

- Intro – something new.
 - A verse by verse study through the gospel of Mark
 - perhaps a bit different from what some of us are used to
 - Going to focus on 4 things
 - 1 – **Understanding** it in detail
 - Cultural context, detailed 1st century insights, content from history or archaeology
 - And, most importantly, the passage in context.
 - 2 – Get good **theology**
 - Willing to go deep on issues that come up in the text
 - Sometimes we will take a topic that comes up in the text and do a thorough treatment of it as a standalone issue.
 - Good theology exalts God and is an act of worship, loving Him with our minds
 - 3- **Applying** it rightly
 - In encouragement or correction. Even if it challenges our lifestyle. In fact, especially.
 - In spite of our culture, or baggage
 - Or in spite of popular teaching that may be in error
 - 4- **Apologetics**
 - Answering skeptical challenges and defending the truthfulness of the Christian worldview and the book of Mark in particular
 - Pop claims (in universities as well as online)
 - Mark's geography is wrong
 - Mark got Jewish customs completely wrong, proving it's author didn't know what he was writing about.
 - Jesus isn't seen as God in Mark
 - Mark originally had no record of the resurrection of Christ
 - Mark didn't write it
 - Not relevant to you?
 - They are to many
 - And will only be MORE so in the future
- Some of you will prefer one of these four over the others. My encouragement is to embrace them all.
 - Sometimes
 - Mixed
 - Theology
 - Apologetics
 - Historical analysis
 - Today, apologetics.
- By the end you should have a better grasp on these four things
 - 1- what it simply mean
 - 2- the theology Mark teaches
 - 3- how to live it out

- 4- the fact that it's true
- Also, NASB
 - generally, 1 a week, expect for times when I am occasionally unable to teach this service.
 - On YT that's Monday.

• Who wrote Mark and is it based on eyewitness testimony?

- Indebted to Tim McGrew, Richard Bauckham
- Authorship – just Mark, not all the gospels
 - What scholars call the quality of being “Genuine”
 - Genuine IF written by the person to whom it was attributed.
 - What you hear
 - “They are all anonymous”
 - Bart Ehrman, “Some books, such as the Gospels... had been written anonymously, only later to be ascribed to certain authors who probably did not write them (apostles and friends of the apostles)”
 - Jesus Interrupted (2011), pp. 101-02
 - Richard Dawkins “Nobody knows who the four evangelists were, but they almost certainly never met Jesus personally.” The God Delusion (2006)
 - It's interesting
 - Implication: can't suspect that the content in Mark is reliable.
 - Inspiration?
 - Of course.
 - Mark, or Ted
 - We are still curious to know who wrote it and even more so because of the implications
 - That we can't trust them
- Chief argument? Anonymous.
 - Mark doesn't clearly identify himself
 - At least not clearly in the text itself.
 - The first time this came up was around 400AD when a heretic named Faustus said it.
 - The theologian St. Augustine said “This must have been said either in ignorance or from a design to mislead. Faustus can hardly be so ignorant as not to have read or heard that narrators, when speaking of themselves, often use a construction as if speaking of another... it is more probable that Faustus wished to bewilder those more ignorant than himself, in the hope of getting hold on not a few unacquainted with these things.” – Augustine, Against Faustus 17.1.4
 - What they WON'T tell you is that this was rather common
 - Other works where the author is known but didn't identify himself.
 - **Plutarch** never mentions his own name
 - Not in the 50 biographies he wrote
 - **Plato's** writings, anonymous
 - **Porphyry**, anonymous
 - **Clement** of Rome, anonymous
 - Standard to have works that were anonymous, especially if they were historical in nature.
 - E.P. Sanders “the claim of anonymous history was higher than that of a named work. In the ancient world an anonymous book, rather like an encyclopedia article today, implicitly claimed complete knowledge and reliability.”

