

The Gospel of **MARK**

JESUS THE SERVANT: Mark 1:1-11

MARK01
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INTRO: We exist for the glory of God. We exist for God, God doesn't exist for us. Jesus came into human history as a human being and he lived a life that is completely, utterly, consistently glorifying to God without any sin as our example of how a life of glorifying God is to be lived. His life is an example of the God-glorifying life!

The Gospel of Mark is an historical account about the life of Jesus Christ and how He glorified God as a servant... BUT, it is also a narrative of the life that Jesus Christ wants to live IN YOU TODAY as a servant to the glory of God!

The Gospels are not just the written history of a man, but the unveiling of the Heart of God... in Mark, the heart of God is **Servanthood**.

I. The Author – John Mark.

A. Name.

1. "John" – Hebrew or Jewish name.
2. "Mark" – Latin or Roman name.

B. Mark's Background.

1. **Mark 14:51-52.**
 - a. Tradition tells us that the Gospel of Mark is Peter's account that is written by Mark, except for possibly this passage!
2. **Acts 12:12** – 1st mention by name.
 - a. The son of Mary, the owner of the house.
 - 1) Since his father is mentioned, Mary could be a widow.
 - b. The description of the house, large room and porch, and mention of Greek slave, suggest that they might have been a wealthy family.
3. **Colossians 4:10.**
 - a. Barnabas' cousin/nephew.
 - b. Barnabas was a Levite (Acts 4:36), thus Mark would have been a Levite.
4. **1 Peter 5:13.**
 - a. Probably one of Peter's converts, since Peter calls him, "My son."
5. **Acts 12:25 – 13:6.**
 - a. Mark went to Antioch with Paul and Barnabas, and was their assistant on their First Missionary journey.
 - b. They probably took him partly because he was Barnabas' cousin, but in **Acts 13:13**, Mark took off from Paul and Barnabas at Pamphylia.

6. Acts 15:35-41.

- a. Two years later, when Paul wanted to take his Second Missionary journey, Barnabas wanted to take John Mark, but Paul refused.
 - 1) He was upset that Mark left them in Pamphylia and didn't go with them to the work, so they split up. Barnabas took Mark, and Paul took Silas.
 - a) Why did Mark leave and go back to Jerusalem? Some say that...
 - 1. He was scared.
 - 2. He didn't want to work.
 - 3. He wanted his Mommy.
 - a. That's where her house is.
 - 4. We don't know for sure.
 - 2) **NOTE:** There is room for disagreement within the body of Christ.
 - a) God oftentimes uses such things to expand His work, as He did there in the case of Paul and Barnabas, creating two missionary teams instead of one, doubling the foreign effort.
 - b) Those disputes or differences that arise never remain.
- 7. Before Paul died, he acknowledged Mark's ministry and spoke highly of him.
 - a. Paul tells Colossian church to "receive him." (Col. 4:10)
 - b. He calls Mark a "fellow-laborer." (Philemon 24)
- 8. While in Rome, right before Paul was beheaded, he wrote of John Mark, that he was "profitable to me for the ministry" (2 Timothy 4:11).

II. Background of the Gospel of MARK.

A. Theme.

1. SERVANTHOOD!!!

B. Theme verse.

- 1. Mark 10:45.
- 2. The four Gospels show a different perspective on the life of Christ.
 - a. Matthew wrote to show Jesus as King of the Jews.
 - b. Luke wrote to show Jesus as Son of Man, rejected by Israel, so the Gospel goes to Gentiles as well.

- c. John wrote to show Jesus as Son of God, and is evangelistic in nature.
- d. Mark wrote to show Jesus as the Servant of God.**

C. Time.

1. Written right after the crucifixion of Peter and the persecution by Caesar Nero. (Between 57-67 A.D, probably while he was with Paul in Rome)
2. **NOTE:** There is a lot of debate as to which Gospel was written first, and **the dates are often disagreed upon, but it really doesn't matter!** What matters is what the Gospel says!

D. Mark's gospel is Pastoral in Nature.

1. He is writing to the church in Rome.
 - a. The Christians in Rome had already heard the good news and responded (Rom 1:8).
 - b. The Romans needed to understand the nature of Discipleship (what it meant to follow Jesus).
 - 1) They needed to see what the Christian life looked like.
 - c. I think the Roman church had the Book of Romans to see who they are in Christ, and the Gospel of Mark to see what it looked like to have Christ in them.

E. Features.

1. The Gospel of Mark is fast-paced and action-packed.
 - a. It's more about what Jesus did than what He said.
 - b. **KEY:** The Greek word for "straightway" or "immediately" used 41x.
2. 20 miracles mentioned in this Gospel.

F. Outline of Book.

1. The Beginning of the Gospel of Jesus Christ the Son of God (Chapters 1-16).
2. Two major sections...
 - a. Jesus Christ, God's Son, proves Himself to be the Servant of God by His mighty teaching and deeds (1:14 – 8:26).

