

Hello. /We will begin the 6<sup>th</sup> lecture on “An Introduction to the New Testament.” /Today, we will study the Gospel of Mark. /As the title of the book indicates, **1. It is the Gospel written by Mark.** /The Mark we see here is John Mark.

/John Mark’s mother was a woman named Mary, at whose house the disciples gathered and prayed together during the time of the early church. That is how we can know that John Mark’s family was used for the gospel movement during the time of the early church.

/Biblical scholars believe that it was at John Mark’s house where the Lord’s last Passover feast, during which the Lord instituted communion, was held, and it was in his house that the disciples gathered and prayed in Acts 1.

/Mark is Barnabas’ nephew, and he accompanied Paul and Barnabas on their first missionary journey. /During the first missionary journey, Mark went with them to Pamphylia, and then he returned to Jerusalem.

/Acts 13:13; 15:39 tell us this. /When Paul and Barnabas left for the second missionary journey, they were divided in their opinions as to whether they should take Mark or not. Consequently, Paul and Barnabas went separate ways for missions.

/Later on, however, Mark was with Paul when Paul wrote the book of Philemon, and he remained as Paul’s good partner. /That is why Paul writes to Timothy, “Get Mark and bring him with you, for he is very useful to me for ministry.”

/Mark worked with Paul for a long time, and we believe that he learned many things from Paul. /Mark worked with both Paul and Barnabas, but he had a special partnership with Peter.

/Peter says in 1 Peter 5:13, “She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son.”

/We believe that Peter’s ministry led to Mark’s conversion, which is why Peter calls Mark “my son.” /When Peter was imprisoned by King Herod, the believers in Jerusalem earnestly prayed for Peter. An angel of the Lord woke Peter up, removed his chains, and opened the prison doors to free Peter. After he was set free, Peter first went to Mark’s mother’s house.

/Believers had gathered there and were praying earnestly for Peter. /But when Peter wrote from Rome, Mark was with Peter in Rome.

/It is possible that while Mark was living in Jerusalem, he through his mother or with his mother received the gospel of Jesus. /Mark may have witnessed the ministry of Jesus in part and may have directly heard Jesus’ teachings.

/If we look at the various things passed down by the early church, we can see that after Jesus' resurrection and ascension, Mark learned more of the gospel truths through the apostles.

/For this reason, some Biblical scholars say that as Mark was recording the Gospel of Mark, he heard the testimonies of the Apostle Peter. /The Gospel of Mark leaves many of these traces.

/From the Gospel Books, the Gospel of Mark most noticeably mentions Peter. /There are expressions used in the book that have to have come directly from hearing Peter speak.

/For example, Mark 11:20-21 says, "As they passed by in the morning, they saw the fig tree withered away to its roots. And Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered."

/The Gospel of Mark accurately writes of the disciples' disappointing behavior, their spiritual weakness and ignorance, and all of their actions. /Peter is mentioned in the center of all these things.

/Such details are convincing evidence that the Gospel of Mark was written on the basis of Peter's testimonies. /Eusebius writes in his book "History of the Church", "That when Peter in the reign of Claudius, had come to Rome, and had defeated Simon Magus, the people were so inflamed with love for the Christian truths, as not to be satisfied with the hearing of them, unless they also had them written down. That accordingly they, with earnest entreaties, applied themselves to Mark, the companion of Peter, and whose gospel we now have, praying him that he would write down for them, and leave with them an account of the doctrines which had been preached to them."

/Eusebius says that the entreaties of the hearers led Mark to write the Gospel of Mark. /Eusebius also says that Clement said this about the Gospel of Mark.

/ "When Peter was publicly preaching the gospel at Rome, by the influences of the Holy Spirit, many of the converts desired Mark, as having been long a companion of Peter, and who well remembered what he preached, to write down his discourses: that upon this he composed his gospel."

/The early church fathers Papias and Irenaeus testified to the fact that Mark was recorded on the basis of Peter's testimonies.