- It's their way of standing back and saying "this is really what happened, it's not just my opinion"
- **EXTERNAL EVIDENCE**
 - Why do you think Mark wrote it?
 - Because it's written there?
 - But how did it come to be written there in the first place?
 - **Tertullian** of Carthage (c.207)
 - He was an early Christian Theologian
 - *"While that [gospel] which Mark published may be affirmed to be Peter's whose interpreter Mark was."*
 - Mark was written by.... Mark.
 - And that it's the record of what Peter taught
 - Tells us how long this has been known.
 - Mark (and the other 3 gospels) have carried those names (M, M, L, J) from the beginning.
 - Tells us about their usage
 - Tertullian also said that churches planted by the apostles themselves vouched for these 4 gospels and no others.
 - Interestingly, he isn't building a case for this, he is using it as a known fact in his case against Marcion
 - Marcion hated Jews and took only Luke and edited out some of the Jewishness of it.
 - **Clement** of Alexandria (c. 180)
 - Mark wrote his Gospel, by request, from his knowledge of Peter's preaching at Rome.
 - Ecclesiastical History Book 2 Chapter 15
 - *"And so great a joy of light shone upon the minds of the hearers of Peter that they were not satisfied with merely a single hearing or with the unwritten teaching of the divine gospel, but with all sorts of entreaties they besought Mark, who was a follower of Peter and whose gospel is extant, to leave behind with them in writing a record of the teaching passed on to them orally; and they did not cease until they had prevailed upon the man and so became responsible for the Scripture for reading in the churches."*
 - In this ancient book, Clement refers this as a tradition handed down from the "elders from the beginning"
 - **Irenaeus** of Lyons (lee-own) (c. 180)
 - Bishop in France
 - In his work, "Against Heresies" (Book 3 Chapter 1)
 - *"...Peter and Paul proclaimed the gospel in Rome and founded the community. After their departure, Mark, the disciple and interpreter of Peter, handed on his preaching to us in written form"*

"The same authority of the apostolic churches will affirm contents to the other Gospels also, which are preserved nearly through their means, and according to their usage - I mean the Gospels of John and Matthew - within that which Mark published may be affirmed to be Peter's whose interpreter Mark was. For even Luke's form of the Gospel more nearly accords to Paul. And if any will note that the words which disagree with those of Peter's Gospel, Mark, then, Marcion ought to be called to a strict account concerning those (other Gospels) also, for having omitted them, and insisted in preference on Luke, as if they, too, had not had free course in the churches, as well as Luke's Gospel, from the beginning. Nay, it is even more credible that they retained them from the very beginning, for, being the work of apostles, they were early, and contemporaneous in origin with the churches themselves."

- Says Mark was a disciple and interpreter of Peter and handed down in his gospel what Peter had preached.
 - Side note: the function of the written gospel was to replace the preaching of the apostles after they were gone. The whole idea was to preserve it.
- Justin Martyr (c. 150)
 - Dialogue with Trypho
 - Ch 103.8 **“For in the memoirs which I say were drawn up by His apostles and those who followed them, [it is recorded] that His sweat fell down like drops of blood while He was praying, and saying, ‘If it be possible, let this cup pass:’”**
 - 106.3 **“memoirs of Peter”**
 - And he quotes one of these memoirs specifically
 - ***“It is said that he [Jesus] changed the name of one of the apostles to Peter; and it is written in his memoirs that he changed the names of others, two brothers, the sons of Zebedee, to Boanerges, which means ‘sons of thunder’”***
 - Only MARK has this information about James and John
 - Whose memoirs?
 - Peter.
 - Further, Justin Martyr had a student named Tatian who wrote a work called “the Diatessaron” (through the four)
 - The first “harmony of the gospels”
 - It is compiled from M, M, L and John.
- Papias of Hierapolis (c. 125)
 - Who worked to gather information about Jesus and make sure it was accurate by tracing it back to apostolic sources. In particular, he got some stuff from John the Elder, who was a disciple of Christ.
 - He wrote about 125AD but was gathering his knowledge in earlier years (perhaps 85AD)
 - Here’s what he tells us
 - The Gospel was penned by a guy named Mark
 - Not only is it Mark, it’s the Mark that traveled with Peter.
 - He quotes 1 Peter to support this.
 - **1 Peter 5:13 (NASB95) ¹³She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark.**
 - Further, Peter is the chief source, not Mark
 - Mark’s role? Making it better Greek
 - Good reason to think Peter knew Greek
 - Fisherman in a Jewish minority area
 - But may have wanted help in writing it down
 - Josephus used secretaries to help him improve his written Greek.

