

Handout Lesson 1: Introduction

Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew... The second was that of Mark, who composed it under Peter's guidance ... The third, the Gospel which was praised by Paul, was that of Luke, written for gentile converts. Last of all, there is that of John.

Origen c. 185-254 AD, quoted by Bishop Eusebius, *Church History*, 6.25.4

Summary Outline of the Gospel According to St. Mark

BIBLICAL PERIOD	#11 Advent of Jesus the Messiah			
COVENANT	End of the Sinai Covenant Service → New Covenant in Christ Jesus			
SCRIPTURE	1:1-----1:14-----8:27-----11:1-----16:20			
FOCUS	SERVICE			SACRIFICE
DIVISION OF TEXT	Prologue	Mystery of Jesus	Mystery begins to be unveiled	Revelation of the Mystery
TOPIC	Signs and Teachings			Suffering and Victory
	Presentation of the Servant	Instruction by the Servant	Belief in and rejection of the Servant	Last teachings, Passion and Resurrection of the Servant
LOCATION	Galilee → Perea → Judea → Galilee → Judea/Jerusalem			
TIME	AD 28 - 30			

Internal evidence that Mark wrote his Gospel for Gentile Romans can be found in Mark's omission of information that would not be important to a Gentile audience such as:

- The genealogy of Jesus
- The fulfilled prophecy of the prophets
- References to the Old Covenant Law
- Jewish customs and feasts

Mark does, however, add information that helps a Gentile reader:

- He interprets Aramaic words that would not be familiar to a Roman Gentile (Mk 3:17; 5:41; 7:34; 15:22).
- Even though he wrote his Gospel in the international language of his times, which was Greek, he uses a number of Latin terms in place of the Greek equivalents (Mk 4:21; 6:27, 42; 15:15, 16, 39).
- Mark wrote in an inelegant Greek style which shows he was not a native Greek speaker, but his use of a number of Latin loan words suggest a native Latin speaker who is familiar with Roman world, its language, and its civil government.
- His Gospel demonstrates that he and the community he wrote for was concerned about the Church's mission to the Gentiles.

Handout 2: Gospel of Mark Lesson 1

Mark stresses Jesus' humanity as He reacts to people and events with human emotions:

- pity (Mk 1:44; 6:34)
- anger and indignation (Mk 3:5; 14:48-49)
- sympathy (Mk 5:36; 6:34)
- surprise (Mk 6:6)
- admiration and love (Mk 7:29; 10:21)
- sadness and grief (Mk 3:5; 14:33-34)
- courage (Mk 14:62)

St. Mark includes information not found in the other Gospels, for example:

- Healing a hearing impaired man with a speech impediment in the Decapolis (Mk 7:31-37)
- Healing the blind man of Bethsaida (Mk 8:22-26)
- Jesus' feeling of love for the rich young ruler (Mk 10:21)
- That there were three Temple cleansings instead of just two (Mk 11:15-19)
- The announcement that Jesus was crucified at the third hour Jewish time which is 9 AM our time (Mk 15:25)

Jesus' miracles in the Gospel of Mark (*= miracles only recorded in Mark's Gospel)

Category I: Deliverance from demons

1. Demoniac at Capernaum (Mk 1:21-27)
2. Gerasene demoniacs (Mk 5:1-20)
3. Demon possessed daughter of the Syro-Phoenician woman (Mk 7:24-30)
4. Demon possessed boy (Mk 9:14-29)

Category II: Physical Healing Miracles

5. Simon-Peter's mother-in-law (Mk 1:29-31)
6. Cleansing the leper (Mk 1:40-45)
7. The paralytic (Mk 2:1-12)
8. The man with the withered hand (Mk 3:1-6)
9. The woman with a hemorrhage (Mk 5:25-34)
10. The deaf and dumb man (Mk 7:31-37)*
11. Opening the eyes of the blind man of Bethsaida (Mk 8:22-26)*
12. The lunatic boy (Mk 9:14-29)
13. Bartimaeus, the blind man near Jericho (Mk 10:46-52)

Category III: Nature Miracles

14. Calming the storm at sea (Mk 4:35-41)
15. Feeding the five thousand (Mk 6:34-44)
16. Walking on the water and calming the storm (Mk 6:45-52)
17. Feeding the four thousand (Mk 8:1-9)
18. Cursing the fruitless fig tree that withered (Mk 11:12-14)

Category IV: Victory over Hostile Wills

19. Casting the multitude of venders out of the Temple (Mk 11:15-16)

Category V: Resurrection from the dead

20. Raising Jarius' daughter from death (Mk 5:22-24, 35-43)

Handout 3: Mark Lesson 1

Each of the Gospel writers had a different focus in their presentation of Jesus' life and ministry:

- St. Matthew's focus is that Jesus has come to fulfill all the prophecies of the prophets.
- St. Mark's focus is Jesus as the authoritative Son of God and Davidic King.
- St. Luke's focus is Jesus the "Son of Man" who is the Messiah prophesied by the holy prophets.
- St. John's focus is Jesus the divine Word and only begotten Son of God.

Each Gospel writer, however, proclaims that Jesus came to announce God's Kingdom of heaven on earth: St. Matthew refers 51 times to the "Kingdom," St. Mark speaks of the "Kingdom" 14 times, and St. Luke 39 times (*Navarre Bible Commentary: Matthew*, page 23).

Gospel	Matthew	Mark	Luke	John
Audience	Jews	Romans	Hellenists	Greco-Romans
Focus	Jesus is the Messiah promised by the prophets. He fulfills the Old Testament prophecies and covenants.	Jesus is the authoritative Son of God. He is God's triumphant Davidic king come to suffer and die in order to claim victory over sin and death.	Jesus is the perfect Son of Man. He is the Messiah prophesied by the prophets who came to save and to minister to people of all nations through the power of God the Holy Spirit.	Jesus Christ is the Living Word and the divine Son of God who existed before Creation. He is the true Lamb of sacrifice through whom we receive the gift of eternal life.
Some Key Scripture Passages Unique to each Gospel	Mathew 1:1; 16:16-18; 18:18; 28:18-20	Mark 1:1; 8:28-30; 10:45; 16:15-16	Luke 2:34; 11:9-10; 24:25-27, 44-47	John 1:1; 1:29; 3:3-5; 6:53-56; 20:22-23; 21:15-19
Some Key Words	Kingdom of Heaven; fulfilled	Kingdom of God; immediately /now	Kingdom of God; Son of Man	Word of God; only begotten Son; believe; eternal life
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The key word in Mark's Gospel is the Greek word *euthus*, an adverb meaning "now" or "immediately." Mark uses the adverb 47 times in his 675 verses; it is used more in Mark than in the rest of the New Testament verses combined. The word is often omitted in many parts of the English translation but the use of this word by Mark is deliberate. It points to the divine urgency of what God is doing in and through Jesus.