

1. Prepare a general outline of the structure of the gospel of Mark, showing in your outline the differences of each part.

The outline of the Gospel of Mark

The introduction of the book of Mark starts with the prologue:

- I. The identity and credentials of Christ, as the Son of God 1:1-13,
The fulfiller of past prophecy 1:2, 3,
Fulfiller of present prophecy 1:4-8,
The embodiment of God's Spirit 1:9-11,
Target of the adversary 1:12, 13.
- II. Ministry in the North, Jesus Galilean days 1:14-9:50
Jesus preaching begins 1:14, 15
Jesus disciples respond 1:16-20
Jesus authority astounds 1:21-3:12
Jesus emissaries appointed 3:13-19
Jesus' work divides 3:20-35
Jesus influence expands 4:1-9:50 through teaching 4:1-34, through mastery over the elements, the demonic, and death 4:35-6:6, through the twelve 6:7-13, through political developments 6:14-29, through miracles 6:30-56, through confrontation 7:1-23, through compassion and correction 7:24-8:26, through intimate self-disclosure 8:27-9:50.
- III. Ministry in transition: Jesus' Judean days 10:1-52
Itinerary and activity 10:1
Teaching on Marriage and divorce 10:2-12

- Teaching on children, eternal life, wealth 10:13-31
- Jesus fateful course set 10:32-45
- A beggar healed 10:46-52
- IV. Ministry in Jerusalem: Jesus' final days 11:1-15:47
 - The triumphal entry 11:1-11
 - A fig tree cursed 11:12-26
 - Jesus authority challenged 12:27-33
 - Treacherous vine-growers 12:13-44
 - Prophetic instruction 13:1-27
 - Appeal for diligence 13:28-37
 - Anointing 14:1-9
 - Last supper and betrayal 14:10-31
 - Gethsemane 14:32-52
 - Trial 14:53-15:15
 - Cross 15:16-39
 - Grave 15:40-47
- V. Epilogue: Resurrection and vindication of the Christ 16:1-20
 - The empty tomb 16:1-8
 - Jesus Christ commissions 16:9-18
 - Jesus Christ ascends 16:19, 20

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.)

Our author believes that Jesus was the special agent of God. His mission was to inaugurate God's reclamation of creation. Through Jesus, God was reasserting God's right to rule over the whole of created order. For example when Jesus calmed the storm in Mark 6:47-52 he was replacing the chaos characteristic of Satan's rule with that order which God had once established over the chaotically stormy waters at creation. When Jesus healed or restored to life in Mark 5:21-43, he was restoring life force where there was death or its potential, on behalf of God who created life.

3. Explain how Mark portrays Jerusalem.

Mark interpreted Jerusalem negatively. It stood for the opposition, hostility, and rejection that culminated in Jesus' execution. It symbolized that unresponsiveness and hardheartedness that result in unbelief.

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

As is frequently the case with early Christian stories, physical blindness is indicative of spiritual imperceptions, and restoration of sight signals the renewal of spiritual discernment.

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

Mark is alerting his hearers that this segment of his Gospel addresses the crucial need of all whom Jesus encounters to see with spiritual clarity and to comprehend with conviction.

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

At this stage in Mark's narrative Peter and the other disciples know Jesus only as a miraculous wonder-worker and as an authoritative teacher of marvelous wisdom. As the hidden Messiah, Jesus confronted both the hostile civil and religious leaders and the demons with the invincible authority. The Motif is portrayed as Jesus commanding his followers to maintain silence about his Messianic mission.

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

After scrolls had been unrolled and rolled back up again repeatedly the ends of the scrolls, which suffered the most wear, often broke off. The final description of the women's fearful flight is very appropriate for community caught in the grip of panic as it was facing persecution. It seems best, then for us to regard 16:8 as the original conclusion.

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

The earliest mention of the name occurs in writing of an early church historian Eusebius-early fourth century, who quoted an earlier Bishop Papias-middle-second century. That tradition described Mark as the interpreter of Peter, who had not known Jesus himself but wrote down the stories of Jesus that Peter told. Unfortunately, there is nothing in the Second Gospel that confirms that description.

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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?

It was important for Matthew and Luke to improve Mark's grammar because it was being misunderstood by G. M. Styler. We can see this phenomenon by comparing the two versions of the death of John the Baptist Matthew 14:3-12 and Mark 6:17-29. According to Mark, Herod esteemed John and listened gladly to him, but stood in awe of him. Matthew abbreviated version described Herod himself as wanting to kill John.

Matthew and Luke frequently improved Mark's grammar and style. They eliminated unnecessary repetition in Mark. They removed picturesque but unessential detail from the Markan version. They corrected errors in Mark's account Mark 1:2-3 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 to Isaiah.

10. On a separate sheet of paper and in a one-page summary, what is the priority of Mark's gospel?

The Priority of Mark's Gospel

The Priority of Mark's Gospel is Jesus' life, ministry, and passion. Mark seek to involve the reader in the gospel's witness to Jesus Christ. He does this through an uncomplicated and vivid literary style. He also writes in such a way that the discerning reader feels addressed or questioned, often by Jesus Himself. Mark does not aim merely to convey information. He seeks rather to furnish grounds for our decision to follow and keep following the main character of the Gospel: Jesus Christ.

Our text [CITATION Nic011 \l 1033] shares that, "The view that Mark was written first and then was employed as a source by both Matthew and Luke has been developed from suggestions first formulated by German New Testament scholars in the nineteenth century (Karl Lachmann-1835; H. J. Holtzmann- 1863; Bernhard Weiss-1886). Marks' priority is clear. Not one time did I read that Mark got his information from Matthew or Luke? Yet, Matthew and Luke made sure their Gospels lined up with the Gospel of Mark. Our text suggest that "Matthew and Luke might have gotten their hand on an already altered and improved edition of Mark later than the earlier version that is included in the canon of the New Testament. Could it be that the source of Marks' writing was Peter, a close follower of Jesus?"

In conclusion, the Priority of Mark's Gospel is Jesus' life, ministry, and passion. I believe that Mark wrote with the understanding that by tell the story of Jesus Christ, the lives of the community where he lived might have a chance to receive salvation through our Lord and savior Jesus Christ.

References

Nickle, Keith F. *The Synoptic Gospels*. Louisville: Westminster John Knox Press, 2001.