

Introduction

One of the ways that this year has been special to me is the people we have brought in to minister to us. We brought in Joe Warner and he and I ministered together for about twelve years. He is a very anointed prophet and a dear brother to me. He has sowed into the different churches that I planted.

We brought in Jim and Pam Elliff. Jim saw potential in me and invested in me. He taught me different study methods and also put me through the preaching class that he had at seminary. I would not be who I am today without his input in my life.

We brought in Bob and Beth Schindler. Bob and Beth met with Karen and I for a number of months when I was a young Christian. They poured into Karen and I and we would not be where we are without their input in our lives.

What do all these things have to do with the Gospel of Mark? Mark authored the Gospel of Mark. Our first glimpse of Mark and the Mark that wrote the Gospel of Mark are two very different people. In our first glimpse of Mark he was very young in the faith. How did he go from being immature to writing one of the books of the Bible?

Barnabas, his cousin, saw great potential and invested in his life. Barnabas took Mark along with Paul on their first apostolic trip. He was not ready or mature enough to accompany them. He was there because Barnabas wanted to pour into him. Barnabas saw great potential and was willing to invest his life into Mark.

In 1 Peter 5:13, Peter calls Mark, “my son.” We know that Peter was married, but scholars do not believe that Mark was Peter’s son by birth. They believe that Mark was led to the Lord by the Apostle Peter in one of his apostolic trips. Peter was a spiritual father to Mark and as a father, poured into his son. When Peter wrote his first letter, he was in Babylon and Mark was with him. Mark spent a considerable amount of time with Peter, and Mark would not have been the man of God that he was without the Apostle Peter sowing into his life.

(1 Pet 5:13) “She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark.”

The apostle Paul also sowed into Mark’s life. Mark accompanied Barnabas and Paul on their first apostolic mission, but deserted them at the first stop. Because of that, Paul did not want to take him on the next trip and they split up into two teams in Acts 15. Later however, Paul asked for Mark to come to him, as he saw him as useful. Paul later referred to him as a co-worker. Mark would not have been who he was without Peter, Barnabas, and Paul sowing into his life.

This morning, we are going to look at Mark, the author of this gospel. We will look at him as a mature man. Second, we will look at him as an immature man with much potential. Third, we will look at Mark, the work in progress.

Introduction To The Gospel of Mark

1. Mark, the mature man of God
2. Mark, the immature man of God
3. Mark, the work in progress

1. Mark, the mature man of God

Some scholars say that the Gospel of Mark is really the Gospel of Peter written by Mark. Peter spent a lot of time with Mark and scholars say that the first-hand accounts in his gospel source were from Peter. That makes sense because Mark was not one of Jesus' disciples or apostles. The Gospel of Mark is regarded by many of the early church fathers as the earliest gospel written, and that Matthew, Luke, and John used this book as they wrote out the other accounts. They believe that Mark wrote it under Peter's oversight. Other scholars do not accept that it was or had to be the first written. Generally, the date of the book is somewhere between 56-69 AD. They also say that Mark wrote this in Rome, to Gentile believers. In either case, God trusted Mark enough to give him the assignment of writing this gospel book. Paul tells us in 2 Timothy 3:16 that "all scripture is inspired by God..." Mark's writings were inspired by God. They were not Peter's thoughts or Mark's own thoughts; the account was inspired by God. God entrusted a man who was very learned and knowledgeable, was well connected to those who had traveled and ministered with Jesus, and was a mature man of God. That is who we see as we look at the author of this book. Mark would not have been the man of God that he was without Peter's input into his life.

I want to take a look at this mature man of God, and I will start with what the Apostle Paul had to say about him. In 2 Timothy 4:11, Paul told Timothy to pick up Mark and bring him with him. He said that Mark was useful to him for service. What was it about Mark that Paul saw? Why did Paul want him to come? We see several different characteristics of Mark in the few scriptures that we have.

(2 Tim 4:11) "Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service."

First, Paul said that he is useful for service. The Greek word is diakonia, and it means to serve, attend, or wait upon. In Luke 22, the apostles were having a dispute about which one was regarded as the greatest, so Jesus said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'benefactors.' But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant." That word servant is the same word. Jesus then used His own life as an example. He had just taken off His clothes and wrapped Himself in a towel and gone around washing their feet. He took the role of the youngest person and washed the feet of the guests. He took the role of the servant and served them. (See John 13:1-16.) Notice what He asked them. "For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves." It is variation of the same Greek word for servant. Jesus referred to Himself as the servant, even though He was the Son of God. Real kingdom leaders are servant leaders.

