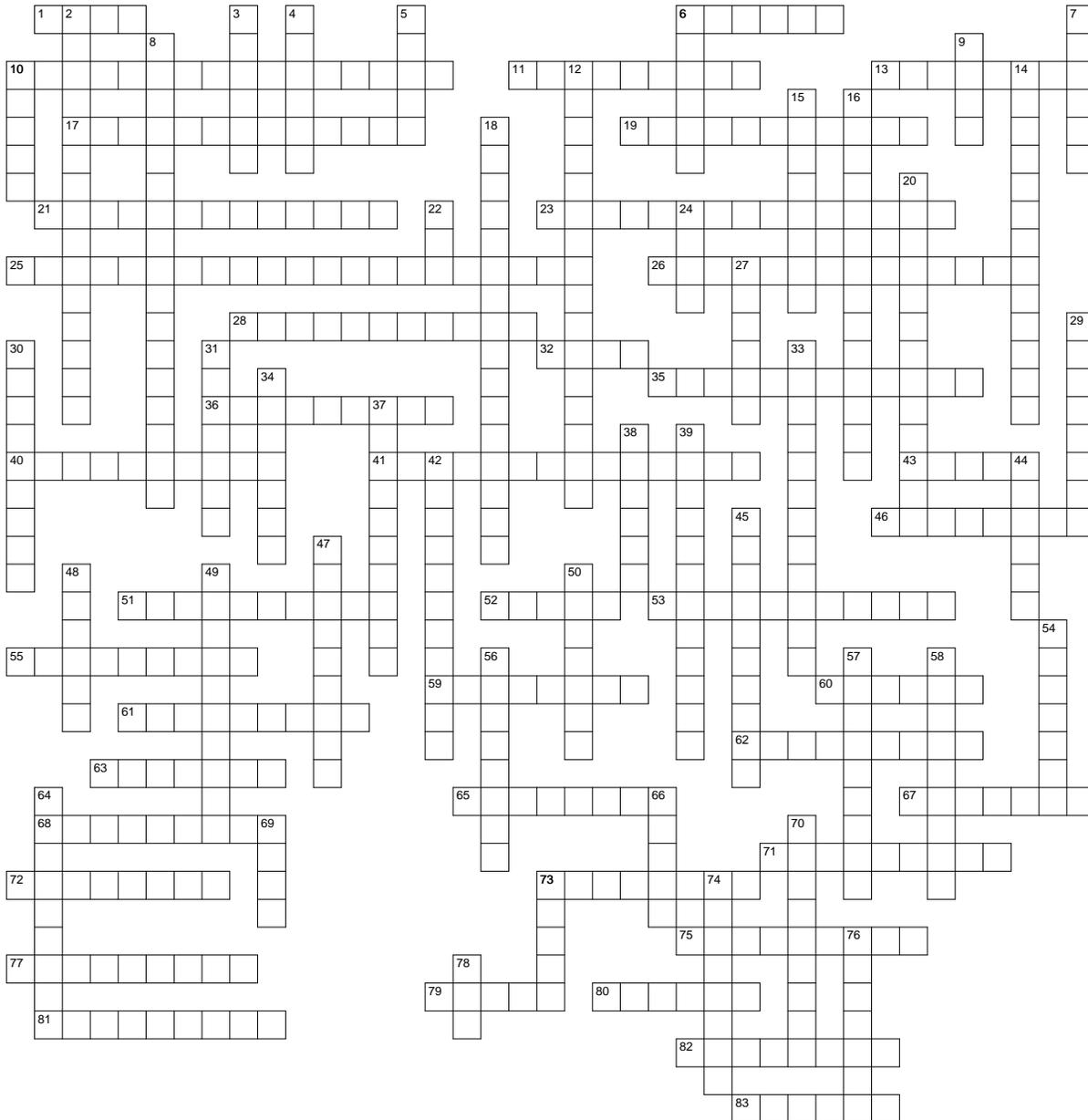


Name:
Period:

