

Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001),

Both the word *gospel* (Anglo-Saxon: *godspel*) and the Greek term *evangelion* which it translates mean *good news*. In the early church *good news* referred either to Jesus' own preaching or to preaching about Jesus. Matthew, for example, speaks of Jesus proclaiming the good news of the kingdom (4:23). Paul, on the other hand, speaks of the gospel which he and other apostles preach, the good news of what God has done to save us through Jesus (cf. Rom 1:16; 15:19; I Cor. 15:1-2). Only later, in the second century of the Christian era, did *gospel* become a designation for a literary document about Jesus, such as the Gospel According to Matthew. The author of Mark probably contributed to this development by the use of *evangelion* to describe his subject matter in the opening line of his work (Mark 1:1):¹

Mark 1:15; Gospel means "good news."

The term has three referents in Christian theology that stem from the New Testament.

First, **Jesus' proclamation** of the reign of God is identified as gospel (Matt. 4:23; 9:35; Mark 1:15; Luke 4:43, 8:1).

Gospel/Good News

Two important NT words are *evangelion* (good news/gospel), and the related verb *evangelizomai* (to proclaim the good news/gospel). Almost without exception, Matthew and Mark use the first of these (often with a verb for preach or teach). Luke uses the second, John uses neither, and Paul uses both. In Mark's first verse, the word *evangelion* refers to the *content* of the story Mark is about to tell.

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Prior to Mark's writing, Jesus used the word *gospel* (or its Hebrew/Aramaic counterpart) to speak of the good news that God's reign was being established; Paul was using it to refer to the benefits of salvation resulting from Jesus' death and resurrection (Rom. 1:1, 16; I Cor. 15: 1-4).³

The term *evangelion* is not found in the Greek translation of the OT, although similar terms are occasionally used. Still we must not underemphasize the influence of the OT on the NO Concept carried by the germ *gospel*. The Hebrew verb *bissar* (proclaim/publish) is significant. In Psalms and Isaiah, *bissar* is used to announce God's recent victory and reign and to promise an even greater era of salvation in the future (Is. 40:9; 52:7; 61:1). The OT usage holds together the *proclaimer* of good news, *the good news itself*, and the *effects* of the proclaiming it (acts of creation or salvation). Indeed, a messenger who speak with divine authority causes God's will to be done *by the proclaiming of the word*; how much more certain it is that God's purpose come about when God speaks directly (Gen. 1:3; Ps. 33:6). The OT thus supplies the background of the NT concept *gospel* (*evangelion*), even if not the exact vocabulary. The Roman imperial cult popularized the Greek vocabulary. The words *evangelion/evangelizomai* were regularly used to describe announcement of a future emperor's birth, and especially his inauguration into imperial office.⁴

¹ Richard B. Gardner. *Believers Church Bible Commentary on MATTHEW* (Scottsdale, PA: Herald Press, 1991), 421.

² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 37.

³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 37.

⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 38.

The NT usage of *evangelion* ties together the Roman association (a monarch's birth and accession to the throne) and the OG association (God creating and saving by the effective spoken word). Gospel is being proclaimed when angels announce Jesus' birth (Luke 2:10), Jesus announces that God's reign has drawn near (Mark 1:14-15), Jesus proclaims the era of salvation in his inaugural address (Luke 4:18), and apostles and missionaries proclaim the good news of salvation through Jesus' death and resurrection (I Cor. 15).⁵

For Mark, the whole Jesus story is the Gospel (*evangelion*), or more precisely, the *beginning* of the Gospel (1:1). For Mark, the gospel demands a new orientation to life, and it creates a new kingdom community (1:14-20). Those who identify with God's good news(1:14) become themselves proclaimers of it (13:10); in so doing, they sacrifice much, perhaps even their lives (8:35; 13:9-13). But for their sacrifices, Jesus' followers experience immeasurable reward already in this life and salvation in the next (10: 28-30).⁶

Mark 1:15: *"The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."*

Introduction: Jesus' coming marks the arrival of God's kingdom. God's dynamic reign. His mighty works are the works of God. His authoritative teaching interprets God's ways. Those with eyes to see, discern that in all Jesus does, the secret kingdom is being established.⁷

When Peter confesses **Jesus as Messiah**. Jesus turns his attention to the inseparable themes of the Messiah's destiny and the way of God's Kingdom. Accepting God's reign by following this Messiah means self-sacrifice, servanthood, humility, standing with the weak, and rejecting the power-hungry and glory-seeking ways of the world. It means allegiance to a Messiah who will suffer and die. It means living by the values of the coming kingdom, where God's thoughts, not human thoughts, determine what is right.⁸

In Jesus' unjust death, his true identity is revealed: he is God's Son and Messiah, who gave his life to redeem others. After three days, the crucified one becomes the resurrected one. Jesus offers new beginnings to those who have failed him; they are invited back to a life of faithful discipleship and mission.⁹

⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 38.

⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 38.

⁷ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 23.

⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 23.

⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 24.

Provocative resurrection message offers second chances to disciples who have failed to follow and who are afraid to proclaim the good news... Those who keep alert discern appropriate responses to crises of all kinds, courageously proclaim the Gospel, and serve and follow Jesus right up to the end. God's reign is being established as Jesus proclaims, interprets, and enacts God's secret kingdom. Authentic discipleship involves following Jesus on the way of the cross (understood as the way of submission to God's reign and its principles, even if it involves suffering). Jesus breaks through barriers of religion, piety, tradition, and ethnicity to bring God's good news to those formerly excluded.¹⁰

Mark's gospel is a proclamation of *good news*, an interpretation of Jesus and his message, a challenge to faithful discipleship, a theological and a literary masterpiece.

