

THE GOSPEL OF MARK – LESSON 1

WATCH THE VIDEO

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

For this week’s lesson, watch Video # 1 (6 min).

* If you do not have a rightnowmedia 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 Mark 1:1-13

- What’s your immediate response to what you read?
- Write down any thoughts, questions, concerns, statements, and surprises that come to mind. You may want to write a summary that captures what you just read.

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.

- Despite being the shortest of the Gospels, Mark uses the Greek term euangelion (“gospel”) more than all of the others combined.
- Rather than emphasizing the events leading up to Jesus’ public ministry in terms of his genealogy and family roots (as do Matthew and Luke) or in terms of its theological foundation (as does John), Mark focuses on its actual beginning. The **gospel** is the “good news” of the fulfillment of God’s promises.
- Mark writes of John preparing “the way” of “the Lord” (see Malachi 3:1 and Isaiah 40:3) by calling people to repentance. The Greek term for “repent” is metanoia: to change one’s mind or to go beyond one’s mind; a transformative change of heart.
- As John’s practice reveals, repentance precedes baptism. So, as people are coming to the Jordan to be baptized by John, they understand that baptism is not the means by which their sins are forgiven but rather is a sign indicating that they have truly repented. (see *Deuteronomy 30:1-3, Isaiah 55:6-9, Isaiah 44:21-23, Jeremiah 3:11-15* for more insight on the topic of repentance)
- The Jordan River symbolizes new beginnings for the people of Israel.
- In verse 12, Mark says that the Spirit “drove” Jesus into the wilderness. He uses the Greek term ekballo, which means “force to leave.” The word appears 15 other times throughout Mark’s gospel, most often in cases of exorcism where a demon is expelled. However, the idea here is not that Jesus was forced into the wilderness against his will; but rather that he was driven by the Holy Spirit and was compelled to go in obedience to the Father.

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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 1:1-3**. Why do you think Mark chose to start his gospel by quoting **Malachi 3:1** and **Isaiah 40:3**?
2. What happens in **Mark 1:1-11**? Where do these events take place? Why is the location important?
3. What do we learn about John the Baptist from this passage? What are some other things we know about him (perhaps from other gospel accounts or research)?
4. Who does John say Jesus is?
5. Why is it significant that Jesus is baptized?
6. What do we learn about the relationship between Jesus, the Father, and the Holy Spirit from **Mark 1:10-13**?
7. Read **Mark 1:12-13**. What do we learn about the relationship between Jesus and Satan? Now read **Genesis 3:1-15**. How is Jesus victorious where Adam failed?
8. Read through the passage slowly and identify 2-3 things that Mark believes qualify Jesus to be the savior of his people.

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?