

WHO THEN IS THIS?

PREACHING THROUGH THE BIBLE: MARK

Mark 4:35-41 (NASV)

I. INTRODUCTION

A. INTRODUCTORY NOTE

1. RELATIONSHIP TO OTHER GOSPELS

- a. Mark was original—Matthew and Luke borrowed from Mark
- b. John was independent

2. RELATIONSHIP TO OTHER LITERATURE

- a. Pauline Epistles had already been written—50-62 AD
- b. Collections of Jesus' sayings were current—'Q' source and maybe Gospel of Thomas

B. COMPOSITION

1. AUTHOR

- a. Anonymous—not mentioned in Gospel
- b. Attribution
 - 1. **Papias**—Bishop of Hierapolis—[recorded by Eusebius]—said Mark wrote it
 - a. Mark was a follower of Peter
 - Attended Peter in Rome
 - Base account on what Peter remembered
 - b. Mark was not an eyewitness—did not hear or follow Jesus
 - c. Mark's account is not orderly
 - Not in chronological order
 - Not a systematic arrangement of the Lord's sayings
 - 2. Mark's Background
 - a. Full name was 'John Mark'
 - "*Mark, who was called John*"—**Acts 12:12, 25; 15:37**
 - Probably a Diaspora Jew—surname 'Marcus' was Greek
 - b. Family and residence—**Acts 12:12-13**

1. Mother was **Mary**—a Christian
 - ✓ Many Christians gathered in her home to pray for Peter in prison
2. Living in **Jerusalem**
 - ✓ Her home was where Peter went after escaping prison
3. **Wealthy** family
 - ✓ Large home—many were gathered there in prayer
 - ✓ Servant(s)—servant girl Rhoda answered door when Peter arrived
4. Relative of **Barnabas**—**Col 4:10**
 - ✓ Term—**ἀνεψιός**—could mean ‘cousin’—or ‘nephew’
5. Possibly from a **priestly** family in **Cyprus**
 - ✓ Barnabas was a Levite from Cyprus—**Acts 4:36**
- c. Possibly converted by **Peter**—**Col 4:10**
 - Peter referred to Mark as ‘my son’—**I Pe 5:13**
3. Mark’s Ministry
 - a. To **Antioch**—assisted Barnabas and Saul there—**Acts 12:25**
 - b. **First Missionary Journey** with Barnabas and Saul
 - Luke uses Hebrew name here—‘John’—**Acts 13:5**
 - After ministry on Cyprus (Paphos), Mark departed in Pamphylia—returned to Jerusalem—**Acts 13:13**
 - c. **Why** did Mark ‘abandon’ them?
 1. Some say—Mark was young and homesick
 2. Another possible reason—He opposed Paul’s leadership and approach
 - a. Shift in leadership—**Paul** began to lead the team
Acts 13:13—**Paul** and his companions put out to sea . . .
 - b. Shift in approach to ministry—more inclusive of **Gentiles**
 1. Luke began to identify Saul as ‘Paul’—his *Greek* name—**Acts 13:9**
 2. Shift during and after conversion of *Gentile* Proconsul Sergius Paulus in Paphos (Cyprus)—**Acts 13:6-12**
 - d. With **Barnabas**—**Acts 15:36-41**

- Paul and Barnabas returned to Antioch with decree from Jerusalem Council
 - Disagreement/split between Paul and Barnabas—about Mark's departure
 - Paul took Silas—Barnabas took Mark
- e. Forgiven by Paul—**II Tim 4:11**
- Tells Timothy—bring Mark with you—he is 'profitable' for my ministry
- f. Ministerial **companion** of both **Paul** and **Peter**
1. With **Paul**—in prison (in Rome?)—**Philem 24** and **Col 4:10**
 - ✓ Possibly Mark left Rome—to visit Timothy—**Col 4:10** says *if he comes to you welcome him*
 - ✓ If so—that is why Paul asked Timothy to bring him—**II Tim 4:11**
 2. With **Peter**—in 'Babylon'—**I Pe 5:13**
 - a. *Possibly the literal* Babylon—or another 'Babylon' in Egypt
 - ✓ Maybe after Mark left Rome and visited Timothy—he met Peter there
 - b. **Probably** 'Babylon' was Rome—and Mark was with him there
 - ✓ Early church tradition says—Peter was martyred in Rome under Nero

