CHARACTER

Steve Pruitt 08.25.24



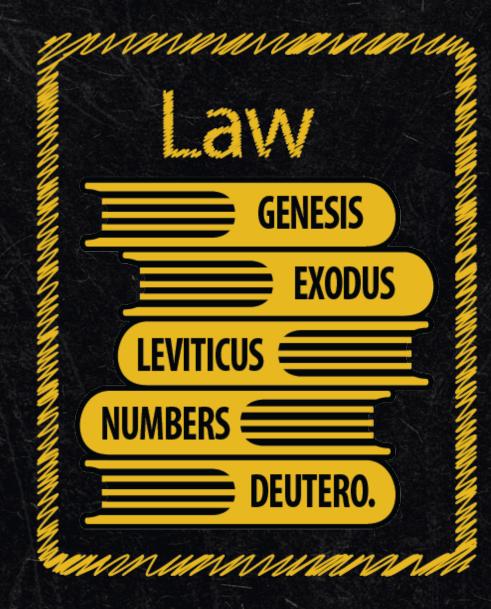




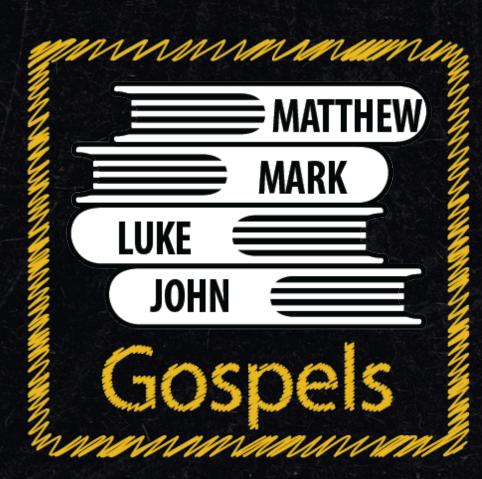


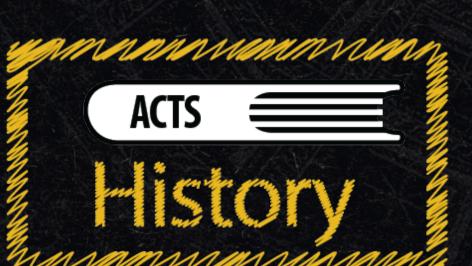






Old Testament New Testament





History

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NEHEMIAH

