

Week 11 Assignment

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

Mark's gospel consists of two primary parts. First, he highlights Jesus Galilean ministry which consists of Mark 1:14, 16, 28, 39; 3:7; 7:31; and 9:30. Moreover, Mark's emphasis is on the miracles of Jesus. In the second half of Mark he focuses on Jesus ministry in Jerusalem this is evident in verses 11:1, 11, 15, 27; 15:41. Although Jesus faced a lot of opposition Mark examined Jesus' passion for ministry and the consequences 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.)

When Jesus began his ministry, it was to the Jews. However, in the book of Mark we see Jesus fulfilling God's purpose in ministering to the Gentiles. It was always God's intent that all people have the opportunity for salvation. This is evident when Jesus healed the Syrophenician's daughter. Although Jesus told her he was sent to the Jews he was more interested in seeing her faith in action.

3. Explain how Mark portrays Jerusalem.

Mark highlights Jerusalem disapprovingly because of the rejection, opposition, and brutal execution Jesus experienced there. For Mark Jerusalem demonstrates the hardness of Jews hearts as well as their spiritual blindness.

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

This section of Mark is referred to as the "hinge section" where Mark ends the first section which is Jesus ministry in and around Galilee and goes into his ministry in Jerusalem. It begins with Peter's confession that "Jesus is the Christ," this demonstrates that he is more than the John, Elijah, and the prophets. This section ends with Jesus' healing of blind Bartimaeus.

Mark shows his readers the deity of Christ as well as the predictions of his death. However, Mark emphasizes that Jesus is a suffering servant this is apparent when Jesus refers to himself as the "Son of Man." In this hinge section Mark demonstrates that Jesus wants his followers to know true identity. His disciples had to except the suffering elements of the Messiah to experience true discipleship.

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

In this section Mark focuses on the hearts of Jesus' disciples how like everyone else they view him as a miracle worker. Mark showed how the disciples were just as blind spiritually as everyone else. This is because they were unable to grasp that he was a suffering servant. Also, they were unable to understand what Jesus meant about his crucifixion and resurrection awaiting him in Jerusalem. Basically, the disciples were still oblivious to Jesus true identity.

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

Because of the Gentiles Hellenistic views of "divine man" they tended to give a misrepresentation of Jesus wherever they would share the Jesus traditions. In their culture divine men were people who performed exorcisms, magic, healings, and seances. Furthermore, the divine men were Jesus' competitors. Mark did not want his readers to confuse these false practices with the Christ deity. The secret motif was Mark's way of telling his readers that Jesus identity was not based only on the stories of miracle. According to Mark to see Jesus as he really is we must include his death, burial, and resurrection

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

According to the ancient Greek manuscripts Mark's gospel end with 16:8 where Mary Magdalene, Mary the mother of James, and Salome leave Jesus' tomb. Some scholars believe that because the chapter ended so unexpectedly an addendum was added to give a satisfactory conclusion to the book of Mark. Furthermore, the literary style of this last addition is different from the rest of Mark's gospel.

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

First, our text explained that when we read the Gospels there is no distinct description of who the author is. Therefore, scholars consider them to be written by anonymous authors. Second, the fact that the name Mark was very common amongst first century believers, so it could have been any person name Mark and not Peter's companion Mark. Next the place of authorship is unknown. Lastly, it is because Mark does not mention the destruction of the temple in 70 C.E.

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?

Because of the offensive nature found in Mark's gospel, this also included to grammar style, redundant repetitions, and Marks somewhat negative portrayal of the disciples. Lastly, Matthew and Luke made changes to clear up any misunderstanding some readers may have concerning Mark's gospel. Matthew and Luke corrected the historical presentations by decreasing them from 151 to only 21 in Matthew and one in Luke. Besides removing the repetitions and errors Matthew and Luke deleted the superfluous detail and needless descriptions.

Essay is on the next page.

The Priority of Mark's Gospel

The gospel of Mark demonstrates Jesus as a suffering servant and it is believed to be the first of the synoptic gospels that was written. Mark is the shortest of the three gospels. However, upon the verbal investigation of the synoptics we see in identical sections in both Matthew and Luke that are the same as Mark's gospel. In the nineteenth century German scholars came up with a hypothesis about Mark being the first gospel that was written. In this essay I will discuss the Markan priority and its relation to Matthew and Luke.

The scholars that formulated the Markan priority were Karl Lachmann, H. J. Holtzmann, and Bernhard Weiss. Today most biblical scholars believe that Mark is the first of the four gospels to be written. They also believe that both Mark was one of the sources used in writing the gospels of Matthew and Luke. The best way to examine this hypothesis is by looking at the gospels side by side. For example, in Mark and Matthew's account of John the Baptist's death Matthew leaves out details that are found in Mark. In Matthew's gospel he does not include the details about the respect King Herod or Herodias hatred for John. Furthermore, Matthew only tells us that Herod killed John the Baptist.

Some scholars believe that if Matthew was written first he would have presented more details concerning King Herod's attitude concerning John the Baptist. Another argument that scholars use in support of this hypothesis is the pattern of events in the narratives. When Matthew and Luke share the same events as Mark the order of event is unaltered. Finally, Matthew and Luke corresponding accounts agree more with Mark than they do with each other. My conclusion is that scripture supports the Markan priority.