(Luke 22:24-27) "And there arose also a dispute among them as to which one of them was regarded to be greatest. {25} And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' {26} But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. {27} For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves."

When Paul wrote his letter to the Philippians, he told them to have the same attitude that Christ had, who had humbled Himself and become a bond-servant. God's leaders are to be humble servants. Paul recognized that Mark was a humble servant and was useful to him.

(Phil 2:5-7) "Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men."

Every church needs humble servants. Every church needs women and men who have a heart to serve. They see things that need to be done and they faithfully take on those responsibilities. Mark had learned to be a faithful servant.

The second quality that Paul recognized in Mark was that he was a good worker. He was not just a good worker, he was a team player. In Paul's letter to Philemon, he said, "Epaphras, my fellow prisoner in Christ Jesus greets you, as do Mark, Aristarchus, Demas, Luke, my fellow workers. The Greek word that is translated as fellow worker is *sunergos*. Sun means to join together and *ergos* comes from *ergon*, to work. A *sunergos* was someone who joined you, became one with you, and worked with you to accomplish the same goal. It is not just a worker, but one who working with you to accomplish the same goal.

(Phil 1:23-24) "Epaphras, my fellow prisoner in Christ Jesus, greets you, {24} *as do* Mark, Aristarchus, Demas, Luke, my fellow workers."

Karen and I are a team. I support her goals and she supports my work and goals. I pray for her ministry. I try to serve her to help her accomplish her goals and vision. Karen does the same for me. This is our fourth church plant and Karen has been by my side working hard to plant each one. She has laid down her life to teach, counsel, mentor, and even correct women. She has served meals, led prayer meetings, preached, and served in so many ways. She is my *sunergos*, a fellow worker. Paul recognized that Mark not only served, but had learned to be a team player. He had joined Paul and his other workers to fulfill the ministry that God gave Paul.

The church at large has a lot of Sunday attenders, but the kingdom of God is not built with Sunday attenders. The kingdom of God is built with people who have joined the team. They have embraced the vision and mission of the church, and have become part of the team. They have taken ownership and have accepted responsibility for what needs to be done. They lay their lives down to accomplish the work that needs to be done. That is the attitude that Christ had. That is the man that Mark had become and Paul wisely recognized it. Every church needs fellow workers, because it is these men and women that will build Christ's church.

A third quality that Paul saw in Mark is that he was a helper. In Acts 13, Barnabas and Paul had just been sent out by the Holy Spirit to do apostolic ministry. They went from Antioch to Seleucia and from there they sailed to Cyprus. Luke records that they had John as their helper. The KJV says that they had him to minister. The ESV says that they had John to assist them. I don't know that any of these terms really define it properly. The Greek word is *huperetes* (Strong's G5257). *Hupo* means under and *eretes* means an oarsman. An under-oarsman was someone who was faced with a death penalty and was given a choice to be an under-oarsman for the rest of his life or be put to death.

(Acts 13:4-5) “So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. {5} When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.”

The word is used twenty times, but never in that context. The most common translation is officer. When Jesus was arrested, the Roman cohort and the commander and the officers of the Jews arrested Jesus. That word, officers, was someone who served in a subordinate position, assisting those in charge. When Paul wrote the Corinthians and dealt with the divisions in the church over leaders, he said that he and Apollos were just servants to who God had given an opportunity. Then, he said, “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.” Here it is translated as servants. Paul considered himself as a servant. There is a sense of being a servant who is under others. In this case, Christ was the One who caused the growth. Paul and Apollos were serving Christ; they were subordinate to Him. Paul made sure that the Corinthians knew that God was the One in charge and he and Apollos were just doing the things that they had been asked to do by the Lord. Paul was not building his own kingdom, but God’s kingdom.

(John 18:12) “So the *Roman* cohort and the commander and the officers of the Jews, arrested Jesus and bound Him,”

(1 Cor 3:5, 4:1) “What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave *opportunity* to each one....{4:1} Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.”

I have seen some men and women who were servants. They volunteered and did lots of things, but their servitude was not as a subordinate. They had hidden agendas and their serving was really part of their plan to grab position and power. Their motives were not pure. A *huperetes* is a servant who is truly acting under those in authority. It is not to gain influence, position, or power, but to support and serve those that God has put over them. Churches need helpers and servants like this. Leaders in churches cannot be self-willed; they must discern God’s will and do His will. Christ is the head of the church, and leaders are submitted to Him as under-oarsmen.