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JOSHUA

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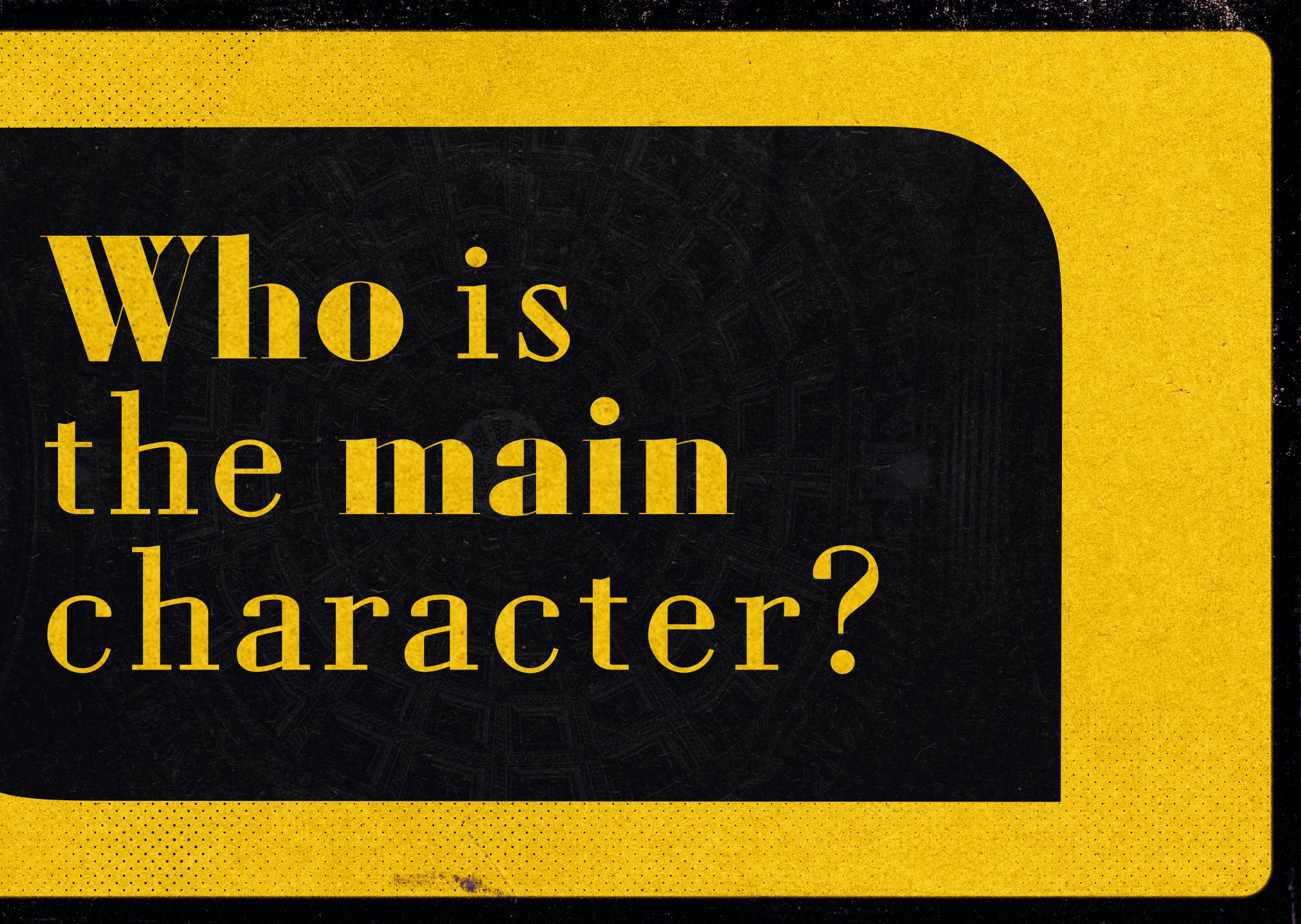
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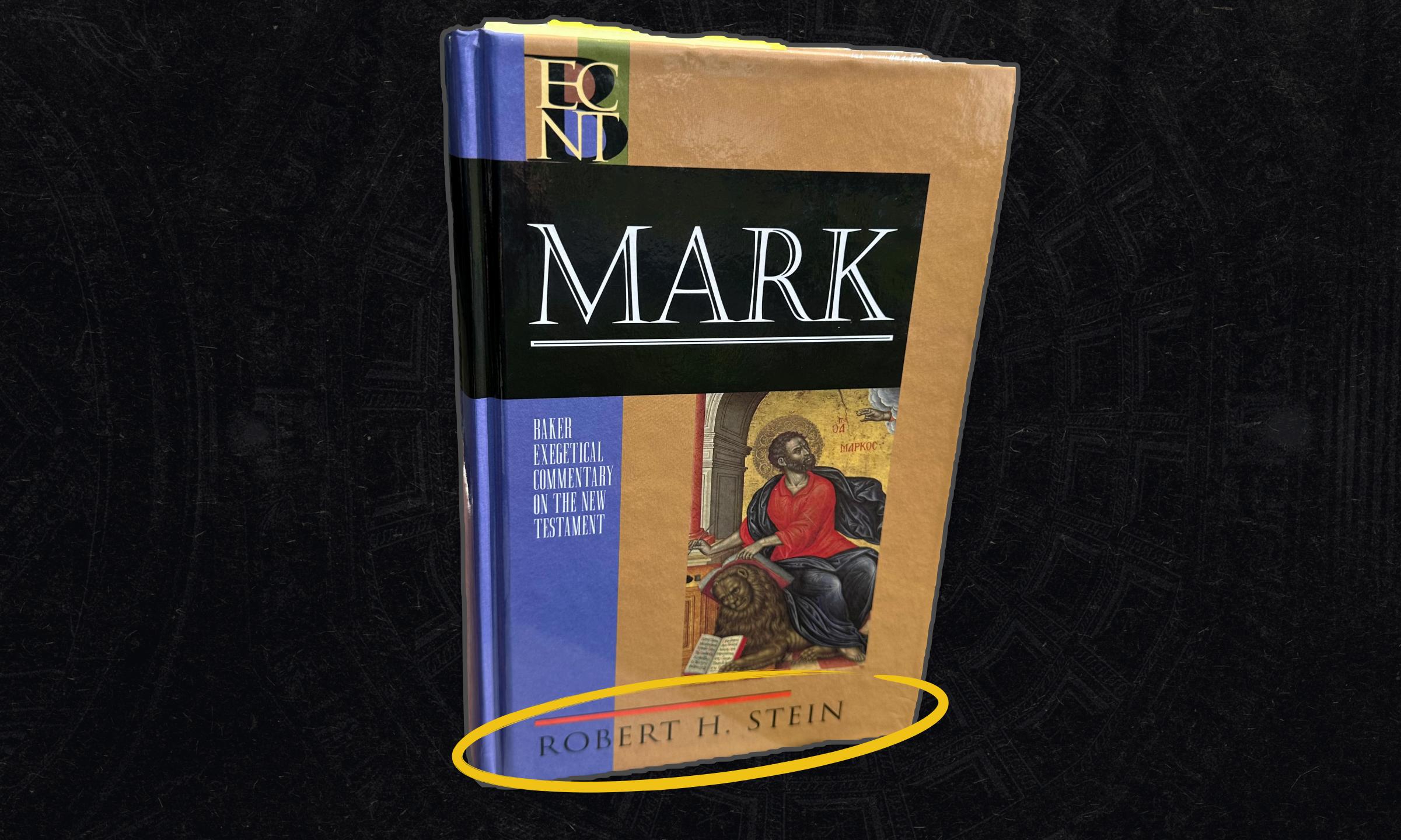






