

Introduction:

Today we will be looking at *the background of Mark*.

01. What is our goal for this course?

02. How will we get to our goal?

03. What must we do to learn the material more efficiently?

Things we will look at in this lesson:

- Part One: "Synoptic" Defined
- Part Two: Gospel Sources
- Part Three: An Overview of Mark
- Part Four: Mark's Relation to The Gospel

Part One: “Synoptic” Defined:

4. What does “Synoptic” mean?

05. What does “Synoptic Gospels” mean?

06. What questions do we need to consider when it comes to the Synoptic Gospels?

Part Two: Gospel Sources:

07. What does the term “Priority of Mark” mean?

Example 1)

MARK + Q + “M” = MATTHEW, MARK + Q + “L” = LUKE

08. What should we strive toward maintaining?

Part Three: An Overview of Mark:

Article 1)

[Acts 12:12](#) —For the first time in Scripture, Luke, the author of Acts, mentions John Mark, using both names.

[Acts 12:25](#) —John Mark returned from Jerusalem with Saul and Barnabas to Antioch. Here again Luke uses both names.

[Acts 13:5](#) —On this occasion Luke refers to Mark simply as John and notes that he accompanied Barnabas and Saul on their first missionary journey.

[Acts 13:13](#) —Once again Luke mentions Mark simply as John, observing that John left Paul and Barnabas at Perga for unexplained reasons and returned to Jerusalem.

[Acts 15:37](#) —Luke notes that John Mark (here he uses both names) became a point of contention between Paul and Barnabas at the start of their second missionary journey.

[Acts 15:39](#) —As a result of the disagreement, Barnabas took Mark as his companion, while Paul chose Silas to accompany him. Each group set out on a separate missionary journey. Barnabas and Mark went to Cyprus while Paul and Silas departed for Syria. At this point Luke refers to Mark simply as Mark. From now on, the Scriptures refer to him only by his Roman name, Mark.

[Colossians 4:10](#) —Here Paul identifies him as “Mark, the cousin of Barnabas.”

[2 Timothy 4:11](#) —Paul requests Mark’s presence because of his usefulness to the apostle.

[Philemon 24](#) —Paul notes that Mark is in Rome with him, and the apostle counts him as a fellow worker.

[1 Peter 5:13](#) —Peter indicates the bond that exists between Mark and him by referring to Mark as his spiritual son.

Part Four: Mark's Relation to the Gospel

Article 2)

1. Papias (AD 60–150). Papias was a bishop of Hierapolis, a city in Asia Minor (now present-day Turkey). He was reputed to be a disciple of John the apostle.

2. Eusebius of Caesarea (AD 260–340). Eusebius, an early church historian, produced *The Ecclesiastical History*, from which we draw much of our knowledge of the early church world.

In *The Ecclesiastical History*, Eusebius cites the testimony of Papias as proof that Mark was the author of the Gospel that bears his name.

We can review the entire portion:

John the Presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses wherefore Mark has not erred in any thing, by writing some things as he recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts. (1989, 127)

09. Who did many of the respected church fathers accept as the writer of Mark?

10. What is the purpose for which Mark was written?
