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The Good News About Jesus According to Mark **A Summary of the Gospel of Mark**

Pastor Bryan Clark

Who is Jesus? For eight months we have been wrestling with that, and I trust after eight months in the Gospel of Mark you feel better equipped to answer that question. This morning we're going to do something a little bit different. We are going to review the whole book, which is always a challenge: How do you summarize eight months' worth of study? We're going to use notes that I have put together (attached to this transcript). You could follow along in your Bible if you're really fast; but otherwise it's probably going to be impossible. It seemed like the best way to organize this was around a series of questions, so that's the way we will do it.

As we work our way through, I would like you to think about is this question: Do you really believe something if you are unwilling to act on it? If you're unwilling to act on it, then do you really believe it? Eighty-three percent of Americans would consider themselves to be Christians—by definition a “Christ follower.” But there is no question that for the majority of those 83 percent, the truth of Jesus Christ is not evident in their everyday life. The reality is that as we go through this information we need to ask ourselves: Do I really believe this? And if I believe it, what difference does it make? How is it evident in the way I live my life every day? How is it evident in what I live for every day? So keep that in mind as we go back and affirm these truths.

I opened with what I call some pre-Mark background. It's very important to recognize, and Mark emphasized this a lot in the last couple of chapters, that the death, burial and resurrection of Jesus was not the result of a plan that was well-intentioned but had gone badly. It was rather the fulfillment of God's redemptive plan that had been unfolding for thousands of years. You go all the way back to Genesis chapters 1 and 2 and you get a very important view of God: that what God has always wanted for us as people made in His image is that we would dwell with Him in relationship in Paradise. People have the strangest views of God. But when it's all said and done, that's really what God has always wanted for us: that we would dwell with Him in relationship in a place called Paradise.

In Genesis chapter 3 sin enters into the picture and mankind is separated from God and has to leave Paradise. In Genesis 3 God does make a promise that one day through the seed of a woman He will crush the head of a serpent—which is saying that one day God will do something to make it possible for us once again to dwell with Him in Paradise. And I would say there's a hint in Genesis 3 that what will be necessary to cover the shame of our sin is the shedding of blood.

You go on into Genesis 15 to the covenant with Abraham and you move into the tabernacle, the law, the temple, even into the Psalms, such as Psalm 22, into the Prophets, such as Isaiah 53. There is this continual thread of reminder that God is unfolding His perfect plan to fulfill His promise that He will do what is necessary to make it possible for us once again to dwell with Him in Paradise in relationship. That is why in Mark chapter 1 the first thing that comes out of the mouth of Jesus as recorded by Mark is that Jesus says the time is fulfilled—meaning this is now the time for the completion of this redemptive plan of God.

With all of that in mind as background, the first question we wrestled with was: Who is Jesus? Mark, when he opens his Gospel, states, “The beginning of the Gospel of Jesus Christ the Son of God.” His very first statement is that Jesus is God in the flesh. And then he quotes an Old

Testament passage that identifies Jesus as Elohim, the Yahweh of the Old Testament, who is now God in the flesh. So God that created the universe in Genesis 1—the covenant-making, covenant-keeping God of the Old Testament—is the God who became flesh. Jesus wasn't just a prophet. Jesus wasn't just a good, moral teacher. Jesus wasn't a man working His way towards deity. Jesus was Elohim, Yahweh, the God of the Old Testament now in human flesh.

The baptism of Jesus was the launching of Jesus' public ministry and it was a spectacular event. The opening of Mark is really quite magnificent. He says that when Jesus was baptized that the heavens were ripped apart and God the Father affirmed, "This is My Son whom I love." The Spirit descended as a dove on Jesus. You have all three members of the Trinity present for this magnificent event where Jesus is launched into His public ministry.

It was a mission of such magnitude that Satan Himself showed up to try to distract Jesus away from His mission. That is significant. Satan is a created being. He is limited to space and time. Therefore he is not everywhere present like God; he's one place at a time. We often say, "The devil made me do it" or "Satan tempted me." But the reality is there probably isn't a person in this auditorium or in the upper room who has ever been personally tempted by Satan. So there is significance in the fact that Satan himself showed up to try to stop Jesus, because he understood that Jesus' mission was "for all the marbles." It tells us it was *that* important.