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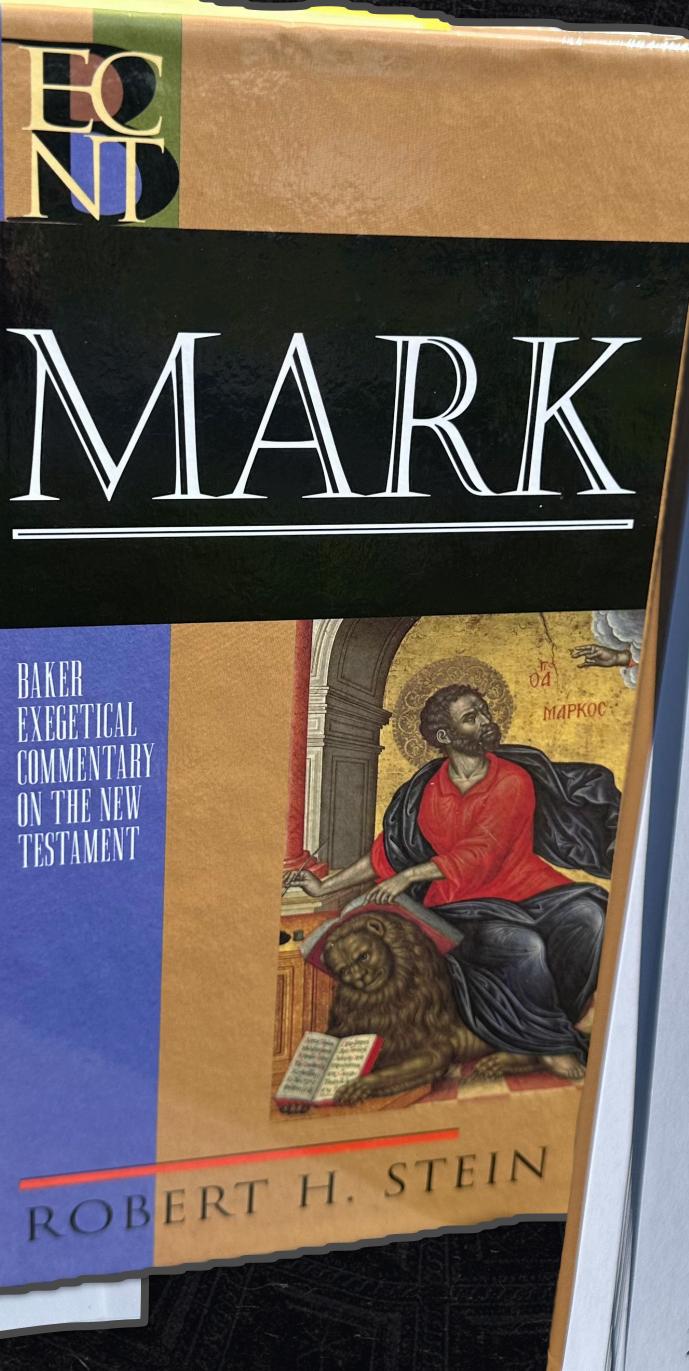
form (According to Mark, κατὰ Μαρκον, kata Markon; B). Be form (Account consciously avoid the genitive of authorship ("o unusual long ("o [Μάρκου, Markou]) to emphasize that what follows is not the Mapkov, of Mark but the (one and only) Gospel according to Mark's of Mark 1985: 65-66). The unanimity of the κατά Mâpκov supers (Henger 1990) supers in one form or another argues against a mid-second-century or the Papias quotation (see above) seems to presuppose its exister for Mark and for Matthew (von Campenhausen 1972: 173n123: for Martine 1985: 69), so that the association of ката Маркоv with the Second already existed in the late first century. The antiquity of this inscr also confirmed by its naming a nonapostle, Mark, as its author, fo apocryphal Gospels indicate, by the mid-second century it was to ascribe apostolic authorship to Gospel-like works. It is furth quite unlikely that the original Gospel of Mark simply fell anony and unannounced into the hands of its first readers. Therefore so of title was probably associated with Mark from the very be (Hengel 1985: 74-84; 2000: 50-56; contra Marcus 2000: 17-18)

The Anti-Marcionite Prologue (ca. 150-180). "Mark related, w called 'Stumpfinger' because for the size of the rest of his l had fingers that were too short. He was the interpreter of Pet Peter's death the same man wrote this gospel in the regions of (Grant 1946: 92). The negative comment about Mark's "stump has every appearance of being a historically reliable tradition most unlikely that secondary tradition would demean Mark b description. Rather, it is more likely that it would have sought the Gospel writer by adding something like "who was called 'E Hands,' for with them he would write 'the Gospel of Jesus Ch Son of God.""

Justin Martyr (ca. 150). Justin quotes Mark 3:17 ("the sons of Zel that of Boanerges, which means 'sons of thunder'") and refer being found in the Memoirs of Peter (Dial. 106.3).

- Irenaeus (ca. 170). "But after their departure [ἔξοδον, exodon] N disciple and interpreter [ἑρμηνευτής, hermēneutēs] of Peter also handed over to us, in writing, the things preached by Pete 3.1.1; C. Black 1994: 99-100).
- Clement of Alexandria (ca. 180). "When Peter had publicly pre word at Rome, and by the Spirit had proclaimed the Gospel, present, who were many, exhorted Mark, as one who had foll for a long time and remembered what had been spoken, to i cord of what was said; and that he did this, and distributed t

6. Hengel (1985: 81) points out that as soon as a church community possessed Gospels in their church library, there would have been a need of titles to distinguis 7. Marking a Refutation of All He 7. Mark is also referred to as "Stumpfinger" in Hippolytus, Refutation of All He Black 1994, 116 (C. Black 1994; 116; the reference is found in ANF 5:112 [7.18.1]).



Introduction to the Gospel of Mark

among those that asked him. And that when the matter came to Peter's among those that asked in the first of the first of the first of the second sec knowledge he hentilet of all alive, the great refers to be a still alive, the great refers to Eccl. Hist. 6.14.0 / Eccl. While Peter was still alive, the great majority Mark writing his Gospel while Peter was still alive, the great majority of early witnesses claim that he wrote it after Peter's death.

Origen (ca. 200). "Secondly, that according to Mark, who wrote it in accordance with Peter's instructions, whom also Peter acknowledged as cordance with reteries epistle, speaking in these terms: 'She that is in his son in the catholic epistle, speaking in these terms: 'She that is in his son in the cather with you, saluteth you; and so doth Mark my Babylon, elect together with 6.25.5 LCL).

son (Euserhau) Tertullian (ca. 200). "That gospel which Mark edited may be affirmed to be of Peter, whose interpreter Mark was" (Against Marcion 4.5; Barclay

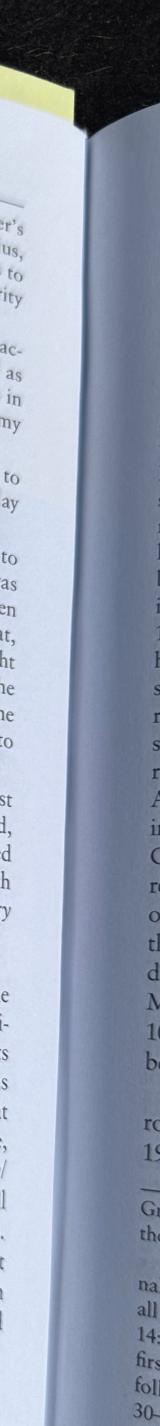
Eusebius (ca. 324). "They say that this Mark was the first to be sent to preach in Egypt the Gospel which he had also put into writing, and was the first to establish churches in Alexandria itself. The number of men and women who were there converted at the first attempt was so great, and women this and women this so extraordinary philosophic, that Philo thought it right to describe their conduct and assemblies and meals and all the rest of their manner of life. Tradition says that he came to Rome in the time of Claudius to speak to Peter, who was at that time preaching to

Jerome (ca. 400). "Mark, the interpreter of the apostle Peter, and the first bishop of the church of Alexandria, who himself had not seen the Lord, the very Saviour, is the second who published a gospel; but he narrated those things he had heard his master preaching more in accordance with the trustworthiness of the things performed than in order" (Commentary on Matthew, prologue 6; Barclay 1976: 121).

