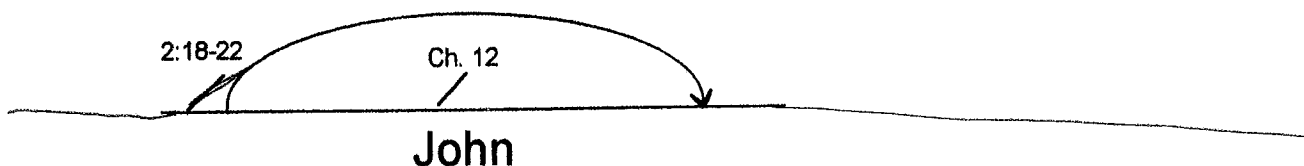
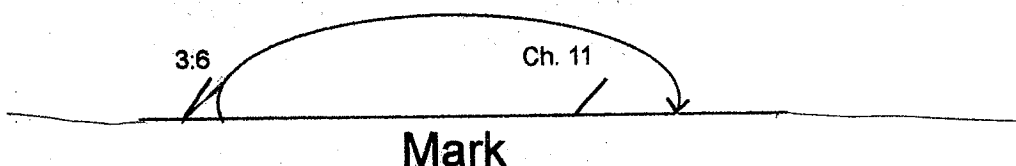


## THE GOSPEL OF MARK

## INTRODUCTION

- A. Goals of the Bible Study
1. A fresh perspective on Jesus
  2. A fresh appreciation of a Gospel: a new form of literature
  3. A fresh concern for the dimension of depth: learning to see the faces of those to whom the Gospel of Mark was given
  4. A fresh awareness of the detail of Mark
- B. What is a Gospel?
1. The distinction between the terms “gospel” and “Gospel”:  
“gospel” – the oral message that was proclaimed (Mark 1:1, 14)  
“Gospel” – the written document (our canonical Mark)
  2. Three definitions:
    - a. A proclamation of good news: the importance of apostolic preaching
    - b. A witness document : a Gospel bears witness to the person of Jesus
    - c. A passion narrative with a long introduction



We describe a Gospel as “a passion narrative with a long introduction” because from 1/3 to 1/2 of our canonical Gospels are devoted to Jesus’ sufferings, death, and resurrection in Jerusalem.

- C. The Three Building Blocks of a Gospel
1. Kerygma: the apostolic preaching of the deeds of Jesus
  2. Didachē: the apostolic teaching of the words of Jesus *Acts 2:38*
  3. The Passion Narrative: "passion," from the Latin patio, "I suffer"/past participle passus, "having suffered."

Passion always  $\frac{1}{2}$  do w/ suffering  
 Patience " " " suffering

only here in 3<sup>rd</sup>

Acts 20<sup>35</sup> cycles of  
suffer"/past teaching of  
Jesus

Gospel of Mark: Introduction  
Page 2

D. Recovering the Life Situation of the Gospel of Mark

1. The uniform witness of early Church tradition: behind the Gospel of Mark stands the preaching of Peter; the Gospel originated in Rome.

2. Tacitus, Annals of Rome, Book 15, Section 44: the great fire of Rome, A.D. 64, and the crisis of martyrdom.

3. The witness of the NT: 1 Peter 4:12-5:14, especially 5:13!

4. The witness of the NT: the Gospel of Mark!

Conclusion: Mark is a pamphlet for hard times. It is pastoral response to a church that is the object of persecution under Nero following the great fire of Rome.

Assignment: Begin to read Mark in this light! See the faces of the men, women, and children for whom Mark prepared his Gospel.

City of  
1.5 million people  
10 of 14 districts  
burned!

land for the golden palace for Nero

Begin in woods. Disasters struck  
2 weeks to get  
fire under control

10-3 319 47 834 949 1030F 1515

Gospel of Mark: Introduction  
Page 2

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10.3 3.9 4.7 8.34 9.49 10.30F 15.15

# GOSPEL OF MARK: PROLOGUE

Mark 1:1-13

William L. Lane

## A. By way of Review and Advance

1. Setting in Life: Mark is a pamphlet for hard times. It addresses a church that is the object of persecution following the great fire of Rome!
2. Occasion: the oppression of the emperor, Nero, and the crisis of martyrdom.
3. Purposes of Mark:
  - (a) To strengthen Christians and to provide them with a basis for faithfulness to Jesus at a time when Christian identity poses the threat of arrest and a humiliating death (1 Peter 4:12-5:14).
  - (b) To show that Christians can suffer no form of humiliation or indignity that has not been endured already by Jesus their Lord.

4. The Church in Rome: a loose network of household fellowships and tenement gatherings for shared meals, worship, and instruction.

*Intimacy, vulnerability*

*Rom 16<sup>23</sup>*

*3,22 of Rome  
even wealthy had home only  
handle 35 people*

## B. "Listening" to the Structure of Mark's Gospel

1. Mark's Pastoral challenge: to assist Christians to be faithful to Jesus one day at a time, when Christians are experiencing suffering and humiliation.
2. Mark gives His Gospel a "confessional" structure!

Mark 1:1 "The beginning of the apostolic preaching concerning  
Jesus the Messiah / the Son of God"

With this opening line, Mark identifies himself with the "confessing Church." He also declares that he is going to tell the story of Jesus, and it will fall into two equal parts, both of which will come to a climax on the note of confession!

Mark 1:1 Jesus the Messiah

the Son of God

*4:35 "Who is this...? (after silencing the waves)"*

*4:41*

*7:37 "He has done all things well!"*

*Isa 35<sup>5F</sup>*

*8:29 "You are the Messiah!"*

*15:39 "Surely this man was the Son of God!"*

*Caesarea Philippi - Entirely Pagan!*

*Making a  
confession*

Mark's pastoral concern is that Christians boldly identify with the "confessing Church"!

3. Defining Messiahship:

- (a) "Messiah" is a "fluid" term: it can take a variety of shapes as it is filled with different hopes and dreams.
- (b) In the Gospel of Mark, Jesus will not permit his disciples to define his messiahship by their hopes and dreams. He has come to be God's Anointed One, the agent of God's salvation, in submission to the will of God. Behind his rejection, suffering, and death stands the will of God. He will be vindicated by resurrection on the third day!

(c) Mark uses literary structure to drive home this fact:

Passion prophecy	8:31-32a	9:31	10:33-34
Misunderstanding	8:32b-33	9:32	10:35-41
Call to true discipleship	8:34-38	9:33-37	10:42-45

- (d) In Mark's Gospel, the cross and resurrection are seen as they relate to the suffering and humiliation experienced by Christians.

C. The Prologue of Mark (1:1-13)

- 1. Determining the extent of the prologue: 1:1-13 or 1:1-15?
- 2. The function (or purpose) of the prologue: to introduce God's "messenger" (John), the "Lord" (Jesus of Nazareth) and the importance of "the wilderness" (or, "the desert").
- 3. John: a man of the wilderness whose preaching and action stirs Judea and Jerusalem (1:4-8)!
- 4. The significance of calling the people to the wilderness: the "new Exodus" theme in the prophets Hosea, Isaiah, and Jeremiah!
- 5. Jesus of Nazareth: the one (as opposed to the many!) who understands what it means to go out to John in the wilderness (1:9-13). Compare 1:5 with 1:9.
- 6. Mark's distinctive understanding of Jesus and the gospel (1:12-13)!

Assignment: read Mark's Gospel at one sitting to get "the big picture." Notice how an understanding of the structure of the Gospel enriches your reading.

GOSPEL OF MARK: EARLY GALILEAN MINISTRY  
Mark 1:14-3:6  
Part 1

A. By Way of Review and Advance: the Wilderness Theme

1. The Central Redemptive Event of the OT: the exodus from Egypt
2. The Wilderness: a place of testing.
3. The Wilderness: more than a place! A time in the experience of God's people. With redemption in the past and the promise of rest in the future, "the wilderness" describes the present for the people of God.  
Redemption: "already," but "not yet"! The book we call "Numbers":  
B<sup>e</sup>mithbar: "In the wilderness!"

