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The gospel according to John Mark.

Mark 1.1-13

1 The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, 3 the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" 4 John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. 5 And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. 6 Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. 7 And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie.

8 I have baptized you with water, but he will baptize you with the Holy Spirit." 9 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10 And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.

11 And a voice came from heaven, "You are my beloved Son; with you I am well pleased." 12 The Spirit immediately drove him out into the wilderness. 13 And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

Amongst the evidence which points to the gospel of Mark being written by John Mark, is the testimony of many and, the absence of doubt among both ancient and modern scholars.

John Mark was the son of a woman named Mary[[1]](#footnote-1) who evidently was an active christian woman in Jerusalem during that time of the death of James[[2]](#footnote-2) and the imprisonment of Peter – she is said to have had a large house.[[3]](#footnote-3)

When Peter was somehow set-free from jail, he went to Mary’s house, knocked at the door which frightened Rhoda the maid and told them to *“tell James and the brethren”*. He then departed and *“went to another place”.*

Mary Mark was a cousin of Barnabas[[4]](#footnote-4) who was one of the most noted men in the Jerusalem church and thereby linking important people such as James,[[5]](#footnote-5) Barnabas,[[6]](#footnote-6) Philip,[[7]](#footnote-7) Simeon,[[8]](#footnote-8) Lucius,[[9]](#footnote-9) Man’a-en,[[10]](#footnote-10) Peter and Paul *with* John Mark.

**John** (*Hebrew name*) **Mark** (*Roman name*) is mentioned in the New Testament ten times:[[11]](#footnote-11) from this we know he accompanied Paul and Barnabas on Paul’s first missionary journey[[12]](#footnote-12) but suddenly left them at Perga in Pamphylia[[13]](#footnote-13) (modern day Turkey) and returned to Jerusalem.

Paul considered this a defection and refused to allow Mark to travel with him[[14]](#footnote-14)

but later on, Mark recovered from this setback and again became a co-

worker with Paul[[15]](#footnote-15) who considered him to be “useful”.[[16]](#footnote-16) Also, Peter

and Mark became closer: Peter calling him *“my son” as a te*rm of affection.[[17]](#footnote-17)

Mark’s gospel is *“the most developed of the gospels”* and is characterised by brevity and by its pictorical descriptions of Jesus: eg: Mark mentions the *“looks”* on the face of the Lord when he healed a man on the Sabbath in the synagogue:[[18]](#footnote-18) he writes, “*Jesus looked around at them with anger, grieved at their hardness of heart…”*.[[19]](#footnote-19)

Similarly, the rich young man who smuggly declared he had obeyed all the commandments but when Jesus told him he *lacked* generosity, his facial expression changed to sorrow:[[20]](#footnote-20) Marks writes that Jesus looked around with an examining face, stating, *‘how hard it will be for those with riches to enter the kingdom of God’*.[[21]](#footnote-21)

Mark also gives attention to detail eg: when Christ was in the wilderness,[[22]](#footnote-22) he adds, *“with the wild beasts”*. He also explains Jewish customs[[23]](#footnote-23) and translates Aramaic words and phrases into Greek[[24]](#footnote-24) and sometimes uses Latin terms rather than Greek[[25]](#footnote-25) to bring clarity to his message.

Mark’s sensitivities are such he does not appeal to the Old Testament,[[26]](#footnote-26) except for the prophecy of John the Baptist, nor does he mention the doctrines of Judaism, or the genealogies of Jews:

nothing must detract from love-message of Jesus!

Most importantly, Mark empasizes Christ as a **servant** – which was so relevant and so important in that world of Roman brutality and martydom,[[27]](#footnote-27) perhaps an indication that Mark’s message points to it being written for a Roman audience of christians living in the late 60’s - 67-68AD where christians were facing bitter persecution at the hands of Emperor Nero who blamed them for starting a fire which burned the city of Rome in 64AD – many were arrested, tortured and killed.[[28]](#footnote-28)

If this was so, Mark wrote his gosepl to encourage their faith in Christ who was the *ultimate suffering servant* and who was himself falsely accused of wrongdoing, and who suffered and gave His life in obedience to the honour of His Father’s will.

The Roman Christians recognised that being a disciple of Jesus was costly, but that they were facing no more than their Master had already faced for them.

