

*THE GOSPEL OF*  
**MARK**

GENEVA  
BIBLE SCHOOL



# WHO WAS JOHN MARK?

John Mark is a minor biblical figure who lived during the first century. He's traditionally believed to also be Mark the Evangelist, the author of the Gospel of Mark. In the Book of Acts, John Mark was a companion of Paul and Barnabas.

If he was, in fact, Mark the Evangelist, then according to the early church, John Mark was also the first bishop of Alexandria and the first person to establish a Christian church in Africa.

John, also called Mark is first mentioned in Acts 12:12, where Luke uses him to distinguish which Mary he's referring to: **“When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.”**



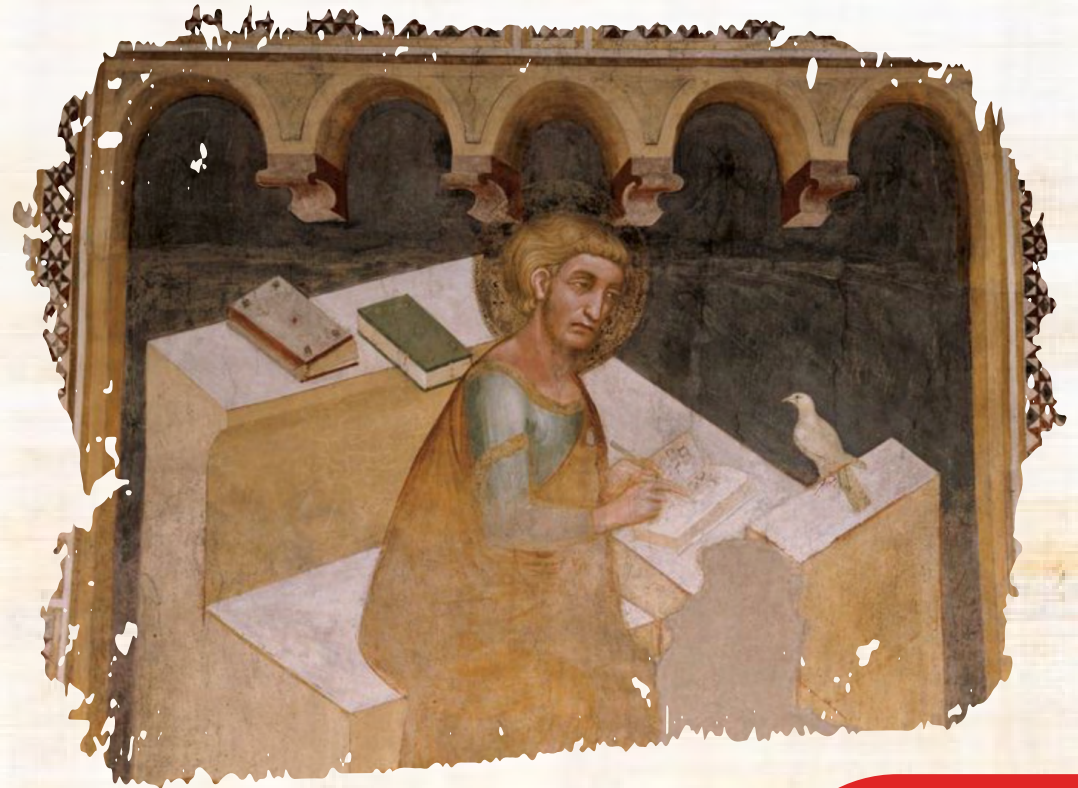
# MARK, EVANGELIST

Mark, the second evangelist, played an important role in the early Church, even though he wasn't one of the Twelve Apostles and may never have actually met Christ or heard Him preach. A cousin of Barnabas, he accompanied Barnabas and Paul on some of their travels, and he was a frequent companion of Peter as well. His gospel, in fact, may be drawn from the sermons of Peter, which Eusebius, the great Church historian, claims that Mark transcribed.

