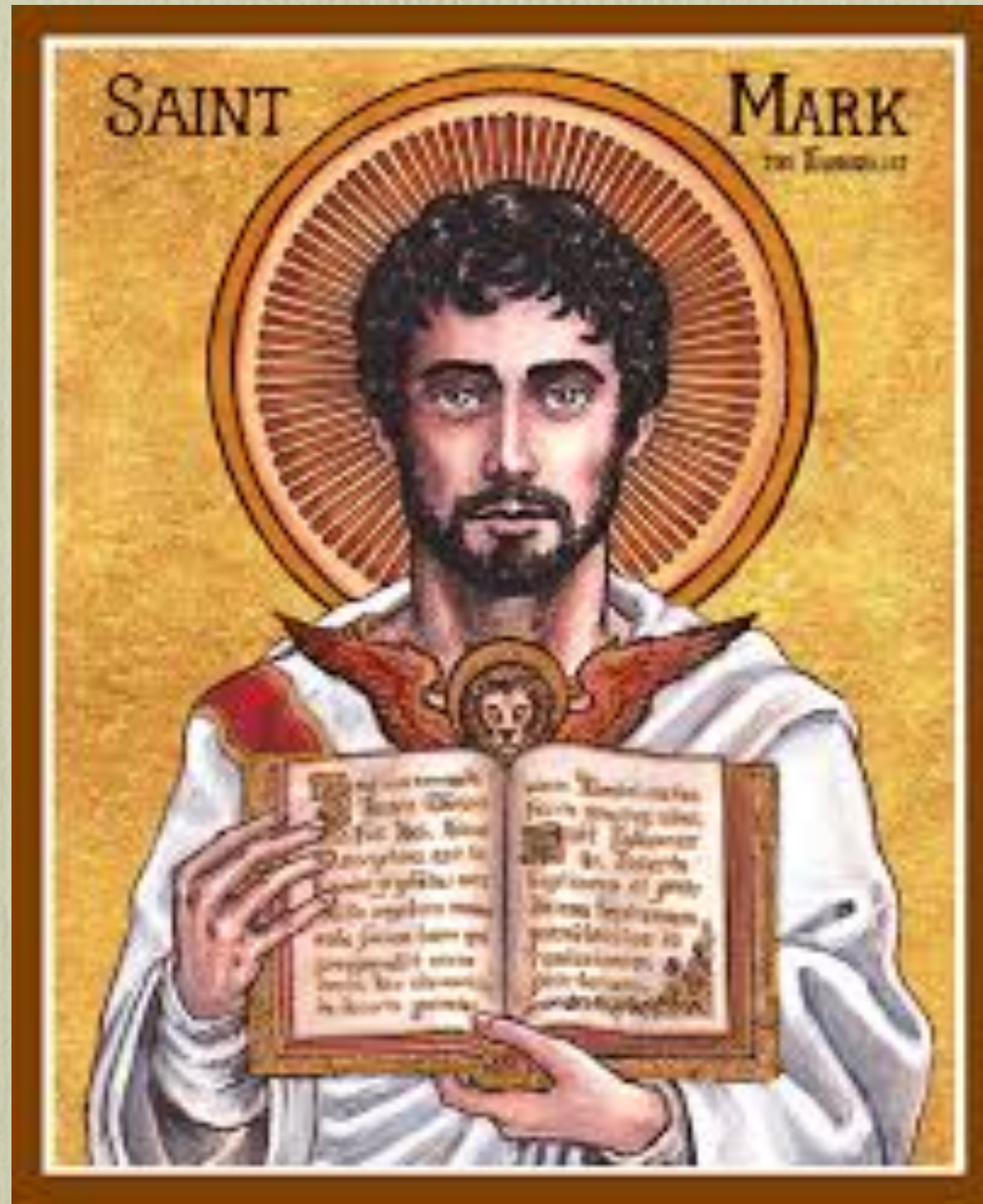


# The Gospel according to Saint Mark





Christian Belief

Christian Living

Church

Creation

Education

Fundamentalism

God

Islam

Jesus

Liturgy

Mission

MSC

New Testament

Old Testament

Pope Francis

Prayer

Priesthood

Religious Life

RCIA/Cursillo.

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A u d i o   C D ' s   H o m i l i e s   A r t i c l e s

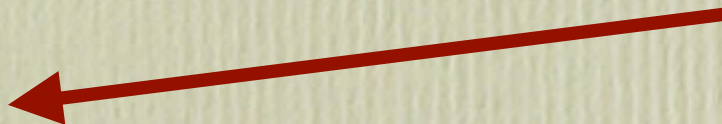
Welcome to my site

Index of Topics

Click on New Testament

then click on 'Mark'

then scroll down to "3. Mark Retreat"





