THE QUESTION

Are Mark and Marcus the same name in the Bible?

Asked by a THF member on May 18, 2026 · published November 9, 2026, updated November 11, 2026 · 6 numbered quotations · the 11 early Christian passages and 118 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/are-mark-and-marcus-the-same-name-in-the-bible

The short answer *Interpretation: our reading of the passages, not their words*

Yes, in practice: early Christian writers treat Marcus and Mark as two forms of one man's name. One fragment greets from Marcus and then calls him Mark, Peter's follower. Origen reads Peter's greeting as naming Mark his son. Still, Marcus was an ordinary Roman name, so not every Marcus is this Mark.

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POINT 1 OF 5

One fragment moves from Marcus straight to Mark

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

This fragment, listed under Clement of Alexandria, opens with Peter's greeting from Marcus, called a son, then at once speaks of Mark, Peter's follower, who wrote the Gospel. Using both forms side by side, with no break, suggests the writer saw them as one person's name.

1

> “Marcus, my son, sends you greetings. Mark, Peter's follower, wrote what is called the Gospel according to Mark while Peter was publicly preaching the Gospel at Rome before some of Caesar's equites and giving many testimonies about Christ.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Fragments* 1 (c. 190–215 AD) **Source 4, page 5** Read it in the library ›

THF's updated English

POINT 2 OF 5

Origen reads Peter's greeting as Mark

Our note · compiled by machine learning · From the text: says what the passages say

Origen quotes Peter's letter (1 Peter 5:13) where Peter calls Mark his son. He says this son of Peter is the Mark who wrote the second Gospel under Peter's teaching. So the man Peter greets from is, for Origen, the Gospel writer Mark.

2

> “The second Gospel written was the one according to Mark. Mark wrote it according to Peter's instruction. In his General Epistle, Peter acknowledged him as a son, saying, "The church that is in Babylon, elect together with you, greets you; and so does Mark my son."”

EARLY CHRISTIAN WRITER **Origen,** *Commentary on Matthew* 1 (c. 215–254 AD) **Source 9, page 5** Read it in the library ›

THF's updated English

POINT 3 OF 5

Irenaeus also ties Mark to Peter

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus, in the 2nd century, calls Mark the disciple and interpreter of Peter, who wrote down Peter's preaching. This is the same close tie to Peter that the greeting from Marcus, Peter's son, points to.

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3 “Matthew also wrote a Gospel in the Hebrew language while Peter and Paul were preaching in Rome and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, wrote down what Peter had preached.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book III* (c. 175–202 AD) **Source 3, page 4** **Read it in the library ›**
THF's updated English

POINT 4 OF 5

Mark was also a surname for a John

Our note · compiled by machine learning · From the text: says what the passages say

Dionysius of Alexandria points to a John in the Book of Acts whose surname was Mark, who went with Barnabas and Paul. So Mark could be used as an added name for a man who also had another name.

4 “Besides this, there is another John mentioned in the Acts of the Apostles, whose surname was Mark. Barnabas and Paul took him with them as a companion, and it is also said of him, "And they had also John as their minister."”

EARLY CHRISTIAN WRITER **Dionysius of Alexandria,** *Miscellaneous Fragments* 1 (c. 232–265 AD) **Source 10, page 5** **Read it in the library ›**
THF's updated English

POINT 5 OF 5

Not every Marcus is Peter's Mark

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Justin closes a book by speaking to a friend named Marcus Pompeius, and Tertullian uses Marcus as an everyday example of a man's name. Marcus was an ordinary name, so the setting has to show when the Bible's Mark is meant.

5 “When I had said this, dearest Marcus Pompeius, I finished.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 2, page 4** **Read it in the library ›**
THF's updated English

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6 “I do not honor Saturnus if I call a man by that name, using his own name. I honor him no more than I honor Marcus if I call a man Marcus.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Idolatry* 20 (c. 196–220 AD) **Source 5, page 5** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- No passage here explains the name itself, such as which language each form comes from or whether one is a shorter form of the other.
- Dionysius names the John surnamed Mark from Acts, but no passage here says in plain words that he is the same man as Peter's Mark.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 11 early Christian passages and 118 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–11, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 12–101, in Bible order), then 28 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *11 passages from 9 writers*

