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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 priests 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 to the courtyard of the high priest; 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.’
* Peter fulfills Christ’s earlier predictions
* 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** |
| *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…”* |
| *Disciples Abandon Jesus* | *14:27 “You will all fall away”* | *14:50 “…everyone deserted him and fled”* |
| *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. I believe this to be an instance of *intercalation,* but I do not think it acts continually throughout the segment so as to be a primary structure. Its presence should be noted, nonetheless, as it draws the reader’s 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 draws 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 implied 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 very 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 depicted 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 events are concurrent, then the gravity of Peter’s denial of his teacher would be of greater magnitude since his teacher would currently be suffering.

+ It also seems that the two bracketing passages are similar in theme and content, justifying a relationship that may indicate them as being mutually interpretative (providing insight into one another).

+ 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**

Donahue, J. R. (2002). *The Gospel of Mark*. (D. J. Harrington, Ed.) (Vol. 2). Collegeville, MN: Liturgical Press. p. 383-453 (p. 384-423)

* In addressing the division of the text into major and minor blocks, there is good agreement between Donahue’s perception and my own. However, there are some notable discrepancies. For instance, take verse 15:20: I find the verse is best included with the text that follows as it is the first event that is directly related to the action of the crucifixion; Donahue however finds that the verse is best included with the text that precedes it as it contain information about the final act relating to his torment and public humiliation.
  + I do not see there being a clearly define right or wrong, best or worst, here. Certain the verse contains information making both patterns of division justifiably valid.
  + Other discrepancies between our divisions reflect similar features.
* p. 384-385 (Note 1 and 2), Donahue does diligent work here to expand on the characters and motivations for action in 14:1-2 that Mark only touches on.
  + In response to Additional Observation 1, I find that Donahue providing this information is a valuable asset for understanding the events to come, and even events prior. The priestly aristocracy is a confusing dynamic and is often hard to follow throughout the gospel narrative as the same titles will be given to character that actually serve in essentially differing roles.
  + By being given this further information, readers are better able to understand why events occurred in such a rushed fashion and why the priests feared public outcry and revolt.
* p. 385 (Note 3), Donahue notes the same feature of intercalation that I remarked on above in Additional Observation 1. For me, this confirms the presence of the structure.
  + Donahue further develops the role that Bethany plays in the final days of Jesus’ life, acting as his proverbial ‘home-base’ with its close proximity to Jerusalem.
  + Donahue also goes into great detail when observing the act of anointing and the many associated themes, however never presents evidence that this information is imperative to the interpretation of the segment as a whole, though it is certainly locally important.
  + This reinforces the notion that while the literary structure of *intercalation* is present, it is not used here as a primary structure within the segment.
* p. 389 (Note 11), Donahue connects the first and last components of the *intercalation* stating that the priests’ reactions (v. 11, *they were delighted*) and Judas’ search for a good opportunity (v. 11, *watched for an opportunity*) address the comments regarding the priests’ desires and hesitancy in v. 1-2.
* p. 393 (Note 16 and 17), p. 401-403 (Note 27 and 30), Donahue address each of the predictions that I have above cited as a *Recurring theme* in Primary Structure 3.
  + Donahue details that while each of these four events fall well under the label of prediction, they do not all serve the same purpose.
  + Donahue makes the claim that Prediction 1 above (14:13-16) is a further showing of Christ’s messianic authority before the disciples during his final days.
  + Donahue states that Prediction 2 above (14:27,50) is a prediction of fulfillment of prior prophecy, and not a statement made through Christ’s inherent authority. It is alleged that this would be more for informing the disciples that the prophecy of old is coming to fruition.
  + Prediction 3 above (14:30,68-71) is a response of Christ to Peter’s own oblivious nature. Donahue details the Greek used in indicated that through the use of a certain term (*eg­ō*), Peter is again adamant that Christ is incorrect in his assertion and is going so far as to take personal offense to such a claim. Christ then response using language that indicates not only that Peter would, but that ESPECIALLY Peter would. Donahue even then bring attention to the fact that while Christ is others would “fall away,” Peter crime is much greater in that he would “deny” Christ.
  + As for Prediction 4 above (14:17,44-46), Donahue’s response to this is that it falls more in line with the purposes of Prediction 2 in that it serves to remind and make the disciples aware that the old prophecy is being completed.
  + My only response to these is that I firmly believe the input would be valuable when review one’s own interpretation of the text. I have not yet done so, so to speak to the accuracy of or my agreement to Donahue’s statements can only be conjecture. However, I would say he make a very strong case.
* p. 416-417 (Note 51 and 52), Donahue address the young man in 14:51-52, reminding the reader that many scholars debate the identity or significance of this character to this day. Donahue offers his own various postulations for the purpose of the young mans presence.
  + Donahue claims that potentially the young man was a nearby neighbor noticing the ruckus stirred by the crowd, potentially he was representative of one of the disciples that had come with Jesus into the garden, maybe he was fully representative of the 8 disciples that may or may not remain at the entrance to Gethsemane, or perhaps he may have been representative of an angel. Donahue never offers strong argument to any one of these many possibilities, but remains objective on the question.
  + Donahue does, however, bring attention the state of dress and nakedness prescribed to the young man in fleeing the scene. Donahue makes these following assertions:
    - Nakedness in the Bible = shame
    - Nakedness in literature = bareness
    - The linen cloth is potential symbolic of the burial cloth used to cover Jesus
    - By the young man fleeing naked after being described as one who “was following Jesus,” Mark enlightens the reader to the fact that this was someone that had left all they had to follow Jesus, and again, lost all they had in deserting him, further stating that the naked state in which he fled symbolizes the shame on all those who depart from Jesus in this tumultuous time.
  + Though I cannot speak to the accuracy of Donahue’s postulations, as apparently neither can many scholars much more experienced than me, I do find that his response is valuable “food for thought” when examining this passage. Though his presumptions may not speak accurately to Mark’s original intentions, they are certainly useful in a modern sense of teaching, as they serve as a possible answer to the questions posed above in Additional Observation 5.
* p. 423 (Note 62), Donahue poses a point that I unfortunately did not catch. During his trial before the Sanhedrin, when asked if he is “the Messiah, the Son of the Blessed One,” (14:61), Jesus’ response affirming his identity is the first occasion of the revealing of the so-called ‘Messianic secret.’ This is Christ’s first time to blatantly state that he is indeed the Christ, Donahue states this as the “suffering Messiah,” and Jesus here confirms all the allusions to his identity earlier and throughout Mark.