Mark's gospel has traditionally been regarded as the oldest of the four gospels, and it is the shortest in length. Since it shares certain details with Luke's gospel, the two are commonly regarded as having a common source, but there is also reason to believe that Mark, as a traveling companion of Paul, was himself a source for Luke, who was a disciple of Paul.

Since the ninth century, however, he has been most frequently associated with Venice, Italy, after Venetian merchants smuggled most of his relics out of Alexandria and took them to Venice.

**Mark was martyred in Alexandria, where he had gone to preach the Gospel of Christ. He is traditionally regarded as the founder of the Church in Egypt, and the Coptic liturgy is named in his honor.**



# MARK'S SYMBOL

*A lion*

The Four Evangelists are compared with the mystical creatures who appeared at the beginning of John's vision of the apocalypse. The book of Revelation (4:7) records that surrounding Christ's throne in heaven were beings that resembled **a man, a lion, a calf, and an eagle**. When the symbols of the Four Evangelists appear together, it is called a Tetramorph, and is common in the Romanesque art of Europe, in church frescoes or mural paintings, for instance.

Mark is shown with a lion, because his Gospel begins with the prophetic voice of John the Baptist, **crying out in the wilderness like a lion's roar**.

Mark is symbolized by a winged lion – a figure of courage and monarchy. **The lion also represents Jesus' resurrection** (because lions were believed to sleep with open eyes, a comparison with Christ in the tomb), and Christ as king. This signifies that Christians should be courageous on the path of salvation.

The lion is related to Mark because his Gospel emphasizes the majesty of Christ and his royal dignity, just as the lion has traditionally been regarded as the king of beasts.



# THE GOSPEL OF MARK

## *Jesus, servant and Son*

Mark is the second Gospel (an account of Jesus' life and ministry) in the New Testament. Like the other Gospels, Mark records Jesus' life: His miracles, betrayal, death, resurrection, and commission. However, Mark's Gospel is very brief (nearly half as long as Luke) and focuses more on things Jesus did than things Jesus said.

Mark's stories are not arranged chronologically; instead they're put together to give us a quick, accurate view of Jesus.

This Gospel emphasizes two important characteristics of Jesus Christ:

- His authority as the Son of God
- His compassionate service to people (particularly in miracles)

Theme verse of Mark:

**"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."  
(Mk 10:45)**



# WHY MARK WAS WRITTEN

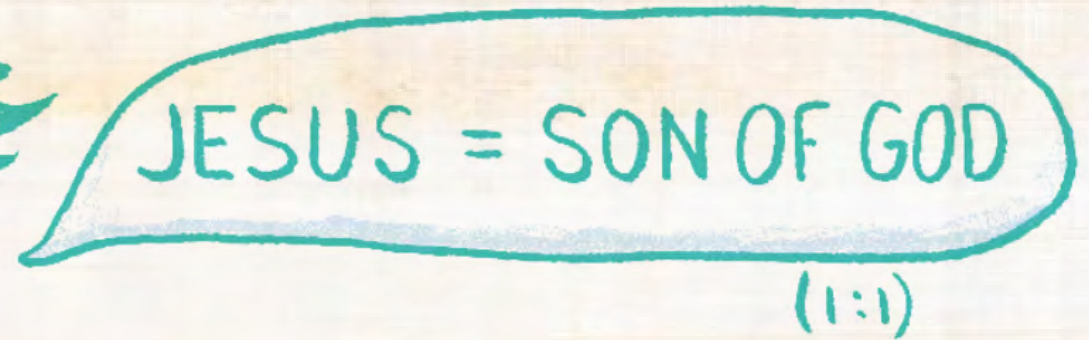
Mark opens with a quick overview of what the book is about: **“the Gospel of Jesus Christ, the Son of God”** (Mk 1:1). Every passage in Mark, every miracle, every conversation, every deed, points back to Jesus’ authority as the Son of God.

Mark is a brief synopsis of Jesus, and could have been meant for reading in one sitting—or aloud to an audience. It’s an exciting account of the Son of God that could speak to the Jews and the non-Jews of Mark’s day.

