

7.1

Content Summary: Expanded Overview of the Gospel of Mark

John the Baptist preaches in the wilderness and baptizes Jesus; the Holy Spirit comes upon Jesus, and a voice from heaven says, “You are my Son, the Beloved; with you I am well pleased.” (1:1–11)

Jesus is tempted by Satan for forty days in the wilderness (in this Gospel we hear nothing about the content of those temptations). (1:12–13)

Jesus begins a ministry of proclaiming the good news of God: “The time is fulfilled, and the kingdom of God has come near; repent and believe in the good news.” (1:14–15)

Jesus calls four fishermen to be his disciples: Simon (later called “Peter”), Andrew (Simon’s brother), and James and John (two brothers, the sons of Zebedee). (1:16–20)

Jesus casts a demon out of a man in a synagogue in Capernaum. (1:21–28)

Jesus heals Simon’s mother-in-law of a fever in Capernaum (where Simon lives). Then he heals so many others that he begins to attract crowds all over Galilee. (1:29–39)

Jesus heals a leper, imploring him not to tell anyone about it, but the leper announces it freely. (1:40–45)

Jesus heals a paralyzed man lowered through the ceiling to him in a crowded house, but first he tells the man that his sins are forgiven, which some scribes regard as blasphemy (since only God can forgive sins). (2:1–12)

Jesus calls Levi, a tax collector, to follow him. To the chagrin of religious leaders, he eats with Levi and other tax collectors. He tells them, “Those who are well have no need of a physician. . . . I have come to call not the righteous but sinners.” (2:13–17)

Jesus explains to Pharisees and disciples of John the Baptist why his own disciples don’t fast, likening his time with them to a wedding feast: they cannot fast while “the bridegroom” is still with them. (2:18–22)

Jesus justifies why his disciples pick grain on the Sabbath: “The sabbath was made for humankind, and not humankind for the sabbath.” (2:23–28)

Jesus heals a man who has a withered hand in a synagogue on the Sabbath, inspiring the Pharisees to conspire with the Herodians about how to destroy him. (3:1–6)

Jesus continues to heal people and cast out demons. The demons shout, “You are the Son of God,” but he orders them not to make him known. (3:7–12)

Jesus appoints twelve of his followers to be “apostles,” including Peter, James, John, and Andrew. (3:13–19)

Jesus’s family seeks to restrain him because people are saying that he has gone out of his mind. Also, scribes and Pharisees say that he casts out demons by the power of Beelzebul, the ruler of demons. Jesus says that these leaders are blaspheming the Holy Spirit (an unforgivable sin) and that his true family members are those who do the will of God. (3:20–35)

Jesus teaches the parable of the sower publicly to a crowd and then gives an allegorical explanation of it in private to his disciples. (4:1–20)

Jesus tells a number of other brief parables, likening the kingdom of God to a lamp, seeds that grow secretly, and a mustard seed (4:21–34)

Jesus stills a storm at sea. He rebukes his disciples for having been afraid and for having no faith. (4:35–41)

On the other side of the Sea of Galilee, in the area of the Gerasenes, Jesus casts a group of demons called “Legion” out of a man in a cemetery. The demons enter pigs, which run into the sea and drown. (5:1–20)

Jesus goes to heal the daughter of Jairus, a synagogue leader. Along the way, a woman with hemorrhages touches the hem of

his garment and is healed. Jairus's daughter dies, but Jesus raises her from the dead. (5:21–43)

Jesus returns to Nazareth to speak in the synagogue. The local people take offense at him, prompting him to say, "Prophets are not without honor, except in their hometown." (6:1–6)

Jesus sends out the twelve to heal diseases, cast out demons, and tell people to repent; they are to take no money and must depend on others to provide for them. (6:7–13)

Jesus's ministry attracts the attention of Herod, who previously beheaded John the Baptist. The daughter of Herod's wife, Herodias, had danced for Herod; he offered to give her anything she wanted, and Herodias told her to ask for "the head of John the Baptist on a platter." (6:14–29)

