Crossroads International Church Singapore Dr. Rick Griffith

Title

25 August 2019 Message 57 of 66

NLT 50 Minutes

**Be Discipled**

***Book of Mark***

**Topic:** Discipleship

**Subject:** How can you be a true disciple of Jesus in a hostile world?

**Complement:** Serve and suffer like Jesus.

**Purpose:** The listeners will be true disciples by mimicking the service and sacrifice of Jesus.

**Attribute:** We worship the God who is Worthy of Commitment

**Reading:** Mark 10:35-45

**Songs:** I Will Follow (welcome), For the Cause (Getty), The Servant King, The Servant Song (Gillard Closing)

**Benediction:** Mark 10:45

**Introduction**

Follower

### Interest: It’s becoming increasingly difficult to be a disciple—or follower of Jesus.

Pakistan

#### Persecution in Pakistan continues.

Disciple

#### I learned how to follow Jesus in my hostile world by having positive examples (Bill Bright, Jesus).

### Need: What is your strategy to follow Jesus? How will you stay faithful as a disciple (follower) of Christ?

Plants

### Subject: How can you be a true disciple of Jesus in a hostile world? What’s it gonna take to really follow Christ when most people around you oppose Jesus?

Subject

### Background: Roman believers were being tested to death, so they asked Mark to record the example of Jesus. He did so, giving us the Gospel of Mark.

#### What would you do if this church was under persecution, some being fed to lions, many going underground, all fearful? Mark wrote an account of the suffering of Jesus to encourage his people!

Roman Soldier

Timeline

#### Mark was likely the third gospel written—but the first during intense persecution.

#### Peter did not come to Rome until about AD 63 – Mark's gospel cannot be dated before AD 63.

Date

MP

#### Peter was martyred in AD 64, but tradition divides whether Mark composed before Peter's death or afterwards

• AD 63

#### Mark does not mention the Fall of Jerusalem in AD 70 – Mark was probably penned between AD 64-68, during the reign of Nero.

• AD 70

#### Mark was the right man to write on discipleship, given his many failures that he had to overcome.

Who was Mark?

Subject

### Preview: To learn how to be true disciples today, we will see what ***not*** to do, what ***to*** do (two things), and the ***result***.

Preview

### Text: Today we’ll cover the whole book of Mark.

(How can you be a true disciple of Jesus in a hostile world? First, what is the thing **not** to do?)

# Don’t cling to your authority (1:1-13).

[Imitate the humility of the Suffering Servant despite being God and Messiah.]

## Jesus is the Ultimate Authority—Israel’s king and God himself (1:1).

John Bap

(3 slides)

Mark 1

(2 slides)

## John served humbly since he saw Jesus as the Greatest man ever (1:2-8).

## Jesus was praised by God himself at his baptism (1:9-11).

Bap-Temp

(4 slides)

Opposed Outline

Mark 6

(3 slides)

Preaching

1:15

## Jesus was cared for by angels at his temptation (1:12-13).

Attraction

(7 slides)

## Jesus is the main attraction, so we’re not big on authority (titles, hierarchy, slides in church, etc.).

Subject

(How can you be a true disciple of Jesus in a hostile world? Don’t flaunt yourself. Instead…)

MP

# Serve like Jesus (1:14–10:52).

[Help others despite opposition, which Jesus lived and taught.]

## Christ served us in his message, calling others, and miracles (1:14–2:12).

### Jesus cared for people by announcing the kingdom that freed them from sin through repentance (1:14-15).

### Jesus cared for people by calling disciples to a purposeful life (1:16-20).

Disciples

1:17-18

### Jesus did not use his authority selfishly but served others by casting out a demon and healing Peter’s mother-in-law (1:21-34).

### Jesus shunned popularity by prayer and pursuing his calling for all people rather than simply for the people of Capernaum (1:35-39).

### Jesus used his authority by healing an oppressed leper and paralytic to show his followers servant care for others (1:40–2:12).

Mark 2

(6 slides)

## Many opposed Jesus as Servant—so we also will be opposed (2:13–8:26).

Mark 3

(3 slides)

### Jewish leaders and his family opposed Jesus over various issues (2:13–3:35).

Mark 4

(2 slides)

### Christ responded to the opposition with parables about the stagnant state of those rejecting him in contrast to the growth of his kingdom (4:1-34).