A fourth quality that Paul saw in Mark that made him useful is not clearly stated in scripture; it is something that we learn from observation. Paul was in prison when he wrote and asked for Mark. Paul was writing letters to various churches, encouraging and instructing them. Paul had weak eye sight, and signed his letters with his own hand, and in large letters. He had other men write the letters for him and then he would sign them. Mark, the author of the Gospel of Mark, was literate. He was well educated and could write. That was something that was very important and useful to Paul in prison.

Mark came from a well-educated family. In Colossians 4:10, Paul states that Mark is Barnabas’ cousin. In Acts 4:36 we learn that Barnabas’ real name was Joseph, and he was a Levite. The priests and Levites were very well educated, particularly in the matters of the Law. In addition, Barnabas was well to do, and owned property. Those that were wealthy generally had better educations. It is logical to think that Mark had received an excellent education, and was very familiar with the Scriptures. And, the proof of that is the Gospel of Mark.

(Col 4:10) “Aristarchus, my fellow prisoner, sends you his greetings; and *also* Barnabas’s cousin Mark (about whom you received instructions; if he comes to you, welcome him);”

(Acts 4:36) “Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement),”

Mark is the cousin of Barnabas, and he is the son of Mary, a very influential woman in Jerusalem. There was a church at Mary’s house, and when Peter was imprisoned and about to be executed, an angel came and delivered him. He was led out of prison, and actually thought he was having a vision, until he got outside the prison and realized he was free. He went to Mary’s house, where many people were gathered together and praying for Peter’s release from prison. When Peter knocked at the gate, a servant-girl named Rhoda came and answered. She ran for joy and told the others and they thought she was out of her mind, and said it was an angel.

(Acts 12:12-15) “And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. {13} When he knocked at the door of the gate, a servant-girl named Rhoda came to answer. {14} When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. {15} They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel."

2. Mark, the immature man of God

So, we see that Mark was useful to Paul, and that Paul asked for him. However, in Acts 15:36-40, we find that he was not always that way. At this point of his life, he was immature and unfaithful. Paul and Barnabas were planning their next apostolic trip, and Paul insisted that they not take him along. Let’s look at the text.

(Acts 15:36-40) “After some days Paul said to Barnabas, "Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, *and see* how they are." {37} Barnabas wanted to take John, called Mark, along with them also. {38} But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. {39} And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. {40} But Paul chose Silas and left, being committed by the brethren to the grace of the Lord.

Paul said that Mark had deserted them. Those are strong words. Paul felt abandoned and deserted by Mark. Paul did not feel that he could trust Mark, and so he insisted that he not be allowed to come along. The disagreement became so sharp that Barnabas and Paul split up. Barnabas took Mark and sailed to Cyprus, and Paul chose Silas and went back to the churches they had planted.

In the account that Luke gave of the first journey, we read that John left them and returned to Jerusalem. It does not say that he deserted them, only that he left them. We do not know why he left them. If there had been a death or illness at home, it would make sense to return home to Jerusalem. At this point, we just know that he left them.

(Acts 13:13) “Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.”

My own personal opinion comes from the account of what happened before John left them for Jerusalem. They had just reached Salamis and had begun to proclaim the word of God, and John is mentioned as being their helper. After going through the whole island, they came across a magician and false prophet named Bar-Jesus. He was opposing them when they tried to witness to the proconsul. Paul, filled with the Holy Spirit, fixed his gaze on Elymas (Bar-Jesus) and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of righteousness, will you not cease to make crooked the straight ways of the Lord? Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And, just as Paul had spoken, a mist and darkness fell on the magician and he had to be led by the hand. This was a power encounter and I believe that the young, immature helper named Mark was way out of his comfort zone. I think he was scared. This was serious warfare, and he was not ready for it. This was all new and over the top for him, and I think he said, "I'm out of here, and went home to Jerusalem where he felt a little safer."

(Acts 13:5-13) "When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. {6} When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, {7} who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. {8} But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith. {9} But Saul, who was also *known as* Paul, filled with the Holy Spirit, fixed his gaze on him, {10} and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? {11} "Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. {12} Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord. {13} Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.

3. Mark, the work in progress

In Acts 13, Mark had gone to Jerusalem. At some point, Mark has come up to Antioch from Jerusalem and was with Barnabas and Paul. He has family in Jerusalem. His mother, Mary, is a wealthy woman. We gather this from the fact that the church was able to gather there to meet and pray. They had a servant-girl named Rhoda. In Acts 4, their cousin, Barnabas, had given a large parcel of land to the church. Their family was well off, and that is where Mark had gone. However, he is now in Antioch with Barnabas. Barnabas and Mark have a connection. Mark has gone back to Antioch to be with his cousin. I believe that Barnabas, the "Son of Encouragement," was an encourager to him and had been a great role model that Mark looked up to, and so he went there when he heard that Barnabas was back in town. Whatever good thing was going on before the first trip, had started up again. I believe Barnabas was pouring into him.

