

6/14/20

## Introduction To Mark

Last time we studied Mark was 1990, thirty years ago, so we want to begin our study of the gospel of Mark by looking at an introduction in order to understand the gospel better.

1. Mark is the shortest in length of all four gospels in terms of chapter and verse.

2. Mark is the third synoptic gospel, Matthew and Luke being the other two.

\* Synoptic means, to see together, each recording the life of Christ and His ministry with distinct purpose.

3. Mark was thought to be a mere abbreviation of Matthew at once, but is now recognized as an independent work.

### **I. The authorship of the Gospel of Mark.**

A. The gospel of Mark does not bear his name.

1. Nowhere in the gospel is there any mention of the author Mark.

2. Mark is believed to have made reference to himself. Mk. 14:51-52

\* Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him, and he left the linen cloth and fled from them naked.”

3. John does the same thing. Jn. 13:23

\* “Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.”

B. The authorship of Mark was and is accepted.

1. By the First century church.

2. By the church since.

3. By the accounts of Peter to Mark, the earliest reference is in Eusebius, who quoted from a lost work (Exegesis of the Lord’s Oracles) written by Papias, bishop of Hierapolis, about A.D 140. Papias in turn, quotes the elder, probably the elder John, referred to elsewhere by Eusebius. (Expositor’s Bible Commentary:605)

4. Also an Anti-Marcion Prologue to Mark \*A.D. 100-80) mentions Mark as a Gospel writer and connects him with Peter. . (Ex[positor’s Bible Commentary:606)

5. Ireneus (A.D. 190) adds his testimony in agreement with the Anti-Marcian Prologue.

6. The first line of the Muratorian Canon (A.D 200) preserves the fact that Mark wrote down what Peter presented.

C. The origin or place of the Gospel writing.

1. The early traditions was either the regions of Italy or Rome, John Chrysostom suggested Egypt, but it has been discounted.

2. There are no geographical sites or location within the internal evidence of the Gospel.

3. The reference to Babylon in the First epistle of Peter is the only hint we possess, “She who is in **Babylon**, elect together with you, greets you; and so does Mark my son.” 1Pet. 5:13
  - a. The tradition of the church is that Peter did get to Rome and died there under the hand of Nero.
  - b. The earliest tradition goes back to Clement of Alexandria, 155-215 A.D. and Papias, 80-155, Ecc. Hist. 2.15.
  - c. Peter using it in a cryptic or symbolic manner, Rome being the center of vice and power.
  - d. The objection against Rome is by some stating that the phrase was not known till the Revelation, a mere conjecture from no evidence. Rev. 17-18

***The authorship of the Gospel of Mark is undeniable!***

## **II. The authenticity of the Gospel of Mark.**

- A. The external evidence for the Gospel of Mark.
  1. The majority of the church fathers ascribe the gospel of Mark, sourced in the oral preaching of Peter.
  2. Papias (70-150 A.D.) Bishop of Hieropolis in Phrygia said Mark was Peter’s interpreter.
    - \* Intepreter does not mean Peter did his preaching in Aramaic and Mark

translated it to Greek, this is a subject opinion, but simply that Mark put the words of Peter into his gospel!

3. Eusebius (326 A.D.) in his Ecclesiastical History quotes Papias.
  4. Iranaeus (140-203 A.D.) in his writings “Against Heresies”, credits Mark as the author, the interpreter of Peter 185 A.D. and calls Papias “a hearer of John the apostle” and “a friend of Polycarp”. (Intro. To Mark, Lenskie:11)
  5. Tertullian (193-216 A.D.) states the same.
  6. Clament of Alexandria (195 A.D.) gives the same testimony.
  7. Justin Martyr quoted Mark in the middle of the second Century.
  8. The first commentary on Mark was in the 5th Century by Victor of Antioch accepting it.
  9. Jerome accepted Mark’s gospel as genuine.
  10. The gospel of Mark was accepted in the Muratorium Canon, the Second Century.
- B. The internal evidence for the Gospel of Mark.
    1. The passages that would honor Peter are omitted.
      - a. Jesus walking on the water. Matt. 14:28-31
      - b. The keys to the Kingdom. Matt. 16:17-19

