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The Significance of Jesus and His Teachings
as Depicted by the Authorial Persona in the Gospel of Mark
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INTRODUCTION

Originally, the scope of this paper was to include an analysis of each of the four Gospels; however, after much study, I decided that the paper should be limited to an analysis of only one Gospel and chose Mark. My attempts to analyze Mark began with several close readings of the text. While reading, I observed that the significance of Jesus and his teachings was depicted largely by the use of several literary techniques as well as by the characterization of Jesus and those he interacted with. The many readings also helped me to lay aside many of my preconceptions and perform a relatively fresh reading of this Gospel. As a result, I was able to make the conclusions set forth in this paper primarily from the text itself, though several of the sources consulted suggested similar conclusions or reinforced ones that I had already made.

The study also changed my evaluation of Mark. Before the study I considered Mark the least sophisticated and profound of the Gospels. Because of Mark's misleading simplicity and apparent brevity, I overlooked the significance that it depicts. Now I consider Mark's depiction of Jesus and his teachings one of the more sophisticated of the Gospels, yet intricately subtle. Perhaps its subtlety led me earlier to misunderstand and underrate its richness.

In this paper, I have tried to suggest some of the many attributes of this Gospel. First, there is a brief summary of Mark for those who are not familiar with this Gospel. In the body of the paper I have discussed many of the literary techniques used by the authorial persona, their role in depicting Jesus' significance, and a composite of the

narrative Jesus' identity as portrayed by these techniques. In addition, I have discussed the narrative responses to Jesus and how they reinforce the reader's acceptance of Jesus as depicted by the Gospel and analyzed the reading audience implied by the textual characteristics of Mark. With all of these things in mind, I have tried to suggest not only the significance that the authorial persona attached to Jesus and his teachings, but also that which might be considered by the audience of today.

In the appendix, I have included a brief list of many of the Old Testament passages that are probably alluded to by the Gospel of Mark. I am certain that this list is incomplete, but it at least provides adequate evidence of Mark's allusive power. Also in the appendix is a bibliography of works that I considered during this study.

Finally, I wish to acknowledge my gratitude to the directors of the University Fellows Program who made this project possible. I especially want to give credit and thanks to Dr. E. Cleve Want whose constant advice from the beginning of the project to its completion helped me put this paper in its final form. I am also grateful to his wife, Jan, whose patience in typing and revising this paper has been exceptional.

PART I: A SUMMARY OF MARK

The narrative about Jesus begins with the appearance of John the Baptist, who announces the coming of one more powerful than himself who would baptize the people, not with water as John was doing, but with the Holy Spirit (Mk. 1:1-8). Then Jesus comes to John from Galilee to be baptized. At this point, there is a divine affirmation that Jesus is the Son of God. Jesus is sent by the Spirit into the desert to be tempted by Satan (Mk. 1:9-13).

We are told that John the Baptist is arrested before Jesus comes into Galilee preaching the good news of God's Kingdom and calling his first four disciples (Mk. 1:14-20). Jesus and his followers enter Capernaum to observe the Sabbath and, in accordance with the Jewish tradition allowing males to teach in the synagogue, Jesus teaches the people. His teaching is marked by authority. Before he leaves the synagogue, Jesus is identified by a demon as "the Holy One of God." Jesus silences the demon and drives him out of the possessed man. The people are amazed with Jesus' authoritative teaching and with his power over evil spirits (Mk. 1:21-28).

Leaving the synagogue, Jesus and his followers proceed to the home of Peter, where Jesus heals Peter's mother-in-law of a fever. At sunset, which ended the Sabbath, the people begin to arrive with the sick and demon-possessed. Jesus ministers to all the people by healing the sick and driving out the demons before they could identify him (Mk. 1:29-34).

Early the next morning, Jesus' followers find him praying. They want to take him to the people, but he insists that he must preach the good news to others throughout the land. So they begin traveling through

the villages of Galilee, "preaching in their synagogues and driving out demons" (Mk. 1:35-39).

Jesus compassionately heals a man of leprosy and sends him to the priest to offer the sacrifices demanded by Jewish tradition. The man is told not to tell anyone, but instead, he spreads the news about Jesus freely, making it difficult for Jesus to enter the towns (Mk. 1:40-45).