From the above it is evident that the attribution of the authorship of the Second Gospel to John Mark is early and widespread. As for the internal evidence found in the Gospel itself, although it is not able to demonstrate that its author was John Mark, it lends indirect support to the tradition that he was its author and that it was written for the Christian community in Rome. That the author knew Greek (cf. Acts 12:25-13:13; 15:36-39) does not, of course, narrow the field of possible authors a great deal, but that he also knew Hebrew/ Aramaic (Mark 3:17, 22; 5:41; 7:11, 34; 9:43; 10:46; 14:36; 15:22, 34) fits well the John Mark of the tradition, whose home was in Jerusalem (Acts 12:12). That he knew Jewish customs and religious groups, though his audience did not (Mark 7:1-4; 14:12; 15:42), also supports the tradition, as does his explanation

of all the Semitic expressions,⁹ and his knowledge of various Jewish parties and 8, In Eccl, Hist. 2.15.1–2 Peter is said to have "authorized Mark's work." 9, Contra Koester (1990; 289) and Schnelle (1998: 200), who argue that the author of Mark

was not a Jewish Christian. Cf., however, Hengel 1985: 46 "I do n





Acknowledge Jesus in your language. the second s the second s

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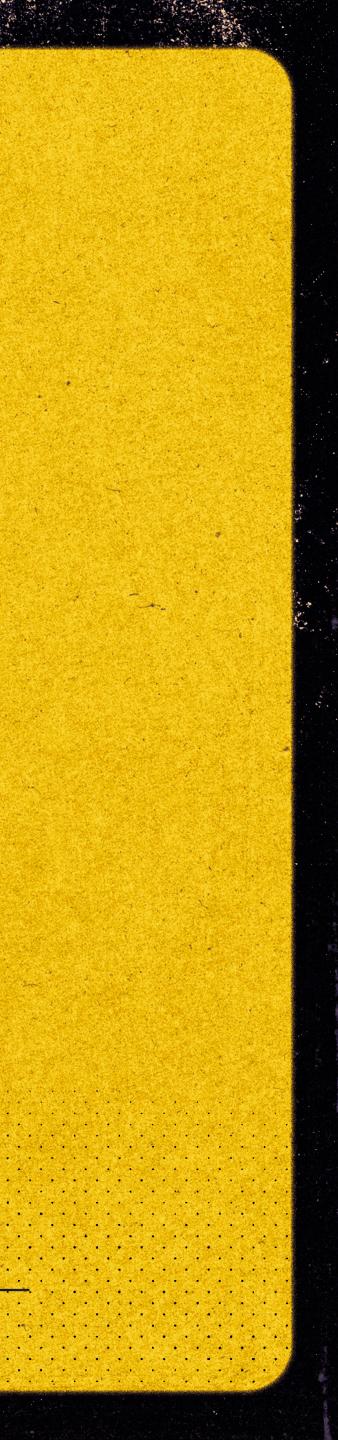
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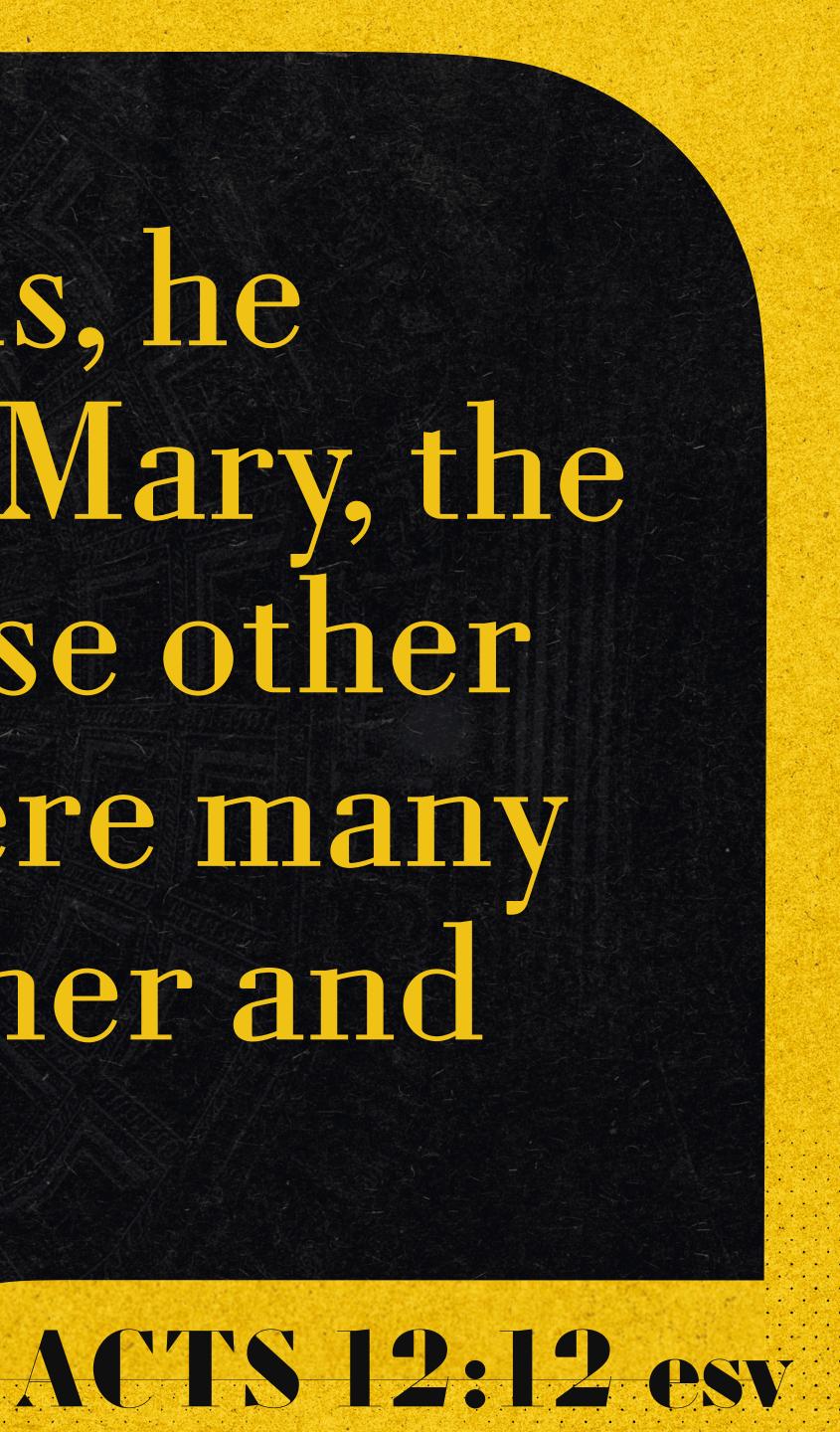
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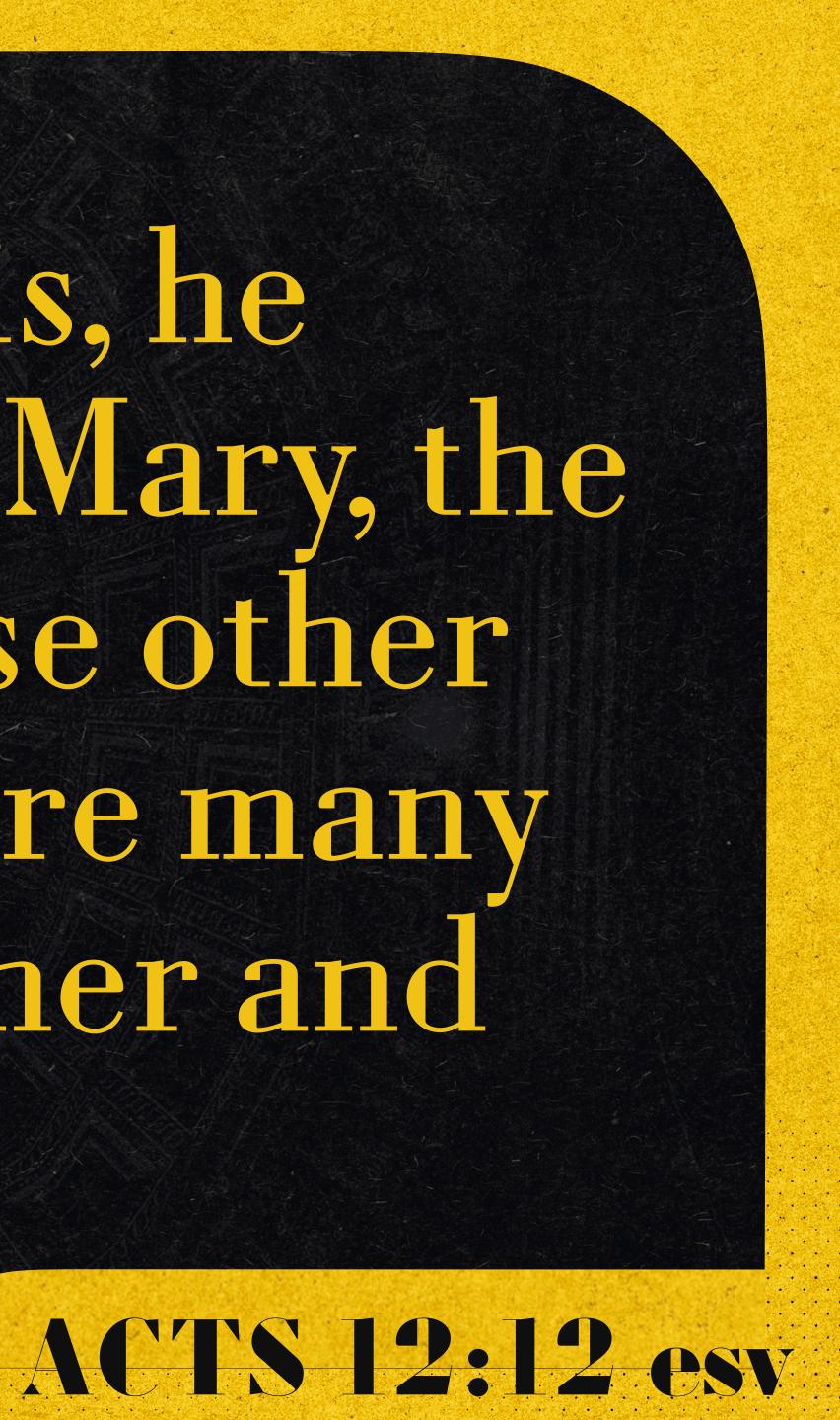
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12 When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and mray

