QUIET TIME GUIDE

THE BOOK OF

ABOUT THE BOOK OF MARK

The Gospel of Mark is chronologically the first gospel that was written. It was actually one of the first books written in the New Testament. It was probably written from Rome prior to AD 63. Mark was one of the writers of the New Testament who was not actually an apostle. Matthew and John were apostles. Luke was a very close, intimate friend of Paul the apostle.

John Mark, John was his Jewish name, while Mark was his Latin surname (Acts 12:12): "When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying." (This is referring to the time when Simon Peter was released from prison.) Actually, this is the first historical reference to John Mark that we have in Scripture. John Mark's mother was a wealthy and prominent Christian in the Jerusalem church, and evidently the church there met in her home. Mark was one who went with Paul on the first missionary journey. He was a nephew of Barnabas. Paul tells us that in Colossians 4:10.

John Mark was the spiritual son of Simon Peter, because Peter, writing in 1 Peter 5:13, says, "She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son." The Gospel of Mark has long been considered Simon Peter's gospel.

John Mark joined Paul and Barnabas before the first missionary journey. We're told in Acts 13:5: "When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them." But John Mark turned back at Perga in Pamphylia, and apparently it was a fact that he was maybe a little "yellow" or "chicken," as we would say today. I don't think we need to defend John Mark for turning back. He may have had an excuse, but Paul didn't want to take him on the second missionary journey, although Uncle Barnabas did. Barnabas was a great fellow and was ready to forgive; but not Paul (see Acts 15:37–38) It looks to me like Paul thought Mark had failed. We're told in verse 39 of that chapter, "And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus," As far as we are concerned, he sails right off the pages of Scripture.

We know very little about the ministry of John Mark. We do know that John Mark made good. When Paul wrote his swan song in 2 Timothy 4:11 he says, "Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry."

We believe that Mark, got his facts of the gospel from Peter. Others say that he got the explanation of the gospel from Paul. I'm willing to accept both views.

Why are there four Gospels? One reason is that they were written to different people. Matthew was written for the nation Israel; it was written for the religious man. Mark was written specifically for the Roman, and it was suited for the Roman times. It was written for the strong man. The Romans ruled the world for about 500 years. The Gospel of Mark was written for such people. The Romans actually had subjugated the world; they had brought peace and justice, good roads, law and order, protection; but it was a forced peace. The iron heel of Rome was on mankind, and it had to pay a price. Rome was a strong dictatorship. Rome represented active, human power in the ancient world, and it led to dictatorship. The power was actually vested in one man, which, of course, was the thing that was dangerous.

It was in that day that God sent a message to that segment of the population, and John Mark is the writer. I believe that John Mark is giving Simon Peter's account of the gospel. The early church felt that this was true and took that position. For example, Papias, one of the early church fathers, recorded that John Mark got his gospel from Simon Peter: "Mark, the interpreter of Peter, wrote carefully down all that he recollected, but not according to the order of Christ's speaking or working." Eusebius says that "such a light of piety shone into the minds of those who heard Peter that they were not satisfied with once hearing, nor with the unwritten doctrine that was delivered, but earnestly besought Mark (whose gospel is now spread abroad) that he would leave in writing for them the

doctrine which they had received by preaching." So it was, therefore, that we got Simon Peter's gospel through John Mark. It is a gospel of action because Simon Peter was that kind of man. It is a gospel of action, written to the Roman who was also a man of action. In Mark's gospel, Jesus lays aside the regal robes of kingship and girds Himself with the towel of service.

Jesus Christ is King in Matthew's gospel; He is the Servant in the Gospel of Mark. But He is not man's servant; He is God's servant. Mark expresses it by stating the words of our Lord, "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:45).

In Mark's gospel Jesus is presented as the Servant of Jehovah. This fulfills Isaiah 42:1–2: "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street;" God anointed Jesus Christ with the Holy Ghost and with power; he went about doing good and healing all those who were oppressed of the devil.

The style of Mark is brief and blunt, relevant and brief, short and sweet. Mark is stripped of excess verbiage and goes right to the point. This is the gospel of action and accomplishment. Here Jesus is not adorned with words and narrative, but He is stripped and girded for action. Mark is written in a simple style. It is designed for the masses of the street.

Mark wrote this gospel, I believe, in Rome, evidently for Romans, because they were a busy people and believed in power and action. They wanted the answer to this question: Is Jesus able to do the job? This gospel is brief enough for a busy man to read. Few Old Testament scriptures are quoted and Jewish customs are explained, which give additional proof that it was written for foreigners. Matthew gives us a genealogy because a king must have a genealogy. Mark does not give one because a servant doesn't need a genealogy, he needs references. A servant needs to do the job. We're going to see that in this gospel because that is the way Jesus is presented.