+ wilderness ↓ Rest

4. The "new exodus" theme in the prophets Hosea (2:14-23; 11:1-11; 12:9,10), Isaiah (32:15; 35:1-10; 40:1-5; 43:16-21; 44:1-5; 63:7-64:12; 65:8-10), and Jeremiah (2:1-3:5; 3:14-4:4). God will lead his people back into the wilderness where they will face the judgment of God. Sonship will be reestablished in the wilderness. Then God will lead them back to their place of rest.
5. John knows this theme, as does Jesus, though reflection on the prophetic Scriptures. There they find their vocation defined. Are you familiar with these Scriptures?
6. Mark's distinctive understanding of Jesus: Jesus identifies himself with a people in need of repentance, who do not know what it means to go out to John in the wilderness. Jesus knows why John is a man of the wilderness, and what it means to go out to John. He goes out to John in order to bear the judgment of God that should have fallen upon us. As a result, sonship/daughtership is reestablished in the wilderness! (Mark 1: 4-8 / 9-13).

B. The Early Galilean Ministry: An Overview

1. Mark 1:14-15 -- a summary passage
2. Mark 1:16-45 -- A day in (and around) Capernaum
3. Mark 2:1-3:5 -- conflict in Galilee
4. Mark 3:6 -- a significant negative response to Jesus' early Galilean ministry.

*Galilee of the  
Gentiles" all  
great cities in  
this area at  
that time  
were pagan.*

C. Jesus' Message: "the Kingdom of God is near!" (Mark 1:14-15)

1. The imprisonment of John: a signal to act.
2. The "good news of God."
3. The time (kairos) has come: the critical moment, pregnant with significance. *The Kairotic moment*
4. The "nearness" of the Kingdom: God's readiness to exercise his sovereign authority.  
*Galilee*  
*Wilderness!*
  - (a) "Draw near" temporally (Mark 13:28)
  - (b) "Draw near" spatially: in the person of Jesus!
  - (c) God has begun to act in a new and decisive way!

5. "Repent and believe the good news": confrontation with the God of judgment and the God of grace!

D. The Disturbing Presence of Jesus: A sense of Alarm, of Disruption

1. Jesus as a disturbing presence in Galilee (Mark 1:14-15)
  - (a) the announcement that the kingdom of God has drawn near is alarming.
  - (b) Jesus' appearance is the decisive event in the redemptive plan of God
2. Jesus as a disturbing presence on the shore (Mark 1:16-20)
  - (a) Jesus as a compelling presence
  - (b) A veiled warning: the call to be fishers of men! (Jer. 16:16-18)
  - (c) Jesus' call clearly represents disruption *In OT God is the fisher of men!*  
*Call to Judgment There!*  
*Jesus will train men to deal w/ the awesome God!*
3. Jesus as a disturbing presence in the house of worship (Mark 1:21-28)
  - (a) A word invested with power causes genuine alarm
  - (b) The absolute claim of God upon the whole person
  - (c) The realm of the demonic—subject to Jesus' authority
  - (d) No sanctuary – no safe place!
4. You have to deal with Jesus: he demands your full attention!
  - (a) The call for radical decision (1:15c)
  - (b) The call for radical obedience (1:17-18)
  - (c) The call for radical openness (1:27-28)
5. The need to recapture a sense of the disturbing presence of Jesus.

Assignment: reread Mark's Gospel from the perspective developed in Mark 1:14-28

GOSPEL OF MARK: EARLY GALILEAN MINISTRY  
Mark 1:14-3:6  
Part 2

- A. By Way of Review and Advance: the Disturbing Presence of Jesus (1:14-2:8)
1. Jesus causes alarm, disruption, and disturbance in Galilee, on the shore, and in the house of worship.
  2. The one new factor is the presence of Jesus and his message of the kingdom of God drawn near.
  3. Who is this one who proclaims God's readiness to exercise his sovereign authority? The one who embodies that authority.
  4. Who is this one who calls for others to the task of fishing? The Lord, who calls for fishers to catch men and women!
  5. Who is this one who alarms men and women in the place of worship? The one who speaks with such authority that captives are set free, whose presence excites both amazement and alarm!
  6. Because Jesus has come, everything is different now! This calls for radical decision (1:15c).
  7. Because Jesus has come, you are no longer at your own disposal! This calls for radical obedience (1:17-28).
  8. Because Jesus has come, there is no safe place where we can hide! This calls for radical openness (1:27-28).
  9. You have to deal with Jesus! Relevance of this to Christians in Rome, and to Christians in this generation.
- B. The Devotional Life of Jesus: Prayer as Engagement! (Mark 1:29-39; 6:31-47; 14:32-42).
1. In Mark we see Jesus in prayer on only three occasions:
    - \*in Capernaum (1:35-39)
    - \*in a wilderness area (6:45-47), and
    - \*in Gethsamane (14:32-42).Contrast Luke!
  2. On each occasion in Mark, Jesus turns to prayer following what we would call "great success" (1:21-34; 6:34-44; 11:27-12:37; 14:49).

3. On each occasion in Mark, Jesus withdraws to a wilderness place (eremos topos – a typically Markan expression: 1:35, 45; 6:31, 32, 35; cf. 14:32), i.e., a lonely place that evoked what he had earlier experienced in the wilderness (1:9-12).
4. On each occasion in Mark, Jesus prays in the darkness of night (or early morning: 1:35; 6:47; 14:26) and he prays alone (1:35; 6:46-47; 11:14:32).
5. Recurring characteristics in Mark: prayer follows “great success”; it entails withdrawal to the wilderness; Jesus prays at night, alone.
6. A key question: What had taken place in the wilderness? Entrance into the realm of Satan; engagement with the demonic! Jesus wrestles with Satan by turning to prayer.
7. Jesus turns to prayer to reaffirm his own radical commitment to do the will of God, to be the servant of the Lord!
8. Prayer as engagement – as wrestling with the temptation to be untrue to God – a thought to be carried away. We are faced with an option: self-exaltation or radical obedience to God. It is this which Mark chooses to underline for Christians in Rome – and in our own generation.

C. Encounter with a Leper: a Transitional Account

- 1, The common opinion concerning the healing of a leper: “It is as difficult to cleanse a leper as it is to raise the dead!”?
- 2, An important textual variant in 1:41: “filled with indignation....”
- 3, The healing as “a witness against them.” (1:44)
4. Disruption of Jesus’ ministry (1:45)

D. Conflict in Galilee (2:1-3:6).

1. Representative accounts: five instances of conflict in Galilee balanced by five incidents of conflict in Jerusalem (11:27-12:37).
2. Mark’s commentary in 2:10a, 28.
3. Conflict over the segmenting of life (3:1-6).
4. Of all the conflicts we have in life, the conflict with Jesus is the only one we win when we surrender to him!

**GOSPEL OF MARK:  
LATER PHASES OF THE GALILEAN MINISTRY  
Mark 3:7-6:13  
Part 1**

- A. By Way of Review and Advance: Conflict in Galilee (2:1-3:6)
1. Representative accounts: five instances of conflict in Galilee balanced by five incidents of conflict in Jerusalem (11:27-12:37).
  2. Mark's pastoral words to the men, women and children of the churches in Rome (2:10a, 28).
  3. Anticipations of the Passion Narrative: the charge of blasphemy (2:7), the absent bridegroom (2:19-20), the desire to accuse Jesus (3:2), and the determination to kill Jesus (3:6).
  4. Conflict over the segmenting of life (3:1-5).
  5. Mark's treatment of the initial phase of the Galilean ministry ends on the clear note of rejection (3:6).