Mark announces a new beginning. It is a *good news* that begins here. This word *evangelion*, usually translated *gospel*, is not a title for the book; *Gospel* is not yet a label for a type of literature (Gospel of Mark, of Matthew, of Luke, of John). Instead, Mark is telling us that the material to follow should be understood as good news. Mark wants his readers to remember that god's sunshine beyond all tragedy creates silver linings, keeping hope alive. A persecuted church needs to remember that.¹¹

Good news of Jesus brings us to the first of many expressions in Mark with double meanings. It means the good news that Jesus is proclaiming. Or mean the good news about Jesus that *Mark* is proclaiming. In the first option, **Jesus is the proclaimer**, Mark's role is to preserve the original words and works of the historical Jesus. In the second option, Jesus is *the proclaimed one*, Mark's role is to interpret the meaning of Jesus' advent for his readers. Mark presents Jesus as the proclaimer and the proclaimed one.¹²

He is challenging readers to respond to the good news that can be theirs not only because Jesus came, but also because he is still calling people to respond to the gospel of the kingdom.¹³

For Mark, the *whole Gospel narrative* is the beginning of the good news. The resurrection call to meet Jesus in Galilee is an invitation to go back once more to the *beginning*. It is an invitation to begin again, to experience insight after blindness, victory after defeat, renewed discipleship after failure. It is an invitation to recognize the true nature of the Christ, the Son of God, in the light of the passion and resurrection.¹⁴

¹⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 24.

¹¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 29.

¹² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 29.

¹³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 30.

¹⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 31.

Mark 1: 4-8 (Baptism and Message)

John's task is to announce the coming of Jesus.

Because of the very nature of a desert and because Israel experienced hard times in the desert before reaching the Promised Land, the desert is a place associated with barrenness, temptations, testing, hardship, danger, and evil (cf. Deut. 8;2; I king 19:4).

Because God called Israel from Egypt in to the wilderness/desert and there established a covenant with them, wilderness also came to be associated with election and call, intimacy with God, a place where God's people were prepared for renewal and for God's final deliverance and salvation (cf. Ex. 3:18; Is. 35: 1-10; 43:19; Hos. 2:14).¹⁵

Jesus' message is called *the good news of God* (1:14b). It is good news *from* God and also *about* God. God's reign *has drawn near* through God's own initiative (1:15) [*Kingdom of God in Mark*].¹⁶

The Kingdom of God (41)

Many Christians assume that God's kingdom is to be equated with the believer's heavenly destiny. It has become clear, however, that many of Jesus' references to God's kingdom are about God powerfully breaking into the present earthly order to establish God's reign. Major disagreement has persisted on this question: *When* does God establish the kingdom? Three views have dominated the discussion:

- Some interpreters insist that Jesus expected the imminent arrival of God's kingdom, but that he viewed himself as its proclaimer and preparer, not its bringer (*consequent eschatology*: A. Schweitzer).
- Others insist that Jesus viewed his own coming and his ministry as in some sense equivalent to the arrival of God's (long-awaited) kingdom (*realized eschatology*: C.H. Dodd).
- Still others adopt a paradoxical already/not yet view of the kingdom. Jesus inaugurates but does not consummate the kingdom. With Jesus' arrival, the kingdom is initiated and makes its presence felt, but a future glorious inbreaking of God's reign is still anticipated (*eschatology in the process of being realized*: W. Kummel, G. Ladd).¹⁷

Many scholars are willing to attribute the third view to the Gospel writers. Clearly Mark holds the third view. In his Gospel, the kingdom is already secretly coming; someday it will be fully manifest. It is like a seed already growing, holding promise of a great harvest (especially 4:1-34). It arrives in weakness, suffering abuse and rejection or even being completely overlooked; it is destined someday to be gloriously revealed (13: 24-27). It comes for those who take up their cross and follow Jesus; yet they await the glory beyond the cross. All four gospel writers represent some form of the paradoxical already/not yet kingdom. Jesus represents that view [*Kingdom of God in Mark*]. NT clearly portrays the kingdom as something God establishes. Jesus' followers participate in it, they proclaim it, they do its work. Throughout the history, the church has tried to establish God's reign sometimes by political

¹⁵ Timothy J. Gedder. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 33.

¹⁶ Timothy J. Gedder. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 36.

¹⁷ Timothy J. Gedder. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 42.

action (setting up a “Christian state,” such as the so-called Holy Roman Empire), and sometimes by military action (attacking “God’s enemies with the sword, as in the Crusades).¹⁸

Even among predominantly peaceful (and peacemaking) groups like the sixteenth-century Anabaptists, there were tragic aberrations. One group sought to establish God’s reign by military might, taking and holding Munster (Germany) as the “holy city” of God’s millennial kingdom. Jesus rejected all political and military methods of establishing God’s reign. His way is the way of selfless serving, bold proclamation, and willingness to suffer for truth and righteousness. Those who experience the kingdom that Jesus announced, must choose the way Jesus chose. In Mark, that choice is called repenting and believing the good news (1: 15).¹⁹

4: 1-9 Parable of Sower

Huge crowd came to hear Jesus; various groups of people; eager learners, curious but uncommitted hearers, and rejecting fault-finders. Jesus knows his movement will not be universally accepted, but he is convinced of its final victory. As Jesus ponders these things, confident that the seeds he sows will produce a harvest even though not all of them will reach maturity. In the sower, Jesus sees an image of himself sowing the word.²⁰

Jesus’ kingdom message is being proclaimed and people are responding in various ways. This parable is a lens through which one can see why some are hearing and responding to Jesus while others are not.²¹

This parable is about a sower. It applies to Jesus, who is at that very moment sowing *the word*. But it also applies to Mark; by recording Jesus’ words, he is also sowing the word. It also applies to anyone who proclaims the word of the kingdom. Within the story, an ordinary sower is doing what sowers do. The parable summarizes in realistic terms what happens when seeds are sown and (sometimes) grow. As a story about farming, the only thing unrealistic is *the size of the harvest* at the end. That is central to the meaning of the parable.²²

This parable is also about seeds and soils. The seeds meet different destinies as the soil conditions either hinder or support the grow of the plants. Interpreters are not in agreement on what kind of farming practices are presupposed. In that farm setting, *do farmers plow before or after sowing?*

- *If plowing takes place before sowing*, the parable seems to say: Some seed never does have a chance. But that is how it is with broadcast seeding. Inevitably, some falls in places the farmer knows are unproductive, along the (permanent) path, where rocks are present, or where plowing has not controlled the weeds.
- *If plowing takes place after sowing*, the parable seems to say: For all the farmer knows, all the seeds can contribute to the harvest. But it doesn’t turn out that way. Birds come before the (temporary) path can be plowed. In the process of plowing, rocks are turned up, and not all the weeds are eliminated.

Either way, whether the farmer knows it will happen or not, some seeds is lost, either immediately (to the birds), later (among the rocks), or even later (among the thorns). Either way, some seeds, because the conditions are right, contribute to the final harvest. *This harvest will exceed all expectation.* The realistic parable suddenly become unrealistic, at least under first-century Palestinian condition.