Quiet Time Text on the next page.

Quiet Time Text

Week 1	Scripture Reading	Week 7	Scripture Reading	Week 13		Scripture Reading
9-Oct	Mark 1:1-8	20-Nov	Mark 6:7-13	1-Jan		Mark 11:15-19
10-Oct	Mark 1:9-11	21-Nov	Mark 6:14-20	2-Jan		Mark 11:20-26
11-Oct	Mark 1:12-13	22-Nov	Mark 6:21-29	3-Jan		Mark 11:27-33
12-Oct	Mark 1:14-15	23-Nov	Mark 6:30-44	4-Jan		Mark 12:1-12
13-Oct	Mark 1:16-20	24-Nov	Mark 6:45-52	5-Jan		Mark 12: 13-17
Week 2	Scripture Reading	Week 8	Scripture Reading	Week 14		Scripture Reading
16-Oct	Mark 1:21-28	27-Nov	Mark 6:53-56	8-Jan		Mark 12:18-27
17-Oct	Mark 1:29-34	28-Nov	Mark 7:1-13	9-Jan		Mark 12: 28-34
18-Oct	Mark 1:35-39	29-Nov	Mark 7:14-23	10-Jan		Mark 12: 35-40
19-Oct	Mark 1:40-45	30-Nov	Mark 7:24-30	11-Jan		Mark 12:41-44
20-Oct	Mark 2:1-12	1-Dec	Mark 7:31-37	12-Jan		Mark 13: 1-13
Week 3	Scripture Reading	Week 9	Scripture Reading	Week 15		Scripture Reading
23-Oct	Mark 2:13-17	4-Dec	Mark 8:1-10	15-Jan		Mark 13:14-23
24-Oct	Mark 2:18-22	5-Dec	Mark 8:11-13	16-Jan		Mark 13:24-27
25-Oct	Mark 2:23-28	6-Dec	Mark 8:14-21	17-Jan		Mark 13:28-31
26-Oct	Mark 3:1-6	7-Dec	Mark 8:22-26	18-Jan		Mark 13:32-37
27-Oct	Mark 3:7-12	8-Dec	Mark 8:27-30	19-Jan		Mark 14:1-9
Week 4	Scripture Reading	Week 10	Scripture Reading	Week 16		Scripture Reading
30-Oct	Mark 3:13-21	11-Dec	Mark 8:31-9:1	22-Jan		Mark 14:10-11
31-Oct	Mark 3:22-30	12-Dec	Mark 9:2-13	23-Jan		Mark 14:12-21
1-Nov	Mark 3:31-35	13-Dec	Mark 9:14-29	24-Jan		Mark 14:22-25
2-Nov	Mark 4:1-9	14-Dec	Mark 9:30-32	25-Jan		Mark 14:26-31
3-Nov	Mark 4:10-12	15-Dec	Mark 9:33-37	26-Jan		Mark 14:32-41
Week 5	Scripture Reading	Week 11	Scripture Reading	Week 17		Scripture Reading
6-Nov	Mark 4:13-20	18-Dec	Mark 9:38-41	29-Jan		Mark 14:43-52
7-Nov	Mark 4:21-25	19-Dec	Mark 9:42-50	30-Jan		Mark 14:53-65
8-Nov	Mark 4:26-29	20-Dec	Mark 10: 1-12	31-Jan		Mark 14:66-72
9-Nov	Mark 4:30-34	21-Dec	Mark 10:13-16	1-Feb		Mark 15:1-5
10-Nov	Mark 4:35-41	22-Dec	Mark 10:17-31	2-Feb		Mark 15:6-15
Week 6	Scripture Reading	Week 12	Scripture Reading	Week 18		Scripture Reading
13-Nov	Mark 5:1-13	25-Dec	Mark 10:32-34	5-Feb		Mark 15:16-20
14-Nov	Mark 5:14-20	26-Dec	Mark 10:35-45	6-Feb		Mark 15:21-32
15-Nov	Mark 5:21-34	27-Dec	Mark 10:46-52	7-Feb		Mark 15:33-41
16-Nov	Mark 5:35-43	28-Dec	Mark 11:1-11	8-Feb		Mark 15:42-47
17-Nov	Mark 6:1-6	29-Dec	Mark 11:12-14	9-Feb		Mark 16:1-8
			 	Week 19		Scripture Reading
			i ! !	12-Feb		Mark 16:9-13
			i		-	

13-Feb □ Mark 16:14-20