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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 – 14:16]*

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

-- Spatial Setting: Bethany (remains consistent)

-- Temporal Setting: (covers 3 days) Two days before Passover through the First day of 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
* The group prepares to celebrate the Passover meal.

-- Subdivisions:

a. 14:1-2; Opposition is Plotting

b. 14:3-9; Anointing Jesus

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

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

2. Passover Meal; Predicting Betrayal and Denial *[14:17 – 14:31]*

-- Specifies that events take place “in the city” on the evening of Passover

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

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

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

* Jesus predicts being betrayed during the meal
* Jesus serves the bread and wine; sanctifies the Eucharist
* After departing for the Mount of Olives, Jesus predict being abandon and denied

-- Subdivisions:

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

b. 14:22-25; The Last Supper

c. 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 specific place: Gethsemane

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

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

-- 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 arrive 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 a 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: Inclusio

*Open: 8:22-26 “They came to…blind man…sight was restored.”*

*Close: 10:46-52 “…they came to…blind man…received his sight.”*

What are the themes/elements/scenarios repeat in this structure? (Identification)

What do they mean? What is their purpose? (Definition)

What does the author choose to use this structure in the segment for? (Reason)

What information is highlighted as a result of this structure’s bracketing effect? (Reason)

How do the “brackets” of this interact with the text within? How does the text with effect the “brackets?”(Mode)

What are the similarities between the scene beginning this structure and the scene ending this segment? What are the disparities? (Mode)

How do these similarities/disparities affect the meaning of the segment as a whole? (Mode)

What are the implications made by the presence of this structure within the text as a whole? (Implication)

Primary Structure 2: Recurring Prediction with Particularization of Detail

*Recurring feature: Prediction of Christ’s Death*

*General/Vague (Prediction 1)*

*8:31 – “must be killed and after three days rise again.”*

*Less General/More Specific (Prediction 2)*

*9:31 – “…delivered into the hands of men. They will kill him…he will rise.”*

*Specific/Detailed (Prediction 3)*

*10:33-34 – “Son of Man delivered…condemned…who will mock…spit…flog…kill him…he will rise”*

What are the elements repeated/recurring in this structure? (Identification)

What do they mean? (Definition)

What are the elements of particularization present in this structure? What events or ideas are being detailed?(Identification)

What details are added in order to bring specificity to the preliminary general event/idea? (Identification)

What do these elements of description/particularization mean? What is their function? (Definition)

How do the elements and details interact in each recurrence? What information/idea is illumined by the increased detail? (Mode)

Why does the author choose to use this structure in this way? What emphasis is the author drawing to the recurring theme with the increased detail? (Reason)

What is implied by the use of this structure? (Implication)

Primary Structure 3: Recurring Theme of Self-Sacrifice/Service to Others

*8:34-35 “Whoever wants…must deny themselves…whoever loses…will save it”*

*9:35 “Anyone who wants to be first must be the very last, … servant of all”*

*10:21 “Go, sell everything…give to the poor…Then come, follow me.”*

*10:29-31 “no one who has left…will fail…But many who are first will be the last and the last first.”*

*10:43-44 “great among you must be your servant…slave of all…”*

*10:45 “Son of Man did not come to be served, but to serve…”*

What are the elements or ideas that are recurring in this segment? (Identification)

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

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

Why does the author choose to use or display these ideas repeatedly? (Reason)

How are each of these events/instances similar? What might these similarities be illuminating? (Mode)

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

How does each of these recurring events interact with one another? (Mode)

What does this series of repetition imply for the meaning of the segment as a whole? (Implication)

Primary Structure 4: Recurring Preparation/Recurring Realization

*Preparation: Christ is Messiah*

*8:27-30 “Who do people…who do you…the Messiah.”*

*9:2-4 “Jesus took…transfigured before them…”*

*Realization: Christ must die, and rise again*

*8:31-32 “be killed…rise again.”*

*9:9 “Son of Man has risen from the dead”*

*9:31 “will kill him…he will rise.”*

*10:33-34 “kill him…he will rise.”*

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

What do each of them mean? (Definition)