The surprise ending provokes each hearer to choose a response:

¹⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 42-43.

¹⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 43.

²⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 92.

²¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 92.

²² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 93.

- That's a crazy story; nobody gets that kind of harvest.
- Well, it shows that Jesus doesn't know much about farming.
- I wonder what Jesus is getting at? To what does the seed refer?
- What kind of harvest can be that abundant?

It is this third reaction that Jesus is after. If his goal were to make things self-evidently plain, he would not use parables. **His goal is to draw the hearers into active, discerning listening and growing understanding.** If they do not grasp it right away, the important thing is to stick with Jesus and above all to be open to whatever will be revealed.²³

If the focus is on the abundant harvest, the parable is clearly about the kingdom of God, and about Jesus' proclamation of it. Then the message would be this:

There may be many obstacles along the way; there may be times when you are tempted to doubt the final victory of God's kingdom. But don't lose courage. A great and glorious harvest, greater than anything you can imagine, will finally be gathered in.

If the focus is on the different kind of soils and the different destinies of the individual seeds, then it is a parable about how to hear the word of the kingdom.²⁴

The main message of the sower parable seems to be that a glorious final kingdom harvest is promised, even if there are setbacks along the way. Yet it is also an encouraging word for those sowing the word and struggling to keep courage when they see so much of it bearing no fruit? Are the large number a hit that great number of people will finally accept the kingdom message?

The purpose of the Parable (4:10-12)

4:10 The "Arounders" and the Twelve.

Those ... around him and the twelve identify certain kinds of people, without giving clues on how many and which people are in Jesus' audience at any given time. We should probably assume that much of the chapter is addressed to the original large mixed group of people. Jesus is with the arounders and the twelve. These refer to those who are responding with openness to Jesus' teaching. Jesus is proclaiming a kingdom. He shows the kingdom by recruiting disciples, teaching with authority, driving out demons, healing the sick, cleansing the lepers, pronouncing forgiveness, accepting the sinners, challenging the status quo, vanquishing the enemy, renewing the people of God, and creating a spiritual family. It is a kingdom that comes imperceptibly, from small beginnings, but with a great destiny. What is the secret of the kingdom"

- Jesus himself is the kingdom.
- The kingdom will arrive at any moment.
- Jesus is the Messiah, the Son of God.
- Jesus will be crucified.
- Jesus crucifixion is really an enthronement.
- Jesus will come in glory as the Son of Man.²⁵

Jesus' way of proclaiming the *presence* of the kingdom is by making it *present* for those with hearing ears and seeing eyes. First-century Jews had diverse expectations of what the kingdom would be like. Some expected great military conquests, some expected signs in the heavens, some expected visible religious reforms. The kingdom comes secretly; its presence is discerned only by those who recognize God at work in the ministry and message of Jesus. This is what those around Jesus are privileged to understand. Readers discern the kingdom's secrecy as they grasp the real meaning and significance of Jesus' words and deeds. That include hearing the parables of this chapter... In Jesus' entire Galilean ministry, the word kingdom appears only in 4:11, spoken in private to Jesus' followers; and then in 4:26 and 4:30, in parable that outsiders did not understand (4:33-34).²⁶

²³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 93.

²⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 94.

²⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 95.

²⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 96.

4: 11b-12 Only Parable for Those Outside

This chapter refers to three kinds of people:

- Arounders and the twelve (4:10), people committed to Jesus.
- Outsiders (4:11b), people who have rejected Jesus and his message.
- The crowd (4:1), a mixed group of the undecided.

4: 21-24: The Parable of the Lamp

This parable is about God's kingdom and about the secrecy surrounding its coming (4:11, notes).

Lamps always exists to be seen and to shed light on other things.²⁷

Lamps are for seeing and shedding light. That makes them just like parables, for they too are given to understood, and so that other things can be understood by them. This interpretation would highlight the positive function of parables (to enlighten those with spiritual perception). However, it may be that a specific *lamp* is intended. The fact that *the lamp comes* suggests two options:

1. Jesus may be referring to **himself**. He is the lamp who, though not presently understood and recognized, will eventually be openly proclaimed and recognized. Any present hiddenness (nonrecognition) is temporary. Someday the identity of Jesus will be openly proclaimed, and eventually it will be universally recognized (cf. 13:26; 14:61-62; John 1:9; 7:3-4).
2. Jesus may be referring to the **kingdom**. It is presently coming secretly (4:11), but people eventually will see that it *has come with power* (9:1). There is hiddenness at present, but it did not come to remain hidden. The kingdom will eventually be openly proclaimed and universally recognized.

The ambiguity of verse 21 permits us to accept multiple meanings for the lamp that comes. Neither the identity of Jesus nor the presence of the kingdom are destined to remain hidden forever. There is some secrecy at present, but it will eventually give way to full disclosure and ultimate recognition. Yet even now Jesus' followers are granted the privilege of penetrating the secrets. Parables are explained to them (4:34). The secret of the kingdom is given (v. 11). Before the chapter is over, Jesus will be giving them glimpses of his secret identity (v. 41).²⁸

4: 25 : Whoever has will be given more.

This is not a recipe for getting richer, nor is it merely about the truism (자명 한이 치) that often the rich get richer and the poor get poorer. This is about spiritual perception. Interpreted in *this* realm, Jesus' statements are indeed a recipe for gaining more. He promised that having leads to receiving still more. Some fully listen and truly see, gather around Jesus with the Twelve, and listen without allowing the tempter or persecution or competing interests to block the growth. They are the ones who will indeed bear a rich harvest, a harvest that includes more and more understanding, more and more faithfulness, and a greater portion of the rewards promised to those who give up all for sake of the gospel (8:35-9:1; 10:29-31). On the other hand, those who are deaf and blind miss out on the harvest.²⁹

²⁷ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 100.

²⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 101.

²⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 102.

11:1-11 Jesus' Entry into Jerusalem

The OT reading includes Zechariah 9:9-10. Matthew and Luke supply the Gospel reading. "Hosannas" are chanted and sung. Their cry *Hosanna* (meaning "Lord save") derives from Ps. 118, a text chanted every year as part of the celebrations. Those "coming in the name of the Lord" originally referred to the festival pilgrims (Ps. 118:25-26). *Mark* alludes to the messianic identity of Jesus.³⁰ The crowds have no idea that its coming will be linked closely to the unjust and horrible death of the man they are celebrating today.³¹

In Luke 19:41-44 - Jesus weeps over Jerusalem.

