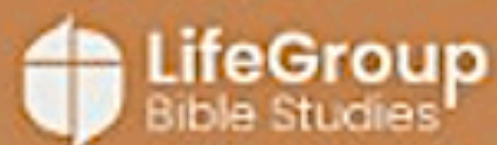




THE STORY  
OF JESUS  
IN THE  
GOSPEL  
OF MARK



FALL 2025  
SPRING 2026



# Paul and Kim Barreca





# Ephesus





# St. Titus Cathedral in Crete





# Titus in Frankfurt

## Amulet found in Germany said to be 'oldest Christian testimony north of the Alps'

Silver scroll, found to contain verses of protection in Latin, dates from the mid-3rd century CE. Israeli researcher says too early to draw conclusions

By **GAVRIEL FISKE**  [FOLLOW](#)

17 December 2024, 10:57 pm

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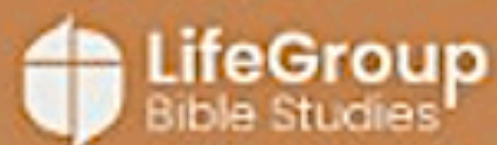


A third century CE Christian silver amulet, discovered in a Roman-era grave in Frankfurt, Germany. (image capture/Monument Office of the city of Frankfurt am Main/used in accordance with Clause 27a of the Copyright Law)





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# Jesus as King

- Jesus is the upside-down king of the kingdom of God
- Mark 11:1-11
- Mark's Gospel is fast-paced.
- We cover three years of ministry relatively quickly ... until we get to the Passion, where the story slows down significantly.



# Jesus as King

- What is described in the Palm Sunday account is similar to a Roman ceremony called a “triumph.”
- But it is also intentionally very different to create a contrast between the kings of the world and Jesus as King.
- The general wore a crown of laurel and a purple robe and rode on a chariot pulled by war horses through the streets of Rome.



# Roman Triumph





# Jesus as King

- Jesus rode through the streets on a donkey, not a chariot – a sign of humility but also a fulfillment of the prophecy of Zechariah 9:9, publicly declaring He was the Messiah.
- The way the crowd celebrated at Jesus' triumphal entry was also like the Feast of Tabernacles (Sukkoth), not like Passover (in the Spring).
- During Sukkoth, they waved the *lulav* (palm branches).



# Jesus Enters Jerusalem





# Jesus as King

- They recited the Hallel (“praise” – Psalms 113–118) and processed around the altar.
- The refrain *Hosha na* means “save us now.”
- They were declaring Jesus as Messiah (Son of David), calling for His kingdom to come, and asking Him to save them now.



# Jesus as Priest

- Jesus is the true high priest
- Mark 11:12-26
- The fig tree showed the disciples that true faith results in real spiritual fruit.
- Jesus' cursing of the fig tree signifies God's judgement on the fruitless Jewish people.



# Jesus Curses the Fig Tree





# Jesus as Priest

- In the Old Testament, the fig tree was often used to symbolize Israel's spiritual health or sickness.
- A flourishing fig tree symbolized prosperity and peace, blessing and favor from God (1 Kings 4:25; Hosea 9:10).
- A barren fig tree represented judgment and desolation (Jeremiah 8:13).



# Jesus as Priest

- Jesus also used the fig tree to challenge His disciples.
- When the disciples saw the tree withered the next morning, Jesus encouraged them to have faith in prayer.
- The Pharisees were the leaders of the Jewish people, but the disciples would become the leaders of this new movement called the Church, fueled by the power of the Holy Spirit through fervent, united prayer.



# Jesus as Priest

- Jesus also showed Himself to be the true High Priest when He drove the sellers and moneychangers out of the temple.
- Because Jews came from many lands during the annual feasts, moneychangers changed their foreign currency into temple shekels so they could pay the half-shekel temple tax required of every adult Jewish male.



# Jesus as Priest

- The sellers sold sacrificial animals in the temple court so they didn't have to bring animals on the journey with them.
- They turned God's holy temple into a marketplace, but they were also charging exorbitant prices.
- Mark specifically mentioned selling pigeons, which was the option for the poor who could not afford larger animals.



# Jesus as Priest

- Jesus quoted Jeremiah because they had made His temple a “den of robbers” (Jeremiah 7:1–11).
- He also quoted Isaiah, when God described the true worshippers who kept His covenant, that because of them, His temple would be called a house of prayer for all nations (Isaiah 56:1–7).



# Jesus as Prophet

- Jesus is the ultimate prophet
- Mark 11:27-33
- This story shows us that Jesus is the ultimate prophet (spokesperson for God) because He is God Himself.
- The Jewish religious leaders were constantly questioning Jesus, always trying to trap Him with His words.



# Jesus as Prophet

- The religious leaders weren't just asking Him a hard question to try to trap Him; they were directly challenging His authority to drive the robbers out of the temple.
- They explicitly asked, "Who gave you this authority?"
- He asked them whether the baptism of John was from heaven or from man?



# Jesus as Prophet

- This put the religious leaders in a bind, because the people believed John really was a prophet sent from God.
- If they said from man, the people would turn on them.
- If they said from heaven, Jesus would ask why they didn't believe John.



# Jesus as Prophet

- If they acknowledged John's divine authority, they would also have to accept Jesus, whom John pointed to as Messiah.
- So, they simply answered that they didn't know.
- They saw Jesus as a threat to their religious establishment, but He was actually the God they claimed to serve.



# Conclusion

- Jesus was the image of the invisible God, a perfect representation of God in human form.
- He was the ultimate spokesperson for God because He is God. To know Jesus is to know the Father.
- Jesus calls His followers to come to know Him, who He really is, and follow His ways to find rest for our souls (Matthew 11:28–30).



# Resources