To this point: this message is an abreviated/modified version of Bagter’s Critical English New Testament, written by J W Burgon, Doctor of Divinity and Fellow of Oriel College Oxford, 1871. It is the oldest Royal Foundation in Oxford and established by Royal decree in 1326. Footnotes have also been added.

The following additional information was added in September 2021.

As background information to Mark’s gospel, it is important to understand ***two*** things about the Roman world in the days of Jesus[[29]](#footnote-29) - technically referred to as the S*itz im Leben* [[30]](#footnote-30)and these are:

**One**: the pervading **climate of uncertainty** which caused many to believe they were in the grip of an inescapable fate and so turned to divination.[[31]](#footnote-31)

**Two**: the second was the practice of human **martyrdom or blood sacrifice** which *‘stood at the very centre of (Roman) cultic activity.’*

Professor Emeritus, **Guy Stroumsa**[[32]](#footnote-32) of both Oxford and Jerusalem Universities, writes that *“blood sacrifice, stood at the very centre of cultic activity around the Mediterranian and near east.”*

He points out (it) *“was the most obvious way of crossing the boundary between human and the super-natural world … it (was) the offering of (human) blood that gives sacrifice it’s efficacy.”* [[33]](#footnote-33)

The Romans did not have punishments such as *‘life in prison’* and only had one prison for a population of over a million:[[34]](#footnote-34) this **Mamertine prison** was used as holding cells before executions[[35]](#footnote-35) - now used for christian worship.

Martyred by Rome were Andrew, Peter, Mark, Thomas, Timothy and in particular Paul who was beheaded because he was accused by Jews that he had abandoned the Mosaic law and was leading other Jews to do the same.[[36]](#footnote-36)

Overall, the Roman Empire had a population of over 35 million people and whilst they had many civil laws,[[37]](#footnote-37) they had few criminal laws, except those regarding patricide[[38]](#footnote-38) and treason.[[39]](#footnote-39)

No police force existed under Roman rule as people were expected to police themselves and Roman soldiers were stationed outside the city when crowds formed or a risk of a riot existed. In 4BC Quintilius Varis, governor of Syria, put down a riot by crucifying 2,000 people.[[40]](#footnote-40)

Soldiers were also used as the Emperor’s bodyguards but this did not function well, because if an Emperor became unpopular, the soldiers killed the Emperor themselves.

Accordingly, Roman rule,[[41]](#footnote-41) caused all citizens to live in a climate of uncertainty and where martyrdom[[42]](#footnote-42) was the reality of everyday life.

Rome *crushed it’s opponents* with rough justice and brutality … it followed the Hellenistic ideas that the earth was the centre of the universe; that human souls are fallen spirits and that everything was imbued with divine spirits including rocks and trees.

Mark, underlines the Passion of Jesus in His mission for the Father and as early as chapter 8, he devotes the final third of his gospel – chapters 11–16 - to the last week of Jesus' life when He knew His mission was coming to an end[[43]](#footnote-43) (and) when the common person had little or no education (but) knew they lived under the sway of a single type of culture without mercy and **not like Jesus** who cared for them.

Mark’s gospel[[44]](#footnote-44) came about around the time when Paul and Silas went to Asia Minor and Mark and Peter went on an extended trip: Mark was Peter’s his interpreter and so he learnt about Jesus – time and time again, as Peter told the story of Jesus, Mark translated it for him.

When Peter left the city of Rome,[[45]](#footnote-45) Mark stayed behind and the christians in Rome persuaded Mark to write the story of Jesus.[[46]](#footnote-46) When both Luke and Paul re-visited Rome in 60AD they found Mark’s record to be of great usefulness in their own ministries as well.[[47]](#footnote-47)

In time, these *illiterate* people quickly became literate after committing themselves to Christ and, from then on, Christ’s teachings became ***the spoken word***, then it became the ***read word*** and then the **proclaimed word** because Mark wrote down the teachings of Jesus.[[48]](#footnote-48)

Of little matter the correct order for the story of Jesus and His loving followers, it gave them faith, hope and love as the **living word** of Christ entered their lives.