It was so significant that only Mark of the Gospel writers tells us that the beasts of the field gathered around to watch the unfolding of this mission. It was a mission of such significance that God sent the angels of heaven down to encourage and minister to Jesus. So in essence how Mark opens his Gospel is by saying that this is God in the flesh—Elohim, Yahweh of the Old Testament, now in human flesh. And He is embarking on a mission of such magnitude that the Trinity came together to announce its beginning; that Satan himself showed up to try to stop it; that the beasts of the field gathered around to watch it; that the angels of heaven came down to encourage it. So it's really quite a magnificent opening to his Gospel.

Who is Jesus? Jesus is One who forgives sins (chapter 2). Jesus is a friend of sinners (chapter 3). And then this magnificent chapter 4, which rolls into chapter 5, where Jesus is trying to help His disciples understand He is God in the flesh, therefore He is the God of unlimited power. You remember that Jesus and the disciples get into a boat, and there's a great storm and the disciples fear they are going to perish. Again, remember these are professional fishermen who realize, *This is a point where we may drown*, so they wake Jesus up and they say, "Don't You care that we're perishing?" Jesus calms the wind and the sea, and when everything stops the text says they looked at Jesus and they were amazed and asked the question, "Who is this man that even the wind and the sea obey Him?"

I think that question then launches this series of miracles, where Jesus encounters what's called the demoniac—a man who had basically become an animal. He was filled with demons and lived in caves. He lived more like an animal than a person. If there was ever a person who absolutely seemed hopeless it would be this man. And yet, in a matter of minutes, He is transformed from an animal-like creature to a missionary of the gospel of Jesus Christ.

One of the reasons I love that story is because it reminds me that nobody is hopeless. You look around your world, your family, your friends, and you know people that you think, *This person is hopeless; this person seems unreachable*. But that story reminds us that the power of Jesus has the power to transform anybody at any time.

It goes on where Jesus heals a woman who had been hemorrhaging for twelve years. Her life was miserable, and because of the touch of Jesus she is immediately made well—power over disease. And then you have the story of Jairus' daughter who was sick and had died. They told Jesus, "You don't need to bother even coming; she's dead." Jesus goes and raises her back to life.

The question is: Who is this man, that even the wind and the sea obey Him? Well, He's God in the flesh, therefore He's able to command the wind and the sea. He's able to have power over the demoniac and to change *any* life. He has the power over disease; He has the power over death. He has unlimited power. Therefore, remind me again: What is that problem in your life that's just too hard for Jesus?

We are reminded that Jesus is God in the flesh. In chapter 6 we are reminded of that again when Jesus fed the 5,000 with five loaves and two fish, and in the process was mentoring His disciples. He was trying to get them to understand what it means to trust Him that, *When I'm here nothing is impossible; just trust Me.*

They go from that event immediately onto a boat to go to the other side. You remember the sea becomes rough and they fear they will perish. Then along comes Jesus walking on the water and they go into this great panic. Jesus gets them all settled down and then He rebukes them because they had not learned from the feeding of the 5,000. And we're reminded that over and over again Jesus wants us to understand He is a God who can be trusted—that He will provide and He will take care of us. He offers us opportunities in low-risk environments to experience His faithfulness to build our faith, so that when the bottom drops out of our world we will trust Him. We will know He is a God who can be trusted.

That was challenged again in chapter 8 when Jesus fed 4,000 people with seven loaves. And it seemed this time through that the disciples had a better understanding of the power of Jesus. They seemed to better understand that Jesus was able to do this, and we're starting to think they get it.

They go immediately from that miracle onto a boat, and while Jesus has the disciples on the boat in a quiet, teaching opportunity, He begins to give them a very intense message warning them of the leaven of the Pharisees. In other words, He is warning them that all this religious stuff can take the life out of your relationship with God. It was a very important teaching. But while Jesus is teaching them something very important, Mark tells us they're not listening. These twelve get onto the boat and they realize they have only brought one loaf of bread. They realize there is nowhere else to buy bread and they are going to be hungry. So they are kind of shooting daggers into each other saying, "I thought *you* were supposed to bring the bread." "No, *you* were supposed to bring it." The whole time Jesus is teaching, this is what is going on with the disciples, and Jesus finally just stops them and says, "What is wrong with you people?" (That's my translation, but that's pretty much what it says: "What is wrong with you people?") He says, "There were 5,000 people that I fed with five loaves and two fish. There were 4,000 people that I fed with seven loaves. There are twelve of you; there's one loaf of bread. This is not a problem! Stop worrying about it."

