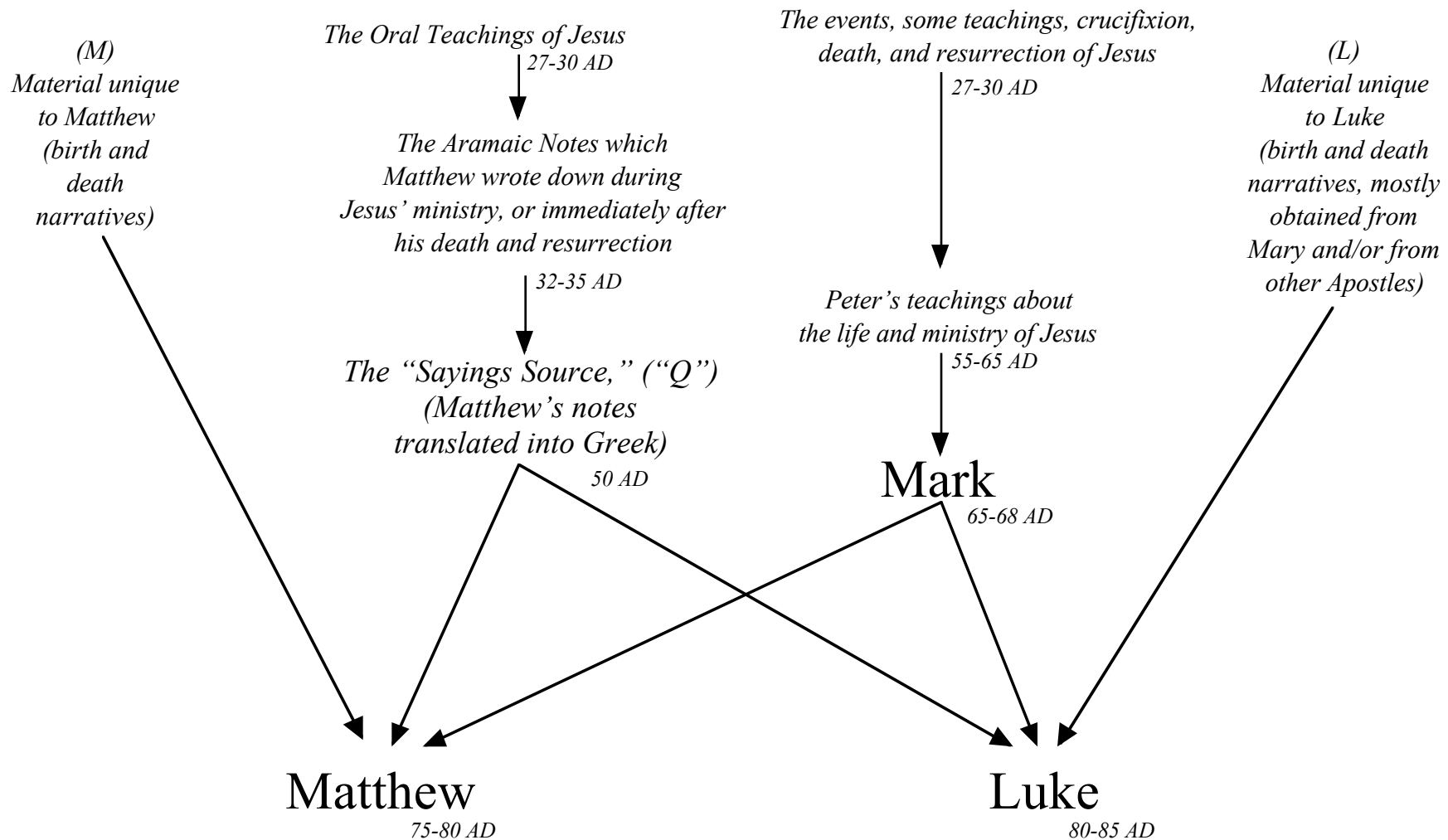


The Relationship between Mark, Matthew, and Luke



Up until about 125 AD the Gospels were, generally, not attributed to any author. In about 125 AD, however, Bishop Papias of Heriopolis (a city in Asia Minor) wrote a book in which the identity each Gospel's author is given. About the Gospel of Mark, he wrote that John Mark was the secretary of St. Peter during the Apostle's last years, and that he wrote down his Gospel based upon Peter's teachings. Papias wrote concerning St. Matthew that he had written down the teachings of Jesus in Aramaic, and that St. Luke had spoken with Mary, the mother of Jesus, as well as several other Disciples prior to writing his Gospel. Concerning Matthew's Gospel, the problem we have is that it is clear to most scholars that the Gospel traditionally attributed to him was not originally written in Aramaic, but in Greek. It is also clear that the author of Matthew used Mark and a source which contained the collected sayings of Jesus. Likewise regarding Luke, the Syrian-born physician appears to have used Mark and the same sayings source as Matthew in the writing of his Gospel. An investigation and reconstruction of this "sayings source" has revealed that it was originally drafted in Aramaic, and only later translated into Greek. Hence, some scholars have now come to conclude that Papias was referencing NOT the Canonical Gospel of Matthew, but rather the sayings source which is common to both Luke and the canonical Matthew. This fits with some of the other details in Papias writings about this work, including his referencing it NOT as a "Gospel" but, rather, as a "collection of the sayings of the Master."