

W @ K L J P r a J @ r J O u r n a l

**DAILY BIBLE STUDIES**

*“The Gospel According to Mark –An Introduction”*

**Mark 1-16**

**May 10 – May 16, 2009**

Lord's Day	Praise & Prayer	ADORATION Hallowed be Your name. (6:9)	AUTHORITY Your Kingdom come... (6:10)	APPEAL Give us this day... (6:11)	AQUITTAL Forgive us our debts... (6:12)	ASSISTANCE Deliver us from evil. (6:13a)	ADMIRATION For Yours is the Kingdom... (6:13)
Sat							
Fri							
Thu							
Wed							
Tue							
Mon							

**THE LORD'S DAY** –This week we begin our study of the gospel of Mark. I would ask that you would remember to pray for me as I study to preach this record of the good news of Jesus Christ. Pray that God The Holy Spirit would open my mind to see, understand, love, and proclaim this portion of Sacred Scripture. Also be praying that you would be prepared to receive what God says to us through His Word each and every week (**James 1:21**).

*Suggestion for prayer: Father, use this study of Mark to help me love and understand Jesus more and become conformed more to His image.*

**MONDAY** –We begin by looking at the title of this gospel and therefore the author. I refer to the human author, as we know The Holy Spirit is the one who breathed out this portion of God’s Word and “carried” along the “holy man” of God who took pen in hand (**2 Peter 1:20-21**). That the second Gospel was written by “Mark” is universally agreed, although there is some question as to which “Mark”. Most scholars would attribute the authorship to the man in Scripture known as, “*John whose surname was Mark*” (**Acts 12:12**). There is a link between Mark the author and The Apostle Peter which we find in the verse just cited from **Acts 12** where Peter, when miraculously being released from prison goes to the house of Mary who is the mother of John Mark and there finds the saints praying for him and his release. We will look more at this topic of authorship tomorrow. The following are some verses speaking to John Mark’s relations with the Apostles. **Acts 12:12, 25, 13:5, Colossians 4:10, 2 Timothy 4:11, Philemon 1:24.**

*Suggestion for prayer: Father, help me to never question the authority of Your Word which finds its final source in The Holy Spirit.*

**TUESDAY** –As we alluded to yesterday, John Mark was a companion of Peter. Peter mentions in the closing lines of his first epistle, “*Mark my son*” (**1 Peter 5:13**) which would indicate the relationship similar to Paul & Timothy of spiritual fathers & sons. An interesting footnote is the fact that John Mark deserted Paul & Barnabas (**Acts 13:13**) on their missionary journey and Peter, who was no stranger to failure, apparently becomes a spiritual mentor and maturing influence in the life of a young John Mark.

M a t t h e w 6: 9-13

This connection adds weight to the external considerations that it was John Mark who wrote this gospel. Peter's role can be heard in the words of many of the early church fathers. It is cited by Papias (A.D. 140), Justin Martyr (A.D. 150), Irenaeus (A.D. 185), Clement of Alexandria (A.D. 195), Tertullian, Origen, and Jerome among others. Papias, for example, writes: "And the elder (the Apostle John) said this: "Mark became an interpreter of Peter; as many things as he remembered he wrote down accurately (though certainly not in order) the things said or done by the Lord. For he neither heard the Lord nor followed him, but he came later—as he said with reference to Peter who taught whenever the need arose, but he did not [teach] according to the arrangement of the oracles of the Lord, with the result that Mark did not err when he thus wrote certain things as he recalled them for he planned out one goal ahead of time; namely, to leave out nothing which he heard and not to falsify any of the words of Peter."