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

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

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

What do each of them mean? (Definition)

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

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

Why has the author chosen to use the structure as it is used? Why are there recurring instances of both preparation/realization for the same purpose? Are they for the same purpose? (Reason)

What information is highlighted by this structure? (Reason)

How do all of these elements of preparation and realization interact with one another? (Mode)

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

**III. Strategic Areas**

8:25, 10:52 Show the key elements of the *inclusio*

8:29-8:32 Exemplifies the key elements of the *particularization*, as well as an instance of the *preparation/realization* structure that recurs throughout the segment.

10:21 Exemplifies an instance of the thematic *recurrence* structure present throughout the segment.

**IV. Additional Observations**

1. Contrast features in the healing of blindness

+ In Bethsaida, the man was instruct to go home.

+ In Jericho, Bartimaeus is allowed (potentially welcomed) to join the group as they walk along.

2. There is a potential *Chiasm*  present for the segment, they may be more appropriate than the aforementioned *inclusio.*

A – Blind Man Healed; *8:22-26*

B- Christ Predicts His Death and Teaches; *8:31-9:1*

C – Transfiguration; *9:2-13*

B’ – Christ Predicts His Death and Teaches; *9:30-10:34*

A’ – Blind Man (Bartimaeus) Healed; *10:46-52*

+ Unsure of this structure due to the imbalance of the text surround the structure. All the features seem to be present to comprise the *Chiasm*, but B’ and A’ are significantly larger than B and A.

3. “Children” or “little ones” play a key role in several events in the middle portion of this segment. Mention of “children/little ones” recurs 7 times between 9:36 – 10:16. However, it does not seem to play an essential role outside of this window.

4. A pattern that mirrors (looks close to) *substantiation* is present in the predictions and following passages, however I am unsure about whether it is *substantiation* since the relationship is a reference to a future effect/event followed by the justifying cause/reason for aforementioned future effect/event.

>> Explanation/Example:

|  |  |  |
| --- | --- | --- |
| **Reference to Effect** | **Future Effect** | **Present Cause** |
| 8:31 “must suffer…must die” | Jesus killed | 8:34-35 “Whoever wants…will save it…” |
| 9:31 “will kill him” | Jesus killed | 9:35 “first must be last…” |
| 10:33-34 “who will…kill him | Jesus killed | 10:45 “Son of Man…ransom for many” |

+I believe that in order to justify this structure as valid, it would require either having already interpreted the text to some extent or applying one’s own preconceived notions about the meaning of the text, which, as I understand it, makes this structure inappropriate for a inductive survey.

5. 10:1-12 seems very out-of-place. The tone is one of altercation, as it is another challenge by the Pharisees. It does teach, which somewhat fits with the other scenes of the segment, but the tonal and thematic shift occurs abruptly and feels as though it buries the passage.

+ However, it does fit the ongoing thread of controversy stories in the greater Markan narrative scope as the Pharisees pose a question with the intention of testing Christ, and Christ responds by challenging their materialistic/worldly notions of tradition.

6. Recurring use of the phrase “kingdom of God” appears throughout the passage 7 times in the window of 9:1 – 10:25. While this is a large portion of the text, the phrase does not appear to be “working throughout the segment” as it appears to add little meaning to the passage and does not appear to be related to or drawing emphasis to any greater message/purpose/function.

7. It seems odd to me that in 8:34, Christ would mention of the motif of the cross, a symbol that was not yet substantiated. This may have been a product of inaccurate translation, inaccurate transcription, or an addition by Mark after the fact, or it may potentially be Christ foreshadowing the mode of his coming death. However, as a teaching mechanism, I do not see how the disciples would have understood the meaning of the motif.

**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.