



## Introduction

1. The author was John Mark of Jerusalem, concerning whom the New Testament has a good deal to say.
  2. Mark completed his work between the years A.D. 65-70, after the death of Peter and before the fall of Jerusalem.
  3. Rome was the place of origin and Mark wrote to inform and strengthen 'Gentile Christianity in a period of persecution and suffering.
  4. Mark was a close associate of Peter and of Paul, whose influence may be detected in this Gospel.
  5. Mark was a significant Christian historian and theologian in his own right and he did his work with articulate purpose and consummate skill.
6. He wrote what has been called a "witness document," with profound spiritual understanding and pastoral solicitude, in order to evoke faith in "Jesus Christ, the Son of God" (1:1).

## John Mark of Jerusalem

In the New Testament, Mark was not one of the Twelve, but he does appear as a significant and influential person. It is clear that Mark had a close association with the Christian Church and with several of its leaders. His mother's home was "headquarters" in Jerusalem for the first believers. Acts 12:12. It is possible that the mysterious youth described in Mark 14:51-52 was John Mark. The young man's identity is not disclosed. Perhaps he was sleeping in the house where Jesus ate the Last Supper and rose hastily from bed to follow Jesus to Gethsemane. If the house was that of Mary, the mother of John Mark (where the disciples met at a later date; Acts 12:12) it is possible that the young man was the Evangelist himself.

## Books Describing Mark

The Book of Acts and some of the Epistles describe Mark as a companion and helper of Barnabas, Paul, and Peter (see Acts 12:25; 1 Timothy 4:11; 1 Peter 5:13). It is also certain that as a young adult Mark had a experience of failure. He had come to Antioch of Syria with Barnabas and Saul and, consequently, was in that city when the church sent out its first missionaries (Acts 13:2-3). Mark accompanied Barnabas and Saul for only a part of the journey. When they came to Perga in Pamphylia, "John left them and returned to Jerusalem" (Acts 13:13). Luke does not give us the reason for Mark's action, but it alienated Paul and became the occasion of a sharp dispute between the missionary friends (Acts 15:36-39). Happily, perhaps through the compassionate care of his cousin Barnabas ("son of consolation," Acts 4:36), Mark found restoration and became a trustworthy

and productive comrade of both Paul and Peter and, in time, a significant leader in the early Christian Church. Years later Paul wrote to Timothy asking him to bring Mark with him, (2 Timothy 4:11). Peter spoke affectionately of Mark as "my son" (1 Peter 5:13).

## Mark and Peter

Mark was a close associate and interpreter of Peter, who was an eyewitness to the Gospel story. This assertion is supported by Peter's reference to "my son Mark" (1 Peter 5:13) and by considerable internal evidence in the Gospel itself. Mark was not merely a mouthpiece, an echo of Peter, but also a creative "servant of the word" (Luke 1:2), adapting Peter's "teachings to the needs of his hearers."

- A. He was a historian with compassionate care. Mark gathered this account together and summarized the preaching and teaching which he had received from those who were participants and eyewitnesses.
- B. He was a Theologian. The New Testament writers held Christian doctrine in high regard. The first fruitful "fallout" of our inspired Bible is doctrine (2 Timothy 3:16). The apostles warned against false doctrine and encouraged the teaching of good doctrine (1 Timothy 4:1-6). Somewhat more implicitly, perhaps, Mark taught sound doctrine in his Gospel-that Jesus was the Messiah, the Son of God (1:1), but also that He was the Son of Man (2:28). He could forgive sin (2:7) and cast out Satan, but He could also grow weary and fall asleep (4:38). He knew that the sins of man spring from a sinful heart (7:20-23), but He came to ransom men from that corruption (10:45). If the atonement was costly for Jesus, then discipleship was costly also. He taught that this present age would always be fraught with stress, but He also knew of a time when He would come "with great power and glory" to deliver His own (13:24-27). Like anyone, Jesus drew back from the threat of death (14:34), but He made good on His promise that He would rise again from the dead (10:34). Mark taught all these things with an evangelistic purpose.
- C. He was a pastoral evangelist. Throughout his work Mark has one overriding purpose: to evoke and strengthen faith in Jesus as the Messiah of Israel, the Son of God who is adequate for all human need.

## Outline of Mark

- I. The Ministry in Galilee and Environs  
Mark 1:1-9:50
- II. The Ministry in Jerusalem and Judea  
Mark 10:1-13:37
- III. The Ministry in Passion and Power  
Mark 14:1-16:20

# The Four Gospels

## Matthew

<b>B</b>	Intro: John	Galilee Presentation of the King Teaching the crowds	Judea Rejection of the King Teaching the Disciples	Passion	<b>R</b>
----------	----------------	--	--	---------	----------

## Mark

<b>P</b>	Public Ministry “Who is he?”	Jerusalem & Passion “The Son of God”	<b>R</b>
Watershed Moment Mark 8:26			

## Luke

<b>B</b>	Intro: John & Jesus	Preparation	Galilee	Jerusalem Journey	Passion	<b>R</b>
----------	---------------------------	-------------	---------	----------------------	---------	----------

## John

<b>P</b>	The Book of Signs That you might believe		Discourse & Passion Narrative That You might have life	<b>R E</b>
----------	---	--	--	------------

B=Birth R=Resurrection P=Prologue E=Epilogue

© 2008 Pearlie Ng