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Review of exegesis study

Matthew 8:23-27

23 Then he [Jesus] got into the boat and his disciples followed him. 24 Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. 25 The disciples went and woke him, saying, “Lord, save us! We’re going to drown!”

26 He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.

27 The men were amazed and asked, “What kind of man is this? Even the winds and the waves obey him!”

Mark 7:31-37

31 Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis.

32 There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.

33 After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. 34 He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means "Be opened!"). 35 At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

36 Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. 37 People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

Luke 17:11-19

11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. 12 As he was going into a village, ten men who had leprosy met him. They stood at a distance 13 and called out in a loud voice, “Jesus, Master, have pity on us!”

14 When he saw them, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed.

15 One of them, when he saw he was healed, came back, praising God in a loud voice. 16 He threw himself at Jesus’ feet and thanked him—and he was a Samaritan.

17 Jesus asked, “Were not all ten cleansed? Where are the other nine? 18 Has no one returned to give praise to God except this foreigner?” 19 Then he said to him, “Rise and go; your faith has made you well.”

John 12:12-16

12 The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem.

13 They took palm branches and went out to meet him, shouting, “Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!” [Psalm 118:25-26]

14 Jesus found a young donkey and sat on it, as it is written: 15 “Do not be afraid, Daughter Zion; see, your king is coming, seated on a donkey’s colt.” [Zechariah 9:9]

16 At first his disciples did not understand all this. Only after Jesus was glorified did they realise that these things had been written about him and that these things had been done to him.

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Overview of Mark

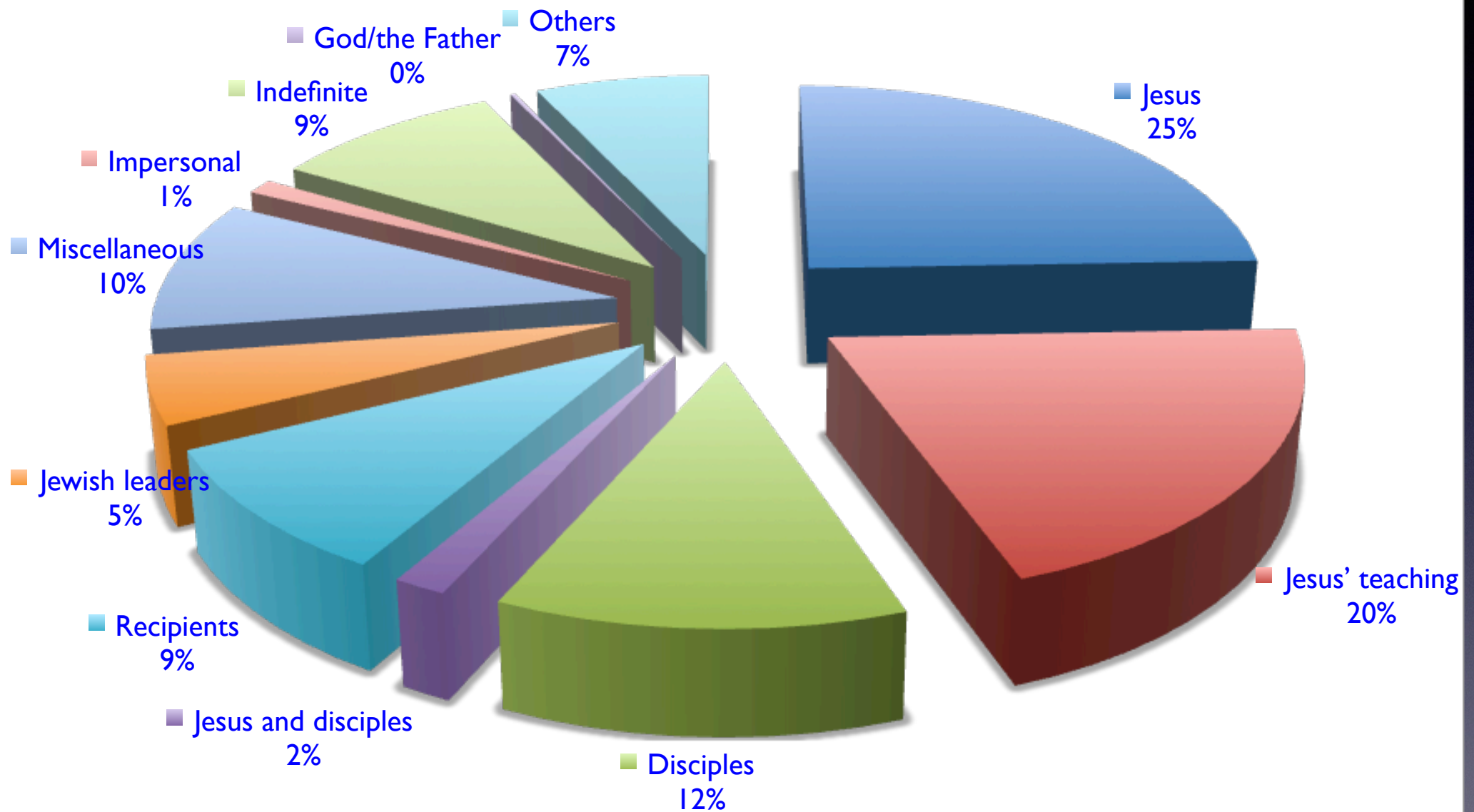
‘Immediately’