Professor C H Dodd underlines the importance of the written Word of God that *“it was not until nearly the end of the first Christian generation, when the original eyewitnesses could not be expected to survive much longer, that our gospels as such began to be written – Mark the first one.”*

It is not clear how christians were established in Rome,[[49]](#footnote-49) nor even whether they constituted a church in the regular way but Peter[[50]](#footnote-50) stood before the wondering crowds who had gathered from almost everywhere in the Roman world and beyond and stated before them, *"we are all witnesses"!* [[51]](#footnote-51)

Professor FF Bruce[[52]](#footnote-52) in his excellent book, ***The Spreading Flame*** (1958 p223) writes, *"but the time inevitably drew near, towards the end of the first thirty years after Pentecost, when ... the eyewitnesses*[[53]](#footnote-53) *would no longer be (with them) … "the Roman christians about that time invited Mark, Peter's companion and interpreter, to put on permanent record the account that Peter had so often given in his preaching … of the works and passion of Christ."*

From this statement, the truth and accuracy and the veracity[[54]](#footnote-54) of the ***written word*** bears witness to the ***spoken word*** by the way it still changes lives from one way of living to another - people are still being *'born again'* everyday including this day.

So, in essence, Mark’ gospel is Peter’s gospel. Papias, the Bishop of Heirapolis in those days expands on this by saying, *"Now ... Peter used to teach according to the needs of his hearers, but not as if constructing an orderly summary of the Lord's sayings.”* [[55]](#footnote-55)(and) *"so, Mark was not ... mistaken ... in thus writing down some things ... but not a complete account. For Mark's one care was this - not to leave out anything that he had heard, and not to falsify anything in them.*"[[56]](#footnote-56)

And so, after *“the death of the apostles”* the message of Christ, through the succession of Bishops,[[57]](#footnote-57) many of whom sacrificed their lives as a guarantee of the truth and grace and love of Christ our Saviour and Lord.

Despite the modern disinterest and rejection of christianity, we still have an honest gospel of the living Christ and the wonderful witness of countless numbers of illiterate people and note that Mark never anywhere mentions himself by name and this is a clear reflection of the *humility* of the Lord himself.

In the year 130AD the Bishop of Smyrna named Polycarp[[58]](#footnote-58) wrote that Mark, having been the interpreter of Peter during their ministries together, *“wrote accurately … but not in order, all that he recalled of what was either said or done by the Lord.”*[[59]](#footnote-59)

Thanks be to God.