**Mark was written for a wide audience.** While the other gospels contain long discourses and sermons of Jesus, Mark is all about action. This is where we see Jesus doing things, and then doing more things. It’s very action-oriented (the word “immediately” shows up frequently), and of the four gospels.



JOHN  
MARK



- *Traditional author*
- *Assisted Peter and Paul (Acts 13:4; 2 Titus 4:11; 1 Peter 5:13)*
- *Used Peter’s Notes?*

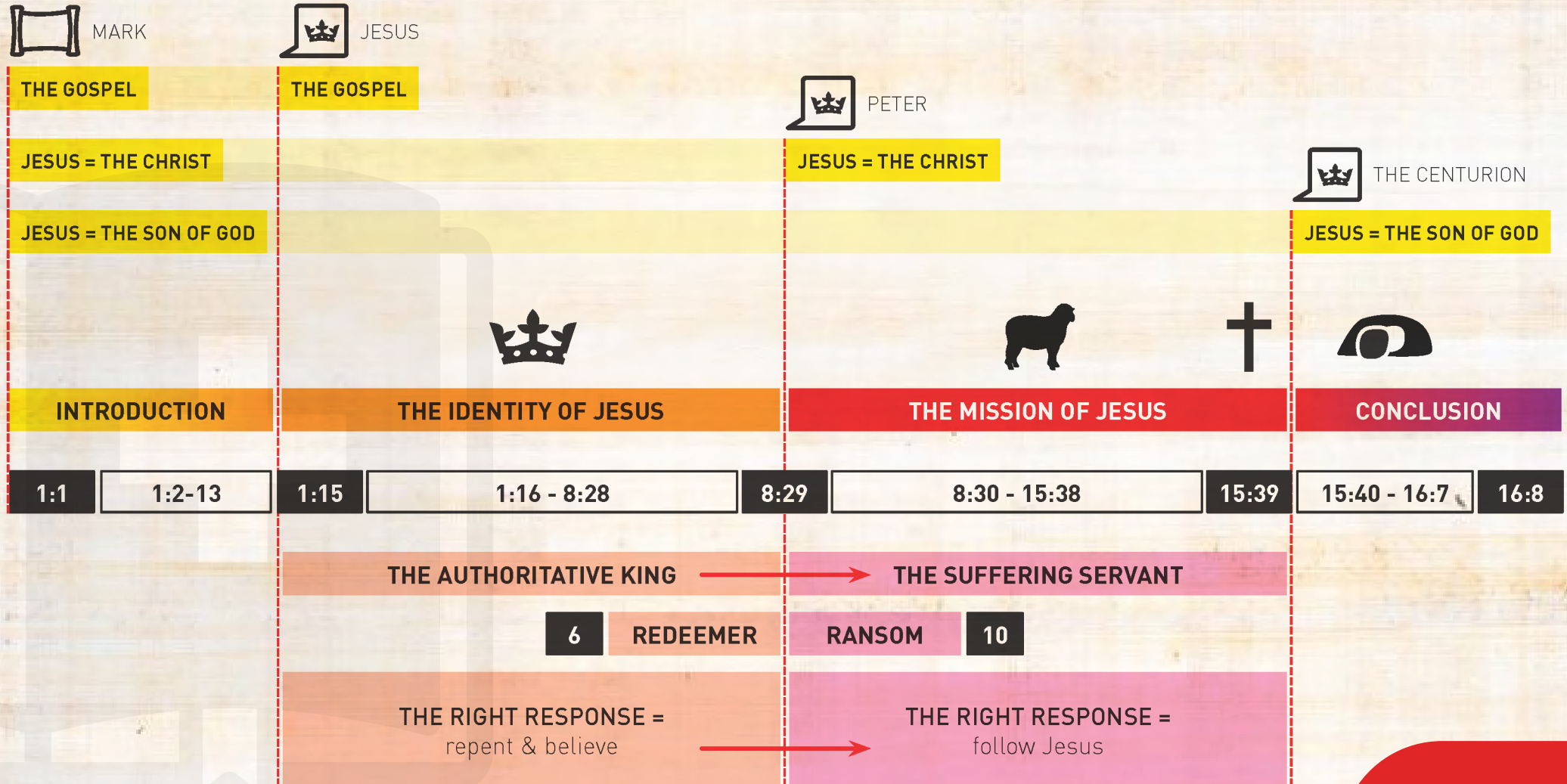
## AIMS

- *Present Jesus as Son of God (1:1)*
- *Present Jesus as Suffering Servant*

## NOTES

- *Shortest Gospel*
- *Likely the oldest*
- *Likely source for Matthew and Luke*

# THE STRUCTURE OF MARK



# OUTLINE OF MARK

A crown of thorns and a wooden mallet are placed on a wooden surface. The crown of thorns is made of dry, sharp branches and is positioned in the foreground. The mallet is made of wood and has a cylindrical head. The background is a warm, golden light, possibly from a sunset or sunrise.

## 1. Jesus announces the kingdom (Mk 1:1–8:21)

- Jesus is the new king (1:1–3:6)
- Jesus starts a new kingdom (3:7–6:6)
- Jesus sets up a new order (6:7–8:21)

## 2. Jesus predicts his death to the disciples three times (Mk 8:14–10:52)

- Jesus heals a blind man (8:22–26)
- First prediction cycle (8:27–9:29)
- Second prediction (9:30–10:31)
- Third prediction cycle (10:32–10:45)
- Jesus heals another blind man (10:46–52)

## 3. Jesus: the suffering servant (Mk 11–15)

- Jesus enters Jerusalem as king and lawgiver (11–12)
- Jesus predicts the fall of Jerusalem (13)
- Jesus suffers (14–15)
- Jesus' resurrection (Mk 16:1–8)
- [Possibly added endings of the disciples' response]