- c. The coin from the fish for temple tax. Mat. 17:24-27
- d. The words “and Peter” are not found in any of the other gospels. Mk. 16:7
- 2. The passages to discredit Peter are preserved.
  - a. Jesus rebuked Peter. Mk. 8:33
  - b. Peter’s impetuous ignorance on Mount of Transfiguration. Mk. 9:5-6
  - c. Peter’s denial prophesied. Mk. 14:29-31, 66-72
- 3. The gospel is seen much in accord with the preaching “kerygma” ministry of Peter in the house of Cornelius. Acts 10:34-43
  - a. Aramaic words are numerous not found in other gospels. Mk. 5:41; 7:11, 34; 14:36
  - b. Peter mentions Mark as his son. IPet. 5:13

***The authenticity of the Gospel of Mark is unquestionable!***

### **III. The chief characteristics of the Gospel of Mark.**

- A. The definition of the word “Gospel” for the writing of Mark is important.
  - 1. The word Gospel “euaggelion” means God’s spell or good tidings about the salvation

- message to man, we get our word evangelism and evangelist from it.
  - 2. It is not acts or heroic deeds only.
  - 3. It is not not memoirs of anecdotes and sayings, nor biographies.
  - 4. It reports the history of Jesus from an individual perspective to proclaim the “Kergma” salvation message to man of the finished atonement for the forgiveness of man’s sin and redemption by Jesus Christ, the God-Man.
  - 5. Mark is the only one that starts his gospel with the the word “gospel, “The beginning of the gospel of Jesus Christ, the Son of God.” Mk. 1:1
  - 6. Mark and John start their gospels with the baptism of Jesus by his cousin John the Baptist.
  - 7. Matthew and Luke begin their gospels with the geneology and birth of Jesus Christ.
  - 8. Mark ends with the affirmation of the resurrection, Matthew, Luke and John end with the resurrection and appearance of Jesus to the disciples after Easter.
- B. There are four Gospels in the New Testament; Matthew, Mark, Luke and John.
    - 1. The first three are called synoptic gospels, meaning to view or see together, each recording the life and ministry of Jesus from

an individual perspective with a distinct audience and purpose in mind.

\* Some see them represented in the four faces of the cherubim of Ezekiel, “As for the likeness of their faces, *each* had the **face** of a man; each of the four had the **face** of a lion on the right side, each of the four had the **face** of an **ox** on the left side, and each of the four had the **face** of an eagle.” Ezk. 1:10

2. Matthew wrote to a Jewish audience to prove that Jesus was the Messiah, “King of the Jews”, therefore it focuses on the teaching and saying of Jesus.
  - \* Matthew forms a natural bridge between the Old and New Testament in fulfillment of Malachi’s promise of the coming Messiah, the lion.
3. Mark wrote to the Romans portraying Jesus as the “servant of man”, the ox, focusing on His works.
  - \* Jesus came to serve, not to be served. Mk. 10:45
4. Luke wrote to Greek presenting Jesus as the “Son of man”, the perfect man without sin, focusing on His humanity.
5. John is not a synoptic, but declares Jesus to be the “Son of God”, writing to the church, He is God Incarnate, the eagle.
  - \* The longest is Luke, followed by Matthew, John and Mark is the shortest.

6. The four gospels make up 48-50% of the New Testament.
    - a. Lenski the Greek Scholar says, “Parts of John’s gospel cannot be fully understood without reference to the preceding Gospels.”
    - b. This attests to the evidence of the Plenary Verbal Inspiration of the Scriptures!
- C. The gospel of Mark is an action gospel in the sense of continuous movement and snap-shots of Christ in action.
1. The words “and” and “then” are repeated often as if there is no time to stop, tying things and events together.
  2. The key Greek word of Mark is “euthus”.
    - a. The word is translated “immediately” thirty-six times in NKJV, 41 times total.
    - a. Four times “soon”. Mk. 1:29; 9:39; 11:2; 14:45
    - b. Once “at once” three times. Mk. 1:30, 43; 5:13
  3. People are said to be astonished, amazed at Jesus and His fame spread. Mk. 1:22; 6:2; 7:37; 10:24, 26; 11:18; 1:27; 2:12; 6:51; 9:15; 10:32; 16:8
  4. Only Mark tells us Jesus was too busy to eat. Mk. 3:20; 6:31
- D. The gospel of Mark is a gospel of details not found in any other gospel.

