater Kingdom. Note that Moses did not even enjoy the land after delivering Israel from the Gentiles. For Moses to enjoy the land he also must be resurrected. Success was never obtained by any of the patriarchs. This is reflected by Hebrews 11 where Abraham, Isaac, and Jacob dwelt in

¹⁶ This story is from Isaiah 5:1-7. This demonstrates Jesus' claim that Israel has come under judgment of the Gentiles from the hand of God. Since the Pharisees felt they were righteous due to their relationship with Abraham by birth, this would be a shock to them that they could come under judgment.

tents and therefore looked for the promise which they never saw in their lifetime.

- e. Jesus reveals that He is the Son of David, the One who will ascend to the right hand of the Father and submit the Gentiles to Himself and the Father.

A scribe answers Jesus correctly by acknowledging that the whole of the Law is summed up in the honoring of God's holiness and to represent that holiness to brothers. He continues then to point out that He is the Administrator of God's operations to man. He uses Psalm 110 to point out that the Son of David (the King of Israel) was also David's Ruler and thus David must have looked toward Christ to rule for God (and thus be resurrected to enjoy that rule).

- f. Following the failure of these accusers to defeat Jesus, Jesus points out that a widow with one cent is more righteous than the Pharisees who are prominently displayed, yet oppress the poor.

He wraps up this section by warning the disciples to beware of these men, for they try to look good on the outside, but hidden is the fact that they are taking houses away from widows.

- B. The judgment on their unbelief. (13:1-37).

Chapter 13 is a discussion of the Lord of the judgment on Jerusalem due to its rejection of Him.

- C. The rejection of Jesus in His death and His ultimate servanthood. (14:1-15:47).

The road to the crucifixion narrows, and Jesus is now the Passover Lamb. He will be killed as a substitute, and will be silent before His slaughterers.

The chief priests and their leaders show their opposition and desire to kill Him. Jesus shows that He, though it is difficult, is ready and willing to become the servant of all. The disciples show that, as prophesied, they will all desert.

A Gentile Centurion will summarize the evidence and pronounce that Jesus is the Son of God.

- D. Jesus becomes the greatest of all, the gospel is to be proclaimed. (16:-20).

Jesus now is resurrected by God and appears to the disciples. He must reproach them for their lack of belief, and then sends them out to preach the good

news of His gospel, based on the resurrection. The forgiveness of sins is now here. Jesus ascends to the Father where He becomes the greatest of all.