- Remember that Justin Martyr called the four gospels “the memoirs of the apostles”
 - It’s not merely an issue of who penned them but of where the content came from.
 - Another interesting fact... Papias reports that this is what John the Elder said, which may have been around the 80s.
 - John knew Peter, so this seems pretty strong
 - The Geography of these guys is interesting
 - Tertullian is in Carthage
 - Go 1100 miles to the east and we get to
 - Clement in Alexandria
 - Over 500 miles if you go by boat.
 - If you go by land it’s over 1500 miles
 - Papias in Hierapolis (Asia Minor)
 - 1800 miles to get to
 - Irenaeus is in France
 - Corners of the Roman empire
 - No social media, no postal system, no phone calls...
 - What about the people who said someone other than Mark wrote the gospel?
 - Here’s the list...
 - Did anyone challenge this attribution.
 - First time we are aware of C. 400 AD (over 300 years later)
 - Augustine and Faustus
 - Augustine was a Christian theologian and philosopher
 - Faustus was
 - About 400 was the first time someone questions the authorship of the gospels.
 - Faustus – a critic of Christianity
 - Augustine had a written debate with Faustus.
 - He asked, why does no one doubt the genuineness of the books attributed to Hippocrates?
 - “Because there is a succession of testimonies to the books from the time of Hippocrates to the present day, which makes it unreasonable either now or hereafter to have any doubt on the subject. How do we know the authorship of the works of Plato, Aristotle, Cicero, Varro, and other similar writers, but by the unbroken chain of evidence?” – Against Faustus, 33.6 (~400 AD)
 - What we will find is that some people have different standards for the Bible than they do for other things.
 - SO, is it genuine?
 - Yes, by any normal historical standards.
 - Some just dial up their skepticism to abnormal standards.
 - If it’s anonymous what does that imply?
 - Less reliable
 - And if it’s from Peter, written by Mark, what does that imply?

- More reliable.
- Early writers quote Mark (all four gospels)
 - Why this matters
 - They seem to expect their readers to already know it
 - They also expect them to accept this as authoritative
 - Even heretics like Celsus, who wrote against the Christians in the 2nd century and said he did so only quoting our own books. Quoted the 4 gospels and no others.
- **Why Mark?**
 - If it's made up. Why Mark?
 - Who would you pick if you were giving a fake name to a gospel and you wanted it to have authority?
 - Peter, James
 - 2nd century apocryphal works did this.
 - Gospel of Peter – which, because of dating, could not have been written by Peter. And was rejected by the Christians.
 - If you had to pick between Peter and Mark who would you pick?
 - It just seems like it's really Mark.
- Internal EVIDENCE
 - Every copy of Mark we have found with a beginning or end in tact
 - where someone would find it
 - we have attribution to Mark.
 - “the Gospel according to Mark”, which is odd.
 - Typical books had the author's name first, then the book title.
 - “Plato's republic”
 - “Aristotle's poetics”
 - But here we have “The Gospel According to Mark”
 - Consistently
 - Again, if they were making this up why would an odd title be consistently found?
 - indications of Petrine perspective
 - What is an inclusio?
 - A way that an ancient writer could indicate who their source was.
 - Bookends.
 - **Mark 1:16 (NASB95) ¹⁶As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen.**
 - **Mark 16:7 (NASB95) ⁷“But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’ ”**
 - Bauckham argues for this in his book “Jesus and the eye-witnesses” – 2nd edition responds to some criticisms as well.
 - Peter is referenced by name more frequently than any other gospel
 - Before we look at specific passages
 - Peter has a lead role among the disciples, it seems. As one of the three and as a speaker for the group on occasion. This is even stronger in Acts. Though this role of speaking for the group happens in other gospels there are times in Mark when the story seems to highlight Peter in a way that is unrelated to him being spokesman. Something that could explain these literary features is that the source of the information was originally Peter and even though Mark is reproducing what Peter told him he has some remnants of the unique way that it would have been communicated when coming from Peter in particular.