11: 15-19

[On the second day, as he reenters Jerusalem city], Jesus goes straight to the temple. The outer court (the only part where Gentiles are allowed) is a hubbub of activity. People are exchanging coins so that pilgrims from other lands can pay the temple tax in acceptable currency. Dealers are supplying pilgrims with certified clean sacrificial animals. Specifically mentioned are those who see doves, those who see poor people less expensive alternatives to sacrificial lambs (v. 15). The temple court is even being used as a shortcut; the shortest route from the Kidron valley into Jerusalem right through the temple court (v. 16). He observes much religious activity. But where is the fruit? Where is the prayer? Where in all this commotion and noise is there room or atmosphere for true worship? In the outer court, where Gentiles are welcome to worship alongside Jews, there is no place for the nations (v. 17).³²

첫날에는 너무 늦어서 성전을 돌아보 시기만 하시고 이튿날 다시 오셔서 성전으로 직행하셨는데 이방인을 허용하는 밖알뜰에서는 여러가지 활동이 벌어지고 있었다. 상인들은 다른나라에서 온 순례자들이 성전세를 낼 수 있도록 잔돈을 바꿔주고, 그들이번제물로 드릴 보증된 흠이없는 깨끗한 동물을 파는일에 분주했다. 양을 바치지 못하는 가난한 사람들은 양 대신 비둘기를 바쳤다. 그리고 성전 뜰은 기드론 골짜기에서 예루살렘으로 직행으로 들어올 수 있는 길음길로도 사용되었다. 예수님은 많은 종교적인 행사를 보셨는데 그 열매는 어디있으면 기도는 언제하는가라고 생각하신 것 같다. 이렇게 동요와 소란 가운데 진정으로 예배를 드릴 분위기가 되어있는가? 그리고 유대인이 예배드리는 뜰과 나란히 예배드리도록 환영하는 이방인들이뜰이 따로 있는데 "만민이 기도할 수 있는 장소"는 없었다.

There is also profit-taking. The religious establishment has to certify animals "clean." Thus they can reject any animal that pilgrims present and sell their own to pilgrims at exorbitant prices. They can set exchange rate on currency unfairly. They can even overcharge for the doves, specifically made available for the poor. We cannot be sure what upsets Jesus most. Perhaps it is an exclusive Jewish nationalism that has no place for Gentile worship. Perhaps it profiteering by the officials. Perhaps it is simply the commercialism of it all, crowding out worship. The transactions have deteriorated into money, animals, and techniques. The ceremonial system is running well, but where does he see anyone loving God and neighbor with heart, mind, soul and strength

³⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 261.

³¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 262.

³² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 266.

(12:30-33). Jesus carries out a dramatic demonstration. He stops the trading, turns over the tables and chairs, and blocks off the shortcuts and the merchandise traffic.³³

여기에서는 이익을 남기는 장사거리가 오가고 있었다: 성전에서 깨끗한 동물을 보증을 해야하기 때문에 순례자들이 가지고 온 동물을 거부하고 자기 것을 비싼값에 팔수 있었다. 돈을 바꾸는 확률을 속일수도 있었다. 가난한 사람들의 번제물 감으로 준비된 비들기를 비싸게 팔 수도 있었다. 무엇이 예수님으로 하여금 그토록 화나게 했을까? 이방인과 세계만민을 예배에 환영하지 않는 유대인들의 국가주의에 불만하셨을까? 성전관리들의 폭리에 불만하셨을까? 의식제도는 잘 굴러가는데 진정으로 몸과 마음과 정성을 다해 하나님과 이웃을 사랑하는 사람들을 볼 수 없어서 화나셨을까? 예수님은 극적인 시위를 시행하신다. 성전뜰에서 팔고사고하는 사람들을 내 쫓으시고, 돈을 바꾸어 주는 사람들의 상과, 비들기를 파는 사람들의 의자를 둘러엎으시고, 성전뜰을 가로질러 물건을 나르는 것을 금하셨다.

Jesus uses two OT texts to interpret his action. He quotes Isaiah: *My house shall be called a house of prayer for all the nations* (Mark 11:17a; Is. 56:7). Jesus quotes another prophet, Jeremiah (Mark 11: 17b; Jer. 7:11).

The temple became a den of robbers not primarily because people are being robbed here (though that also happened), but because the temple authorities retreat to the temple for their security. A robber's den is the place where robbers retreat for safety. Is typically is a cave in the mountains where robbers set up their stronghold, plot further crimes, and guard their loot. It is the place where they think they can escape justice. Such a robber's cave is what the temple has become as Jeremiah said, "This is the temple of the Lord, the temple of the Lord," (Jer. 7:4). The people commit abominations, and sinners stand before God in the temple saying, "We are safe!" (Jer. 7:10). But they are not. The temple is the place where sins are to be dealt with, not covered over. They have perverted the temple. For this they will be judged and the temple destroyed (Jer. 7:12-15).³⁴

According to Mark, Jesus considers the religious leaders a bunch of robbers. By filling the outer court with merchandising, they rob Gentiles of their place of prayer (11:17b). Through excessive profit taking (in an enforced monopoly), they rob pilgrims, and especially the poor (11: 15-17). They rob widows of their houses(12:40). Ultimately, they are robbing God. They steal the honor that belongs to God (12:38-40), and they withhold their love (12:28-34); cf. Jer. 7:30). They are not giving God what belongs to God (12;17).

They themselves produce no fruit for their Lord (11: 13), and they steal the produce of the vineyard that has been entrusted to them (12:1-8)³⁵

예수님은 자신의 행동을 해명하기 위해 구약의 두 본문을 사용하신다. 막 11:17a 의 "내집은 만민의 기도하는 집이라 를 사 56:7 에서 인용하고, "너희는 그곳을 강도들의소굴을 만들어 버렸다"를 렘 7:11 (도둑이 숨는 곳으로 보이느냐?)에서 인용하셨다. 성전은 - 거에서 도둑질이 행해져서 그런 것이 아니라 - 도둑질이 아주 안일어난 것은 아니지만 - 성전의 지도자들이 안전을 위해 성전으로 피란했기 때문이었다. 도둑의 소굴은 도둑들이 안전을 위해 피하는 곳이다. 도둑의소굴은 도둑들이 요새를 세우고, 또 다른 범죄를 계획하며, 약탈물을 지키는 산속의 동굴이다. 그곳은 도둑들이 정의를 피할 수 있다고 생각하는 곳이다. 예레미야는 성전이 이런 도둑의 소굴이 되었다고 판결을 내리고 있는 것이다.