### Christ's miracles showed him as Messiah despite his opposition from the Jewish leadership (4:35–5:43).

Storm

(3 slides)

### Opposition to Christ grew through several rejections, each followed by Christ's validation of his person (6:1–8:26).

#### Jesus was opposed at Nazareth but validated his person by commissioning the twelve (6:1-13).

#### Jesus was opposed by Herod but validated his person through three miracles (6:14-56).

#### Jesus was opposed by the Pharisees and scribes but validated his person in three more miracles (7:1–8:9).

#### Jesus was opposed by the Pharisees again but validated himself by healing a blind man (8:10-26).

## Jesus taught en route to Jerusalem that his disciples will be resisted (8:27–10:52).

To Jerusalem

### Jesus predicted his death after Peter confessed him as Messiah to teach that high position does not exclude persecution (8:27-38).

### The transfiguration revealed Christ's position as King to show that future glory will follow present suffering for Jesus and his followers (9:1-13).

### The healing of the demoniac reveals that Christ's power is appropriated by prayer (9:14-29).

Live in future!

Mark 16

(5 slides)

Mark 11

(7 slides)

Do you resist?

### The disciples were confused about Christ's second teaching of his death as it did not match their understanding of a reigning Messiah (9:30-32).

### Christ's final teaching before coming to Jerusalem to die highlighted a discipleship lifestyle in all areas of life (9:33–10:45).

### The healing of blind Bartimaeus who “sees” the real Jesus contrasts with the nation blind to its Messiah to transition into the passion narrative (10:46-52).

## Do you resist the flow to serve Jesus more than anyone (boss can’t expect what Jesus does)?

Subject

(How can you be a true disciple of Jesus in a hostile world? Serve instead of focusing on your own rights. Yet it gets more challenging than this, for to be a true disciple you must…)

# Suffer like Jesus (Mark 11–15).

MP

[Mimic the self-sacrifice Jesus as Servant in his rejection and death.]

## Jesus knows our rejection since Jerusalem rejected him (Mark 11–13).

### Christ's official offer to Israel in his triumphal entry, temple cleansing, and cursing of the fig tree show that Israel rejected him for religion (11:1-26).

### The opposition of the Jewish leaders showed their rejection of Jesus as Messiah despite his ability to baffle them in his answers (11:27–12:44).

### Christ revealed in the Olivet Discourse that Israel's rejection will result in perilous times before he returns to establish his kingdom (Mark 13).

Mark 14

(12 slides)

## Jesus died for us as the ultimate example of serving others (Mark 14–15).

### Jesus' anointing, betrayal, Passover, and desertion by disciples at his arrest were all expected by Christ as indication of his deity (14:1-52).

### Jesus' trials, death, and burial show his self-sacrifice as Servant who exemplifies the ultimate service for others (14:53–15:47).

Mark 15

(8 slides)

## How can you be faithful despite inconvenience and suffering?

Subject

How faithful for you?

(What results from being true disciples of Jesus in a hostile world?)

MP

# You will rise (Mark 16).

[We will experience victory over death just as Jesus rose from the dead as Messiah and God.]

## Christ's resurrection proved him to be Israel’s Messiah and God himself (16:1-8; cf. 1:1).

## His appearances, Great Commission, and ascension show that we will defeat death too (16:9-20).

## Live in light of your eternal future!

Subject

(How can you be a true disciple of Jesus in a hostile world?)

**Conclusion**

MP

### Serve and suffer like Jesus (Main Idea).

### Main Movements of Mark’s Gospel

#### What Not to Do: Don’t cling to your authority (Mark 1:1-13).

#### What to Do: Serve and suffer like Jesus (Mark 1:14–15:47).

#### The Result: You will rise (Mark 16).

How you disciple?

