



Lecture #6 Part 3

INTRODUCTION TO MARK

V. RECIPIENTS

- A. Mark is connected to Rome by several early church writers.
 1. [1 Peter 5:13](#)
 2. **Anti-Marcionite Prologue** (Italy)
 3. **Irenaeus** (Rome, cf. *Adv. Haer.* 3:1:2)
 4. **Clement of Alexandria** (Rome cf. *Eusebius He* 4:14:6–7; 6:14:5–7)
- B. Mark does not specifically state his purposes in writing the Gospel. There have been several theories.
 1. an evangelistic tract (cf. [Mark 1:1](#)) written specifically to Romans (cf. [Mark 1:15](#); [Mark 10:45](#))
 2. Jewish elements interpreted (cf. [Mark 7:3–4](#); [Mark 14:12](#); [Mark 15:42](#))
 3. Aramaic words translated (cf. [Mark 3:17](#); [Mark 5:41](#); [Mark 7:1, 34](#); [Mark 10:46](#); [Mark 14:36](#); [Mark 15:22, 34](#))
 4. use of Latin words (cf. *speculator*, [Mark 6:27](#); *sextanus*, [Mark 7:4](#); *census*, [Mark 12:14](#); *quadrans*, [Mark 12:42](#); *praetorium*, [Mark 15:16](#); *centurio*, [Mark 15:39](#); *flagellare*, [Mark 15:42](#)).
 5. inclusive language in relation to Jesus
 - (1) inclusive language relating to those in Palestine (cf. [Mark 1:5, 28, 33, 39](#); [Mark 2:13](#); [Mark 4:1](#); [Mark 6:33, 39, 41, 55](#)).
 - (2) inclusive language relating to all people (cf. [Mark 13:10](#))
 6. persecution following the fire in Rome in A.D. 64, which Nero blamed on the Christians, initiated a terrible wave of death and persecution towards believers. Mark often mentions persecution (cf. Jesus' suffering [Mark 8:31](#); [Mark 9:39](#); [Mark 10:33–34, 45](#) and His followers' suffering [Mark 8:34–38](#); [Mark 10:21, 35–44](#)).
 7. the delayed Second Coming
 8. the death of eyewitnesses to Jesus, especially the Apostles



Lecture #6 Part 3

9. the rise of heresies within the wide-spread Christian churches
 - a. Judaizers ([Galatians](#))
 - b. Gnostics ([1 John](#))
 - c. the combination of a. and b. (i.e. [Colossians](#) and [Ephesians](#); [2 Peter 2](#))