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Synoptic Gospels Bi-103

November 3, 2017

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

I. Beginnings: The Good News of God's Return to His People (1:1-13)

- A. John the Baptist Prepares the Way (1:1-8)
 1. Jesus is Isaiah's Promised Lord (1:1-3)
 2. John is Malachi's Promised Elijah (1:4-8)
- B. The Baptism and Testing of Jesus

II. The Lord in Strength: Jesus' Mighty Words and Deeds in Galilee and Beyond (1:14-8:21)

- A. Jesus Announces the Good News (1:14-15)
- B. Jesus Calls His First Disciples (1:16-20)
- C. A New Teaching Authority (1:21-45)
 1. Jesus Drives Out an Impure Spirit (1:21-28)
 2. Jesus Heals Many (1:29-34)
 3. Jesus Prays in a Solitary Place (1:35-39)
 4. Jesus Heals a Man with Leprosy (1:40-45)
- D. Emerging Local Opposition: Questions about Jesus' Authority and Holiness (2:1-3:6)
 1. Jesus Forgives and Heals a Paralyzed Man (2:1-12)
 2. Jesus Calls Levi and Eats with Sinners (2:13-17)
 3. Jesus Questioned about Fasting (2:18-22)
 4. Jesus is the Lord of the Sabbath (2:23-28)
 5. Jesus Heals on the Sabbath (3:1-6)

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- I. Jesus Withdraws to Continue His Mission (3:7-19)
 - 1. Crowds Follow Jesus (3:7-12)
 - 2. Jesus Appoints the Twelve (3:13-19)
- J. Jesus Accused By His Family and by Teachers of the Law (3:20-35)
- K. Jesus Responds with Parables of Word and Deed (4:1-5:43)
 - 1. Four Parables of Word (4:1-34)
 - a.) The Parable of the Sower (4:1-20)
 - b.) A Lamp on a Stand (4:21-25)
 - c.) The Parable of the Growing Seed (4:26-29)
 - d.) The Parable of the Mustard Seed (4:30-34)
 - 2. Four Parables of Deed (4:35-5:43)
 - a.) Jesus Calms the Storm (4:35-41)
 - b.) Jesus Restores a Demon Possessed Man (5:1-20)
 - c.) Jesus Raises a Dead Girl and Heals a Sick Woman (5:21-43)
- L. Prophets Without Honor...and More Than a Prophet (6:1-56)
 - 1. A Prophet Without Honor (6:1-6a)
 - 2. Jesus Sends Out the Twelve (6:6b-13)
 - 3. John the Baptist Beheaded (6:14-29)
 - 4. More Than a Prophet (6:30-56)
 - a.) Jesus Feeds the Five Thousand (6:44)
 - b.) Jesus Walks on the Water (6:45-56)

M. True Holiness and the Inclusions of the Nations (7:1-8:21)

1. That Which Defiles (7:1-23)
 - a.) Jesus Rebukes Some Pharisees and Teachers of the Law (7:1-13)
 - b.) It Is Not Food but the Heart that Defiles (7:14-23)
2. Salvation to the Gentiles: Healings and a Feeding (7:24-8:13)
 - a.) Jesus Honors a Syrophenician Woman's Faith (7:24-30)
 - b.) Jesus Heals a Deaf and Mute Man (7:31-37)
 - c.) Jesus Feeds the four Thousand (8:1-13)
3. The Yeast of the Pharisees and Herod (8:14-21)
 - a.) Jesus Warns His Disciples (8:14-15)
 - b.) The Blindness of the Disciples (8:16-21)

III. The New Exodus Way of the Crucified Lord (8:22-10:52)

- A. The Beginning of Sight (8:22-30)
 1. Jesus Heals a Blind Man at Bethsaida (8:22-26)
 2. Peter Declares That Jesus is the Messiah (8:27-30)
- B. Following the Crucified Lord (8:31-10:45)
 1. Jesus Predicts His Death (8:31-33)
 2. Peter Declares That Jesus is the Messiah (8:27-30)
 3. A New Sinai: God's Affirmation of Jesus and the Disciple Failure (9:2-29)
 - a.) The Transfiguration (9:2-13)
 - b.) Jesus Heals a Boy Possessed by an Impure Spirit (9:14-29)
 4. Jesus Predicts His Death a Second Time (9:30-37)
 5. Jesus' New Law (9:38-10:31)
 - a.) Whoever is Not Against Us Is For Us (9:38-41)
 - b.) Causing to Stumble (9:42-50)
 - c.) Divorce (10:1-12)
 - d.) The Little Children and Jesus (10:13-16)
 - e.) The Rich and the Kingdom of God (10:17-31)
 6. The Disciples Continued Blindness (10:32-45)
 - a.) Jesus Predicts His Death a Third Time (10:32-34)
 - b.) The Request of James and John (10:35-45)

C. Blind Bartimaeus Receives His Sight (10:46-52)

IV. Jerusalem: A New Temple, A New Covenant, and a New Passover (11:1-15:47)

A. The Lord's Return to His Temple (11:1 - 13:37)

1. Jesus Comes to Jerusalem as King (11:1-11)
2. The Lord of the Temple Confronts the Temple Authorities (11:12-12:44)

a.) Jesus Announces Judgement on the Temple (11:12-12:12)

(1) Jesus Curses a Fig Tree and Clears the Temple Courts (11:12-26)