### Question: How can you be a disciple who suffers after Jesus’ example?

#### Disciple in community

Community

#### Travel light—accumulate less.

Black

#### Give a higher percentage than last year.

#### Serve until it hurts—and then more.

Prayer

### Prayer

**Preliminary Questions**

**Verses Questions**

**Context: What did the author record just prior to this passage?**

**Purpose: Why is this passage in the Bible?**

**Background: What historical context helps us understand this passage?**

**Questions**

**Tentative Main Ideas**

Text

**Illustrations That Apply**

### I learned discipleship from good examples as a young Christian.

### The Canadian college accrediting agency would not accredit Trinity Western Law School unless they approved of homosexuality—thus no more conservative lawyers.

### New York state

### The Virginia Real Estate Board filed a complaint against a Christian realtor who had Bible verses on her website.

### Would your boss ever ask what Jesus did in 8:35? How would you respond? Why not? Your boss didn’t make the world and die for you.

**New Testament Survey Notes**

**Mark**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Deity Who Models Suffering as Servant** | | | | | | | | |
| **Service** | | | | | **Suffering** | | | |
| **Sayings and Signs** | | | | | **Sacrifice** | | | |
| **Galilee and Perea** | | | | | **Judea and Jerusalem** | | | |
| **Coming** | | **Ministry Opposition** | | | **Self-Sacrifice** | | **Resurrection** | |
| **1:1-13** | | **1:14–10:52** | | | **Chapters 11–15** | | **Chapter 16** | |
| Deity & John  1:1-8 | Baptism & Temptation  1:9-13 | Mission  1:14–2:12 | Opposition  2:13–8:26 | Instruction  8:27–10:52 | Rejection  11–13 | Passion  14–15 | Proof  16:1-8 | Ending  16:9-20 |
| Authority  of Christ  Emphasized | | | | Authority-Servanthood Tension | Servanthood  of Christ  Emphasized | | | |
| 3 Years | | | | 6 Months | 8 Days | | | |
| **Rome** | | | | | | | | |
| **Written AD 64-68**  **Covers AD 29-33** | | | | | | | | |

**Key Word: Discipleship**

**Key Verse: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).**

**Summary Statement: The way of *discipleship* for persecuted Roman believers was to serve others until death like Jesus did as the Suffering Servant with all authority.**

**Application: How can you be a disciple who suffers after Jesus’ example?**

**Mark**

**Introduction**

**I. Title** The earliest title of Mark’s gospel account (Kata, Ma/rkon *According to Mark*) was added by a scribe sometime before AD 125 (John Grassmick, “Mark,” in *Bible Knowledge Commentary*, 2:95).

**II. Authorship**

A. External Evidence: The unanimous testimony of the early Church Fathers is that Mark, an associate of the Apostle Peter, penned this book that bears his name.

1. The earliest known support for Marcan authorship is from Papias, Bishop of Hierapolis (*ca.* AD 135-140) as cited by Eusebius in *Ecclesiastical History* 3.39.15-16 (Hiebert, 1:81-84).

2. Other early evidence stems from noted sources such as Justin Martyr (*Dialogue* 106.3; *ca.* AD 160), *Anti-Marcionite Prologues* (*ca.* AD 160-180), Irenaeus (*Against Heresies* 3.1.1-2; *ca.* AD 180), Tertullian (*Against Marcion* 4.5; *ca.* AD 200), the Muratorian Fragment, Tatian's *Diatessaron*, Clement of Alexandria (*ca.* AD 195), and Origen (*ca.* AD 230), the last two being cited by Eusebius (*Ecclesiastical History* 2.15.2; 6.14.6; 6.25.5).

B. Internal Evidence: The book does not specify its author, but several factors point to Mark:

1. Mark is the only Gospel to mention the unidentified young man who fled naked at Christ's arrest in Gethsemane (14:51-52). This was probably Mark himself!

2. Mark's detailed description of the “guest room” (14:12-16; cf. Matt. 26:17-19; John 13:1-12) may indicate that this Last Supper room was in his own home.

3. The author was familiar with the land of Israel (5:1; 6:53; 8:10; 11:1), its Aramaic language (5:41; 7:11, 34; 14:36) and the Jewish institutions and customs (1:21; 2:14, 16, 18; 7:2-4).

4. The book often cites details known only to Christ's “inner-circle” apostles (1:16-20; 5:21-24; 9:14-15; 11:4-6; 14:32-42), leading to Peter as the author's key source of information. This is supported by the inclusion of the words “and Peter” in 16:7 (Hiebert, 1:86).