/The following is Papias' testimony. / "That Mark, who was Peter's interpreter, exactly wrote down whatsoever he remembered, though not in the same order of time in which the several things were said or done by Christ;

/for he neither heard nor followed Christ, but was a companion of Peter, /and composed his Gospel, rather with the intent of the people's profit, than writing a regular history; /so

that he is in no fault, if he wrote some things according to his memory, he designing no more than to omit nothing which he had heard, and to relate nothing false.”

/Irenaeus said, “That after the death of Peter and Paul who had been preaching at Rome, Mark the disciple and interpreter of Peter, wrote down what he had heard him preach.”

/If these testimonies are true, then Mark wrote the Gospel of Mark at around 60 AD.

/Although Mark wrote his Gospel according to Peter’s testimonies, we must not forget that Mark is an author of the Bible who had the inspiration of the Holy Spirit.

/Assuming that the servants Peter and Paul died some time between 64 and 65 AD, Mark probably recorded the Gospel of Mark at around this time. /The reason is at a point when Christ’s witnesses depart from believers, it is natural for people to leave an accurate record of Jesus Christ’s ministry, teachings, and cross.

/For this reason, many people believe that the Gospel of Mark was **recorded at around 65 AD**. /It was **recorded in Rome**, and the first readers of the Gospel of Mark were the Christian Gentiles who were living in Rome.

/Up to this point, we have learned about Mark, the author of the Gospel of Mark. /Next, we will take a look at the period and the background of when the Gospel of Mark was written.

**/2. The Content and Structure of the Gospel of Mark.** /The Gospel of Mark begins with these words: / “The beginning of the gospel of Jesus Christ, the Son of God.” /The author of the book calls it “the gospel.”

/He is saying that the message about Christ is the gospel. /All the news about Jesus is the gospel, the good news. /Please refer to your syllabus for information on the overall content and structure of Mark.

/The Gospel of Mark is made up of 16 chapters. It is the shortest of the Gospel Books. /First, Mark 1:1-13 are the introduction. /Recorded here are details about John the Baptist’s ministry, Jesus’ baptism, and the temptation of Jesus.

/Next, Mark 1:14-8:26 are about the beginning of Jesus’ public life of ministry and his ministry in Galilee. /If we look at the structure of Mark, we find something very interesting.

/What’s interesting is chapters 1 to 8 focus on Jesus’ ministry in Galilee. /From the latter half of chapter 8 to the end of chapter 10, we learn of the various things that happened as Jesus was going up to Jerusalem.

/Chapter 11 is about Jesus entering Jerusalem, and chapters 11 to 13 focus on Jesus’ ministry in Jerusalem.

/And in chapters 14 and 15, Jesus is arrested, suffers, dies on the cross, and is buried.  
/Believers! Have you discovered something?

/In order to carry the cross, Jesus silently travelled towards Jerusalem from the distant land of Galilee. Then, the Lord carried the cross in Jerusalem and was killed. Mark writes of this process.

/Mark 1:14-8:26 tells us about Jesus' ministry in Galilee and the miracles he performed. Chapter 4 does include a parable of Jesus. /This is where Jesus has disputes with the Pharisees and scribes.

/From chapter 8:27 to the end of chapter 10, we see for the first time Jesus talking about his death and his resurrection that is to happen in three days. /As Jesus went up to Jerusalem, he told the disciples about his death and resurrection three times.

/He also taught them the way of the disciples. /We also find the transfiguration, Jesus healing the demon-possessed child, and Jesus healing the blind Bartimaeus on his way to Jerusalem.

/In chapters 11 to 13, Jesus enters Jerusalem, cleanses the temple, speaks parables, has disputes with the scribes and Pharisees, and prophesies about the end of days.

/Chapters 14 and 15 are about Christ's suffering, death, and burial. /However, this isn't the end to the Gospel of Mark. /In chapter 16, Christ resurrects from the dead and ascends to heaven.

/This is the glorious finale to the gospel of Christ. /Please refer to the syllabus for a more detailed explanation of the content and structure of Mark.

/Next, **3. The characteristics of the Gospel of Mark.** /**(1) The Gospel of Mark's consideration for the Gentiles.** /Mark recorded the Gospel of Mark with the Gentiles in Rome in mind.

