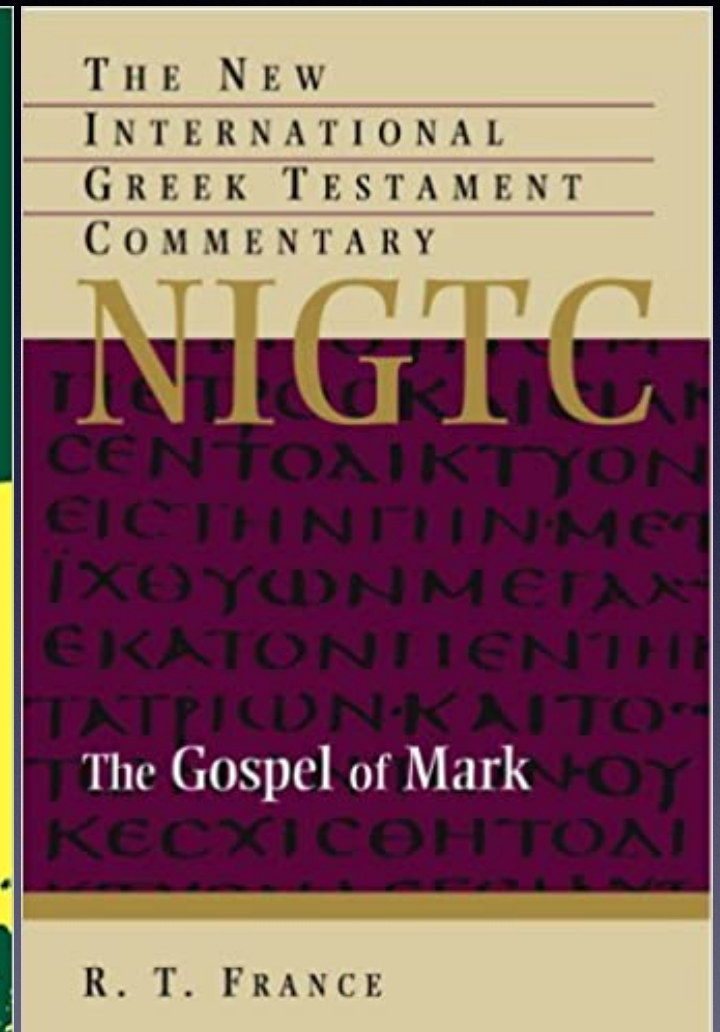
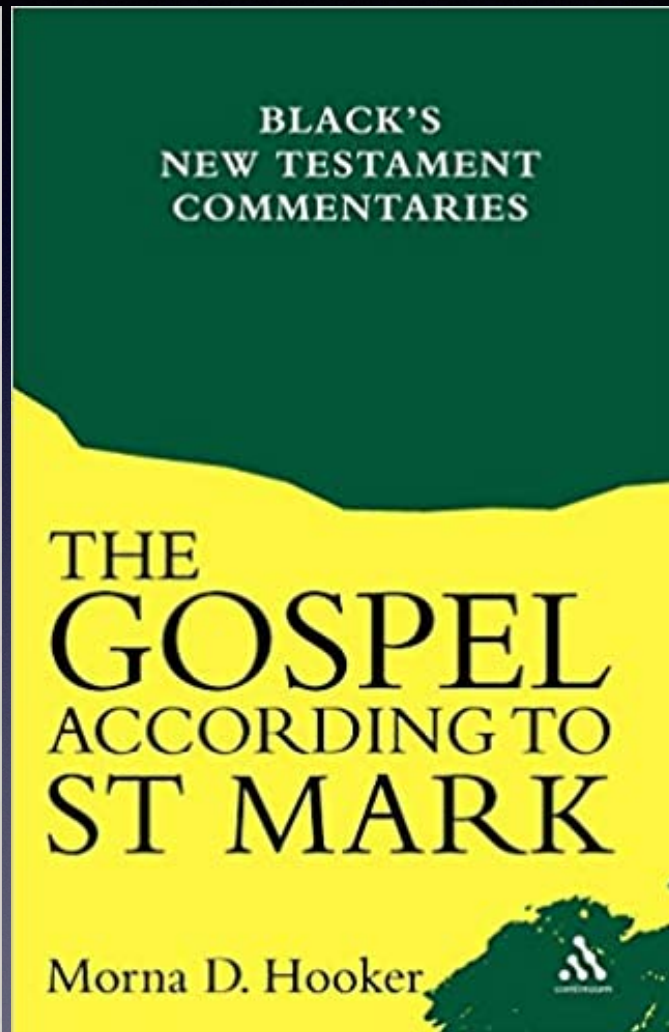
