

The Gospel of Mark

“Powerful Life-Changing Encounters With Jesus Christ”

“The beginning of the gospel about Jesus Christ, the Son of God.” – Mark 1:1

The beginning of the gospel of Jesus Christ, the Son of God;

I. Mark, Has Good News – A New Study

“Powerful Life-Changing Encounters With Jesus Christ”

It Was Written, when, where, why?

Mark writes like a novelist

Mark’s narrative resembles a 5-act Roman play

Alec McCowan

Frank Runyeon

Max McLean

Mark’s gospel is a drama of characters

26-Character Studies of Powerful Life-changing Encounters with Jesus.

He longs to touch you too,

Tell your story

II. Mark Had a Personal Story

His own life-changing encounter with Jesus Christ

Mark 14:51-52 – the fleeing nude

Acts 2:4, 4:36 – The Upper Room – Mary sister’s son is Barnabas of Cyprus

Acts 12:12 – Mark’s Home Prayer Meeting

III. Mark Had a Life-Changing Encounter

His own life-changing encounter with Jesus Christ

Death and Hardships

Peter on Vatican Hill – Translator, Interpreter and secretary

Paul on the Ostian Way – during the reign of Nero 60-64 A.D.

Mark's death at Alexandria – dragged through the streets

Conclusion: Other Stories

Stewart Hamblen and Billy Graham

“It is No Secret What God Can Do.”

Radio Show –mocker

Tent Meeting – listened

Hotel room – 2 am to 5 am

With John Wayne

Write the Story

It Is No Secret (What God Can Do)

(Words & music by Stuart Hamblin)

The chimes of time ring out the news,

Another day is through.

Someone slipped and fell.

Was that someone you?

You may have longed for added strength,

Your courage to renew.

Do not be disheartened,

For I have news for you.

Frank Runyeon has won national acclaim for his work as a translator and performer of Biblical texts. He has performed the gospel for hundreds of thousands of people in virtually every state in America. He also is regularly reviewed as “the best speaker we have ever heard” by students and faculty at private and public schools across the nation.

He is probably still best known, however, for his many roles on television. He starred for seven years as Steve Andropoulos on *As the World Turns* opposite Meg Ryan, then for four years as Father Michael Donnelly on the Emmy award-winning *Santa Barbara*. He also appeared for a season as tycoon Simon Romero on *General Hospital* opposite Emma Samms.

Afraid! is a one-man play, staged with dramatic lighting and entertaining audience interaction. Its text is the Gospel of Mark, translated into contemporary American speech. As characters and settings and lights constantly shift, the Gospel engages the audience's imaginations, surprises them with flashes of humor, and drives relentlessly forward with all the dramatic suspense you would expect from great theater.

Mark

Easton's Bible Dictionary

The evangelist; "John whose surname was Mark" (Acts 12:12, 25). Mark (Marcus, Col. 4:10, etc.) was his Roman name, which gradually came to supersede his Jewish name John. He is called John in Acts 13:5, 13, and Mark in 15:39, 2 Tim. 4:11, etc. He was the son of Mary, a woman apparently of some means and influence, and was probably born in Jerusalem, where his mother resided (Acts 12:12).

Of his father we know nothing. He was cousin of Barnabas (Col. 4:10). It was in his mother's house that Peter found "many gathered together praying" when he was released from prison; and it is probable that it was here that he was converted by Peter, who calls him his "son" (1 Pet. 5: 13).

It is probable that the "young man" spoken of in Mark 14:51, 52 was Mark himself. He is first mentioned in Acts 12: 25. He went with Paul and Barnabas on their first journey (about A.D. 47) as their "minister," but from some cause turned back when they reached Perga in Pamphylia (Acts 12:25; 13:13). Three years afterwards a "sharp contention" arose between Paul and Barnabas (15:36-40), because Paul would not take Mark with him. He, however, was evidently at length reconciled to the apostle, for he was with him in his first imprisonment at Rome (Col. 4:10; Philemon 24).

At a later period he was with Peter in Babylon (1 Pet. 5:13), then, and for some centuries afterwards, one of the chief seats of Jewish learning; and he was with Timothy in Ephesus when Paul wrote him during his second imprisonment (2 Tim. 4:11). He then disappears from view.

Topics: Mark, Gospel according to

It is the current and apparently well-founded tradition that Mark derived his information mainly from the discourses of Peter. In his mother's house he would have abundant opportunities of obtaining information from the other apostles and their coadjutors, yet he was "the disciple and interpreter of Peter" specially. As to the time when it was written, the Gospel furnishes us with no definite information. Mark makes no mention of the destruction of Jerusalem, hence it must have been written before that event, and probably about A.D. 63.

The place where it was written was probably Rome. Some have supposed Antioch (comp. Mark 15:21 with Acts 11:20). It was intended primarily for Romans. This appears probable when it is considered that it makes no reference to the Jewish law, and that the writer takes care to interpret words which a Gentile would be likely to misunderstand, such as, "Boanerges" (3:17); "Talitha cumi" (5:41); "Corban" (7:11); "Bartimaeus" (10:46); "Abba" (14:36); "Eloi," etc. (15:34). Jewish usages are also explained (7:3; 14:3; 14:12; 15:42).

Mark also uses certain Latin words not found in any of the other Gospels, as "speculator" (6:27, rendered, A.V., "executioner;" R.V., "soldier of his guard"), "xestes" (a corruption of sextarius, rendered "pots," 7:4, 8), "quadrans" (12:42, rendered "a farthing"), "centurion" (15:39, 44, 45). He only twice quotes from the Old Testament (1:2; 15:28).

The characteristics of this Gospel are,

- (1.) the absence of the genealogy of our Lord,
- (2.) whom he represents as clothed with power, the "lion of the tribe of Judah."
- (3.) Mark also records with wonderful minuteness the very words (3:17; 5:41; 7:11, 34; 14:36) as well as the position (9:35) and gestures (3:5, 34; 5:32; 9:36; 10:16) of our Lord.
- (4.) He is also careful to record particulars of person (1:29, 36; 3:6, 22, etc.), number (5:13; 6:7, etc.), place (2:13; 4:1; 7:31, etc.), and time (1:35; 2:1; 4:35,

succession of vivid pictures loosely strung together without much attempt to bind them into a whole or give the events in their natural sequence.

This pictorial power is that which specially characterizes this evangelist, so that 'if any one desires to know an evangelical fact, not only in its main features and grand results, but also in its most minute and so to speak more graphic delineation, he must betake himself to Mark.'" The leading principle running through this Gospel may be expressed in the motto: "Jesus came.....preaching the gospel of the kingdom" (Mark 1:14).

"Out of a total of 662 verses, Mark has 406 in common with Matthew and Luke, 145 with Matthew, 60 with Luke, and at most 51 peculiar to itself." (See MATTHEW.)