1. . Mary is mentioned in the [Acts of the Apostles 12:12](https://www.biblegateway.com/passage/?search=Acts+12%3A12&version=NRSV)-17, which says that after leaving prison, [Peter](https://en.wikipedia.org/wiki/Saint_Peter) went to … the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying." This seems to be the only mention of her in the [Bible](https://en.wikipedia.org/wiki/Bible). From this it would appear that Mary’s house was a place of assembly for the Apostles and other Christians. See, Monks of Ramsgate, “Mary” in Book of Saints, 1921 and Easton’s Bible Dictionary 1897. [↑](#footnote-ref-1)
2. . Brother of Jesus, leader of the Jewish-Christian church of Jerusalem. [↑](#footnote-ref-2)
3. . An Orthodox [monastery](https://en.wikipedia.org/wiki/Monastery) and [church](https://en.wikipedia.org/wiki/Church_%28building%29) in [East Jerusalem](https://en.wikipedia.org/wiki/East_Jerusalem), according to a 6th-century inscription found during a restoration in 1940, proclaims it to be the church founded on the ancient site of the house of [Mary](https://en.wikipedia.org/wiki/Mary%2C_mother_of_John_Mark) Mark. It is said to be founded by Saint Peter. [↑](#footnote-ref-3)
4. . Colossians 4.10 [↑](#footnote-ref-4)
5. . Chief spokesperson for the Jerusalem church – Acts 15.13 & 21.18. see fn 2. [↑](#footnote-ref-5)
6. . John Mark was his cousin. Col 4.10. An early member of the Jerusalem church. [↑](#footnote-ref-6)
7. . Philip was called to follow Jesus and he led Nathanael to Him. John 1.43-46 [↑](#footnote-ref-7)
8. . A disciple of Antioch – ordained with Barnabas and Saul. Acts 13.1-2 [↑](#footnote-ref-8)
9. . Teacher at Antioch and/or a companion of Paul in Corinth. Acts 13.1; Rom 16.21. [↑](#footnote-ref-9)
10. .One of the christian leaders at Antioch along with Paul and Barnabas. Acts 13.1. [↑](#footnote-ref-10)
11. . Acts 12.12, 25, 13.5, 13, 15.37, 39; Col 4.10, 2 Timothy 4.11, Philemon 24 and 1 Peter 5.13. [↑](#footnote-ref-11)
12. . Acts 12.25 and 13.5. Antioch and Seleucia in Syria, Salamis and Paphos in Cyprus, Perga and Attalia in Pamphyllia, Antioch, Iconium and Derbe in Galatia [↑](#footnote-ref-12)
13. . Acts 13.13. The reason is unknown and is the subject of much speculation. The people worshipped Artemis a goddess - today it is modern day Turkey. [↑](#footnote-ref-13)
14. . Acts 15.36-41 [↑](#footnote-ref-14)
15. . Colossians 4.10; Philemon 24. [↑](#footnote-ref-15)
16. . 2 Timothy 4.11 [↑](#footnote-ref-16)
17. . 1 Peter 5.13. This may refer to Mark being Peter’s *“spiritual son in the faith”* if Peter brought Mark to faith in Christ … in any case, there was a tight bond between Peter and Mark: church fathers referred to Mark as *“Peter’s interpreter”*, and it is probable that Peter’s preaching and eyewitness testimony were the primary sources of Mark’s gospel. [↑](#footnote-ref-17)
18. . Mark 3.5 the healing of the man with a withered hand on the Sabbath. [↑](#footnote-ref-18)
19. . Alan Cole writes, “if the hand be Mark’s, the voice is Peter’s voice, to judge from the nature of the incidents, choice of matter and the manner of treatment.” New Bible Dictionary, First Edition., 1962, IVP, London, p782. [↑](#footnote-ref-19)
20. . Mark 10.17-22 [↑](#footnote-ref-20)
21. . His His gesture 10.16; His emotions: 6.34, 7.34, 8.12, 10.14, 21 and His descriptions of some who interacted with Him: 3.6, 11.11, 11.21, 13.3, 14.65, 14.68, 15.21. [↑](#footnote-ref-21)
22. . Mark 1.12-13 [↑](#footnote-ref-22)
23. . Mark 7.2-4 & 15.42 [↑](#footnote-ref-23)
24. . Mark 3.17, 5.41, 7.11, 7.34, 15.22 [↑](#footnote-ref-24)
25. . Mark 5.9; 12.15, 12.42, 15.16 and 15.39. [↑](#footnote-ref-25)
26. . Except for the prophecy from Isiaih and Malachi. [↑](#footnote-ref-26)
27. . During the Great Persecution which lasted **from 303 to 313**, governors were given direct edicts from the emperor. Christian churches and texts were to be destroyed, meeting for Christian worship was forbidden, and those Christians who refused to recant lost their legal rights. [↑](#footnote-ref-27)
28. . A F Walls, OBE., Director of the Centre for the Study of Christianity in the Non-Western World and Honorary Professor in the University of Edinburgh, states, “a rewarding study can be made of the connection between 1 Peter and the other parts of the NT which Peter is associated: Mark’s gospel and the early speeches in Acts.