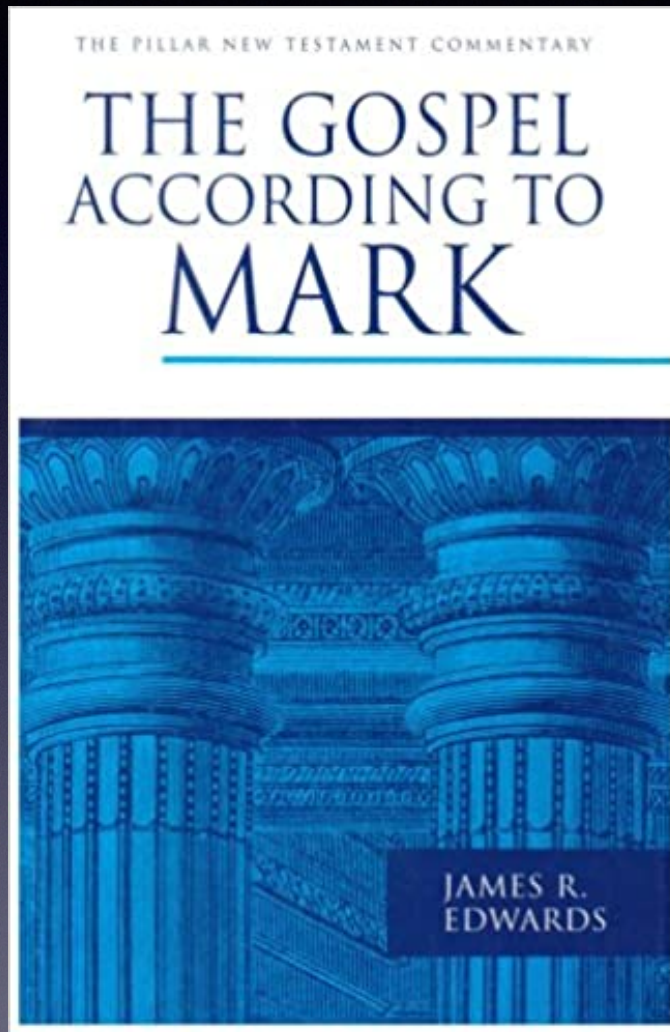


