

**“Introduction to Mark”**

**Author: John Mark** (Acts 12:12; 13:5, 13; 15:37, 39; Col. 4:10; Phile 24; 2 Tim. 4:11; 1 Pet. 5:13).  
 From eyewitness testimony & sermons of Peter. Written in **Rome**.

**Recipients: Gentiles (Romans).** Jewish Customs Explained (7:2-4; 14:12; 15:42); Aramaic Expressions Translated (3:17; 5:41; 7:11, 34; 10:46; 14:36; 15:22, 34); Latin Terms Used (6:27 [executioner, *speculator*]; 12:14 [poll tax, *census*]; 12:42 [coins, *quadrans*]; 15:15 [flog, *flagellare*]); Roman Time Used (6:48; 13:35); Sons of Simon of Cyrene (15:21; see Rom. 16:13).

**Date:**

Gospel	MATTHEW	MARK	LUKE	JOHN
Date	A.D. 40-50	A.D. 64-68	A.D. 58-60	A.D. 80-90
Primary Audience	Jewish	Gentile	Gentile	Jewish
Purpose	Didactic	Evangelistic	Didactic	Evangelistic

**Outline:**

- Geographical: 1) Judea (1:1-13); 2) Galilee (1:14-9:50); 3) Perea (10:1-52); 4) Jerusalem (11:1-16:8[20])
- Simple: Mark 1:1-8:30 – Who is Jesus? Mark 8:31-16:8(20) – What did He come to do?

**Major Themes:**

1. **God** (49x): a. Father (3x – 11:25; 13:32; 14:36) b. Jesus [81x] 1) Christ (7x – 1:1; 8:29; 9:41; 12:35; 13:21; 14:61; 15:32) 2) The Son of God (8x – 1:1, 11; 3:11; 5:7; 9:7; 12:6; 14:61; 15:39) 3) The Son of Man (14x – 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62) c. The Holy Spirit (6x – 1:8, 10, 12; 3:29; 12:36; 13:11)
2. **The Gospel** (1:1, 14-15; 8:35; 10:29; 13:10; 14:9; 16:15)
3. **The Kingdom of God** (1:15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23-25; 11:10; 12:34; 14:25; 15:43)
4. **The Power of Satan:** Satan (1:13; 3:23, 26; 4:15; 8:33); Unclean Spirits (1:23, 26-27; 3:11, 30; 5:2, 8, 13; 6:7; 7:25; 9:25); Demons (1:34, 39; 3:15, 22; 6:13; 9:38; 16:9, 17)
5. **The Miracles of Jesus** (especially chapters 1-8 – 16 out of 19 miracles in the first 8 chapters)
6. **Faith** (1:15; 2:5; 4:40; 5:34, 36; 9:23-24, 42; 10:52; 11:22-24, 31; 13:21; 15:32; 16:13-14, 16-17)
7. **The Opposition to Jesus and His Death** (1-15)
8. **The Disciples** (1-16; 4:40; 6:52; 7:18; 8:21, 33; 9:10, 32; 10:14): "the way" [*hodos*] (1:2, 3; 2:23; 4:4, 15; 6:8; 8:3, 27; 9:33-34; 10:17, 32, 46, 52; 11:8; 12:14); "to follow" [*akoloutheo*] (1:18; 2:14-15; 3:7; 5:24; 6:1; 8:34; 9:38; 10:21, 28, 32, 52; 15:41; 16:17)

**Purpose: Jesus was / is the Christ, the Son of God and therefore should be followed.**

- Encourage Christians to Follow Jesus in the Midst of Suffering
- Challenge Non-Christians to Believe in and Follow Jesus

**Emphases:** Mark has a larger % of his gospel devoted to the Passion narrative than the other Gospel writers. 1:1-8:26 = 3 years; 8:27-10:52 = 6 months; 11:1-16:20 = 8 days

**Discussion Questions:**

1. How specifically did last week's study of the life of John Mark impact you? How were you convicted? How were you encouraged? What lessons from his life do you plan to share with others?
2. What is the significance of the Gospel of Mark being written in Rome? What was going on at that specific time? What does this tell you about the lessons Mark learned from his previous mistakes (Mark 14:51-52?; Acts 13:13; 15:38)? How would this Gospel help people who were under intense persecution?
3. What does the word "gospel" (Greek: euangellion) mean? How was it used in the Greek translation of the Old Testament (Is. 40:9; 52:7)?
4. Why did Mark point out that Jesus Christ was the "Son of God" (1:1, 11; 3:11; 9:7; 12:6; 15:39)? What would it have meant to people living in Rome who were under the domination of an Emperor who claimed to be God? [Note: Julius Caesar claimed to be a descendant of the goddess Venus]
5. What are the two main questions each Gospel writer is answering about Jesus? Why is it critically important that we get the right answer to both questions?
6. If Matthew, Mark, Luke, and John were written to different groups of people for different reasons, how does that impact the way we approach interpreting them? What should we guard against doing when they tell the same story in slightly different ways? How can we make sure we get the intent of each author instead of trying to force all of them to make the same point?
7. Why does Mark use the word "immediately" so often? What was he trying to tell us about the ministry of Jesus? What should our response be to Jesus and His call upon our lives? What is keeping you from **BOLDLY** telling others the Gospel of Jesus Christ, the Son of God?