

The Gospel According To MARK

Chapter 6

“OUR CALLING!”

> Five Keys to OUR CALLING:

> Key #1 – Is to be HIS DISCIPLE and FOLLOW HIM! (v1)

- Disciples are to LEARN His TEACHINGS (v2)
- Disciples know the TRUTH regarding Jesus and Mary (v3a) (Here we discover the step brothers and sisters of Jesus; whereas, Mary was not a perpetual virgin as Roman Catholicism would want people to believe.)
- Disciples understand that Jesus will be OFFENSIVE to an unbelieving world (v3b-6)

> Key #2 – Is to be SENT OUT to preach that people should REPENT! (v7-13)

- Jesus sent them out TWO BY TWO, we need one another's help, encouragement, insight, correction and prayers. (v7a)
- Always know that Jesus will give you the POWER (v7b); the word POWER in Greek is exousia (ex-oo-see'-ah); from NT:1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence.
- Disciples of Christ are to pray for people, to cast out demons and to anoint with oil and pray for the sick (James 5:13-18 - *Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit.*)
- The disciples preached that people should REPENT! (REPENTANCE - A turning away from sin, disobedience, or rebellion and a turning back to God (Matt 9:13; Luke 5:32). In a more general sense, repentance means a change of mind (Gen 6:6-7) or a feeling of remorse or regret for past conduct (Matt 27:3). True repentance is a "godly sorrow" for sin, an act of turning around and going in the opposite direction. This type of repentance leads to a fundamental change in a person's relationship to God. (from Nelson's Illustrated Bible Dictionary))

> Key #3 – Has a COST, a SACRIFICE! (v14-29)

- Insight on John the Baptist - The conviction that God was about to begin a new work among this unprepared people broke upon John with the force of a desert storm. He was called to put on the prophet's hairy mantle with the resolve and urgency of Elijah himself. Not only did he dress like Elijah, in camel's hair and leather belt (2 Kings 1:8; Mark 1:6); he understood his ministry to be one of reform and preparation, just as Elijah did (Luke 1:17). In the popular belief of the time, it was believed that Elijah would return from heaven to prepare the way for the Messiah (Mal 4:5-6). John reminded the people of Elijah because of his dress and behavior (Matt 11:14; Mark 9:12-13). John was no doubt as rugged as the desert itself. Nevertheless, his commanding righteousness drew large crowds to hear him. What they encountered from this "*voice...crying in the wilderness*" (Mark 1:3) was a call to moral renewal, baptism, and a messianic hope. The bite of John's moral challenge is hard for us to appreciate today. His command to share clothing and food (Luke 3:11) was a painful jab at a society that was hungry to acquire material objects. When he warned the tax collectors not to take more money than they had coming to them (Luke 3:12-13), he exposed the greed that had drawn persons to such positions in the first place. And the soldiers, whom he told to be content with their wages must have winced at the thought of not using their power to take advantage of the common people (Luke 3:14). John's baptism was a washing, symbolizing moral regeneration, administered to each candidate only once. He criticized the people for presuming to be righteous and secure with God because they were children of Abraham (Matt 3:9). John laid an ax to the root of this presumption. He warned that they, the Jews, would be purged and rejected unless they demonstrated fruits of repentance (Matt 3:7-12). John's effort at moral reform, symbolized by baptism, was his way of preparing Israel to meet God. He began his preaching with the words, "*Prepare the way of the Lord, make His paths straight*" (Mark 1:3). He had a burning awareness of one who was to come after him who would baptize in fire and Spirit (Mark 1:7-8). John was a forerunner of this mightier one, a herald of the messianic hope which would dawn in Jesus. John was a forerunner of Jesus not only in his ministry and message (Matt 3:1; 4:17) but also in his

death. Not until John's arrest did Jesus begin His ministry (Mark 1:14), and John's execution foreshadowed Jesus' similar fate. Imprisoned by Antipas in the fortress of Machaerus on the lonely hills east of the Dead Sea John must have grown disillusioned by his own failure and the developing failure he sensed in Jesus' mission. He sent messengers to ask Jesus, "***Are You the Coming One, or do we look for another?***" (Matt 11:3). John was eventually killed by a functionary of a puppet king who allowed himself to be swayed by a scheming wife, a loose daughter-in-law, and the people around him (Mark 6:14-29). Josephus records that Herod arrested and executed John because he feared his popularity might lead to a revolt. The gospels reveal it was because John spoke out against Herod's immoral marriage to Herodias, the wife of his brother Philip (Mark 6:17-19). The accounts are complementary, because John's moral righteousness must have fanned many a smoldering political hope to life. (from Nelson's Illustrated Bible Dictionary)

> Key #4 – Is to have COMPASSION for all! (v30-44)

(v32-40) Are you moved with compassion for the lost, do you see them as sheep without a shepherd? Jesus is the "Good Shepherd" - **John 10:11-16** - "*I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.*" We must bring everyone to the "Good Shepherd", our Lord and Savior Jesus Christ.

(v41-42) PRAY! God provides! Warren Wiersbe writes, "Jesus took the little lunch, blessed it, broke it, and gave it to the disciples to distribute to the hungry people. The miracle took place in His hands, not in theirs; for whatever we give to Him, He can bless and multiply. We are not manufacturers; we are only distributors." (Insight from **Matthew 25:31-46 – Have compassion!**)

> Key #5 – Is to "Be of GOOD CHEER! TRUST JESUS and do not be afraid!"

(v45-52) Insight: This is the same event with Peter walking on water, panicking, sinking and being saved by Jesus. Why is it not mentioned? Peter is telling the story and Mark is writing, it appears that Peter left it out due to humiliation or concerns about exaltation, either way we trust Christ to calm our stormy seas and to help us in our most difficult and distressing times. **(v53-56) Touch Jesus, then touch others with his LOVE!**