/We find evidence of this in several parts of the Gospel of Mark. /For example, unlike Matthew, Mark kindly explains Aramaic and Hebrew words. /For example, Mark translates these words to Greek and explains their meaning. The words are "Boanerges" (Mark 3:17), "Talitha cumi" (Mark 5:41), "Ephphatha" (7:34), "Abba", "Golgotha" (15:22), "Eloi, Eloi, lema sabachthani" (15:34).

/If Mark's readers knew Aramaic or Hebrew, he wouldn't have to explain these words. /On the other hand, when Mark uses words in Latin, he does not attach an explanation.

/Mark even changes Greek expressions to Roman expressions when he explains some things. /For example, Mark 12:42 says, "And a poor widow came and put in two small copper coins, which make a penny." The two small copper coins refer to lepta, which make a penny, or a kodrantes.

/“Lepta” are a Greek currency. /Mark explains the two lepta as being one “kodrantes”, which is a Roman currency. By doing so, he explains how small of an amount two lepta are.

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/Mark 15:21 is also very interesting. /Mark writes about Simon of Cyrene, the father of Alexander and Rufus, being compelled to carry Jesus’ cross.

/Unless the readers of the Gospel of Mark knew who Alexander and Rufus were, it wouldn’t have been necessary to include their names.

/Romans 16:13 says, “Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well.” /Biblical scholars believe that the Rufus mentioned in Romans 16 is the same Rufus who is mentioned in Mark 15.

/Mark probably described Simon as Rufus’ father because the believers of the Roman church knew very well who Rufus was.

/Next is the second characteristic of the Gospel of Mark. **(2) It especially emphasizes Christ’s suffering.** /All the Gospels are alike in that they proclaim that Jesus is Christ.

/However, the Gospels differ in which aspect of Christ they emphasize. /The Gospel of Mark emphasizes Christ’s suffering and death.

/Jesus’ death is predicted in the Gospel of Mark. /Mark 3:6 tells us that those who were against Jesus plotted to kill him.

/As we saw when we studied the structure of the Gospel of Mark, Jesus was going from Galilee to Jerusalem, where he would carry the cross. /Mark 8:31 says, “And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.”

/Starting here, we find a stronger emphasis on Jesus’ death. /Mark 8:31; 9:31; 10:45 says, “For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

/From far away, Jesus saw the cross, and he headed towards it. /Jesus’ suffering and death are not a tragedy, but they are the purpose of his life and ministry. /Jesus’ death wasn’t coincidental. It was God’s plan and Jesus’ purpose.

/It is clear that the Gospel of Mark proposes that the details of Jesus’ cross and death are the most important scene out of all the events concerning Jesus. /Mark records Jesus’ public ministry across ten chapters. However, he records the final week of Jesus’ life across six chapters.

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/The Gospel of Mark does not end with Jesus' suffering and death. /Mark writes about the glorious resurrection of victory and the ascension that come after Jesus' cross. /This is the glory of the gospel.

/The third characteristic of the Gospel of Mark. **(3) Mark does not focus on Jesus' teachings and lessons, but he focuses on Jesus' actions.** /If we look at the length of the book, about one-third of the Gospel of Mark is about the miracles performed by Jesus.

/That is why Gundry calls the Gospel of Mark the Gospel of activity. /Mark chapters 1 to 8 focus on Jesus' ministry in Galilee, /while chapters 9 to the end of the book are about the things Jesus did as he was going up to Jerusalem and the things he did when he was in Jerusalem.

**/(4) The characteristics of the style of writing.** /The Gospel of Mark is the shortest of the Gospel Books, and it more vividly describes Jesus' ministry.

/The writing is concise and straightforward. The vivid style of writing makes it seem like the author wrote down exactly what happened at the scene of the events.

/The Gospel of Mark isn't as polished as the Gospel of John or Luke, but it is written in a way that leaves a lasting impression on readers.

/Mark recorded his short Gospel in a way that allows readers to finish it in one sitting.

/We who have heard and believe in the gospel to become disciples of Christ need to remember Jesus who silently went up to carry the cross for us, and we need to carry the cross given to us and silently follow the Lord.

/At first, we carry the cross, but later, we will receive glorious resurrection and victory.

/This concludes the 6<sup>th</sup> lecture on "An Introduction to the New Testament." /Thank you.