

4.16 edit**Survey of Mark 14:1-16:8****I. Unit Divisions and Titles**

| Mark 14:1-16:8 | | | | | | | | |
|---|---|--|--------------------------------------|--|------------------------|--|---|--|
| I. 14:1-42 Death, Rejection, Denial Foretold | | | | II. 14:43- 15:39 Rejection, Denial, Death Fulfilled | | | | III. 15:42-16:8 Burial & Faith of the Unlikely |
| A. 14:1-11 Prepared for Burial | B. 14:12-25 Prepared for Betrayal & the Meal | C. 14:26-31 Prepared for rejection & denial | D. 14:32-42 The hour has come! | A. 14:43-53 Betrayed! Forsaken by all! | B. 14:54-72 Denied! | C. 15:1-32 Condemned and Crucified! | D. 15:33-41 Death and Recognition | |
| | | | | | | | <i>Climax w/ Contrast</i> | |
| <i>Preparation</i> | | | | <i>Realization</i> | | | | |

II. Primary Structures (I've edited this Survey down to one structure only to illustrate a well-defined, accurate portrayal of a Primary Structure).

1. Preparation/Realization: In the first half segment, Jesus issues a series of prophecies about the disciples' responses as the time draws near for his death. In the second half of this segment, each of those prophecies are fulfilled, in order.

Preparation

Woman anoints, for burial (14:1-11)

- A. J predicts betrayal, disciples wonder (14:18-21)
- B. J predicts disciples' desertion, Peter & disciples deny (14:27-28)
- C. J predicts Peter's denial, Peter & disciples claim they will die before denying (14:29-31)

Realization

- A. J is betrayed (14:43-49)
- B. J is deserted by disciples (14:50-53)
- C. J is denied by Peter (14:66-72)

Death & Burial without anointing (15:42-16:1)

- What are the key elements of the preparation, particularly of Jesus' predictions concerning the disciples?
- What do these mean?
- What are the key elements of the realization?
- What do each of these mean?
- How do the elements of the realization fulfill the preparation?
- Why does Mark use preparation/realization?
- What are the full implications of the answers to these questions?

III. Strategic Areas

- Mark 14:27-31, 66-72 for the prediction of Peter's denial and Peter's denial (prep./real.)

IV. Other Observations

1. "Very truly I tell you" is uttered by Jesus four times in the beginning of this segment (14:9, 18, 25, 29).
2. There is a significant emphasis on time in this segment, with references to time of day and hours (evening, 14:17; night, 14:29; the hour, one hour, the hour, 14:35, 37, 41; morning, 15:1; the third hour, 15:25; the sixth hour, 15:33; the ninth

hour, 15:33, 34; evening, 15:42; very early on the first day of the week, 16:2). These references seem to significantly slow down this segment from the previous material.

3. The passage opens in Bethany, but then takes place in and around Jerusalem.
4. There is also emphasis on the Jewish feast days, particularly the Passover (14:1, 12, 14, 16), the Feast of Unleavened Bread (14:1, 12, 15:6), and the Day of Preparation/the Sabbath (15:42).
5. The locations within Jerusalem are very specific: Mount of Olives (14:26), Gethsemane (14:32), courtyard of the High Priest (14:53), the praetorium/palace (15:16), and Golgotha (15:22).

V. *Commentary Notes* *(done after my detailed analysis below)*

Eugene Boring. *Mark: A Commentary*. New Testament Library. Louisville: Westminster/John Knox Press, 2006, 378-449.

1. Boring notes an intercalation of the story of the Anointing woman with the plotting of the scribes, and the plotting of the betrayal of Judas (379). In the intercalation, Jesus predicts his own death and burial even while the plots happen to bring it to actuality. Ultimately, Jesus is in control of his own fate.
2. Boring includes the arrest account in the prayer at the Garden of Gethsemane account, noting that they are not two separate events, but one event joined by the continuity in location (395). Both parts of the account also depict the failure of the disciples to keep their word or the command of Jesus for them.
3. Boring also notes an intercalation in 14:53-72, where the confession and condemnation of Jesus is sandwiched by the denial of Peter, with both Peter and Jesus being challenged three times with Jesus making the “good confession” of his true identity and Peter denying his own and Jesus’ identity (410).
4. The verb used for the tearing of the curtain in 15:38 is also used in Mark 1:10 and represents a clear act of God (432), also representing an *inclusio* on the book of Mark.
5. The abruptness and brevity of the Resurrection scene in Mark supports the idea that Jesus can be attested even before the resurrection, as with the Roman centurion (434).