What Jesus was saying is, "You need to listen to Me. You need to be focused on Me and the mission. Let Me worry about these things." And we talked about how easily distracted we are by the everyday cares of life. Statistics show that only about eight percent of what we worry about ever comes to pass. Ninety-two percent of our attention and energy spent worrying is for nothing. This is a common message in the New Testament. Paul used the imagery of an athlete

and the imagery of a soldier and said, “These people, to be good at what they do, cannot afford to be distracted by the everyday stuff of life. They’ve got to be focused on their mission.” That’s exactly what Jesus was saying: “Men, trust Me. I’ll take care of this stuff. You need to listen; you need to learn. You need to be focused on the mission that we must accomplish.”

In chapter 9 we are reminded again that Jesus is the God of the impossible. Remember Jesus came off the Mount of Transfiguration and ran into a father who said, “My son is possessed by a demon.” He went into all the destructive details of that and he said, “Your disciples tried to cast out the demon and they couldn’t do it. Jesus, if You could possibly do something to help, that would really be a good thing.” And Jesus calls him on that and He says, “If? Do you know who I am? There is no ‘if’ for Me. I am the God of the impossible. I can do anything if you just believe.” And you remember how the father answered: “Yes, Jesus, I believe. Help my unbelief.”

We talked about how that is a picture of all of us. We are on this journey of trying to understand Jesus and His power and what He can do. And there are those moments when we believe with all of our hearts. Usually it’s on a morning like this. We gather together and we worship and we affirm all these magnificent truths that we have affirmed this morning. We walk out saying, “I believe. I believe! Hi ho, Silver, I’m going to take on the world!” But by tomorrow morning we are saying, “Oh, God, help my unbelief.” That’s our story, and we just keep learning and growing in understanding what it means to trust God.

Of course, in the final chapters, 14, 15 and 16, who is Jesus? Jesus is the Savior. Jesus is the sin-bearer; He is the One who became sin for us and took our condemnation on the cross. He took God’s wrath upon Himself and was buried. He is the resurrected Savior and lives today. Who is Jesus? That’s who Jesus is according to Mark.

So what did Jesus do? Jesus in His own words in Mark 10:45 said that He gave Himself a ransom for many. Jesus’ mission was to give Himself as a ransom for many. So how do we respond to that? How do we respond to Jesus who came to become our Savior? Jesus said in the very first chapter of Mark, “Repent and believe.” In the last chapter of Mark Jesus said, “Those who believe will be saved. Those who disbelieve will be condemned forever.”

What does it mean to repent? It means to change your mind. In other words, what Jesus was saying was that whatever you’ve been thinking will make you right with God, whatever you’ve been thinking will cause your sins to be forgiven, whatever you’re thinking will allow you to dwell with God in Paradise, whatever you’re thinking will give your life meaning and purpose and happiness and joy, whatever you’re thinking is the essence of life, change your mind and believe that life is found in Jesus Christ—that God became flesh. Repent and believe that Jesus died as your Savior, that if you believe that and receive it you have life and you have forgiveness of sin and you will dwell with God forever in Paradise.

If that is true and that’s what we believe, then the only other proper response out of that would be to die to ourselves in order to take up our cross and to live for Jesus—to say to Jesus, “Yes, it is for Your purpose I will live.” If what Jesus says is true, if He is who He says He is, if He is the way of life, if He is the way of salvation, how could we do anything less than to give Him our lives and to be about His work and His mission?

We talked a lot about the risks of religion. One of the reasons it came up so often is because out of the 16 chapters of Mark, ten of them were about conflict with the religious leaders. It was an

overwhelming theme in the Gospel of Mark, and it reminds us that there are great risks to religion. I have listed several in the notes, and I'm just going to talk about three.

In chapter 7, one of the things Jesus rebuked very strongly was putting the traditions of men ahead of the commandments of God. In other words, He was saying to them, "You are more tied to your manmade traditions than you are to the truth of God." We talked about how important it is to understand that the truth of God must always take priority over our opinions and our traditions. We gather together as a group of people from many different backgrounds. We're from Lutheran churches, from Methodist churches, from Catholic churches, from Presbyterian churches, from Reform churches; the list goes on and on. But frankly, God isn't interested in what the label is over the door. He is very interested in how you respond to His truth. And it is necessary to be a follower of Jesus to lay aside our religious traditions and to focus our attention on the truth of God's Word, because that's ultimately what matters.