Jesus again enters Capernaum to preach to the people. He offers forgiveness of sin and healing to a paralytic, beginning a air of tension between Jesus and the Jewish religious authorities who believe Jesus is blaspheming when he offers forgiveness of sin. The miracle leaves the people amazed and Jesus easily extricates himself from the situation (Mk. 2:1-12).

His ministry continues with the calling of Levi (Mk. 2:13-14). The Jewish religious authorities follow him to challenge his manner of teaching and of observing various traditions. He is challenged about the question of fasting and of what is lawful for the Sabbath. When he heals on the Sabbath, some of the religious authorities decide he presents a threat and must be killed (Mk. 2:15-3:6).

Jesus withdraws with his disciples followed by a large crowd, to which he ministers by teaching, by healing the sick, and by driving out demons from the possessed. The demons continually try to identify him as "the Son of God" but he silences them. He appoints twelve of his disciples to be apostles and prepares them to minister also (Mk. 3:7-18).

He teaches the people through parables that his authority comes from God but that his message will not prosper in the same way for all people. Nevertheless, he teaches them that the kingdom of God will prosper like a

seed which grows into a healthy plant (Mk. 3:20-34).

On one occasion, he and his disciples are crossing a lake in a boat when a storm erupts. His disciples are terrified and wake Jesus, who is asleep. Jesus calms the storm by rebuking the wind and quieting the waves. He asks the disciples why they are so afraid. "They were terrified and asked each other, 'Who is this? Even the wind and waves obey him!'" When they arrive at the other side of the lake, their question is answered by a demoniac who identifies Jesus as "the Son of the Most High God." Jesus drives out the demons who possess the man into a herd of pigs who stampede off a cliff into the sea. The people of the nearby town are awed by Jesus and ask him to leave their region. The man once possessed by the "Legion" of demons asks Jesus if he can accompany him, but Jesus tells him, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you."¹ (Mk. 4:35-5:20).

Leaving the region, Jesus and his disciples cross the lake again, where Jesus is met by a large crowd. A synagogue ruler falls at the feet of Jesus and asks him to come heal his daughter who is dying. On the way, a woman suffering from "an issue of blood" touches Jesus' robe, thinking she the power leaving him. He momentarily halts the crowd to find the lady and speak to her. Meanwhile, messengers arrive to tell the synagogue ruler that his daughter has died. Jesus exhorts him to have faith. As

¹"Lord" (Gr. Kyrios or Kurios) is also used in the Septuagint to translate the Hebrew term Adonai, which is substituted for YHWH (Yahweh) --the divine name considered too holy to be pronounced.

soon as they arrive, Jesus enters the house with the parents of the girl and a few of the disciples. To the amazement and great joy of everyone, Jesus raises the young girl back to life (Mk. 5:21-43).

Jesus travels on from village to village. In his hometown, his ministry is not accepted. Jesus is amazed at this lack of faith. Nevertheless, he continues to minister by sending his disciples out by twos to preach the message, heal the sick, and to drive out demons from the possessed (Mk. 6:1-13).

The narrative digresses to acquaint the reader with the fate of John the Baptist, who had been arrested earlier by Herod and beheaded. Upon the return of his disciples, Jesus leads them to a quiet place to get some rest. The people follow Jesus and his disciples, and, because of his compassion for them, he teaches and feeds them all (about 5000). Dismissing his disciples into the boats and the people to their homes, Jesus goes to the hills to pray (Mk. 6:14-46).

Later in the evening, Jesus sees his disciples out on the lake, struggling against the wind and the waves. He goes out to them, walking on the lake. When they see him, they think he is a ghost, but he calls to them, "Take courage! It is I. Don't be afraid" (Mk. 6:50, NIV).² Upon reaching the boat, Jesus climbs in and the wind dies down. The disciples are completely amazed and their minds are closed to Jesus' identity (Mk. 6:47-52).

As they arrive at Gennesaret, the people come to Jesus and he continues to serve their needs. The Pharisees and other Jewish teachers

²The passage could be literally translated: "Have courage. I am. Stop being afraid." The Greek origin of I am is egō eimi, an emphatic form which God used to identify himself to Moses in the Septuagint version of Exodus 3:14. Also see Isaiah (e.g. Is. 43:3,5,10-12).

of the law again begin testing Jesus about the tradition of ceremonial cleansing. Jesus answers their challenges by telling them that it is the evil thoughts, sexual immorality, theft, murder, etc., which, coming from a man's heart, makes him unclean (Mk. 6:93 - 7:23).