- b. Jesus Christ, God's Son, proves Himself to be the Servant of God by teaching and enduring the Passion, which is followed by the Resurrection (8:27 – 16:20).

III. Five Witness to the Servant's Deity. (v. 1-11)

- A. Deuteronomy 19:15 says "...at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

- 1. We have 5 witnesses.

B. Witness #1 - John Mark. (v. 1)

- 1. "The beginning of the gospel..."

- a. In the Bible, there are a few times it starts with "the beginning"

- 1) "In the beginning God created..." Genesis 1:1
- 2) "In the beginning was the Word..." John 1:1
- 3) "That which was from the beginning..." 1 John 1:1
- 4) "The beginning of the Gospel..." Mark 1:1

- b. **NOTE:** There is no genealogy. Nobody cares about the genealogy of a servant.

- 1) The Romans only cared about servants being good and faithful.

- c. "Gospel" means "Good News"

- 1) Mark says that this book is the beginning of the Good News about Jesus Christ.

- a) **KEY:** For Mark, the *beginning* of the Gospel was the historical facts of the life, death, and resurrection of Jesus!

- b) Later, the apostles proclaimed it, picking up where Mark and Luke left off (i.e. the Book of Acts, an "unfinished" book).

- 2. "Jesus Christ" not first and last name.

- a. Jesus – Jehovah saves.
- b. Christ – Messiah – Anointed One.

- 3. "Son of God" speaks of position, not origin.

- a. John 5:18; 10:30-36; 19:7.
- b. The Greek word for "sons" or "children" is *teknon*, "born ones", but is Never used of Jesus Christ.

C. Witness #2 – the Prophets (v. 2-3).

1. "As it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee"

a. Cf. **Malachi 3:1**.

1) Mark changed the word "Me" to "You".

a) **KEY: Mark is giving this verse from the Old Testament a *Messianic interpretation* under the guidance of the Holy Spirit.**

2) When scriptures are quoted, they are NOT always quoted "word for word"!

a) The writer will give the sense, but not always word for word.

3) It's prophetic.

a) It says, "I (God) send my messenger (John the Baptist) before Thy (Jesus) face, which shall prepare Thy way before Thee (Jesus)."

2. "*The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*"

a. Cf. **Isaiah 40:3**.

1) Isaiah says, "Make straight in the desert a highway for **our God**" and Mark says, "Make **His** paths straight."

a) The paths are being straightened for Jesus, who Isaiah says is God.

b. "*Prepare the way.*"

1) In those days, some people would go ahead of the king to have people clean up for when the king arrives.

a) John the Baptist is preparing the way for the King of kings.

c. "*LORD*" is YHVH in Hebrew.

1) John is preparing the way for Jehovah.

2) Jehovah and Jesus are the same person.

a) Jesus is God.

d. "*Crying*" – Gr. "*to cry aloud, to shout, to speak with a high, strong voice.*"

1) There are two different Greek words for "crying":

a) Kaleō in classic usage meant "to cry out for a purpose",

b) Boaō is "to cry out as a manifestation of feeling."
This is the word used here (Wuest p. 13).

1. "To cry out with emotion"

2) **KEY: John was preaching with Passion!**

a) **QUOTE:** C.H. Spurgeon said, "*Get yourself on fire for the Lord, and people will come watch you burn.*"

D. Witness #3 – John the Baptist (v. 4-8).

1. God hasn't spoken in over 400 years.

- a. When someone pauses..... and then speaks, it has an impact.
- b. **Illust.** – Like my first Chuck tape. "Let's turn in our Bible to Genesis 1:1..... In the beginning..."

2. "...baptism of repentance for the remission of sins."

- a. Baptism is an outward symbol of what already has happened inwardly.
 - 1) We are not baptized to be saved, we are baptized because we are saved.
- b. Baptism was used for pagans that were proselytizing into Judaism.
 - 1) It was a symbol that the pagans were going to give up their...
 - a) Old way of life.
 - b) Old religion.
 - 2) And they were going to follow...
 - a) New way of life.
 - b) New religion.
 - 3) John is treating the Jews like pagans!
- c. Baptism does not bring remission of sins.
 - 1) Repentance brings remission of sins.
 - a) The type of Baptism John was preaching was that of Repentance for the remission of sins

3. John's Character.

- a. Last Old Testament prophet.
- b. Not making a fashion statement. (v. 6)

- 1) Camel's hair.
 - a) "clothed" – perfect participle – "constantly clothed."
 - b) At Sears or Mervyns, you won't find camel hair sweaters.
 1. Camel's hair is not comfortable.
- 2) Eating locusts and honey.
 - a) Not my idea of eating out.
- c. John was an effective witness because he embodied his message.
 - 1) It wasn't just the words he preached, but...
 - a) It was the life he lived.
 - b) He was the message.
 - 2) Can we say that about ourselves?
 - a) Do I live what I preach?
 - 3) What is the best way to spread Christianity?...
 - a) Not to...
 1. Have a church program.
 2. Have the satellite networks.
 3. Go witnessing.
 - b) To be a witness. (Acts 1:8)
 1. It's not something you do, but who you are.