Papias, *c. 95–130 AD · source 1*

1 *Fragments* (on point 3) “the extracts already made, we will add, as a matter of primary importance, a tradition regarding Mark, who wrote the Gospel, which Papias stated in these words: The presbyter said… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · source 2*

2 *Dialogue with Trypho* (1885 English) **Quote 5, page 3** “I had said this, dearest Marcus Pompeius, I came to an end… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · source 3*

3 *Against Heresies: Book III* (1885 English) **Quote 3, page 3** “their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter… [continues online] **read ›**

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Clement of Alexandria, *c. 190–215 AD · source 4*

4 *Fragments* 1 **Quote 1, page 2** “my son, sends you greetings. Mark, Peter's follower, wrote what is called the Gospel according to Mark while Peter was publicly preaching the Gospel at Rome before some of… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 5–6*

5 *On Idolatry* 20 (1885 English) **Quote 6, page 4** “it says, Make not mention of the name of other gods, neither be it heard from your mouth… [continues online] **read ›**

6 *Apology* 25 (on point 5) a notable proof of the greatness she has granted to the city as a gift. After the State lost Marcus Aurelius at Sirmium, on the sixteenth day before the Kalends… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 7–8*

7 *Refutation of All Heresies* 37 (on point 5) “Marcus, copying his teacher, also pretends that he had a vision, thinking that in this way he would be highly honored. For Valentinus also claims that he saw a newborn… [continues online] **read ›**

8 *Refutation of All Heresies* 40 (on point 5) after speaking these words, Marcus says that Truth looked at him, opened her mouth, and spoke the discourse just mentioned. He says that the discourse became a name, and that… [continues online] **read ›**

Origen, *c. 215–254 AD · source 9*

9 *Commentary on Matthew* 1 (1885 English) **Quote 2, page 2** “so does Mark my son. 1 Peter 5:13 And third, was that according to Luke, the Gospel commended by Paul, which he composed for the converts from the Gentiles… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · source 10*

10 *Miscellaneous Fragments* 1 **Quote 4, page 3** “it is not written that he came with them into Asia… [continues online] **read ›**

Lactantius, *c. 290–320 AD · source 11*

11 *Divine Institutes* 20 (on point 5) “that he deserved to have his gods always close at hand, as people commonly wish? The action of Marcus Marcellus in dedicating Honour and Valour differs from this in the… [continues online] **read ›**

THE BIBLE *90 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

12 **Genesis 4:26** And to Seth a son was born, and he called his name Enosh. He hoped to call on the name of the Lord God. **read ›**

13 **Genesis 32:28** And he said to him, “Your name shall no longer be called Jacob, but Israel shall be your name; for you have prevailed with God, and with men you shall be mighty.” (Septuagint Genesis 32:29 (Genesis 32:28 in most Bibles)) **read ›**

14 **Genesis 41:51** Joseph called the name of the firstborn Manasseh, saying, “For God has made me forget all my toils and all that was my father’s.” **read ›**

15 **Genesis 41:52** He called the name of the second Ephraim, saying, “For God has increased me in the land of my humiliation.” **read ›**

16 **Exodus 15:23** They came to Marah, but they could not drink from Marah, for it was bitter. Therefore he named that place Bitterness. **read ›**

17 **Exodus 28:10** six names on the one stone, and the other six names on the second stone, according to their births. **read ›**

18 **Numbers 1:17** Moses and Aaron took these men who had been called by name, **read ›**

19 **Numbers 6:27** And they shall put my name upon the children of Israel, and I, the Lord, will bless them.” **read ›**

20 **Joshua 6:27** So the Lord was with Jesus, and his name was in all the land. **read ›**

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21 **Joshua 18:26** and Massema, and Miron, and Amoke, **read ›**

22 **Judges 17:1** There was a man from Mount Ephraim whose name was Micah. **read ›**

23 **1 Chronicles 4:31** in Beth-marcaboth, Hazar-susim, and the house of Biri-shaaraim. These were their cities until King David. **read ›**

24 **1 Chronicles 8:2** and Rapha the fifth. **read ›**

25 **1 Chronicles 12:11** Jethi the sixth, Eliab the seventh, (Septuagint 1 Chronicles 12:12 (1 Chronicles 12:11 in most Bibles)) **read ›**