Introducing Mark

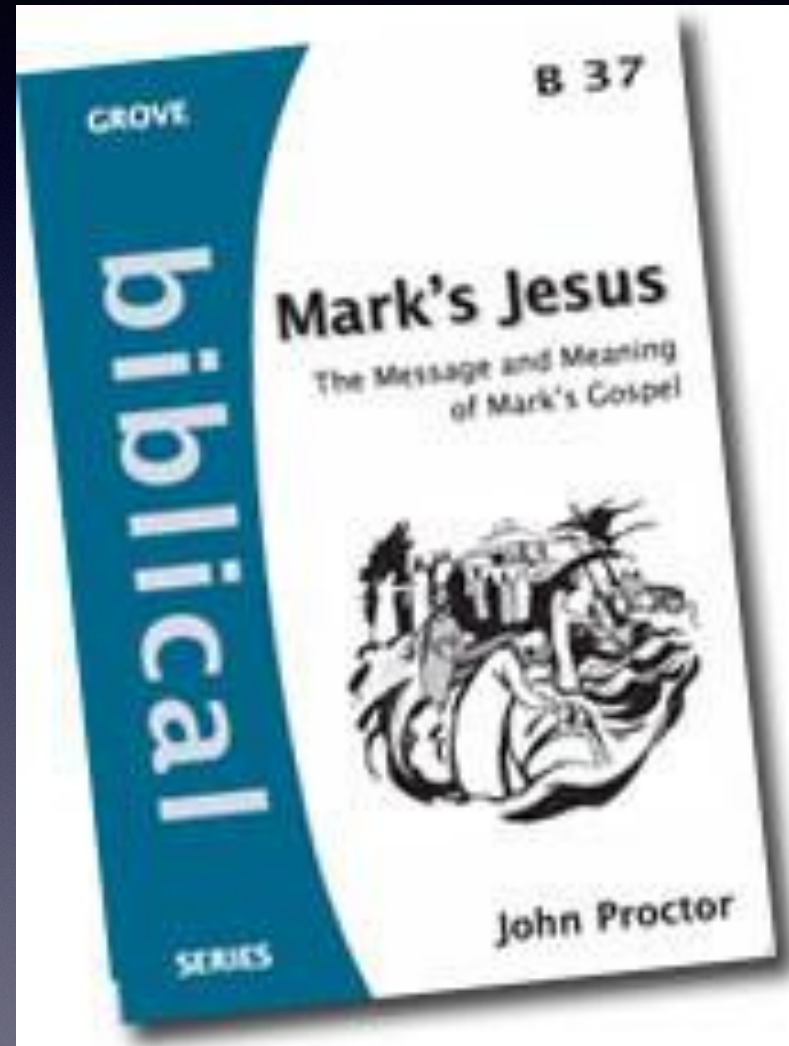
Steve Walton

Trinity College, Bristol

Commentaries



Other key resources



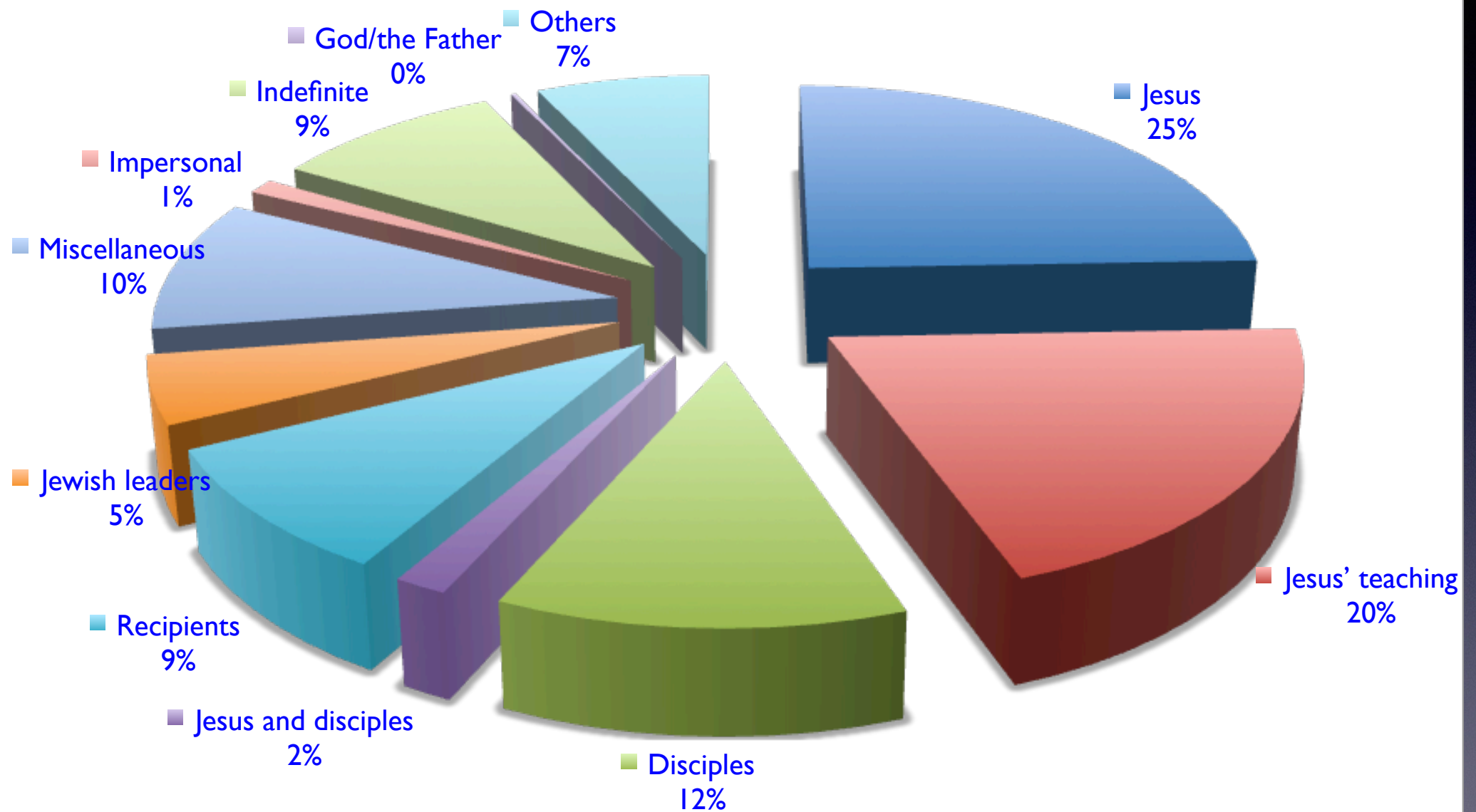
“Immediately” εὐθύς

- “And **just as** he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.” 1:10
- “the Spirit **immediately** drove him out into the wilderness.” 1:12
- “And **immediately** they left their nets and followed him.” 1:18
- “**Immediately** he called them; and they left their father Zebedee in the boat with the hired men, and followed him.” 1:20
- “They went to Capernaum; and **immediately** when the sabbath came, he entered the synagogue and taught.” 1:21 (adapted)
- “**Just then** there was in their synagogue a man with an unclean spirit” 1:23
- etc.!

It's all about Jesus

- The Gospels as ancient biographies (Burridge, Bond)
- opening features I:I
- the subject dominates the action

Verb subjects in Mark (Burridge's analysis)



