

## Mark

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### Background of Mark

#### Authorship:

- John Mark, cousin of Barnabas.
- John Mark is mentioned in [Acts 12.12, 25; 13.13; Philemon 24; Colossians 4.10; 2 Timothy 4.11; 1 Peter 5.13](#)

#### The Testimony of Papias (101-108 AD)

- Papias is the earliest witness testifying of Mark's authorship.
- Papias was the Bishop of Hierapolis during the first half of the 2nd century. He was martyred in 163 in either Rome or Pergamum.
- He was a hearer of John, and was very acquainted with others who had known Jesus and the Apostles. He gathered up oral traditions in regard to Jesus' teachings and wrote them into five books. We only have fragments of these documents today. One of them is known as *The Oracles of the Lord*.
- He writes regarding John Mark: *Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements.*<sup>1</sup>

#### Date of Writing

- It is believed Peter was martyred in Rome around 64 AD.
- If that is the case, then John Mark probably wrote the gospel of Mark between 65-70. AD 70 is usually viewed as the latest date because of his failure to mention any of the significant events surrounding the destruction of Jerusalem.
- Some believe Mark was written even earlier, 55-59 AD.

#### Audience

- A Roman audience. Contains Latin expressions and grammar.
- Fast moving; dramatic style. Focuses on action rather than extended teaching.
- *Immediately* is used 41 times.
- Contains a vivid and colorful detail. Compare [Mark 5.2-5](#) with [Luke 8.27](#) & [Matthew 8.28](#).
- Very effective for oral reading ... with the usage of dual expressions.
  - 1.32: "evening having come, when the sun set."
  - 1.35: "very early in the morning, while it was still dark."
  - 10:30: "now, at this time."
  - 13.29: "it is near, at the door."
  - This repetition makes the narrative more vivid and memorable for the listening audience.

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<sup>1</sup> Lightfoot, Joseph Barber, and J. R. Harmer. *The Apostolic Fathers*. London: Macmillan and Co., 1891, FPap 3.7-16, p. 528

# Outline of Mark<sup>1</sup>

- I. 1:1–8:26—Jesus’ ministry of preaching and healing in Galilee
  - A. 1:1–13—Prologue
    - 1. 1:1–8—Ministry of John the Baptist
    - 2. 1:9–13—Jesus’ baptism and temptation
  - B. 1:14–3:6—Jesus’ early Galilean ministry
    - 1. 1:14–20—Initial announcement of the kingdom of God and call of the first disciples
    - 2. 1:21–45—Miracles at Capernaum
    - 3. 2:1–3:6—Controversies with the religious authorities
      - a) 2:1–12—Forgiving and healing a paralytic
      - b) 2:13–17—Call of Levi and eating with sinners
      - c) 2:18–22—Question about fasting
      - d) 2:23–3:6—Jesus as Lord of the Sabbath
      - e) 2:23–3:7—Plucking and eating grain on the Sabbath
      - f) 3:1–6—Healing on the Sabbath
  - C. 3:7–8:26—Jesus’ later Galilean ministry
    - 1. 3:17–19—Jesus’ selection of the 12 apostles
    - 2. 3:20–25—Controversies over Beelzebub and family
    - 3. 4:1–34—Parables
      - a) 4:1–20—Sower, seeds, and soils
      - b) 4:21–25—Lamp
      - c) 4:26–29—Secretly growing seed
      - d) 4:30–34—Mustard seed
    - 4. 4:35–5:43—Miracles
      - a) 4:35–41—Calming the storm
      - b) 5:1–20—Exorcism of legion from demon-possessed man
      - c) 5:21–43—Healing woman with hemorrhage and raising Jairus’ daughter
    - 5. 6:1–6—Rejection at Nazareth
    - 6. 6:7–13—Galilean mission of the 12 apostles
    - 7. 6:14–29—Beheading of John the Baptist
    - 8. 6:30–8:26—Miracles
      - a) 6:30–44—Feeding the 5,000
      - b) 6:45–52—Walking on water
      - c) 6:53–7:23—Healings and defilement controversy at Gennesaret
      - d) 7:24–30—Exorcism on daughter of Syro-Phoenician woman
      - e) 7:31–37—Healing a deaf and mute man
      - f) 8:1–10—Feeding the 4,000

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<sup>1</sup> MacGregor, Kirk R. “Mark, Gospel of.” Edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press, 2016.

g) 8:11–21—Demand of Pharisees for a sign

h) 8:22–26—Healing a blind man

## II. 8:27–16:8—Jesus’ journey to, suffering in, and triumph through Jerusalem

### A. 8:27–10:52—Activities on the journey

1. 8:27–33—Peter’s confession of and failure to understand Jesus’ messiahship; First passion prediction
2. 8:34–9:1—Requirements of discipleship
3. 9:2–13—Transfiguration
4. 9:14–29—Exorcism on boy
5. 9:30–50—Second passion prediction; childlike humility
6. 10:1–12—Condemnation of divorce
7. 10:13–16—Blessing of children
8. 10:17–34—Rich man and the kingdom; third passion prediction
9. 10:35–45—Request of James and John versus self-sacrificial service
10. 10:46–52—Restoring Bartimaeus’ sight