B. The Introduction of a New Division: Later Phases of the Ministry in Galilee (3:7-6:13).

1. Learning from the literary structure of Mark:

EARLY GALILEAN MINISTRY	LATER GALILEAN MINISTRY
(a) A summary of statement (1:14-15)	(a) A summary of statement (3:7-12)
(b) The calling of disciples (1:16-20)	(b) The calling of disciples (3:13-19)

2. An advanced stage in Jesus' ministry is indicated by the presence of scribes (=biblical scholars) from Jerusalem (3:22-30).
3. A developing situation is also implied by the election of the Twelve and their preparation for mission (3:16-6:13), Jesus' teaching in the context of unbelief (4:1-34), and the motif of rejection woven into this material (3:20-30; 5:17, 6:2-6).
4. The division closes with the commissioning of the Twelve (6:6b-13), which fulfills the program announced to the Twelve at the time of their election (3:13-19).

5. The correspondence between the beginning and conclusion of the unit indicates careful forethought by Mark in structuring his Gospel!
- C. The Cycle of Discipleship (3:13-6:13, 30-31).
1. Jesus in the midst of the crowds (3:7-12): a ministry of proclamation focused on the kingdom of God; a ministry of mercy, healing disease and expelling demons. This is where Mark begins!
  2. Jesus then turns away from the crowds and turns his attention to the few: a ministry of training, anticipating the small group, or cell movement, in the contemporary Church. Jesus calls "those he wanted, and they came to him" (3:13).
  3. Jesus appoints twelve—not an insignificant number! These twelve mark the beginning of the calling of a new Israel, the people of the twelve tribes. To them Jesus gave great promises (Matt 19:28; Luke 12:32).
  4. Here we see them at the beginning—and they are not an impressive group. We would not have chosen them. But they are "those whom Jesus wanted" (3:13).
  5. Jesus called them for two purposes: (a) to be with him (3:14a); (b) to be sent out to preach and to have authority over demons (3:14-15).
  6. Mark tells us that the second of these two purposes was fulfilled first in 6:7-13. The Twelve are sent out as an extension of Jesus' own ministry. He invests them with his authority. They do the work he was doing: they preach the message he was preaching. They are his representatives [the office of shaliach].
  7. But what about the material in Mark's Gospel between 3:13-19 and 6:7-13, i.e. 3:20-6:6? What are we to see and to hear? We find the first of Jesus' purposes for discipleship fulfilled. We see the disciples with Jesus!
  8. A school phase, followed by an outreach phase!
  9. The cycle of discipleship and the element of accountability (6:30-31): completing and renewing the cycle of discipleship.

GOSPEL OF MARK  
LATER PHASES OF THE GALILEAN MINISTRY  
Mark 3:7-6:13  
Part 2

A. By Way of Review and Advance:  
The Cycle of Discipleship (3:13-6:13, 30-31)

Discipleship  
1) To be with Jesus  
2) To speak his word  
3) To do his work

1. The office of shaliach (= "commissioned agent") in 1<sup>st</sup> century Judaism is the background for the office of apostle (= "commissioned representative").
2. The two purposes which explain Jesus' calling of the Twelve (3:14-15).
3. A school phase, followed by an outreach phase!
4. The element of accountability, completing and renewing the cycle of discipleship (6:30-31).

B. The Context for Jesus' Teaching in Parables (3:20-35).

1. Learning from Markan structure: Mark's use of the device of intercalation (= "the sandwich device" A / B / A'). A = 3:20-21 / B = 3:22-30 / A' = 3:31-35!
2. The context sheds light on why Jesus turns to the use of parables to advance his teaching on the Kingdom of God. In the presence of unbelief and rejection, Jesus turns to parables.

C. Interpreting the Parables of the Kingdom in Mark

1. Parables – the most memorable form of Jesus' teaching – were a common feature of preaching in the Jewish world of Jesus' day. E.g., the parable of the King and his two sons.
2. The word "parable" (mashal) can describe figurative speech of any kind (e.g., a fable [Judges 9:7-20, 57], or a riddle [Judges 14:12-14, 18]). But most often the term "parable" designates an extended comparison, in which some aspect of truth that is unknown is clarified by reference to some aspect of experience that is well known (cf. Mark 4:26, 30). So, for example, Jesus speaks of planting, growth, and harvest to the people of Galilee who were themselves farmers, or to the effect of putting a small amount of yeast into a bowl full of bread dough to women who baked bread every day.

3. What we can see in a parable is that there is an analogy between experiences in the natural realm and redemptive truth. By contemplating the familiar in our own circumstances, we gain insight into the unfamiliar.
4. Parables often make use of "fixed metaphors." E.g., the King is a fixed metaphor for God in the rabbinic parable cited in C. 1. This also is true of "the father" in the Parable of the Prodigal Son. "Harvest" is a fixed metaphor for judgment (Joel 3:12-13).
5. Parables often assume the form of a very realistic account – so realistic that we are drawn into the situation, and will make a judgment upon it, before we know we have been told a parable. The best example: Nathan's parable in 2 Sam 12:1-4, with David's response in 12:5-6, and Nathan's "springing of the trap" in 12:7! From this example we can see that a parable has the form of an argument; it builds step by step, drawing us in, until we are deeply involved in what we are hearing. The realism of the parable accounts for its power to impact our lives.
6. On other occasions, however, a parable will have "atypical" features which are deliberately included to get our attention, or to shock us. E.g., the murder of a vineyard owner's son in Mark 12:1-8.
7. An important principle of interpretation when listening and responding to the parables: concentrate on the total picture. E.g. Mark 4:3-8. Jesus wants us to respond to the whole situation.
8. Another important principle: the key to the interpretation of a parable may be provided by knowledge of 1<sup>st</sup> century practices and customs, which were well known to Jesus' listeners, but which must be learned by us through study. E.g., Mark 4:3-8; 12:1-8. Do not content yourself with a superficial reading of the text. Commit yourself to study!
9. An important consideration: the distinctive character of Jesus' message can be appreciated when he tells parables that were familiar to his Jewish audience, but gives the parable a distinctive ending. E.g., Matt. 20:1-15.
10. In the context of conflict and sharp unbelief (2:1-3:5, 20-35), Jesus begins teaching in parables to keep the people from saying "No!" too quickly to his preaching that "the Kingdom of God has drawn near." Cf. Mark 4:3-9, where the parable of the sower is framed by the call to hearing! Mark 4:23-25.

Page three

11. Mark 4:11-12 is not a statement about the purpose of the parables! It is a scriptural comment on the contemporary situation of unbelief and the rejection of Jesus (cf. Isa. 6:9-10).

D. The Parables of the Kingdom in Mark (4:1-34)

1. The Parable of the Sower (4:3-9, 13-20)
2. The Parable of the Lamp that Comes (4:21-25)
3. The Parable of the Fertile Soil (4:26-29)
4. The Parable of the Mustard Seed (4:30-32)
5. These parables are only a representative selection from a much larger collection of Jesus' parables (4:33-34).
6. See the parables as riddles told to keep the people open and intrigued with the message of the Kingdom proclaimed by Jesus.

- E. The challenge of the Parables of the Kingdom: what parables will you tell today to explain the gospel to people unfamiliar with God's kingship and his claim upon our lives?



GOSPEL OF MARK  
LATER PHASES OF THE GALILEAN MINISTRY  
Mark 3:7-6:13  
Part 3

A. By Way of Review and Advance: Parables of the Kingdom-Mark 4:1-34

1. Parable of the Sower (4:3-9, 13-20)
2. Parable of the Lamp that Comes (4:21-25)
3. Parable of the Fertile Soil (4:26-29)
4. Parable of the Mustard Seed (4:30-32)
5. These Parables are only a representative selection from a much larger collection of Jesus' parables (4:33-34). Regard them as riddles told to keep the people open and intrigued with the message of the kingdom that Jesus proclaimed.