*Suggestion for prayer: Thank God for the family ties that are ours in Christ.*

**WEDNESDAY** –To sum up our look at Peter's role in the writing of this gospel we have some more from the patristics (early church fathers): Clement of Alexandria in a passage preserved to us by Eusebius [*Ecclesiastical History*, 6.14] says: "Peter having publicly preached the word at Rome, and spoken forth the Gospel by the Spirit, many of those present exhorted Mark, as *having long been a follower of his*, and remembering what he had said, to write what had been spoken; and that having prepared the Gospel, he delivered it to those who had asked him for it; which, when Peter came to the knowledge of, he neither decidedly forbade nor encouraged him." Eusebius' own testimony says that Peter's hearers were so penetrated by his preaching that they gave Mark, as being a *follower of Peter*, no rest till he consented to write his Gospel, as a memorial of his oral teaching; and "that the apostle, when he knew by the revelation of the Spirit what had been done, was delighted with the zeal of those men, and sanctioned the reading of the writing (that is, of this Gospel of Mark) in the churches" [*Ecclesiastical History*, 2.15]. Eusebius also says: "Peter, from excess of humility, did not think himself qualified to write the Gospel; but Mark, his acquaintance and pupil, is said to have recorded his relations of the acting's of Jesus. And Peter testifies these things of himself; for all things that are recorded by Mark are said to be memoirs of Peter's discourses." We could go further: To Origen, who says Mark composed his Gospel "as Peter guided" or "directed him, who, in his Catholic Epistle, calls him his son", or to Justin Martyr who refers to the gospel of Mark as "the memoirs of Peter". From so many early church fathers we have certainly a remarkable chain of testimony which helps in establishing that the gospel of Mark was probably written up mostly from materials furnished by Peter. For some internal evidence of a *Petrine* hand in this Gospel some look to **Mark 16:7**. Also interesting is **Mark 14:51-52** where we possibly see the "*young man*" (Mark?) with the disciples at Jesus' arrest.

*Suggestion for prayer: Meditate and pray over the truth of 2 Timothy 2:1-2.*

**THURSDAY** – Evangelical scholars have suggested dates for the writing of this gospel that range from A.D. 50 to 70. In light of Jesus' comment in **Mark 13:2**, with no further comment on its fulfillment, a date before the destruction of Jerusalem in A.D. 70 would be necessary. It is also believed that Mark was written primarily for a Gentile readership. The church fathers held that Mark was addressed to the church in Rome or in Italy generally. This Gentile target audience is evident from the great number of explanations of Jewish usages, opinions, and places, which to a Jew would at that time have been superfluous, but were highly needful to a Gentile. This is supported many ways from the text such as: **1.** His use of Latin expressions familiar to his readers (**Mark 5:9, 6:27, 12:15, 42, 15:16, 39**). **2.** He also uses the Roman system for his time keeping (**Mark 6:48, 13:35**). **3.** When Aramaic terms are used they are translated for the reader (**Mark 3:17, 5:41, 7:11, 34, 10:46, 14:36, 15:22, 34**). **4.** Mark also explained Jewish customs which would have been unnecessary for a Jewish audience (**Mark 7:3-4, 14:12, 15:42**). **5.** He also referenced members of the Roman church (**Mark 15:21, cf. Romans 16:13**).

*Suggestion for prayer: Praise God for His wisdom displayed with the intricate details woven throughout the text of Sacred Scripture.*

**FRIDAY** –In this gospel, Mark presents the witness of the apostles to the facts surrounding the life, death, and resurrection of Jesus. This is not a complete biography of Jesus' life and ministry but instead proclaims through historical details, the person and work of Jesus Christ which finds its pinnacle at the cross. This is the gospel the apostles preached and it is the gospel that Mark writes. We see Jesus exemplified as the suffering servant in this gospel (**Mark 10:45**), and also see the humanity of the Son of God (**Mark 1:41, 3:5, 4:38, 11:31**) on display alongside His Divinity (**Mark 1:11, 2:10, 28, 3:11, 5:7, 9:7, 14:62, 15:39**).

*Suggestion for prayer: Jesus, praise You for being such a glorious Savior.*

**SATURDAY** –Mark takes its place in the canon as a beautiful record of Jesus' life & teaching. Other themes we see depicted in Mark's gospel are Jesus as the "true Israelite" (**Mark 12:35-37**), the one who in His entire life obeyed and kept the written Word and law of God perfectly. This devotion and model for us as disciples is summarized in **Mark 8:34-9:1**. Also, as Moses, the covenant mediator in the book of Exodus, evidenced his call by the signs God performed through him establishing the faith of God's people to bring them out of unbelieving Egypt, so Jesus is seen in Mark demonstrating His call as the greatest prophet (**Deuteronomy 18:15-20**), showing His Divinity and authority through miracles, and ultimately by His death and shed blood He ratifies the New Covenant (**Mark 14:24**).

*Suggestion for prayer: Holy Trinity, we praise You for such great salvation.*