- ‘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 1:1
 - ‘The beginning of the gospel about Jesus the Messiah, the son of God.’
- Jesus 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
 - structure and style

Structure of Mark (Burridge)

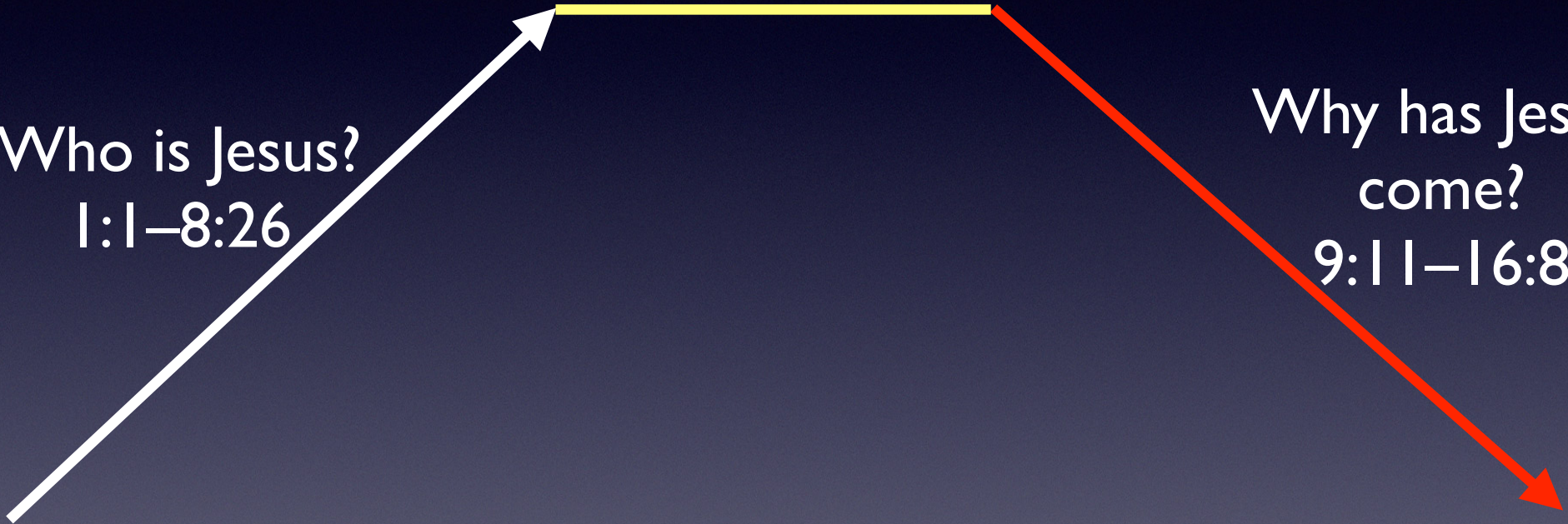
<i>Chapters</i>	<i>Verses</i>	<i>Topic</i>	<i>%age of work</i>
1:1-13	13	Preparation and beginnings	2.0%
1:14-3:6	66	Ministry in Galilee	9.9%
3:7-6:6	119	Call of disciples and ministry	17.9%
6:7-8:26	113	Mission and blindness of disciples	17.0%
8:27-10:52	113	Journey to Jerusalem	17.0%
11-13	114	Ministry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

