**Mark’s gospel**

**Session 3 January 2022**

READ 1.1-3 ... enter John v4 stage left (imagine the stage action)

1.9 enter Jesus – stage right 1.11 offstage voice

1.14 – no time for superfluous detail, e.g. HOW and WHY John got to be in prison – many would know anyway, but Mark is in a hurry.

1.15 .... gets in his key message very early

V18 ‘at once’ (euthus), also v12, v20, v29, v42 …. And 37 other times!

V22 – authority, v27 authority ... bookending (a chiastic structure) .... middle = the exorcism where the demon identifies Jesus AND Jesus authority is illustrated / proven.

BOOKENDING

CHIASTIC structures – Psalm examples and groups of Psalms .... and Mark’s gospel! (demonstrate)

Chiastic structures also in Iliad (classic Greek poem, c1200BC), Odyssey (classic Greek poem attributed to Homer [not Simson] c800BC), Histories (c430BC - Herodotus’ detailed account of the Greco-Persian war c500-450BC), Beowulf (Old English poem, one of the most translated works of Old English literature, approx. 1000AD ), John Milton’s Paradise Lost (1667) and some parts of the Koran (approx. 620AD).

Some examples of different chiastic structures in Mark. The norm in chiastic structures is that they point to the pinnacle….. but sometimes there isn’t a pinnacle and other times we’re not sure which part Is the pinnacle.

This frequent use of chiastic structures shows that Mark is not some ‘rough & ready’, unsophisticated, street-Greek, country-bumpkin gospel as many people thought through many of the ‘middle’ centuries – no-one in the early church would have thought that and no-one does now!

**Examples in Mark:**

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| |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | | **[Prophecy of Isaiah](http://www.bible.literarystructure.info/bible/41_Mark_e.html" \l "1)**  ([Mark 1:1-3](https://www.biblegateway.com/passage/?search=Mark+1%3A1-3&version=NRSV)) | | | | | | |  | | | | | | |  | | | The beginning of the gospel (1:1) | | | | |  | A(1:2a) | |  | 1:2 my messenger ahead of you    (ἀγγελόν) | | | |  |  | B(1:2b) |  |  | 1:2 he will prepare your way    (κατασκευάσει) | | |  | A'(1:3a) | |  | 1:3 A voice of one crying out in the desert   (φωνὴ) | | | |  |  | B'(1:3b) |  |  | 1:3 Prepare the way of the Lord    (ἐτοιμάσατε) | | |
| A: The messenger who is sent ahead. B: Preparation.   |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | | |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | | **[Proclamation of John the Baptist](http://www.bible.literarystructure.info/bible/41_Mark_e.html" \l "2)**  ([Mark 1:4-8](https://www.biblegateway.com/passage/?search=Mark+1%3A4-8&version=NRSV)) | | | | | | | | |  | | | | | | | | |  | A(1:4) | | |  | 1:4 a baptism of repentance   (βαπτίζων) | | | | |  |  | B(1:5) | |  |  | 1:5 all the inhabitants of Jerusalem were going out to him | | | |  |  |  | C(1:6) |  |  |  | 1:6 John was clothed in camel's hair, with a leather belt around his waist | | |  |  | B'(1:7) | |  |  | 1:7 One mightier than I is coming after me | | | |  | A'(1:8) | | |  | 1:8 he will baptize you with the holy Spirit.    (ἐβάπτισα) | | | | | | A: Baptism. B: Person who is coming. C: John is a prophet.  **[Jesus calls the first disciples](http://www.bible.literarystructure.info/bible/41_Mark_e.html" \l "5)**  ([Mark 1:16-20](https://www.biblegateway.com/passage/?search=Mark+1%3A16-20&version=NRSV))   |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | | |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | | A(1:16) | | | |  | Simon and Andrew | | | | |  |  | B(1:17) | | |  |  | 1:17 Come after me   (δεῦτε) | | | |  |  |  | C(1:18) | |  |  |  | 1:18 Then they abandoned their nets and followed him.    (ἀφεντες) | | |  | A'(1:19) | | | |  | James and John | | | | |  |  | B'(1:20a) | | |  |  | 1:20 Then he called them   (ἐκάλεσεν) | | | |  |  |  | C'(1:20b) | |  |  |  | 1:20 So they left their father Zebedee in the boat along with the hired men and followed him.    (ἀφέντες) | | | | A: Two brothers. B: Calling of Jesus. C: Leaving and Following to Jesus. | | |

