



Mark's Pastoral Response to the Needs of the Flock

5. Mark addresses the reality of Christ's forgiveness as the pattern of human forgiveness



- *The specific reference to Peter meant that the way was open for restoration to one who had denied his Lord (Mark 14:66-72).*
- *Here was a basis of forgiveness for those who had denied they were Christians when brought before the tribunals of Rome.*
- *Because of the critical situation of their betrayal, false accusations, persecution, sometimes denial and pronouncements of death, Mark brings the sweet truth of forgiveness from the Savior even against our most heinous betrayals of Him.*
- *These realities were no doubt born out of John Mark's own history of denial and restoration.*

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6. Mark addresses his audience on their terms



- *Mark shows a distinct preference for Latin technical terms, particularly connected with . . .*
 - *Army - legion (5:9), praetorium (15:16), centurion (15:39);*
 - *Courts - speculator (6:27), flagellare (15:15);*
 - *And commerce - denarius (12:15). Quadrans (12:42).*
 - *Mark explains common Greek terms with Latin ones - "two copper coins, which make up a quadrans" (12:42) the palace, that is the pratorium (15:16)*
- *Mark recons time according to the Roman tradition, not the Jewish tradition, using 4 watches of the night, rather than 3 (6:48, 13:35). Note Mark's may passion narrative:*
 - *"in the evening" (14:17)*
 - *"midnight" (14:41)*
 - *"cock crow" (14:72)*
 - *early "morning" (15:1)*

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- *Mark wrote for Gentile Christians who needed an explanation of Jewish customs and practices*
 - 7:3-4 3 *(The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing. . .)*
 - 14:12 *On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb . . .*
 - 15:42 *Preparation Day (the day before the Sabbath) . .*
- *Mark also translate Aramaic words and phrases*
 - 3:17 *Boanerges, which means "sons of thunder"*
 - 5:41 *"Talitha koum!" (which means "Little girl, I say to you, get up!")*
 - 7:11 *Corban (that is, devoted to God)—*
 - 7:34 *"Ephphatha!" (which means "Be opened!")*
 - 9:43 *hell, where the fire never goes out.*
 - 10:46 *Bartimaeus (which means "son of Timaeus")*
 - 14:36 *"Abba, Father,"*
 - 15:22 *Golgotha (which means "the place of the skull")*
 - 15:34 *"Eloi, Eloi, lema sabachthani?" (which means "My God, my God, why have you forsaken me?")*

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7. Mark arranges his gospel to present Christ who continues to act and speak meaningfully in the context of crisis.



- *Mark's language is simple and straightforward, less elaborate than Matthew or Luke.*
- *Mark often uses the conjunction "and" to string together ideas.*
- *And "immediately" (12 times) to give a sense of pace and excitement.*
- *He uses the present tense to describe past happenings over 150 times.*
- *Rather than barbarous, Mark's style is intended to present Jesus, who continues to manifest his presence and his authority among his people.*

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8. Mark is concerned about concrete details.



- *Several incidents are narrated longer than the other gospels (2:1-12, 5:1-20)*
- *Mark's details not found in other gospels*
 - *Mark 1:13 - The presence of wild beasts in the wilderness*
 - *Mark 3:17 - The nicknaming of James and John*
 - *Mark 4:38 - The use of the fisherman's pillow in the stern of the boat*
 - *Mark 10:46 - The name of a blind man who received his sight*
- *Mark notes the emotional response of the participants in the drama of salvation*
 - *Mark 1:27, 2:12 - The stunned reaction of the people*
 - *Mark 9:5, 10:24, 32 - The fear and amazement of the disciples*
 - *Mark 1:41, 43, 3:5, 7:34 - The indignation, anger, godly sorrow, or exasperation of Jesus*

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9. Mark addresses his readers directly or has Jesus address them directly.



- *Mark uses parenthetical statements to make a direct point to the readers* *Mark's details not found in other gospels*
 - *Mark 2:10a*
 - *Mark 7:3*
- *When Mark does not speak directly to his readers, he terminates a long discourse in such a way that Jesus addresses them.*
 - *Mark 13:14 - ... let the reader understand...*
 - *Mark 13:37 - What I say to you, I say to everyone: 'Watch.'"*
 - *Mark 4:41 "Who then is this, that even wind and sea obey him?"*
- *These devices keep the reader from a spectator relationship with what Jesus said or did. They are called by Mark to stand where Jesus stood and where he stands.*
- *Mark's concern is to involve men in the crisis of decision prompted by Jesus' presence.*