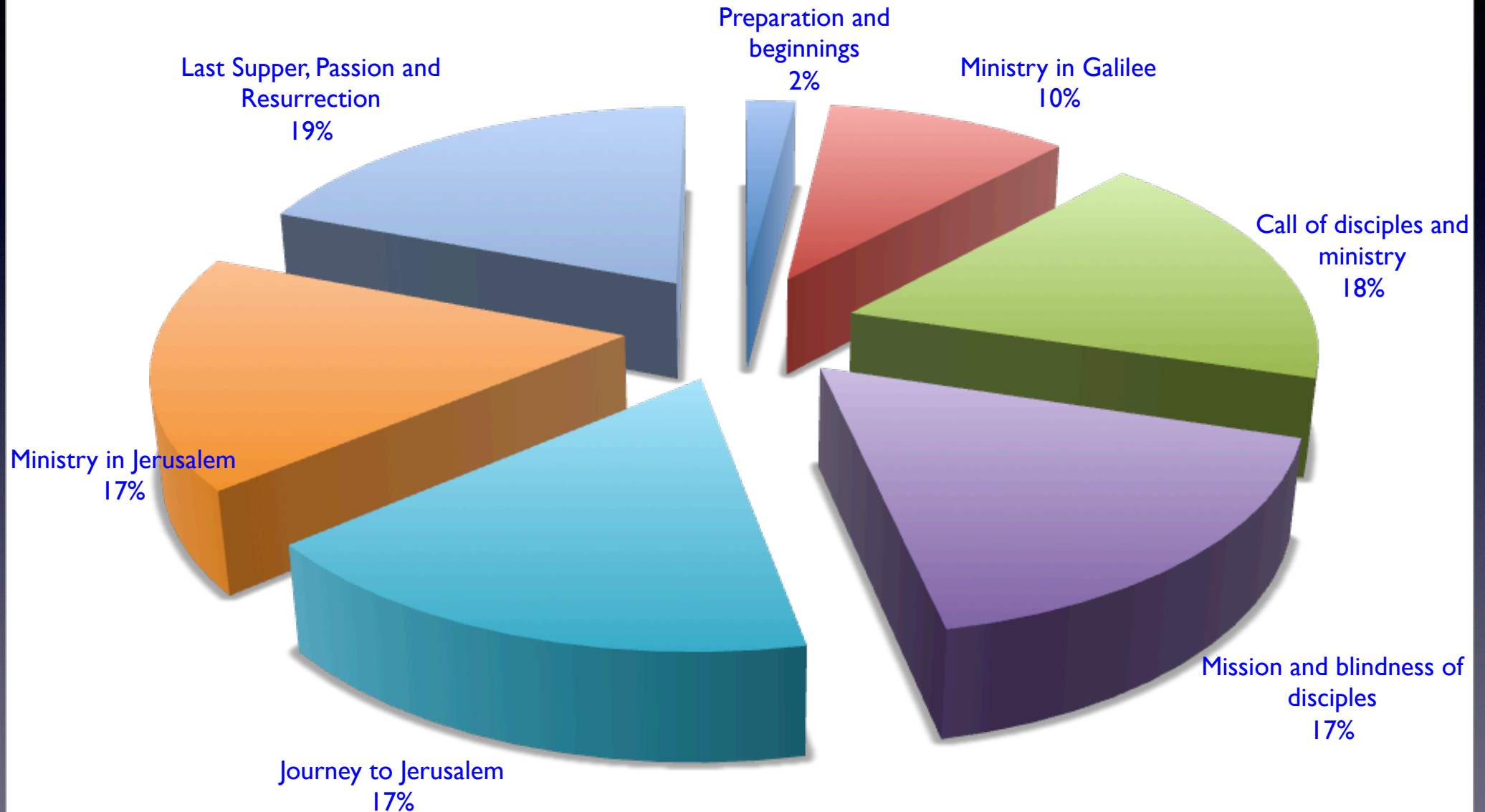
It's all about Jesus

- The Gospels as ancient biographies (Burridge, Bond)
- opening features I:I
- the subject dominates the action
- external features enhance the focus on the subject
 - presentation: prose narrative
 - length
 - structure and style

Structure of Mark (Burridge)

<i>Chapters</i>	<i>Verses</i>	<i>Topic</i>	<i>%age of work</i>
1:1-13	13	Preparation and beginnings	2.0
1:14–3:6	66	Ministry in Galilee	9.9
3:7–6:6	119	Call of disciples and ministry	17.9
6:7–8:26	113	Mission and blindness of disciples	17.0
8:27–10:52	113	Journey to Jerusalem	17.0
11–13	114	Ministry in Jerusalem	17.1
14–16:8	127	Last Supper, Passion and Resurrection	19.1
665			

Content analysis of Mark's Gospel (Burridge)



It's all about Jesus

- roughly chronological
- geographical progression from Galilee to Jerusalem
- topic material grouped
- scale: focus on Jesus

“The circle of light is always sharply defined. The description of those who appear in it is limited to the essential.”