4. "There went out unto him all the land of Judea." (v. 5)

- a. Judea extended from the Mediterranean Sea on the west to the Dead Sea on the east, and from a few miles south of Gaza and the southern tip of the Dead Sea north to about Joppa. Thus, Judea measured about 90 kilometers (56 miles) from north to south and from east to west. The region contained four distinctive types of land: the coastal plains along the Mediterranean Sea, the lowlands in the south, the hill country, and the desert.¹
 - 1) People came out from around 56 miles to hear John preach.
- b. I wonder how it started...
 - 1) Luke 1:80 says, "...and was in the deserts till the day of his shewing unto Israel."

¹ Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers

a) I picture him out there preaching to the trees and animals, and people are walking by seeing this guy with a huge fro wearing camel's hair. So they go get their friends, who go get their friends, etc...

5. *"The latchet of whose shoes I am not worthy to stoop down and unloose."* (v. 7)

- a. Some commentators say that this was done by slaves at that time.
- b. Others say that even Hebrew slaves were not required to do this menial task for their masters.
 - 1) John is saying that...
 - a) He's a slave.
 - b) Or even lower than a slave.

6. *"Preach"* – Gr. *"to proclaim after the manner of a herald"*

- 1) Not speaking behind a pulpit, but...
 - a) Shouting a message from wherever he could.

7. *"He shall baptize you with the Holy Spirit."* (v. 8)

- a. This was prophesied in Isaiah 44:1-6.
- b. *"baptize"* – Gr. *baptizo* – *"to immerse; submerge"*

8. *"And it came to pass in those days, that Jesus came."* (v. 9)

- a. John's prophecy is fulfilled (v. 7). The One mightier has come!

9. **Q = Why was Jesus baptized if He wasn't a sinner?**

- a. To give approval of John's ministry.
- b. To identify with sinful humanity. (Hebrews 4:15-16)
- c. Picture future baptism of God's judgment on the cross.
- d. An example for us in obedience to God.
- e. To fulfill all righteousness. (Matthew 3:15)

E. Witness #4 – The Holy Spirit. (v. 10)

- 1. *"Heavens opened"* – lit. *"heavens rent"*
- 2. *"The Spirit like a dove descending upon Him."*

- a. There are 2 aspects to God's character here:
 - 1) All-Powerful.
 - a) The heavens are rent open violently.
 - 2) All-Gentle.
 - a) The Spirit descends like a gentle dove.
 - b) Doves are so gentle, they won't land and rest unless there is absolute peace and tranquility.
 - 1. If there's a bunch of movement, or noise, the little bird won't settle down there.
 - c) Here is the Prince of Peace being baptized, and the Spirit like a dove rests upon Him.
- b. **NOTE:** Luke tells us that Jesus was praying as He was baptized. (Luke 3:21-23)

F. Witness #5 – The Father (v. 11)

1. "And there came a voice from heaven, saying..."

- a. We see here the Trinity.
 - 1) Jesus – "was baptized."
 - 2) Holy Spirit – "like a dove descending upon Him."
 - 3) The Father – "a voice from heaven."

2. "...Thou art My beloved Son, in whom I am well pleased."

- a. **The Hidden Years of Jesus.**
 - 1) Mark skips the first 30 years of Jesus' life.
 - 2) What was Jesus doing for the first 30 years?...
 - a) He was subject to His parents and increased in wisdom and stature, and in favor with God and man. (Luke 2:51-52)
 - b) Grew up in Nazareth. (Luke 4:16)
 - c) He was a carpenter. (Mark 6:3)
 - d) Not preaching. (Matthew 4:17)
 - e) Not doing miracles. (John 2:11)
 - f) Pleasing His Father!
 - 1. Jesus was always pleasing His Father.
 - a. How do we please God?...
 - i. By faith. (Hebrews 11:6)

2. Jesus was living the perfect life of faith!

b. *"...in Whom I am well pleased."*

- 1) Paul said, "to the praise of the glory of His grace, by which He made us accepted in the Beloved."
- 2) If you are in Christ...
 - a) You are beloved of God.
 - b) God is well pleased with you.
 1. Not based on your holiness or righteousness, but...
 - a. Jesus' righteousness.
 2. Placing a piece of paper in a book. I'm in Christ.
- 3) In the O.T., if you wanted to come worship God, you would have to take a lamb without spot and blemish, and the priest would look at it.
 - a) If the lamb was O.K., he would sacrifice it, and then you could worship God.
 - b) The Lamb is inspected, not you.