(2) The Authority of Jesus Questioned (11:27-33)

b.) The Temple Lord Teaches in His House (12:13-44)

(1) Paying the Imperial Tax to Caesar (12:13-17)

(2) Marriage at the Resurrection (12:18-27)

(3) The Greatest Commandment (12:28-34)

(4) Whose Son is the Messiah (12:35-37)

(5) Warning Against the Teachers of the Law (12:38-40)

(6) The Widows Offering (12:41-44)

3. The End of an Era: God's Judgement on Jerusalem and It's Impure Temple (13:1-37)

a.) The Destruction of the Temple and Signs of the End Times (13:1-31)

b.) The Day and the Hour Unknown (13:32-37)

B. A New Passover and a New Covenant (14:1-15:47)

1. Jesus Anointed at Bethany (14:1-11)
2. A New Covenant and a New Regathering (14:12-31)
 - a.) The Last Supper (14:12-26)
 - b.) Jesus Predicts Peter's Denial (14:27-31)
3. The Faithful Messianic Son and His Betrayal (14:32-52)
 - a.) Gethsemane (14:32-42)
 - b.) Jesus Arrested (14:43-52)
4. Jesus On Trial (14:53-15:20)
 - a.) Jesus in the Hands of the Chief Priests and Teachers of the Law: God's Son and Israel's Lord (14:53-15:20)
 - (1) Jesus Before the Sanhedrin (14:53-65)
 - (2) Peter Disowns Jesus (14:66-72)
 - b.) Jesus in the Hands of the Gentiles: God's Messianic King for the Nations (15:1-20)
 - (1) Jesus Before Pilate (15:1-15)

(2) The Soldiers Mock Jesus (15:16-20)

5. The New Passover Sacrifice (15:21-47)
 - a.) The Crucifixion of Jesus (15:21-32)
 - b.) The Death of Jesus (15:33-41)
 - c.) The Burial of Jesus (15:42-47)

V. Jesus Has Risen (16:1-8)

VI. References

NIV Zondervan Study Bible, Grand Rapids Michigan, USA

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.)

The statement from the author referencing the Book of Mark as the inauguration of the mission to the Gentiles is meant to address the expansion of Christianity to the Gentiles, who were once thought of as unworthy to receive such a gift. By addressing issues and concerns that were prominent in his own community while simultaneously telling the story of Jesus, in his own language, Mark helped to further the message of Jesus beyond the conversion of the Jews.

3. Explain how Mark portrays Jerusalem.

Mark's negative portrayal of Jerusalem in his Gospel showed the city as hostile, standing in opposition of Jesus, and displaying a blatant rejection that he felt was the driving force behind the execution of Jesus.

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

Mark 8:22 to 10:52 is referred to as the "hinge", as it is here that Mark joins two miracle stories relating to the healing of the blind. The symbolic use of stories about healing the blind were indicative of spiritual imperceptions and the renewal of spiritual discernment. Mark's message implored his hearers to consider the crucial need to see Jesus with spiritual clarity and to comprehend with conviction. There is a display of the disciples' inability to accept "who" Jesus really is and what his mission on earth truly entails.

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

In Mark 8:22 to 10:52, Mark has a heavy focus on the disciples and the preparation from Jesus for his impending death. He uses the two miracle stories to emphasize the disciples' preoccupation with themselves, subsequently causing them to miss the message that Jesus was attempting to convey to them with the three foretellings of his suffering, death and resurrection.

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

Mark's discretion with the identity of Jesus was attributed to a concern of confusion with the people of his community, between Jesus and the Hellenistic "Divine Man". Mark also needed the people to understand that there was more to Jesus than just the individual stories, but to understand that all of the stories combined told the true story of the life of Jesus the

Christ as the Messiah. This discretion was known as the Messianic Motif to scholars who deemed Mark's reluctance to fully disclose the identity of Jesus as the Messiah before his passion.

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

Mark 16:8 concludes the Gospel of Mark in the most recent manuscripts, however, later manuscripts add one or more endings.

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

Oral Tradition described Mark as the interpreter of Peter who had not known Jesus personally, but recorded the stories of Jesus as told by Peter, nevertheless, there is nothing in the second Gospel to substantiate this claim.

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.

Matthew and Luke frequently improved Mark's grammar and style (151 historical present tenses in Mark were reduced to 21 in Matthew and 1 in Luke). They eliminated unnecessary repetition and picturesque but unessential detail from the Markan version. The passages in Matthew and Luke were in a more eloquent style of Greek. Where Mark used an unusual word or expression, Matthew and Luke often substituted with something more natural and expressed his meanings more concisely.

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

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The Priority of Mark's Gospel

The Markan Priority is the hypothesis that the Gospel of Mark was the first written of the Synoptic Gospels, and was used as a source for the other two writers, Matthew and Luke. Although it cannot be proven, the probability of literary dependency among the first three Gospels is high, and that Mark's Gospel is the common denominator between the Gospel of Matthew and Luke.

The idea that Mark was written first and then used as a source by Matthew and Luke was suggested first by German New Testament Scholars in the nineteenth century. This suggestion formed the foundation of the widely accepted two-source theory, although a number of scholars support different forms of Markan Priority or reject it all together.

According to B.H. Streeter, in *The Four Gospels: A Study of Origins*ⁱ

Streeter, B. (1924). *The Four Gospels: A Study of Origins*. London: MacMillian.