As he leaves that place, he is encountered by a Greek who seeks healing for her daughter from Jesus. When Jesus tells her that it is not right for him to feed the children's bread to the dogs--that is, provide healing to a Greek when his ministry is to the children of Israel--she tells him that she, like "the dogs under the children's table," is willing to "eat the children's crumbs." Her faith is rewarded (Mk. 7:24-30).

As Jesus continues to travel the region of the Decapolis, a deaf and dumb man is brought to him and Jesus heals him. He also has another opportunity to feed a large crowd of 4000. Soon afterward, he is again confronted by Pharisees who ask Jesus to demonstrate his authority by a heavenly sign, which he denies them. Then, crossing the lake again, he teaches his disciples to beware of the teachings of the Pharisees. But, because of their literal mindedness, they misunderstand his warning (Mk. 7:31-8:21).

As Jesus and his disciples are traveling through Caesarea Philippi, he asks them who people say he is. They reply that "some say John the Baptist, others say Elijah; and still others, one of the prophets" (Mk. 8:28, NIV). When he asks them for their opinion, Peter boldly steps forward to confess that Jesus is the Christ. At this point, Jesus' ministry and message takes on new proportions as Jesus begins to teach them that he must suffer and die at the hands of men, only to rise from the dead in three days. When Peter tries to argue with Jesus,

he is rebuked before the others (Mk. 8:27-38).

Six days later, Jesus takes Peter, James, and John with him high into the mountains where he is transfigured into a dazzlingly white personage before them. Moses and Elijah also appear there talking to Jesus. When Peter attempts to recognize their equality, they all are enveloped in a cloud from which a voice speaks, saying, "This is my Son, whom I love. Listen to him!" Suddenly, the disciples find themselves alone with Jesus telling them not to tell anyone about what they experienced until he has risen from the dead (Mk. 9:1-13).

With this new characteristic in his teaching, Jesus continues his ministry to the people while preparing his disciples for what is to come. He teaches them that the greatest among them is the one who serves the rest. He tells them to welcome all people, even children, in his name. They are to accept anyone who works in his name. Meanwhile, he heals, drives out demons, and answers the questions the Jewish religious authorities have about divorce. After awhile, he begins to lead his disciples toward Jerusalem while continuing his teachings about humility and about his suffering, death, and resurrection.

As they approach Jerusalem, Jesus sends two of his disciples to bring him a young colt upon which to ride. When the people see Jesus coming, they begin throwing their cloaks and branches upon the road and honor Jesus by shouting, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest." Obviously, they expect Jesus to take the throne and reestablish Jewish dominion as it was in the time of David. Instead, Jesus goes directly to the temple to look around before

retiring to Bethany for the night (Mk. 11:1-11).

The next day Jesus curses a fig tree on his way to the temple. Arriving at the temple, Jesus drives out the money-changers and those who are selling doves, teaching them that the temple is a "house of prayer" and not a "den of robbers." At the end of the day, Jesus and his disciples retire from the city. The next day, they are returning to the temple and Peter notices that the fig tree has withered. Jesus uses the miracle to make a point about faith (Mk. 11:12-25).

During the day at the temple, the Jewish religious authorities try to trap Jesus into saying something which will allow them to bring accusations against him. They challenge him with a question about the source of his authority, but the only answer they are able to get from him is a parable about the tenants of a vineyard who kill the landowner's son. Later, they question him about paying taxes and again he gives them an answer which amazes them. Others, who question the doctrine of resurrection, present him with a hypothetical case with which they hope to baffle him. Jesus tells them their question is in error, that they do not know the Scripture, and that they have no faith in the power of God. Finally, Jesus questions them about the Christ and his relationship to David. Afterwards, no one dares to challenge him again with their questions, but instead, they listen as Jesus warns them of the teachings of the Jewish religious authorities (Mk. 11:27-12:40).

As Jesus and his disciples are leaving the temple, the disciples praise the beauty of the temple. Jesus prophesies the destruction of the temple. Later, some of the disciples ask Jesus about the events

which will precede the temple's destruction and Jesus gives his longest discourse in Mark. It is significant that, first, he warns them to be careful that they are not deceived by others coming in his name, saying, "I am" (Mk. 13:6). This is another instance of Jesus' use of "egō eimi" (see footnote #2, p. 4). Jesus then proceeds to tell them what they should expect, ending with the warning to the disciples to watch for the fulfillment of all he has foretold (Mk. 13).

