

## 5.1a The Gospel of Mark-Discussion

1. From the contents of the Gospel, what are some conclusions that you can draw about the *Gospel* of Mark (about **the gospel of Jesus Christ, the Son of God, 1.1**) as *gospel*?

It is good news to Gentiles (people who need to know that the Jordan is a river, 1.5) about Jesus-Messiah, the Son of God who is a servant (in active immediate obedience per a hallmark word-immediately; a lowly servant for whom no genealogy is necessary).

2. In this light, how are we to live, according to what kind of example?

We have the astounding example of serving by our loving Lord who serves us in His death as an exchange of His life for ours; our loving Lord calls us to serve one another!

3. Based on the weak variant reading (16.9-20) and that therefore, the Gospel ends at 16.8, how does the story line bring closure regarding the disciples?

It apparently does not bring closure, but they will have the good news of the resurrection proclaimed to them (16.7). The lack of closure in the story line helps us understand the flight of the naked young man, a follower of Jesus. All the disciples are before us in the exposure of this young man. If we consider how we, as readers, identify with the disciples, and Mark addresses us through them in his narration, then we must feel exposed in our sinfulness until we find refuge (closure) in the good news of the resurrection.

5. What, in 1.1-8, supports the conclusion that the beginning of the gospel (1.1) refers to the entire book of Mark (cf. Machen, *Introduction*, 203)?

Mark reports the word of John the Baptist that the coming one will baptize with the Holy Spirit (1.8). This brings up the question: in the entire story line of the book, where do we have the fulfillment of this baptism? It is not in the book but beyond it. This argues that the beginning of the gospel is not the coming of John as forerunner (1.1-8). Instead, it argues that the entire Gospel of Mark is the beginning of the gospel of Jesus, the Son of God in that the entire Gospel lays the ground for the baptism of the Spirit that comes after the resurrection (Acts 2).