- Notice here, it is Peter who speaks and Jesus answers to the group. It is from his perspective.
 - Mark 11:20–22 (ESV) ²⁰As they passed by in the morning, they saw the fig tree withered away to its roots. ²¹And **Peter remembered and said to him**, “Rabbi, look! The fig tree that you cursed has withered.” ²²And **Jesus answered them**, “Have faith in God.
 - In the Matthew parallel passage notice who speaks.
 - Matthew 21:20–21 (ESV) ²⁰When the disciples saw it, **they marveled, saying**, “How did the fig tree wither at once?” ²¹And **Jesus answered them**, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen.
 - No parallel in Luke
- Here Peter
 - **Mark 1:35–37 (NASB95)** ³⁵*In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there.* ³⁶*Simon and his companions searched for Him;* ³⁷*they found Him, and said to Him, “Everyone is looking for You.”*
 - Presumably, at least Andrew, James, and John are here too.
- At the transfiguration
 - **Mark 9:5–6 (NASB95)** ⁵*Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah.”* ⁶*For he did not know what to answer; for they became terrified.*
 - You can almost hear Peter telling it. Doesn’t seem to be speaking for the group but speaking his own idea.
- Airtight? No, but interesting. And consistent with external evidence.
- Other named persons in Mark may strengthen this case.
 - Most of those who are healed aren’t named
 - Why in Mark 10 is the blind man named?
 - Bartimaeus son of Timaeus
 - Point – they may indicate sources
 - Available to the original audience or known to them
 - Examples in Mark
 - Alexander and Rufus
 - Mark 15:21 (NASB95) ²¹They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross.
 - Tradition says Mark was written in Rome.
 - In Romans Paul greets Rufus.
 - It’s not surprise that Mark would note the relation to Rufus

- It could be a Rufus who was from Rome but Paul (in Rom 16) shows that he knows Rufus' mother really well, "his mother and mine"
 - This implies she isn't from Rome but relocated, perhaps for ministry. As did several others (Rom 16)
- Particularly strong when Peter is absent
 - When was Peter most absent?
 - When Jesus dies on the cross, when Jesus is buried and when the tomb is discovered empty.
- The women take over as witnesses
 - At the cross – Mary Magdalene, Mary the mother of James the less and Joses, and Salome
 - At the burial – Mary Magdalene and Mary the mother of Joses
 - At the empty tomb – Mary Magdalene, Mary the mother of James, and Salome
 - They aren't just present, they seem to be present AS witnesses.
 - When they are named they are gathering information.
 - Mark 15:40 (NASB95) ⁴⁰There were also some women **looking on from a distance**, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.
 - Mark 15:47 (NASB95) ⁴⁷Mary Magdalene and Mary the mother of Joses **were looking on** to see where He was laid.
 - Mark 16:4–6 (NASB95) ⁴**Looking up, they saw** that the stone had been rolled away, although it was extremely large. ⁵Entering the tomb, **they saw** a young man sitting at the right, wearing a white robe; and they were amazed. ⁶And he said to them, "Do not be amazed; you are **looking for** Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, **here is the place where they laid Him**."
 - Named women
 - If Mark is indicating them as witnesses who can attest to these things, then it makes it even more likely that Peter is a source for the other content.
 - Why? Because it shows that it's the vacancy of Peter's normal witness that Mark needs to fill with whoever witnessed the burial and empty tomb.
- What if Mark just made up those names, writing from Rome?
 - Recent study on Jewish personal names by Tal Ilan
 - "Lexicon of Jewish Names in Late Antiquity"
 - Some very popular, some more rare.
 - Different within Israel and outside of it.

