



Lecture #7 Part 1

VI. STRUCTURAL OUTLINE

- A. Mark is structured in such a way that the last week of Jesus' life is the focus of over one-third of the book. The theological significance of the Passion Week is obvious.
- B. Since Mark is, according to early church tradition taken from Peter's sermons (probably in Rome), it becomes evident why no birth narratives are included. Mark starts where Peter's experience starts, with Jesus as an adult, and theologically related to John the Baptist's message of repentance and faith in preparation of the work of Messiah.
- Peter's sermons must have used the concepts of "**Son of Man**" and "**Son of God.**" The Gospel reflects Peter's own theology of Jesus' person. At first He was a great teacher and healer, but He became Messiah! This Messiah was not the expected conquering general, but a Suffering Servant.
- C. Mark's basic geographical outline is shared by the other Synoptic Gospels (i.e. Matthew and Luke)
1. a Galilean Ministry ([Mark 1:14–6:13](#)).
 2. ministry outside Galilee ([Mark 6:14–8:30](#)).
 3. the journey to Jerusalem ([Mark 8:31–10:52](#)).
 4. the last week in the Jerusalem area ([Mark 11:1–16:8](#)).
- D. It is even possible that Mark's structure emulates the basic pattern of early Apostolic preaching (i.e. [Acts 10:37–43](#), cf. C. H. Dodd's *New Testament Studies* pp. 1–11). If this is true then the written Gospels are the culmination of a period of oral traditions (i.e. *kerygma*). Judaism considered oral teaching to be superior to written texts.
- E. Mark is characterized by a fast moving account of the life of Jesus. Mark does not record long teaching sessions, but moves rapidly from event to event (i.e. his repeated use of "immediately"). *Mark's Gospel reveals Jesus by His actions*. However, this fast-paced account is strewn with vivid eyewitness details (i.e. **Peter**).



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OUTLINE OF MARK

- I. THE BEGINNING OF THE GOSPEL: JESUS CHRIST, THE SON OF GOD, [1:1-20](#)
- II. THE SON OF GOD'S OPENING MINISTRY: JESUS' IMMEDIATE IMPACT, [1:21-3:35](#)
- III. THE SON OF GOD'S CONTINUING MINISTRY: JESUS' PARABLES AND HIS AUTHORITY, [4:1-6:6](#)
- IV. THE SON OF GOD'S TRAINING MINISTRY: JESUS' INTENSIVE PREPARATION OF THE DISCIPLES, [6:7-8:26](#)
- V. THE SON OF GOD'S CLOSING MINISTRY: JESUS TEACHES THE IDEA OF GOD'S MESSIAHSHIP, NOT MAN'S MESSIAHSHIP, [8:27-9:50](#)
- VI. THE SON OF GOD'S LAST PUBLIC MINISTRY: JESUS DEALS WITH SOME SPECIAL PROBLEMS, [10:1-52](#)
- VII. THE SON OF GOD'S LAST JERUSALEM MINISTRY: JESUS' WARNING AND CONFLICT WITH RELIGIONISTS, [11:1-12:44](#)
- VIII. THE SON OF GOD'S OLIVET MINISTRY: JESUS' PROPHECY OF HIS RETURN AND THE END TIME, [13:1-37](#)
- IX. THE SON OF GOD'S PASSION MINISTRY: JESUS' SUPREME SACRIFICE—REJECTED AND CRUCIFIED, [14:1-15:47](#)
- X. THE SON OF GOD'S SUPREME MINISTRY: JESUS' VICTORY OVER DEATH AND HIS GREAT COMMISSION, [16:1-20](#)