Mark chapter 10 is probably the classic story that illustrates the greatest risk of religion. The greatest risk of religion is that religion convinces us that somehow in our own strength and our own power we can do something to make ourselves right before God. The rich young ruler asked the question, "What must I *do* to inherit eternal life?" All religions have that in common: thinking there's something we can do to make ourselves right before God. Jesus got in this dialogue with the rich, young ruler—which in essence ultimately came to the conclusion where Jesus said to His disciples, "The possibility of anyone doing enough good—jumping through enough religious hoops, going through enough religious rituals, whatever it is that you think you can do to make yourself right before God—is equal to the chance of a camel going through the eye of a needle."

The disciples were so stunned by that, that they said, "Well then, who can be saved? It's impossible!" And Jesus in essence said, "No, what is impossible for you to do for yourselves is possible with Me." He was saying that only God could do what is impossible and they must trust Him for their salvation.

The other risk of religion is in the final chapters, where it becomes evident that these people were so entrenched in their religion that their minds were completely closed to what was obviously true. No matter what Jesus did, no matter what miracle He did right in front of their eyes, they had made up their minds they would not believe.

I have sat with many highly religious people and I can show them a hundred different places in the Scriptures of what is true, but it just doesn't matter. They dig their heels in; they're so entrenched in their religion they are unwilling to even consider the truth. That is the risk of religion—getting so entrenched in that, that one will not even consider what might be true.

The last question is: How does Jesus identify a follower? There are many things we could talk about. In chapter 1 He identified them as fishers of men. But in essence what Jesus identified as a follower of Jesus was one who does His will (chapter 4). It's one thing to talk about Jesus and all these things, but to really be a Christian means to understand these truths, to embrace them and to affirm them, and then to *live* them. It is to say to Jesus, "Yes, I believe this, and it is for this purpose I will live."

You remember in chapter 4 we identified four groups. There were the consumers: those people who wanted to use Jesus to just further their own personal agenda. There were the sympathizers: those people who were sympathetic to the movement of Jesus but they didn't believe. They

thought Jesus had lost His mind. I think the 83 percent of Christians in America would fall into this category. They are sympathetic to the cause of Christ, but yet they've never really believed to where there is a life change, a heart change, where they have embraced the gospel.

Then we talked about the antagonizers—those were the religious leaders. And finally, the true followers, whom Jesus Himself identified as those who do the will of the Father. Those who understand what's true. Those who understand what is eternal and what is temporal and are willing to deny themselves in order to live for that which ultimately matters.

And then in chapter 16 Jesus identified that a true follower is one who goes out and tells the story. Now stop and think about this. If we believe everything we've talked about; if we believe Jesus is who He said He is and that He did what He said He did, our response then is to believe that He is our Savior, that He is the source of life and meaning and purpose, that it is in Jesus that we lose our life in order that we may find it, that Jesus was nailed to the cross for our sins, was buried and rose again—if we believe all that, then how could we *not* tell the story?

That is the mission of the Church. No matter what church it is, to be faithful to the calling of Jesus Christ we must be diligent about telling the story. It's a matter of separating out that which is temporal from that which is eternal. What a tragedy to spend our lives on those things that ultimately don't matter—to get to the end of our days and realize that we have wasted our lives away—as opposed to investing our lives in those things that will last forever, that will ultimately matter.

You say, "I don't even understand what that means. You say that all the time. What does that mean? Are we all supposed to quit our jobs and become pastors and missionaries?" And the answer is absolutely not; that would be a disaster. If God calls you to that, then fine. But do you know where we need you? We need you exactly where you are and where God has called you. God has uniquely wired you. God has gifted you. And you have a very strategic platform to tell the story of Jesus. You don't have to be something you're not. You don't have to pretend to be somebody else. Just be *you* and look at your unique calling. Look at your friends. Look at where God has placed you at school and your interests and hobbies. Look at where God has placed you in the marketplace and your neighborhood. Look at the unique giftedness God has given you and the unique story that you have. All of that is a platform to tell the story of Jesus.

You say, "Okay, I understand that. Every day is not just a day to go out and earn a paycheck. Every day is a chance to make an impact for the kingdom. Every day is a chance to invest myself in something that will ultimately matter—that will last forever. But how do I do that?"

