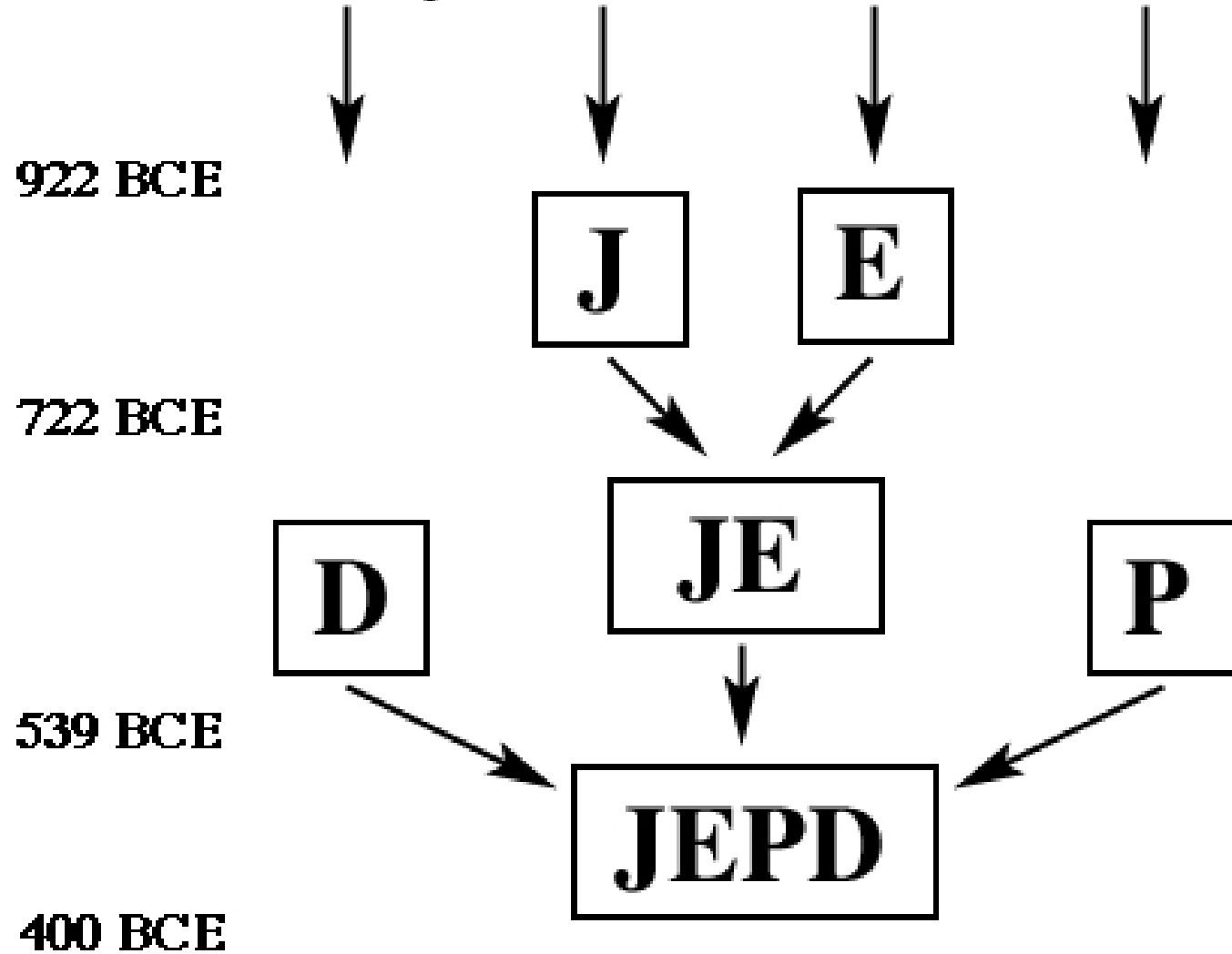