B. Mark's Understanding of Jesus and the Realm of the Demonic (1:12-3:20)

1. Mark's summary of the gospel (1:12-13): Jesus' encounter with Satan; Jesus sustained by divine help.
2. The first account of exorcism through the powerful word of Jesus indicates that the message of the Kingdom is advanced in the presence of resistance and conflict (1:23-27).
3. The binding of the strong man (3:22-30)
4. What takes place on the plane of history has cosmic repercussions. It is a reflection of the essential conflict between God and Satan.

*African Proverb  
Never attack a  
lion. Attack  
a lion cub.*

C. The Demonic Character of the Storm at Sea (4:35-41).

*Battle is for the  
Heart & Mind!*

1. The significance of the squall, and of Jesus asleep on the coxswain's pillow (4:35-38a).
2. The response of professional seamen (4:38b).
3. Jesus' powerful word (4:39; cf. 1:25) and probing question (4:40).
4. A confessional response (4:41)

D. The Demon-possessed Man of Gerasa (5:1-20)

1. More graphically than elsewhere in the Gospels, this account reveals the purpose of demonic possession. The human family was made in the image of God, so that we might reflect God in creation. The purpose of demonic possession is to distort and destroy that image—the divine likeness in humanity according to creation.

Page two

2. The wretched condition of the violent man of the tombs: every word emphasizes his pathetic condition (5:1-5).
3. Jesus' sovereign authority over the realm of the demonic (5:6-14)
4. Full deliverance through Jesus (5:15-20). Note:
- (a) the degree of distortion to which the man had been subjected (5:7-10)
  - (b) the ultimate intention of the demons with regard to the man (5:11-13) *Destroy their host*
  - (c) the extent of the restoration of the man (5:15)
  - (d) the tragic response of the townspeople (5:16-17)
  - (e) the response of gratitude (5:18-20)

E. Some Practical Reflections on Jesus and the Demonic

1. Recognize spiritual conflict as the context in which our lives are lived. This underscores the seriousness and urgency of unwavering commitment to Jesus. Restore to the liturgy the renouncing of Satan and all of his works.
2. Do not "play" with spiritual realities: do not expose yourself to the occult, or to so-called consciousness-expanding drugs; do not go to films that are designed to assault your senses. Avoid becoming fascinated with evil and the dark side of reality.
3. Enthroned Jesus Christ as the Lord of your life daily. Focus your fascination upon him. Love the Lord fully and unashamedly.
4. Learn the power of prevailing prayer: "take hold of the horns of the altar." Satan fears the earnest, sustained praying of God's people.
5. Pray every day for the protection, discernment, godliness of your pastors. Love them for their acceptance of heavy responsibilities, and express that love through prayer.
6. If you believe that you or someone you know is the object of demonic oppression or possession, seek pastoral counsel and help. Dealing with the demonic is not ordinarily the responsibility of a lay person.
7. Cultivate a strong confidence in the sustaining power of our sovereign God who will protect you and sustain you in your walk with him.

GOSPEL OF MARK  
WITHDRAWAL BEYOND GALILEE  
Mark 6:14 – 8:30

A. Listening to the Structure of Mark: Determining the Limits of a New Section

1. Mark uses a narrative device known as inclusio: the bracketting of a unit of text by similar passages at the beginning and close of the unit, like bookends. Note the concern with the identity of Jesus in 6:14-16 and 8:27-30!
2. The new section introduced by 6:14 and extending to 8:30 focuses upon a period during which Jesus frequently withdrew beyond the borders of Galilee.
3. The key to the new section—the striking concern with bread: the provision of bread in the wilderness (6:35-44); the provision of bread in the region of the Decapolis (8:1-10); and the recurrence of the word “bread” throughout this section (6:52; 7:2, 28; 8:14-21). The importance of the two feeding miracles is emphasized when the disciples’ own misunderstandings of Jesus are traced to their failure to understand the significance of the abundant provision of bread.
4. The accent falls on the instruction of the disciples, whose hardness of heart, unbelief, and failure to understand is a prominent element in the record.
5. A climax in Mark’s narrative is achieved in 8:27-29 when Jesus and the disciples approach Caesarea Philippi where Jesus’ dignity as Messiah is acknowledged for the first time.

B. Listening to the Structure of Mark: the Importance of the Confession of Faith

1. In 8:1-30 Mark presents a sequence of events which is parallel in structural arrangement and theme to 6:31-7:37. Mark wants you to recognize this parallel, for the tradition he records in 8:17-21 points back to the crucial importance of the two feeding narratives.
2. The extent of the structural parallel is clear from the following table:

6:31-44	Feeding of the Multitude	8:1-9
6:45-56	Crossing of the Sea and Landing	8:10
7:1-23	Conflict with the Pharisees	8:11-13
7:24-30	Conversation about Bread	8:14-21
7:31-36	Healing	8:22-26
7:37	Confession of Faith	8:27-30

3. The individual units in each section exhibit marked differences in vocabulary and formulation; they have been drawn from independent cycles of tradition consisting of different episodes. Mark, however, is responsible for the arrangement of the material in terms of the thought of understanding. After both feedings the failure of the disciples to understand the significance of the sign of the broken bread is stressed (6:52; 8:14-21). Between these two points Jesus solemnly calls the multitude and the disciples to understand (7:14-18). By skillful arrangement of the material Mark indicates that it was necessary for Jesus to repeat the sequence of acts and teaching a second time before their significance dawned on the disciples. Their ears remained deaf to Jesus' teaching and their eyes blind to his glory (8:18).
4. The incidents that conclude the two cycles are significant. The opening of the ears of one who was deaf (7:31-36) and the eyes of one who was blind (8:22-26) prefigure the opening of the deaf ears of the disciples and the opening of their eyes. This was the necessary prelude to the confession of the messianic dignity of Jesus (8:27-30)!

Isa 35<sup>5</sup>  
& Mk 7<sup>31-36</sup>

Malgilow  
only in  
NT in Mk 7  
only in  
LXX in Isa 35<sup>5</sup>!

C. The Excitement of Christian Confession (8:27-30)

1. Caesarea Philippi: a pagan environment (8:27)
2. Jesus takes the initiative in inviting confession (8:27-28)

Romans — Cave of Pan Greek Cave of Bacchus

Confession must be made in the midst of pagan terror

3. The proper answer to the proper question (8:29).

4. The exhilaration of Christian confession, and the surprising close to the section (8:30). do not tell anyone

Messiah fluid term

not necessarily mean "I know your character & the call of God on your life."

few put Messiah & suffering servant together

Key Reference  
= Jesus' fulfillment  
of God in their  
midst delivering!

THE GOSPEL OF MARK  
THE JOURNEY TO JERUSALEM

Mark 8:31 – 10:52

8/5/98

mystery to what it means  
to be an agent of God's salvation. Tension  
between hiddenness & openness! Glory & suffering.  
No Lord as Oxygonon.

A. A new Orientation in Telling the Story of Jesus: The Mystery of the Suffering of the Messiah and His People (Mark 8:31 – 10:52).

- 31
1. With 8:31 Mark gives an entirely new orientation to his Gospel. This change is defined by the explicit and new teaching concerning the necessity of Jesus' passion, and by a sharp change in tone and pace.

Sanhedrin -  
elders, chief priest & Teachers of the laws. He spoke plainly;

2. Jesus' prophecy of his rejection and suffering is his response to Peter's confession of faith. Peter's words were correct in themselves, but his conception of what "Messiah" signified was wrong. The explanation for Jesus' charge not to tell anyone about him (8:30) is provided

immediately in 8:31, where Jesus begins to define what it means for him to be the Messiah. Son of David  
Glory usually associated! Morning Star  
Appointed one  
The King, Lord

3. This new section is entirely dominated and structured by the solemn pronouncement in 8:31, which is repeated twice more (9:31; 10:33-34). These three cardinal announcements of Jesus' forthcoming humiliation furnish the framework, the tone, and the subject of 8:31-10:52.

- \*4. The primary purpose of this section is to explain what it means for Jesus to be the Messiah and what it requires to be identified with him.

