

## ~MARK, I (200)

- The Roman surname of the son of Mary of Jerusalem. His Hebrew name was John, meaning, **Yehowah Has Shown Favor, Yehowah Has Been Gracious.**
- And after he considered it, he went to the house of Mary the mother of John who was surnamed **Mark**, where quite a few were gathered together and praying. (**Acts of Apostles 12:12**)
- As for Barnabas and Saul, after having fully carried out the relief ministrations in Jerusalem, they returned and took along with them John, the one surnamed **Mark**. (**Acts of Apostles 12:25**)
- **Mark** was a cousin of Barnabas, was his traveling companion and that of other early Christian missionaries, and was inspired to write the Gospel bearing his own name.
- Aristarchus my fellow captive sends you his greetings, and so does Mark the cousin of Barnabas, concerning whom you received commands to welcome him if ever he comes to you. (**Colossians 4:10**)
- **Mark** is the **John Mark** mentioned in the book of Acts and the John of;
- And when they got to be in Salamis they began publishing the word of God in the synagogues of the Jews. They had **John** also as an attendant. (**Acts of Apostles 13:5**)
- The men, together with Paul, now put out to sea from Paphos and arrived at Perga in Pamphylia. But **John** withdrew from them and returned to Jerusalem. (**Acts of Apostles 13:13**)
- He was evidently an early believer in Christ. His mother's home was used as a place of worship by the early Christian congregation, which may mean that both she and **Mark** became Jesus followers before Christ's death.
- About that particular time Herod the king applied his hands to mistreating some of those of the congregation. (**Acts of Apostles 12:1**)

- Since **Mark** alone mentions the scantily clad young man who fled on the night of Jesus betrayal, there is reason to believe that **Mark** himself was that young man.

- But a certain young man wearing a fine linen garment over his naked body began to follow him nearby, and they tried to seize him. (**Mark 14:51**)

- But he left his linen garment behind and got away naked. (**Mark 14:52**)

- So it seems likely that **Mark** was present when the Holy Spirit was poured out on the some 120 disciples of Christ on Pentecost **33 C.E.**

- So, when they had entered, they went up into the upper chamber, where they were staying, Peter as well as John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealous one, and Judas the son of James. (**Acts of Apostles 1:13**)

- With one accord all these were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers. (**Acts of Apostles 1:14**)

- Now during these days Peter rose up in the midst of the brothers and said, the crowd of persons was all together about one hundred and twenty. (**Acts of Apostles 1:15**)

- Now while the day of the festival of Pentecost was in progress they were all together at the same place. (**Acts of Apostles 2:1**)

- And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. (**Acts of Apostles 2:2**)

- And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them. (**Acts of Apostles 2:3**)

- And they all became filled with Holy Spirit and started to speak with different tongues, just as the spirit was granting them to make utterance. (**Acts of Apostles 2:4**)

- After they had carried out the relief ministration in Jerusalem, Barnabas and Saul, Paul, returned and took along with them John, the one surnamed Mark. It appears that **Mark** served as their attendant, perhaps caring for their physical needs while they traveled.
- As for Barnabas and Saul, after having fully carried out the relief ministration in Jerusalem, they returned and took along with them John, the one surnamed **Mark**. ([Acts of Apostles 12:25](#))
- And when they got to be in Salamis they began publishing the word of God in the synagogues of the Jews. They had **John** also as an attendant. ([Acts of Apostles 13:5](#))
- For some undisclosed reason, when they arrived at Perga in Pamphylia, **John, Mark** withdrew from them and returned to Jerusalem.
- The men, together with Paul, now put out to sea from Paphos and arrived at Perga in Pamphylia. But **John** withdrew from them and returned to Jerusalem. ([Acts of Apostles 13:13](#))
- When Paul later set out on his second missionary journey, though Barnabas was determined to take **Mark** along, Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphylia and had not gone with them to the work. A sharp burst of anger ensued, and they separated, Barnabas took **Mark** with him to Cyprus and Paul took Silas with him through Syria and Cilicia.
- Now after some days Paul said to Barnabas; Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Yehowah to see how they are. ([Acts of Apostles 15:36](#))
- For his part, Barnabas was determined to take along also John, who was called **Mark**. ([Acts of Apostles 15:37](#))
- But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphylia and had not gone with them to the work. ([Acts of Apostles 15:38](#))
- At this there occurred a sharp burst of anger, so that they separated from each other, and Barnabas took **Mark** along and

sailed away to Cyprus. (**Acts of Apostles 15:39**)

- Paul selected Silas and went off after he had been entrusted by the brothers to the undeserved kindness of Yehowah. (**Acts of Apostles 15:40**)
- But he went through Syria and Cilicia, strengthening the congregations. (**Acts of Apostles 15:41**)
- Some time thereafter, however, whatever breach there was between Paul, Barnabas, and **Mark** was evidently healed, for **Mark** was with Paul in Rome and joined him in sending greetings to the Colossian Christians, circa **60-61 C.E.**
- Paul spoke favorably of him, saying;
- Aristarchus my fellow captive sends you his greetings, and so does **Mark** the cousin of Barnabas, concerning whom you received commands to welcome him if ever he comes to you. (**Colossians 4:10**)
- **Mark** is also among those mentioned by Paul as sending greetings to Philemon when the apostle wrote to him from Rome also circa **60-61 C.E.**
- Sending you greetings is Epaphras my fellow captive in union with Christ. (**Philemon 1:23**)
- Also **Mark**, Aristarchus, Demas, Luke, my fellow workers. (**Philemon 1:24**)
- Later circa **65 C.E.**, when Paul was again a prisoner in Rome, he specifically asked Timothy.
- Luke alone is with me. Take **Mark** and bring him with you, for he is useful to me for ministering. (**2 Timothy 4:11**)
- **John Mark** also associated with Peter in Babylon, for he is mentioned as sending greetings in the apostles first letter written circa **62-64 C.E.** Peter calls him **Mark** my son, perhaps indicating the strong bond of Christian affection that existed between them.
- She who is in Babylon, a chosen one like you, sends you her greetings, and so does **Mark** my son. (**1 Peter 5:13**)

- **My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. (1 John 2:1)**
- **Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from the beginning. This old commandment is the word which you heard. (1 John 2:7)**
- **Thus, **Mark**, once the cause of difficulty, gained the commendation and trust of prominent servants of God and enjoyed the yet greater privilege of being inspired to write an account of Jesus ministry.**

**See Also JOHN 4**

**See Also MARK, GOOD NEWS ACCORDING TO**