Galilee to Jerusalem

- 10:1 'He left that place [= Capernaum, 9:33] and went to the region of Judea and beyond the Jordan.'
- 10:32 'They were on the road, going up to Jerusalem, and Jesus was walking ahead of them.'
- 10:46 'They came to Jericho'
- 11:11 'Then he [Jesus] entered Jerusalem and went into the temple'

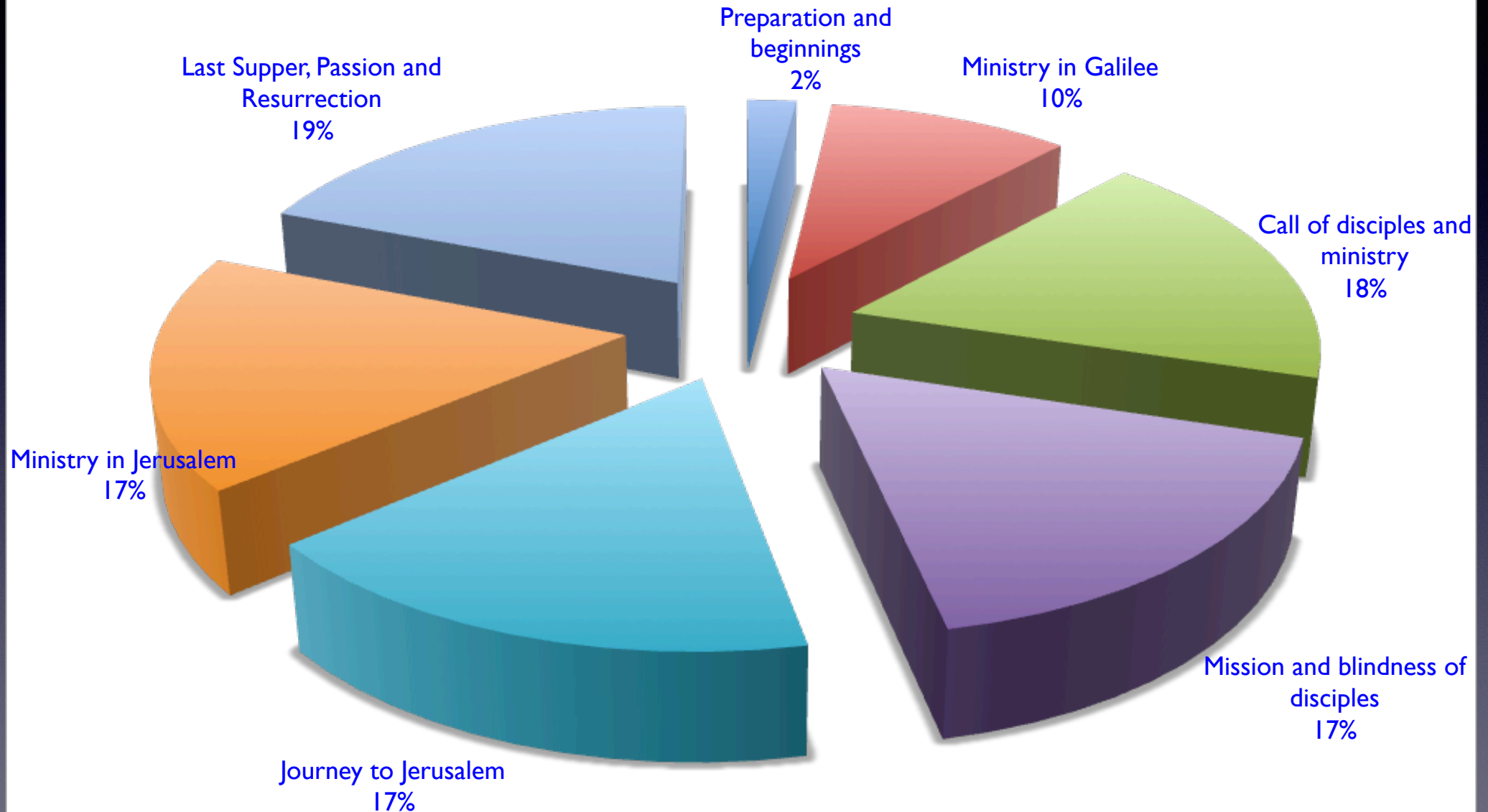
Jesus' identity
and mission are
revealed
8:27–9:10

Who is Jesus?
1:1–8:26



Why has Jesus
come?
9:11–16:8

Content analysis of Mark's Gospel (Burridge)



It's all about Jesus

- roughly chronological
- geographical progression from Galilee to Jerusalem
- topical material grouped, e.g. parables in Mark 4
- scale: focus on Jesus

Jesus as central

- 6:14-16 'King Herod heard about this, **for Jesus' name had become well known**. Some were saying, "John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him." Others said, "He is Elijah." And still others claimed, "He is a prophet, like one of the prophets of long ago." But when Herod heard this, he said, "John, whom I beheaded, has been raised from the dead!"
- 14:1-2 'Now the Passover and the Festival of Unleavened Bread were only two days away, and **the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him**. "But not during the festival," they said, "or the people may riot.'"