Both the external and internal evidence support John Mark of Acts (12:12, 25; 13:5, 13; 15:37, 39) and the Epistles (Col 4:10; 2 Tim 4:11; Philem. 24; 1 Pet. 5:13) as the author (Hiebert, 1:87-90).

**III. Circumstances**

A. Date: The tradition from Papias states that Peter did not come to Rome until about AD 63, and since Mark collaborated with him in Rome, the Gospel cannot be dated before AD 63. Peter was martyred in AD 64, but the tradition divides on whether Mark wrote before Peter's death (Clement of Alexandria and Origen) or after it (Irenaeus and the *Anti-Marcionite Prologue*; cf. Hiebert, 1:92-94). Finally, since the book does not mention the fall of Jerusalem in AD 70, the most probable date lies between AD 64-68, which falls during the reign of Nero (AD 54-68).

B. Origin/Recipients: The external evidence of the early church fathers is nearly unanimous that Mark wrote from Rome primarily for Gentile Christians in Rome. This text itself supports this tradition where it explains Jewish customs (7:3-4; 14:12; 15:42), uses Latin loan words (5:9; 6:27; 12:15, 42; 15:16, 39), contains only one OT quotation (1:2), interprets Aramaic expressions (5:41; 7:11, 34; 14:36), mentions that the gospel will be preached to all nations (13:10), and views the temple as a house of prayer for all nations (11:17).

C. Occasion: Clement of Alexandria testified that Mark penned his gospel at the request of Roman Christians under intense persecution near the end of Nero’s reign (AD 54-68). For this reason, his purpose is more pastoral than evangelistic, liturgical, apologetic, or strictly biographical (Hiebert, 1:94-97; Guthrie, 57-59). He wrote to prepare his readers for suffering by noting that Christian discipleship involves hardship—even death—as modeled in the Lord Jesus. Mark 10:45 sums up his message, “For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

**IV. Characteristics**

A. The purpose of Mark has been interpreted in at least six ways:

1. Biographical: to present a biographical portrait of Jesus as the Servant of the Lord

2. Evangelistic: to win converts (Benware, *Survey of the NT,* 95)

3. Liturgical: to instruct new Christians to strengthen their faith during persecution

4. Instructional: to supply material for evangelists and teachers

5. Apologetic: to correct false notions of Christ and his messianic mission

6. Pastoral: The best evidence supports the view that his primary concern was pastoral. Mark, in a pastoral concern, presents selected events about Christ as the Son of God and the model Suffering Servant to persecuted believers needing encouragement to be true disciples of Christ. This finds support through these evidences:

a. The book emphasizes **discipleship** (8:27–10:52).

b. Over one third (37%) of the writing addresses Christ’s **rejection in Jerusalem and passion** (Mark 11–15; cf. 10:45).

c. Christ's suffering **during** his life also is stressed:

1) He was tempted with wild beasts (1:12-13).

2) His family misunderstood him (3:22, 30).

3) He emphasized the cost of discipleship (8:34-38).

4) He promised persecution (10:30, 33-34, 45; 13:8, 11-13).

B. Mark is also the only gospel with a title (1:1).

C. Mark has a brief, concise, rough (nonliterary Greek) style as a “gospel of action” (cf. “immediately” used 41 times). He selects fewer accounts than Matthew or Luke but develops these stories more fully.

D. It emphasizes Christ's actions more than his teaching (e.g., 18 miracles but only four parables and one major discourse in 13:3-37).

E. There is a stress on secrecy imposed by Christ after his miracles and other key events: e.g., exorcisms (1:25, 34; 3:12), confession of Messiahship (8:30), and Transfiguration (9:9).

F. The emotions of Jesus are dominant, including his anger (1:43; 3:5; 8:33; 10:14), distress and sorrow (7:34; 8:12; 14:33-34), and compassion (1:41; 6:34; 8:2; 10:16).