With the narrative report that the Passover and the Feast of Unleavened Bread is only two days away, Jesus begins to intensify his revelation of why he has come to Jerusalem. The first opportunity occurs when a woman pours a large alabaster jar of expensive perfume over Jesus during a meal. Those present are indignant at the waste but Jesus offers a suitable explanation for her actions. "She has poured perfume on my body beforehand to prepare for my burial" (Mk. 14:8, NIV). At this point, the narrative notes the decision of Judas Iscariot to betray Jesus to the religious authorities (Mk. 14:1-11).

Then, on the first day of the Feast of Unleavened Bread, the disciples ask Jesus where they should prepare the Passover meal. Following Jesus' instructions, they go into the city and ask a man they encounter carrying a water jar to show them the place. When evening comes, Jesus and the disciples eat the Passover meal together. During the meal, Jesus emphasizes his betrayal by one of the Twelve in order that all the Scriptures about him will be fulfilled. Then Jesus introduces the "covenant" of his blood. They conclude the meal by singing a hymn and retire to the place called Gethsemane upon the Mount of Olives. On the way, Jesus emphatically tells them that they will

desert him but they all promise that they would die for him before deserting him (Mk. 14:12-31).

Upon their arrival at Gethsemane, Jesus asks the disciples to keep watch while he goes off alone to pray. He returns three times and finds the disciples asleep. The third time, he wakes them and announces the arrival of his betrayer, Judas Iscariot, and a crowd armed with swords and clubs sent from the Jewish religious authorities. When one of the disciples draws his sword to defend Jesus, Jesus rebukes him and submits to the arrest. Because Jesus refuses to defend their expectations, the disciples are afraid and desert him (Mk. 14:32-52).

After a trial before the Jewish religious authorities and the Roman political authority, Jesus is handed over to the Roman soldiers to be crucified. In these trials, Jesus admits that he is the Christ, the Son of God, and King of the Jews. As a result, he is ridiculed and mocked by everyone until his death (Mk. 14:53-15:41).

When Jesus dies, a prominent member of the Council, who seeks kingdom Jesus spoke of, goes before Pilate to ask for Jesus' body. After making sure Jesus is dead, Pilate releases his body to Joseph of Arimathea, the man requesting it. So Joseph takes the body, prepares it for burial, and places it in a tomb with a large stone over the opening. After the Sabbath is over, Mary Magdalene, Mary the mother of Jesus, and Salome take spices to the tomb to further anoint Jesus' body. Arriving at the tomb, they find that the stone covering the tomb's opening has been moved and Jesus' body gone. Instead they find a young man dressed in a white robe who tells them not to be alarmed. He tells them "Jesus of Nazareth, who was crucified, has risen."

They are instructed to go tell the disciples to meet him in Galilee. The women flee from the tomb very afraid and bewildered. Because of their fear, they say nothing (Mk. 15:42-16:8).

It is at this point that the accepted manuscript of Mark ends.

PART II. LITERARY TECHNIQUES USED IN DEPICTING THE SIGNIFICANCE OF JESUS
AND HIS TEACHINGS

As I mentioned in the Introduction, the focus of my study shifted from a study of all four Gospels to a study of Mark alone. As I began concentrating on Mark, I recognized several common literary techniques which had been used by the authorial persona. For instance, repetition and allusion were both used throughout the Gospel. I was certain that other techniques were also used. With this thought in mind, I began a more careful study of Mark in an attempt to categorize various episodes and sayings, to make lists of themes and words, and to count the number of occurrences of these various elements. I noted as many allusions to the Old Testament as I could, looked them up, and compared them to their own context as well as to the context of Mark. Afterwards, I tried to define the techniques used and to classify the material in Mark in terms of these techniques. I also outlined the sequences of certain episodes, of themes, of words, and of allusions in an attempt to distinguish significant patterns in the narrative. After this was done, I was able to define and explain the techniques more fully.

Though this subject deserves more research, I have tried to demonstrate the importance of these techniques and their usage in conveying the significance of Jesus and his teachings. One of the most significant conclusions I have been able to make about the authorial persona's use of literary techniques is that some of the most significant points made in the narrative are made by the use of a specific technique and by this technique only. For instance, when I interpreted Jesus' mission to include a third role, I did so because of the narrative Jesus' own

allusion to a role in which the Messiah would rule the earth at the end of the present age.