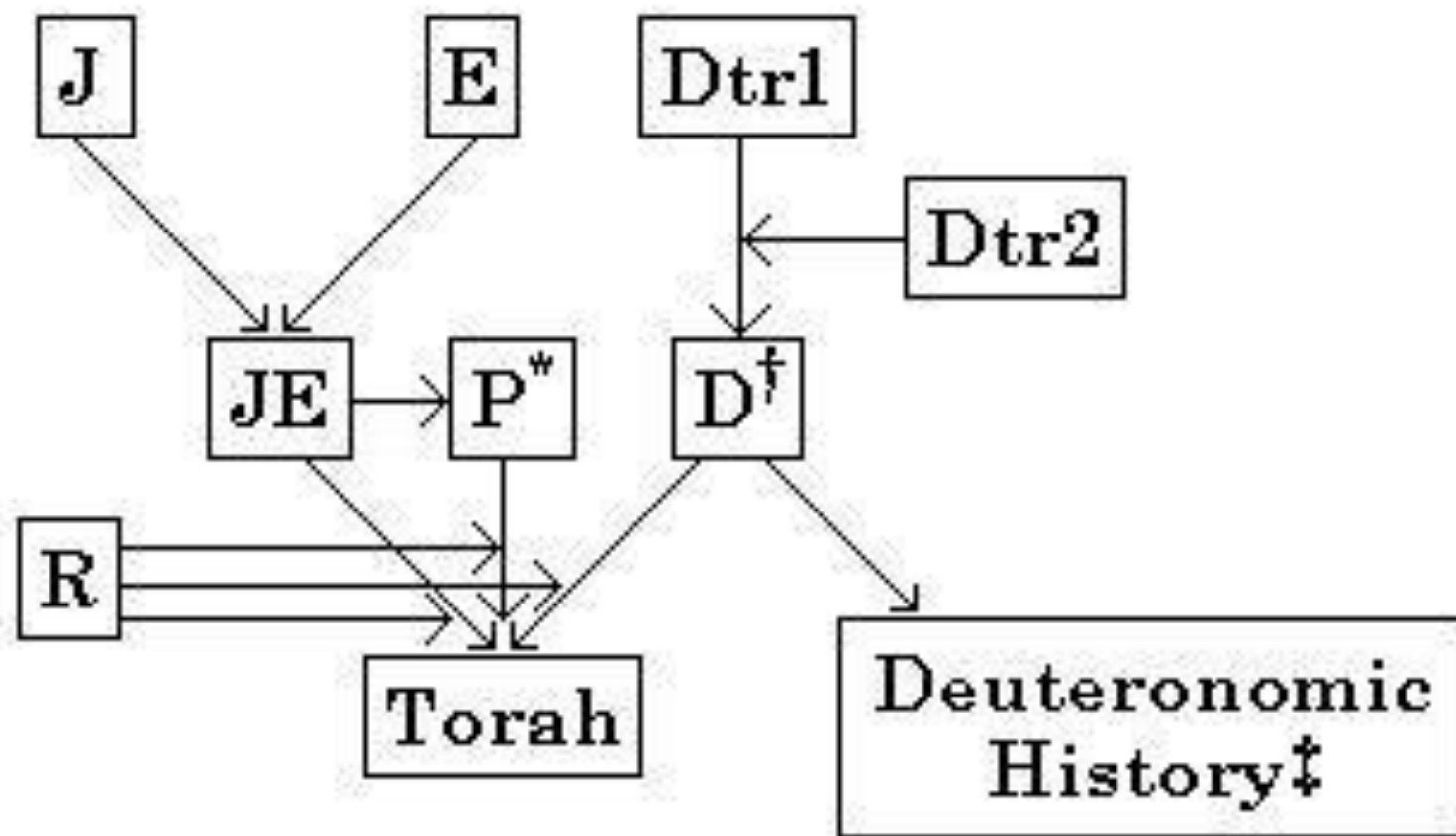


Early Oral & Written Sources





* Includes most of Leviticus

† Includes most of Deuteronomy

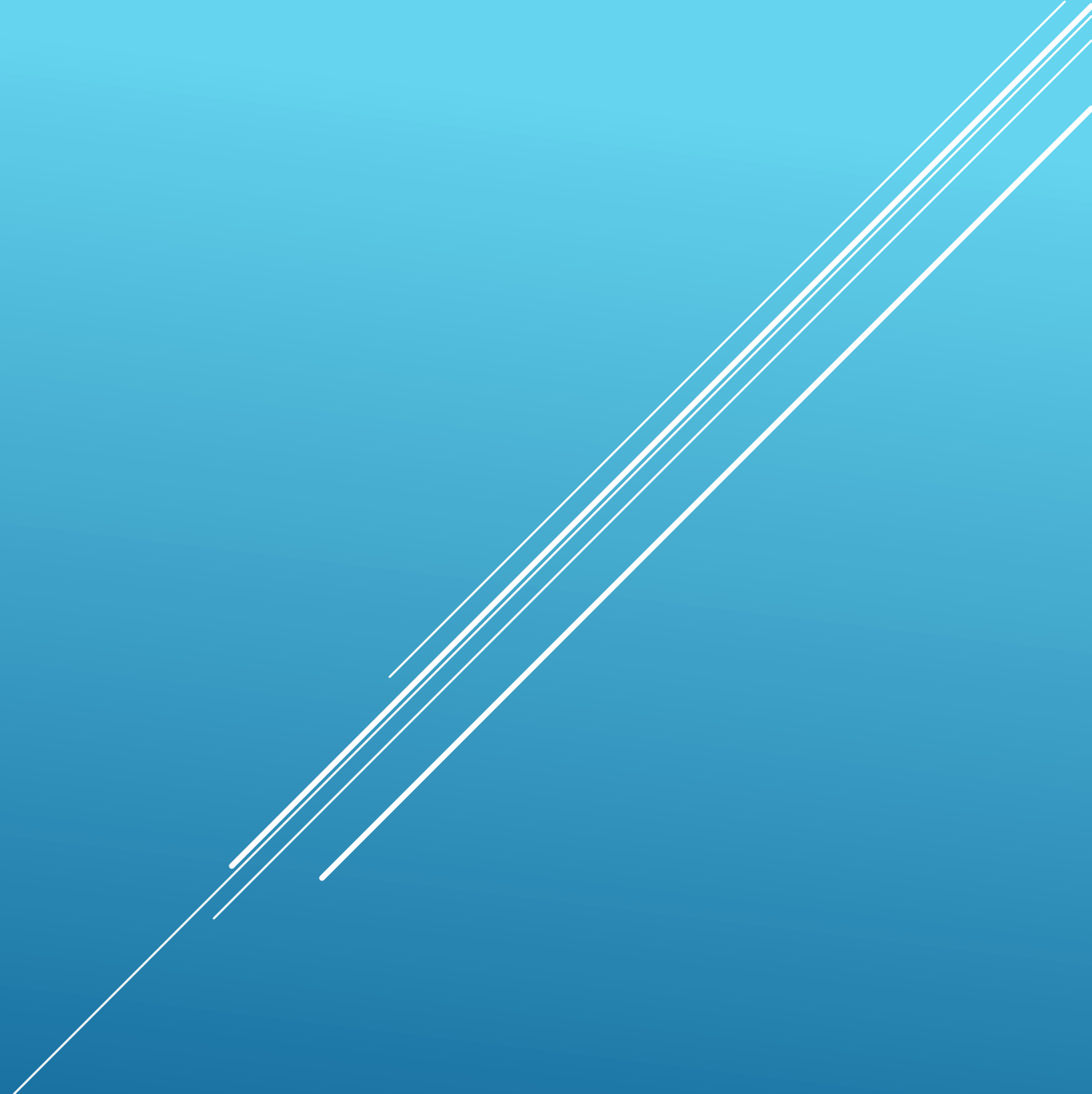
‡ Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings

	J	P	Editor
Flood announced/ark built		6:9-22	
Command to enter ark	7:1-5		7:3a
Noah's age		7:6	
Entry into ark	7:7	7:13-16a	7:8-9
Flood comes	7:10, 12	7:11	
Noah shut in	7:16b		
Flood continues	7:17b	7:17a	
Flood destroys	7:22, 23a, c	7:18-21, 24	7:23b
Flood abates	8:2b, 3a	8:1-2a, 3b-5	
Ark rests on mountain		8:4	
Window opened	8:6		
Birds depart	8:7-12		
Earth dry	8:13b	8:13a, 14	
Exit from ark		8:15-19	
Sacrifice	8:20-22		
Covenant with all life		9:1-17	

THE GOSPEL OF MARK

Session 2

February 7

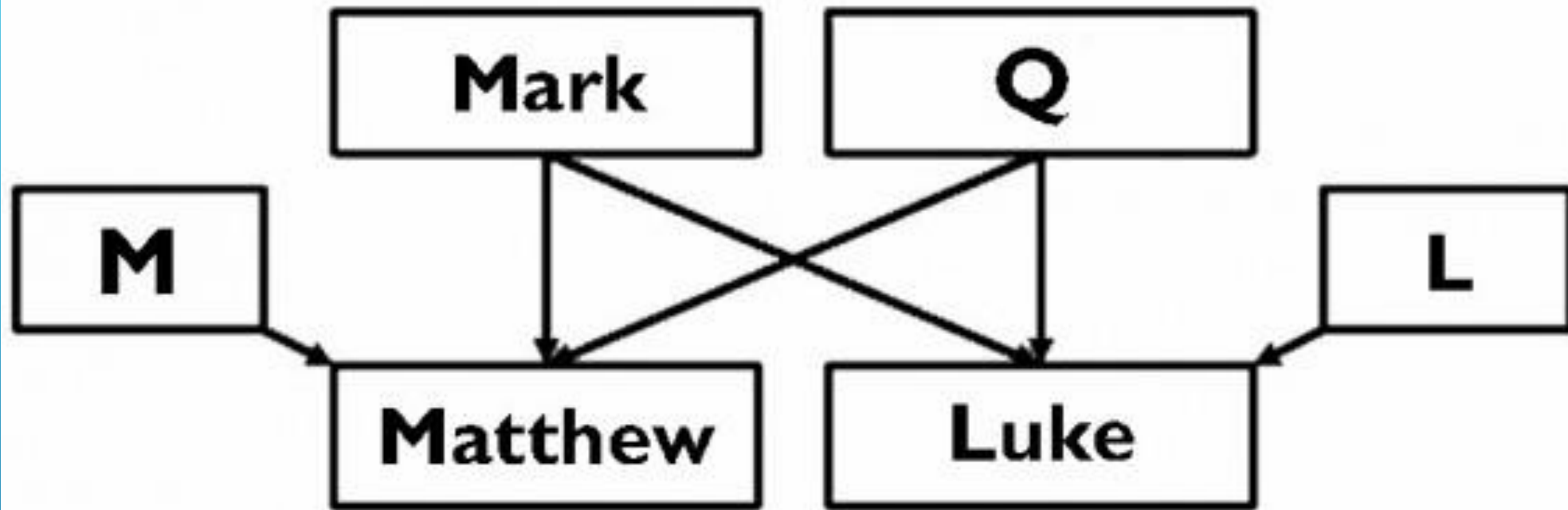


- ▶ “In the last 150 years biblical criticism was mainly directed by liberal German Lutherans and some Reformed scholars, who spun their wheels explaining why the text is written and rewritten the way it is – and in many cases, we might add, with extreme prejudice... Why become an art critic, if one hates art?” -- Rev. Cascione, Repetition, pg. 196

MARK IN CONTEXT
ONE OF 4 GOSPELS

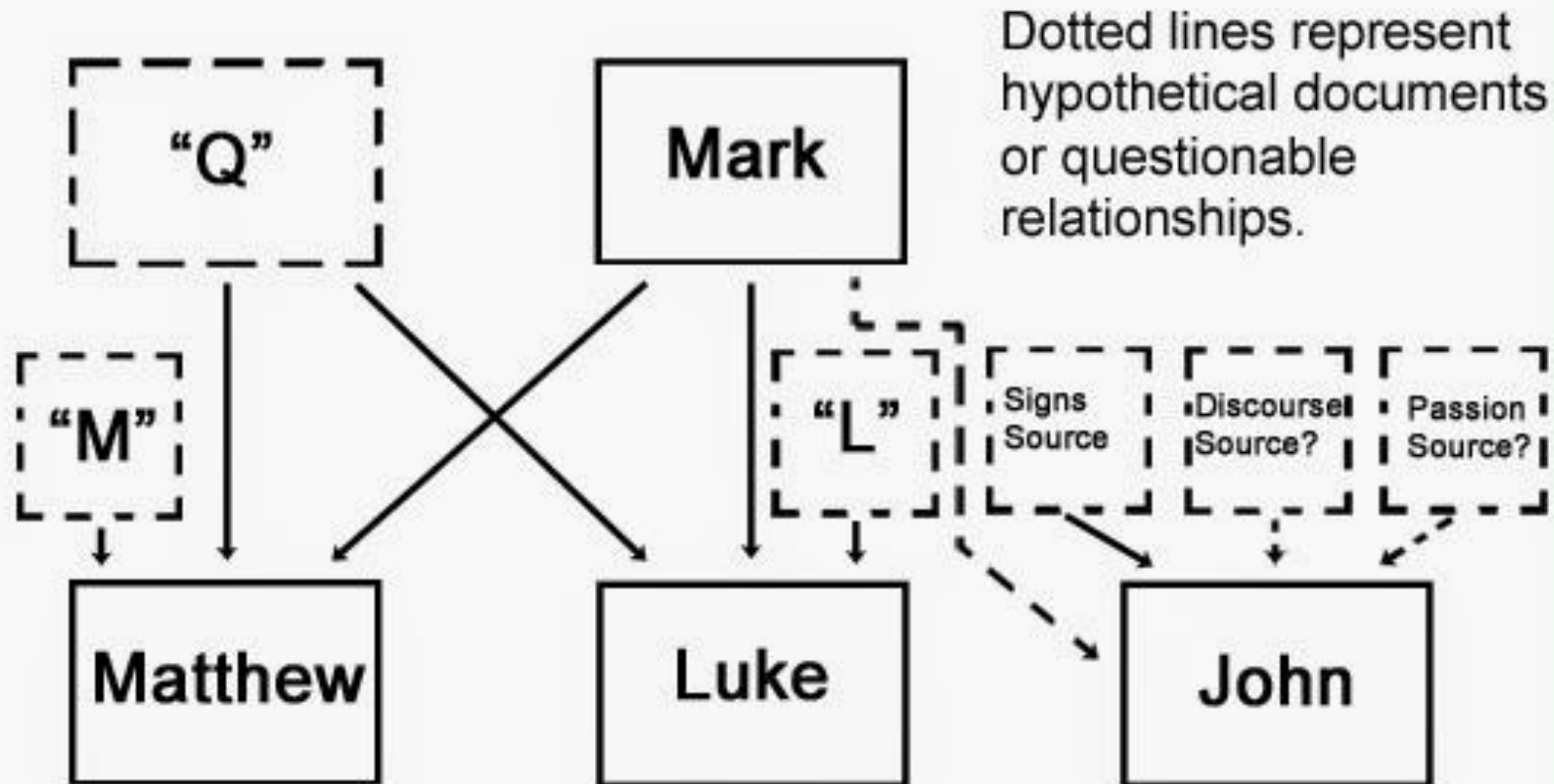
- ▶ The ideas of the Documentary Hypothesis were carried over into the study of the New Testament.
- ▶ “Markan Priority”
- ▶ The Q Source (Q = Quelle)

MARK IN CONTEXT
ONE OF 4 GOSPELS



Synoptics - Four Source Theory

Gospel Source Theories



- ▶ *All of this ignores the witnesses of the past and the nature of the texts themselves!*

MARK IN CONTEXT
ONE OF 4 GOSPELS

- ▶ *The Early Church Fathers on Mark:*
- ▶ *Papais (Late 1st Century AD to 130-140)*
- ▶ *Irenaeus (Late 2nd Century AD)*
- ▶ *Clement of Alexandria (AD 150-215)*
- ▶ *Origen (AD 185-253)*

MARK IN CONTEXT
ONE OF 4 GOSPELS

- ▶ *John*
- ▶ *Papais, Ignatius, & Polycarp*
- ▶ *Irenaeus*
- ▶ *(Peter → Clement of Rome)*

MARK IN CONTEXT
ONE OF 4 GOSPELS

► *Papais (Late 1st Century AD to 130-140)*

“And this the elder used to say, ‘Mark, because he had become the interpreter of Peter, wrote accurately – not, however, in order - the things either said or done by the Lord... for he did not hear the Lord or follow him, but, later, as I declared, Peter. He [Peter] used to compose the teachings relative to needs but not under the impression that he was composing a systematic treatise...”

- Eusebius, Eccl. History, 3.39.15

MARK IN CONTEXT
ONE OF 4 GOSPELS

▶ **Irenaeus (Late 2nd Century AD)**

“Matthew, among the Hebrews, produced also a writing of a Gospel in their own language, while Peter and Paul in Rome were evangelizing and founding the church. And after the exodus of these men, Mark, the disciple and interpreter of Peter, also himself, in writing, has handed down to us (and we now have it) as tradition the things that used to be proclaimed by Peter. And also Luke, the follower of Paul placed down in a book the Gospel that was regularly proclaimed by him. Then John...”

-- Irenaeus, Against Heresies, 3.1.1 via Eusebius, Eccl. Hist. 5.8.2-4

MARK IN CONTEXT
ONE OF 4 GOSPELS

▶ **Clement of Alexandria (AD 150-215)**

“...the ones containing genealogies were written first. And the Gospel according to Mark got and possessed this arrangement: that after Peter had proclaimed the Word publically in Rome and by the Spirit had spoken forth the Gospel, those present... exhorted Mark to write up the things spoken... And John last, upon seeing that the bodily things were made plain in the Gospels... made a spiritual Gospel.”

-- Hypotyposeis 6 via Eusebius, Eccl. Hist. 6.14.6-7

MARK IN CONTEXT
ONE OF 4 GOSPELS

► Origen (AD 185-253)

“...concerning the four Gospels, which also are alone undisputed in the church of God under heaven, that first stands written the (Gospel) according to the one-time tax collector... Matthew... composed in Hebrew letters. Second, the (Gospel) according to Mark, who did as Peter had shown him... Third, the (Gospel) according to Luke...”

-- Commentary on Matthew 1 via Eusebius, Eccl. Hist. 6.25.4-6

MARK IN CONTEXT
ONE OF 4 GOSPELS

J.E.D.P. and Q Source are to be Rejected

- ▶ *Contrary to testimony of history,*
- ▶ *Refuted by Hebraic Meter & internal evidence*
- ▶ *Speculative and Endlessly variable*

MARK IN CONTEXT
ONE OF 4 GOSPELS

J.E.D.P. and Q Source are to be Rejected

“Essentially, the Documentary Hypothesis functions as a religion invented by scholars, similar to Scientology, in order to avoid the reality of the text. For “believers” in the Documentary Hypothesis, motive negates facts.”

--- Rev. Cascione, Repetition, pg 335

MARK IN CONTEXT
ONE OF 4 GOSPELS

- ▶ *Rabbi Umberto Cassuto, 1944*
- ▶ *Rabbi Eyal Rav-Noy, 2010*
- ▶ *Dr. Diana Jill Kirby, 2009*
- ▶ *Rev. G. Cascione, 1987, 2012, 2015*

**TANGENT:
REPETITION IN THE BIBLE**

“It should also be observed that this subject is rarely researched, because the premise of intentional repetition in the Bible runs counter to numerous higher critical theories on the origin of the biblical texts.”

-- *Rev. Cascione*

Repetition, pg. 179

**TANGENT:
REPETITION IN THE BIBLE**

TANGENT: REPETITION IN THE BIBLE

- A Noah and his sons (6:10)
- B All life on earth (6:13a)
- C Curse on earth (6:13b)
- D Ark (6:14-16)
- E All living creatures (6:17-20)
- F Food (6:21)
- G Animals in man's hands (7:2-3)
- H Entry into Ark (7:13-16)
- I Waters increase (7:17-19)
- J Mountains covered (7:20)
- X God remembers Noah (8:1)
- J' Mountains visible (8:5)
- I' Waters decrease (8:13-14)
- H' Exit from Ark (8:15-19)
- G' Animals in man's hands (9:2)
- F' Food (9:3-4)
- E' All living creatures (9:10a)
- D' Ark (9:10b)
- C' Blessing on earth (9:13-16)
- B' All life on earth (9:17)
- A' Noah and his sons (9:19)

TANGENT: REPETITION IN THE BIBLE

Chiasm in John 6:48-58

A (48): I am that **bread of life**.

B (49): Your fathers did **eat manna** in the wilderness,
and are dead.

C (50a): **This is the bread which cometh down from heaven,**

D (50b): that a man may **eat thereof, and not die**.

E (51a): I am the **living** bread which came down from heaven:

F (51b): **if any man eat** of this bread, he shall live for ever:

G (51c): and the bread that I will give is **my flesh,**
which I will give for the life of the world.

H (52): The Jews therefore strove among themselves,
saying, How can this man give us
his flesh to eat?

I (53): **Then Jesus said unto them, Verily, verily,**
I say unto you, Except ye eat the flesh
of the Son of man, and drink his blood,
ye have no life in you.

H' (54): Whoso **eateth my flesh,** and drinketh my blood,
hath eternal life; and I will raise him
up at the last day.

G' (55): For **my flesh** is meat indeed,
and my blood is drink indeed.

F' (56): **He that eateth** my flesh, and drinketh my blood,
dwelleth in me, and I in him.

E' (57): As the living Father hath sent me, and **I live** by the Father:

D' (57c): so he that **eateth me,** even **he shall live** by me.

C' (58a): **This is that bread which came down from heaven:**

B' (58b): not as your fathers did **eat manna, and are dead:**

A' (58c): he that eateth of this **bread shall live for ever.**

TANGENT: REPETITION IN THE BIBLE

- N **John 7: 32 - 52**
Official reaction to Jesus

- O **John 7: 53 - 8: 11**
The woman caught in adultery... (*Death averted*)

- P **John 8: 12 - 59**
I am saying. Controversy, accusations of demonic influence, threat of stoning...

- Q **John 9: 1 - 41**
Healing of the man born blind. Teaching on spiritual blindness...

- P' **John 10: 1 - 42**
I am sayings. Controversy, accusations of demonic influence, threat of stoning...

- O' **John 11: 1 - 44**
Lazarus dies and is resurrected... (*Death averted*)

- N' **John 11: 45 - 12: 11**
Official reaction to Jesus...

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכֹל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ (Gen. 2:1-3)

1 words ea
3 statements
35 words

TANGENT: REPETITION IN THE BIBLE

- ▶ **Patterns in Genesis; 7s, 10s, and 12s; and the Divine Names**
 - ▶ **More examples of Cassuto's findings**
 - ▶ *Repetition, pg. 226-7*

**TANGENT:
REPETITION IN THE BIBLE**