G. The Gospel abounds in high Christology (1:1; 8:29; 15:39).

H. Mark portrays his subjects with notable candor: the crowd's amazement (1:22, 27; 2:12; 5:20; 9:15), Jesus' family's belief that he was insane (3:21, 31-35), the disciples' lack of understanding and failures (4:13; 6:52; 8:17, 21; 9:10, 32; 10:26), and Christ’s emotions (see point F above).

I. The gospel has an abrupt ending (16:20), especially in the Sinaiticus and Vaticanus manuscripts (16:8). This ending (16:9-20) is one of the most difficult textual problems in all the New Testament. See pages 90-92 for additional details.

J. Most NT scholars today believe Mark was the first gospel written (called Marcan Priority), though the early church held that Matthew wrote first. Marcan arguments and Matthean rebuttals are presented below.

|  |  |
| --- | --- |
| **Reasons Mark is Seen as First**  **(Marcan Priority Support)** | **Rebuttals to Arguments on the Left**  **(Matthean Priority Support)** |
| 1. Details are most vivid | Assumes earlier gospels cannot be vivid while John is later and very vivid; Peter also was quite a colorful source for Mark |
| 1. Grammar and style roughest | Expected in comparison to Luke’s polished Greek as a doctor; Indicates style more than chronological order |
| 1. Embarrassing or misleading details | Supports Marcan authorship but not earlier timing as assumes disciples became more refined |
| 1. Shortest gospel | Assumes gospel lengths got longer with time; all agree John’s gospel is the latest, but it is not the shortest |
| 1. Little material not in Matt or Luke | Could just as easily selected the most pertinent stories told by earlier writers as dependency is difficult to prove |
| 1. Text order same in Matt & Luke | True but not relevant to dating as Mark could have followed the order of Matt & Luke who wrote earlier |
| 1. High incidence of Aramaic words | Expected that a Jew from Israel writing to Gentiles in Rome would explain unfamiliar words to them |
| 1. Omits all material common to Matt & Luke | Mark saw no need for Jesus’ birth and genealogy as this was not relevant to his purpose |
| 1. Consistent theology of Matt & Luke | Mark’s emphasis on suffering was not needed in the 40s (Matt) and 50s (Luke); kingdom emphasis not helpful in Rome |

**Argument**

Mark’s Gospel has been outlined in numerous ways due to its unique style with many fast-moving sections. Several have traced the book by Christ's geographical movements (ministry in Galilee, then Judea, etc.) but this contributes little to understanding Mark's argument. It seems best to view Mark's purpose as a pastoral concern for his Christian readership to show that Christ served man even to the point of death as an example of selflessness that each follower also should manifest. With this view in mind, Mark 10:45 is a significant theme verse that sums up the two major movements of the book: “For the Son of Man did not come to be served but to serve (cf. Christ's ministry of service in 1:14–10:52) and to give his life as a ransom for many (cf. Christ's self-sacrifice in Mark 11–15).” The remaining sections introduce the reader to the Servant as Messiah and God (1:1-13) and prove this claim in the account of his resurrection (Mark 16).

**Synthesis**

**Deity who models suffering as Servant**

**1:1-13** **Coming**

1:1 Messianic deity

1:2-8 John's servanthood

1:9-11 Baptism

1:12-13 Temptation

**1:14–10:52 Ministry opposition**

1:14–2:12 Mission = serving

2:13–8:26 Opposition

2:13–3:35 Initial

4:1-34 Parables: stagnancy vs. growth

4:35–5:43 Miracles

6:1–8:26 Increasing/authentication

6:1-13 Nazareth–commissions 12

6:14-56 Herod–3 miracles

7:1–8:9 Pharisees/scribes–3 more miracles

8:10-26 Pharisees–heals blind man

8:27–10:52 Instruction on discipleship en route to Jerusalem

8:27-38 Peter's confession

9:1-13 Transfiguration

9:14-29 Heals demoniac

9:30-32 Disciples' confusion over death/resurrection

9:33–10:45 Discipleship lifestyle

10:46-52 Israel's blindness

**11–15 Self-sacrifice**

11–13 Rejection in Jerusalem

11:1-26 Triumphal entry, temple cleansing, cursing fig tree

11:27–12:44 Opposition

13 Olivet Discourse

14–15 Passion

14:1-52 Anointing, betrayal, Passover, desertion

14:53–15:47 Trials, death, burial

**16 Resurrection**

16:1-8 Messiahship/deity proved

16:9-20 Disputed ending

**Outline**

**Summary Statement for the Book**

**The way of *discipleship* for persecuted Roman believers was to serve others until death like Jesus did as the Suffering Servant with all authority.**

# The way of discipleship follows Jesus as humble and suffering Servant despite being God and Messiah (1:1-13).

## Jesus is declared both Messiah of Israel and deity as the Son of God to show the discipleship implications of Christ’s identity (1:1).

