

# An Overview

Here is an overview of the sections to be covered each week. Reading the text ahead of the class will be helpful. The readings vary quite a bit in length. They are designed to group similar sections together. The study will begin on Wednesday, August 13 and will meet each Wednesday at King of Peace from 7-8 p.m. through November 5, 2008.

Week	Passage	General Topic
1	Mark 1	Beginning of Jesus' Ministry
2	Mark 2:1-3:6	Healing and Controversy
3	Mark 3:7-35	Disciples and True Family
4	Mark 4:1-34	The Kingdom of God
5	Mark 4:35-6:56	Miracles around the Galilee
6	Mark 7:1-8:21	The Kingdom of God Expanded
7	Mark 8:22-9:50	Preparing Disciples
8	Mark 10:1-52	More Preparation for Disciples
9	Mark 11:1-33	Jesus' Ministry in Jerusalem
10	Mark 12:1-44	Teaching in Jerusalem
11	Mark 13:1-14:42	Apocalypse and Communion
12	Mark 14:43-16:20	The Crucifixion
13	Mark 16	Resurrection

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# On the Way *en th/odwi*



MARK 10.52

A 13-week study  
of the Gospel of Mark

# On the Way

This 13-week study of the Gospel of Mark is designed for people who have little or no current knowledge of the Gospel of Mark. During the 13 weeks, we will explore this Gospel to come to hear its unique portrait of Jesus. Mark has its own unique way of telling us of Jesus' story, as do each of the other Gospels. For this course, we will not continually compare Mark to the other Gospels. While that may be helpful, it is best to do so after you have first heard Mark.

## A Faith Journey

The title of this course comes from the Gospel itself. The expression "on the way" comes in several key passages in Mark. The cover to this booklet illustrates Mark 10:52, which is an excellent example. It is a healing that takes place "on the way" and then Bartimaeus, who is healed of blindness, joins Jesus' "on the way." This expression is so important because when the Gospel of Mark was written sometime around the year 65 A.D., Christianity was still considered a movement within Judaism and it was called "The Way." It is a way of describing Christianity as a faith journey. None of us have yet arrived, we are all on the way. For 13 weeks, we will follow the path of Jesus through the Gospel of Mark. This course is neither the beginning of the end of our own faith journeys, but a chance to study together on the way.

## About Mark

The current scholarly consensus on the Gospel of Mark is that it was written by a co-worker of the Apostle Peter around 65 A.D. The earliest outside reference we have to the source of the Gospel comes around 120 A.D. when the Christian writer Papias wrote that "Mark, who became Peter's interpreter, accurately wrote, though not in order, as many things said and done by the Lord as he had remembered. Some scholars have looked at the material

which is shared by Matthew, Mark and Luke and have hypothesized that they all shared a common source, which might have been an oral tradition. This source for the Gospels is known as "Q" and you may see that term in some books you will find in the religion section of bookstores. The name Q is short for the German word *Quelle*, meaning source. However, Mark came to know the stories of Jesus' life, we know that there were stories of Jesus' life that were told and retold whenever Christians would gather. Mark became the first person to write them down.

## Things to look for in your reading

Mark is written to be read at a quick pace. The story started out as an oral tradition and it builds on itself. Notice how frequently the word "immediately" is used. Everything happens "immediately" after the event that preceded it. Mark is like a freight train that picks up speed and after it gets going, we realize that we are being hurtled toward a destination we might not enjoy. The destination is the crucifixion. Jesus' three years of ministry is treated briefly compared to the final days in Jerusalem. Notice the timing of events and the pace of the Gospel.

Also look for the story within the story. One example of this is 5:21-43. The wrap around story is the one of Jesus' healing Jairus' daughter. But verses 24b-34 contain the story of the healing of the hemorrhaging woman. Consider how the stories interpret each other. Other examples of this occur in 11:11-24, with the fig tree and 4:1-20 with the story of the sower.

One last thing to consider is how the disciples are portrayed. Generally, the disciples come across as thick-headed at best. To get the general idea, you can read 4:13, 4:40, 7:17-18, and 8:4. But, remember that Mark is not written from Jesus' perspective, but from the disciples. The Gospel contains the stories the disciples knew and remembered. Mark worked alongside Peter and it is Peter who comes across looking the most thick-headed of all. What difference might this make to us? We will take this question up from time to time in our discussions.