It's all about Jesus

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- geographical progression from Galilee to Jerusalem
- topical material grouped, e.g. parables in Mark 4
- 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

Jesus' portrait in words and deeds

- 12:13-34 '(13) Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words

Jesus' portrait in words and deeds

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(17) And they were amazed at him.

Jesus' portrait in words and deeds

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Jesus' portrait in words and deeds

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Jesus' portrait in words and deeds

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Jesus' portrait in words and deeds

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Jesus' portrait in words and deeds

- 4:41 'Who then is this, that even the wind and sea obey him?'
- 6:51 'And they were utterly astounded.'
- 1:24 'I know who you are: the Holy One of God.'

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**

Other characters portrayed in relation to Jesus

- the disciples misunderstand Jesus
 - 6:52 'they [the disciples] had not understood about the loaves; their hearts were hardened.'
- the crowd
 - they seem enthusiastic
 - but some call for the death of Jesus 15:8, 11, 14
- Pontius Pilate
 - 'Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.' 15:15

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
 - Jesus' ancestry 6:3
 - great deeds: healing, exorcism, nature miracles
 - virtues of Jesus, the subject of the biography

Virtues of Jesus

- ‘As he [Jesus] 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
- ‘**Moved with pity**, Jesus stretched out his hand and touched him, and said to him, “I do choose. Be made clean!”” 1:41
- ‘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
 - Jesus' ancestry 6:3
 - great deeds: healing, exorcism, nature miracles
 - virtues of Jesus, the subject of the biography
 - Jesus' death and its consequences
 - Jesus as 'king' 7 times in crucifixion narrative

It's all about Jesus

- internal features
 - settings focused around Jesus
 - topics and contents included
 - author's intention and purpose
 - biographies written to persuade—to commend or criticise the subject
 - **Mark is commending Jesus**, not just his teaching

It's all about Jesus

- not the early church
- not (primarily) the Christian life

When we preach from Mark,
we should preach **Jesus**
as **Mark portrays him**

How Mark writes | 1:12-21

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—two blind men Jesus heals 8:22-26; 10:46-52
 - 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; chapters 4; 7
- Parables
 - the sower (4:1-20) 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)

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Jesus in Mark

Mark 14:61-62

Again the high priest asked him [Jesus], “Are you **the Messiah, the Son of the Blessed One?**”

“I am,” said Jesus. “And you will see **the Son of Man** sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Messiah, king, son of David

- 'Messiah' = 'Christ' (anointed one)
- king 11:1-11
 - 'Those who went ahead and those who followed shouted, "Hosanna! Blessed is he who comes in the name of the Lord! **Blessed is the coming kingdom of our father David!** Hosanna in the highest heaven!"' vv 9-10
 - 'Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, **your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.**' Zechariah 9:9

Messiah, king, son of David

- 'Messiah' = 'Christ' (anointed one)
- king 11:1-11
- son of David
- son of God, my son, the son
 - son of God 1:1; 15:39
 - my son 1;11; 9:7
 - 'I will proclaim the LORD'S decree: He said to me, "You are my son; today I have become your father.' Psalm 2:7

Jesus taking the role of YHWH

When Jesus saw their faith, he said to the paralyzed man, “Son, your sins are forgiven.”

Now some teachers of the law were sitting there, thinking to themselves, “Why does this fellow talk like that? He’s blaspheming! **Who can forgive sins but God alone?**”

Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? 9 Which is easier: to say to this paralysed man, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk’? 10 **But I want you to know that the Son of Man has authority on earth to forgive sins.**” So he said to the man, 11 “I tell you, get up, take your mat and go home.” He got up, took his mat and walked out in full view of them all. This amazed everyone and they praised God, saying, “We have never seen anything like this!”

Mark 2:5-12

Jesus taking the role of YHWH

- ‘He [Jesus] saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake.’ 6:48
- ‘Who is like you, LORD God Almighty? You, LORD, are mighty, and your faithfulness surrounds you. You rule over the surging sea; when its waves mount up, you still them.’ Psalm 89:8-9
- ‘The seas have lifted up, LORD, the seas have lifted up their voice; the seas have lifted up their pounding waves. Mightier than the thunder of the great waters, mightier than the breakers of the sea—the LORD on high is mighty.’ Psalm 93:3-4

Jesus taking the role of YHWH

- ‘Immediately he [Jesus] spoke to them and said, “Take courage! **It is I [= ‘I am’]**. Don’t be afraid.” 6:50
- ‘God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: **I AM** has sent me to you.’”
Exodus 3:14

Jesus taking the role of YHWH

- ‘As it is written in the prophet **Isaiah**, “**See, I am sending my messenger ahead of you, who will prepare your way, the voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make his paths straight,’**” so John the baptiser appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.’ 1:2-3
- ‘I will send my messenger, **who will prepare the way before me.**’ Malachi 3:1

Jesus taking the role of YHWH

- ‘Heaven and earth will pass away, but **my words will not pass away.**’ 13:31
- ‘The grass withers and the flowers fall, but **the word of our God endures forever.**’ Isaiah 40:8

The son of man

- Origins of the expression
 - a human being—Ezekiel
 - Daniel 7:13-14

In my vision at night I looked, and there before me was **one like a son of man**, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. **He was given authority, glory and sovereign power; all nations and peoples of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.**

Daniel 7:13-14

The son of man

- Origins of the expression
 - a human being—Ezekiel
 - Daniel 7:13-14
 - ‘myself, a man like myself’

The son of man

- Origins of the expression
- Used of...
 - Jesus' present earthly ministry
 - Jesus' suffering and death
 - Jesus' future coming

Servant

- 1:11 'You are my Son, whom I love; **with you I am well pleased.**' echoes Isaiah 42:1 of God's servant
- 1:14-15 'Jesus went into Galilee, proclaiming **the good news of God.** "The time has come," he said. "**The kingdom of God** has come near. Repent and believe the good news!"
- 'How beautiful on the mountains are the feet of the **one who brings good news,** who proclaims peace, **who brings good tidings,** who proclaims salvation, who says to Zion, "**Your God reigns!**"' Isaiah 52:7

Servant

- 10:45 'For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'
- compare Isaiah 52:13–53:12
 - 'to serve' Isaiah 52:13
 - 'to give his life' Isaiah 53:10, 12
 - 'a ransom for'; cf. Isaiah 53:10) = 'guilt offering' (NIV)
 - 'for many' Isaiah 53:11, 12 (see also Mark 14:24)

Jesus' authority

- 1:21–3:6
 - ‘Between 1.21 and 3.6, Jesus’ authority is linked to every major strand of the Gospel story...It is unquestionably central to Mark’s christology.’ (Philip G. Davis)
 - teaching
 - exorcism
 - healing
 - calling disciples
 - forgiveness
 - conflict with the authorities

Jesus' authority

- Jesus' power over nature
 - stilling storms 4:36-41; 6:47-51
 - feeding five thousand 6:35-44 and four thousand 8:1-9
- people react in amazement and astonishment
 - his teaching 1:22, 27; 6:2; 11:18
 - his forgiveness and healing 2:12
 - his power over nature 4:41
 - his healing 7:37

15:39 as climax?

‘And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God!”’

- link back to 1:1, 11
- does Mark see Jesus as divine?
 - 1:11 implies pre-existence
 - demons recognise Jesus 1:24; 3:11; 5:7
 - God calls Jesus his beloved son 9:7
 - 14:61-62 notice Jesus’ direct answer ‘I am’

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Disciples and discipleship in Mark

Two key discipleship words

- 'the way'
- 'follow'

The journey to Jerusalem

Mark 8:27–10:52

- A section ‘framed’ by healings of blind men (8:22-26; 10:46-52) in three parts, each with
 - a passion prediction of Jesus’ suffering and death
 - a misguided response by the disciples
 - **discipleship teaching—focus on this**
- the three sections
 - 8:27–9:29, especially 8:34-38; 9:7, 2
 - 9:30–10:31, especially 9:38-42, 43-48, 49-50; 10:1-12, 13-16, 17-31
 - 10:32-52, especially 10:35-45, 46-62
- Study your section in a small group (no more than six, please!)
 - What do you learn about what it means to follow Jesus from your section?