

*June 5, 2022*

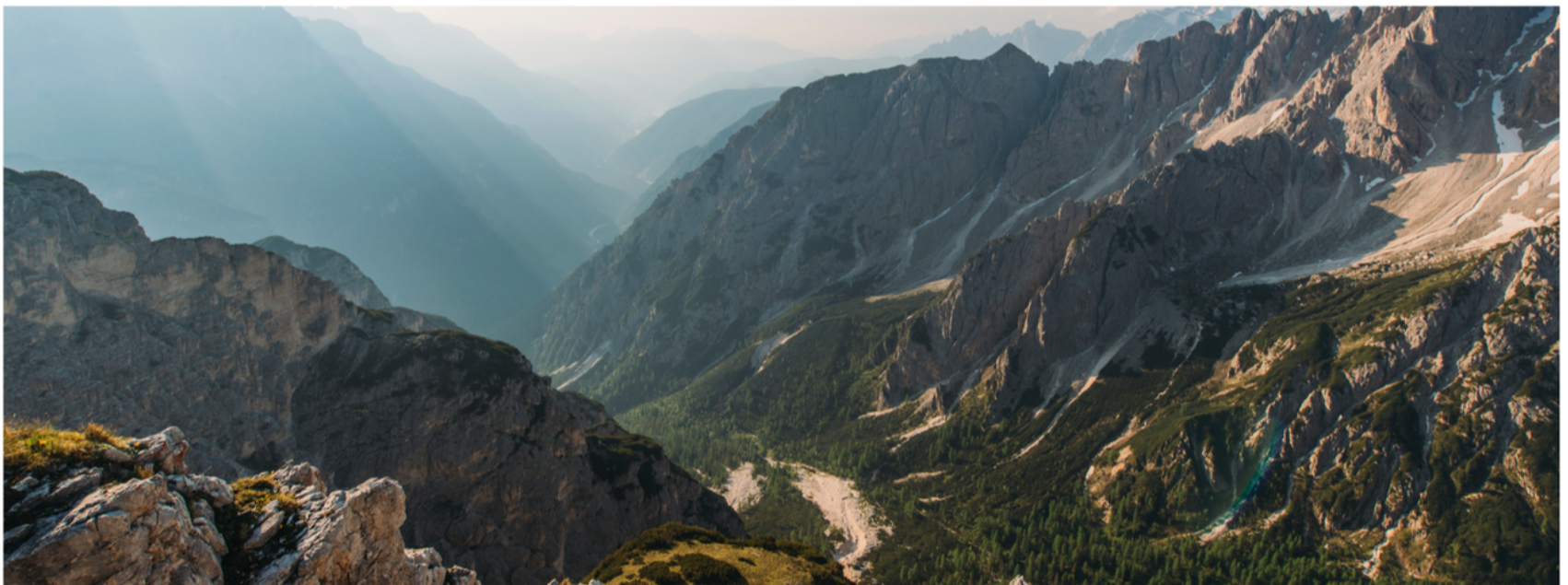
# NORTH METRO CHURCH

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NMC SERMON SERIES CONTENT

ACCORDING TO  
**MARK**

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## **According to Mark**

The Gospel of Mark, in the Greek is simply...Kata Markan...According to Mark. It is Mark's recollection, perspective and prioritization of what was said and what happened in Jesus' midst. Although the Gospel of Mark finds itself with the Synoptic Gospels alongside Matthew and Luke's Gospels, like the latter two, Mark has its distinctives. In this series, we will examine the events surrounding Jesus' life and death through the eyes of Mark.

# THE BOOK OF MARK

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**Author:** Although the Gospel of Mark does not name its author, it is the unanimous testimony of early church fathers that Mark was the author. He was an associate of the Apostle Peter, and evidently his spiritual son (1 Peter 5:13). From Peter he received first-hand information of the events and teachings of the Lord, and preserved the information in written form.

It is generally agreed that Mark is the John Mark of the New Testament (Acts 12:12). His mother was a wealthy and prominent Christian in the Jerusalem church, and probably the church met in her home. Mark joined Paul and Barnabas on their first missionary journey, but not on the second because of a strong disagreement between the two men (Acts 15:37-38). However, near the end of Paul's life he called for Mark to be with him (2 Timothy 4:11).

**Date of Writing:** The Gospel of Mark was likely one of the first books written in the New Testament, probably in A.D. 55-59.

**Purpose of Writing:** Whereas Matthew is written primarily to his fellow Jews, Mark's gospel appears to be targeted to the Roman believers, particularly Gentiles. Mark wrote as a pastor to Christians who previously had heard and believed the Gospel (Romans 1:8). He desired that they have a biographical story of Jesus Christ as Servant of the Lord and Savior of the world in order to strengthen their faith in the face of severe persecution and to teach them what it meant to be His disciples.

## **Key Verses:**

Mark 1:11: "And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'"

Mark 1:17: "'Come, follow Me,' Jesus said, 'and I will make you fishers of men.'"

Mark 10:14-15: "He said to them, 'Let the little children come to Me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.'"

Mark 10:45: "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 12:33: "To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices."

Mark 16:6: "'Don't be alarmed,' he said. 'You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid Him.'"

Mark 16:15: "He said to them, 'Go into all the world and preach the good news to all creation.'"

**Brief Summary:** This gospel is unique because it emphasizes Jesus' actions more than His teaching. It is simply written, moving quickly from one episode in the life of Christ to another. It does not begin with a genealogy as in Matthew, because Gentiles would not be interested in His lineage. After the introduction of Jesus at His baptism, Jesus began His public ministry in Galilee and called the first four of His twelve disciples. What follows is the record of Jesus' life, death and resurrection.

