

τοῦ ἀγγέλου σου πρὸς σοὺ πρὸ
σου. ὃς κατασχέσει τὴν ὁδὸν
σου ἐμπροσθέν σου. φωνή μου
ὡς τὸς ἐν τῇ ἐρήμῳ. ἔτοιμα
σατὸ τῆν ὁδὸν κυ. ἀδύνασ ποι
εἶτε τὰς τρίμους αὐτοῦ. ἀδύνα
τοῖ σαμνησ κατατίθω μετῆ
ρήμα. καὶ κηρύττω κατατίθω
μεγαλοίας ἄφ ἕστη ἀμαρτί
ων. καὶ ἔξε πορεύεσθαι πρὸς αὐτό.
πάντα ἡ ἰουδαίαν ἄχωρα. καὶ οἱ
ἐροσολυμίται. καὶ ἐμεταπί
νοντο πρὸς τὸ ἐν τῷ ὀρδαίνῃ
παραταμῶν αὐτοῦ. ἔξομοι ἄλλοι
μέροι πάντες ἀνδρτίαν αὐτοῦ. ἡ
δὲ οἱ σαμνησ. ἐν δὲ δυμένον ἐρί
χασ καμνήλου καὶ ἔσμη δερμά

The Gospels

τοῦ ἀγγέλου σου πρὸς σοὺ πρὸ
σου. ὃς κατασχέσει τὴν ὁδὸν
σου ἐμπροσθέν σου. φωνή μου
ὡς τὸς ἐν τῇ ἐρήμῳ. ἔτοιμα
σατὸ τῆν ὁδὸν κυ. ἀδύνασ ποι
εἶτε τὰς τρίμους αὐτοῦ. ἀδύνα
τοῖ σαμνησ κατατίθω μετῆ
ρήμα. καὶ κηρύττω κατατίθω
μεγαλοίας ἄφ ἕστη ἀμαρτί
ων. καὶ ἔξε πορεύεσθαι πρὸς αὐτό.
πάντα ἡ ἰουδαίαν ἄχωρα. καὶ οἱ
ἐροσολυμίται. καὶ ἐμεταπί
νοντο πρὸς τὸ ἐν τῷ ὀρδαίνῃ
παραταμῶν αὐτοῦ. ἔξομοι ἄλλοι
μέροι πάντες ἀνδρτίαν αὐτοῦ. ἡ
δὲ οἱ σαμνησ. ἐν δὲ δυμένον ἐρί
χασ καμνήλου καὶ ἔσμη δερμά

τοῦ ἀγγέλου σου πρὸς σοὺ πρὸ
σου. ὃς κατασχέσει τὴν ὁδὸν
σου ἐμπροσθέν σου. φωνή μου
ὡς τὸς ἐν τῇ ἐρήμῳ. ἔτοιμα
σατὸ τῆν ὁδὸν κυ. ἀδύνασ ποι
εἶτε τὰς τρίμους αὐτοῦ. ἀδύνα
τοῖ σαμνησ κατατίθω μετῆ
ρήμα. καὶ κηρύττω κατατίθω
μεγαλοίας ἄφ ἕστη ἀμαρτί
ων. καὶ ἔξε πορεύεσθαι πρὸς αὐτό.
πάντα ἡ ἰουδαίαν ἄχωρα. καὶ οἱ
ἐροσολυμίται. καὶ ἐμεταπί
νοντο πρὸς τὸ ἐν τῷ ὀρδαίνῃ
παραταμῶν αὐτοῦ. ἔξομοι ἄλλοι
μέροι πάντες ἀνδρτίαν αὐτοῦ. ἡ
δὲ οἱ σαμνησ. ἐν δὲ δυμένον ἐρί
χασ καμνήλου καὶ ἔσμη δερμά

Q

τοῦ ἀγγέλου σου πρὸς σοὺ πρὸ
σου. ὃς κατασχέσει τὴν ὁδὸν
σου ἐμπροσθέν σου. φωνή μου
ὡς τὸς ἐν τῇ ἐρήμῳ. ἔτοιμα
σατὸ τῆν ὁδὸν κυ. ἀδύνασ ποι
εἶτε τὰς τρίμους αὐτοῦ. ἀδύνα
τοῖ σαμνησ κατατίθω μετῆ
ρήμα. καὶ κηρύττω κατατίθω
μεγαλοίας ἄφ ἕστη ἀμαρτί
ων. καὶ ἔξε πορεύεσθαι πρὸς αὐτό.
πάντα ἡ ἰουδαίαν ἄχωρα. καὶ οἱ
ἐροσολυμίται. καὶ ἐμεταπί
νοντο πρὸς τὸ ἐν τῷ ὀρδαίνῃ
παραταμῶν αὐτοῦ. ἔξομοι ἄλλοι
μέροι πάντες ἀνδρτίαν αὐτοῦ. ἡ
δὲ οἱ σαμνησ. ἐν δὲ δυμένον ἐρί
χασ καμνήλου καὶ ἔσμη δερμά

What are the Gospels?