³³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 266.

³⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 267.

³⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 268.

예레미아가 말한대로 그들은 "이것이 주님의 성전이다. 이것이 주님의 성전이다"라고 한다 (렘 7:4). 예레미아가 말한대로 "이들은 하나님을 미워하는 일만 저지르면서도 죄인들이 성전으로 들어와서 하나님앞에 서서 '우리는 안전하다'"고 말한다 (렘. 7:10). 성전은죄를 덮어주는 것이 아니라 죄를 다루는 곳이다. 그들은 성전을 오용했다. 이 때문에 성전은 심판을 받아 파괴될 것이다. (렘.7:12-15). 마가복음 기자에 의하면 성전지도자들은 도둑의 무테기들이다. 밖알 뜯을 상품으로 채우므로서 그들은 이방인들의 기도처소를 뺏었다는 것이다 (막 11:7b). 자신들의 이익을 많이 내고 장사를 독점하므로 그들은 순례자들과 가난한 사람들을 착취했다 (막 11:15-17). 그들은 과부를 속여먹었다. 궁극적으로 그들은 하나님의 것을 도둑질 한 것이다. 그들의 하나님의 명예를 흠치고, 그들은 하나님을 사랑하지 않고, 하나님께 속한 것을 하나님께 드리지 않고, 하나님을 위해 아무런 열매도 맺지 아니하고, 자신들에게 맡긴 포도원의 소산을 도둑질했다.

12: 28-34 The Most Important Commandment(s)

Which commandments the first of all? (12:28b) The question is not about chronology (which was given first?) and not strictly about priority (which is more important than the other?). It has more to do with centrality. Which commandment is at the heart of the law? Which commandment makes the keeping of all the others both possible and meaningful? Which commandment determines the proper application of all the others? ³⁶

Jesus responds by accepting the scribe's assumption that there is a center to the law. But he also modifies it by clarifying that two commandments are located at the center. The commandments to love God (Deut. 6:4-5) and neighbor (Lev. 19:18) stand together at the heart of the Torah. ³⁷

The Hebrew shema quoted here, *Hear, O Israel: the Lord our God* was recited regularly in the synagogue Thus Jesus says, "The center of the law is not some hidden key to be discovered by intricate exegetical maneuvers. The center of the law is he love commandment(s) repeated regularly in worship." ³⁸

The text refers to an active, caring love that invests heart, soul, mind, and strength in the service of God and others. To love others adequately requires a redirection of these energies. Instead of active investment of our energies to serve ourselves, we are called to active investment of them in the service of God and others (cf. 10: 43-45). While a healthy self-esteem is compatible with (and perhaps necessary for) a self-giving love of God and others, that is not what this text is teaching. ³⁹

Then the scribe adds, *This is much more important than all whole burnt offerings and sacrifices.* The scribe is making an important distinction. There is a binding moral law, centered in love for God and neighbor. In addition there is a whole catalog of rules that regulate ceremonies, sacrifices, and rituals. These are much less important (v. 33). Mark expects his readers to add, "That is why Jesus

³⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 289.

³⁷ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 289-290.

³⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 290.

³⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 290.

cared so little for those rules and why they were destined to fall away." Jesus' critique of the temple system (11:15-17) is closely linked to the inverted priorities of the religious leaders. They have kept their system running, but have failed to love God and neighbor.⁴⁰

Not far from the Kingdom (12:34)

Jesus declares that the scribe is *not far from the kingdom of God*. Mark's point is that God's economy, there is something more important than all the technicalities of law-keeping (the preoccupation of Pharisees and many of the scribes). There is something more important than all the sacrifices and ceremonies (preoccupation of the chief priests, the entire priesthood, and the rest of the scribes). What really matters is the condition of the heart. What matters is the quality of one's relationship to God. What matters is the quality of relationship within the community and with those in need. Love, not legalism or ceremonialism, is the way of God's kingdom.⁴¹

Why is the scribe declared *not far form the Kingdom*?

Mark may well be saying that one is positioned *near* God's kingdom when priorities are correctly set. However, life *within* God's kingdom depends not just on setting right priorities, but on *living* them out. Jesus is implicitly inviting the scribe and all others, then and now, to accept and practice the priorities Jesus teaches, thus participating in God's reign.⁴²

.....

According to Mark, God's reign is established as Jesus does the works of God, calls disciples, works in them and through them, and leads them in the way of the cross, and so on. It involves living by *God's* values rather than human values. God's reign does not announce its coming with trumpets or establish itself by force. It grows up *within* a hostile environment; it does not use aggression *against* that hostile environment. God's reign, though secret, is not private. It is established as followers of Jesus doing God's work in the world, as they gather around Jesus, do his works, and proclaim the message of God's reign. Those with seeing-eyes recognize that in Jesus the kingdom of God has indeed come with power (cf. Mark 9:1). At the end of the age, all secrecy concerning God's reign will be removed when the Son of Man returns in great power and glory.⁴³

⁴⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 290.

⁴¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 290-291.

⁴² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 291.

⁴³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 423-424.

Mark 14:3-9 A woman Anointed Jesus

Background: In Mark 14:1-2 states, in two days (the expression also means “the next day”) the fest days would begin. Passover was the greatest of all Jewish festivals. During this Passover, Jerusalem would burst at the seams, swelling to perhaps five times its usual population.