The New Bible Dictionary, 3rd Ed., IVP, Leicester, England, 1996, p909. [↑](#footnote-ref-28)
29. . The [persecution of Christians](https://en.wikipedia.org/wiki/Persecution_of_Christians) occurred throughout much of the [Roman Empire](https://en.wikipedia.org/wiki/Roman_Empire)'s history, beginning in the 1st century AD. Originally a [polytheistic](https://en.wikipedia.org/wiki/Polytheism) empire in the traditions of [Roman paganism](https://en.wikipedia.org/wiki/Roman_paganism) and [Hellenistic religion](https://en.wikipedia.org/wiki/Hellenistic_religion)s. As Christianity [spread through the empire](https://en.wikipedia.org/wiki/Christianization_of_the_Roman_Empire), it came into ideological conflict with the [imperial cult of ancient Rome](https://en.wikipedia.org/wiki/Imperial_cult_of_ancient_Rome). Pagan practices such as making [sacrifices](https://en.wikipedia.org/wiki/Sacrifice) to the deified emperors or other gods were abhorrent to Christians as their beliefs prohibited [idolatry](https://en.wikipedia.org/wiki/Idolatry). The State and other members of civic society punished Christians for treason, various rumored crimes, illegal assembly, and for introducing an alien cult that led to Roman [apostasy](https://en.wikipedia.org/wiki/Apostasy). [↑](#footnote-ref-29)
30. . A German phrase used in biblical studies meaning "setting in life". It stands for the context in which a text, or object, has been created, and its function and purpose at that time. [↑](#footnote-ref-30)
31. . Roman divination was an ongoing consultation with the gods in which humans attempted to discover how they must modify their behavior to maintain the pax deorum (peace with the gods) that lay at the centre of Roman spiritual life. <http://encyclopedia.com>. See also Anthony Giddens Runaway World: How Globalisation is Reshaping our Lives (London: Profile Books, 2000). [↑](#footnote-ref-31)
32. . Professor Emeritus at both Oxford University and the Hebrew University in Jerusalem. [↑](#footnote-ref-32)
33. . Efficacy here means in example, ‘a certain law that stops a certain crime’. [↑](#footnote-ref-33)
34. . Particularly around the time of 100AD when christians were being persecuted. [↑](#footnote-ref-34)
35. . According to legend, the apostles Peter and Paul were imprisoned here, although there is no real evidence for this. From this prison began their journey to martyrdom: Peter towards the Circus of Nero and Paul towards the Aquae Salviae. [↑](#footnote-ref-35)
36. . The influx of Gentiles into the Christian church raised serious questions concerning their relation to Jewish laws and customs. Some Jewish christians were insisting that Gentiles must be circumcised and observe the Mosaic law. Paul opposed this and rebuked the apostle Peter publicly – Galatians 2.14. Paul held that the Gentiles were under no obligation to keep the Mosaic law as in 1 Corinthians 8ff. Dr E Ellis, Professor of New Testament Interpretation, The New Bible Dictionary, IVP London, First Edition 1962 p944. States, “The evidence of the insufficiency of the law as a means of salvation is found in his opposition directed above all to Jewish boasting in the law and trusting in the possession of the law.” Paul, An Outline of His Theology, Herman Ridderbos, SPCK, London, 1977, p135. [↑](#footnote-ref-36)
37. . Regarding property rights, divorce, sale of merchandise regulations and standards for weights and measurements. [↑](#footnote-ref-37)
38. . Patricide is the act of killing one's father, or a person who kills their father or stepfather. The word patricide derives from the Latin word pater and the Latin suffix -cida. Patricide is a sub-form of parricide, which is defined as an act of killing a close relative. Wikipedia [↑](#footnote-ref-38)
39. . Attempting to kill or overthrow governing authorities. Pontius Pilate established that Jesus he was not guilty of such and wanted to release Him. Luke 23.13-16 [↑](#footnote-ref-39)
40. . FF Bruce, The Spreading Flame, Paternoster Press, Exeter, 1958, p36. [↑](#footnote-ref-40)
41. . Many inhabitants of ancient Rome lived well. Tourists marvel at the temples, baths, roads and aqueducts that they built. Historians write, “the Rome of 100AD had better paved streets, sewage disposal, water supply, and fire protection than the capitals of civilised Europe in 1800” (Mokyr, 1990, p20) as quoted in The Economy of the Early Roman Empire, Peter Temin, Journal of Economic Perspectives-Volume 20, Number 1 – Winter 2006, pages 133-151. JSTOR Massachucettes Institute of Technology. https://www.jstor.org/stabl [↑](#footnote-ref-41)
42. . “In the religions of the ancient world, sacrifice, and in particular, blood sacrifice, stood at the very centre of cultic activity. This is true in all religions around the Mediterranean as well as in the Near East.” Sacrifice and Martyrdom In The Roman Empire. Guy G Strouma. JSTOR. httpa://.jstor.org/stable/24488402 [↑](#footnote-ref-42)