They are NOT...

- A. Biographies in our sense of the word.
- B. Impartial or objective
- C. Chronological reports (i.e. When Did Jesus Die?)
 - i. Compare John 19:31 & Mark 15:42

When was Jesus Crucified?

Mark, the earliest Gospel, says that Jesus died on the day *after* the Passover meal:

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” [...] As soon as it was morning, the chief priests ... bound Jesus, led him away, and handed him over to Pilate.... It was nine o’clock in the morning when they crucified him. (Mark 14:12; 15:1, 25 NRSV)

When was Jesus Crucified?

But John, the latest Gospel, says Jesus was crucified on the day *before* the Passover meal:

Now it was the day of Preparation for the Passover; and it was about noon. [Pilate] said to the Jews, “Here is your King!” (John 19:14)

Why the difference?

What are the Gospels?

- A. Portrayal of Jesus' Messiahship (Luke 1:1)
- B. Portrayal of Jesus' Mission (Matthew 5:17)
- C. Portrayal of the Human Condition
- D. Elicit a Response (John 20:31)

Literary Criticism

Element #1: Exposition

Context, the every-day life before complications interrupt the status quo.

Element #2: Inciting Incident

The inciting incident is an event that initiates conflict and pushes the main character to a point of no return.

Element #3: Rising Action

The character faces insurmountable odds.

Element #4: Climax

This is where tension hits a peak.

Element #5: Resolution

Tension is relieved, crisis is averted.

Redaction Criticism

Examines the way the various pieces of the tradition have been assembled into the final literary composition by an author or editor. The arrangement and modification of these pieces reveals something of the author's intention and the means by which he hoped to achieve them.

Redaction Criticism

Focuses on the intentions of the gospel writers, giving the theology of each writer a distinct character. This perception of the individuality of each gospel writer lends humanity and theological strength to the writings.

Redaction Criticism

- A. The stories chosen to be included or excluded
- B. The arrangement of the material
- C. Significant additions or omissions
- D. The change in wording of the stories
- E. The "*seams*" used to join together units

τοῦ ἀγγέλου σου πρὸς σοὺ πρὸ
σου· ὃς κατασχέσει τὴν ὁδὸν
σου ἐμπροσθέν σου· φωνή μου
ὡς τὸς ἐν τῇ ἐρήμῳ· ἔτοιμα
σατὸ τῆν ὁδὸν κυ· ἀδύναστος
εἶτε τὰς τρίμους αὐτοῦ· ἀδύνα-
στοὶ σάρκους καὶ σαρκῶν ἐν τῇ ἐ-
ρήμῳ· καὶ κηρύσσων καὶ παρὰ τὴν
μεγαλοφροσύνην ἀφ' ἧς ἡμερτί-
ων· καὶ ὅτι πορεύεται πρὸς αὐτὸν
πάντα ἡ ἰουδαία χωρὰ· καὶ οἱ
ἐβραῖοι συλλέγεται· καὶ ἐπιπύ-
νοντο πάντες ἐν τῷ ἰσραὴλ
πρὸς τὸν ἰσραὴλ· ὅσοι μολοῦ-
σάντες πρὸς αὐτὸν· ἡμερτί-
ων· καὶ οἱ σαρκεῖς· ἐν δὲ δυνάμει
χρῆσται καὶ ἐν τῇ ἐρήμῳ

απόμαζα
85
τοῦ ἰσραὴλ ἐν τῇ ἐρήμῳ
αὐτοῦ· ἐγὼ μὲν· ἐπιπύ-
νοντα· αὐτὸς δὲ καὶ παρὰ τὴν
ἐν τῇ ἐρήμῳ· καὶ ἐπιπύ-
νοντα τὰς ἡμέρας· ἡμερτί-
ων· καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς γαλιλαίας
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς σαμαρίας
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰουδαίας
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ

The Gospel of Mark

ρο τὸς ἰσραήλ· οὐ
οὐκ ἐν τῇ ἐρήμῳ· καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ

τα· πρὸς τὸν ἰσραήλ
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ
καὶ ἐπιπύ-
νοντα τὴν ὁδὸν τῆς ἰσραήλ

The Gospel of Mark

- ✓ A passion narrative with a long introduction.
- ✓ 16 chapters total
- ✓ 6 chapters dedicated to the last week

The Gospel of Mark

65-70 AD -- Mark 13:1-3

Precedes Matthew and Luke

“Jesus was in the stern, sleeping on a **cushion**. The disciples woke him and said to him, “Teacher, don’t you care if we drown?” **Mark 4:38**

“Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was **sleeping**. The disciples went and woke him, saying, “Lord, save us! We’re going to drown!” Matthew 8:24-25

The Gospel of Mark

Mark 1:1

“The beginning of the good news about Jesus the Messiah, the Son of God”

Gospel = *Euangellion* = “Good News”
Christos – Anointed One

1. What does it mean to be the Messiah?
2. What is this “Good News”?

What is the Good News?

