

The Discipleship of the Crucified Messiah in the Gospel of Mark.
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The Three Cycle Structure: Matthew (A), Mark (C), Luke (C). Mark is the earliest, and Matthew and Luke may have relied on Mark on the composition of their gospels (cf. Lk 1,1-4).

Method(s) of Interpretation should help us to “see, listen, and understand” the secret of the mystery of the kingdom of God (cf. Mk 4:11-12), so we –as a community, may believe in Jesus as the Crucified Messiah and *follow* him on his path of the cross and resurrection. In the first move we are to look through the gospel into the setting of the early Christian community and the author; then in a second step we profess our faith in Jesus and follow Him “today.”

The Gospel of Mark. Author: “Mark,” possibly associated to Peter (cf. 1 Pe 5:13; *Hist. eccl.* 3.39.15). The author quoted the Jewish Scriptures in Greek and wrote the gospel in Greek, but not an eyewitness of Jesus’ ministry. Locale: ca. 68-73 in Rome to Christians who were under Nero’s persecution and were experiencing internal divisions and apostasy because of their faith.¹

Structure.

Heading: “The beginning of the *gospel* of Jesus Christ, the Son of God” 1,1.

A. Ministry of Healing and Preaching in Galilee, 1:1-8:21.

1) John the Baptist’s Ministry, 1,1-8 (cf. 1,14; 6:14-29).

2) Jesus’ Baptism, 1:8-11. During his baptism Jesus saw the heavens *opened* and the Spirit descending upon him” and a voice from heaven “you are my beloved Son” (cf. Ps 2:7) “with thee I am well pleased” (cf. 15:38-39, the curtains of the temple are *open-torn* and the centurion proclaims Jesus as son of God).

3) Jesus is Tempted, 1:12-13.

1st Transitional Summary about Jesus’ gospel, 1:14-15.

4) Jesus calls his first four Disciples and begins his ministry in Capernaum, 1:16-3:6.

2nd Transitional Summary, 3:7-12.

5) Jesus Chooses the Twelve, “to be with Him and to be sent out to preach and have authority to cast out demons,” 3,13-19. Jesus redefines kinship: those around Him” (3:21) become outsiders (3:31-34).

6) Jesus teaches the crowds in parables (ch. 4), but instructs his disciples in private/house. Yet **they do not understand/believe**, 4:1-33.

7) Jesus’ Ministry across the Sea, and yet rejected by his own, 3:35-6:6a.

3rd Transitional Summary, 6:6b.

8) The Calling and Sending of the Twelve, 6:7-13, and their Return, 6:30-32.

¹ Cf. summary in R. Brown, *An Introduction to the New Testament*, 127; John R. Donahue, SJ, Daniel J. Harrington, *The Gospel of Mark*, (Sacra Pagina Series 2; Collegeville, Minnesota: The Liturgical Press, 2002), 41-47.

9) Interlude: The Death of John the Baptist, 7:14-29, which foreshadows Jesus' death and burial, as well as the dangers of the Discipleship.

10) After the Feeding of the Five Thousand, 6:33-44, **Jesus walks on the water and retorts his disciples for not understanding and having their hearts hardened** (6:45-52). After a healing miracle (6:53-56) and controversies with the Pharisees about the traditions of the Elders, Jesus "called the people and said **"Hear me and understand,"** and instructs his disciples in "the house," and then **rejoins them for their lack of understanding** (7:18) about the traditions of the Elders, 7:19-23. Jesus heals in pagan territory, a Syrophenician woman (7:24-30), and a Deaf and Dum Man (**Ephaphatha! Be opened!**) who proclaims what has been done to him (7:31-37).

11) After the Feeding of the Four Thousand, 8:1-10, his disciples discuss that they do not have bread and Jesus retorts them for **"not understanding"** (8:14-21; cf. 4:11ff.). In 8:11-13 the Pharisees demand a sign from Jesus.

The Healing of the Blind Man at Bethsaida, 8:22-26 (cf. John 1:44).

B. Three Passion Predictions and Corrections on Discipleship, 8:27-10:52.

1) Confession of Faith by Peter in Caesarea Philippi, and the "messianic secret" 8:27-30 (cf. 3:12, 9:9).

2) First passion prediction and misunderstanding, 8:31-33.

3) Correction and Instruction on true discipleship, 8:34-38.

4) Transfiguration, 9:1-13.

5) Healing, ending with a *private* admonition to His disciples, 9:14-29.

6) Second passion prediction, 9:30-32, "But they didn't understand."

7) Correction and instruction on true discipleship, 9:33-50.

8) Teachings on their "way to Judea," 10:1-31.

9) Third passion prediction, 10:32-34.

10) Correction and Instruction on true discipleship, 10:35-45.

The Healing of the Blind man Bartimaeus in Jericho, 10:46-52.

C. Ministry in Jerusalem structured by "Days," 11:1-12:40.²

1) Sunday, 11:1-11.

2) Monday, 11:12-19.

3) Tuesday, 11:20-12:44.

13:1-37, The Apocalyptic Discourse.

4) Wednesday, "Two days before the Passover," 14:1-11.

5) Thursday Preparation for and celebration of the Last Supper, ending with the events in Gethsemane and the fleeing of His disciples, 14:12-72.

6) Friday, The Passion, Crucifixion, Death and Burial, New Disciples? 15:1-47.

7) "The Sabbath Day" The Empty Tomb, 16:1-8.

Appendixes, 16:9-20.

² Cf. Thomas Tobin, S.J. unpublished notes from Intro. to the Gospels, Loyola, Fall 2000.