Stein, R. H. (2008). *Mark*. Grand Rapids, MI: Baker Academic. p. - (p.689-)

* p. 689, Stein makes clear that he believes the trial of Jesus before the Sanhedrin is ‘sandwiched’ between two references to Peter, rather than Peter’s denials being ‘sandwiched’ between two instances of trial.
  + Stein refers to Evans (1982) and Evans (2001) stating that this author makes argument against this being considered a ‘Markan sandwich’.
  + I find myself agreeing with Evans on this note, as I do **not** believe that Mark has intended the text to be read this way. Leaving my claim of a potential *inclusio* to the side for now, I feel that Mark taking the (assumed) backward step in time between 14:65 and 14:66 indicates the following text (14:66-72) to have good purpose to its own rite and is not allocated to the purpose of drawing attention to the passage regarding the trial before the Sanhedrin.
* p. 693, Stein draws attention to the Christological implications made by the recounting of Peter’s denial. Stein also uses this framework to draw contrast between Christ and Peter, the former standing courageously and well composed before the high Jewish authorities and the latter becoming unsettled and angry before a single, female servant.
  + I feel Stein draws good parallels here, and may go further in developing the idea of how one is to emulate the spirit of Christ.
  + I also think this is a good use of conclusion, and a valuable extrapolation. As Stein is using this passage not only to describe the events for historical purposes, nor even just to reaffirm Christ authority and wisdom, but that by comparing the two characters, Christ becomes the character model that all should aspire to be: brave, courageous, stoic, unafraid, faithful, etc.
* p. 702, Though Stein does not outright say that he believes any particular structure is here, he makes mention of the undeniable parallels between the trial of Jesus before the Sanhedrin and the trial of Jesus before Pilate. Stein points out the following:

|  |  |  |
| --- | --- | --- |
| **Topic** | **Sanhedrin** | **Pilate** |
| *Silence* | 14:61a | 15:5 |
| *Question* | 14:61b | 15:2a |
| *Affirmation* | 14:62 | 15:2b |

* + This supports the belief that Mark may have intended for the two accounts to be mutually interpretive, speaking insight into one another. If this is the case, I feel that it only further cements my own assertions in Additional Observation 7.
* p. 696,703, Stein goes into depth on the historicity and historical accuracy of the character of Pontius Pilate, stating that the historical Pilate much like the Biblical Pilate was often swayed by political pressures stemming from the Jewish people and their opposition to the Roman occupation.
  + Being clear in making the statement that Pontius Pilate gave Jesus over to be crucified even after acknowledging Jesus’ own innocence, Stein explicitly provides his own interpretative insight by stating that “Jesus goes to his death not because of his being found guilty [of any crimes] but due to the “envy” of his enemies.
  + I agree with Stein in stating that these points are critically important for Mark reader’s to grasp, because though it may be an obvious assertion made through tradition, this is the indication given by Mark that Jesus is utterly innocent even while dying a sinner’s death.
* p. 705, Stein states the following: “It is true that the mocking of Jesus by the soldiers (15:16-20b) could be omitted and would not be missed, for 15:20b follows 15:15 smoothly…”
  + **I absolutely disagree with this assertion,** and my reasoning is that 15:16-20a are the records of fulfillment to the third Passion prediction delivered by Christ in 10:33-34. Without this piece of information, this prediction would be left “up in the air.”
  + I feel it is absolutely necessary that Mark speak to these points in order to ensure that any good and true information regarding the predictions from Jesus are always fulfilled as these serve as testaments to his authority and provide tokens of reality and authenticity to his Messiahship.
* p. 721, Stein notes that upon his death on the cross, Jesus’ identity has now been signified to all within creation. Through his ministry Christ’s identity was proclaimed time after time through various mean, such as: the Father bearing witness at the Baptism and Transfiguration, various demons in various accounts, Christ himself speaking to the Jewish authorities and disciples, but it is only here, when the Roman centurion speak of Jesus identity as the “Son of God,” that this true has ultimately been revealed also to a ‘large’ group of gentiles.
  + As a final note, I am glad to have read this piece. I had not previously noted that, but after having it brought to my attention, I find it difficult to discount in any way. It speaks even more weight on the act of completion through the means of the cross that at the moment of his death, Christ reveals himself to all.