

GOSPEL of *Grace*
FELLOWSHIP

Mark

Jesus Christ, the Servant of God

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What We Know About Mark

- Associate of Peter (1 Pet. 5:13)
- Once a missionary companion of Paul (Acts 13:5)
- Son of one Mary (12:12)
- Nephew or cousin of Barnabas (Col. 4:10)
- Subject of dispute between Paul and Barnabas (Acts 15:37-40)

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What We Know About Mark

- Later reconciled to Paul (2 Tim. 4:11)
- Perhaps the person whose home was the upper room (14:12-16; Acts 12:12,14)
- Possibly well-to-do (owned a big home) and his cousin owned land (4:36-37)
- May have been the unclad lad who fled the garden (14:51-52)

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F – L – I – G – H – T

F – Church historians from as early as AD 130 have attributed primary authorship of the gospel of Mark to John Mark, the relative of Barnabas and traveling companion to the apostles Paul and Peter. Scholars have concluded that Mark received most of his information from Peter.

It's possible that Mark was the earliest of the Gospels to be written, sometime between AD 60 and 68.

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F – L – I – G – H – T

L – The Gospel of Mark focuses on Christ as a servant (10:45). The two themes of this verse – service and sacrifice – are unpacked throughout the book. Mark is full of action, presenting Jesus as the faithful worker and servant of the Lord effectively going about and accomplishing his work.

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F – L – I – G – H – T

L – Mark's purpose was simply to announce the words and works of Jesus Christ. Mark is the briefest of all the Gospels, suiting the simple, straightforward approach favored by its intended audience, the Romans.

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F-L-I-G-H-T

- I Service of the Servant (1:1-8:26)
- Sacrifice of the Servant (8:27-15:47)
- Sovereignty of the Servant (16:1-8)

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F-L-I-G-H-T

- G – The four Gospels – the four proclamations of the *euangelion*, the good news – serve less as biographies and more as testimonials to the most astonishing historical event ever: God became flesh and walked among us in the person of the Messiah, Jesus Christ.

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F-L-I-G-H-T

- G – Mark was written for a practical and on-point Gentile audience: the Romans. Mark portrayed Jesus as God’s obedient servant, focusing on what he did. The key word in this gospel is *immediately* – a word that sets the book’s intense pace and focus on activity and movement.

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F-L-I-G-H-T

- H – When we left Malachi, the Persian Empire ruled the world. When the NT opens, we see a new leading power in Europe and the Middle East: the Roman Empire.

Augustus Caesar was the Roman Emperor from 27 BC-AD 14. Tiberius Caesar was the Roman emperor from AD 14-37. Pontius Pilate was the Roman procurator of Judaea from AD 26-36.

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F-L-I-G-H-T

- H – The Romans put a descendent of the Edomites on the throne of Judea, Herod the Great, who built up Zerubbabel’s temple into a majestic complex, but was also a cruel and paranoid ruler.
- His son, Herod Antipas, succeeded him in Jesus’ day, reigning over the regions of Galilee and Perea.

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F-L-I-G-H-T

- T – **When we face various crises in our lives, we must not forget how God has cared for us in the past.** When the disciples were discussing their lack of food, it reveals how human they were (8:16). Jesus had twice multiplied the loaves to feed thousands of people (6:42-43; 8:8-9). He had delivered the disciples from the storm (6:51). How quickly we forget God’s blessings in our lives!

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F-L-I-G-H-T

T – In a world that is permeated with many religious and philosophical messages, we must discern truth from error by listening carefully to the words of Jesus Christ. Mark’s account of the transfiguration (9:2-7) encourages us to listen to Jesus Christ who is God incarnate. Jesus was indeed a great teacher. However, he is also God’s beloved Son. To listen to Jesus is to listen to God.

F-L-I-G-H-T

T – Jesus wants you to develop a forgiving heart. He said that when you’re praying, if you remember that you’re holding something against someone, forgive that person in your heart (11:25). Just forgive. We all need forgiveness. Don’t withhold from others what God freely gave you.

Longer Ending of Mark

Evidence for Exclusion (of 16:9-20):

- The most important Alexandrian MSS do not have the passage.
- Some MSS that do contain the passage mark it off.
- Some MSS have an alternative “shorter” ending or combine this with the longer ending.

Longer Ending of Mark

Evidence for Exclusion (of 16:9-20):

- One MS adds an entire paragraph to the longer ending between verses 14 and 15.
- Verse 12 says that Jesus appeared “*in a different form.*”
- Verse 14 says Jesus appeared to 11 disciples and that he reproached them.
- Verses 17 and 18 seem to promise the signs given here to *all* believers.