43. . Throughout his gospel, Mark stresses the good deeds, strength, and determination of Jesus in overcoming evil forces – not seeking to sit on the throne of Caesar but in His love and care for people, to defeat the power of imperial Rome by adopting the love of God in Christ’s sacrifice. [↑](#footnote-ref-43)
44. . The word ‘gospel’ was a new word coined but we do not know when it was coined. Etymologically, its basic meaning is ‘good news’ which, in the Old English, is, god = good and spel = news. Alan Cole in his Tyndale commentary on Mark, writes, “The Anglo-Saxon suggests that this ‘good news’ comes as a spoken ‘story’ or message, as naturally it must, to a people largely illiterate before the coming of christianity …”. Tyndale Press, London, 1961. [↑](#footnote-ref-44)
45. . Corinth was especially devoted to Peter 1 Corinthians 9.1-7 cf 1 Peter 1.1-2. [↑](#footnote-ref-45)
46. . FF Bruce, ibid, p139f [↑](#footnote-ref-46)
47. . From the outset, Christians depended heavily on [Jewish literature](https://en.wikipedia.org/wiki/Jewish_literature), supporting their convictions through the Jewish scriptures. Those convictions involved a nucleus of key concepts: the messiah, the [son of God](https://en.wikipedia.org/wiki/Son_of_God) and the [son of man](https://en.wikipedia.org/wiki/Son_of_man), the [suffering servant](https://en.wikipedia.org/wiki/Suffering_servant), the [Day of the Lord](https://en.wikipedia.org/wiki/Day_of_the_Lord), and the [kingdom of God](https://en.wikipedia.org/wiki/Kingdom_of_God). Uniting these ideas was the common thread of apocalyptic expectation: Both Jews and Christians believed that the end of history was at hand, that God would very soon come to punish their enemies and establish His own rule. [↑](#footnote-ref-47)
48. In Mark's case, the teachings of Peter who preached and taught the message of Jesus far and wide. [↑](#footnote-ref-48)
49. . Despite this, it is it is said, “undoubtedly apostolic foundation … St. Peter and St Paul had both been teachers of the Roman Church.” The Growing Storm, Paternoster Press, London 1961. GSM Walker, p58 [↑](#footnote-ref-49)
50. . The strongest evidence that Peter died in Rome in 64AD is from the letter of Clement of Rome, written to the Corinthians in 96AD. [↑](#footnote-ref-50)
51. . Acts 2.9ff Parthians, Medes, Elamites, residents of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians. Edwin Judge quotes, G Alfoldy, The Social History or Rome, 1988 and JPVD Balsdon, Life and Leisure in Ancient Rome, 1974, “Travel to and from Rome was easy in those days” and so the establishment of and, the support for a christian church in Rome was paramount. Professor of History, Macquarie University NSW, Australia. New Bible Dictionary, ibid, p1024. [↑](#footnote-ref-51)
52. Frederick Fyvie Bruce [FBA](https://en.wikipedia.org/wiki/Fellow_of_the_British_Academy) (1910 – 1990) was a [Biblical](https://en.wikipedia.org/wiki/Bible) scholar who supported the historical reliability of the New Testament. His first book, *New Testament Documents: Are They Reliable?* (1943), was voted by the American evangelical periodical [*Christianity Today*](https://en.wikipedia.org/wiki/Christianity_Today) in 2006 as one of the top 50 books "which had shaped evangelicals". [↑](#footnote-ref-52)
53. . The Greek word martys means “witness” such as Acts 1.6-8, 22 etc. [↑](#footnote-ref-53)
54. . Ie: synonyms: true, accurate, veritable, correct, errorless, unerring, exact, factual, authentic, faithful and so on [↑](#footnote-ref-54)
55. . Those words, "*but not, however, an orderly chronicle, of the sayings or doings of the Lord ..."* helps us to understand ***why*** Mark has unusually put together a number of the teachings of Jesus. [↑](#footnote-ref-55)
56. . This is an edited and slightly rearranged section of Dr Alan Cole's writing on p32 of his Tyndale Commentary on Mark. Nothing has been changed to lose it's intent. [↑](#footnote-ref-56)
57. . GSM Walker, ibid, p86 “in March 1075 … an absolute papal autocrasy (was given) … if canonically ordained, he is without doubt by the merits of St. Peter (he would be rendered holy. This is not a universally held position. [↑](#footnote-ref-57)
58. . Papias of Hierapolis was said to be a ‘hearer of John’s and a companion of Polycarp who was Bishop of Smyrna and a disciple of John. There are said to be five books composed by him. In his long life Polycarp was a most important witness to the Apostolic tradition. [↑](#footnote-ref-58)
59. . Papias goes on to say of Mark, “for he neither heard the Lord, nor was a follower of the Lord, but at a later date … he kept a single aim of view: not to omit anything of what he heard, nor to state anything therein falsely.” A New Eusebius, edited by J Stevenson S.P.C.K., London, 1957. p52. [↑](#footnote-ref-59)