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The Gospel of Mark



Across

- "Truly" or "verily."
- Wicker baskets left over when Jesus feeds the 5000.
- The arrest, trial, and execution.
- Profession of four of the disciples.
- Only messianic title by which Jesus calls himself in Mk.
- A "story within a story."
- "Little girl, I say to you, arise!"
- Charge nailed to Jesus' cross.
- Peter, James and John witness this, but do not understand.
- When this is seen, then those in Judea must flee to the mountaintops.
- Jesus' dying words come from this.
- Where John was baptizing.
- Tax collector called by Jesus, but not listed among the 12.
- He fears that Jesus is John resurrected.
- Some scribes suspect that Jesus is possessed by him.
- Means "olive press"
- Only person in Mk who identifies Jesus as Son of God.
- In Mk, whenever Jesus prays to God, he is always this.
- Ultimately, she is responsible for John's death.
- A woman suffering from this touches Jesus' cloak.
- Jesus miraculously feeds the hungry and controls the seas, just like him.
- Mk uses the Greek word for this 42x.
- Jesus was tempted in the desert for this long.
- In Mk, Jesus' first "mighty deed" is one of these.
- Mk is the only NT book to call itself this.
- Jesus' profession, according to Mk.
- Mk says that Jesus lived here.
- Jesus cursed one before cleansing the temple.
- The Last Supper is one.
- In Mk, Jesus' ministry is focused in this region.
- "Be opened!"
- They question Jesus' teaching about the resurrection.
- "Place of the Skull"
- Means "son of [a] father."
- Jesus is anointed with this "costly" oil.
- He is lowered through the roof of Jesus' house.
- Jesus' betrayer.
- The Pharisees bring to Jesus a coin with his inscription on it.
- The veil covering this is torn in two when Jesus dies.
- Mk focuses on this aspect of Jesus more than any other gospel.
- In Mk, he is apparently called after his brother.

Down

- Name given to the motif of secrecy about Jesus' identity in Mk.
- John's preaching in the wilderness fulfills a prophecy from this book.
- Means "dedicated to God."
- Wicker baskets left over when Jesus feeds the 4000.
- Jesus predicts that "not one stone" of it will "not be thrown down."
- Mk's "Son of Man" imagery refers to this OT book.
- Buries Jesus in his family tomb.
- Mk is traditionally believed to have been written here.
- He denies Jesus three times.
- The language at Jesus' baptism recalls this nameless figure from Isaiah .
- Jesus ascends this to pray before he is arrested.
- Jesus' family lives here; where he is rejected.
- He "was clothed in camel's hair, with a leather belt around his waist."
- He "carries the cross" and "follows" Jesus.
- "Praefectus Iudaea" 26-36 AD.
- Many Jews understood sickness as being the result of this.
- Jesus' disciples did not do this, because the bridegroom was still with them.
- The name of the Gerasene demoniac; a unit of the Roman army.
- Mk claims Jesus used these so that he would not be understood.
- In Mk, Jesus often teaches in these.
- The Son of Man is lord even of this.
- Jesus tells his disciples to carry only this when they travel .
- Location of a cult that immolated children.
- Blind man who recognizes Jesus as "Son of David."
- The Roman soldiers clothe Jesus in this and mock him.
- Scholar who recognized the "messianic secret."
- The kingdom of God is like one of these.
- John's wardrobe is intended to recall his.
- Time when Jesus was crucified.
- Jesus is accused of this when he forgives sins.
- Jesus raises his daughter from the dead.
- John claims that Jesus will baptize with this.
- Peter confesses that Jesus is this.
- Father of James and John.
- Travelled with Paul, interpreter for Peter.
- At the end time, the elect will be gathered from here.
- Jesus enters this city on a donkey.
- Jews who supported the reign and family of Herod.
- Means "teacher"
- "Father."
- Jewish high court.
- Symbol for Satan in the parable of the sower.
- James and Levi were his sons; Mk's community apparently knew of him.
- One who is "sent forth."
- Symbolizes Jesus' death in the NT, the wrath of God in the OT.