

BAND OF  
**BROTHERS**  
MEN'S MINISTRY



**WARRIOR'S HEART**  
BUILDING GOD'S KINGDOM ONE MAN AT A TIME

— THE GOSPEL OF —  
**MARK**  
SUFFERING SERVANT & SON OF GOD

# The Book of Mark



- **Author:** Officially Anonymous
  - Church Tradition: John Mark (Acts 12:12)
- **Date:** c. 50-73
  - Believed to be the earliest written
- **Audience:** Mainly Christians in Rome
  - Infrequent OT quotations
  - Explanations of Jewish Customs
  - Early Church Tradition

# The Book of Mark



- **Genre:** Ancient Biography or *Lives* (Latin, *vita*; Greek, *bios*)
- Centered on one historical figure
- Possibly evolving from funeral orations.
- Arranged Topically (not chronologically)
- Often Paraphrased
- Written to promote a way of life or to encourage emulation.

# Why do we call them “gospels”?



- **Gospel** - gk. εὐαγγέλιον
  - “Good news” or “good tidings”
  - Not a literary genre
  - Proclamation of significant news
    - Military victory
    - New emperor
    - An occasion for civil rejoicing

# Why do we call them “gospels”?



- **In the Bible:**
  - **Paul:** Christian preaching of the death and resurrection of Jesus (1 Cor. 15:1-8)
  - **Mark:** life, ministry, and teachings of Jesus
- Later, it started to refer to both the oral proclamation and the books about Jesus, mainly Matthew, Mark, Luke, and John.

# Why four gospels?



- **Why these four? - Proposals**
  - Community as a key factor
  - Canon criteria: Apostle, orthodoxy, usage
  - Self-authenticating
    - They imposed themselves as canonical upon the church.
    - Divine revelation: God himself is the source
    - The first two are true as well.

# Why four gospels?



- **Why four?**
  - Theological content compared to other “gospels”
  - Four different perspectives are better than one
  - All four Gospels say something unique about the Son
    - Matthew - Prophesied Messiah to the Jews
    - Mark - Suffering Servant and Son of God to the Romans
    - Luke - Perfect Son of Man to the Greeks
    - John - Fully human, fully divine, in whom we must believe to the world.

# Mark 1:1



The beginning of the **gospel** of Jesus Christ, the Son of God.

# Mark 1:1



gk. εὐαγγελίων

The beginning of the **gospel** of Jesus Christ, the Son of God.

- “Good News”
- “Glad Tidings”

## c. 9 BC, the birthday of Augustus



“restored the shape of everything that was failing and turning into misfortune, and has given a new look to the Universe at a time when it would gladly have welcomed destruction if Caesar had not been born to be the common blessing of all men” . . . “with virtue for doing the work of a benefactor among men, and by sending in him, as it were, a savior for us” . . . “was the beginning for the world of the glad tidings [εὐαγγελίων] that have come to men through him”

# Mark 1:1



**Χριστός**

- Gk. χρίω (to anoint)

The beginning of the gospel of Jesus **Christ**, the Son of God.

- Heb. *Messiah*
- “Anointed One”

# Mark 1:1



- To the Romans:
  - The emperor
  - Sign of divinity

The beginning of the gospel of Jesus Christ, **the Son of God.**

- To the Hebrews:
  - The Promised King
  - Liberator from Oppression

# Mark 1:2-4



**As it is written** in Isaiah, the prophet:

See, I am sending my messenger ahead of you; he will prepare your way.

A voice of one crying out in the wilderness: Prepare the way for the Lord; make his paths straight!

**John came** baptizing in the **wilderness** and proclaiming a baptism of repentance for the forgiveness of sins.

# Mark 1:2-4



*Or the prophets*

**As it is written** in Isaiah, the prophet:

See, I am sending my messenger ahead of you; he will **prepare your way**. (Malachi 3:1)

A voice of one crying out in the *wilderness*: **Prepare the way** for the Lord; make his paths straight! (Isaiah 40:3; Jn 1:23)

**John came** baptizing in the **wilderness** and proclaiming a baptism of repentance for the forgiveness of sins.

# Mark 1:5-6



**The whole Judean countryside and all the people of Jerusalem were *going out to him*, and they were baptized by him in the Jordan River, **confessing their sins.****

John wore a camel-hair garment with a leather belt around his waist and ate locusts and wild honey.

# Mark 1:5-6



The whole Judean countryside and all the people of Jerusalem were going out to him, and they were baptized by him in the Jordan River, confessing their sins.

John wore a **camel-hair garment** with a leather belt around his waist and **ate locusts and wild honey**.

# Mark 1:7-8



He proclaimed,

**“One who is more powerful than I am is coming after me. *I am not worthy* to stoop down and untie the strap of his sandals.**

**I baptize you with water, but he will baptize you with the Holy Spirit.”**

# John's Example of Humility



- **Humble in appearance?** He wore a camel-haired garment with a leather belt. Sounds like Elijah in 2 Kings 1:8.
- **Humble in home?** He lived in the desert.
- **Humble in diet?** He ate locusts (a clean animal; Lev 11:22) and honey. At least it was high in protein and minerals.
- **Humble in message?** John effectively said, “One greater than me is coming!”

# Mark 1:9-11



In those days, **Jesus came** from Nazareth in Galilee **and was baptized** in the Jordan by John.

As soon as he came up out of the water, he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven:

*“You are my beloved Son; with you, I am well-pleased.”*

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In those days, Jesus came from Nazareth in Galilee and was baptized in the Jordan by John.

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# Revelatory Scenes in Mark



<b>Baptism (1:9–11)</b>	<b>Transfiguration (9:1–13)</b>	<b>Crucifixion (15:21–41)</b>
Heavens “torn” (Gk, <i>schizo</i> ) Dove descends	Garments turn white Cloud descends	Sanctuary veil “torn” (Gk, <i>schizo</i> ) Darkness spreads
“Voice” from heaven	“Voice” from cloud	Jesus’s “loud voice”
“You are my beloved Son.”	“This is my beloved Son.”	“Truly this man was the Son of God!”
John the Baptist as Elijah (cf. 1:6)	Jesus appears with Elijah	“He’s calling for Elijah.”

# Mark 1:12-13



Immediately, **the Spirit drove him** into the *wilderness*.

He was in the *wilderness* **for forty days**, being tempted by Satan.

He was with the wild animals, and the angels were serving him.

# The Message of Mark 1:1-13



- Good news! The king has come!
- Prepare the way for his coming!
- Jesus is the prophesied Messiah, the true Son of God.

# Takeaways from Mark 1:1-13



- The gospel calls us to a life of self-sacrifice, not self-exaltation.
- Seek humility over recognition
- Live for God's will, not personal gain.
- God sees baptized and believing Christians not as they are in themselves, but as they are in Jesus Christ