**[Jesus heals a paralytic](http://www.bible.literarystructure.info/bible/41_Mark_e.html" \l "9)**  ([Mark 2:1-12](https://www.biblegateway.com/passage/?search=Mark+2%3A1-12&version=NRSV))

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| |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | | A(2:1-4) | | | |  | 2:4 they let down the mat on which the paralytic was lying.    (κράβαττον) | | | | |  |  | B(2:5) | | |  |  | 2:5 Child, your sins are forgiven | | | |  |  |  | C(2:6-7) | |  |  |  | 2:7 Who but God alone can forgive sins?    (ἀφιέναι ἁμαρτίας) | | |  |  |  | C'(2:8-10) | |  |  |  | 2:10 the Son of Man has authority to forgive sins    (ἀφιέναι ἁμαρτίας) | | |  |  | B'(2:11) | | |  |  | 2:11 I say to you, rise, pick up your mat, and go home | | | |  | A'(2:12) | | | |  | 2:12 He rose, picked up his mat at once"   (κράβαττον) | | | | |
| A: Lying on the mat, picking up the mat. B: Words of Jesus towards the man. C: Forgiving sins. |

**[Jesus heals the Gerasene demoniac](http://www.bible.literarystructure.info/bible/41_Mark_e.html" \l "21)**  ([Mark 5:1-20](https://www.biblegateway.com/passage/?search=Mark+5%3A1-20&version=NRSV))

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| |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | | A(5:1-5) | | | | | | |  | 5:5 he was always crying out    (κράζων) | | | | | | | |  |  | B(5:6-8) | | | | | |  |  | 5:7 What have you to do with me?    (τίἐμοὶ καὶ σοί) | | | | | | |  |  |  | C(5:9-10) | | | | |  |  |  | 5:10 not to drive them away from that territory.    (ἀποστείλῃ ἔξω τῆς χώρας) | | | | | |  |  |  |  | D(5:11) | | | |  |  |  |  | 5:11 a large herd of swine    (ἀγέλη) | | | | |  |  |  |  |  | E(5:12) | | |  |  |  |  |  | 5:12 Let us enter them    (εἰσέλθωμεν) | | | |  |  |  |  |  |  | F(5:13a) | |  |  |  |  |  |  | 5:13 he let them | | |  |  |  |  |  | E'(5:13b) | | |  |  |  |  |  | 5:13 entered the swine    (εἰσῆλθον) | | | |  |  |  |  | D'(5:13c) | | | |  |  |  |  | 5:13 The herd of about two thousand    (ἀγέλη) | | | | |  |  |  | C'(5:14-17) | | | | |  |  |  | 5:17 to leave their district   (ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν) | | | | | |  |  | B'(5:18) | | | | | |  |  | 5:18 the man who had been possessed pleaded to remain with him.   (μετ αὐτοῦ) | | | | | | |  | A'(5:19-20) | | | | | | |  | 5:20 to proclaim in the Decapolis what Jesus had done for him    (κηρύσσειν) | | | | | | | |
| A: The man speaks/cries out/proclaims. B: he speaks to Jesus. C: Leaving the district. D: A large herd of swine. E: Entering the swine. F: Jesus permits/allows. |

‘Military forces in Judea 6-130CE’. Currents in Biblical research 2018 vol.17 (p86-120) Christopher B Zeichmann (Uni of Toronto)

The stamps of X Fretensis varied, including a boar, dolphins, Neptune and a war galley. These symbols varied by military unit, but those of the tenth legion are uniquely prevalent, comprising an astounding 71 percent of all known countermarks (Howgego 1985). Legio X Fretensis was involved in infrastructural efforts in Judaea as well, contributing work to the aqueduct at Caesarea and producing bricks in a factory in Giv’at Ram. Their bricks, like their countermarks, are identifiable by a combination of abbreviations (e.g., LEG X F) and depictions of pigs, war galleys, and dolphins.

Scholars of the Gospels often invoke legio X Fretensis in their interpretation of the Gerasene Demoniac (Mk 5.1-20/Lk. 8.26-39), citing the density of relevant imagery: the demon is named ‘Legion’ and is sent into a herd of pigs that then drown in the Sea of Galilee (Carter 2015; Cohen 2010; Crossan 1992; Dormandy 2000; Garroway 2009; Geyer 2002; Head 2004; Hollenbach 1981; Horsley 2005; Incigneri 2003; Johnson 1998; Klinghardt 2007; Lau 2007; Leander 2013; Moore 2004).

