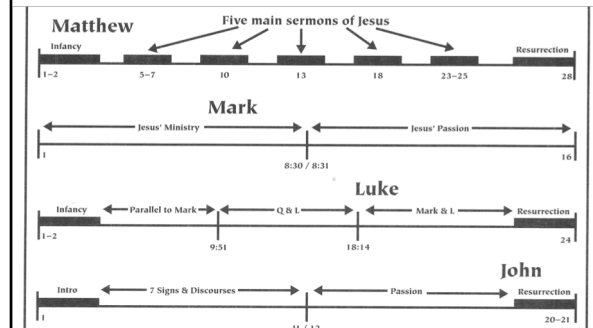




## THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD: The First Earliest Narrative

## Overview of the Gospels



## The Gospel of Mark

- Brief History of Scholarship
  - Interest in Mark gained significance:
    - Synoptic problem/source criticism
    - Quest of historical Jesus
  - 20<sup>th</sup> century – Redaction criticism – cf Gundry's commentary
  - New approaches
    - Literary/Narrative criticism
    - Social scientific, etc

## The Gospel of Mark

- Postcolonial
- Feminist
- Imperial cult
- Recent few years
  - Theological reading – reaction to biblical theology?
  - Theological message of each evangelist
  - What happens to synoptic problem?

## The Gospel of Mark

- Introductory Issues
  - Authorship:
  - 1) External Evidence
  - 2) Internal Evidence

## The Gospel of Mark

- External Evidence:
  - Testimony of Papias:
  - “Mark being the interpreter of Peter whatsoever he recorded he wrote with great accuracy but not however, in the order which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as said before, he was in the company with Peter

- Who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing what he heard, or to state any thing falsely in these accounts.

– HE 3.39.15.

- Ref to Papias, *Interpretation of the Oracles of the Lord*

- Irenaeus:

- “Matthew, indeed, produced his gospel written among the Hebrews in their own dialect, while Peter and Paul proclaimed the gospel and founded the church at Rome.
- “After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter.”
- “And Luke, the companion of Paul, committed to writing the gospel preached by him, i.e., Paul. Afterwards, John the disciple of our Lord, the same that lay upon his bosom, also published the gospel, while he was yet at Ephesus in Asia.

HE3.39.15

- Origen:

- “...Mark, who composed it, as Peter explained to him, whom he also acknowledges as his son in his general Epistle, saying, “The elect church in Babylon salutes you, as also Mark my son.” HE 6.25.5

## The Gospel of Mark: Authorship

- Internal evidence:

- Mark's contact with Peter. Cf. Acts 12:12
- Mark's contact with Paul – Mark's return to Jerusalem after abandoning 1 MJ (Acts 13:13)
- Other possible contacts: Col 4:10; Phlm 24

- 2 Tim 4:11
- 1 Peter 5:13
- Outline of Mark's gospel against Petrine kerygma. Cf. William Lane's suggestion

## Destination and Recipients

- Written to Gentile Christians in Rome?
- Mark's explanation of Palestinian customs (7:3-4)
- Translation of Aramaic expressions (3:17-22; 5:41; 7:11 34; 9:43; 10:46; 14:36; 15:22, 34)

### Destination and Recipients

- Latinisms
  - 12:42, 'two *lepta* (*lepta*.) which make a *quadrans*' (*kodra,nthj*)
  - 15:16, 'the palace, that is the *praetorium*' *praitw,rion*
  - 6:27, *spekoula,twr*– Latin: *spekoulator*
  - 6:48 – τετάρτην φυλακὴν τῆς νυκτός 4<sup>th</sup> watch of the night – Roman timing (3-6am), typically translated as "early in the morning"
- Destination and purpose

### Distinctiveness of Mark

- Vocabulary – limited. Frequent use of "and", "immediately", "again".
- Grammar – extensive use of historical present. Seen as an effective method of narrative communication.

