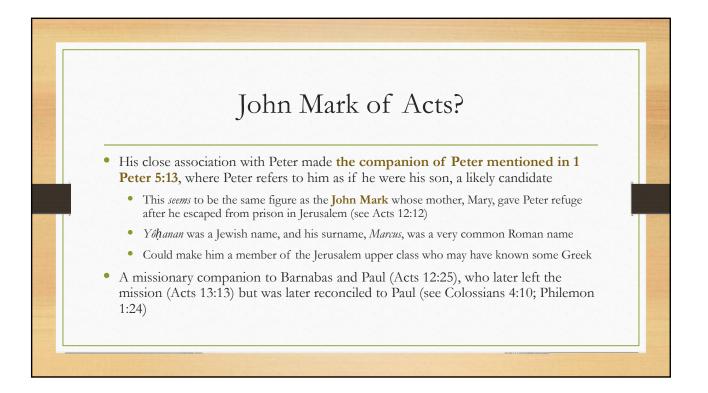


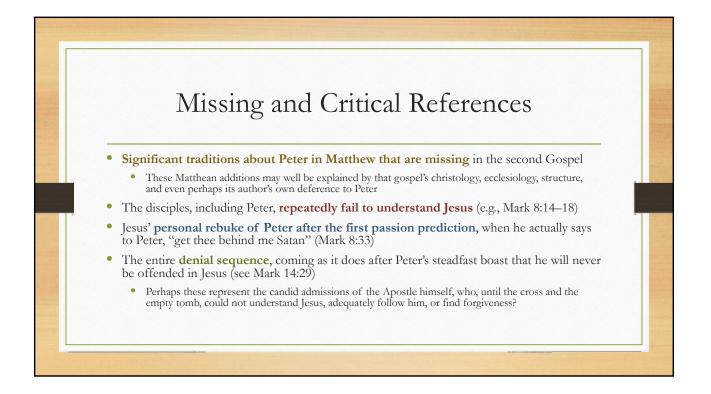
Papias on Mark

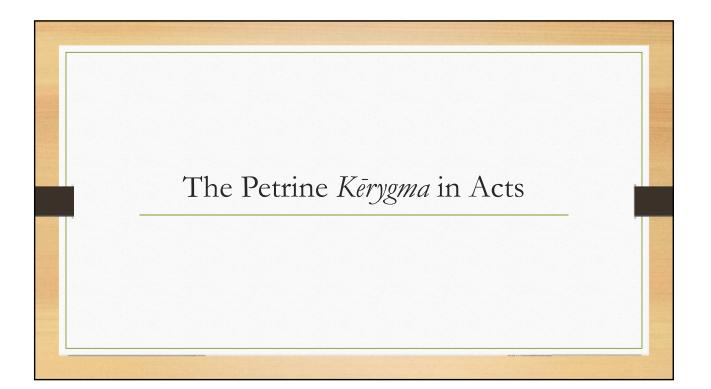
• Mark became Peter's interpreter [hermēneutēs] and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement to the Lord's oracles [logiōn or "sayings"], so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them (Papias ap. Eusebius, Ecclesiastical History 3.39.15; emphasis added)



Peter in Mark

- Mark mentions Peter twenty-five times, so given the length of the gospel, it mentions the chief apostle more frequently than the other three texts
- The only disciple with whom Jesus speaks one-on-one and addresses by name
- Prominent at the beginning (Mark 1:16–20) and the conclusion of the body of Mark (Mark 16:7) means references to the chief apostle frame the body of the gospel
- Regular shift from a plural verb to a singular whenever Jesus and his disciples travel around Galilee or arrive at a specific (see Mark 5:1–2; 8:22; 11:12; 14:32), suggesting that the source was traveling with Jesus





The Pauline Pattern

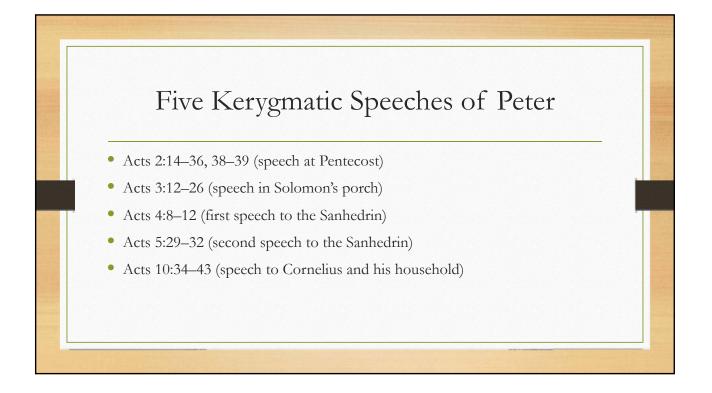
Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received,