# GALILEE → JERUSALEM

JESUS=SON OF GOD (1:1)

## THE NEW KING

(1:1-3:6)

- Dismantling devil's work
- Preaching and miracles
- Gathers first followers

**JEWISH LEADERS REJECT HIM** (3:6)

The KINGDOM is NEAR! (1:15)

(8:22-26) **BLIND MAN**


JESUS PREDICTS HIS DEATH 3 TIMES

(8:27-9:29)

1



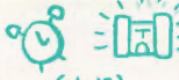
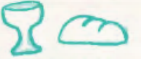
- Peter confesses Jesus: "Messiah"
- "TAKE UP YOUR CROSS"

"MY SON"



## THE SUFFERING SERVANT

(ch 11-15)

 KING (11:1-11)	 LAWGIVER (11:12-12:44)
 PROPHET (ch 13)	 SACRIFICE (14:1-26)

## A NEW KINGDOM

(3:7-6:6)

- 12 apostles = new Israel
- Parables on the Kingdom of God

**JESUS' TOWN REJECTS HIM** (6:6)


KINGDOM has small beginnings! (4:3)

2

(9:30-10:31)

- "LAST WILL BE FIRST"
- Blesses children
- Rich young man
- No infighting


100x return in the KINGDOM



## BETRAYED & KILLED

- JUDAS BETRAYS
- DISCIPLES RUN
- PETER DENIES 3x
- JEWS ACCUSE
- ROME EXECUTES...

**THIS MAN = SON OF GOD!** (15:39)



## A NEW ORDER

(6:7-8:21)

- Passes through waters } New Moses
- Feeds multitudes
- Explains Jewish law

**DISCIPLES DON'T SEE...** (8:18)

HEROD & PHARISEES! (8:13)

3

(10:33-10:45)

- "SON CAME NOT TO BE SERVED, BUT TO SERVE"
- James and John ask for honor

GREATEST in the KINGDOM is the SLAVE of ALL

**BLIND MAN** (10:46-52)

## JESUS IS RISEN



GO TELL!

{ AFRAID } (WILL THEY REJECT?) (16:1-8)

OTHER ENDINGS

SHORT (after 16:8)

LONG: DISCIPLES COMMISSIONED (16:9-20)

**And He sat down,  
called the twelve,  
and said to them, “If  
anyone desires to be  
first, he shall be last of  
all and servant of all.”**

**Mark 9:35**



*Thank you!*

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