

Charmaine French

Bi 103 Synoptic Gospels

Dr. Armstrong

October 21, 2017

Week 11 Assignment

1. Outline the structure of the gospel of Mark, showing in your outline the differences of each part.

The Gospel of Mark is divided into almost two equal parts. The first half of the gospel structure describes Jesus' ministry in Galilee.

1:14 The preaching of Jesus

VS 16, Call of the first disciples

VS 28, Jesus fame spread abroad throughout all the region round about Galilee.

VS 39 Summary: preaching and teaching.

3:7 Withdrawal.

7:31 Jesus departs from the coasts of Tyre and Sidon.

9:30 Second prediction.

In Galilee, Jesus was the end-time agent of God. He walks by the sea of Galilee and calls unto Himself disciples. He preached in the synagogues. He cast out devils.

The second half of Mark Gospel structure turn towards Jerusalem

11:1 Jesus sends forth two of his disciples.

VS 11 Triumphal entry.

VS 15 Cleansing of the Temple.

VS 27 Conflicts with the religious leaders.

15:41 Crucifixion.

In Jerusalem, Jesus confronted both the hostile civil and religious leaders and the demons with the invincible authority of the hidden Messiah.

The first half of the gospel structure emphasized the miracles of Jesus and the second half emphasized His passion and its implications for discipleship.

2. What does the author mean when stating that the Book of Mark represents the inauguration of the mission to the Gentiles. (At least one well-developed paragraph.

This was the beginning of salvation for the Gentile. God demonstrated His love not only to the Jews but also to the Gentile. God's love for mankind is so great that He gave His only son so that everyone who has faith in Him will have eternal life and never die. Jesus said He come that we might have life and that we might have it more abundantly (John 10:10)

3. Explain how Mark portrays Jerusalem.

Mark portrays Jerusalem as a negative place. It was aggressive, resentful, and its denial ended in Jesus' execution. The Jewish leaders there were unresponsive, their hearts were hardened, and they did not believe that Jesus was the Son of God.

4. Explain Mark 8:22 to 10:52. What is this section of Mark's gospel referred to?

This section in Mark 8:22 to 10:52 referred to two miracle stories relating to the healing of the blind (8:22-26 to 10:46-52). Physical blindness is symbolic of spiritual imperception, and restoration of sight signals the renewal of spiritual discernment. Mark records the partial healing of the blind man to illustrate Jesus healing of his disciples partial understanding. Though the disciples see that Jesus is the Christ, they see this only in part. Jesus is the Christ but not at all the Christ of their expectations.

5. What is different about 8:22 to 10:52 than the rest of Mark's gospel?

The difference about 8:22 to 10:52 and the rest of Mark's gospel are it deals with the heart of Jesus' disciples. They were chosen by Jesus and has responded to His call, they were intimately associated with Him throughout this period of His ministry, but they were only attracted to Jesus and fascinated by His deeds. They simply could not grasp who He was revealed to be, or what He was about.

6. Why did Mark keep Jesus' identify undercover to some degree? Who was His competition? What is meant by the Messianic secret motif?

Mark keeps Jesus' identify undercover to some degree because the stories about Jesus by themselves are partial only when the portrait of Jesus was completed by including His suffering and crucifixion was He seen to be both Chris of glory and power and Suffering Son of Man. His competition was the religious leaders. The Messianic secret motif meant that I was an additional antidote to the potential danger that Gentiles might misunderstand those stories as picturing Jesus as a Hellenistic "divine man."

7. What is the actual conclusion of Mark's gospel? Explain.

There are so many discrepancies about the ending of Mark's Gospel. In my Bible (King James Version) Mark Gospel is conclude at 16:20. Some scholars said that the ending of this gospel is 16:8. However, there are others that said Mark did not intend to end at 16:8. They stated that the original conclusion 16:20, was lost quite early as the result of manuscript mutilation. The Synoptic Gospels writer regard 16:8 as the original conclusion.

8. Explain why it is not likely that Mark, the companion of Peter actually wrote the gospel.

Read page 90-92

As per the textbook (page84), all the Gospels in the New Testament are anonymous works. Their authors did not explicitly identify themselves for our benefit. Mark' name was mention by Eusebius (an early church historian, fourth century), who quoted an earlier Papias (an earlier bishop, middle second century). From that tradition, Mark was described as the interpreter of Peter, who did not know Jesus himself but wrote down the stories of Jesus that Peter told. But there is nothing in the Gospel of Mark that confirms that description.

9. Why was it necessary for Matthew and Luke to improve Mark's grammar and style?

Regarding the historical present tenses used in Mark, how did Matthew and Luke treat them? How many did they change?

Mark had 151 historical present tense. Matthew reduced them to 21 and Luke reduced them to 1. They eliminated unnecessary repetition in Mark (Mark 1:32 and parallels; 2:25 and parallels). They removed attractive but unessential detail from the Markan version (e.g., the cushion on which Jesus was sleeping, Mark 4:38 and parallels; Mark 5:3-5 and parallels; 5:26-27 and parallels; and often elsewhere). They corrected errors in Mark's account (Mark1:2-3 and parallels, the Malachi text was removed from the conflated prophetic citation in Mark to make the quotation conform to the introductory formula referring only Isaiah; Mathew corrected Mark's Eloi to Eli"- Mark 15:34 and parallel.

10. Go to a separate sheet and write a one-page summary of the priority of Mark.

Of the priority of Mark

The primary argument for Markan priority is the strong evidence that both Luke and Matthew redacted Mark's material. If Mark were a summary of Matthew, we would expect it to smooth out any rough edges. However, the reverse is true. In the triple tradition, it's obvious that it is Mark that has the rough edges that are smoothed out by Luke and Matthew.

As I look at the first passage in Mark that is also found in Matthew and Luke (Mark 1:2-3; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight). Mark says that this quotation comes from Isaiah, but it's a merger of Malachi 3:1 and Isaiah 40:3. If Mark was following some standard practice or simply did not remember where the first section came from, crediting both to Isaiah has caused a considerable amount of confusion. Matthew simplified the text by dropping the Malachi reference totally. Matthew 3:3; For this is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Luke did likewise as Matthew, but He fills out the quotation some more. Luke 3:4-6; As it is written in the book of the words of Esaias the prophet, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God.

Mark has many, obvious problems that the other Gospels freely correct. Luke and Matthew produce their own version of events combining the sources available to them.

Reference

Nickle, Keith F. *The Synoptic Gospels An Introduction*, (2001)