5. The announcement in 8:31 signals a change of pace. As the story of Jesus is told in 1:14-8:30, there is a leisurely and meandering quality to the narration; Jesus is alive, strolling unhurriedly through the villages and back roads of Galilee and in the region to the north. But with the announcement of his death, that changes. Now he heads straight for Jerusalem. The direction changes and the pace changes (cf. 9:30, 33; 10:1, 17, 32-33). And the mood changes: three times Jesus is explicit that he is going to suffer and be killed and rise again (8:31, 9:31, 10:33-34).

6. The meaning of the journey to Jerusalem is defined by the repeated announcements of Jesus' passion: he goes to Jerusalem to fulfill his messianic destiny. He leads his disciples in the way of the cross by instructing them concerning the necessity of his sufferings and of the requirement this imposes upon them.

7. The three cardinal announcements constitute the first of three movements in a programmatic pattern that brings us into the heart of Mark's Gospel. The confession of 8:29 was a moment of revelation and insight. Nevertheless, the disciples failed to understand the significance of Jesus' messiahship, and Mark underscores their failure after each of Jesus' affirmations of his rejection and humiliation: Peter rebuked him (8:32); the disciples did not understand, and were afraid to ask, and argued about who among them was greater (9:32-34); they were amazed and afraid, James and John asked for the places of honor in his glory, and the others were indignant (10:32, 35-37, 41). On each of these occasions Jesus called the Twelve to authentic discipleship involving humility, sacrifice, service, and suffering (8:34-38; 9:33-37; 10:42-45). *Not humiliation!*
8. The parallel themes of Jesus' suffering in fulfillment of the will of God, misunderstanding, and the call to true discipleship exhibit emphases that Mark regarded as so essential for his community that he made them the core of his Gospel.
9. Jesus' rejection and violent death on the cross underscores the element of hiddenness in Jesus' messianic self-revelation in the Gospel of Mark; the secret of the Kingdom is thoroughly veiled as Jesus hangs upon the cross! The assurance of Jesus' resurrection, however, points beyond the hiddenness to Jesus' revelation glory. Mark exposes the tension between hiddenness and open revelation of glory, which is inherent in the gospel, through the reaction of the disciples to Jesus' sober teaching throughout 8:31-10:52.

B. Looking More Closely at Two Dramatic Accounts (Mark 8:31-9:1; 10:32-45).

1. The exhilaration of Christian confession (8:29) quickly disappears in the context of suffering, rejection, and death (8:31-33). *Get Serious*
2. Exhilaration is exchanged for sobriety before the word, "You must feel the weight of the cross!" (8:34). *Term "Must" stands the sovereign will of God! WE use cross to bear as a metaphor! Cross bearing was horrible!*
3. Looking into the mirror, with Mark standing behind us, is sobering: we recognize a time of crisis, and our own gross selfishness (10:32-41)!
4. The key to our own maturation as disciples is Jesus' word concerning the shared cup (10:38-39), and the servant's role (10:42-45). *the way - redemptive community*

*In Judaea drink from one cup he announces common destiny  
Baptism - act of absolute commitment!*

*Josephus said  
that he had  
is enemies flogged  
three times & each  
time they died on  
the spot!*

THE GOSPEL OF MARK  
MINISTRY IN JERUSALEM  
Mark 11:1 – 13:37

Part 1 – The Public Ministry

A. Jesus' Prophetic Ministry in Jerusalem

1. The arrival at the outskirts of Jerusalem marks the beginning of a new section. From this point forth all of the subsequent events occur in and around Jerusalem.
2. The concern of the new section is Jesus' prophetic ministry in Jerusalem, consisting of the symbolic actions accomplished during the first three days in the city (11:1-25) and the conflict with priestly and scholarly authorities that his presence provoked (11:27-12:37). Jesus continues to prepare the disciples for their future ministry, instructing them concerning believing prayer (11:20-25) and exhorting them to watchfulness in the specific context of mission and suffering (13:1-37).
4. The limits of the new section are determined by the Passion Narrative, which opens with a new note of time and explicit reference to the Passover (14:1).

Jerusalem  
city of 50k  
5 yearly feasts  
swell to 250k  
so outskirts part  
of city on these  
occasions

B. Looking More Closely at Some of the Questions Prompted by This New Section

1. Was Jesus' entry into Jerusalem (11:1-11) a "triumphal entry"? Note:  
*No - Ambiguity there!*
  - (a) Mark's account has vivid detail and yet it is remarkably restrained in its messianic assertion. The entry was ambiguous and its meaning was concealed even from the disciples, according to John 12:16.
  - (b) In interpreting the account it is important to appreciate the tension between messianic assertion and restraint.
  - (c) The great messianic oracle, Zech 9:9, already contained the three essential elements of the Marcan account: the entry ("see, your king comes"), the messianic animal ("riding upon a colt, the foal of an ass"), and the jubilation of the people ("Rejoice greatly, O daughter of Zion"). Yet Mark does not cite this oracle, and Jesus' fulfillment of the prophecy occurred in circumstances that paradoxically concealed the meaning of his action.
  - (d) The presence of the crowd, the greens, the antiphonal chanting of the Hallel Psalms, the feeling of exultation when the city comes into view, mark the final stage of the pilgrimage for every pilgrim, even if Jesus was not present among them.

Psa 113-118  
Hallel Psalms  
Hymns of Ascent

Rabbis said: If Israel is worthy the Messiah comes to Jer. riding on a white horse.  
If Israel is unworthy the Messiah comes on the fold of a donkey!

Page two

- (e) The exultation of 11:9-10 stops short of messianic assertion. When Jesus entered the city the group of pilgrims who had accompanied him quickly dispersed, and Jesus appears to have come to the Temple accompanied only by the Twelve.

Jesus comes to the temple as the Lord of the Temple!  
Mal 3

2. Are we correct in compressing the sequence of events in 10:46-16:8 into a single week, extending from Palm Sunday to Easter? Note:

- (a) This understanding is at least as old as the fourth century, when it was customary to celebrate liturgically Jesus' entry into Jerusalem on the Sunday before Easter, and it has solid support in John 12:1, 12-15.

- (b) Nevertheless, it is very difficult to determine whether Mark understood the tradition in 11:1 - 16:8 to cover a single week. There is no reference to Passover until 14:1, which does not have any chronological link with the preceding section, and Mark does not say that Jesus came to Jerusalem for Passover.

- (c) The cries of Hosanna, the branches of green in the hand, the allusions to Psalm 118 and Zech 9-13, and the reference to the Mount of Olives, as well as the interest in the Temple and its relation to the Gentiles, in 11:1-19 are more appropriate to the Feast of Tabernacles in the Fall than to Passover in the Spring.

- (d) Moreover, Jesus' reference to teaching daily in the Temple in 14:49 appears to imply a longer ministry than that presupposed in the traditional chronology.

- (e) The Marcan narrative, considered in itself, could conceivably permit a Jerusalem ministry extending from Tabernacles to Passover, a period of approximately six months, as opposed to the thought of a single, final week.

- (f) The precise temporal links between the units of tradition in 11:1-25 are simply lacking in 11:27-12:44, and it is conceivable that the five conflict situations in Jerusalem, like the corresponding sequence of conflict in Galilee (2:1-3:6), actually took place over an extended period of time.

- (g) The question may be left open, for it has important bearing on the interpretation of the narrative.

Passover - 14th of Nissan  
middle of April  
15th Adar Tables in the provinces  
25th Adar Tables in the Temple  
Temple tax paid 1st of Adar  
(2 weeks before Passover)

That Jesus indignant w/ Tables was that they were set up in court of Gentiles - the only place Gentiles could come & worship the true living God!

3. What is the significance of the account of the unproductive fig tree (11:12-14, 20-25)? Note:

(a) The account is usually understood as a miracle of destruction, and the question naturally arises if the cursing of the fig tree (cf. 11:21) is consistent with what is otherwise known of Jesus' character.

