

## THE STRUCTURE OF THE GOSPEL OF MARK

**TITLE (1:1):** “Beginning of the good news (proclamation) of Jesus Christ, the Son of God”

**PROLOGUE (1:2-13)**

→ **FIRST HALF: JESUS’ TRIUMPHAL ENTRY ON EARTH (1:14-8:21)**

**Major Symbols:** Sea (*he thalassa*) and Bread (*ho artos*)

**Portrayal of Jesus:** *Theios Aner* – Figure with supernatural powers who expels demons, heals sick, controls natural forces, and raises dead. Jesus preaches by what he does. Messianic secret emphasized. Almost all miracles in gospel occur in first half.

**Geography:** North Pole – movement mainly in Galilee with excursions across Sea of Galilee to Gentile territory.

**Literary Features:** Little dialogue (only two extended discourses), heavy use of intercalation (Markan sandwiches: 3:20-35; 5:21-43; 6:7-30; 11:12-25)

→ **TURNING POINT:** Two-Stage Healing of Blind Man (8:22-26)

← **SECOND HALF: JESUS’ PASSION MARCH TO JERUSALEM (8:27-16:7)**

**Major Symbols:** The Way (*he hodos*) and Cup (*ho poterion*)

**Portrayal of Jesus:** *Suffering Son of Man* – Suffering figure grimly marching to his death. Jesus’ miraculous powers de-emphasized (only two miracles). Messianic secret disappears and growing revelation about Jesus’ true identity as suffering servant. Apocalyptic discourse (Mark 13). Focus on Jesus’ sacrificial meal-action (esp. cup) as substitution for temple (e.g., dead fig tree, temple veil torn at moment of death).

**Geography:** South Pole – movement from Galilee to Jerusalem, with triumphal entry into Jerusalem itself.

**Literary Features:** More space devoted to Jesus’ message and discourses, both long and short. Use of intercalation almost disappears (only in 11:12-25).

← **ORIGINAL ENDING (16:8):** “So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.”

**EDITED ENDING (16:9-20)**