

THE GOSPEL OF MARK – INTRODUCTION

WATCH THE VIDEO

Login to ***righnowmedia.org*** and search “Francis Chan Gospel of Mark”.

For this week’s lesson, watch the 3 minute Trailer video.

* If you do not have a righnowmedia account, contact Barbara Scorza at bscorza@fellowshipnorth.net

PAUSE & PRAY

Before diving in, pause and pray. Ask God to reveal himself to you through His Word.

READ & RESPOND

Read chapter 1 of Mark

- What stands out? What do you already see God doing in this story?
- If you have time, read chapter 1 of the other three Gospel accounts. Compare and contrast. Is there anything that sets Mark apart?

CONTEXT & KEY INSIGHTS

Here, we’ll provide helpful background information and key insights to consider in coming to the text. These are meant merely to supplement your time in the Word.

- In modern scholarship, Mark is seen as the first Gospel to be written.
- Many scholars see Mark as a source both Matthew and Luke would have used to supplement their own Gospel accounts.
- Mark is the briefest of the Gospels, but is packed with movement and a sense of urgency. As you read take note of Mark’s pacing and consider what kind of purpose that may be serving.
- Mark’s name is not noted in this book as the writer. Yet, early tradition suggests Mark as the author. This Mark was closely associated with the apostle Peter. Much of Mark’s writing may have even been shaped by Peter’s preaching.
- It is generally agreed this Mark is the John Mark mentioned in the New Testament: *Acts 12:12, 25; 13:5, 13; 15:37-39; Colossians 4:10; Philemon 24; 2 Timothy 4:11; 1 Peter 5:13.*
- Mark’s writing primarily points to a largely Gentile audience. He explains Jewish customs likely unfamiliar to Gentile readers while emphasizing Jesus as both the Jewish Messiah and savior of the Gentiles as well.
- Lastly, Mark was potentially written in Rome during a time of great persecution for early Christians, around 65 A.D.. Biblical scholar Walter W. Wessel writes:

The way Mark prepares his Christian readers for suffering is by placing before them the passion experience of Jesus. Jesus’ way was a via dolorosa. The way of discipleship for Christians is the same way--the way of the Cross.

- Walter W. Wessel, *The Expositor’s Bible Commentary: Mark*, p. 610

THE GOSPEL OF MARK (CONT.)

SEEK & STUDY

Our sermon series is titled, **Who Do You Say I Am?** As we look to the Scriptures, we'll keep that question front and center, helping frame all we're seeking in the Word.

1. Read **Mark 1:1**. What is Mark telling us about Jesus right away?
2. Read **Mark 1:23-24, 3:11**, and **5:2-7**. What do you see here? Who is saying these words? What do we make of these sources making these statements?
3. Read **Mark 15:39**. This Roman centurion is in command of the soldiers at the cross. What do we make of his passion proclamation?
4. Read **Mark 1:11** and **9:7**. Who speaks here? Who does this voice say Jesus is? What is the significance of these declarations?
5. Read **Mark 4:35-41**. Notice the question at the end. And again, consider the source of who is asking this. What is Mark highlighting here?
6. In these Scriptures, we have seen the writer Mark, demons, a Roman Centurion, and God the Father acknowledge Jesus for who he truly is. Yet, the disciples are left merely asking this Question: "Who is this?" Why might Mark be telling the story in this way? How could this speak to us today?
7. Read **Mark 8:27-29**. The question for the disciples then is the same as it is for us now. Christ looks to each one of us - with love in His eyes - and asks, "By what about you? Who do you say I am?" This is *the* question for us all throughout Mark.

FIND & FOLLOW

Each week, we'll conclude with these two questions:

1. How did Jesus reveal more of himself to you this week?
2. From what you *found* in Christ, how will you *follow* Him now?