

The Gospel of Mark

Back to the beginnings of things: we believe that this is the protogospel

The beginnings of Philology: the study of how language works and changes
Germanic and Homeric studies, which led to NT criticism

Traditionally, Mt was the first (which is why it is first in the canon and Mk an abbreviation)

The Germans decided Mk was first And this is generally accepted but not universally

Mt and Lk quote Jesus words in Mark verbatim

Lk and Mt: unique (non marcan) passages, supposing other sources

Q and unknown “sayings” document

This is the “Four Source theory” note use of “Synoptics”

Every solution brings problems: what about John?

Things unique to Mark

- *no infancy narratives

- *it just starts: “the beginning of the gospel....prob original title

- *he seems to be aware of the temptation narrative but is less interested

He wants to get to the point: there is a sense of urgency

- *mark introduces us to the word “Gospel” or evangelion (“good news”) The good news is that God Almighty has intervened in human history to bring mortals to salvation, in a unique and decisive manner which changes all of human history

- *”and instantly” “kai euthus” things happen suddenly

The link to Peter through Mark: Peter gets all the good lines

I Peter 5:12 and ff. the good lines

The situation in 65 AD: Claudius is dead

Nero ascends throne in 58 and gradually assumes power

Recall government in North Korea: Nero not very nice guy

19 July 64 AD the great fire of Rome and Nero blames

Christians

- *resistance to charges of “magic” – these are signs – not rituals

- *the Marcan “secret” ex 5:42A: a reaction to peoples failure to believe

- *Christology: Jesus is the high one, the “Son of God”

The Son is from the midst of the Father

- *we note His relationship to unclean spirits