## John's ministry as a forerunner to Christ modeled the kind of servanthood that will follow in Jesus (1:2-8).

## Christ's baptism showed his humility as the Servant of God to instruct others in humble servanthood as his disciples (1:9-11).

## Christ's temptation included attacks by Satan and wild animals to identify with similar suffering of the Gospel readers (1:12-13).

# The way of discipleship for persecuted Roman believers was to serve others despite opposition, which Jesus lived and taught (1:14–10:52).

## Christ modeled serving others by proclaiming repentance, calling the first disciples, and doing his first miracles (1:14–2:12).

### Jesus cared for people by announcing the kingdom that freed them from sin through repentance (1:14-15).

### Jesus cared for people by calling disciples to a purposeful life (1:16-20).

### Jesus did not use his authority selfishly but served others by casting out a demon and healing Peter’s mother-in-law (1:21-34).

### Jesus shunned popularity by prayer and pursuing his calling for all people rather than simply for the people of Capernaum (1:35-39).

### Jesus used his authority by healing an oppressed leper and paralytic to show his followers servant care for others (1:40–2:12).

## Many opposed Jesus as Servant like the original readers who suffered for righteousness (2:13–8:26).

### Jewish religious leaders initially opposed Jesus over various issues (2:13–3:35).

### Christ responded to the opposition with parables about the stagnant state of those rejecting him in contrast to the growth of his kingdom (4:1-34).

### Christ's miracles showed him as Messiah despite his opposition from the Jewish leadership (4:35–5:43).

### Opposition to Christ grew through several rejections, each followed by Christ's validation of his person (6:1–8:26).

#### Jesus was opposed at Nazareth but validated his person by commissioning the twelve (6:1-13).

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#### Jesus was opposed by the Pharisees and scribes but validated his person in three more miracles (7:1–8:9).

#### Jesus was opposed by the Pharisees again but validated himself by healing a blind man (8:10-26).

## Jesus taught his disciples as Servant en route to Jerusalem that all believers must embrace discipleship despite sure opposition (8:27–10:52).

### Jesus predicted his death after Peter confessed him as Messiah to teach that high position does not exclude persecution (8:27-38).

### The transfiguration revealed Christ's position as King to show that future glory will follow present suffering for Jesus and his followers (9:1-13).

### The healing of the demoniac reveals that Christ's power is appropriated by prayer (9:14-29).

### The disciples were confused about Christ's second teaching of his death as it did not match their understanding of a reigning Messiah (9:30-32).

### Christ's final teaching before coming to Jerusalem to die highlighted a discipleship lifestyle in all areas of life (9:33–10:45).

### The healing of blind Bartimaeus who “sees” the real Jesus contrasts with the nation blind to its Messiah to transition into the passion narrative (10:46-52).

# The way of discipleship for persecuted Roman believers was to mimic the self-sacrifice Jesus as Servant in his rejection and death (Mark 11–15).

## The rejection of Christ as Servant in Jerusalem shows that he identifies with the rejection of his followers (Mark 11–13).

### Christ's official offer to Israel in his triumphal entry, temple cleansing, and cursing of the fig tree show that Israel rejected him for religion (11:1-26).

### The opposition of the Jewish leaders showed their rejection of Jesus as Messiah despite his ability to baffle them in his answers (11:27–12:44).

### Christ revealed in the Olivet Discourse that Israel's rejection will result in perilous times before he returns to establish his kingdom (Mark 13).

## Christ's self-sacrifice as Servant in his passion presents him as the ultimate example of service to others (Mark 14–15).

### Jesus' anointing, betrayal, Passover, and desertion by disciples at his arrest were all expected by Christ as indication of his deity (14:1-52).