2. DATE

- a. **Papias** and **Irenaeus** agree—written just after Peter's martyrdom (c. 64)
- b. Probably during period of persecution
 - Emphasis on suffering and taking up the cross—**8:34-38** and **10:38-40**
- c. Before destruction of Jerusalem and Temple
 - Mark's emphasis on wars in **chapter 13**—may be due to Jewish rebellion (66-70)
 - That rebellion began the book precedes destruction of Temple (70 AD)

3. LOCATION

- a. Rome—according to early church tradition
- b. Possibly Syria—particularly Antioch
 - Mark had assisted Paul and Barnabas there
 - Close connection with Peter—where church tradition says Peter was first bishop
- c. Possibly Palestine—maybe Jerusalem

- Mark's hometown
- Possible emphasis on Jewish revolt in **chapter 13**

4. AUDIENCE

- Possibly persecuted Christians
- Biblical evidence—Mark's emphasis on suffering for Christ
- Historical situation—Christians suffering in mid-late 60s
 - Either at the hands of Romans—Nero
 - Or at the hands of Jewish zealots in uprising
 - Many Christians were Gentiles—who were anathema to the Zealots

C. MAIN THEMES

1. SON OF MAN

- Background
 - Frequently used by Ezekiel—God's title for the prophet
 - Key passage in Daniel

Dan 7:13-14—*I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him, His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.*
 - Depicts coming Messiah as supernatural-coming-king
- Mark's favorite description of Jesus
 - Mark uses term 'Son of Man' 15 times—almost once per chapter
 - 'Son of God'—only 3 times
 - 'Christ'—only 8 times
 - 'Lord'—only 8 times—referring to Jesus
 - Closest parallel—Mark uses 'teacher/master' 12 times
 - But not exclusive emphasis—common to other Gospels
 - **Matthew** uses 14 of Mark's references—plus another 16
 - **Luke** uses 10 of Mark's references—plus another 15
 - **John** uses term 12 times
- Contrast—Polarity of Usage

1. In **Galilee**—Son of Man acts with great power doing miracles—Hellenistic idea
2. In **Judea**—He becomes suffering Son of Man who dies on a cross as a ransom

2. **MAN OF ACTION AND MIRACULOUS POWER**

- a. Mark gives **few** of Jesus' **teachings**—contrast with Matthew
- b. Mark deals primarily with Jesus' **actions** and **power**
 - More emphasis on **miracles** in Mark than in any other Gospel
- c. Three key actions—**exorcisms**—**healings**—**miracles**
- d. Even His **teaching** is described as having **power** (authority)
 - His teaching was not—just *speaking* words
 - He *fulfilled*—their meaning
 - His words came to life—achieved powerful results
 - He used God's power—to defeat the power of evil
- e. Emphasis—God acting **supernaturally** and **powerfully** through the Son of Man
 - Matthew emphasizes supernatural—Christ openly acting as Divine Son
 - Mark shows the supernatural—as God working secretly through His Human Son
- f. Through Jesus—Mark shows us
 - What God says—He means!
 - What God means—He does!
 - Jesus modeled this—He was a Doer—not just a Talker

3. **COSMIC BATTLE**

- a. God worked through Christ's words (authority) and deeds (miracles) to defeat Satan
- b. His ministry began by confronting Satan—40-day temptation in wilderness
- c. His first miracle—exorcized demon in Capernaum synagogue
- d. Ten instances of confrontations with demons in Mark
- e. Implied His mission was to bind Satan—when responding to accusation He was possessed

Mk 3:37—*No one can enter a strong man's house and carry off his possession unless he first binds the strong man; then he can rob his house.*
- f. Demons feared Jesus—bowed down before Him—submitted to His authority
- g. He Gave apostles authority over demons—on three occasions

- When he called them—**Mk 3**
- When he sent them into the Galilean ministry—**Mk 6**
- When he commissioned them to preach the gospel—**Mk 16**

h. Equated resistance to His mission with satanic activity

Mk 8:33—to Peter—*Get behind me Satan; you do not have in mind things of God but the things of men.*