I think it starts with something very simple, but it is a heart check. We must genuinely care about the people around us. You can't pretend to care. You can't just do this as some sort of assignment that, *I have to do it even though I don't want to*. You have to genuinely care. Think about the people you go to school with. Think about the people that you work with. Think about the people in your neighborhood. Think about the people in the hobbies that you're involved in. Think about the people in your world. You must genuinely care about these people. If you genuinely care about these people, you will have a burden in your heart that these people need to know Jesus, and that will be a right motive for sharing the story.

When it comes time to share the story, think *dialogue*. Don't think presentation. I think what happens is we memorize these little presentations and then we wait for the door to open so we can launch into our 20-minute presentation that has the whole story from beginning to end. But

frankly, that door rarely opens. And so we keep wondering, *How do I do this?* I deeply love my wife Patti. I deeply love my children. It's not hard to talk about them; it comes into conversation all the time. I deeply love Jesus my Savior. He has saved me. He has changed my life. He has filled my life with meaning and purpose. That should not be hard to talk about. Dialogue. Ask questions. Interact. You don't have to argue with people. You don't have to force something down their throat. You have to remember what part is yours and what part is God's. You just tell the story. It's God's job to convince them; it's God's job to change their heart. Just lovingly tell the story.

Finally, one more thing to think about is just invite people with you to church. That's about as easy as it gets. Our theology would say that if people do not know Jesus as Savior there is a void. There is something missing and they know that. Even people around you that appear to have everything together, if you could get deep inside you would realize something is missing, and they know that. They're trying to fill that void with everything imaginable. But the reality is they are searching for something that will satisfy. And you would be amazed how many people are open to going with you to church if you just invite them. Ultimately we must be about the mission that Jesus has given us.

A wealthy man and his son loved to collect rare works of art. They had everything in their collection, from Picasso to Raphael. They would often sit together and admire the great works of art. When the Vietnam conflict broke out, the son went to war. He was very courageous and died in battle while rescuing another soldier. The father was notified and grieved deeply for his only son.

About a month later, just before Christmas, there was a knock at the door. A young man stood at the door with a large package in his hands. He said, "Sir, you don't know me, but I am the soldier for whom your son gave his life. He saved many lives that day, and he was carrying me to safety when a bullet struck him in the heart and he died instantly. He often talked about you, and your love for art." The young man held out his package, "I know this isn't much. I'm not really a great artist, but I think your son would have wanted you to have this."

The father opened the package. It was a portrait of his son, painted by the young man. He stared in awe at the way the soldier had captured the personality of his son in the painting. The father was so drawn to the eyes that his own eyes welled up with tears. He thanked the young man and offered to pay him for the picture. "Oh, no sir, I could never repay what your son did for me. It's a gift." The father hung the portrait over his mantle. Every time visitors came to his home he took them to see the portrait of his son before he showed them any of the other great works he had collected.

The man died a few months later. There was to be a great auction of his paintings. Many influential people gathered, excited over seeing the great paintings and having an opportunity to purchase one for their collection. On the platform sat the painting of the son. The auctioneer pounded his gavel. "We will start the bidding with this picture of the son. Who will bid for this picture?" There was silence. Then a voice in the back of the room shouted, "We want to see the famous paintings! Skip this one." But the auctioneer persisted. "Will someone bid for this painting? Who will start the bidding? \$100...\$200?"

Another voice shouted angrily, "We didn't come to see this painting. We came to see the Van Goghs, the Rembrandts. Get on with the real bids!" But still the auctioneer continued. "The son! The son! Who will take the son?"

Finally, a voice came from the very back of the room. It was the longtime gardener of the man and his son. "I'll give \$10 for the painting." Being a poor man, it was all he could afford.

"We have \$10, who will bid \$20?"

"Give it to him for \$10. Let us see the masters!"

"\$10 is the bid. Won't someone bid \$20?" The crowd was becoming angry. They didn't want the picture of the son. They wanted the more worthy investments for their collections. The auctioneer pounded the gavel, "Going once, twice, SOLD for \$10!"

A man sitting on the second row shouted, "Now let's get on with the collection!" The auctioneer laid down his gavel, "I'm sorry, the auction is over."

"What about the other paintings?"