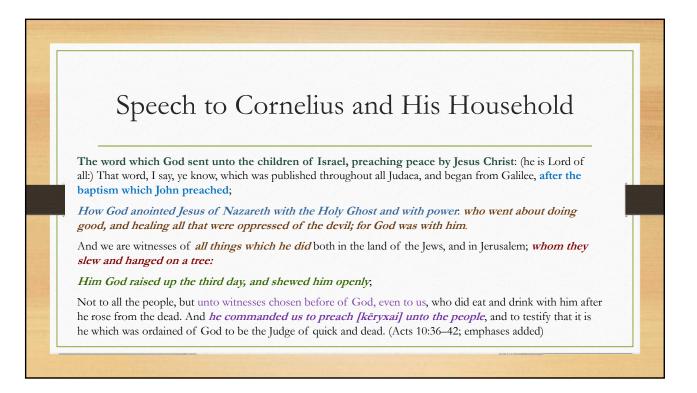
how that *Christ died for our sins* according to the scriptures;

And that *he was buried, and that he rose again the third day* according to the scriptures:

And that *he was seen of Cephas, then of the twelve*. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all *he was seen of me also*, as of one born out of due time....

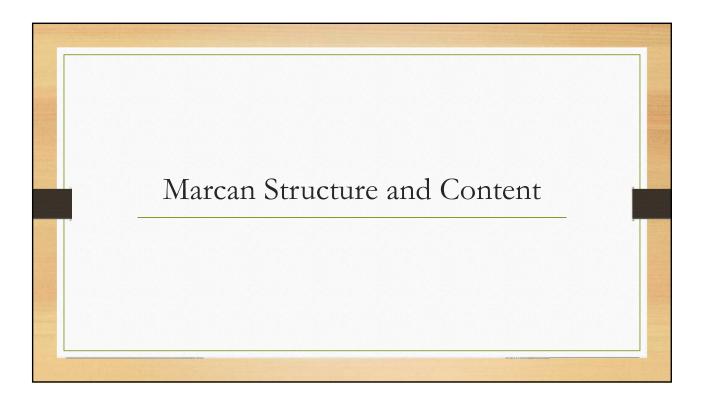
Therefore whether it were I or they, so we preach [*kēryssomen*], and so ye believed. (1 Corinthians 15:1–8, 11; emphases added)





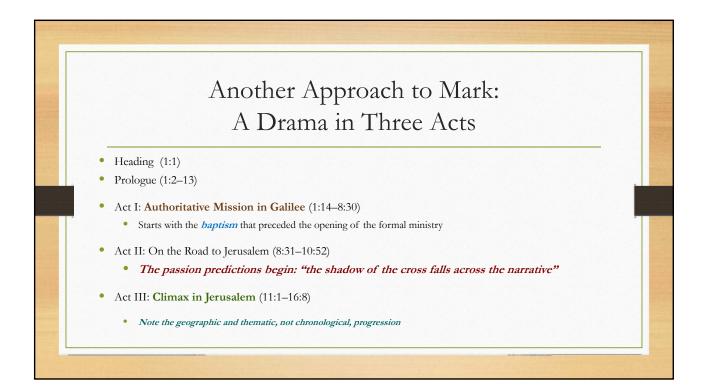


- Jesus was prophesied
- Ministry began with the baptism of John
- God proclaimed him his Son/anointed him with power
- "Went about doing good," which was primarily witnessed by miracles
- Crucified and died
- God raised him from the dead
- Peter and the apostles are witnesses!