(Acts 12:12-15) "And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. {13} When he knocked at the door of the gate, a servant-girl named Rhoda came to answer. {14} When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. {15} They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel."

Let's go back to Acts 15 to see how Mark went from being unacceptable to being requested by Paul. Paul and Barnabas are in Antioch planning their second apostolic trip. Mark has joined up with Barnabas and he is being mentored by him. Barnabas has no intention of leaving his cousin behind. Barnabas is committed to discipling his cousin. Our English translations say that Barnabas wanted to take along John Mark. That sounds like he is just coming along. However, the Greek word is *sumparalambano* (Strong's G4838). This is a compound word made up of three different words. *Sum* means to join together, and to become one. *Para* means near or with. The third word is *lambano*, which means to take or receive. When we put these words together, it does not just mean to take along, but to take along and be joined together with. Barnabas and Mark have joined themselves together. There is a commitment that they have made to one another and Barnabas is not about to break off that commitment to Mark.

(Acts 15:37-39) "Barnabas wanted to take John, called Mark, along with them also....and Barnabas took Mark with him and sailed away to Cyprus."

One of the words that we see this prefix used extensively is as fellow workers. Paul had a team of people, who he called his fellow workers. In Philemon 1:24, Paul refers to Mark, Aristarch, Demas, and Luke as his fellow workers. The Greek word for fellow workers is *sunergos* (Strong's G4904), which is a combination of *sun* and *ergon*. *Ergon* is the Greek word for work, so a *sunergos* was someone who had joined another person to work. Paul did not refer to just anyone as a fellow worker; these were part of his team. They had joined Paul and they were serving him under his leadership. (In Philemon 1:23, Paul says that Epaphras was his fellow prisoner, and that is also a compound word, with *sun* and *aichmalotos*.)

(Philemon 1:23-24) "Epaphras, my fellow prisoner in Christ Jesus, greets you, {24} *as do* Mark, Aristarchus, Demas, Luke, my fellow workers."

When Bob and Beth Schindler offered to meet with Karen and I, we committed ourselves to them and we did everything that was asked. When Jim Elliff offered to meet with me, I committed myself to him. I went above and beyond everything that was asked of me.

When I was on the Tour, I had a strong desire to grow in relational evangelism. There was a minister who was very gifted in relational evangelism, and he was with a nationally known ministry, and he offered to work with me. However, that next year, he never met one time with me. That is not *sumparalambano*. We were not joined together in a commitment. I was eager, but it takes a commitment on both parties to have this kind of relationship together. Barnabas and Mark had this kind of relationship, and Barnabas was not going to allow anything to get in the way of it.

God answered my prayer and desire. When Jim Elliff left the church in Orlando, the next pastor was gifted in relational evangelism, and he offered to train me and other leaders in relational evangelism. He made a commitment, and I accepted that offer and committed myself to him. I made a decision to stop playing professionally so that I could receive training. For the next couple of years Karen and I had extensive training in relational evangelism and small group ministry. It was during that time period that I was also ordained. That was a *sumparalambano* relationship. I came alongside of that pastor and was joined to him in commitment.

According to some reports, Christianity is growing faster in Iran than in any place in the world. There are some remarkable things happening there. One of the things is discipleship. They are

more concerned about making disciples than building a structured church. However, there are house churches springing up all over Iran. They have these sumparalambano relationships.

When I was in Orlando, I disciplined men. Karen's sister, Greg, is one of the men that I was mentoring, but there were many others. When I was playing golf, I would disciple men in the offseason. When I was in Atlanta, I disciplined men. In prison, I disciplined men. When I came to Albuquerque, I started a men's ministry and also a men's study. I disciplined men. When I planted the East Mountain Vineyard, I trained leaders and put them through a preaching class. I have put lots of men through preaching classes. A couple of years ago when we started planting the Connection Church, I began praying about who I was to invest my life in the next few years. For those that would make that commitment to come alongside, I have been pouring into them like Barnabas did for John Mark. It was this kind of commitment that helped John Mark go from someone who deserted Barnabas and Paul to a man that Paul specifically requested because he was useful to him.