### Distinctiveness of Mark

- Descriptive details
  - digging the roof in 2:4;
  - the unused boat in 3:9;
  - Jesus sleeping on the cushion in the storm in 4:37-38;
  - stories of exorcisms in 5:2-5; 9:17-22.
  - Mark's miracle story is typically longer than Matt and Luke

### Distinctiveness of Mark

- Emotional details
  - Jesus' anger at the leprosy in 1:41, 43;
  - mental torture in Gethsemane in 14:33-34;
  - the feeling of the crowd in 10:32.
  - All these give the feeling of the hearers of being there.
- Geographical movement

### Distinctiveness of Mark

- Irony - insider-outsider motif
  - The parable of the sower; Jesus and his family
- The authority of Jesus
- Discipleship
  - Mark seems to portray the disciples in negative light
  - Misunderstanding – 6:52;7:18; 8:4, 17-21, 32-33; 9:5-7, 10, 32
  - Failures – 9:14-29, 33-34; 10:35-41; 14:32-41, 50, 66-72

### Distinctiveness of Mark

- Gentiles (5:1-20; Feeding of 4000; 6:31-44)
- Command to silence motif (1:25, 34; 1:44; 3:12; 5:43; 7:36; 8:26, 30; 9:9)

## Distinctiveness of Mark

- All these point to Mark as a storyteller, unfolding the drama of salvation.

### 1) Mark's Basic Two Part Structure & Geographical Movement

1:1-1 Judea

Part I  
*Jesus the one with authority:*  
- teacher,  
- healer,  
- miracle worker,  
- exorcist.

River Jordan (1:9)

1:14-6:6a Galilee (1:14; 1:39)

Capernaum (1:21; 2:1)  
Gerasenes (5:1)  
Hometown (6:1)

6:6b-8:26

East Side of Sea of Galilee

Tyre (7:24)  
Decapolis (7:31)  
Bethsaida (8:22)

8:27-38

Caesarea Philippi

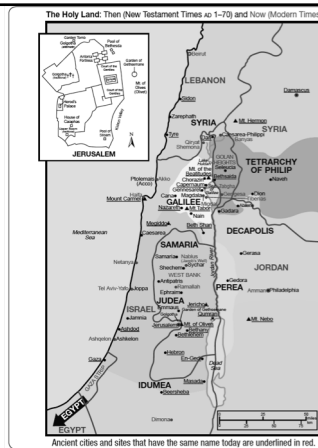
8:27-38 Caesarea Philippi

9:1-10:52 Galilee to Judea  
Galilee (9:30)  
Capernaum (9:33)  
Judea (10:1)  
To Jerusalem (10:32)  
Jericho (10:46)

11:1-15:47 Jerusalem  
To Jerusalem (11:1)  
Bethany (11:1)  
Jerusalem (11:27)  
Bethany (14:3)

16:1-8 Judea

Part II  
*Jesus the Son of Man who must suffer, be killed and rise again*



### 2) Conflict Stories in Mark 2:1-3:12

Passage	Incident	Authority of Jesus	Response
2:1-12	Healing of A Paralytic Man	To Forgive Sins	Silent Accusation by the Teachers of the Law
2:13-17	Having A Meal in Matthew's House	To Eat with Tax Collectors and Sinners	Open Confrontation by the Pharisees
2:18-22	Question about Fasting	To Dispense with Fasting	Open Confrontation by Some People

2:23-28	Question about Sabbath	To Supersede the Sabbath	Open Confrontation by the Pharisees
3:1-6	Healing of a Man with a Shriveled Hand	To Heal on the Sabbath	Plot to Kill Jesus

Result:

"The Pharisees went out and began to plot with the Herodians how they might kill Jesus." (3:6)

**3) Juxtaposing Contrasting Accounts 3:7-35**

	3:7-12	3:13-19	3:20-21	3:22-35
Geographical Reference	The sea	The mountain	House	House
Crowd	From several regions	The Twelve	Jesus' family	Teachers of the Law
Response to Jesus	Demons: "You are the Son of God"	Appointed to be disciples	"He is out of his mind"	"He is possessed by Beelzebub"
Jesus' Authority	Frees the possessed	Gives authority to drive out demons	"Here are my mother and my brothers"	"He has an evil spirit"