## 01. Introducing Mark

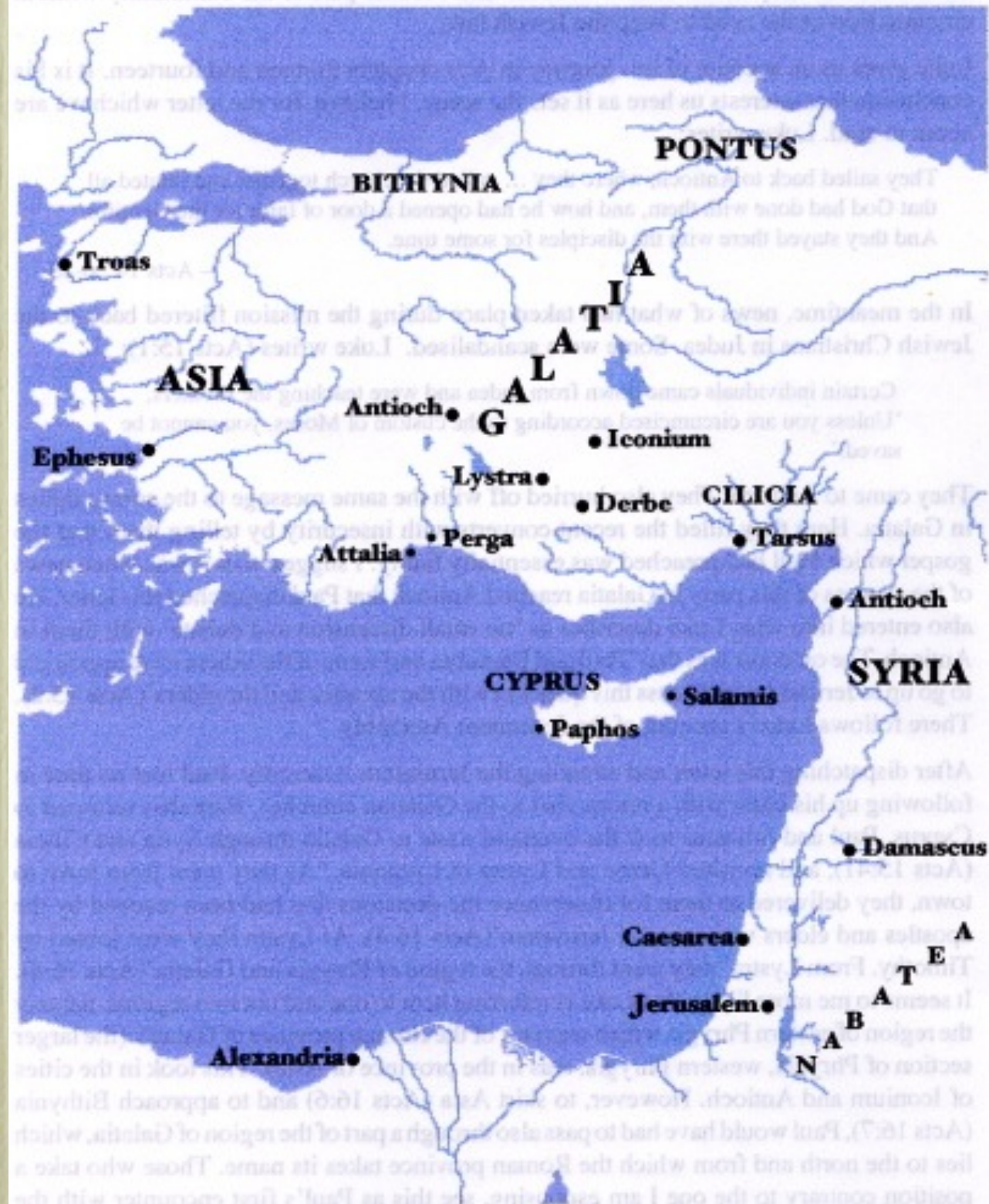
### Acts of the Apostles

‘Peter went to the house of Mary, the mother of John whose other name was **Mark**, where many had gathered and were praying’ (12:12).

‘Barnabas and Saul returned to Jerusalem and brought with them John, whose other name was **Mark**’ (12:25).



Map 1. The Roman province of Galatia in 47AD



Missionary journey to southern Galatia. They took John (**Mark**) with them, but he pulled out and went home (13:5,13)

Barnabas wanted to take ‘John called **Mark**’ with them on a later journey, but Paul refused (15:36-39).



## Paul to the Colossians 4:10, 14

‘[Mark](#), the cousin of Barnabas, concerning whom you have received instructions, greets you. If he comes to you, welcome him ... Luke, the beloved physician greets you.’

## Philemon 23-24

Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do [Mark](#), Aristarchus, Demas, and Luke, my fellow workers.

## Paul to Timothy 4:11

‘Only Luke is with me. Get [Mark](#) and bring him with you, for he is useful in my ministry.’

## 1Peter 5:13

‘Your sister church in Babylon [= Rome] sends you greetings; and so does my son [Mark](#).’



## Gospel of Mark : Eusebius (c.300, HE II.15)

‘So greatly did the splendour of piety illumine the minds of Peter’s hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought **Mark**, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of **Mark**.

(continued on next slide)



## Gospel of Mark : Eusebius (c.300, HE II.15)

‘And they say that Peter when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches.

Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias.’