4. **SECRET MESSIAHSHIP**

a. Biblical Evidence of Phenomenon

1. Jesus muzzled demons who knew Him—**1:25, 34; 3:12**
2. Jesus restricted some of His message to the disciples
 - Secret of kingdom is given to you—but parables are used with others—**4:11**
 - Warned them not to tell others of Peter's confession—He was the Christ—**8:30**
 - Warned them not tell about the Transfiguration—**9:9**
 - Secretly taught them—did not want others to know where they were—**9:30**
3. Jesus prohibited people he healed from telling others—**7:36**

b. Reasons

1. His time had not yet come—the Father's timing
2. He was bringing in the Kingdom gradually—step-by-step
 - The Kingdom grows **secretly**—like a seed that **dies**!
 - This parable is given only in Mark—**4:26-29**
3. He did not want to overpower the people
4. He did not want to obstruct accomplishment of His mission accomplishment
 - The power of God had to be revealed in His weakness—not overt power

5. **SUFFERING AND SERVING**

- a. Jesus predicted His suffering and death—**3 times**
- b. Jesus said—whoever wants to be first must be last/servant—**2 times**
- c. Jesus said—*the first will be last, the last first*
- d. Jesus defined Himself as a **Servant**—*who pays a ransom for many*
- e. Jesus told James and John they would be drink the cup and be baptized—just like Him
- f. Discipleship is virtually equated with suffering for Christ

8:34—*If anyone would come after me, he must die to self, take up his cross and follow me.*

6. **NEGATIVE VIEW OF CLOSE ASSOCIATES**

a. Biblical Evidence of this Phenomenon

1. Jesus' family thought He was crazy
2. Rejected at Nazareth
3. Dullness of disciples
 - Not understanding His parables
 - No faith and fearful
 - Hardness of hearts—close-mindedness
 - Not understanding about rising from the dead
 - Misunderstood about kingdom—wanting positions of power
 - Fleeing of disciples and denials by Peter
 - Initial refusal to believe He had risen

b. Reasons

1. To highlight—the secret nature and gradual revelation of Jesus's Messiahship
2. Possibly—to magnify superiority of the Hero—Jesus—a device in Hellenistic literature

D. ORGANIZATION

1. TWO WAYS TO ORGANIZE MARK

- a. Geographic—Phases of Jesus' Ministry
- b. Apocalyptic—Phases of Revealing Jesus as the Christ

2. GEOGRAPHIC ORGANIZATION—PHASES OF JESUS' MINISTRY

- a. Two main phases of Jesus' ministry—along North-South axis
 1. Northern Ministry—in **Galilee**—most of **Chapters 1-9**
 2. Southern Ministry—in **Judea**—most of **Chapters 10-16**
- b. Geographic Outline—Two Main
 1. **Prelude**—**1:1-1:13**—occurred in **Judea**
 - John the Baptist—Jesus' baptism—and temptation
 2. **Galilean Phase**—**1:14—through chapter 9**
 3. **Judean Phase**—**chapters 10-16**
 - a. **Turning point** = **10:1**—He went from Galilee into Judea and across the Jordan

- Parallels **Lk 9:51**—Jesus set His face towards Jerusalem
 - Parallels **Mt 19:1**—uses the same language as Mark
 - b. Journey to Jerusalem—**chapter 10**
 - c. Ministry and Death in Jerusalem—**chapters 11-15**
 - d. Resurrection and Post-resurrection appearances—**chapter 16**
 - Uncertainty about location of last appearance—when He ate with disciples
 1. Probably Judea—site of the Great Commission
 2. Possibly Galilee—where they were directed to go and see Him
 3. If in Galilee—they returned to Jerusalem—where He ascended
3. APOCALYPTIC ORGANIZATION—REVEALING JESUS AS THE CHRIST
- a. **Son of God**—revealed in Prelude—**1:1-1:13**
 1. Mark's proclamation
 - *The beginning of the gospel of Jesus Christ the Son of God*
 - Of course this was *ex post facto*—declaration by the author
 2. Affirmation by God the Father—*You are My Son whom I love . . .*
 - b. **Son of Man**—revealed by **actions**—as **Prophet** and **Miracle Worker**—**1:14-8:26**
 - c. **The Christ**—*partly* revealed by **testimony** and prophetic **predictions**—**8:27—chapter 10**
 1. Jesus the **Christ** is—*both* the **Son of Man** *and* the **Son of God**
 2. Peter's confession—at Caesarea Philippi—*You are the Christ*—**8:29**
 3. The Father's testimony—*This is My Son whom I love*—**9:7**
 4. Jesus' **negative** predictions—the **Son of Man** will suffer and die
 - Immediately after Peter's confession—**8:31**
 - After He exorcised the demon-possessed boy—**9:31**
 - After encountering Rich Young Ruler—on the road to Jerusalem—**10:33-34**
 5. Jesus' **positive** predictions—the **Son of Man** will be raised—and return
 - All three negative predictions ended with the raising of the Son of Man
 - Warned them—remain quiet until the Son of Man is raised from the dead—**9:9**
 - He told them the Son of Man would come in His Father's glory—**9:1**
 6. Consummates with Jesus' statement of purpose