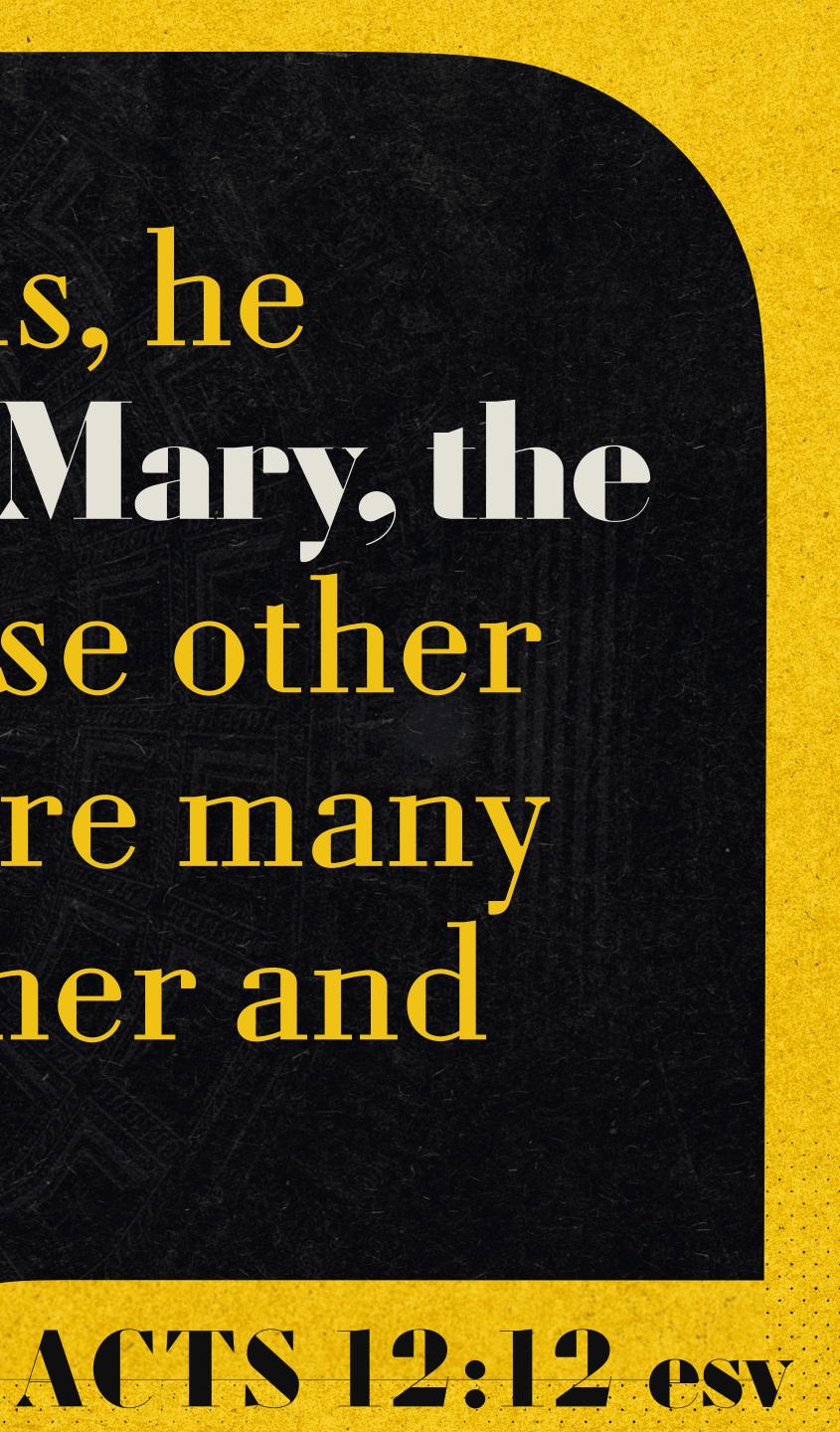


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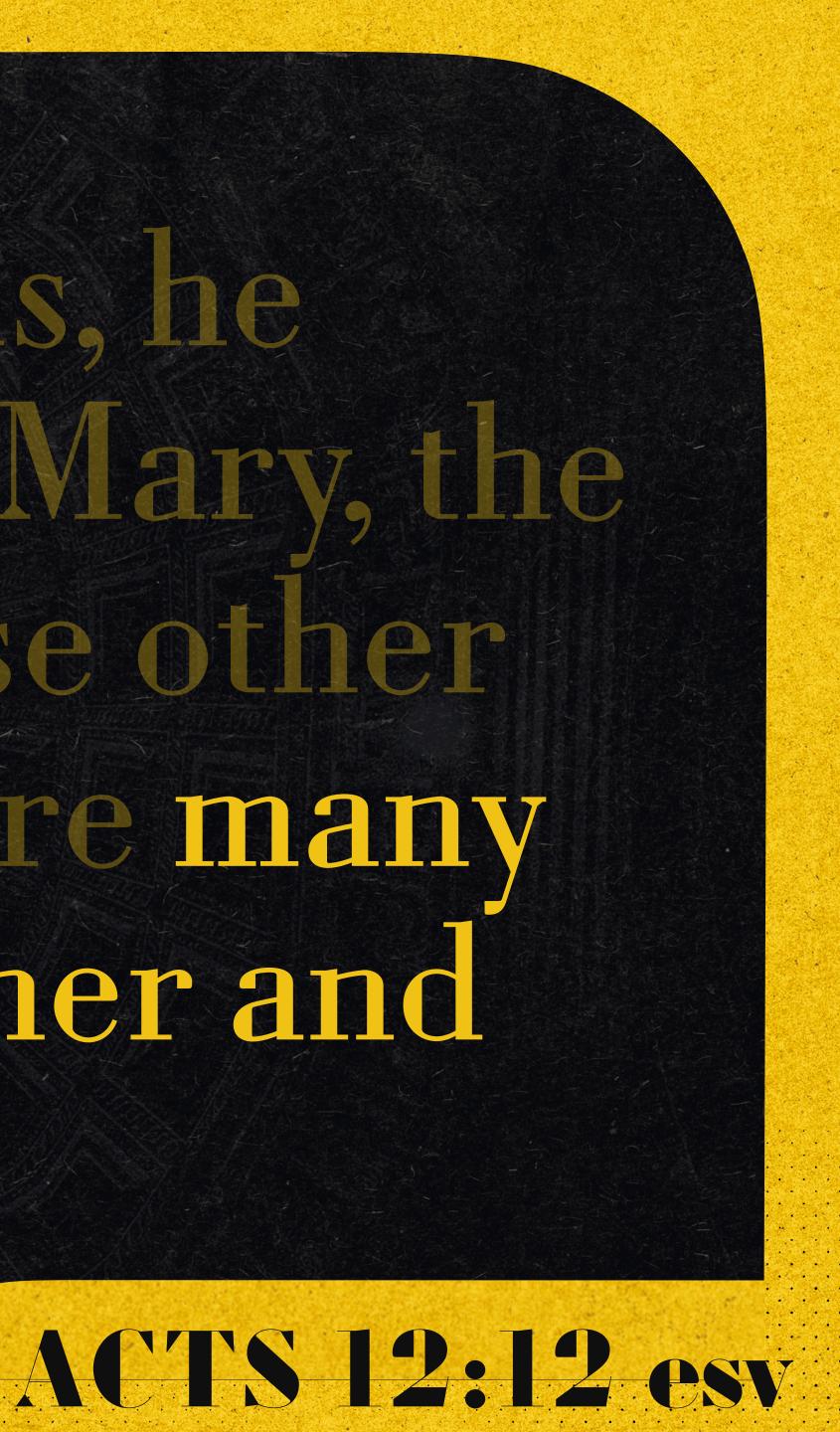