Mark's account is not just a collection of stories, but a narrative written to reveal that Jesus is the Messiah, not only for the Jews, but for the Gentiles as well. In a dynamic profession, the disciples, led by Peter, acknowledged their faith in Him (Mark 8:29-30), even though they failed to understand fully His Messiahship until after His resurrection.

As we follow His journeys through Galilee, the surrounding areas, and then to Judea, we realize what a rapid pace He set. He touched the lives of many people, but He left an indelible mark on His disciples. At the transfiguration (Mark 9:1-9), He gave three of them a preview of His future return in power and glory, and again it was revealed to them who He was.

However, in the days leading to His final trip to Jerusalem, we see them bewildered, fearful and doubting. At Jesus' arrest, He stood alone after they fled. In the following hours of the mock trials, Jesus boldly proclaimed that He is the Christ, the Son of the Blessed One, and that He would be triumphant at His return (Mark 14:61-62). The climactic events surrounding the crucifixion, death, burial and resurrection were not witnessed by most of His disciples. But several faithful women did witness His passion. After the Sabbath, early in the morning of the first day of the week, they went to the tomb with burial

spices. When they saw the stone had been rolled away, they entered the tomb. It was not the body of Jesus they saw, but an angel robed in white. The joyful message they received was, “He is risen!” Women were the first evangelists, as they spread the good news of His resurrection. This same message has been broadcast throughout the world in the following centuries down to us today.

**Connections:** Because Mark’s intended audience was the Gentiles, he does not quote as frequently from the Old Testament as Matthew, who was writing primarily to the Jews. He does not begin with a genealogy to link Jesus with the Jewish patriarchs, but begins instead with His baptism, the beginning of His earthly ministry. But even there, Mark quotes from an Old Testament prophecy regarding the messenger—John the Baptist—who would exhort the people to “prepare the way for the Lord” (Mark 1:3; Isaiah 40:3) as they awaited the coming of their Messiah.

Jesus does refer to the Old Testament in several passages in Mark. In Mark 7:6, Jesus rebukes the Pharisees for their superficial worship of God with their lips while their hearts were far from Him and refers to their own prophet, Isaiah, to convict them of their hardheartedness (Isaiah 29:13). Jesus referred to another Old Testament prophecy which was to be fulfilled that very night as the disciples would be scattered like sheep without a shepherd when Jesus was arrested and put to death (Mark 14:27; Zechariah 13:7). He referred again to Isaiah when He cleansed the Temple of the money-changers (Mark 11:15-17; Isaiah 56:7; Jeremiah 7:11) and to the Psalms when He explained that He was the chief Cornerstone of our faith and of the Church (Mark 12:10-11; Psalm 118:22-23).

**Practical Application:** Mark presents Jesus as the suffering Servant of God (Mark 10:45) and as the One who came to serve and sacrifice for us, in part to inspire us to do the same. We are to minister as He did, with the same greatness of humility and devotion to the service of others. Jesus exhorted us to remember that to be great in God’s kingdom, we must be the servant of all (Mark 10:44). Self-sacrifice should transcend our need for recognition or reward, just as Jesus was willing to be abased as He lay down His life for the sheep.

### **Taken from:**

<https://www.gotquestions.org/Gospel-of-Mark.html>

### **Video Overview of the book of Mark:**

<https://bibleproject.com/explore/video/mark/>

# "ACCORDING TO MARK" WEEK 15

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## Discussion Questions:

### Read Mark 8:27-9:1

Compare Mark's account of Peter's confession with that of Matthew (see Matthew 16:13-20). List all the truths you learn from Matthew's account that Mark does not mention.

What do you know about conceptions of the Messiah/Christ in the first century?

Why is it that so many people – including the disciples – had a wrong conception about the Messiah?

How does Jesus redefine what the Messiah would do instead here in 8:31-9:1 and throughout the first eight chapters of Mark?

Jesus brought the disciples to Caesarea Philippi, a place where idol worship was prominent. Why do you think Jesus chose to reveal His identity as the Messiah to His disciples here and not in Galilee or Jerusalem?

Why does Peter "rebuke" Jesus and what do you think was his reasoning for doing so?

Are there any areas in your life right now where you're in danger of thinking you know better than God? What are some ways you can listen better to what God's Word is teaching you?

What do "Satan" and the "human concerns" have in common that would make Jesus link them together in the same breath (8:33)?

Why would Satan's long-term strategy be to tempt Jesus from suffering and dying?

How do non-Christians today that you know respond to the idea of Jesus' suffering and death?

How is Jesus' call to discipleship 'radical'? How have we made the normal Christian life less radical than what the Bible calls for?

What are some examples of what it has looked like for you in your life to deny yourself, take up your cross, and follow Jesus?

Discuss Dietrich Bonhoeffer's famous statement: "In fact every command of Jesus is a call to die."

What are some examples of how following Jesus in this fallen world makes life harder?

The disciples must have known that the following Jesus they were taking a risk. The death of John the Baptist would have confirmed that. But now Jesus begins to speak to them about picking up their cross, which implies danger and risk. How can following Jesus be dangerous for us as well?

What makes following Jesus worth the risk?

Have you seen in your life and others life the truth that if you want to save your life, you'll lose it; if you lose your life because of Jesus and His message, you'll save it?

What is the action step for you from this message?

Looking back at this week's teaching and study, is there one thing you'd especially like to remember this week?

What questions do you still have?