Mk 10:45—*For even the Son of Man did not come to be served, but to serve and give His life as a ransom for many.*

- d. **The Christ**—*fully* revealed by **actions**—**chapters 11-16**
 - 1. **Revolutionary Rabbi**—**chapters 11-12**—defiantly challenging religious authorities
 - 2. **Prophetic Son of Man**—**chapter 13**—predicting End Times
 - 3. **Suffering Son of Man**—**chapters 14-15**—trial(s) and crucifixion
 - Affirmed again as the ‘Son of God’—**15:39**
 - 4. **Resurrected Lord**—**chapter 16**

E. LITERARY STYLE

1. ESCHATOLOGICAL URGENCY

- a. Opens without background—straight to the story
 - *The beginning of the gospel of Jesus Christ*
 - *Behold I send my messenger . . .*
- b. Jesus’ declaration of Kingdom inauguration sets tone
 - *The time **has come**; the kingdom of God is **near**; **repent** and believe the good news*
- c. Written mainly in present tense—puts us on the scene
- d. Compresses time into short bursts/segments
 - Much of Galilean ministry occurs over periods of days
 - Jerusalem ministry—just one week—moving from day to day and hour to hour
- e. Imminence of Kingdom consummation
 - *Some standing here will not taste death before they see the kingdom of God coming with power—**9:1***
 - *I tell you the truth, Elijah has already come—**9:13***
 - *This generation will certainly not pass away before until all these things have happened—**13:30***

2. IRONY

- a. Demons recognize Him—but His disciples and family don’t!
- b. Even nature obeys to Him—but humans don’t know how to respond to Him!
- c. The poor/blind/dispossessed/foreigners respond—but His own do not receive Him!

3. INTERCALATION—SANDWICHING STORIES

- a. **Example:** Jesus' 'family' story—and His dealing with accusers who say He is possessed
- b. **Example:** Jairus's story—and the healing of the bleeding woman

4. APOCALYPTIC IMAGERY—GRADUAL REVEALING

- a. At beginning—Heavens are torn open—at Jesus' baptism
 - And the Father—**reveals** Jesus as His Son
- b. At ending—Veil of Temple is torn apart—at Jesus' death
 - And Jesus is again **revealed** as the Son of God—by a centurion
- c. In between—gradual unveiling of Jesus as the Christ
 - Demons proclaim Him—the Son of God
 - Peter proclaims Him—the Christ
 - Father again proclaims Him—My beloved Son—at the Transfiguration

This begs the question—"Who then is this?"

II. BIBLICAL TEXT—Mk 4:35-41

³⁵ That day when evening came, he said to his disciples, "Let us go over to the other side."

³⁶ Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. ³⁷ A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. ³⁸ Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?" ³⁹ He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm. ⁴⁰ He said to his disciples, "Why are you so afraid? Do you still have no faith?" ⁴¹ They were terrified and asked each other, "**Who then is this?** Even the wind and the waves obey him!"

III. EXPOSITION

A. WHAT THEY DID NOT RECOGNIZE—AND COULD NOT UNDERSTAND

1. DID NOT RECOGNIZE—HIS TRUE IDENTITY

- **Creator** of the universe—**Jn 1**
- **King** of *all* creation
- **God** Himself—'I AM'—throughout John
- **Pre-incarnation**—omnipotent, omniscient, omnipresent

2. COULD NOT UNDERSTAND—HIM AS MAN AND GOD--TOGETHER

- How could **Man**—really be God Himself?
- Why—*would* God become man?
- What were the extent of His powers—and nature of His limitations?
- **Today**—we *still* do not understand those boundaries—an enigma!