Figs ripe  
in middle of  
June (Passover  
middle of April)

(b) The placing side-by-side of the two seemingly contradictory assertions in 11:13 heightens the difficulty, for the explicit statement that it was not the season for figs appears to make Jesus' action arbitrary and meaningless.

(c) Precedent for Jesus' action is provided in the accounts of "prophetic realism" in Isaiah, Jeremiah, Ezekiel, and elsewhere (e.g. Isa 20:1-6; Jer 13:1-11; 19:1-13; Ezek 4:1-5). Jesus evidently used his hunger as an occasion for instructing the Twelve. Events have meaning beyond their face value; they become significant as they are interpreted. The unexpected and incongruous character of Jesus' action in looking for figs at a season when no fruit could be found would stimulate curiosity and point beyond the incident to its deeper significance.

(d) The prophets frequently spoke of the fig tree in referring to Israel's status before God (e.g., Jer. 8:13; 29:17; Hos. 9:10, 16; Joel 1:7; Micah 7:1-6); the destruction of the fig tree is associated with judgment (Hos. 2:12; Isa. 34:4; cf. Luke 13:6-9). In this context the fig tree symbolizes Israel in Jesus' day, and what happens to the tree the terrible fate that inevitably awaited Jerusalem. "Jesus used the fig tree to set forth the judgment that was about to fall on Jerusalem." Victor of Antioch 4th century (first comm. of Mark)

(e) This is certainly Mark's understanding of the episode, for in the Gospel of Mark Jesus' action in the Temple is firmly embedded within the fig tree incident. The A - B - A' structure of 11:12-21 (fig tree—the driving out of the money-changers from the Court of the Gentiles—fig tree) serves to provide a mutual commentary on the two events.

\* (f) Just as the leaves of the tree concealed the fact that there was no fruit to enjoy, so the magnificence of the Temple and its ceremony conceals the fact that Israel has not brought forth the fruit of righteousness demanded by God.

\* (g) Both incidents have the character of a prophetic sign that warns of judgment to fall upon Israel for honoring God with their lips when their heart was far from him (7:6).

11:13 for it wasn't  
the season for figs  
Jer 8:13

These Markan  
comments link  
to OT Judgment  
Text (Jer 8:13).

4. What is the importance of the accounts of conflict in 11:27-12:25?  
Note:

- (a) This extended unit is important for its indication that hostility to Jesus came from all the influential groups within Judaism.
- (b) The leading idea of the whole section is that the leaders of the Jewish people have rejected the will of God. The vineyard parable develops this judgment into a panorama of redemptive history. The representatives of the Sanhedrin who question Jesus are like the leaders of Israel throughout its history who have continually rejected God's messengers, from the prophets to the Son.
- (c) The implied judgment upon the chief priests and elders in 11:27-33 is sustained in the parable of the vineyard that immediately follows (12:1-11). The climax of that section serves both as the application of the parable and as the reproach of the authorities, who have rejected both John and Jesus (12:12).
- (d) It is possible that the four accounts that follow show an awareness of the traditional structure of the early Passover liturgy. The sequence of questions proposed corresponds to four types of questions recognized by the rabbis: questions of wisdom, which concern a point of law (12:13-17); of mockery, which frequently bear on the resurrection (12:18-27); of conduct, which center in relationship to God and men (12:28-34); and of biblical interpretation, which often concern the resolving of an apparent contradiction between two passages of Scripture (12:35-37). It is only in the Passover eve liturgy that the four types of questions appear in this order, and there the first three questions are posed by a wise son, a wicked son, and a son of simple piety. The fourth is posed by the head of the family himself. This arrangement sheds light on the sequence of questions in 12:13-37.
- (e) In this section of the Gospel we are in touch with elements of the tradition that were already associated with the Passover eve celebrations among the Christians in the first decades after the resurrection. This may account for the grouping and order of the sequence in Mark's Gospel.

THE GOSPEL OF MARK  
MINISTRY IN JERUSALEM

Mark 11:1 – 13:37

Part 2 – Jesus' Ministry to His Own Disciples

A. The Transition from a Public Prophetic Ministry in Jerusalem to the Instruction of the Twelve (12:38 – 13:2)

1. During Jesus' ministry in Jerusalem prophetic action (11:1-12:37) was accompanied by prophetic speech (12:38-13:37).
2. A prophetic warning (12:38-40).
3. Prophetic discernment (12:41-44).
4. A prophetic announcement (13:1-2).

B. The Conversation on the Mount of Olives (13:3-37).

1. The prophetic discourse of Jesus on the destruction of the Temple stands out as the only extended speech attributed to Jesus by the evangelist.
2. The key issues in the interpretation of Mark 13 are the character and purpose of the material, its structured arrangement, and essential authenticity.
3. The conversation on the Mount of Olives occupies a special place in the Marcan outline. It provides the bridge between Jesus' public ministry, culminating in the conflict with the Temple authorities (11:1-12:12), and the Passion Narrative, where the conflict with authority is the occasion for Jesus' condemnation and death (14:1-2, 9-10, 42-65). By locating the prophetic discourse in this crucial position, and by recurring reference to the destruction of the Temple during Jesus' trial and crucifixion (14:58; 15:29; 39), Mark points to the relationship that exists between the judgment upon Jerusalem implied by Mark 13 and the death of Jesus.
4. This theological understanding is reflected by the literary form of verses 5-37. In terms of form, Jesus' words are a farewell address providing instruction and consolation for his disciples prior to his death. Mark 13 unites prophecy concerning the future with exhortation regulating the conduct of the disciples in the period when Jesus will no longer be with them. This is characteristic of a farewell speech.

Prophetic Action  
is followed by  
prophetic speech

scholars left  
left colors to  
and more only  
white robe.

biblical scholarship  
not to be a  
seat of honor  
at a place of  
service.

Trumpet shaped  
ecclesiastical (II)  
the temple.

Exhortation - imperative  
Consolation - indicative  
Supporting statements intro. by conj. for

8/19/98

- 2nd person plural characteristic
5. The character of the discourse is further defined by its practical framework. It consists of a number of imperatives supported by reference to certain events that must take place within the plan of God (e.g., "Watch out," vs. 5, 9, 23, 33; "do not be alarmed," v. 7; "do not worry before hand," v. 11; "do not believe it," v. 21; "learn," v. 28; "know," v. 29; "be alert," v. 33; "be vigilant," v. 35, 37). The emphasis upon practical instruction, and the constant form of address in the second person plural, are characteristic of Mark 13.
  6. At transitional points in the discourse Mark's arrangement of Jesus' words is punctuated by the characteristic expression "Watch out" (vs. 5, 9, 23, 33).
    - (a) In v. 5 this exhortation introduces Jesus' answer to the disciples' question concerning the destruction of the Temple. They are to "watch out" that they are not deceived by the course of events into thinking that the end has come.
    - (b) This warning is repeated in v. 9 with reference to the disciples themselves and the prospect of their suffering. Persecution does not mean that the end has come. It is rather an occasion for witness to the nations, for this must take place before the end comes. What is required for vindication is patient endurance (v. 13).
    - (c) Verses 14-23 speak of an appalling sacrilege, the great tribulation, and a final wave of false pretenders/prophets. The people of God, however, have been forewarned and must "watch out" to avoid being deceived (v. 23).
    - (d) Following the description of the parousia, (the return of the exalted Lord, vs. 24-27), and instruction regarding the time (vs. 28-32), the final parable is introduced by the admonition, "Watch out, be alert" (v. 33).
  7. The speech-pattern evident throughout the discourse may be analyzed as exhortation (expressed in the imperative) and consolation (expressed in the indicative) supported by a statement introduced by the conjunction "for." As an example, consider vs. 5-8:

Mk 13<sup>5-8</sup>

Watch out that no one leads you astray

For many will come in my name saying that "I am he" and they will lead many astray.