After the twelve return from their mission, Jesus takes them on a retreat, but multitudes follow. He feeds over five thousand people with only five loaves of bread and two fish. (6:30–44)

Jesus walks on water to join his disciples, who are crossing the sea in a boat. (6:45–52)

Jesus continues to heal many people, including those who touch the fringe of his garment. (6:53–56)

Jesus's disciples are criticized for eating with unwashed hands. He responds by attacking the critics for their own hypocrisy and then by explaining that true defilement lies within the heart. (7:1–23)

Jesus is approached by a Syrophenician woman in the region of Tyre who wants him to heal her daughter. He is hesitant because she is not Jewish, but he grants the request after she tells him, “Even dogs under the table eat the children’s crumbs.” (7:24–30)

Jesus travels through the Decapolis, where he heals a deaf mute by sticking his fingers in the man’s ears and saying, “Ephphatha!” which means “Be opened!” (7:31–37)

Jesus feeds a crowd of four thousand people with seven loaves of bread and a few fish. (8:1–10)

The Pharisees ask to see a sign from Jesus, but he refuses. (8:11–13)

Jesus’s disciples misunderstand a metaphorical reference that he makes to leaven and become worried that they don’t have enough bread. He reminds them of the miraculous feedings and upbraids them for their failure to understand. (8:14–21)

Jesus heals a blind man in Bethsaida by putting saliva on his eyes. The man’s vision returns in stages: after the first attempt, he sees men who look like trees walking; after the second attempt, he sees clearly. (8:22–26)

At Caesarea Philippi, Jesus asks the disciples who people say he is, and then he asks, “Who do you say that I am?” Peter responds, “You are the Messiah,” and Jesus warns them not to tell this to anybody. (8:27–30)

Jesus tells the disciples that he is going to be crucified, and Peter objects. Jesus rebukes him, saying, “Get behind me, Satan!” (8:31–33)

Jesus teaches that any who want to be his followers must deny themselves and bear the cross. (8:34–38)

Jesus says that some of those standing with him will not taste death until they see that the kingdom of God has come with power. (9:1)

Jesus takes Peter, James, and John up on a mountain with him and is transfigured before them, appearing with Elijah and Moses in dazzling glory. A voice from heaven says, “This is my Son, the Beloved; listen to him!” (9:2–8)

Jesus explains to the disciples that a prophecy regarding the return of Elijah has been fulfilled by the coming of John the Baptist. (9:9–13)

After his disciples are unable to do so, Jesus casts a demon out of a boy who has seizures. He tells the boy’s father, “All things can be done for the one who believes,” and the man responds, “I believe; help my unbelief!” (9:14–29)

Jesus predicts his passion a second time and resolves a dispute among his disciples as to which of them is the greatest by saying that the greatest is the one who serves the others. (9:30–35)

Jesus says that whoever welcomes little children in his name welcomes him. (9:36–37)

Jesus's disciples try to restrain an exorcist who they say is "not following us," but Jesus insists, "Whoever is not against us is for us." (9:38–41)

Jesus warns his disciples regarding the judgment to come on those who cause others to stumble; he calls them to rid their lives of anything that might cause their downfall. (9:42–50)

Pharisees test Jesus with a question about divorce. He insists that Moses allowed divorce because of "hardness of heart" but that what God joins together no one should separate. (10:1–12)

Jesus's disciples try to prevent people from bringing children to him, but Jesus says, "Let the little children come to me . . . for it is to such as these that the kingdom of God belongs." (10:13–16)

A rich man goes away sad after Jesus tells him to give up all his possessions. Jesus says it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God. (10:17–27)

Jesus assures his disciples, who left everything to follow him, that they will receive abundant rewards, but with persecutions. (10:28–31)

After Jesus predicts his passion a third time, James and John ask if they can sit at his left and right in glory. The other disciples become indignant, and Jesus teaches again that greatness is achieved through service. He says, "The Son of Man came not to

be served but to serve, and to give his life a ransom for many.”