26 **Nehemiah 10:32** We will also lay commandments on ourselves, to charge ourselves a third of a didrachm yearly for the service of the house of our God: (Septuagint 2 Esdras 20:33 (Nehemiah 10:32 in most Bibles)) **read ›**

27 **Nehemiah 10:37** And the firstfruits of our grain, and the fruit of every tree, of wine and of oil, we will bring to the priests, to the treasury of the house of God; and the tithe of our land to the Levites; and the Levites themselves will take the tithes in all the cities of our labor. (Septuagint 2 Esdras 20:38 (Nehemiah 10:37 in most Bibles)) **read ›**

28 **Esther 9:9** and Marmasima, and Rhuphaeus, and Arsaeus, and Zabutheus, **read ›**

29 **Psalms 1:1** Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of troublemakers. **read ›**

30 **Psalms 5:11** But let all who hope in you be glad in you; they shall rejoice greatly forever, and you will dwell among them; and all who love your name shall boast in you, (Septuagint Psalm 5:12 (Psalm 5:11 in most Bibles)) **read ›**

31 **Proverbs 2:1** Son, if you receive the saying of my commandment and hide it with you, **read ›**

32 **Proverbs 2:3** for if you call upon wisdom, and give your voice to understanding, **read ›**

33 **Proverbs 2:4** and if you seek her like silver, and search her out like treasures, **read ›**

34 **Proverbs 8:21** that I may give a portion of substance to those who love me and fill their treasuries with good things. If I declare to you the things that happen day by day, I will remember to recount the things of old. **read ›**

35 **Proverbs 8:23** Before the age he founded me, in the beginning, before he made the earth, **read ›**

36 **Proverbs 12:16** A fool makes known his anger the same day, but a shrewd man hides his own dishonor. **read ›**

37 **Proverbs 14:19** The evil will fall before the good, and the ungodly will wait at the doors of the righteous. **read ›**

38 **Proverbs 15:15** The eyes of the evil look for evil things all the time, but the good are at rest continually. **read ›**

39 **Proverbs 15:16** Better is a small portion with the fear of the Lord than great treasures with no fear. **read ›**

40 **Proverbs 15:22** Those who do not honor councils put off their thoughts, but counsel remains in the hearts of those who take counsel. **read ›**

41 **Proverbs 16:2** All the works of the humble are manifest before God, but the ungodly will perish in an evil day. **read ›**

42 **Proverbs 16:24** Good words are honeycombs, and their sweetness is healing for the soul. **read ›**

43 **Ecclesiastes 5:8** If you see oppression of the poor and the seizing of judgment and righteousness in the land, do not marvel at the matter; for one who is high watches above the high, and there are higher ones over them. (Septuagint Ecclesiastes 5:7 (Ecclesiastes 5:8 in most Bibles)) **read ›**

44 **Ecclesiastes 10:12** The words of a wise man’s mouth are grace, but the lips of a fool will swallow him up. **read ›**

45 **Hosea 6:10** I have seen horrible things there, the prostitution of Ephraim; Israel and Judah are defiled. **read ›**

46 **Obadiah 1:1** The vision of Obadiah. Thus says the Lord God to Idumea: I have heard a report from the Lord, and he has sent out a summons to siege among the nations: “Arise, and let us rise up against her to war.” **read ›**

47 **Tobit 1:1** The book of the words of Tobit, the son of Tobiel, the son of Hananiel, the son of Aduel, the son of Gabael, of the seed of Asiel, of the tribe of Naphtali, **read ›**

48 **Tobit 5:10** And Tobit said to him, “Brother, of what tribe and of what family are you? Tell me.” **read ›**

49 **Tobit 5:11** And he said to him, “Do you seek a tribe and a family, or a hired man who will go with your son?” And Tobit said to him, “I want, brother, to know your family line and your name.” **read ›**