3. THE ENIGMA OF THE SON OF MAN

- The **majesty** of Almighty God walking in the **dust** of Palestine
- Infinitely **great power** wrapped in **frail-mortal-human** flesh
- Even able to command and control nature! And inspire great fear!
- He Who was **partly revealed**—was **not fully unveiled**
- The **great stepping down**—transforming—of divinity to humanity

4. THE SCOPE OF HIS IDENTITY AS THE SON OF MAN

- Had been revealed in only two ways—up to this point
 - **Teacher**—Master—Rabbi
 - **Miracle Worker**—Healer—Exorcist
- Jesus would expand their understanding and stretch their faith even more—in **chapters 8-16**

B. FOUR WAYS—JESUS REVEALED HIMSELF AS THE SON OF MAN

- ❖ **AUTHORITATIVE MASTER-TEACHER—DIDACTIC SON OF MAN**
- ❖ **POWERFUL MIRACLE WORKER—SUPERNATURAL SON OF MAN**
- ❖ **SUFFERING SERVANT—SOTERIOLOGICAL SON OF MAN**
- ❖ **COSMIC LORD—ESCHATOLOGICAL SON OF MAN**

1. AUTHORITATIVE MASTER-TEACHER

- Who amazes people with His insightful and powerful teaching
- Who has the authority on earth to forgive sin—**2:10**
- Who has the authority to redefine the Law—Lord of the Sabbath—**2:28**
- Who defied all the religious sceptics in Jerusalem
 - Elders, chief priests and teachers of the law
 - Pharisees [and Herodians]
 - Sadducees

2. POWERFUL MIRACLE WORKER

a. Who commands nature

- Calms the storm
- Walks on water
- Feeds 5000
- Feeds 4000

b. Who exercises authority over Satan and the demonic

- Demon-possessed man in Capernaum synagogue
- Legion—the Gadarene demoniac
- Daughter of the Syro-phoenician woman
- Epileptic son possessed by a spirit

c. Who heals all manner of diseases

- Man with leprosy
- Man with withered hand
- Bleeding woman
- Jairus's daughter—raised from the dead
- Deaf-mute in the Decapolis
- Blind man in Bethsaida
- Blind Bartimaeus in Jericho

3. SUFFERING SERVANT

a. Predicted suffering and death—three times—[Mark 8, 9, 10](#)

- Implied—after Transfiguration—why is it written the Son of Man must suffer?

b. Said Son of Man *came* to serve and give His life as a ransom for many

c. Said Son of man would go [to the cross]—just as it is written about Him

d. Proclaimed—Son of Man is betrayed into the hands of sinners

4. COSMIC LORD

a. Told his disciples—the Son of Man will come in judgment

- In the Father's glory with His holy angels

b. Predicted the End Times—the Son of Man will come in glory and gathering

- Coming on clouds with great power and glory
- And He will send His angels and gather His elect from the four winds

c. Told the High Priest—the Son of Man will come in power and glory

- You will see the Son of Man sitting at the right hand of the Mighty One
- And coming on the clouds of heaven

C. OBSERVATIONS—ABOUT THE SON OF MAN—IN MARK

1. JESUS IS THE GOD-MAN OF ACTION—NOT JUST TALK
 - What He says—He means
 - What He means—He does
2. JESUS' AUTHORITY AND WORDS—HAVE REAL POWER
3. JESUS CAN AND STILL DOES PERFORM MIRACLES
4. JESUS CARES ABOUT THE PRESENCE OF EVIL—AND WILL DEAL WITH IT
5. JESUS WANTS TO REVEAL HIMSELF TO US
 - Often in unexpected ways we don't anticipate
 - But never in ways that overpower our will to believe and follow Him

D. JESUS EXPECTS US TO RESPOND TO HIM

1. AS THE AUTHORITATIVE TEACHER
 - Abide in His word—obey Him as the Master-Teacher
2. AS THE POWERFUL MIRACLE WORKER
 - a. Take His power seriously
 - b. Acknowledge Him with reverential awe!

Ps 111 and **Prov 10**—*The fear of the Lord is the beginning of wisdom.*

Mt 10:28—*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

3. AS THE SUFFERING SERVANT
 - a. Die to self—take up our cross—and follow Him
 - b. Serve Christ by serving others
4. AS THE COSMIC LORD
 - a. Anticipate His coming—live in expectation
 - b. Be ready!—His command in **Mark 13**
 - c. Announce His coming to others—with eschatological urgency