### Jesus' trials, death, and burial show his self-sacrifice as Servant who exemplifies the ultimate service for others (14:53–15:47).

# The way of discipleship for persecuted Roman believers would lead to victory over death just as Jesus rose from the dead as Messiah and God (Mark 16).

## Christ's resurrection proved him to be the Messiah of Israel and deity as Son of God (16:1-8; cf. 1:1).

## A disputed section on his appearances, Great Commission, and Ascension shows that we will defeat death too (16:9-20).

**Be Discipled**

***Book of Mark***

**Exegetical Outline (Steps 2-3)**

**Exegetical Idea: The way of *discipleship* for persecuted Roman believers was to serve others until death like Jesus did as the Suffering Servant with all authority.**

# The way of discipleship follows Jesus as humble and suffering Servant despite being God and Messiah (1:1-13).

## Jesus is declared both Messiah of Israel and deity as the Son of God to show the discipleship implications of Christ’s identity (1:1).

## John's ministry as a forerunner to Christ modeled the kind of servanthood that will follow in Jesus (1:2-8).

## Christ's baptism showed his humility as the Servant of God to instruct others in humble servanthood as his disciples (1:9-11).

## Christ's temptation included attacks by Satan and wild animals to identify with similar suffering of the Gospel readers (1:12-13).

# The way of discipleship for persecuted Roman believers was to serve others despite opposition, which Jesus lived and taught (1:14–10:52).

## Christ modeled serving others by proclaiming repentance, calling the first disciples, and doing his first miracles (1:14–2:12).

## Many opposed Jesus as Servant—so we also will be opposed (2:13–8:26).

## Jesus taught his disciples as Servant en route to Jerusalem that all believers must embrace discipleship despite sure opposition (8:27–10:52).

# The way of discipleship for persecuted Roman believers was to mimic the self-sacrifice Jesus as Servant in his rejection and death (Mark 11–15).

## The rejection of Christ as Servant in Jerusalem shows that he identifies with the rejection of his followers (Mark 11–13).

## Christ's self-sacrifice as Servant in his passion presents him as the ultimate example of service to others (Mark 14–15).

# The way of discipleship for persecuted Roman believers would lead to victory over death just as Jesus rose from the dead as Messiah and God (Mark 16).

## Christ's resurrection proved him to be the Messiah of Israel and deity as Son of God (16:1-8; cf. 1:1).

## A disputed section on his appearances, Great Commission, and Ascension shows that we will defeat death too (16:9-20).

**Purpose or Desired Listener Response (Step 4)**

The listeners will be true disciples by mimicking the service and sacrifice of Jesus.

**Homiletical Outline** (Cyclical inductive form)

**Introduction**

### Interest: It’s becoming increasingly difficult to be a Christian.

#### Persecution in Pakistan continues.

#### I learned how to follow Jesus in my hostile world by having positive examples (Bill Bright, Jesus).

### Need: What is your strategy to follow Jesus? How will you stay faithful as a disciple (follower) of Christ?

### Subject: How can you be a true disciple of Jesus in a hostile world? What’s it gonna take to really follow Christ when most people around you oppose Jesus?

### Background: Roman believers were being tested to death, so they asked Mark to record the example of Jesus. He did so, giving us the Gospel of Mark.

### Preview: To learn how to be true disciples today, we will see what ***not*** to do, what ***to*** do (two things), and the ***result***.

### Text: Today we’ll cover the whole book of Mark.

(How can you be a true disciple of Jesus in a hostile world?)

# Don’t cling to your authority (1:1-13).

## Jesus is the Ultimate Authority—Israel’s king and God himself (1:1).

## John served humbly since he saw Jesus as the Greatest man ever (1:2-8).

## Jesus was praised by God himself at his baptism (1:9-11).

## Jesus was cared for by angels at his temptation (1:12-13).

## Jesus is the main attraction, so we’re not big on authority (titles, hierarchy, slides in church, etc.).

(How can you be a true disciple of Jesus in a hostile world? Don’t flaunt yourself. Instead…)