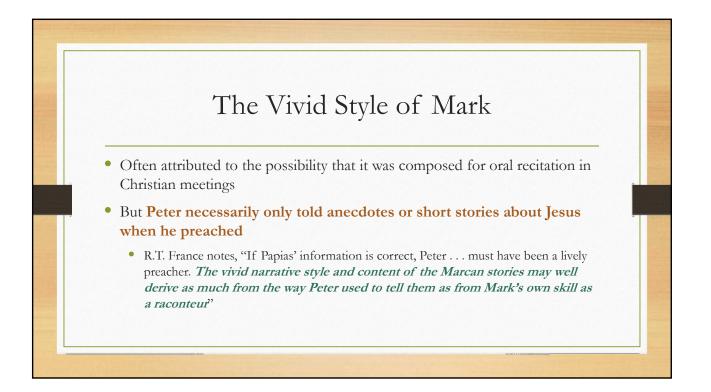
One Approach to Mark

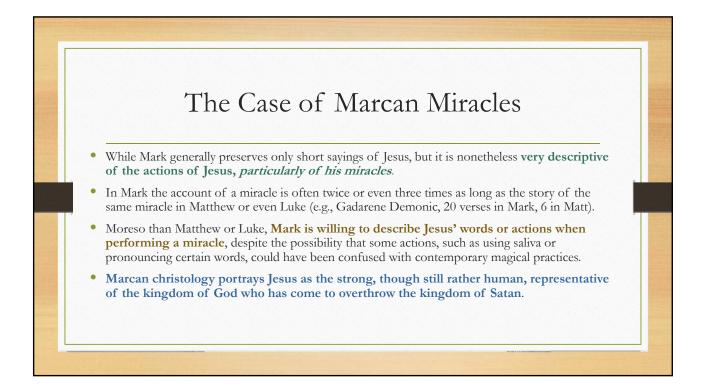
- prophecies of Jesus (see Mark 1:1–2)
- the baptizing activity of John the Baptist (1:3–8)
- God's proclaiming Jesus his Son (1:9–11)
- narratives that are dominated by Jesus' mighty deeds (1:16–10:52)
 - Peter's declaration at Caesarea Philippi that Jesus was the Christ (see Mark 8:27–30)
- accounts of Jesus' Jerusalem ministry (11-14), which focuses on
 - his death on the cross (15)
 - his Resurrection (16:1–8)

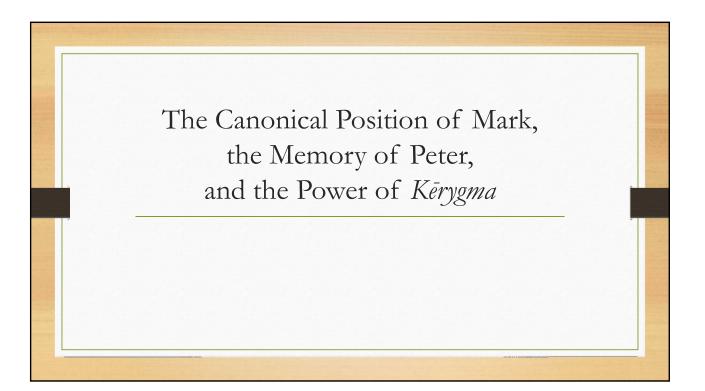


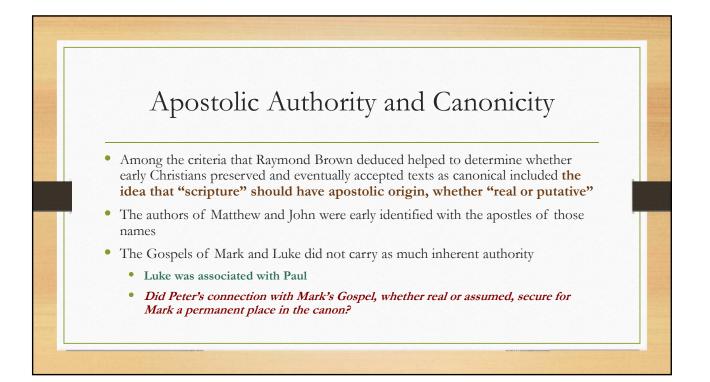
Sayings of Jesus in Mark

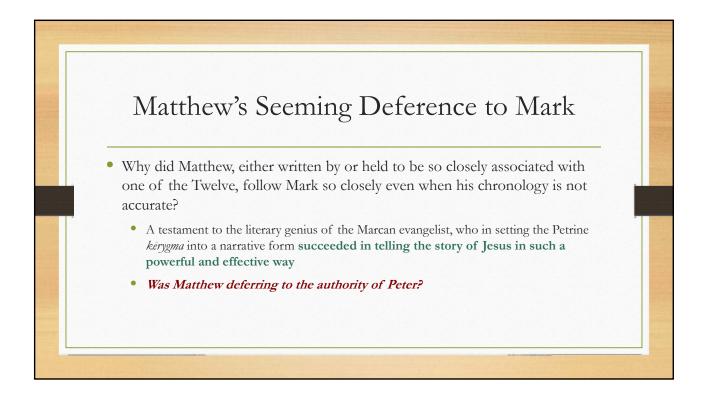
- With the exception of Mark 13, the Olivet Discourse, Jesus' teaching in the second Gospel is rarely lengthy, never occurring in long sermons as in Luke or especially in Matthew
- It consists mostly of **short parables and** *chreiai*, which are short anecdotes comprised of the words or deeds of a subject chosen to reveal his character or significance
 - This rhetorical form, in fact, leads Witherington to interpret Papias' statement about Peter's preaching differently: "*Peter who composed his teachings according to the chreiai* [revealing anecdotes] and not as a rhetorical arrangement of the Lord's sayings."











Peter's Testimony of Jesus

- Hengel not only sees Peter as "a theologically powerful thinker, an impressive proclaimer, and a competent organizer" but also sees **Peter's preaching as the base of the** *kērygma* and the Christian ethos that developed so quickly after Jesus' Resurrection
- Regardless of how Petrine either the second Gospel or the Lucan speeches of Peter in Acts ultimately turn out to be, *the proclamation of the divinity of Jesus and the power of his salvific acts is something that Peter himself, the Marcan evangelist, the author of Acts, the early Christians, and we, as modern believers, can all accept as truthful, vital, and saving.*