**4) Jesus As A Miracle Worker - 4:35-6:6a***The Question: "Who Is This?"*

Passage	Incident	Judgment From the Witnesses	Response	Authority of Jesus
4:35-41	Jesus Calms the Storm	Faith or Fear	"Who Is This?"	Nature
5:1-20	Jesus Heals a Gerasene Demoniac	Acceptance or Rejection of Jesus	All the People Were Amazed	Demons
5:25-34	Jesus Heals a Sick Woman	Faith or Despair	"I will be Healed"	Illness
5:21-24; 35-43	Jesus Raises Jairus' Daughter	Faith or Despair	They Laughed at Him	Death
6:1-6a	Jesus Rejected in His Hometown	Belief or Disbelief	"Where did This Man Get These Things?"	Family Influence

**5) Cycle of Passion Predictions, Misunderstandings and Teachings***Healing of a Blind Person (8:22-26)*

<b>Geographical Reference</b>	8:27	9:30	10:32
<b>Passion Prediction</b>	8:31	9:31	10:33-34
<b>Misunderstanding</b>	8:32	9:32-34	10:35-41
<b>Teaching on Discipleship</b>	8:34-9:1	9:35-37	10:42-45

*Healing of a Blind Person (10:46-51)***6) Feedings & Crossings**

Crossing the Sea: Who then is this? (4:35-51)

Choosing the Twelve

Death of John the Baptist (Is he Elijah?)

Feeding of the 5000  
6:30-44Feeding of the 4000  
8:1-9Crossing the Lake and Walking on the water:  
6:45-52:  
"It is I; Don't be afraid."  
"For they had not understood about the loaves; their hearts were hardened."Crossing the Lake  
8:10Controversy with the Pharisees  
7:1-23: what defiles a person  
"Are you so dull?"Controversy with the Pharisees  
8:11-21: Yeast of the Pharisee  
"Do you still not see or understand? Are your hearts hardened?"Healing Miracle  
7:31-37  
Syrochenean woman  
A deaf man (Is 35:5-6)Healing Miracle  
8:22-26  
A blind man (2<sup>nd</sup> touch)Peter's Answer: Who then is this? (8:27-31)  
You are the Messiah (cf. 1:1).**7) Antiphony Between The Witness Of Jesus And Human Responses Mark 14-15**Jesus' confession before the Sanhedrin (14:61-62)  
Mockery and maltreatment of the Sanhedrin (14:63-65)  
Peter's denial (14:66-72)Jesus' appearance before Pilate (15:2-5)  
Shouts from the crowd for Jesus' death (15:6-15)  
Mockery and maltreatment of the soldiers (15:16-20)Jesus' crucifixion (15:21-26)  
Mockery from the bystanders and religious leaders (15:27-32a)  
Mockery from the two criminals (15:32b)Jesus' death (15:33-34, 37)  
Misunderstanding of the bystanders (15:35-36)  
Confession of the centurion, a Gentile (15:38-39)**8) Markan Sandwiches: The Significance of Interpolations**

- 3:20-35
  - A Jesus' companions try to seize him. 3:20-21
  - B The religious leaders accuse Jesus of being in league with Beelzeboul. 3:22-30
  - A Jesus' family seeks him. 3:31-35
- 4:1-20
  - A Parable of the Sower. 4:1-9
  - B Purpose of parables. 4:10-13
  - A Explanation of the Parable of the Sower 4:14-20
- 5:21-43
  - A Jairus pleads with Jesus to save his daughter. 5:21-24
  - B Woman with a hemorrhage touches Jesus. 5:25-34
  - A Jesus raises Jairus' daughter. 5:35-43
- 6:7-30
  - A Mission of the Twelve. 6:7-13
  - B Martyrdom of John the Baptist. 6:14-29
  - A Return of the Twelve. 6:30