Mark 1:14-15

After John was put in prison, 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!***”

“This is what the **kingdom of God** is like...”

Mark 4:26, 4:30, 9:1, 9:47, 10:14, 10:15, 10:23-25, 12:34, 14:25, 15:43

Intensity

- Mark 1:30** they **immediately** told Jesus about her.
- Mark 1:42** **Immediately** the leprosy left him and he was cleansed.
- Mark 2:8** **Immediately** Jesus knew in his spirit that this was what they were thinking
- Mark 5:29** **Immediately** her bleeding stopped
- Mark 5:42** **Immediately** the girl stood up and began to walk around
- Mark 6:27** So he **immediately** sent an executioner with orders to bring John's head.
- Mark 6:45** **Immediately** Jesus made his disciples get into the boat
- Mark 6:50** **Immediately** he spoke to them and said, "Take courage! It is I. Don't be afraid."
- Mark 9:20** When the spirit saw Jesus, it **immediately** threw the boy into a convulsion.
- Mark 9:24** **Immediately** the boy's father exclaimed, I do believe; help my unbelief!"
- Mark 10:52** "Go," said Jesus, "your faith has healed you." **Immediately** he received his sight
- Mark 14:72** **Immediately** the rooster crowed the second time.

Authority and Power

Power

Demonic powers

Illnesses, death

Creation

Authority

Calling the disciples (Mark 1:17-18)

Teaching

The people were all so amazed that they asked each other, “What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.” Mark 1:27

Messianic Secrecy

Mark 3:12 - But he gave them strict orders not to tell others about him.

Mark 8:29-31 - “But what about you?” he asked. “Who do you say I am?” Peter answered, “You are the Messiah.”

Jesus warned them not to tell anyone about him.

Messianic Secrecy

✓ Jesus & God

Mark 1: 10-11 - Just as Jesus was coming up out of the water, **he** saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: *“You are my Son, whom I love; with you I am well pleased.”*

Matthew 3:17 “And a voice from heaven said, *“This is my Son, whom I love; with him I am well pleased.”*”

Messianic Secrecy

- ✓ Jesus & God
- ✓ Demons & spirits

Mark 3:11 - Whenever the impure spirits saw him, they fell down before him and cried out, “You are the Son of God.”

Mark 1:23-25 - Just then a man in their synagogue who was possessed by an impure spirit cried out, “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!” “Be quiet!” said Jesus sternly. “Come out of him!”

Messianic Secrecy

- ✓ Jesus & God
- ✓ Demons
- ✓ Reader

Mark 1:1 – “the beginning of the good news about Jesus the Messiah, the Son of God”

Messianic Secrecy

- ✓ Jesus & God
- ✓ Demons
- ✓ Readers
- ✓ Disciples ☒

Mark 8:32-33 - “He spoke plainly about this, and Peter took him aside and began to rebuke him. But when Jesus turned and looked at his disciples, he rebuked Peter. “Get behind me, Satan!” he said. “You do not have in mind the concerns of God, but merely human concerns.”

Messianic Biases

- Mark 4:13** Jesus said to them, “Don’t you **understand** this parable?”
- Mark 4:33** Jesus spoke the word to them, as much as they could **understand**.
- Mark 6:52** for they had not **understood** about the loaves; their hearts were hardened.
- Mark 7:14** Jesus called the crowd to him and said, “Listen to me, everyone, and **understand** this.
- Mark 8:17** Aware of their discussion, Jesus asked them: “Why are you talking about having no bread? Do you still not see or **understand**? Are your hearts hardened?”

Messianic Biases

- Mark 8:20** when I broke the seven loaves for the four thousand, how many basketfuls of pieces did you pick up?" They answered, "Seven." He said to them, "Do you still not **understand?**"
- Mark 9:32** But they did not **understand** what he meant and were afraid to ask him about it.
- Mark 3:21** When his family heard about this, **they went to take charge of him**, for they said, "He is out of his mind."
- Mark 3:22** And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebul! By the prince of demons he is driving out demons."

Messianic Biases

Mark 15:34-35 And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”). ³⁵ When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”

What is Mark telling us very clearly in the passage?

Who, then, does understand?

Who is Jesus, according to Mark?

We cannot fully understand Messiah by **miracles**

We cannot fully understand Messiah by **parables**

We cannot fully understand Messiah by **prophecy**

To know Messiah means to accept His
suffering.

Messianic Secrecy

- ✓ Jesus & God
- ✓ Demons
- ✓ Reader
- ✓ Roman Centurion

Mark 15:39 - When the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the **Son of God!**”

Messiah means to embrace suffering.

Troubling Ending...

Mark 16:6-9

“Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’”

Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

Messiah means to embrace His suffering.

Discipleship means to embrace suffering too.

“We must learn to regard people less in the light of what they do or omit to do, and more in the light of what they suffer.”

Dietrich Bonhoeffer