1. “wild animals”. Mk. 1:13
2. “and believe the gospel”. Mk. 1:15
3. “with the hired servants”. Mk. 1:20
4. “took her by the hand”. Mk. 1:31
5. “all the verse.” Mk. 1:33
6. “not even near the door”. Mk. 2:2
7. “looked around”...”hardness of their hearts”.  
Mk. 3:5
8. “there were other little ships”, only Mark states this fact. Mk. 4:36
9. “the waves were beating into the boat, so that it was already filling”. Mk. 4:37
10. “But He (Jesus) was in the stern, asleep on a pillow.” Mk. 4:38

**E.** The gospel of Mark at his peculiar comparisons.

1. The Synoptic Gospels as we have stated means “to see together”.
  - a. Matthew, Mark, and Luke are so very similar, in many ways, that many say they don’t know if the three evangelists took their material from some common source or if two of the three based their writings on a third. (Matthew wrote before Mark, Lenskie:15 other Mark)  
\* I believe they are independent by the anointing and guidance of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21

- a. The Gospel of Mark has 105 sections, 93 of which occur in the Gospel of Matthew and 81 in the Gospel of Luke.
  - b. Only four sections are not included in the latter two.
2. Another interesting fact is that Mark has 661 verses, Matthew has 1068 verses, and Luke has 1149.
    - a. Matthew makes reference to 606 verses from Mark, and, although Matthew does change some words a little, he does reproduce 51 percent of the words used by Mark.
    - b. Luke reproduces 320 verses of the 661 in Mark and uses about 53 percent of Mark's actual words.
    - c. Of the 55 verses of Mark which Matthew does not use, 31 of these are found in Luke.
    - d. Some believe Matthew and Luke used Mark as the basis for their gospels, but I do not!
    - e. Though sometimes Matthew and Luke alter Mark’s order of events they never agree together against Mark.
    - f. As we study the life of Christ in this book, it was Mark who first wrote about the events surrounding His life and ministry.

*The chief characteristics of the Gospel of Mark are unmistakable!*

#### IV. The audience and date of the Gospel of Mark.

A. The Gospel of Mark was written for a particular audience.

1. Most believe the gospel was written for the Romans. Mk. 15:21
2. The name Rufus mentioned is believed to be the same one mentioned by Paul. Rom. 16:13
3. There is no mention of law, fulfilled prophecy as the focus.
4. Mark explains Jewish terms and customs. Mk. 7:3-4; 12:42; 14:12
5. Mark translates Aramaic words.
  - a. Boanerges, that is, "Sons of Thunder." Mk. 3:17
    - 1) "For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders. When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches."

- 2) "Then one poor widow came and threw in two mites, which make a quadrans." Mk. 12:42
- 3) "Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?" Mk. 14:12
- b. "Talitha, cumi," which is translated, "Little girl, I say to you, arise." Mk. 5:41
- c. Corban"--' (that is, a gift to God) Mk. 7:11
- d. "Ephphatha," that is, "Be opened." Mk. 7:34
- e. "Abba, Father." Mk. 14:36
- f. "Golgotha, which is translated, Place of a Skull." Mk. 15:22
- g. "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?" Mk. 15:34
6. He uses Latin terms rather than Greek.
  - a. "legion". Mk. 5:9
  - b. "Executioner". Mk. 6:27
  - c. "Pitchers". Mk. 7:4
  - d. "Taxes". Mk. 12:14
  - e. Then one poor widow came and threw in two mites, which make a "quadrans". Mk. 12:42
  - f. "Scourge". Mk. 15:15
  - g. "Praetorium". Mk. 15:16

- h. “Centurion”. Mk. 15:39
- i. Three of these words, “centurion, executioner and pitchers” are found only in Mark.