Jesus enemies want to do away with him as soon as possible, yet they fear repercussions 반동 from removing him in the presence of the festival crowd. This concern was to prevent rioting by Jesus’ many supporters. 본문의 배경으로 말하면 유월절 이틀전인데 유월절은 모든 절기중에서 매우 중요한 절기였습니다. 유월절 기간에는 예루살렘은 보통보다 5 배나 사람이 많이 모여 터지나갈 정도가 되었답니다. 예수님의 원수들은 가능하면 신속이 예수님을 해 치우고 싶었는데 이렇게 사람이 모인 가운데서 하면 예수님을 따르는 군중들이 폭동이라도 일으킬까봐 겁을 냈습니다.⁴⁴

Meanwhile, Jesus is dining in Bethany. The host is a (former?) leper named Simon, Perhaps Jesus healed him earlier. A woman boldly enters the dining room, where presumably only men are dining. To everyone’s astonishment, she breaks open a jar of extremely expensive perfume oil and pours the entire contents of it over Jesus’ head. She could have broken the seal and used only a little of the *ointment*. But she lavishes all on Jesus. The costly sacrifice evokes negative responses from some of the guests and positive ones from Jesus. The ointment is worth more than what a day laborer could earn in a year. If she had donated it, the woman’s critics claim, the proceeds could have been given to the poor. 이런 살벌한 시기에 예수님은 전에 치료를 해 주신 베다니의 문둥이 시몬의 집에서 식사를 하시게 되었습니다. 남자들만이 식사를 하고 있었을 식사방에 한 여인이 들어오더니 옥합을 깨어 향유 모두를 주님의 머리위에 부었습니다. 그 여인은 뚜껑을 열어 조금 손에 찍어 주님의 머리에 바를 수도 있었는데 병에 든 향유를 모두 쏟아 부었습니다. 이 향유는 노무자의 일년치 수입에 해당하는 매우 값비싼 물건이었습니다. 그것을 본 식사 손님들에게서는 비싼 물건을 허비한다고 야단을 맞고 주님으로 부터는 칭찬을 받습니다.⁴⁵

Jesus defends the woman, first by silencing the critics (v. 6a), then by interpreting the woman’s action (vv. 6b-9). The woman will be immortalized (v.9) for a variety of reasons:

1. She has worked a good/beautiful work.

She simply expressed her devotion to Jesus. Jesus says it was a beautiful thing. He adds interpretation to her actions that the woman may not have considered.⁴⁶

2. Her timing is right.

This woman has picked the right time to do so. Jesus is not saying, “Forget the poor; they can wait!” Obviously Jesus cares for the poor (Mark 10:21); indeed, every day is the right time to care for them (14:7). Today this woman has given to Jesus, the poorest of the poor. After his passion, she and those like her can give to all the other poor. Almsgiving must be more than an occasional religious ritual. Giving to the poor was an expectation during Passover season (cf. John 13:29), and Jesus wants to clarify that a *beautiful work must spring from the heart* (cf. 7:15).⁴⁷

3. She has identified with Jesus’ death

Jesus interprets her anointing as *for[his] burial* (14:9). Unlike the twelve disciples, this woman acts in a way that is consistent with Jesus’ prediction that he will suffer and die.⁴⁸

4. She has anticipated the resurrection.

Jesus clarifies that she has anointed him *beforehand* (v.8). It will turn out that this is the only kind of anointing possible. Three other devoted women will attempt to anoint Jesus’ body (16:1) afterward, but they arrive too late (16:6). In their planning, they did not anticipate a resurrection.⁴⁹

5. She has anointed king.

Jesus has entered Jerusalem as a king (11:9-10). He will be crucified as a king (15:12, 26, 32).

Uncomprehending crowds and rejecting opponents alike “proclaim” Jesus as the King, the Messiah, the

⁴⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 330.

⁴⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 330.

⁴⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

⁴⁷ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

⁴⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

⁴⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

Anointed One. This woman is the only person in Mark who anoints Jesus!⁵⁰

An unnamed woman anoints the Messiah. He is now ready for the passion, where his kingdom will be established. Wherever this gospel is preached, wherever Jesus is called the Christ, this woman's deed, too, is being proclaimed. By the providence of God, she was the chosen instrument for the ritual from which the Messiah receives his name.⁵¹

The woman's action epitomizes Jesus' death and resurrection, proclaims his status as a king, and challenges others to share her devotion to him.⁵²

13:3-9 and 12:41-44

Mark 13 preceded by an account of a poor woman who gives her all in an act of tremendous sacrifice (12:41-44), Mark 13 is followed by this account of another woman who sacrifices greatly to honor Jesus, whose impending doom has also been predicted (14:8). Both stories of women who sacrificially give are linked to stories of men who deceive for selfish gain (cf. 12:38-40; 14:10-11)... It is about identification with Jesus in self-sacrificing discipleship. It is about the proclamation of the gospel in all the world.⁵³

⁵⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

⁵¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 331.

⁵² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 332.

⁵³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 333.

Mark 14:12-16 - PREPARATION FOR THE PASSOVER (Geddert)

12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, 'Where do you want us to go and make the preparations for you to eat the Passover?'¹³ So he sent two of his disciples, saying to them, 'Go into the city, and a man carrying a jar of water will meet you; follow him,¹⁴ and wherever he enters, say to the owner of the house, "The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?"'¹⁵ He will show you a large room upstairs, furnished and ready. Make preparations for us there.¹⁶ So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. 17 When it was evening, he came with the twelve.¹⁸ And when they had taken their places and were eating, Jesus said, 'Truly I tell you, one of you will betray me, one who is eating with me.'¹⁹ They began to be distressed and to say to him one after another, 'Surely, not I?'²⁰ He said to them, 'It is one of the twelve, one who is dipping bread* into the bowl* with me.²¹ For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.' 22 While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, 'Take; this is my body.'²³ Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.²⁴ He said to them, 'This is my blood of the* covenant, which is poured out for many.'²⁵ Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.'

