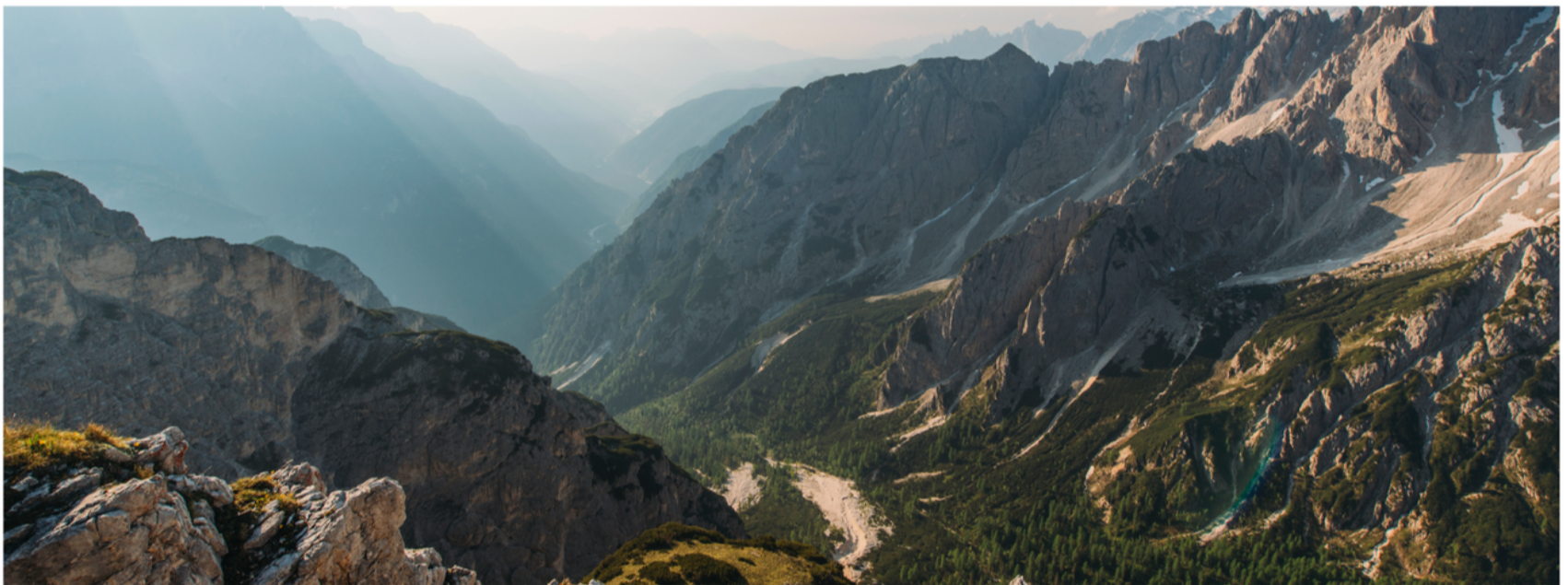


September 25, 2022

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 29



Read Mark 14:43-65 & 15:1-20.

What surprises you about this passage? Why?

The religious leaders took Jesus to Pilate (read Mark 15:1-5). Pilate sent Jesus to Herod to examine him (read Luke 23:6-12). Herod then sends Jesus back to Pilate (Luke 23:13-18).

Instead of making a decision, each leader was trying pass the decision making off to someone else. Why is it so hard for us to take charge or responsibility for our actions and decisions? Why do we try to "pass it off" to someone else?

What benefit is there to passing it off to someone else? Is this really a benefit?

Read Mark 15:6-15. If Pilate was able to find no basis for a charge against Jesus, why did the religious leaders hand Jesus over to him? (read Isaiah 53:7-9 and John 18:33-40, and 1 Peter 2:21-24).

How should this "trial" of Jesus before the religious leaders be described?

How do you typically respond when you're mistreated, maligned, and/or falsely accused?

How did Jesus respond to all of this craziness and ungodliness?

In your opinion, why didn't Jesus defend himself against the false accusations? What do you believe that Jesus' non-response and response should teach us today?

The Gospels tell us what happened to Jesus but not in graphic detail (read Matthew 27:27-31 & Mark 15:16-20). Discuss with your group about what Jesus went through to earn our salvation.

There is a theological term called: atonement- the work Christ did in His life and death to earn our salvation. (Read Romans 3:23, John 3:16, 2 Corinthians 5:2, and 1 Timothy 2:5-6). Discuss how important atonement is to our salvation.

How are we like Barabbas?

What does this passage teach us about God?

What does this passage teach us about mankind?

What has God revealed in your life that needs changing?