**B. The date of the Gospel of Mark.**

1. Some date the Gospel of Mark in Peter’s lifetime 40’s-50’s.
2. Others date it after Peter’s death in 64 A.D.
3. Both Irenaeus and the Anti-Marcionite Prologue say that Mark’s Gospel was written after the death of Peter.
4. Irenaeus also states Paul was death at the time the Gospel of Mark was written.
5. The date of 64 A.D. is the most probable prior to the fire of Rom, July 18-23. 64 A.D. , since there is no mention and certainly before 70 A.D. the destruction of Jerusalem and the Temple.
6. The 64 A.D date would be in preparation for the coming persecution by Rome, as Nero blamed the Christians for his own crime and also probably the need of the Gospel presenting the humanity of Jesus, yet fully God, due to the many false teachings that had arisen already.

*The audience and date of the Gospel of Mark is reliable!*

**V. The person who wrote the Gospel of Mark.**

**A. The man Mark and family.**

1. John was his Hebrew name and Mark his Roman name, “one of the commonest Latin names”, says Vincent.
2. Mark was the son of a Mary at whose house the church gathered. Acts 12:12

**B. The man Mark and the ministry.**

1. Mark was not one of the twelve apostles, but was a young boy mentioned himself at the arrest of Jesus, escaping naked. Mk. 14:4:51-52
2. About 15 years later John Mark accompanied Paul and Barnabas on their first Missionary journey, but abandoned them and departed. Acts 13:5; Mk. 13:13
2. There was a sharp contention between Paul and Barnabas over John-Mark at the second Missionary journey about taking him. Acts 15:39
3. Mark was cousin to Barnabas. Col. 4:10
4. Mark later is mentioned in the letter to Philemon by Paul as a fellow laborer, having proven himself again. vs. 24
5. Paul requested Mark’s presence and his usefulness at the end of his life in prison. 2Tim. 4:11

*The person who wrote the Gospel of Mark is verifiable!*

## VI. The purpose of the Gospel of Mark and problem passage.

- A. The purpose of Mark is to present Jesus in a twofold manner.
1. First to present Jesus as the “Servant”.
    - a. Not to present a biography, but a historical narrative of the person and work of Jesus Christ.
    - b. Mark focuses on what Jesus did. His works.
    - c. Matthew presents Jesus as King of the Jews, Luke as the Son of Man, John as the Son of God.
  2. Second to present Jesus as the prophetic Messiah.
    - a. The key verse, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Mk. 10:45  
\* The parallel. Phil. 2:7-8
    - b. The four gospels believed to correspond to the four faces of the living creatures in Heaven Ezk. 1:6,10; Rev. 4:7
    - c. The Key idea in the gospel of Mark is Jesus, Yahweh’s servant. Is. 50:5-6; 52:13-53:12
- B. The problem passage is found in the last chapter of the Gospel of Mark. Mk. 16:9-20

1. There are those who say the gospel ends with verse eight, denying and rejecting the remainder of the text. Mk. 16:9-20  
\* But anyone reading the text would recognize the end is too abrupt and hopeless.
2. The rejection is based on literary criticism.
  - a. Called Textual criticism.
    - 1) Because vs. 9-20 do not appear in the two oldest Uncial Manuscripts (capital print letters) that we possess from the 4th Century, the Sainiaticus and Vaticanus. But I so do not believe they are the best, due to their condition of omission, cross-outs, indicating defective manuscripts.
    - 2) There are the Cursive Manuscripts (long-hand) copies shortly after the year 400 that all do have these versus.
    - 3) But even Vaticanus “B” has a blank column at the end with the words “according to Mark”, showing the knowledge of a longer ending.
    - 4) The ancient versions of the Eastern and Western Churches without a single exception recognize this passage.
    - 5) Peshito Syrian of the Second century bears its genuineness, so does the Philoxonian; while the Curetonian Syriac, also very ancient, far earlier