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ACTS 12:12 esv



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



10 Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructionsif he comes to you, welcome him), COLOSSIANS 4:10 est





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.

ACTS 13:5 esv



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.

ACTS 13:5 esv



⁵ When they arrived at Salamis, they proclaimed

the word of God in the

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13 Now Paul and his companions set sail from Paphos and came to Perga in Pamphylia. And John left them and returned to Jerusalem,





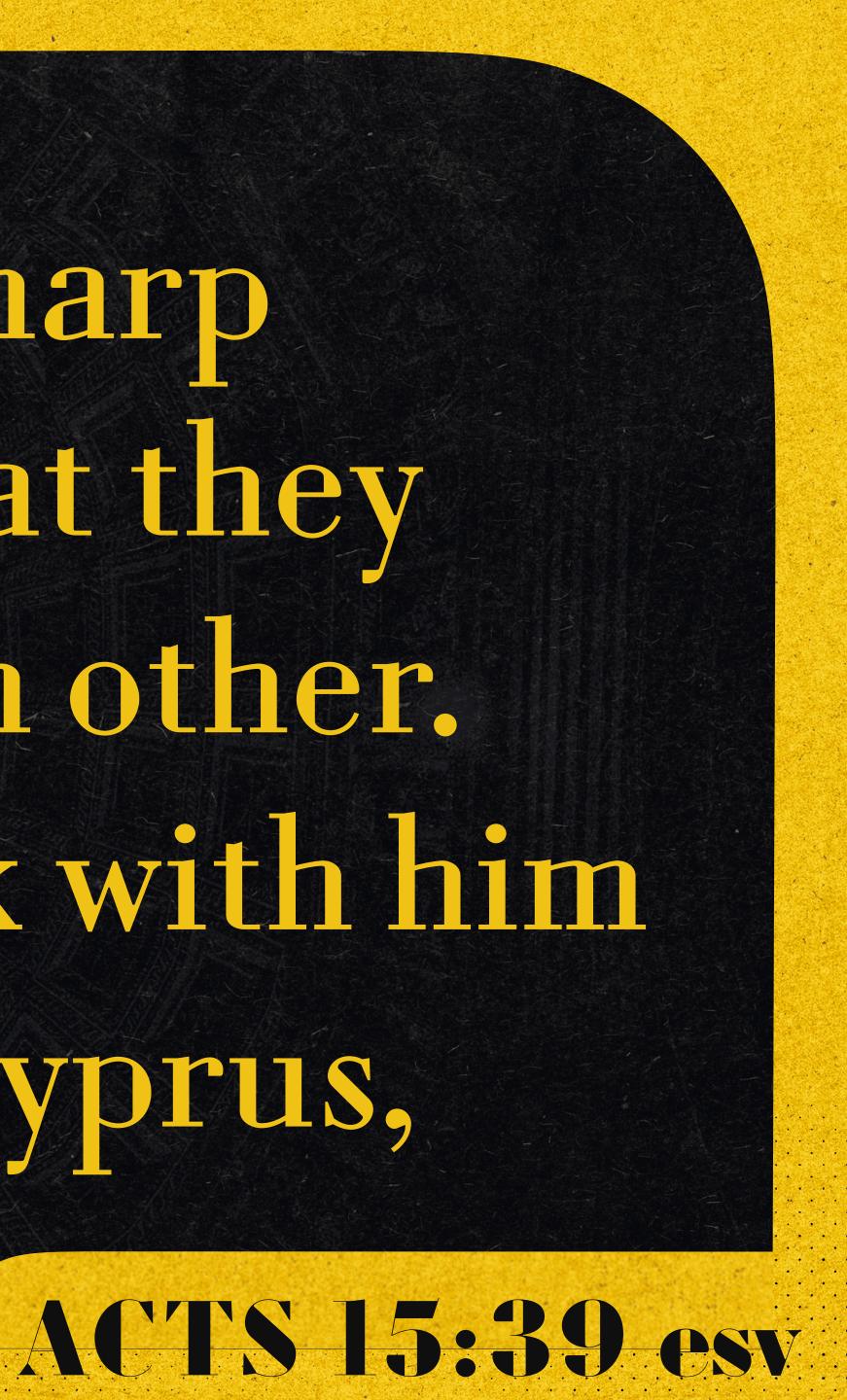
38 But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work.

ACTS 15:38 esv



³⁹ And there arose a sharp

disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus,















Focus on the voice of the main character not the extras.

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13 She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son.

IPETER 5:13 est



11 Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry.



2 TIMOTHY 4:11 est



Be patient as God grows you into whom he needs you to be.