- Then, Richard Bauckham took that research and compared it to the names found in the Gospels and Acts.
 - Most popular
 - Gospels and Acts = Simon
 - Most popular in Josephus, in Ossuaries and second in DSS
 - Second
 - Joses/Joseph
 - 2nd most popular in Josephus and Ossuaries
 - Narrowly the most popular in DSS
 - In Alexandria the 2nd most popular Jewish boy name was Sabbataius
 - Top nine names
 - Outside NT 41%
 - Inside NT 40%
 - Women? Mary, inside and outside NT in Israel
 - Popular vs unpopular
 - Keep in mind, scholars generally think three of the gospels were composed outside of Israel
 - These names weren't invented, they were remembered.
 - How common names were differentiated
 - Simon son of Jonah
 - Simon the tanner
 - Which names were differentiated
 - Only common ones needed differentiation!
 - G and A got that right as well.
- Galilean familiarity of Mark
 - First, only vague mentions areas outside of the coast of Galilee or the city of Jerusalem
 - And when mentioned there is little detail
 - When in Jerusalem or Galilee there is a lot of detail
 - Jerusalem makes sense – Peter and Mark both spent a lot of time there.
 - Galilee.
 - Details that a 1st century fisherman would know, and say
 - In fact, specifically focuses on the northern coast where Peter lived and fished.
 - Much less detail exists about
 - Some will say that Mark's geography is wrong but I'll deal with that as we move through.
 - Mark focuses on the Galilean ministry of Jesus
 - Bauckham "In conclusion, the world of Jesus' Galilean ministry according to Mark is the world of a Capernaum fisherman, focused on and around the northern part of the lake of Galilee." The key to the quite detailed geographical information in this part
 - Cumulative!

- Add it up
 - Universal and early acknowledgement of Mark as the author.
 - Statements from people with some reliability that Peter was his source
 - Usage in churches and in writings
 - Internal indications of Petrine perspective and other indications of eye-witness sources

•	Other	○	How did the early church treat Mark compared to other suggested accounts?
		○	Mark has Latin elements (the name Centurion)
		○	Mark has Jewish elements
		○	Mark has some Greek knowledge

- Next week we dig into Mark chapter 1
 - Vs by vs

•	Who is Mark	○	The cousin of Barnabas who travelled on missionary journeys with Paul and Peter.
		○	1 Peter 5:13 (NASB95) "She who is in Babylon, chosen together with you, sends you greetings, and so does my son, Mark.
		○	Acts 12:12 (NASB95) "And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying.
		○	Traveled on a mission trip with Paul and Barnabas, who was his cousin.
		○	Acts 12:25 (NASB95) "And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with them John, who was also called Mark.
		○	Paul
		○	Barnabas
		○	Peter
		○	Paul again

- Dating of Mark
 - Why not mention the destruction of the Temple in 70AD?
 - It seems normal for the Gospel writers to point out events which happened after the fact
 - Judas is introduced, in all 4, as the one who betrayed Jesus (Mk 3:19, see also Mt 10:4, Lk 6:16, Jn 6:71)
 - Acts 11:28 Luke mentions the prediction of a coming famine and then mentions that this did happen during the reign of Claudius
 - Jn 19:21-22 – Jesus' prediction is matched with John's explanation of how it came to pass.
 - Also Lk 22:34 fulfilled in Lk 22:54-62 AND Acts 21:11 fulfilled in Acts 21:27-36
 - These gospels describe things in Jerusalem which