The importance of porcine and sea images—ranging from naval ships to dolphins to the god Neptune—lends plausibility to this reading, many of which have been helpfully reproduced in an article by Matthias Klinghardt (2007). But despite the plausibility, there are problems with this interpretation. The most significant of these problems is that legio X Fretensis never garrisoned in Gerasa or its environs. Indeed, Gerasa is not even in the province of Judaea. While this does not render such interpretations inherently wrong, this geographic datum is rarely addressed in such interpretations, operating on the assumption that Gerasa was somehow ideologically or militarily continuous with Jerusalem, the city where legio X Fretensis was stationed.

Nickname ‘Fretensis’ = ‘of the sea strait’

Gadarenes, Gerasenes, - steep bank v11 hillside

**3 day mission for one man …. Your Nicholas Winton moment (1988)**

**[A girl restored to life and a woman healed](http://www.bible.literarystructure.info/bible/41_Mark_e.html" \l "22)**  ([Mark 5:21-43](https://www.biblegateway.com/passage/?search=Mark+5%3A21-43&version=NRSV))

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| A: Wishing earnestly. B: Twelve years. C: Touching Jesus. D: Words of Jesus. E: Disciples. F: Faith. G: Death. |

Maybe do some stuff on stuff on contagiousness & cleanliness?

[**Mark 11:11-27**](https://www.bible.com/bible/111/mrk.11.niv)

A — Jesus sees a fig tree “**in leaf**” and curses it for having no fruit

B — Jesus and his disciples **enter** the temple and Jesus drives out those who are buying and selling there

C — Jesus taught them saying, “Is it not written: ‘My house will be called a **house of prayer** for all nations’ ?

C 1 — “But you have made it ‘a **den of robbers**.’ ”

B1 — Jesus and his disciples **leave** the temple

A1 — Peter notices that the fig tree is **withered**

Here the point of the story of the fig tree is to emphasize and illustrate of the fruitlessness of Israel’s worship practices.

**There are a number of attempts (with various degrees of being convincing) to show a chiastic style throughout the whole of Mark’s gospel.**

A Beginning – John points to Jesus 1:4-8  
 B Jesus’ baptism – The splitting of the heavens, “You are my son,” 1:9-11  
 C Jesus is tested in the wilderness 1:12-13  
 D The parable of the sower 4:1-9  
 E Raising of the young girl 5:21-43  
 F The death of John the Baptist 6:14-29  
 G Stilling of the second storm (exorcism of the deep) 6:45-52  
 H Peter’s confession 8:27-30  
 I – Jesus’ first passion prediction 8:31-33  
 H’ Transfiguration 9:2-10  
 G’ Exorcism of possessed boy 9:14-29  
 F’ Appearance of the rich (young) man 10:17-22  
 E’ Raising of the young man in Secret Mark (followed Mark 10:34)  
 D’ Parable of the vineyard 12:1-11  
 C’ Jesus is tested in the temple 12:13-27  
 B’ Jesus dies, the temple veil is split “Truly this was God’s son.” 15:33-39  
A’ The “post-runner” the young man, points to Jesus 16:1-8

Text

Description automatically generated

Continuing in chapter 1 …. That’s what we were doing at the very beginning of the session ….

1.25 ... messianic secret (and 3.12 and others)

Ch 1 – deliverance + healing + preaching

Ch 2 – Capernaum (whose house?) v5 – sins forgiven , so v7 = divine, v8 = supernatural knowledge

V10 **son of man** – the most frequently used and least understood of Jesus titles – Daniel & Ezekiel

2.18-22 – rulebreakers!

2.23-28 – Cornfields – Abiathar High priest – show detail

3.1-6 – restored shrivelled hand

A trilogy of stories (Stephen Langton presumably didn’t realise they were a trilogy .... a few blips in where he put the chapters, but am glad he did it! ... eg Gen 1-2 blip)

Summary 10 minutes

<https://www.youtube.com/watch?v=HGHqu9-DtXk&list=RDLVQ6paKdR9dIE&start_radio=1&rv=Q6paKdR9dIE>

Summary 20 minutes:

<https://www.youtube.com/watch?v=5RJI1l6A06w>