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50 **Wisdom of Sirach 1:1** Since many great things have been given to us through the Law and the Prophets and the others who followed after them, for which Israel ought to be praised for its instruction and wisdom; and since not only must those who read become knowledgeable themselves, but lovers of learning must also be able to be of use to those outside, both by speaking and by writing: my grandfather Jesus, having given himself more and more to the reading of the Law and the Prophets and the other books of our fathers, and having gained considerable skill in them, was himself also led to write something pertaining to instruction and wisdom, so that lovers of learning, having become devoted to these things as well, might make still greater progress by living according to the law. You are urged, therefore, to read with goodwill and attention, and to be forgiving wherever, despite our diligent labor in translating, we may seem to fall short in some of the expressions; for what is said in Hebrew does not have the same force when it is brought over into another language. And not only these things, but the Law itself and the prophecies and the rest of the books differ not a little when they are spoken in their own language. For in the thirty-eighth year, in the reign of King Euergetes, having come into Egypt and stayed there some time, I found a copy of no small instruction; and I myself thought it most necessary to apply some diligence and labor to the translation of this book, bringing much watchfulness and skill to it in that space of time, in order to complete the book and publish it also for those living abroad who wish to love learning, preparing their character beforehand to live according to the law. All wisdom is from the Lord, and is with him forever. **read ›**

51 **Wisdom of Sirach 34:9** Open the verse to read it. **read ›**

52 **Wisdom of Sirach 37:1** Every friend will say, “I too am his friend”; but there is a friend who is a friend only in name. **read ›**

53 **Wisdom of Sirach 37:26** The wise man will inherit trust among his people, and his name will live forever. **read ›**

54 **Wisdom of Sirach 39:11** If he lives on, he will leave a name greater than a thousand; and if he goes to his rest, it will serve him. **read ›**

55 **Wisdom of Sirach 41:12** Take thought for your name, for it will remain with you longer than a thousand great treasures of gold. **read ›**

56 **1 Maccabees 2:1** In those days Mattathias son of John, son of Simeon, a priest of the sons of Joarib, arose from Jerusalem and settled in Modein. **read ›**

57 **1 Maccabees 2:3** Simon, called Thassi; **read ›**

58 **1 Maccabees 2:4** Judas, called Maccabeus; **read ›**

59 **1 Maccabees 2:56** Caleb, for bearing witness in the assembly, received an inheritance in the land. **read ›**

60 **1 Maccabees 8:21** And the proposal pleased them. **read ›**

61 **1 Maccabees 8:23** May it go well with the Romans and with the nation of the Jews on sea and on land forever, and may sword and enemy be far from them. **read ›**

62 **1 Maccabees 11:32** ‘King Demetrius to Lasthenes his father, greeting. **read ›**

63 **1 Maccabees 12:16** So we have chosen Numenius the son of Antiochus and Antipater the son of Jason, and have sent them to the Romans to renew our former friendship and alliance with them. **read ›**

64 **1 Maccabees 13:53** Simon saw that John his son was a grown man, and he made him leader of all the forces, and John lived in Gazara. **read ›**

65 **1 Maccabees 14:19** And these were read before the assembly in Jerusalem. **read ›**

66 **1 Maccabees 14:40** For he had heard that the Jews had been called friends and allies and brothers by the Romans, and that they had met Simon’s envoys with honor; **read ›**

67 **1 Maccabees 15:15** Then Numenius and those with him came from Rome, with letters to the kings and the countries, in which the following was written: **read ›**

68 **1 Maccabees 15:16** “Lucius, consul of the Romans, to King Ptolemy, greeting. **read ›**

69 **1 Maccabees 15:22** He wrote the same things to King Demetrius and to Attalus, Ariarathes, and Arsaces, **read ›**

70 **1 Maccabees 16:2** Simon called his two eldest sons, Judas and John, and said to them, “I and my brothers and my father’s house have fought the enemies of Israel from our youth to this day, and it has prospered in our hands to deliver Israel many times. **read ›**

71 **1 Maccabees 16:24** behold, these are written in the book of the days of his high priesthood, from the time he became high priest after his father. **read ›**

72 **2 Maccabees 4:22** He was received magnificently by Jason and the city, and he entered with torchlight and shouting. Then after this he marched with his army into Phoenicia. **read ›**

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73 **2 Maccabees 5:8** At last he met a miserable end. Confined at the court of Aretas the ruler of the Arabians, fleeing from city to city, pursued by everyone, hated as a rebel against the laws, and detested as the executioner of his country and his fellow citizens, he was cast ashore in Egypt. **read ›**