According to Mark, this last meal is a bridge event. On one end of the bridge, we see the Jewish Passover. This was an annual reminder and symbolic reenactment of the deliverance of Israel from Egypt [Egyptian bondage]. On the other end of the bridge, we see the Christian communion (Lord's Supper, eucharist). The church eats bread and drinks wine in remembrance of Jesus' death, celebrating the covenant created through it. Both Passover and the Christian communion also have a forward-looking focus. Passover anticipates the great final salvation God will bring in the end time (which Jesus will now claim to fulfill). Christian communion anticipates a still future "messianic banquet," when God's kingdom is fully established in the new heaven and new earth.⁵⁴

Mark 14: 12-16 indicates that the meal Jesus is about to share with his disciples is a Passover meal. Passover is supposed to be celebrated only within Jerusalem (Deut. 16: 5-6). Since Jesus and his disciples have been staying in Bethany, they need to find a place in the city for observing Passover. Participants have to stay in the city till the next morning: the Mount of Olives is defined as within the ritual boundaries of the city (cf. 14:26). Jesus plays the role of head of the household, the one responsible for leading the Passover celebration.⁵⁵

14: 22-26: This is my body and blood

At Passover, household heads explain to their families the meaning of the bitter herbs and sauces, the reason the bread is unleavened, and the significance of the lamb and so on. Jesus, by contrast, does not highlight the unusual features of the Passover meal. He lifts out those two elements that are common to other celebrative meals, the bread and the wine, and links them to his own coming death. (As Mark's community and later believers reenact this meal, they identify again with all that Jesus' passion means and accomplishes.)⁵⁶

During the meal, Jesus takes bread, says a blessing, and shares the bread with his disciples. NRSV says Jesus blesses the bread, but this is not in the text. Jews explicitly blessed God for the food, rather than blessing the food. The disciples would have expected Jesus to explain the reason why the bread was unleavened (because Israelites left Egypt in haste). Indeed, he identifies the bread with himself (my body).⁵⁷

Similarly, the cup is shared. Two words are spoken over the cup. The first word is an explanation of its significance: This is my blood of the covenant, which is poured out for many. What is symbolized by the blood? Mark seems to be highlighting the celebration of covenant (14:24). For Jews, animal sacrifice (shedding blood) are part of covenant-making: eating together is part of covenant-keeping. In the sharing of the cup (blood), Jesus is here renewing covenant; indeed, he is establishing a new covenant, as predicted by Jeremiah (cf. Jer. 31:31-34; I Cor. 11:25). Some Christian scribes added the word new to the text to make explicit this connection (Mark 14:24, NRSV note). Jesus' death (his shed blood) seals that new covenant. By their identification with that death, the disciples can celebrate that new covenant in their common meals.⁵⁸

⁵⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 333.

⁵⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 334.

⁵⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 337.

⁵⁷ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 337.

⁵⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 338.

Another blessing that derives from Jesus' passion is forgiveness for sin. The whole fabric of Mark's narrative highlights the fact that Jesus' faithfulness becomes the means of forgiveness and renewal for his unfaithful disciples.⁵⁹

Jesus speaks a second word over the cup: I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God (14:25). Indeed, for Mark the inauguration of God's kingdom is not delayed until some distant future event. Before next 24 hours have passed, Jesus will be crowned king. His crown will of thorns, and this throne will be a cross. But through his death, his kingdom will be established. In one sense, this was Jesus' last meal with his disciples; in another sense, it was the first of many they would celebrate not only in his name, but in his presence.⁶⁰

Jesus and his disciples leave the upstairs room after singing a final Passover hymn. In keeping with regulations for the Passover, they remain within the ritual boundaries of Jerusalem until morning. They spend the *midnight* watch (9:00-12:00) in a garden on the Mount of Olives, rather than returning to Bethany for the night (13:35; 14:26).⁶¹

THE TEXT IN BIBLICAL CONTEXT

Passover and Lord's Supper

The OT Passover celebration was designed to provide annual opportunities for Israel to reexperience (not just recall) the miracle of deliverance from slavery in Egypt. The sacrificial lamb was understood to be a real substitute for the oldest son, who would otherwise be slain along with the Egyptians' firstborn. As Jesus transformed Passover into the Christian communion, he (God's firstborn) takes the place of the Passover lamb. He substitutes for the lamb; but more important, he substitute for humans who are (like Israel's firstborn) destined to death. Jesus becomes the great and final sacrifice that accomplishes deliverance from all bondage to sin and its consequences.⁶²

What is the relationship between Jesus' last Passover celebration with his disciples and the Lord's Supper celebrated in the Christian church? Clearly, Mark understands Jesus' last meal with his disciples before his death as the first Lord's Supper (communion, Eucharist). The church had been reenacting this meal for 30-40 years before Mark wrote his Gospel. Their celebration no doubt influenced the way the traditions were handed down and finally recorded.⁶³

THE CONTEXT IN THE LIFE OF THE CHURCH

Jesus is present at communion, but not simply in the elements or in the remembering. He is chiefly present in the gathering. (Matt. 18:19-20). The church is not a collection of individuals mystically bound by common participation in a sacrament; instead, the church is a real, living and interrelating family (Mark 3:34-35). This family experience the presence of Jesus in every gathering and especially so when we gather to relive and reenact our mutual participation in the "body" of Christ (the church), symbolized by the sharing of the one loaf and communion cup (cf. 1 Cor. 10:16-17). Thus communion requires no sacred food, no sacred place, no sacred officiating person, and no sacred occasion. Where believers gather in unity to celebrate their oneness in Christ, there communion is rightly experienced in the presence of Jesus who died and rose to make it all possible. There our covenant with Christ and with each other is regularly renewed.⁶⁴

⁵⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 338.

⁶⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 338.

⁶¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 338.

⁶² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 339.

⁶³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 339.

⁶⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 343.

THE TRIALS OF JESUS AND THE DISCIPLES

Jesus at Prayer: The Disciples Asleep (14:32-42)

Jesus gives disciples the command to *keep awake*. Three times Jesus' disciples fail to do so.

To watch (*keep awake*) means to identify with Jesus, remain loyal to him, follow his instructions, and follow him even on the road to the cross. In Gethsemane, the disciples were supposed to express loyalty to standing or kneeling with Jesus during his time of distress, agitation, and grief (vv. 33-35). They were to show loyalty by submitting to God's will as Jesus does (v. 36). They were to gain spiritual strength to overpower weak flesh (v. 38). If the disciples were loyal, they would keep their eyes wide open (v. 40), seeing beyond suffering and death to the coming of God's reign.⁶⁵

But disciples, having slept through the crisis, are not ready. They will come into the time of trial (v. 38), and on trial they will fall. They will give in to the weakness of the flesh. Their eyes have been heavy (v. 40); they will see nothing beyond enemies and swords and danger. Despite of self-confident promises (cf. 14:31; 10:39), they will flee - and thus fulfill the prediction Jesus has just made (14:27-31).⁶⁶

INVITATION TO GALILEE

Mark 16 : 7

But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."