Günther Bornkamm, *Jesus of Nazareth*, London: Hodder & Stoughton, 1960, 25

It's all about Jesus

- literary units
- characterisation
 - by words and deeds in ancient writings
 - Jesus' portrait through words and deed
 - other characters portrayed *in relation to Jesus*

It's all about Jesus

- internal features
 - settings focused around Jesus

“Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves” 11:15

It's all about Jesus

- internal features
 - settings focused around Jesus
 - topics and contents included

“As he went ashore, he saw a great crowd; and **he had compassion for them**, because they were like sheep without a shepherd; and he began to teach them many things.” 6:34

It's all about Jesus

- internal features
 - settings focused around Jesus
 - topics and contents included

“**Moved with pity**, Jesus stretched out his hand and touched him, and said to him, ‘I do choose. Be made clean!’” 1:41

It's all about Jesus

- internal features
 - settings focused around Jesus
 - topics and contents included

“Jesus said to them, ‘Give to the emperor the things that are the emperor’s, and to God the things that are God’s.’ **And they were utterly amazed at him.**” 12:17

It's all about Jesus

- internal features
 - settings focused around Jesus
 - topics and contents included
 - author's intention and purpose

It's all about Jesus

- not the early church
- not the Christian life
- when we preach from Mark, we should preach **Jesus as Mark portrays him**

How Mark writes

12 On the following day, when they came from Bethany, he was hungry.

13 Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 He said to it, "May no one ever eat fruit from you again." And his disciples heard it.

15 Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; 16 and he would not allow anyone to carry anything through the temple. 17 He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."

18 And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. 19 And when evening came, Jesus and his disciples went out of the city.

20 In the morning as they passed by, they saw the fig tree withered away to its roots. 21 Then Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered."

How Mark writes

- Sandwiches
- Developing themes
 - echoes
 - 6:41 **Taking** the five loaves and the two fish, he looked up to heaven, and **blessed** and **broke** the loaves, and **gave** them to his disciples to set before the people; and he divided the two fish among them all.
 - 8:6 Then he ordered the crowd to sit down on the ground; and he **took** the seven loaves, and **after giving thanks** he **broke** them and **gave** them to his disciples to distribute; and they distributed them to the crowd.
 - 14:22 While they were eating, he **took** a loaf of bread, and **after blessing [it]** he **broke** it, **gave** it to them, and said, “Take; this is my body.”

How Mark writes

- Sandwiches
 - Developing themes
 - echoes
 - sustained notes 2:1–3:6; chs 4; 7
 - Parables
 - the sower models Jesus dealing with unresponsive people 3:6, 20-22
 - the wicked tenants portrays Jesus as the son 12:1-12
- “The seed of the word is nourished by the blood of the son” (John Proctor, *Mark's Jesus*, 16)

Mark and Peter

- the *inclusio* of eyewitness testimony

As Jesus passed along the Sea of Galilee, he saw **Simon and Andrew the brother of Simon** casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. 1:16-18

“But go, tell his disciples **and Peter** that he is going ahead of you to Galilee; there you will see him, just as he told you.” 16:7

Mark and Peter

- the *inclusio* of eyewitness testimony
- plural-to-singular narrative device

They came to the other side of the sea, to the country of the Gerasenes. And **when he had stepped out** of the boat, immediately a man out of the tombs with an unclean spirit met him. 5:1–2

Mark and Peter

- the *inclusio* of eyewitness testimony
- plural-to-singular narrative device
- Peter's characterisation in Mark, e.g. 14:32-38
- ancient external evidence

Papias' testimony

And the Presbyter used to say this, Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord.' For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded out not making, as it were, an arrangement of the Lord's oracles, so that Mark did nothing in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them. This is related by Papias about Mark...

Eusebius, *Hist. Eccl.* 3.19.15

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Acts and More

<http://steve walton.info>