And when you hear of wars do not be disturbed.

For this must take place, but it is not yet the end.

For nation will rise against nation and kingdom against kingdom, there will be earthquakes in various places.

There will be famines.

These are the beginning of the birth pains that announce the coming of the Messiah.

The recognition of this pattern indicates that the instruction concerning events that must take place within the plan of God has been introduced to providing the supporting reasons for the exhortations. They are not the main point stressed by Jesus. The discourse is actually structured and sustained by the nineteen imperatives found in verse 5-37. They are the main point.

The primary purpose of Mark 13 is to promote faith and obedience in a time of distress and upheaval. Jesus prepared his disciples and the Church for a future period that would entail both persecution and mission.

- (a) This message was of profound significance for the persecuted Christians of Rome. They are to find their identity in obedience to Jesus' call to cross-bearing and evangelism in the confidence that this is the will of God that must be fulfilled before Jesus returns.
- (b) Jesus' words provide a solid foundation for the Christian hope in the triumphant return of the Son of Man. This is the one event in light of which the present is illumined. This fact enabled Mark to face the crisis of the sixties with realism and hope.

- 9. An analysis of the structure of Mark 13 must take account of the key expression "these things." The disciples ask when these things are about to be accomplished (v. 4). The underlined words are reference-points throughout the discourse. In response, Jesus announces the sufferings that can be expected (vs. 5-23) as well as the final victory that terminates the period of trial (vs. 24-27). → *Consummation*

- (a) In v. 23, at the conclusion of the sketch of the historical events that must precede the final salvation, Jesus cautions, "Watch out, I have told you ahead of time all things." There is a correspondence between the question of v. 4, "Tell us when these things... will be accomplished" and the response of Jesus in v. 23, "I have told you... all things."

Main point in Imperatives Inductives

Don't confuse preliminary events of the end itself.

We are not called to calculation (not of end time) but to vigilance. Time of proclamation to the nations of the world!

Servant heart of God visible in the servant heart of Jesus!

God will be vindicated at the end of history & go with his people!

Time for Faith & Obedience even tho' world falling apart. 10 of 14 districts ravaged! Time will come when Son of Man comes...

1st 4-23 2nd 24FF

People of God  
- have a hope  
that cannot be  
shaken! A time  
will come when

I leave the  
world & all its hold  
upon me.

I identify w/  
a little flock

I embrace a  
people held in  
contempt by  
the world (Th

I embrace  
Jesus as Lord  
+ God raised  
him from dead.

Laws  
Nov 66 AD  
Revival of Judaism &  
looked to conquer Rome  
- Zealots brought  
robbers in the temple  
& brought down as  
the high priest.

Janish Christians  
2002 Jerusalem 68

2006  
1 Ezek. Glory lifted  
from Temp. Ready  
for destruction

\* (b) Verses 29-30 return to these reference points: "Whenever you see these things happening... and this generation shall not pass away until all these things take place." The vocabulary demands that these statements be considered in relationship to vs. 4 and 23. ✓

V. 23 I have  
told you all  
these things

These things in verse 29 refers to the entire discourse from vs. 5-23, with special reference to vs. 14-23. They provide the evidence for which the disciples asked.

(c) The point of Jesus' warning is that these preliminary events, including the destruction of the Temple, must not be mistaken as evidence that the end has come. The events to be fulfilled within a generation (v. 30) should be regarded for what they are, preliminary events only. ↪ (v. 4-23) Things!

(d) The return of the Lord cannot take place until after the preliminary events have occurred. They are the necessary precursors of the return. Yet in themselves they do not determine the time of that event, which is known only to God (v. 32).

70 Ad  
order of  
Titus  
Temple  
destroyed

(e) The thrust of Jesus discourse, as Mark has recorded it, is to warn the disciples not to be disturbed by the preliminary signs nor to confuse them with the end itself.

Jer - Temple of Lord - Nab.  
~~Jesus - Temple of Lord - Titus~~

Three Feasts in JE.  
 & Temple  
 Passover  
 Pentecost  
 (Harvest)  
 Tabernacle

This analysis yields the following outline:

### The disciples' question (13:4)

### A. The preliminary events in the period of distress (13:5-23)

1. Warning against deception (13:5-8).

birth pains to Messiah's return (2nd coming)

2. A call to steadfastness during persecution (13:9-13).

v.13 one who stands to end will be vindicated

### 3. The appalling sacrilege and the necessity for flight (13:14-23).

Winter Jordan swollen cannot pass!

### B. The triumph of the Son of Man (13:24-27)

4-23). [When the Lord returns no time for flight!]

A'. The preliminary events and the destruction of the Temple (13:28-31). *false prophets false messiahs - do not let them discu*

B' The call to vigilance (13:32-37).

V. 33

13:32-37).  
This is what to do - be vigilant  
Tell others about the  
loving heart of God our Father  
expressed through the servant  
heart of Jesus!

THE GOSPEL OF MARK  
THE PASSION NARRATIVE  
Mark 14:1 – 15:47  
Fresh Perspectives on Jesus' Passion

A. The Importance of the Passion Narrative in the Gospel of Mark

1. The account of Jesus' betrayal, arrest, condemnation and execution furnishes a climax to the Gospel and brings together motifs and themes developed throughout the account:
  - (a) the conflict with authority (2:1-3:5), culminating in the decision to seek Jesus' death (3:6; cf. 11:18, 27- 12:12);
  - (b) the capital offense of blasphemy (2:7; 14:63-64); — *in Jewish context blasphemy - anything the*
  - (c) the betrayal of Judas (3:19; 14:1-2, 10-11, 18-21, 32-46). *detracted from the Sovereign hand of God.*
2. It is commonly recognized that for Chs. 14-15 Mark had access to a primitive source embodying authentic historical remembrance which he took over virtually intact. From the letters of Paul and the early sermons from Acts the following elements of the passion narrative may be recognized: Jesus was betrayed, arrested at night, led to the high priest, condemned by Pilate, crucified. He died on the cross, was buried, was raised from the dead and his tomb was found empty. See Acts 2:23-24; 3:13-15; 4:10; 5:30; 10:39-40; 13:28-30; 17:3; 26:23; 1 Cor 1:23-24; 4:23-25; 15:3-5; Gal 6:14; 1 Tim 3:16.
3. Mark's contribution may be seen in the incorporation of 14:3-9 (the anointing in Bethany); 14:12-17 (the preparation of the meal); 14:51-52 (the flight of the young man); 15:21-22 (Simon of Cyrene, the father of Alexander and Rufus); 15:43 (the courage of Joseph of Arimathea); 15:44-45 (the surprise of Pilate that Jesus was already dead). These are parallel or complementary traditions. *most certainly people in the church in Rome. — crucifixion - death by exhaustion - normally 2-3 days.*
4. It seems certain that it was in the context of worship that the first elaborations of the essential facts took place. E.g., the focus upon the night of betrayal at the Lord's Supper (1 Cor 11:23) invited extended reflection upon the passion of Jesus. The Epistle of the Apostles 15:26 (middle of the 2<sup>nd</sup> century) speaks of a nocturnal vigil which lasts until dawn during which the passion of the Lord was remembered.
5. The primitive confession of faith in 1 Cor 15:3-5, with its focus upon Jesus' death, burial, and resurrection, provided the core of the narrative.

Must suffer  
must be rejected  
must be killed  
- behind the  
must stand the  
Scripture!

6. Jesus had prepared his followers to find in the prophetic Scriptures the key to understanding his sufferings in fulfillment of the sovereign will of God (8:31; 9:12, 31, 10:33-34, 45). E.g., the prophecy of the Servant of the Lord in Isaiah 53:4-12. Here is an account of obedient suffering, expressed by the sustaining of mockery, by silence before accusers, by forgiveness, by intercession for the many, by burial with the condemned, in short, a passion narrative which described God's action which astonished the people but manifested his triumphant sovereignty. Cf. The psalms of the suffering and victorious righteous one in Psalms 22, 41, and 69. (Psalms of the suffering victorious one!)