74 **2 Maccabees 5:23** and at Gerizim, Andronicus; and besides these, Menelaus, who lorded it over the citizens worse than the others, having a hostile attitude toward his fellow citizens the Jews. **read ›**

75 **2 Maccabees 10:12** For Ptolemy, who was called Macron, had taken the lead in showing justice to the Jews because of the wrong that had been done to them, and had tried to deal with them peacefully. **read ›**

76 **2 Maccabees 11:34** The Romans also sent them a letter, which read as follows: “Quintus Memmius and Titus Manlius, envoys of the Romans, to the people of the Jews, greeting. **read ›**

77 **2 Maccabees 14:17** Simon the brother of Judas had engaged Nicanor, but had been checked for a short time because of the sudden dismay of the enemy. **read ›**

78 **2 Maccabees 14:38** For in the former times of separation he had been brought to trial for Judaism, and he had risked body and soul for Judaism with all earnestness. **read ›**

79 **4 Maccabees 18:10** Open the verse to read it. **read ›**

80 **1 Enoch 48:2** Open the verse to read it. **read ›**

81 **1 Enoch 82:1** Open the verse to read it. **read ›**

82 **Mark 1:1** The beginning of the gospel of Jesus Christ, the Son of God. **read ›**

83 **Mark 1:2** As it is written in the prophets: Behold, I send my messenger before your face, who will prepare your way before you. **read ›**

84 **Mark 1:22** They were astonished at his teaching, for he taught them as having authority, and not as the scribes. **read ›**

85 **Mark 1:28** The report of him went out immediately throughout the surrounding region of Galilee. **read ›**

86 **Mark 3:16** Simon (to whom he gave the name Peter); **read ›**

87 **Mark 5:9** He asked him, “What is your name?” He said to him, “My name is Legion, for we are many.” **read ›**

88 **Mark 5:22** Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet **read ›**

89 **Mark 6:2** When the Sabbath came, he began to teach in the synagogue. Many who heard were astonished, saying, “Where did this man get these things? What is this wisdom given to him, and how are such mighty works done through his hands? **read ›**

90 **Mark 7:8** For you leave the commandment of God and hold to the tradition of men: washings of pitchers and cups. And you do many other such things.” **read ›**

91 **Mark 7:13** making void the word of God by your tradition which you have handed down. You do many things like this.” **read ›**

92 **Mark 13:6** For many will come in my name, saying, ‘I am he!’ and will lead many astray. **read ›**

93 **Mark 15:7** There was one called Barabbas, bound with his fellow insurgents, men who in the insurrection had committed murder. **read ›**

94 **Mark 15:21** They compelled a passerby, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to bear his cross. **read ›**

95 **Luke 1:61** They said to her, “There is no one among your relatives who is called by this name.” **read ›**

96 **Acts 12:12** Thinking about that, he came to the house of Mary, the mother of John who was called Mark, where many were gathered together and were praying. **read ›**

97 **Acts 12:25** Barnabas and Saul returned to Jerusalem when they had fulfilled their service, also taking with them John who was called Mark. **read ›**

98 **Acts 15:37** Barnabas planned to take John, who was called Mark, with them also. **read ›**

99 **Colossians 4:10** Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas, about whom you received instructions: if he comes to you, receive him. **read ›**

100 **2 Timothy 4:11** Only Luke is with me. Take Mark and bring him with you, for he is useful to me for service. **read ›**

101 **1 Peter 5:13** She who is in Babylon, chosen together with you, greets you. So does Mark, my son. **read ›**

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ALSO LINKED BY THF TO THESE PASSAGES *28 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Psalms 96:5

Ecclesiastes 5:2

Song of Solomon 3:6

Isaiah 65:5

Jeremiah 23:20 · 23:30

Daniel 10:16 · 10:18

Matthew 1:18 · 3:13 · 3:15 · 3:16 · 5:13 · 5:18 · 5:42 · 6:1 · 10:23 · 10:29 · 12:37 · 16:23 · 17:1 · 19:12

Mark 9:2

Luke 19:12

John 2:1 · 2:4 · 3:6

Revelation 19:13

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Are Mark and Marcus the same name in the Bible?” on May 18, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY