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NT(IBS)511 Mark

Module 12 Assignment

Segment Survey (Mark 14:1-15:39)

\*\*\*Primary Source was a non-study Bible (NIV)

**I. Major Divisions**

1. Bethany Anointing and Preparations for Passover *[14:1 – 14:11]*

-- Begins the passage two days before the Passover and Festival

-- Spatial Setting: Bethany (remains consistent)

-- Temporal Setting: Two days before Passover

Notable events and themes (grouped by location):

* Chief priest make their declaration of intent to have Jesus killed
* Unnamed woman anoints Jesus with expensive perfume
* Christ rebukes the disciples for becoming indignant with the woman
* Judas makes a deal with the chief priests to hand over Jesus

-- Subdivisions:

a. 14:1-2; Opposition is Plotting

b. 14:3-9; Anointing Jesus

c. 14:10-11; Judas Agrees to Betray Christ

2. Passover Meal; Predicting Betrayal and Denial *[14:12 – 14:31]*

-- Mark shows distinct change in time; events take place on the first day of the festival

-- Spatial Setting: Jerusalem (Outside of the city, In the house, then at the Mount of Olives)

-- Temporal Setting: First night of the Festival (remains consistent)

-- Notable events and themes (grouped by time and interconnectivity):

* The group prepares to celebrate the Passover meal.
* Jesus predicts being betrayed during the meal
* Jesus serves the bread and wine; sanctifies the Eucharist
* After departing for the Mount of Olives, Jesus predicts being abandoned and denied

-- Subdivisions:

a. 14:12-16; Preparing for the Passover Meal

b. 14:16-21; Jesus Predicts Judas’ Betrayal

c. 14:22-25; The Last Supper

d. 14:26-31; Jesus Predicts Peter’s Denial

3. At Gethsemane and Jesus’ Arrest *[14:32 – 14:52]*

-- Mark specifies that the section begins by going to a specific place: Gethsemane

-- Spatial Setting: The Garden of Gethsemane (remains consistent)

-- Temporal Setting: Late night of Passover (may extend into early the next morning, uncertain)

-- Notable events and themes (group by time and location):

* Jesus is overwhelmed and desires time to pray
* Jesus returns from prayer periodically to find the disciples unable to stay awake/alert and keep watch
* Judas arrives with the opposition and completes his betrayal of Christ

-- Subdivisions:

a. 14:32-42; In the Garden; Prayer/Sleeping Disciples

b. 14:43-52; Jesus Betrayed and Arrested

4. Jesus on Trial; Before Sanhedrin and Pilate *[14:53 – 15:15]*

-- Mark begins the section by stating that Jesus is brought courtyard of the high priest, at the temple; however, more importantly the passage covers a great deal of space, in a very short period of time.

-- Spatial Setting: (multiple) Temple Courtyard, Pilate’s Estate

-- Temporal Setting: The Second Day of the Festival

-- Notable events and themes (grouped by the trial thematic):

* Jesus is interrogated by the high priest before all the other priests, elders, and scribes.
* Jesus is condemned by the ‘court.’
* Jesus is then delivered to Pilate for further trial.
* Jesus is condemned by this court, as well.

-- Subdivisions:

a. 14:53-65; Jesus Before the Sanhedrin

b. 14:66-72; Peter’s Denial of Christ

c. 15:1-15; Jesus Before Pilate

5. Humiliation, Punishment, Crucifixion, and Death *[15:16 – 15:39]*

-- Mark describes many events taking place as location changes, but all take place over just a few hours

-- Spatial Setting: Praetorium, then Golgotha

-- Temporal Setting: Single day, Unspecified hour in the early morning (after the early morning trial by Pilate) through about 3:00 p.m.

-- Notable events and themes (group thematically, as well as temporally):

* Tortured at the Praetorium in the early morning
* Crucifixion specified as occurring at 0900 hours
* Darkness befalls the land at 1200 hours
* Christ gives up the Spirit near 1500 hours
* Centurion declares, “Surely this man was the Son of God!”

-- Subdivisions:

a. 15:16-19; Jesus Belittled and Beaten

b. 15:20-32; Christ Crucified

c. 15:33-39; Torment on the Cross; Death of Jesus

**II. Primary Structures and Interpretive Questions**

Primary Structure 1: Climactic Movement

*Lesser: Preparing for Passover ---------------------------------------------------14:1-16*

*Less: Partaking in Passover, Predictions, Gethsemane -----------------------14:17-42*

*Great: Jesus Betrayed, Arrested, and Disowned ------------------------------ 14:43-72*

*Greater: Tried by Pilate, Publicly Brutalized, Crucified ---------------------15:1-24*

*Greatest: Suffering on the Cross, Final Words, Death and After -----------15:25-39*

What are the elements of increasing excitement/tension? What themes are building to the peak? Is it a steady progression toward the peak? (Identification)

What is the significance of each scene in building toward the final climax? (Definition)

Why has the author chosen to use this thematic progress? How does it serve to reveal additional substance and meaning within the text? (Reason)

What information is highlighted as a result of this structure’s progressive building of tension/suspense? Where is the author pointing the reader’s attention? (Reason)

How do the “scenes” interact with one another to draw out meaning? Is each “scene” equally significant in building to the climax? (Mode)

What is the full list of implications made by the presence of this structure within the text as a whole? What is the additional meaning added by the use of the structure? (Implication)

Primary Structure 2: Recurring Preparation via Implied Prediction w/ Final Realization

*Preparation: Jesus will soon die*

*14:7b-8 “…will not always have me…prepare for my burial”*

*14:25 “I will not drink again … until that day…in the kingdom”*

*14:28 “…after I have risen…”*

*Realization: Jesus dies*

*15:37 “…Jesus breathed his last.”*

What are each of the recurring elements of preparation present in this segment? (Identification)

What do each of them mean? (Definition)

Is any single instance of preparation more/less significant to the segment’s meaning? (Definition)

How do they interact with one another? Similarities/Disparity? (Mode)

What is the key element of realization present in this segment? (Identification)

What does it mean? Does this meaning change in relation to the recurring preparations? (Definition)

How do the recurring elements of preparation interact with the single element of realization? (Mode)

Why has the author chosen to use the structure as it is used? Why are there recurring instances of preparation leading to only one final realization? Are each of the points of preparation actually for the same purpose? (Reason)

What information is highlighted/illuminated by the use of this structure? (Reason)

What implications are made by this use of the structure? (Implication)

Primary Structure 3: Recurring Theme of Prediction and Fulfillment

|  |  |  |
| --- | --- | --- |
| **Topic** | **Prediction** | **Fulfillment** |
| *Disciples Abandon Jesus* | *14:27 “You will all fall away”* | *14:50 “…everyone deserted him and fled”* |
| *Preparation for Passover* | *14:13-15 “Go in the city…a man …will meet you…He will show you…”* | *14:16 “…found things just as Jesus had told them…”* |
| *Peter Will Deny Jesus* | *14:30 “…you…will disown me three times.”* | *14:68-71 “…he denied it…again he denied it… ‘I don’t know this man…’”* |
| *Judas Will Betray Jesus:* | *14:17 “…one of you will betray me…”* | *14:44-46 “the betrayer…Judas said…kissed him…the men seized Jesus”* |

What are the elements of predictions that are recurring in this segment? (Identification)

What do these elements mean in each occurrence? Are they always conveying the same message/ideal? Are they pointing to the same focus? (Definition)

Is any event more/less significant than others? (Definition)

What are the elements of fulfillment that are recurring in this segment? (Identification)

What do these elements mean in each occurrence? Are they always conveying the same message/ideal? Are they pointing to the same focus? (Definition)

Is any event more/less significant than others? (Definition)

Why does the author choose to use this pattern? (Reason)

How are each of these sets of predictions and fulfillments similar? What might these similarities be illuminating? (Mode)

What disparity is evident between the occurrences of predictions and fulfillments? What might these differences be highlighting? (Mode)

How does each of these recurring events interact with one another? Do the individual pieces enlighten one another to some deeper meaning? (Mode)

What does this series of repeated prediction and fulfillments imply for the meaning of the segment as a whole? (Implication)

**III. Strategic Areas**

15:34-37 Show the key elements of the **climax** in the *Climactic Movement*

14:7b-8 Show an instance of the repeated *Preparation* that are *realized* in the

**climax** mentioned above

14:27,50 Show an example of the key elements of the present *Recurrence* of

prediction and fulfillment

**IV. Additional Observations**

1. In the first major division denoted, Mark gives short, vague information blurbs about occurrences that play heavily into later events, but gives heavy attention to the account at Bethany.

+ Mark quickly says that the chief priests and co. are plotting to kill Jesus.

+ Mark spends a relatively large amount of time describing the events of anointing at Bethany. **This could be to draw the reader/listener to pay special attention to this event when interpreting the passage.**

+ Mark then quickly, almost abruptly, gives the reader the information about Judas agreeing to betray Christ.

2. Mark gives no reasoning for Judas choosing to betray Christ in 14:10; the only indicated incentive is the money. This begs the question: what drove Judas to the decision? The only prior information Mark provides is the introduction to Judas in 3:19.

3. In 14:31, Peter is very adamant that he will not fall away from Christ. Yet, very soon this determination is not present. Between falling asleep at Gethsemane and the denial at the courtyards, I am curious to better understand what was going on that Peter was so able to be distracted from the events occurring around him that he had recently been warned about. Does this indicate an absent-mindedness, furthering the clues Mark has developed to the lack of understanding in the disciples, or is there an ongoing internal struggle that the reader is not privy too, before Peter’s moment of clarity in 14:72.

4. 14:17 indicates that the Twelve were together. There is nothing to indicate that the group parses until 14:32. Still then, Mark only defines that Jesus leaves Nine of the Twelve (presumably as a group) at the entrance to the garden, giving them the **command** to “Sit here while I pray” and taking the remaining Three (namely Peter, James, and John) with him. Then, in 14:43, Judas appears **singly** (in reference to the Twelve) guiding along the armed crowd. This brings up a few questions:

+ Have the other disciples also fallen to sleep in the outskirts of the garden, or did they disobey the command of Jesus and leave the area (implying a partial fulfillment of Christ’s prediction in 14:27, later to be completely fulfilled in 14:50)?

+ If they have left the area, why? Fear of the oncoming crowd, returning to the house to sleep, general boredom and inattentiveness, what was the cause of the “falling away?”

+ OR, assuming they have not “fallen away,” how has Judas managed to part from them and guide the armed crowd to Christ in the garden? Would the others not have noticed his leaving and been suspicious after being warned at the earlier meal (14:18)?

+ *ON A DIFFERENT NOTE:* Why has Jesus found such affinity for Peter, James, and John? Why have these three been chosen yet again? What does this imply for their roles within the Twelve?

* These are the three most often depict by Mark as having overtly active and notable roles within the ongoing ministry of Christ.
* Peter is often the disciples’ mouth piece so to speak.
* James and John have active roles elsewhere that imply them to be more important characters.
* These are the same Three that Jesus took with him to the Transfiguration.

5. In 14:52, why does Mark make mention of the young man and his attire (or lack thereof)? What is the significance of the character’s presence, and why is it important to know that he fled without even his garment?

6. By Mark’s depiction, the trial by the Jews (before the Sanhedrin) was much more intensive and thorough, than the following trial before Pilate.

+ Why has Mark devoted so much more time to the first, indicating the many testimonies and interrogation of Christ, but only indicates that Pilate asks a single question, before offering the ultimatum of releasing Barabbas or Jesus?

7. A short *inclusio* may be present in 14:53 – 15:15, the two bracketing frames being involved with the theme of “trial of Christ”.

*Bracket 1 :* 14:53-65 ----- Trial by Jews (Sanhedrin)

*Content:* 14:66-72 ----------- Peter’s three denials of Christ

*Bracket 2 :* 15:1-15 ------- Trial by Romans (Pilate)

+ It seems to me to be fair to say that Mark is *likely* using this type of writing to draw the reader’s attention to the scene depicting Peter’s denials, as this scene is the fulfillment of one of Christ’s final predictions.

+ In this case, a sense of greater importance is then being assigned to the scene of Peter’s denial.

+ Mark does not explicitly state when the scene occurs, but the writing may imply that it occurs as the trial before the Sanhedrin is still in progress and certainly indicates that it occurs while Jesus is in custody.

+ In any case, if the two event are concurrent, then gravity of Peter’s denial of his teacher would be of greater magnitude since his teacher would currently be suffering.

+ HOWEVER, **even if this structure is actually present and valid**, I would hesitate to state its primacy as it is an isolated event. It draws the reader’s attention to a single scene and does not continue to work throughout the rest of the section.

8. I have previously indicated the sense of climactic movement throughout this entire segment, with emotional charge growing and a quickening pace associated with the progression of events completely throughout, but within the final passage of the larger segment, there seems to be a further, segmented, internal movement of events.

+ Beginning in early morning, Jesus is taken to Pilate. Mark then depicts a great number of events (trial by Pilate, choice between Jesus and Barabbas, many events at the Praetorium, being led to Golgotha).

+ Mark then chooses to indicate the much more precise time of day, as he states in 15:25 that “it was nine in the morning when they crucified him.” This draws out a sense of rapid succession to the preceding events, as so much happened in so little time. *(Note: This* ***may*** *be in order to elicit a sense of anxiousness from the reader.)*

+ Mark continues to give very precise time-stamps in this way for the following events:

0900 : Crucified

1200 : Darkness falls

1500 : Christ “breathed his last.”

+ Between these marked events, many other things are described as happening. The pace continues to quicken until the climactic end scene, where Mark chooses to describe Christ’s final actions in greater detail.

+ The use of such writing draws one to pay closer attention to the areas where the pace finally slows, so for Mark to lead to the depiction of Christ’s death in this way would be justifiable.

**V. Interaction with Secondary Sources**

Stein, R. H. (2008). *Mark*. Grand Rapids, MI: Baker Academic. p. 388-498 (p.386-498)

* p. 386, Stein refers to the *inclusio* structure presented by the two instances of healing the blind.
* Stein’s divisions of the segment are: 8:22-26, 8:27-33, 8:34-9:1, 9:2-8, 9:9-13, 9:14-29, 9:30-32, 9:33-50, 10:1-12, 10:13-16, 10:17-31, 10:32-34, 10:35-45, 10:46-52

+ All are encompassed by the larger segment which Stein names “On the Way to Jerusalem.”

* + Many of our division/subdivision structure is the same, with only a few difference in the connection of verses being to preceding/succeeding text (namely 8:32-33, we parse differently). It is encouraging to see that I am on a similar trek, in not the same, as many of these scholars, but I will likely not continue reporting my comparison of the divisions.
* p. 388-389, Stein notes the 2-stage healing process at Bethsaida. He notes also that Christ makes an inquiry rather than speaking with authority and command.
  + I wish Stein had continued to elaborate on this topic, if it were possible. I am glad to see that it was noted to begin with, because, as I expressed in my observations above, it is a strange and unique occurrence when compared to the other instances of healing in Mark’s Gospel. It seems that this is a question with a great deal left to answer, but I give kudos to Stein for noticing and making mention of it.
* Stein observes, analyzes, and responds to the possibility that this account of healing would have been used symbolically, as a comparison to the “spiritual deafness and blindness of the disciples.” Stein claims this idea to be unlikely, and that if anything the purpose of this passage would be to contrast the disciples as the man at Bethsaida goes away healed and able to see, but even by 10:52, “the disciples are still deaf and blind.”
  + If I had to choose one side or the other, I would certainly err on Stein’s interpretation of this feature. Personally, it does not makes sense to me to compare the healed man to the consistently faltering disciples, but it is better for teaching/preaching to see these images in contrast, allowing listeners and students to see the disciples as normal people called to a higher purpose, much like each one of us.
* p. 429-431, Stein claims that the ties of the exorcism story (Mark 9:14-29) to the preceding text seems to be purely circumstantial. Stein goes on to elaborate about the possibility that this is a meshing of separate exorcism accounts due to the presence of several repeating details, symptoms that are unrelated to the demonic possession, etc. He also aims to point out that the pronouncement of the necessity of prayer (i.e. faith) for exorcism is not a typical pattern of exorcisms such as it is with healing. With all this evidence and more, Stein proposes the possibility that this account might have been placed in its present location and structured in its present form as a result of a Markan editorial decision in order to “prove Jesus’ sonship that was declared at the transfiguration.”
  + I have never noticed these features being present in the text before, but after review certainly they are. It is becoming more and more interesting to see instances like this where the author clearly played a hand in making some editorial decision. I also appreciate Stein’s use of hesitant language in his assertion, because it is a stating of “this could be” rather than “this definitely is,” as that allows each reader to come to their own, hopefully justifiable, interpretation of the text, while also being more informed to the extenuating possibility. Stein is quick becoming one of my favorite commentators.
* p 453-459, Stein resolves the usage of the controversy story in Mark 10:1-12 as a teaching/pronouncement story by elaborating on an underlying message, which is: “True discipleship, Jesus teaches, is not to be lived out in light of concessions given due to the fallen nature of humanity, but in light of the ultimate divine intention.” By using this explanation, Stein reveals two “Markan themes” that are found in the passage:

a) Christology, fitting the passage into the greater Gospel narrative, and

b) Discipleship (here with respect to marriage), fitting the passage into this particular segment.

* + While earlier in this very survey, I stated that the controversy story in 10:1-12 seems out-of-place, but Stein has done a great job in presenting the story in a manner that allows me to see that it actually does fit the current location. Stein’s interpretation forces me to step back and see the underlying pieces of the account rather than what is overtly obvious. Grasping then that this story fits the paradigm of teachings on discipleship, the fluidity of the segment is made more complete.
* p. 482-483, Though not by name, Stein picks up and clearly distinguishes a pattern of *recurrence* in the segment, where following each of Jesus’ predictions, the disciples fail to understand the meaning of it all and go forward acting in a worldly manner.
  + I recognized the individual pieces of this myself, making note of these in Primary Structure 2 and 3. However, I neglected to mention the failure of the disciples as being a *recurrence* even though it is present, because I saw it more as a literary conduit to allow for the teachings of discipleship to be received with a sense of urgency and importance.
* p. 489-490, Stein argues the possibility/probability that Mark intended these repetitious passages recounting the failure of the disciples to understand to be illuminating the reality of what “greatness in God’s kingdom involves.” Each failure of the disciples provides a chance to reiterate Christ’s teachings on self-sacrifice and servant-leadership.
  + Please see my note above this to review my reason as to why this is such an astute observation on the behalf of Stein.
* p. 491, Stein points out two facts of particular interest in 10:46-52:

a) the healing of Bartimaeus is the only healing where the person healed is named.

b) this is the last healing miracle recorded in Mark’s Gospel.

* p. 491, Stein reiterates and confirms the *inclusio* structure that is present in this segment.
  + Though I have previously shown that Stein mentioned this, it is now that I feel confident in making the right choice of noting *inclusio* rather than *chiasm* for this segment. This is reinforced later when working in Donahue’s text, as well as Strauss’ text.
* p.498, Stein points out one final contrast in the segment:

1. The rich, young ruler was instructed to come and follow but struggled/failed to sacrifice his worldly wealth.

2. Bartimaeus is told “Go, your faith has healed you,” but because of his faith continues to follow the Messiah (the Son of David).

* + I believe this contrast is, at least somewhat, similar the contrast I noted in my first observation above, which makes me pose the question, why is this here?

Donahue, J. R. (2002). *The Gospel of Mark*. (D. J. Harrington, Ed.) (Vol. 2). Collegeville, MN: Liturgical Press. p. 255-320 (p. 264-314)

* p. 264, Donahue concurs on the two Markan themes presented by Stein for Mark 10:1-12 (i.e. Christology and Discipleship), but extends the claims to be applicable to the entire “Journey Narrative” in Mark 8:27-10:45.
  + I think Donahue is on the money here. When noticed by Stein, the presence of these features aloud the passage to settle into place with the surrounding environment, but that is only possible because the elements (themes) are present in that surrounding environment.
* p. 264-265, Donahue briefly acknowledges the qualifying elements of the *inclusio.*
  + Just to reiterate a statement from above, I am rather convinced at this point that I am correct in supposing that the *chiasm* structure is not valid in this segment, and that the most primary structure present is the *inclusio*.
* p. 266, Donahue also addresses the recurring pattern wherein the disciples misunderstand and fail to grasp the meaning of Christ’s prediction of the passion.
  + The consensus found in these secondary sources is astounding. It seems to me that Stein, Donahue, and Strauss (below), are all of one mind when it comes to the presence of this pattern. This also convinces me, well-enough, that Primary Structure 2 and 3 above are justified and valid, as far as the recurring property goes (still lacking supporting material for the particularization nature in Primary Structure 2).
* p. 274, Donahue presents information that seeks to justify a comparison of Moses on Sinai and Christ during the transfiguration. The similarities he expressly points out are: radiance of the central figure, mountain setting, specially selected witnesses, fear from onlookers, and a cloud from which a voice speaks.
* p. 289, Donahue describes the 2nd prediction as “the shortest, but most direct.”
  + I appreciate the insinuation made by Donahue here that this prediction is less vague that the one preceding it, but I would argue against his language. If I am correct, when Donahue say most “direct,” he is actually meaning most concise. However, the use of the word direct may imply that it is the most accurate and well-defined prediction; a label certainly belonging to the third prediction, not the second.
* p. 291, Donahue provides a review for the lesson taught in 9:38-41, wherein Christ directs the disciples not to stop someone acting for good in his name. Donahue states, “The ‘good news’ of this passage is that those who do Jesus’ work without formally being his follower are ‘for him’, and …will be rewarded.”
  + I appreciate this point, and I share Donahue inferred views. I believe it is also useful for teaching in the fact that though one may not perfectly share the “same” faith as another, that does not make these two enemies. Certainly, differing views from differing perspectives can seem to paint a picture of different “gods,” but in the reality of there being only one God, all service toward God is service toward our God. As such, two different faiths may coexist excepting that each of these is correct/incorrect in their own unique ways. To summarize, all believer are right about some things and wrong about others. No one will know the absolute truth until the Father reveals it.
* p. 314, Donahue describes the 3rd passion prediction as “very detailed” finalizing the idea that there is a distinct particularization of details in the recurring pattern of predictions.
  + I feel like Donahue has provided enough information to support the validity of Primary Structure 2’s nature of particularization. I think Donahue is accurate in insinuating the increased detail in the progressing pattern of prediction. I find Donahue to be a smart man.

Strauss, Mark L. Mark: Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2014. Chapter 37 – Chapter 40.

* Chapter 37, Literary Context, Paragraph 1; Strauss explains/acknowledges the distinct recurring cycle of passion prediction, pridefulness/arrogance/self-servitude of the disciples, and Jesus teaching the meaning of true discipleship.
  + See notes above.
* Chapter 37, Structure, Paragraph 1; Strauss acknowledges the repeated use of “child/children/little ones” stating that Mark uses this repetition to link Christ’s sayings/teachings.
* Chapter 37, Explanation of the Text, 9:36-37, Paragraph 3; Strauss explains how the pedagogical use of the children motif is rooted in the fact that first-century culture placed insignificant value on children, meaning that “welcoming a ‘little child’ [would mean to break] social norms…”
* Chapter 39, Literary Context, Paragraph 2; Strauss reiterate the victimization and mistreatment/disregard for children and women in the ancient world, making these a useful and teachable allusion to “defending the cause of the lowly and outcast.”
* Chapter 40, Main Idea, Paragraph 1; Strauss makes the statement and observation/interpretation based on 10:17-31 that: “the point is [that] no one can enter the kingdom on their own merit; all must enter with childlike faith and in complete dependence on God.”
  + As each of these last four points are clearly related to the present “children” motif, I feel it is reasonable to respond to each of these at the same time. I am happy that I keyed into the importance of the “children” motif in the middle portion of this segment, as each commentator (but especially Strauss) elaborates on it to some degree because of its relevance and usefulness in the lessons that Christ sought to teach the disciples in this segment. Strauss stands apart from the other commentators here, however, because Strauss does a great job of detailing the usefulness of the motif to an excruciating extent, whereas the others mention it somewhat passively.