그러니 그대들은 가서, 그의 제자들과 베드로에게 이르십시오. 그는 그들보다 앞서서 갈릴리로 가십니다. 그가 그들에게 말씀하신 대로, 그들은 거기에서 그를 볼 것이라고 하십시오."

Jesus predicts a post-resurrection reunion: *I will go before you to Galilee* (Mark 14: 28; cf. 16:7).

The context of this prediction indicates that *Galilee* stands for discipleship renewal. A renewal meeting in Galilee will be disciples' second chance, after failure. In Galilee, Jesus will renew his call to discipleship (cf. 1:14-20) and promise again to make them *fishers for people* (cf. 1:17).

Galilee stands for renewal; the journey to Jerusalem stands for discipleship. The disciples have *physically* walked that road already; but only Jesus has *truly* walked the way of the cross.⁶⁷

RESURRECTION

Meeting in Galilee:

For Mark, *Jesus of Nazareth ... has been raised*. Jesus of Nazareth *is going ahead...* to Galilee. Jesus of Nazareth is the risen one. There is no Christ of faith who is not Jesus of Nazareth. Nor is there a risen one who is not the crucified one. The crucified one, now raised, has left the tomb and precedes the disciples into Galilee. They will see the crucified one there, nor that he has been raised.⁶⁸

The rejected one has become the victor. God has vindicated the rejected Messiah King. *He has been raised* (NRSV) is a better translation than *he has risen* (NIV), for God (not Jesus himself) caused the resurrection. **God did it! God has answered Jesus' cry of dereliction** (being forsaken 버림) (15: 34).

God raised up the stone that the builders rejected (12:10). The new temple is being raised up on the third day (14:57; 15:29).⁶⁹

Women: The women are invited to inspect the place where Jesus' body had been lying. they have seen open tomb and the divine messenger. They have heard the resurrection announcement. Now they are invited to

⁶⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 350.

⁶⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 351.

⁶⁷ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 348.

⁶⁸ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 393.

⁶⁹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 394.

certify that the body is gone. These women are already official witness to Jesus death (Mark 15:40) and his burial (14:47). Now they become official witness of the empty tomb.⁷⁰

Meeting Jesus in Galilee

Mark's narrative teaches that the renewal of their discipleship *depends on* the following Jesus again to (and in) Galilee (14:28). It teaches that the purpose of that post-resurrection journey is to *see* Jesus in Galilee (16:7). We can therefore conclude that a post-resurrection meeting between the previously unfaithful disciples and the risen Jesus is assumed in the Markan text.Jesus tells his disciples (Mark 14:27-28) that they will follow again, after the resurrection. They will not be abandoned because of their failure; they are invited to return again and meet the risen Jesus in Galilee.⁷¹

Who is invited / summoned to the Galilean meeting with the resurrected Jesus? All disciples are. The men who failed Jesus before the crucifixion represent those who fail and are unsure of the way back. Mark 16:7 provides assurance that the invitation is still valid for them. The women who witnessed the crucifixion, the burial, and the empty tomb represent those who continue to follow faithfullyMark 16:7 provides assurance that they, too, are invited. All readers of the Gospel are invited to meet the resurrected Jesus, regardless of how seriously we too may have failed.⁷²

Galilee is a symbol of the place where their discipleship began, where they heard Jesus' summons to leave all, and where they made a good beginning. Galilee is where they struggled to understand the secret coming of the kingdom, and where they saw powerful evidence of its advance. There they were first commissioned to go out as missionaries. There they faced Jesus' rebukes when they understood so little. There in Galilee the discipleship journey had begun; it was therefore, the logical place for it to start over again after the resurrection.⁷³

Meeting Jesus in Galilee is all about hearing Jesus' call once more. It is about being with Jesus, being sent out by Jesus, and learning from Jesus. It is about following Jesus along the road, taking up a cross and heading for Jerusalem, persecution, possible martyrdom, and ultimately glory. To that, all are invited. Throughout the first two millennia of church history, countless believers have heeded the call to "meet Jesus in Galilee" Many have suffered greatly for their faithful discipleship, their courageous witness and their willingness to out of step with this world in order to remain in step with Jesus. Others have been martyred. All have made sacrifices for Christ's sake.⁷⁴

The Meaning of Cross-Carrying (Essay) P. 424-425

Along the way from Caesarea Philippi to Golgotha, Jesus is teaching his disciples about discipleship, and therefore about cross-carrying. Voluntary cross-carrying involves giving up everything and trusting God to make it worthwhile (10:28-31). It involves willingness to lay down one's life for others (10:45). It involves total submission of personal will to God's will at all costs (14:36). It involves identification with Jesus as he is tried, mocked, tortured and crucified (15:21). Thus, cross-bearing is associated with a range of different attitudes and actions.⁷⁵

We must ask what could cross-bearing have meant to the disciples at the time Jesus first used the expression to define discipleship? How did they understand the cross-bearing?

Green points out that only the Romans crucified. Thus the disciples would not have understood Jesus' predicted rejection and death at the hands of Jewish leaders as a prediction of crucifixion.

Further, the Romans crucified primarily for insurrection, for rebellion against the imperial power. By making victims carry their crosses, Rome was making a public statement that it does not pay to rebel against the imperial power. Victims carried their crosses behind the centurion, symbolizing submission to the power against which they had previously rebelled. The death march was to function as a deterrent to other would-be

⁷⁰ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 394.

⁷¹ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 395.

⁷² Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 405.

⁷³ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 405.

⁷⁴ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 405-406.

⁷⁵ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 424.

insurrectionists. As a metaphor for discipleship, cross-bearing might carry with it elements of shame, disgrace, suffering, and so on. But more directly, it would relate to prior rebellion, now come to an end. Discipleship have ceased to rebel against God's imperial power (God's reign). The cross-bearer is in a position of submission and is making a public statement that rebellion against God is now over. In the application of the metaphor, Jesus potentially plays two roles. He is the first and premiere cross-bearer; he models true submission, and others follow after. He is also the one who plays the role of the centurion, the one whom would-be disciples follow to symbolize their submission to the reign of God, which Jesus represents. The cross-carrying fits appropriately between self-denial and following Jesus, as an essential component of discipleship (8:34). .. The cross is a way of life, not merely a way of death.⁷⁶

⁷⁶ Timothy J. Geddert. *Believers Church Bible Commentary on Mark* (Scottsdale, PA: Herald Press, 2001), 425.