### B. 11:1–16:8—Activities in Jerusalem on passion week

1. 11:1–11—Triumphal entry
2. 11:12–26—Symbolic destruction of the temple and literal destruction of the fig tree
3. 11:27–13:2—Debates in the temple
  - a) 11:27–33—Demand for a sign
  - b) 12:1–12—Parable of the wicked tenants of the vineyard
  - c) 12:13–17—Paying taxes to Caesar
  - d) 12:18–27—General resurrection
  - e) 12:28–34—Most important commandment
  - f) 12:35–37—David’s son and David’s lord
  - g) 12:38–13:2—Condemnation of the scribes and temple for shaming and impoverishing widow
4. 13:3–37—Olivet discourse
5. 14:1–2—Sanhedrin’s plot against Jesus
6. 14:3–11—Jesus’ anointing by Mary of Bethany and initial betrayal by Judas
7. 14:12–31—Last Supper
8. 14:32–52—Agony in Gethsemane, final betrayal by Judas, and arrest
  - a) 14:53–15:20—Jesus’ trial
  - b) 14:53–72—Before the Sanhedrin
  - c) 15:1–20—Before Pilate
9. 15:21–47—Jesus’ crucifixion, death, and burial
10. 16:1–8—Jesus’ resurrection

# 1. CHRIST BEGINS HIS MINISTRY—[Mark 1:1-20](#)

## I. THE PREPARATION—vv. [1-8](#)

- A. Person—v. [1](#). The beginnings of Jesus Christ, the Messiah, God's Son.
- B. Prophecy—vv. [2-3](#). The fulfillment of prophecy. Verse [2](#) is from [Malachi 3:1](#), and v. [3](#) is from [Isaiah 40:3](#).
- C. Preaching—vv. [4-8](#)
  - 1. Preaching—vv. [4-5](#). Preaching of repentance and water baptism. Many repented, confessing their sins, and were baptized in the Jordan.
  - 2. Person—vv. [6-8](#). John the Baptist's character: (a) poverty—v. [6](#) (cheap clothing and food); (b) preference—vv. [7-8](#) (he didn't draw attention to himself, but to Christ).

## II. THE PLEASURE—vv. [9-13](#)

- A. Saviour—v. [9](#). Jesus was baptized. He didn't need it! He did this to set the example. *Jesus was immersed in water!*
- B. Spirit—v. [10](#). God's Spirit rested on Christ like a dove.
- C. Satisfaction—v. [11](#). God speaks from heaven, saying this was His Son, and He was well pleased.
- D. Suffering—vv. [12-13](#). Christ suffered temptation for forty days. He is able to help us in times of temptation—[1 Corinthians 10:13](#).

## III. THE PREACHING—vv. [14-15](#)

- A. Punishment—v. [14a](#). John was arrested and placed in prison for preaching the gospel.
- B. Preaching—vv. [14a-15](#)
  - 1. Admonition—v. [14a](#). Preaching the kingdom. Fulfillment of the prophecies.
  - 2. Acceptance—v. [15](#). Repent and believe the gospel. How simple!

## IV. THE PLAN—vv. [16-20](#)

- A. Call—vv. [16-18](#). Note the twofold truths of vv. [16-17](#): (1) the call—vv. [16-17](#); (2) the consecration—v. [18](#).
- B. Consecration—vv. [19-20](#). James and John leave their fishing nets and follow Christ. They ask no questions, nor make any excuses. *When Christ calls, follow. He will equip you—[Matthew 4:19](#).*

## 2. THE COMPLETE CHRIST—[Mark 1:21-45](#)

### I. THE POWER—vv. [21-28](#)

- A. Preaching—vv. [21-22](#). Christ went into the synagogue and taught God's Word. People were surprised because He preached with authority.
- B. Problem—vv. [23-24](#). A man with an unclean spirit (demon). This man knew Christ's power.
- C. Power—vv. [25-27](#). The demon obeys Christ and comes out of the man.
- D. Popularity—v. [28](#). Christ's fame spreads throughout the area.

### II. THE PERFECTION—vv. [29-34](#)

- A. Problem—vv. [29-30](#). Peter's mother-in-law is sick with a high fever.
- B. Power—v. [31](#). Christ heals the fever.
- C. Popularity—vv. [32-33](#). Many come to Christ for healing.
- D. Perfection—v. [34](#). He heals the sick and casts out demons.

### III. THE PRAYER—vv. [35-37](#)

- A. The seeking Christ—v. [35](#). Christ always spent much time in prayer, seeking God's will. He also recognized His need for power.
- B. The seeking crowd—vv. [36-37](#). Peter and others went to find the Christ, telling Him all the people were seeking Him.  
We should not wait until we need help before we seek Christ. Learn to pray when the sun shines, then you will know how to pray when the storms come.

### IV. THE PREACHING—vv. [38-39](#)

- A. Desire—v. [38](#). Christ had a desire to preach in all towns. He wanted all to hear the gospel. Note [Mark 16:15](#).
- B. Deliverance—v. [39](#). His preaching was twofold: (1) preaching, (2) deliverance—[John 8:32, 36](#).

### V. THE POPULARITY—vv. [40-45](#)

- A. Concern—v. [40](#). The leper wondered if Christ would heal him.
- B. Christ—v. [41](#). Note "I will." Christ came to heal the body and soul of mankind.
- C. Cleansing—v. [42](#). The leper was cleansed. Christ came to cleanse man from all sin—[1 John 1:7](#).
- D. Complete—vv. [43-45](#). The healed leper could not remain silent. As he told of the miracle, people came from everywhere to hear and see the Christ who had healed him.