

THE BOOK OF MARK

Mark, also known as John Mark, wrote primarily for a Roman audience. John was his Jewish name while Mark was his Roman name. He was a Jew, the son of Mary (Acts 12:12). He was a companion of Paul on some of his journeys, and also a learner and close companion of Peter. It is believed that Peter won Mark to the Lord and that Peter's style and influence is seen throughout the Gospel of Mark (1 Peter 5:13).

Mark presents Christ as the **Servant**. He presents what Jesus DID. The WORKS of Jesus proved Who He was. There is no opening genealogy, nor is there an account of His birth. Mark reaches in Chapter 1 what it took Matthew eight chapters to get to. Mark also omits much of what Jesus said.

Mark gives WORK after WORK of the Lord recording twenty miracles in detail. The KEY WORD "EUTHEOS", translated "straightway, immediately, or forthwith" occurs 42 times in Mark; only 7 times in Matthew, and 1 time in Luke.

The Central Message

"The Son of Man came not to be ministered to, but to minister, and to give His life a ransom for many". Mark 10:45

JESUS IS JEHOVAH'S SERVANT

PHILIPPIANS 2:7-8

The Structure of The Book

1. SANCTIFICATION (INTRODUCTION) - CHAPTER 1:1-13
2. SERVICE - 1:14-8:30
3. SACRIFICE - 8:31 - 15
4. RESURRECTION - CHAPTER 16

The Introduction (Sanctification) 1:1-13

You will notice the Mark wastes no time in introducing Jesus. He simply states in 1:1: "The beginning of the gospel of Jesus Christ, the Son of God". You will also notice that he doesn't present the **beginning of Jesus, but of the Gospel.**

FOUR VOICES ANNOUNCE THE LORD JESUS:

Verse 1 Mark: "Jesus Christ, the Son of God!"

Verse 2 Isaiah "Prepare ye the Way of the Lord".

Verse 7 John the Baptist "There cometh One Mightier".

Verse 11 - God "Thou art My Beloved Son".

Jesus is presented as the ONE, and the "beginning of the Gospel". Then in verse 12 we find Him immediately tested. Divine permission had to have been granted as He was "tempted of Satan" (13). The temptations were real!

Service (Works of Jesus) 1:14 - 8:30

The ministry of Jesus in Galilee begins by His "preaching the Gospel of the Kingdom" (1:14-15).

He selected four to become the first of the twelve (1:16-20). Now for the events that followed:

1. He taught (21).
2. The people were astonished at His doctrine (22).
3. Demons cast out (23-26).
4. A fever healed (30).
5. Invalides cured (34).
6. Leper healed (41).
7. People amazed at His authority (27).
8. His fame spread through Galilee (45).

All of this in Chapter 1.

Chapter 2 brings a quick reaction from the Scribes (7) and Pharisees (16,24)

You will notice the perfect answers of Jesus (8-11; 16, and 24).

These two Chapters are examples of the mighty works done by Jesus. In Chapter 3 He ordained the Twelve and faced more opposition. In Chapter 4 He taught in parables and "Calmed" the storm tossed sea.

The remainder (through 8:30) is an accounting of His work with the disciples; more miracles and more opposition. The miracles revealed the identity of Christ. The people flocked to see and hear Him.

The Scene changes abruptly just after Peter tells Jesus, "Thou art the Christ". It is at this point that Jesus begins to reveal to them "Why" He came. From this point forward, Jesus has the cross on His mind.

Indeed, the scene changes from Service to Sacrifice.

Sacrifice Chapters 8:31 - 15

Jesus repeatedly mentions the cross and His death:

Mark 9:12, 31 ; 10:32-34; 10:45 (key verse); 14:8; 14:24-25.

Instead of a throne, Jesus knew there would be a cross. From Chapter 11 on to the cross in Chapter 15, Mark vividly portrays the events differently than do Matthew and Luke. For example: The Olivet Discourse in Matthew is 97 verses while Mark is only 37 verses.

You may also notice that there is no denunciation of impenitent cities; no condemnation for the Scribes and Pharisees and other noticeable absences. The reason is that such judgments belong to a King (as in Matthew), and do not befit the Servant aspect of our Lord as presented by Mark.

Again you will find no reference of the promise of the Kingdom to the thief on the cross; no mention of His right to summon legions of angels if He so willed. These too were attributes of a King and not of a Servant.

The Resurrection and Ascension Chapter 16

The BODILY resurrection of Jesus Christ is one of the cardinal doctrines of the Christian faith. All four Gospels record the FACT. In Mark 16, more argument is made over the last twelve verses (whether they should be included) than attention given to the resurrection.

The fact of the resurrection is a given in the Book of Mark. You have the women, the angel, the stone, and the report of the women to the disciples.

In following the Servant aspect (15), you do not hear Jesus say, "All power is given unto me in heaven and in earth". Here Jesus simply tells them that in Servant fashion, they would take His place and He would serve in and through them. He is the ASCENDED Lord; the Servant highly exalted. working in and through us. 1 Corinthians 3:9.

The last 12 verses are a part of the inspired Scripture as given to us, and as such, there is little to argue or discuss.

My own opinion is that Mark's writings are influenced by the Apostle Peter. From verse 9 on, Mark wrote down quickly his accounts of the events following the resurrection. This quick transition from one scene to another is very typical of Mark's style of writing.

The main point is that these last verses give hope, assurance, help, and comfort. They are part of God's Word and we should accept them.

FOR NEXT WEEK
READ THE BOOK OF LUKE