- |  |            |
|--|------------|
| 5. 11:12-21  |            |
| A Cursing of the fig tree.                                 | 11:12-14   |
| B Clearing of the temple.                                  | 11:15-19   |
| A Withering of the fig tree.                               | 11:20-21   |
| 6. 14:1-11   |            |
| A Plot to kill Jesus.                                      | 14:1-2     |
| B Anointing of Jesus at Bethany.                           | 14:3-6     |
| A Judas' agreement to betray Jesus.                        | 14:10-11   |
| 7. 14:17-31  |            |
| A Jesus predicts his betrayal.                             | 14:17-21   |
| B Institution of the Lord's Supper.                        | 14:22-26   |
| A Jesus predicts Peter's betrayal.                         | 14:27-31   |
| 8. 14:53-72  |            |
| A Peter follows Jesus to the courtyard of the High Priest. | 14:53-54   |
| B Jesus' inquisition before the Sanhedrin.                 | 14:55-65   |
| A Peter's denial of Jesus.                                 | 14:66-72   |
| 9. 15:40-16:8  |            |
| A Women at the cross.                                      | 15:40-41   |
| B Joseph of Arimathea requests Jesus' body                 | 15:42-46   |
| A Women at the empty tomb                                  | 15:47-16:8 |

## The Ending of Mark

3 endings available:

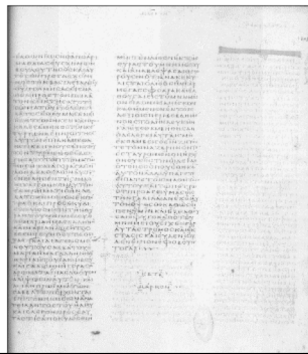
- 1) Shorter ending (16:8)
- 2) Longer ending (16:9-20)
- 3) Shorter ending of the longer ending
  - Then they briefly reported all this to Peter and his companions. Afterward Jesus himself sent them out from east to west with the sacred and unfailing message of salvation that gives eternal life. Amen
  - See footnotes of ESV

## 1) The Shorter Ending

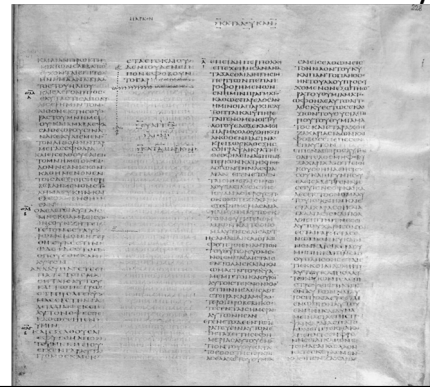
Note the explanatory notes in between Mark 16:8 and 16:9:

“The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20”

Codex Vaticanus— dated 5<sup>th</sup> century



## Codex Sinaiticus – 4<sup>th</sup> Century

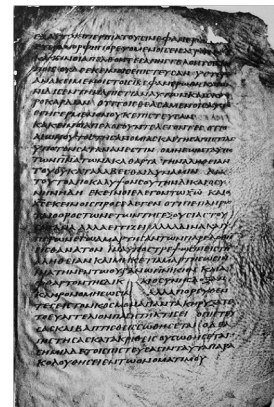


## 2) The longer Ending

2. the longer ending - ends at 16:20; - 2 versions:

- i. in most of our translations - first found in Codex Washingtonianus (late 4th/early 5th century) and later manuscripts
- ii. Codex Washingtonianus also contains corruption known as “Freer logion” inserted after Mark 16:14

- Codex Washingtonianus: Mark 16:12-17 with the insertion of the “Freer Logion” after 16:14



### Freer Logion

- And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [or: does not allow what lies under the unclean spirits to understand the truth and power of God]. Therefore reveal thy righteousness now" - thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death, that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven."

### 3) The Shorter Ending of the Longer Ending

3. the shorter ending of the longer ending – from Codex Bezae Cantabrigiae (5<sup>th</sup> century Latin manuscript that is full of corruption in Mark 16, with 16:8 missing)

Then they briefly reported all this to Peter and his companions. Afterward Jesus himself sent them out from east to west with the sacred and unfailing message of salvation that gives eternal life. Amen

### The Ending of the Gospel of Mark as a Cliffhanger?

A proposition to the ending of Mark

- Command to silence motif throughout the narrative (1:25, 34; 1:44; 3:12; 5:43; 7:36; 8:26, 30; 9:9)
- Command to tell motif in Mark 16:6-8