Papias, Bishop of Hierapolis (early 2nd century)  
as quoted by Eusebius *History of the Church* 3.39.151

‘When [Mark](#) became Peter’s interpreter, he wrote down accurately, though not in order, all that he remembered of what the Lord had said and done.’



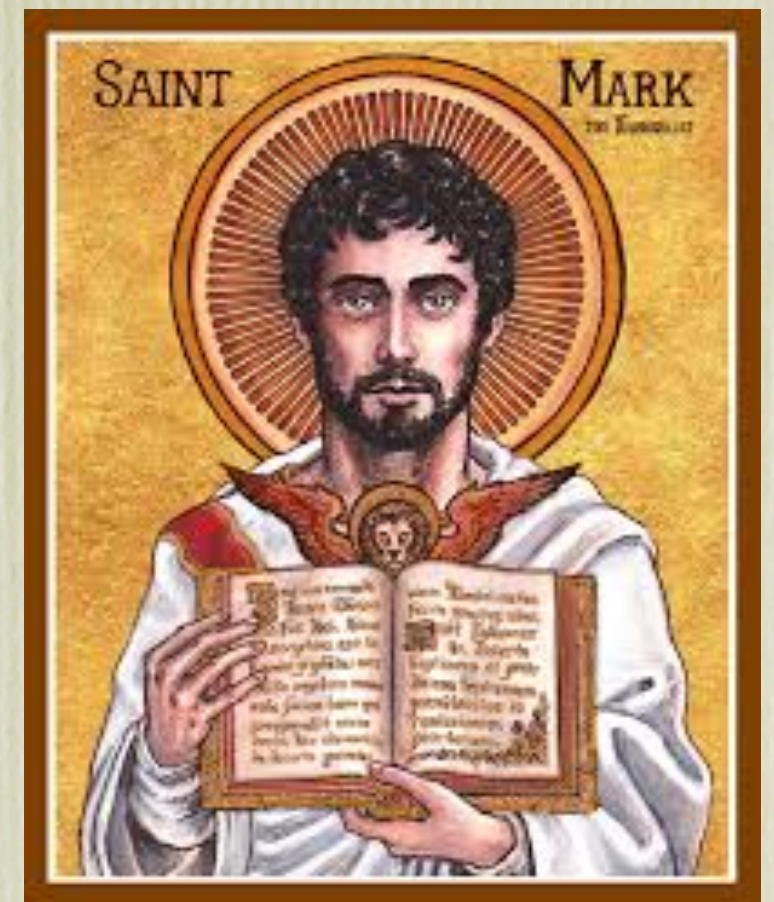


Religious Experience

Faith seeking Understanding

Prayer  
Cult  
Life-style  
Teaching

Peter



Mark's Gospel



Mark's gospel is very conscious of conflict. Having lost his two mentors, Peter and Paul, in Nero's persecution in the middle sixties, Mark completed his gospel during the catastrophe of the Jewish-Roman war which broke out in 66AD.

Many Christians must have been wondering about the reality of the salvation brought by Jesus. Mark realised that Christians must expect to suffer as Jesus suffered, and that they should not let apparent failure in this life distract them from living as Jesus lived. God was faithful to Jesus and would be faithful to them. Their hope in Jesus would not be in vain, for Jesus was the promised Messiah.



‘Mark’s task was to present Messiahship in the terms drastically reinterpreted by Jesus, and to present resurrection as that which came only at the end of persecution and terror.’

(C.S.Mann, Mark Anchor Bible NY: Doubleday 1986, page 83).



St Ephrem, 4th century, commenting on the Diatessaron, I,18-19  
Harmony of 4 Gospels by Tatian c.150)

‘Lord, who can grasp all the wealth of just one of your words? What we understand is much less than what we leave behind, like thirsty people who drink from a fountain. For your word, Lord, has many shades of meaning, just as those who study it have many different points of view. The Lord has coloured his words with many hues so that each person who studies it can see in it what he or she loves. The Lord has hidden many treasures in his word so that each of us is enriched as we meditate on it ... Coming into contact with some share of its treasure, you should not think that the only thing contained in the word is what you yourself have found ... Because you could not exhaust it, you should give thanks for its riches. Be glad that you were overcome and do not be sad that it proved too much for you...



St Ephrem, 4th century, commenting on the Diatessaron, I,18-19

‘Rather let the fountain quench your thirst than have your thirst quench the fountain. Because, if your thirst is quenched and the fountain is not exhausted, you can drink from it again whenever you are thirsty. But if when your thirst is quenched the fountain also is dried up, your victory will bode evil for you. Be grateful for what you have received and do not grumble about the abundance left behind. What you have received and what you have reached is your share; what remains is your heritage. What at one time you are unable to receive because of your weakness, you will be able to receive at other times if you persevere. Do not have the presumption to try to take in one draught what cannot be taken in one draught, and do not abandon out of laziness what you may consume only little by little.’



Mark 1:1

The Beginning  
of the Good News [Gospel]  
of Jesus,  
the Messiah,  
the Son of God.

‘In the Beginning’ (Genesis 1:1)

I. Peter: ‘You are the Messiah’ (8:29)

II. Centurion: ‘In truth, this man was  
God’s Son’ (15:39).