

THE MAIN CHARACTER



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MIAARIK

JOHN

MARK

LIKE JESUS



LEARNING TO FOLLOW THE KING

Law

- GENESIS
- EXODUS
- LEVITICUS
- NUMBERS
- DEUTERO.

History

- JOSHUA
- JUDGES
- RUTH
- 1-2 SAM.
- 1-2 KINGS
- 1-2 CHRON.
- EZRA
- NEHEMIAH
- ESTHER

Wisdom

- JOB
- PSALMS
- PROVERBS
- ECCLESIAS.
- SONG OF S.

Major Prophets

- ISAIAH
- JEREMIAH
- LAMENT.
- EZEKIEL
- DANIEL

Minor Prophets

- HOSEA
- JOEL
- AMOS
- OBADIAH
- JONAH
- MICAH
- NAHUM
- HABAKKUK
- ZEPHANIAH
- HAGGAI
- ZECHARIAH
- MALACHI

Old Testament

New Testament

MATTHEW

MARK

LUKE

JOHN

Gospels

ACTS

History

ROMANS

1-2 COR.

GALATN.

EPHESNS.

PHILIPP.

COLOSSN.

1-2 THESS.

1-2 TIM.

TITUS

PHILEM.

Paul's Letters

HEBREWS

JAMES

1-2 PETER

1-3 JOHN

JUDE

General Letters

REVLATN.

Prophecy

Who is
the main
character?

**What is
your role
in HIS story?**

MARK



CHAPTER 0:1

εὐαγγέλιον κατὰ Μάρκον

ευαγγελιον κατα Μαρκον

κατα Μαρκον

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COMMENTARY
ON THE NEW
TESTAMENT



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form (According to Mark, *κατὰ Μάρκον*, *kata Markon*; B). Be unusual forms consciously avoid the genitive of authorship ("of Mark but the (one and only) Gospel according to Mark's (Hengel 1985: 65–66). The unanimity of the *κατὰ Μάρκον* supers in one form or another argues against a mid-second-century origin. The Papias quotation (see above) seems to presuppose its existence for Mark and for Matthew (von Campenhausen 1972: 173n123; 1985: 69), so that the association of *κατὰ Μάρκον* with the Second already existed in the late first century. The antiquity of this inscription also confirmed by its naming a nonapostle, Mark, as its author, for apocryphal Gospels indicate, by the mid-second century it was to ascribe apostolic authorship to Gospel-like works. It is further quite unlikely that the original Gospel of Mark simply fell anonymous and unannounced into the hands of its first readers. Therefore so of title was probably associated with Mark from the very beginning (Hengel 1985: 74–84; 2000: 50–56; contra Marcus 2000: 17–18).

The Anti-Marcionite Prologue (ca. 150–180). "Mark related, was called 'Stumpfing' because for the size of the rest of his fingers had fingers that were too short. He was the interpreter of Peter. After Peter's death the same man wrote this gospel in the regions of Syria" (Grant 1946: 92). The negative comment about Mark's "stump" has every appearance of being a historically reliable tradition. It is most unlikely that secondary tradition would demean Mark by such a description. Rather, it is more likely that it would have sought to identify the Gospel writer by adding something like "who was called 'Stumpf Hands,' for with them he would write 'the Gospel of Jesus Christ, the Son of God.'" (Hengel 1985: 74–84; 2000: 50–56; contra Marcus 2000: 17–18).

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

Irenaeus (ca. 170). "But after their departure [*ἐξοδον*, *exodon*] Mark, a disciple and interpreter [*ἑρμηνευτής*, *hermeneutēs*] of Peter, also handed over to us, in writing, the things preached by Peter" (Hengel 1985: 74–84; 2000: 50–56; contra Marcus 2000: 17–18).

Clement of Alexandria (ca. 180). "When Peter had publicly preached the word at Rome, and by the Spirit had proclaimed the Gospel, Mark, present, who were many, exhorted Mark, as one who had followed for a long time and remembered what had been spoken, to record of what was said; and that he did this, and distributed the Gospel" (Hengel 1985: 74–84; 2000: 50–56; contra Marcus 2000: 17–18).

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 distinguish them. 7. Mark is also referred to as "Stumpfing" in Hippolytus, *Refutation of All Heresies* (C, Black 1994: 116; the reference is found in ANF 5:112 [7.18.1]).

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among those that asked him. And that when the matter came to Peter's knowledge he neither strongly forbade it nor urged it forward" (Eusebius, *Eccl. Hist.* 6.14.6–7 LCL).⁸ Although Clement of Alexandria (Eusebius, 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 his son in the catholic epistle, speaking in these terms: 'She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son'" (Eusebius, *Eccl. Hist.* 6.25.5 LCL).

Tertullian (ca. 200). "That gospel which Mark edited may be affirmed to be of Peter, whose interpreter Mark was" (*Against Marcion* 4.5; Barclay 1976: 121).

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 their asceticism was 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 those there" (*Eccl. Hist.* 2.16–17.1 LCL).

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 not know..."

Jesus.

Acknowledge
Jesus in your
language.

1

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 were praying.

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 were praying.

HERE



ACTS 12:12 esv

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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 were praying.

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
were praying.

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 were praying.**

ACTS 12:12 esv

¹⁰ Aristarchus my fellow prisoner greets you, and **Mark the cousin of Barnabas** (concerning whom you have received instructions— if he comes to you, welcome him),

HERE



COLOSSIANS 4:10 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.

HERE



ACTS 13:5 esv

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HERE



ACTS 13:5 esv

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HERE



ACTS 13:5 esv

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

ACTS 13:13 esv



**AWWWW
HECK NO.**

← NOT PAUL

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,

ACTS 15:39 esv



Don't confuse
failure with
rejection.

2

Kolobodaktylos

Kolobodaktylos

Stumpy Fingers

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

3

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

HERE



1 PETER 5:13 esv

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

HERE



2 TIMOTHY 4:11 esv

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

4

MARK



CHAPTER 14:51-52

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

And they seized him,

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.

MARK 14:52 ESV

You can tell
the truth.

5

**We do not need
to fake it.**

LIKE JESUS



LEARNING TO FOLLOW THE KING