(10:32–45)

Just outside Jericho, Jesus heals a blind beggar named Bartimaeus, who follows him on the way. (10:46–52)

Jesus enters Jerusalem riding a colt, as a crowd of people shout “Hosanna” and strew clothing and palm branches in his path.

(11:1–11)

Jesus curses a fig tree because he is hungry and it has no fruit.

(11:12–14)

Jesus overturns the tables of money changers and shuts down the Jerusalem temple, which he calls “a den of robbers.” (11:15–19)

When Jesus’s disciples notice that the fig tree that he cursed has withered, he teaches them about the power of faith: the one who believes can move mountains, can ask for anything in prayer and receive it. (11:20–25)

Religious leaders ask Jesus by what authority he is acting, but he refuses to answer them because they will not respond to his own question regarding the baptism of John. (11:27–33)

Jesus tells the parable of the wicked tenants: the owner of a vineyard sends a series of servants, and then finally his son, to collect fruit from tenants, who beat the servants and kill the son. (12:1–12)

Pharisees and Herodians combine to test Jesus, asking him whether it is lawful to pay taxes to Caesar. He says, “Give to the emperor the things that are the emperor’s, and to God the things that are God’s.” (12:13–17)

Sadducees test Jesus by asking him: If a woman was married to seven men in this life, whose wife will she be in the resurrection? He says there is no marriage in heaven, for people are like angels. (12:18–27)

A scribe asks Jesus which commandment is first of all. He says that the first is to love God, and the second is to love one’s neighbor as oneself. The scribe agrees with him, and Jesus says that the scribe is “not far from the kingdom of God.” (12:28–34)

Jesus stumps the religious leaders by asking them how the Messiah can be the son of David when David calls him “Lord.” (12:35–37)

Jesus denounces the scribes for being ostentatious and greedy and then calls attention to the generosity of a poor widow who puts her last two coins into the temple treasury. (12:38–44)

Jesus tells his disciples that the Jerusalem temple will be destroyed and then, on the Mount of Olives, launches into a long discourse on the end times, urging people to be ready at all times. (13:1–37)

The chief priests decide to have Jesus arrested and killed. (14:1–2)

At the home of Simon the leper in Bethany, Jesus is anointed for burial by an unnamed woman. His disciples consider it a waste of

expensive ointment, but he says that what she has done must be told throughout the whole world in remembrance of her. (14:3–9)

Judas agrees to betray Jesus, just before the disciples and Jesus eat the Passover meal together. Jesus identifies the bread and wine as his body and blood. He predicts his betrayal, and they go out to Gethsemane, where he prays that, if possible, God remove the cup from him. He is arrested, and his disciples desert him, including a young man who runs away naked. (14:10–52)

Jesus is put on trial before a group of priests who decide that he deserves death; meanwhile, Peter denies three times that he is a disciple of Jesus. (14:53–72)

Jesus is turned over to Pilate, and a crowd calls for Jesus to be crucified after Pilate gives them the choice of releasing Jesus or a rebel named Barabbas. Jesus is mocked by soldiers, who crown him with thorns and compel Simon of Cyrene to carry his cross to Golgotha (which means “place of a skull”). (15:1–24)

Jesus is crucified and mocked on the cross. He cries out, “My God, my God, why have you forsaken me?” before he dies. At his death, the curtain in the temple tears, and the centurion at the cross declares, “Truly this man was God’s son!” (15:25–39)

Many women are said to have been observing this from a distance, including Mary Magdalene, another Mary, Salome, and others; although they are mentioned for the first time here, we are now

told that they have been following Jesus since his early ministry in Galilee. (15:40–41)

Joseph of Arimathea, a member of the Jewish council, provides a tomb for Jesus's body and sees that he is given a proper burial. (15:42–47)

After the Sabbath, the three women come to the tomb but find it empty. A young man dressed in white tells them that Jesus is risen, and they should go and tell his disciples and Peter. They flee in terror and speak to no one. (16:1–8)