

Mark probably wrote in Italy (or even Rome) and aimed his book at Romans. Several characteristics point to this: 1) the low number (relative to Matthew and Luke) of Old Testament quotations and allusions; 2) a lack of discussion of Old Testament laws per se; 3) the translation or explanation of Aramaic words (for example, in 3:17; 5:41; 7:34; 14:36; 15:34); 4) the explanations of Jewish customs (7:3-4); 5) the use of Latin words and expressions (12:42; 15:16, etc.); 6) the emphasis on Jesus' deeds especially appealing to a Roman audience; 7) early testimony that names Italy (or Rome) as its source.

Some distinctive of Mark include its pithy, dense nature; Jesus' sayings embedded in narratives, not set apart as sermons; narratives found also in Matthew or Luke comparatively more full and dramatic; traces of mnemonic devices such as catchwords or thematic arrangement of material as the theme of conflict in 2:1-3:6).

Outline:

- I. Prologue 1:1-13
- II. Ministry 1:14-13:37
 - A. In Galilee, locally 1:14-5:43
 - B. In Galilee, extended 6:1-9:50
 - C. In Judaea 10:1-13:37
- III. Passion and Remembrance 14:1-end

Alternate outline suggestions will be seen on the chart following this page.

History of Redemption

Mark presents Jesus as the Servant of God. A servant's family is of no account; Mark contains no genealogies. Nor are a servant's words important, only his works; Mark concentrates on Jesus' deeds and continual activity. Even the phrase "son of man" can connote servanthood (e.g. 8:31; 9:9; 10:33, 45; 14:12, 14). Mark also portrays Jesus' human nature (1:41; 3:5; 8:12, 33; 10:14, 16, 21).

Mark shows that Jesus is fully the Son of God (a phrase used four times in Mark). The signs at his baptism and transfiguration show the special relationship which he had with God the Father. His continually miraculous works demonstrate this was well. Jesus came for a specific purpose--to serve and to give his life as a ransom for us (10:45). The book can be divided into these two themes: Jesus serving (1:14-8:30) and giving his life (8:31d -end)

Eschatological teaching in Mark is initially limited to the Olivet discourse (13:1-37), which contrasts strongly with Matthew's and Luke's use of parables and teachings of the Lord.

Map of the #4