- than the Sinaitic or Vatican manuscript, bears a very singular testimony.
- 6) The Coptic versions also recognize the passage and the same can be said of the versions of the Western Church.
- b. Based on subjective internal evidence.
    - 1) New words which do not appear prior.
    - 2) Style, etc. , which mean nothing!
  - c. Based on content.
    - 1) In comparison to the other gospels.
    - 2) In contrast the vast majority of Greek manuscripts, lectionaries and ancient versions show the long ending from verses 9-20.
    - 3) And Tertulian who lived from 150-222 A. D. and Hipolytus from 170-236 A. D. both quote from the rejected long ending.
    - 4) These same, so called scholars will reject the story of the woman caught in adultery in Jn. 8, while it is found in over 900 manuscripts, but not in the Sainaiticus and Vaticanus.

***The purpose of the Gospel of Mark is prophetic!***

## **VII. The outline.**

\* The Greek scholar R. C. H. Lenski says the entire gospel of Peter is built up in two parts!

- I. Jesus proves himself to be the Christ, God's Son by his mighty teaching and deeds. Mk. 1:1-8:26
- II. Jesus proves himself to be the Christ, God Son, by teaching and enduring the Passion which is followed by the Resurrection. Mk. 8:27-16:20

### **Simple Division**

- I. Ministry in Galilee (Service) Mk. 1-9  
\* Introduction. Mk. 1:1-8
- II. Last week in Jerusalem (Sacrifice) Mk. 10-16  
\* The long ending and disputed section. Mk. 16: 9-20

### **Beacon Bible Commentary outline.**

- I. **The title.** Mk. 1:1
- II. **The preparation for Christ's ministry.** Mk. 1:2-13
  - A. His forerunner. Mk. 1:2-8
  - B. His baptism. Mk. 1 :9-11
  - C. His temptation. Mk. 1:12,13
- III. **Christ's ministry in Galilee.** Mk. 1:14-6:30
  - A. Call of the first four disciples. Mk. 1:14-20
  - B. First Galilean preaching tour. Mk. 1:21-45

- C. Development of official opp.osition. Mk. 2:1-3:12
- D. Appointment of the twelve. Mk. 3:13-19
- E. Concern of Christ's friends, and accusations of his enemies. Mk. 3:20-35
- F. Parables by the seaside. Mk. 4:1-34
- G. Trip to Gadara. Mk. 4:35-5:20
- H. The woman with a hemorrhage, and the daughter of Jairus. Mk. 5:21-43
- L. Another Galilean preaching tour. Mk. 6:1-30

**IV. Christ's withdrawals from Galilee. Mk. 6:31-9:50**

- A. Withdrawal to the eastern shore of the lake. Mk. 6:31-56
- B. Discussion of the unwarranted exaltation of tradition. Mk. 7:1-23
- C. Withdrawal to the region of Tyre and Sidon. Mk. 7:24-30
- D. Withdrawal to Decapolis. Mk. 7:31-8:9
- E. Withdrawal to Caesarea Philippi. Mk. 8:10-9:50

**V. Christ's ministry in Perea. Mk. 10:1-52**

- A. Discussions of divorce, children, and wealth. Mk. 10:1-31
- B. Conversation on the way to Jerusalem. Mk. 10:32-45
- C. The healing of blind Bartimaeus. Mk. 10:46-52

**VI. Christ's concluding ministry in Jerusalem. Mk. 11:1-13:37.**

- A. The entrance into Jerusalem and the Temple. Mk. 11:1-26
- B. Final controversies with the Jewish leaders. Mk. 11:27-12:44
- C. The Olivet apocalypse. Mk. 13:1-37

**VII. Christ's passion and resurrection. Mk. 14:1-16:20**

- A. The Lord's devotion and treachery. Mk. 14:1-11
- B. The Lord's passion. Mk. 14:12-15:47
- C. The Lord's resurrection. Mk. 16: 1-20