7. Mark's arrangement of the narrative falls into two parts:

- After introducing the complementary themes of the plot and the betrayal (14:1-11), Mark focuses on the suffering which came to Jesus through betrayal and desertion of those close to him (14:12-52).
- The second part emphasizes Jesus' endurance of suffering of the cross (14:53-15:47).

8. At the moment of Jesus' death Mark alone among the evangelists brings together the torn veil of the Temple and the confession of the centurion that Jesus is truly Son of God (15:38-39). Here Judaism and the Gentile world, each in its own way, acknowledges Jesus' sovereign dignity.

9. In this way Mark exposes the profound redemptive efficacy of the death of the Son of God, who freely laid down his life on behalf of the many (10:45). Those who hear Mark's Gospel find themselves confronted with this mystery and are invited to confess by faith that Jesus is the Messiah, the Son of God (1:1).

(Isa 53) The whole  
redemptive  
community!

## B. Fresh Perspectives on Jesus' Passion

1. Measuring life in terms of four cups helps us to enter Mark's passion narrative with empathy.

The cup of redemption and the cup of promise (14:12-25; cf. Exod. 6:6-7). → Feast of Passover - Feast of Redemption

The cup of death (10:32-45; 15:1-20; cf. Martyrdom of Polycarp 14:1-2).

The cup of wrath (10:32-42; 15:21-47; cf. Ps. 75:1-8; Jer 25:15-16; 49:12).

Share common cup to share common destiny.

Darkness + wrath on cross  
Amos 8:9

Affirmation  
Anticipation on  
Passover:  
on this night  
we were redeemed  
on this night  
we will be  
redeemed

Search Ex 12 to rest of OT  
12 cups of wine w/  
passover & you will find  
none.

We live in the ongoing  
Passover meal awaiting the supper...  
final cup at the wedding MKM 24f  
Jesus vows not  
to take this cup until...

Cups Ex 6f  
1 bring you out  
2 Free you  
3 I will redeem you verbs  
4 Take you my own people...  
Innovated after Malachi  
Rabbi found basis for  
it in Ex 6f the four

# THE GOSPEL OF MARK THE RESURRECTION OF JESUS Mark 16:1-8

## A. One More Look at the Literary Structure of Mark's Gospel.

1. Mark's Gospel opens abruptly (1:1-13).
2. Mark's Gospel concludes abruptly (16:1-8).

*Isa 40 wilderness  
messenger  
the message*

## B. What About Mark 16:9-20?

1. The textual evidence supports the conclusion that Mark ended his Gospel at 16:8. This evidence includes:

- (a) The two earliest complete copies of the Gospel of Mark in Greek
- (b) An important manuscript of the Old Latin version (MS K). *4th cent. copied from 2nd cent. (Greek)*
- (c) The Old Syriac version *North Africa*
- (d) Several MSS of the Armenian version
- (e) The two most important MSS of the Georgian version. *(Central Russia)*
- (f) Several MSS of the Ethiopic version *(Upper regions of Nile)*
- (g) The Church Fathers Clement of Alexandria, Origen, Cyprian, and Cyril of Jerusalem show no awareness of Mark 16:9-20.
- (h) Eusebius (4<sup>th</sup> Century) states that "accurate" copies of Mark end with 16:8, adding that 16:9-20 are missing from "almost all MSS."
- (i) Jerome (5<sup>th</sup> century) echoes this testimony. He states that "almost all the Greek codices do not have" 16:9-20.

2. The literary evidence of style and vocabulary, based on a comparison of Mark 1:1-16:8 with 16:9-20, shows that 16:9-20 is not consistent with Marcan authorship *Market place narrative (and... and... then... and...)*

3. The evidence of Matthew and Luke: both Gospels follow Mark until 16:8. Then they diverge completely.

4. The ending of the Gospel of Mark at 16:8 appeared too abrupt to some readers. An attempt to provide a more appropriate ending to the story affords the most plausible explanation for the origin of the so-called "shorter ending" found in some Greek MSS and versions: "But they reported briefly to Peter and those with him all they had been told. And after this Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."

*One MSS of this ending leaves off Mk 16<sup>8b</sup> (which contradicts this ending).*

5. This explanation does not explain the origin of 16:9-20, which actually interrupts the sequence of thought in Mark 16:6-8. It fails to relate the appearance of the risen Lord in Galilee, which was promised in 16:7. Instead of continuing the narrative, it provides a list of appearances of the Lord which consists of brief extracts from the resurrection reports in Matthew, Luke, and John. Mark 16:9-20 is a mosaic that is clearly secondary in character.

Mark is  
vivid w/  
attention  
to detail  
16:9-20 is not!

Mk 16:1-8 backward glance at Mk 14:27f - promised reunion in Galilee!

Mark	Matthew	Luke	John
16:9-10			20:11-18
16:12-13		24:13-35	
16:14ff		24:25-29	20:19-29
16:15	28:18-20		
16:19		24:50-53	

6. The transition from Mark 16:8 to 16:9 is awkward. The subject of 16:8 is the women; the presumed subject of 16:9 is Jesus.
7. Mark 16:9-20 is unified theologically through the development of a single theme, belief and unbelief. The climax is provided by verse 14, where the disciples are rebuked for failing to believe, on the witness of others, the very message they will soon be urging their audiences to believe. Little to do w/ 16:1-8 + early manuscripts
8. The form, language and style of Mark 16:9-20 show that Mark did not compose this portion of the text. Its origin can be traced to the early 2<sup>nd</sup> century when it was noticed that Mark appeared to be incomplete because this Gospel did not report any appearances by the risen Lord.

C. Listening to Mark's Account of the Resurrection of Jesus (16:1-8).

1. Mark concludes his Gospel with a brief paragraph concerning the visit of the women to the tomb of Jesus and the dramatic announcement of his resurrection.
2. Two aspects of the truth are emphasized by Mark:
  - (a) The resurrection of Jesus is an historical event. Mark stresses the identity of the risen one with the crucified one (16:6).
  - (b) The event of Jesus' resurrection is open to understanding only through a word of revelation received in faith. The focus of Mark's account falls, therefore, upon the presence of the divine messenger and the startling disclosure of the truth (16:5-6).

God has acted  
God has spoken  
regarding the  
Resurrection &  
God's judication

3. In Mark's narrative the empty tomb indicates that the resurrection includes the past, and points to the continuity of the past, the present, and the future in the scope of redemption. The empty tomb derives its meaning from the fact of the resurrection of Jesus.
4. It is the resurrection of Jesus that creates "the good news concerning Jesus the Messiah, the Son of God" (1:1). From this point of view, it would be appropriate to read Mark in the light of its ending, moving from 16:1-8 backwards toward 1:1!
5. The response of the women to the evidence of God's decisive intervention in raising Jesus from the dead is described by Mark in the categories of terror (16:8). The cause of the women's fear is the presence and action of God at the tomb of Jesus. The first human response is overwhelming fear.
6. Mark's focus upon human inadequacy, lack of understanding and weakness throws into bold relief the action of the God who raises the dead and its meaning for the Christian community.

God who Acts  
God who speaks  
Overwhelming  
Response!

→ Jesus is not to  
be sought among  
the dead but  
among the living!

Key verse (Mk 16:7)  
of Revelation

Women - Dawn Treaders  
heavy steps w/ grief!

THEIR MISSION WAS ONE OF  
INTENSE DEVOTION. They loved  
Jesus in life & loved him in death

Devotion - as a child I need to  
be made wise by the word of God

They flee at the end!  
stood in midst of  
the God who  
raises the dead!

w/ the Resurrection the  
sphere of Ministry changes!  
- Dawn Treaders Ministry to  
the Dead moves to  
Ministry to the living!

Galilee is where Peter & disciples lived!

9/2/98

The narrative is over Jesus is Risen!

