

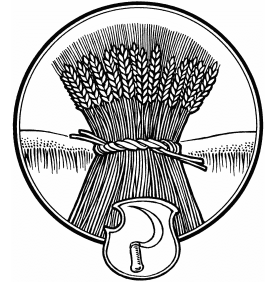
## A Study of The Epistle of 1<sup>st</sup> Peter

### Theme: "A LIVING HOPE!"

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Lesson: 40 Chapter 5:13-14 Date: 6-13-21



#### **BIBLE TEXT:**

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

(14) Greet one another with the kiss of **love.** **Peace** to all of you who are in Christ.

#### **STUDY NOTES:**

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

(John Mark: **Mark 10:17-25; 14:43-52; 16:1-8; Acts 12:12-25; 15:35-41; Col 4:10; Philemon 1:24;**

Chosen sons in the faith: **Eph 1:4; 1 Tim 1:2,18; 2 Tim 4:11;**

Babylon: **Rev 14:8; 16:19; 17:5-10; 18:2,10,21)**

#### **Mark = John Mark – the associate of Peter and the writer of the Gospel of Mark:**

**Proposed Author by Tradition:** John Mark, who transcribed the teachings of Simon Peter, is traditionally held to be the author of the Second Gospel. John Mark was the son of a widow woman named Mary (**Acts 12:12-17**). The disciples met in Mary's home. Her home may have even served as the location of the Last Supper. John Mark was also the cousin of Barnabas (**Colossians 4:10**). John Mark accompanied Paul and Barnabas on their missionary journeys. He was, however, scolded by Paul and was disallowed to continue after Mark left the missionaries for unknown reasons (**Acts 13:13**). Paul and Mark later reconciled. Paul added that Mark was useful for the ministry (Colossians 4:10).

**Internal Evidence:** Internally, there isn't much to mark the author of the Gospel. The Second Gospel does hold several traits to be considered. First, the Second Gospel is fast-paced. The author uses the term "immediately" often. Second, the Second Gospel focuses on the humanity of Jesus of Nazareth often discussing his emotions. Third, the author writes with a Latin audience in mind as he explained Jewish customs and used Latin terms. Some example of the author's usage of Latinisms include the terms census (**Mark 12:14**), centurion (**15:39, 44, 45**), denarius (a Roman coin, **12:15**), among others.<sup>[1]</sup> Fourth, the author describes the man who carried Jesus's cross as Simon of Cyrene who is identified as the father of Alexander and Rufus. Alexander and Rufus were known to the believers in Rome.<sup>[2]</sup> Fifth, the Second Gospel focuses upon the life of Simon Peter quite a bit. One of the highlights of the Second Gospel is Peter's declaration that Jesus was the Messiah (**8:27-9:1**). Sixth, the author emphasizes the Messianic Secret.<sup>[3]</sup> Seventh and finally, the author describes a man who is unknown except for a bizarre instance in the Garden of Gethsemane where the unknown man is caught as Jesus is arrested, only to escape the clutches of the Roman guard losing his clothing in the process (**Mark 14:51-52**). Many have postulated that this unknown man is in fact the author.

While the clues are not conclusive, they do point to a man writing to a Roman audience; who directly, or indirectly, knew Simon Peter; who knew the members of the Roman church. Of the possible candidates, John Mark fits best.

**External Evidence:** Like the other three Gospels, the early church was unanimous in their acceptance that John Mark was the writer of the Second Gospel and that he documented the teachings of Simon Peter. Papias provides the earliest account. Papias of Hierapolis (A.D. 60-130) writes,

"And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements."<sup>[4]</sup>

Papias confirms John Mark as the writer of the Second Gospel. Irenaeus (A.D. 130-200) also writes, "After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter."<sup>[5]</sup> Thus, the early church unanimously concurred that John Mark was the author of the Second Gospel. John Mark would make for an odd candidate unless he were in fact the author.

**Date:** If one holds that Irenaeus's reference to Peter's "departure" indicates Peter's execution, then Mark was written in the mid to late 60s. If, however, "departure" indicates Peter's establishment of the Roman church, then the date is much earlier. It seems that Irenaeus addresses Peter's martyrdom. However, he is writing after having received the Gospel when Mark moved to Alexandria, Egypt. Thus, the Gospel could have been written much earlier than Mark's distribution of the work to the Alexandrians. Most scholars hold that Mark was written first, while others hold that Matthew was the first to

be written. Good evidence suggests a date for Mark's Gospel at some time in the 50s, with some even suggesting a date to the late 40s or mid-50s,

**Location and Audience:** It is clear that John Mark wrote his Gospel while still in Rome. Mark writes primarily for a Roman Gentile audience. Mark could have written in Rome at any point. I hold that Irenaeus indicates merely that his community received the Gospel after Peter's death. However, this is not a point which I strongly hold.

**Conclusion:**

From the evidences considered, John Mark is the only clear candidate for the Second Gospel. While John Mark was not a primary witness of the life of Jesus of Nazareth and while he does not necessarily record the events of Jesus's life in chronological order, he does act as a scribe, or amanuensis, to Peter whom Jesus knew and selected to be an inner circle disciple. We have a great testimony preserved for us in the Second Gospel. We truly have the eyewitness accounts of Simon Peter documented for us by his good friend John Mark.

<https://crossexamined.org/wrote-gospel-mark/>

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**(Note:** Some commentators also posit that John Mark was autobiographical in:

- the rich young man in **Mark 10**
- the young man who ran away naked in **Mark 14**
- the man in the tomb in **Mark 16**)

Babylon = most likely a reference to Rome, which was wicked and evil.  
She who lives there = the church congregations, the bride of Christ.

(14) Greet one another with the kiss of love. Peace to all of you who are in Christ.  
(Mt 26:48; Luke 7:45; 22:47,48; Rom 16:16;  
1 Cor 16:20; 2 Cor 13:12; Eph 6:23; 1 Thess 5:26)

We shake hands today, in the first century, the greeting of peace was a kiss, men kissing men, women kissing women. This showed mutual love and respect and was a public practice and acknowledgement of two people being at peace with each other.

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**13. She who is at Babylon, who is likewise chosen, sends you greetings.**

This is the way it is customary to write "Good night!" in letters. She—namely, the congregation at Babylon—sends you greetings, he says. It is my opinion—but I am not sure—that here he means Rome, for it is believed that he wrote the epistle from Rome. Otherwise there are two Babylons. One is in Chaldea; the other is in Egypt, where Cairo is situated today. But Rome is called Babylon only in a spiritual sense. As the apostle has stated above (**1 Peter 4:4**), the "wild profligacy" is meant. For the Hebrew word "Babel" implies confusion (cf.

**Gen. 11:9**). Perhaps the apostle called Rome a confusion because such profligacy and such a jumble of disgraceful living and wickedness of all kinds were prevalent there, and because whatever depravity there was in the entire world converged there. In this city, says St. Peter, a congregation has been gathered. These people are Christians. They send you their greetings. But I am willing to give everyone freedom here to interpret this verse as he chooses, for it is not vital.

**And so does my son Mark.**

It is said here that St. Peter means the evangelist Mark, whom he calls his spiritual son, not his physical son, just as Paul calls Timothy and Titus his sons (**1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4**) and tells the Corinthians that he became their father in Christ (**1 Cor. 4:14–15; 2 Cor. 6:13**).

**14. Greet one another with the kiss of love.**

This custom is no longer in vogue today. In the Gospel we read clearly that Christ greeted His disciples with a kiss (cf. **Matt. 26:49**). This was customary in those countries. St. Paul, too, often speaks of kissing.

(cf. **Rom. 16:16**).

**Peace to all of you that are in Christ.**

That is, those who believe in Christ. This is the word of farewell with which he commends them to Christ.

Thus we have the first epistle. May God grant us grace to understand and retain it. Amen.

**LIFE APPLICATION**

When do we greet one another in love and share peace to all of who are in Christ?