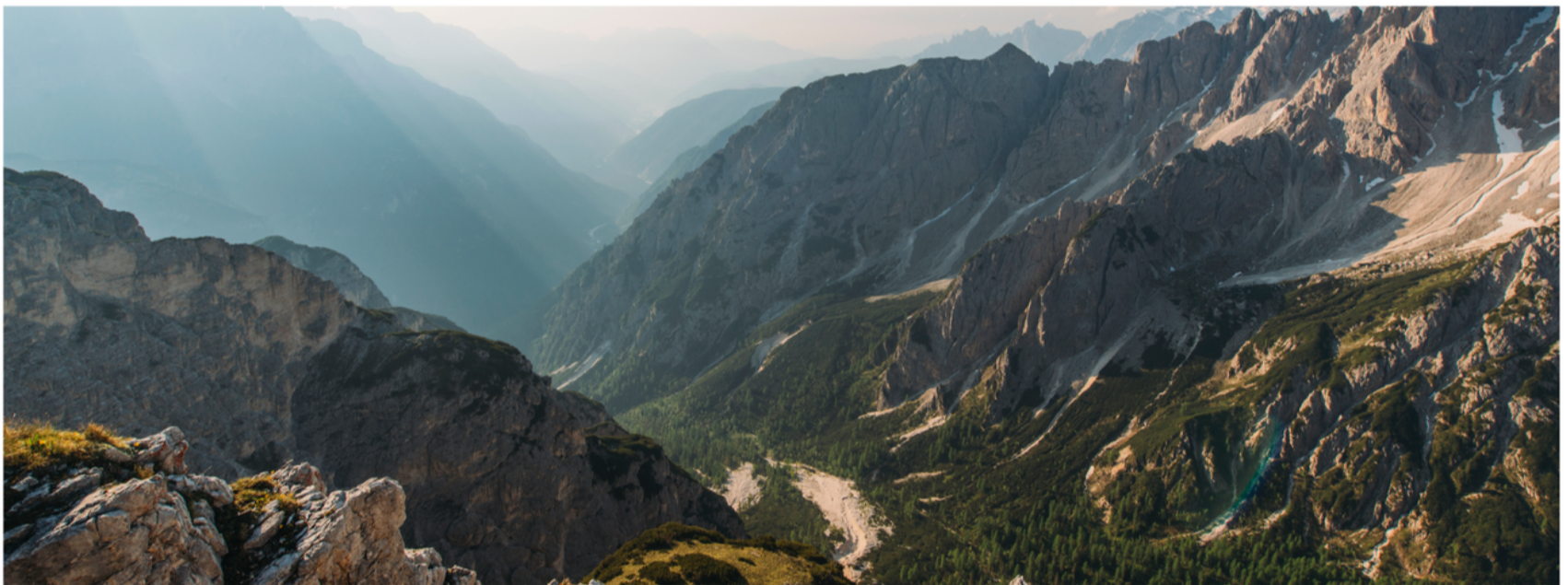


March 27, 2022

NORTH METRO CHURCH

NMC SERMON SERIES CONTENT

ACCORDING TO
MARK



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

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 6



Discussion Questions:

Read Mark 2:23-28.

David broke the Law of Moses concerning the holy bread. Jesus disciples broke the Pharisees interpretation of the law concerning the Sabbath (the Pharisees said even picking up a few grains counted as work, which was forbidden on the Sabbath). In your own words, tell why both David and Jesus' disciples were justified in breaking the law.

In what way is this passage not so much about what we should do or not do on the Sabbath, as it is about who Jesus is?

If Jesus is who He claims to be – lord even of the Sabbath – what are some of the implications?

In what way is Jesus our Sabbath rest?

It's 2022. Because we're all so connected now and boundaries between work, school, and play have all blurred, many will feel the Sabbath "just doesn't work anymore." Why does this thought actually prove how much we need rest in our nonstop world?

If you were to actually observe the Sabbath, take a full day of rest and renewal, what would that day *practically* look like and why?

In most of the western world, society as a whole no longer observes the Sabbath as it did in past generations. How can we learn to live in a rhythm of work and rest without becoming legalistic in the process?

Read Mark 3:1-6.

On another Sabbath, Jesus heals a man with the withered hand. Why does He perform this healing when He knows people are watching for something to accuse Him of?

What significance do you see in the fact that the Pharisees were willing to plot with their archenemies, the Herodians (see the note below on who the Herodians were), as to how they might do away with Jesus?

*Herodians; Probably influential Jews who are friends and supported of Herod Antipas, who ruled Galilee as a puppet of the Roman government. Under normal circumstances, the Herodians were despised by the strictly orthodox nationalistic Pharisees.

Jesus asked, *"Is it lawful on the Sabbath to do what is good or to do what is evil, to save life or to kill?"* (3:4) What is so ironic about Jesus' question and why do you think the Pharisees were silenced by it?

In what ways can we become so blinded by a commitment to the unnecessary rules that it feels to support God's healing and restorative work?

Can you think of a time when the requirements of your Christian faith appeared to conflict with human need? How did you respond? Do you think you responded correctly?

Read Proverbs 3:27 and Hosea 6:6. Talk about how we can show goodness and mercy to those who are in our presence.

What do you struggle with most with in showing mercy to others? Do you find yourself leaning more to legalism (like the Pharisees) or leaning to showing mercy (like Jesus did)? How can you show more mercy to others?

Make a list of how Jesus and the Pharisees differ in their responses to each situation recorded in Mark chapters 2 & 3:

- Mark 2:1-12- Jesus healing the paralyzed man
- Mark 2:13-17 - Jesus eating with tax collectors and sinners
- Mark 2:18-22 - Jesus and fasting
- Mark 2:23-3:6 - Jesus heals on the Sabbath

What does this tell us about the nature of true spirituality versus counterfeit spirituality?

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?