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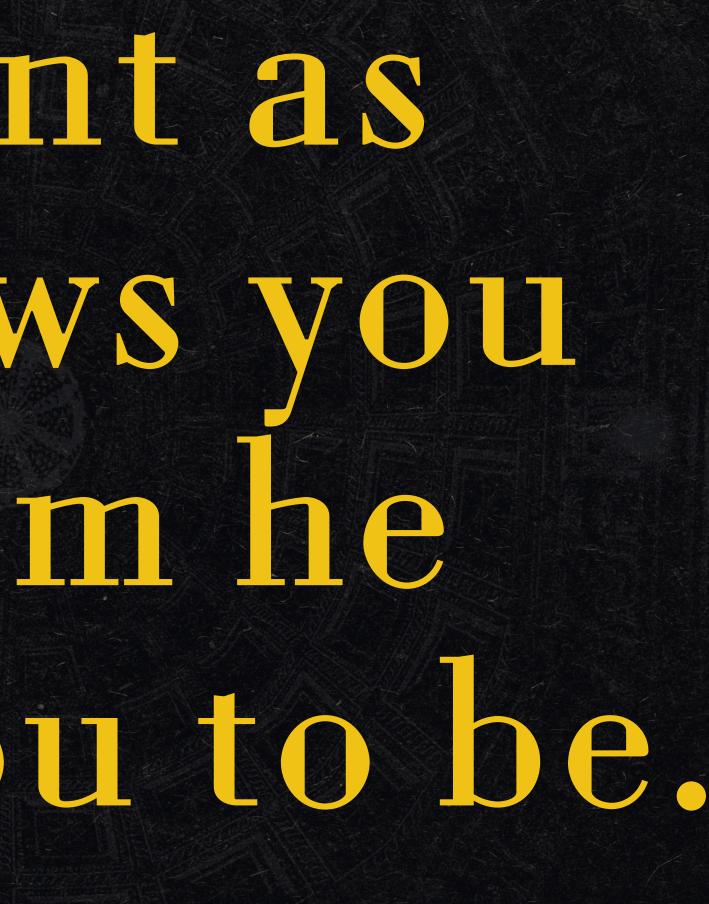
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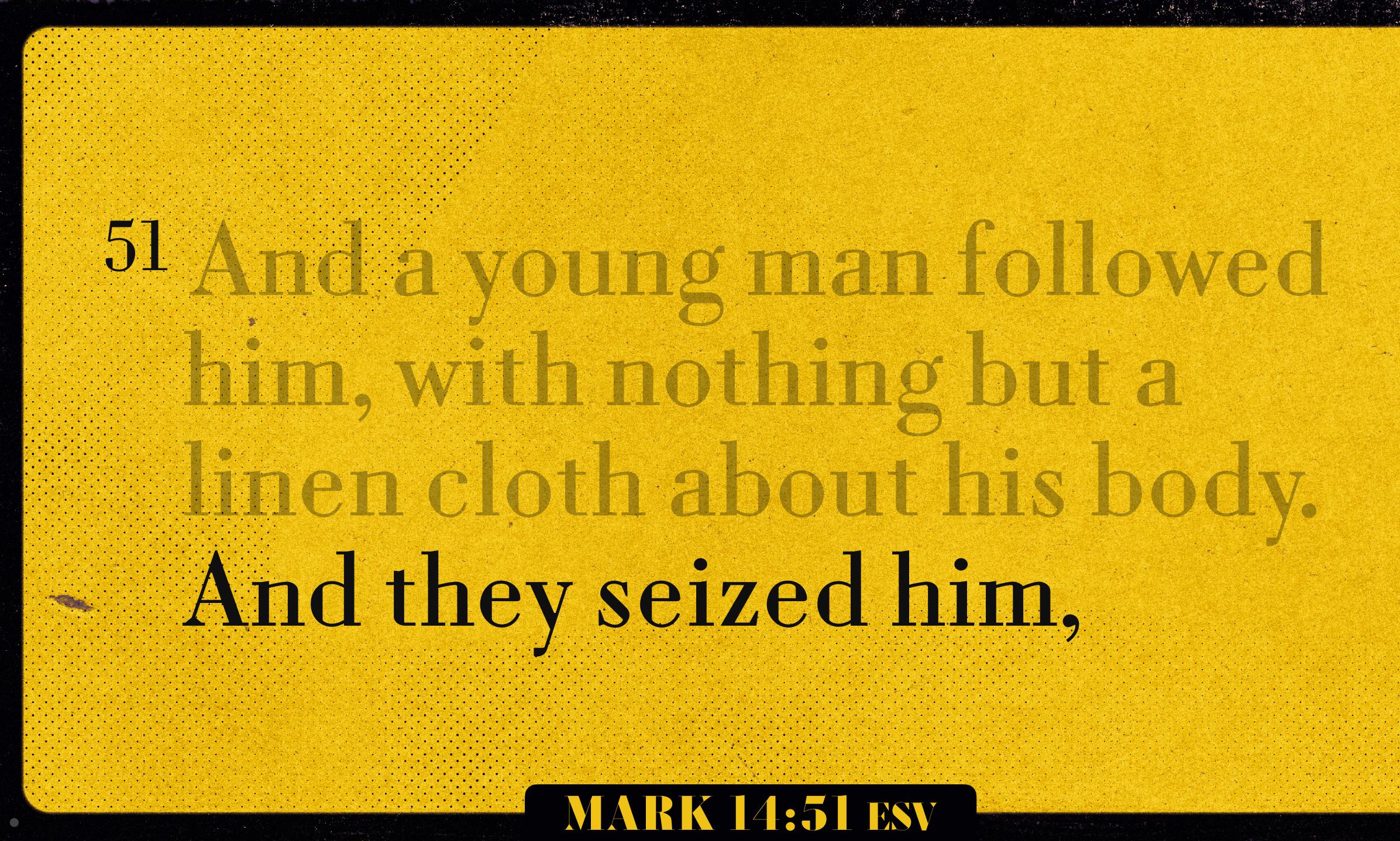


⁵¹ And a young man followed him, with nothing but a linen cloth about his body.



And they seized him,







⁵² but he left the linen cloth and ran away naked.





You can tell the truth.

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