# Serve like Jesus (1:14–10:52).

## Christ served us in his message, calling others, and miracles (1:14–2:12).

## Many opposed Jesus as Servant—so we also will be opposed (2:13–8:26).

## Jesus taught en route to Jerusalem that his disciples will be resisted (8:27–10:52).

## Do you resist the flow to serve Jesus more than anyone (boss can’t expect what Jesus does)?

(How can you be a true disciple of Jesus in a hostile world? Serve instead of focusing on your own rights. Yet it gets more challenging than this, for to be a true disciple you must…)

# Suffer like Jesus (Mark 11–15).

## Jesus knows our rejection since Jerusalem rejected him (Mark 11–13).

## Jesus died for us as the ultimate example of serving others (Mark 14–15).

## How can you be faithful despite inconvenience and suffering?

(What results from being true disciples of Jesus in a hostile world?)

# You will rise (Mark 16).

## Christ's resurrection proved him to be Israel’s Messiah and God himself (16:1-8; cf. 1:1).

## His appearances, Great Commission, and ascension show that we will defeat death too (16:9-20).

## Live in light of your eternal future!

(How can you be a true disciple of Jesus in a hostile world?)

**Conclusion**

### Serve and suffer like Jesus (Main Idea).

### Main Movements of Mark’s Gospel

#### What Not to Do: Don’t cling to your authority (Mark 1:1-13).

#### What to Do: Serve and suffer like Jesus (Mark 1:14–15:47).

#### The Result: You will rise (Mark 16).

### Question: How can you be a disciple who suffers after Jesus’ example?

#### Travel light—accumulate less.

#### Give a higher percentage than last year.

#### Serve until it hurts—and then more.

### Prayer



**Rick Griffith**

25 August 2019

Message 57 of 66

**Be Discipled**

***Book of Mark***

**Introduction**

### How can you be a true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Jesus in a hostile world?

### We will see what not to do, what to do (two things), and the result.

# Don’t cling to your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1:1-13).

## Jesus is the Ultimate Authority—Israel’s king and God himself (1:1).

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## Do you resist the flow to serve Jesus more than anyone (boss can’t expect what Jesus does)?

# \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ like Jesus (Mark 11–15).

## Jesus knows our rejection since Jerusalem rejected him (Mark 11–13).

## Jesus died for us as the ultimate example of serving others (Mark 14–15).

## How can you be faithful despite inconvenience and suffering?

# Service and suffering will lead to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over death (Mark 16).

## Christ's resurrection proved him to be Israel’s Messiah and God himself (16:1-8; cf. 1:1).

## His appearances, Great Commission, and ascension show that we will defeat death too (16:9-20).

## Live in light of your eternal future!

**Conclusion**

### Serve and suffer like \_\_\_\_\_\_\_\_\_\_\_\_\_ (Main Idea).

### How can you be a disciple who suffers after Jesus’ example?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Mark**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Deity Who Models Suffering as Servant** | | | | | | | | |
| **Service** | | | | | **Suffering** | | | |
| **Sayings and Signs** | | | | | **Sacrifice** | | | |
| **Galilee and Perea** | | | | | **Judea and Jerusalem** | | | |
| **Coming** | | **Ministry Opposition** | | | **Self-Sacrifice** | | **Resurrection** | |
| **1:1-13** | | **1:14–10:52** | | | **Chapters 11–15** | | **Chapter 16** | |
| Deity & John  1:1-8 | Baptism & Temptation  1:9-13 | Mission  1:14–2:12 | Opposition  2:13–8:26 | Instruction  8:27–10:52 | Rejection  11–13 | Passion  14–15 | Proof  16:1-8 | Ending  16:9-20 |
| Authority  of Christ  Emphasized | | | | Authority-Servanthood Tension | Servanthood  of Christ  Emphasized | | | |
| 3 Years | | | | 6 Months | 8 Days | | | |
| **Rome** | | | | | | | | |
| **Written AD 64-68**  **Covers AD 29-33** | | | | | | | | |

**Key Word: Discipleship**

**Key Verse: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45).**

**Summary Statement: The way of *discipleship* for persecuted Roman believers was to serve others until death like Jesus did as the Suffering Servant with all authority.**

**Application: How can you be a disciple who suffers after Jesus’ example?**