Conclusion and Applications

As we come to a close, I want to take just a minute to look at the timeline. Barnabas and Paul's first apostolic trip took place around 45-46 AD. When Paul wrote his second letter to Timothy and requested him to bring Mark, it was around 67 AD. So, there is over twenty years between the two accounts. Sometimes we think that change in our lives is instantaneous. We are saved in an instant, when we receive Christ's forgiveness and confess Him as Lord. Our positional sanctification is instantaneous. We enter into a covenant with God through the blood of Jesus. In that covenant, He took our sins and gave us His righteousness. We are now called saints or holy ones because we have become the righteousness of God in Christ (2 Corinthians 5:21). However, God tells us over and over again to be holy and to live holy and blameless lives. We are told to walk in the light as He Himself is in the light. Our lives are to be continually changed or transformed (Romans 12:2). This process of transformation is also called sanctification. It is known as progressive sanctification. In Proverbs 4:18, we are told that the path of the righteous is like the light of dawn that shines brighter and brighter until the full day. Mark's life has grown brighter and brighter until the full day. Today, we have seen the beginning of this process and where Mark is at twenty plus years later. It has taken time for his life and character to be transformed.

It has taken more than time. Mark submitted his life to Christ. Transformation is an internal work that is evidenced in our outward actions. That transformation begins when Christ comes into our hearts and we are sealed with the Holy Spirit. But time does not transform us. Transformation takes time, but it takes more than time. Transformation comes as we yield our lives to Christ on a daily basis. Transformation comes as we renew our minds and prove the will of God in our lives. Transformation comes as we submit our lives to those who have charge over us in the Lord.

Paul said in Colossians 1:28-29 that he proclaimed Christ, and then admonished and taught every man with all wisdom so that he could present every man complete or mature in Christ. It was for that purpose that Paul worked hard and strived according to God's power. The job of leaders in the church is to proclaim Christ and to teach and admonish every man so that the lives of those under their care are being transformed.

(Col 1:28-29) “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. {29} For this purpose also I labor, striving according to His power, which mightily works within me.”

Barnabas, like Paul, was striving to make disciples and present every man complete. Mark’s life is the result of Barnabas pouring into his life. There are a couple of lines of questions that we should be asking. First, is there someone pouring into my life? Who is pouring into my life? Have you submitted your life to someone? Have you asked someone to speak into your life? Have you joined yourself to that person and committed yourself to learn and apply the truths that are shared? If you do not have that person in your life, ask God to give you that person.

The second line of questioning is about who we are pouring our lives into. Who are you pouring your life into? Have you made a commitment to someone or some people to help them grow and mature? Fathers and mothers, God has given you the responsibility of training up your children in the ways of the Lord. You are to pour into them. Husbands, according to Ephesians 5:25-29, we are to love our wives as Christ loved the church. One of the things that is mentioned is to nourish our wives. The Greek word that is translated as nourish is *ektrepho* (Strong’s G1625) which means to bring up to maturity. Husbands, you are joined to your wife in a commitment of marriage, and one of the responsibilities is to help her to become mature. If you are married, are you pouring into your wife?

Outside of family, do you have a young Mark that you have committed yourself to pour into? Jesus commanded us to go and make disciples (Matthew 28:18-20). We do not have to go to a foreign country to go and make disciples. Albuquerque is a mission field, and we are to be raising up Marks here in Albuquerque. Who are you pouring into?

There are seasons in our lives. Barnabas poured into Mark. Peter poured into Mark. In my life there have been different seasons where different men of God have poured into my life. This year you have been able to meet some of the men who poured into my life. As we start the Gospel of Mark, remember that the author of this gospel account is a transformed man. It did not just happen. Mark submitted his life to Barnabas and joined together with him. Barnabas joined himself to Mark and committed himself to him. He did not allow Paul or anyone else to break that commitment.

Introduction (1 Pet 5:13, Acts 15:36-41)

1. Mark, the mature man of God (1 Pet 5:13, 2 Tim 3:16, 2 Tim 4:11, Luke 22:24-27, John 13:1-16, Phil 2:5-7, 1:23-24, Acts 13:4-5, John 18:12, 1 Cor 3:5, 4:1, 4:10, Acts 4:36, Acts 12:12-15)

2. Mark, the immature man of God (Acts 15:36-40, 13:5-13)

3. Mark, the work in progress (Acts 4, 13, 12:12-15, 15:37-39, Philemon 1:23-24)

Conclusion and Applications (2 Cor 5:21, Rom 12:2, Pr 4:18, Col 1:28-29, Eph 5:25-29)