"I'm sorry. When I was called to conduct this auction, I was told of a secret stipulation in the will. I was not allowed to reveal that stipulation until this time. Only the painting of the son would be auctioned. Whoever bought that painting would inherit the entire estate, including the paintings. The man who took the son gets everything."

God gave His Son two thousand years ago to die on a cruel cross. Much like the auctioneer, His message today is: "The Son! The Son! Who will take the Son?" Because, you see, whoever takes the Son gets everything.

- Author unknown

Our Father, we're thankful that in Your plan and in Your perfect time, God became flesh to become the Savior of the world, was buried and rose again, and today offers salvation, the forgiveness of sin, and the ability to dwell in relationship with You in Paradise forever if we're simply willing to repent and believe. Lord, we need to change our minds about whatever we're trusting in to get us to heaven to make it possible to have a relationship with You—that we would change our minds and trust Jesus. Lord, help us to understand what it means to be a true follower of Jesus—to not just talk about these things and not just intellectually affirm them, but that they might make a difference in how we live and what we live for every day. May we be faithful to tell the story of Jesus, that others might believe. In Jesus' name, Amen.

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Study Questions
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A Summary of the Gospel of Mark
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Opening Discussion

1. Can a person truly believe something but not act on that belief? Why or why not?

Bible Study

1. In one sentence, what is the theme of the Old Testament?

Pre-Mark Background

Genesis 1-2: God created people to dwell with Him in Paradise.

Genesis 3: Adam and Eve sinned condemning the entire human race and separating us from God (Romans 5:12).

Genesis 3: God promises that He will crush the head of the serpent through the seed of a woman. There is a hint that the shame of our sin will be covered by God through the shedding of blood (Genesis 3:21).

Genesis 15: God made a unilateral covenant with Abraham promising to shed His blood to atone for His people's inability to keep the covenant.

Leviticus: God established the law to reveal sin and remind His people of His covenant promise to Abraham and his people.

Psalms 22: A foreshadowing of the Messiah

Isaiah 53: Prophecy concerning the Messiah as our sin-bearer

2. Try to answer each of the following questions in one sentence.

Who Is Jesus?

1:1-13: God in the flesh (as promised in the Old Testament)

Announced by John the Baptist

Affirmed by the Father and Holy Spirit

Tempted by Satan (the serpent)

Watched by wild beasts

Ministered to by angels

2:1-12: One with authority to forgive sins

2:13-22: A friend of sinners and tax collectors who needed a Savior

4:35-5:43: One with power over nature, demons, disease and death

6:1-13: God of the miraculous for those who believe

6:30-56: One for whom nothing is impossible

7:24-37: One who must be relentlessly pursued as the only hope

8:1-26: One who sets us free to focus on His purpose

9:2-29: God of the impossible: Help my unbelief.

14:12-72: The Christ, the Son of the Blessed One

15:1-39: Our sin-bearer

16:1-20: The risen Savior

What Did Jesus Do?

10:45: Gave Himself as a ransom for sin.

14-16: Shed His blood for our sins fulfilling God's redemptive plan as promised in the Old Testament.

How Should We Respond?

1:15; 10:45; 16:16: Repent and believe that Jesus, God in the flesh, shed His blood as a ransom for our sin, that we will be saved.

1:17: Follow Jesus and become a fisher of men.

8:34-38: Deny ourselves, take up our cross, and follow Jesus. Whosoever shall lose his life for His sake shall save it.

What Are the Risks of Religion?

2:1-12: Rules over people

2:13-22: Unusable to Jesus: Old wineskins

7:1-23: Emphasizes external over internal: Tradition over truth

10:1-12: Emphasizes technicalities of the law over the spirit of the law

10:13-31: Performance-based righteousness

11:1-12:12: An inability to produce righteous fruit

12:13-44: Puts rituals over relationship

14:1-15:39: Total spiritual blindness

How Does Jesus Identify a True Follower?

1:14-28: Is a fisher of men

3:7-35: Does the will of God

4:1-34: Hears and believes

6:14-29: Counts the cost

6:30-56: Trusts Him

7:1-23: Chooses the commandment of God over the tradition of men

8:1-26: Trusts Him and is about His business

8:27-9:1: Loses his life to save it

10:1-12: Right heart over right procedure

12:13-44: Is concerned with relationship over ritual

14:1-11: Takes the risks of faith and extravagant love

16:1-20: Goes and tells the story

Application

1. For you personally, what would be a proper response to your study of *The Gospel According to Mark*?