In Part II then, the major literary techniques and how they were employed in the Gospel of Mark will be briefly discussed. Included are discussions of interaction and dialogue, narrative voice, titles, repetition, arrangement, foreshadowing, and allusion.

A. Interaction and Dialogue

The most obvious and most important technique used by the authorial persona is a technique of characterization through the interaction and dialogue of the characters. By interaction, I mean the actions and reactions of Jesus, his disciples, the people who follow Jesus, and the Jewish religious authorities. The dialogue between the characters is also a part of this. Though unlike, a combination of interaction and dialogue is not incompatible because they are so intimately associated. Though interaction and dialogue is used to characterize everyone in the narrative, the following discussion of the use of this technique in characterizing Jesus exemplifies its usage in the entire narrative.

There are several noticeable aspects to the authorial persona's characterization of Jesus. The characterization includes not only a development of Jesus' qualities, but also the development of his intentions. The interaction and dialogue between Jesus and the other characters portray him as a Jew who honors and upholds the law and heritage of Judaism. However, Jesus often challenges the Jewish religious authorities' interpretation of it. Jesus also is one who, in spite of his human emotions, maintains control over all situations

and often demonstrates a foreknowledge of future events. When confronted by others, Jesus finds it easy to overcome impulsive reactions and to replace them with sensitive responses. After the affirmation of his heavenly father at his baptism, it can be inferred that Jesus intends to complete three specific missions, the first two corresponding roughly to the first and second halves of Mark and the third foreshadowed by many references in the second half. These missions are Jesus' proclamation of the coming of the kingdom of God, his redemption of mankind through the crucifixion and resurrection, and his return from heaven in power and glory to take dominion over all mankind. In the following paragraphs, this characterization of Jesus will be discussed and exemplified by references to the passages of interaction and dialogue which depict Jesus' qualities and intentions.

Jesus' portrait as a Jew who honors and upholds Judaism, but who challenges the Jewish religious authorities' interpretation of it is exemplified by many passages. In many of these passages, Jesus himself observes many of the Jewish traditions. For instance, Jesus is baptized in observance of a Jewish practice of ceremonial cleansing (Mk. 1:9). On many occasions, Jesus is found in the synagogue observing the Sabbath and taking advantage of a tradition which allows males to teach from the Scriptures (Mk. 1:21; 3:1-5, etc.). After curing a man with leprosy, Jesus encourages him to present himself to the priest and to offer the sacrifices Moses commanded for cleansing (Mk. 1:43-44). He also demonstrates his knowledge of the Scriptures (Mk. 2:25-26; 4:12; 7:10; 10:6, etc.). Finally, Jesus shows his respect for Judaism by satisfactorily answering the Jewish religious authorities who question

the manner in which he observes Judaism. In fact, on many occasions, his answer challenges their interpretation of the law and traditions of Judaism. Jesus' teaching is unlike that of the other teachers of the law because he teaches with authority (Mk. 1:22). When challenged on the issue of what was considered lawful for the Sabbath, Jesus rebukes them with examples from the Scriptures (Mk. 2:25-26) and offers what is to them a new interpretation of laws concerning the Sabbath (Mk. 2:27-28; 3:1-5). He also rebukes their traditions concerning ceremonial cleansing (Mk. 7:1-23), their teachings (Mk. 8:15; 9:11-13; 10:2-12; 12:18-37) and their legalism (Mk. 10:17-31; 12:38-40). It is in episodes like these that the authorial persona clearly emphasizes the Jewishness of Jesus as well as his challenge to the contemporary interpretation of Judaism.

In addition, Jesus has the quality of control over all situations and often demonstrates a foreknowledge of future events. He is characterized as being very capable of overcoming whatever impulsive reactions that could result from his human emotions in confrontations with the other characters. The ability to replace the natural human reaction with a more sensitive response in situations of stress is also emphasized. Jesus' control over situations is exemplified by Mark 1:21-26 where Jesus is teaching in the synagogue when a demon-possessed man cries out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God!" (Mk. 1:24, NIV). Jesus shows no surprise at the man's outburst. Instead, he sternly commands the demon to be silent and to come out of the man, thus deemphasizing the identity revealed by the demon. This type of control is similarly shown

by Jesus in several other passages (Mk. 3:11-12; 5:6-13, etc.).

On another occasion, Jesus demonstrates an even stronger control over the situation. He offers forgiveness of sin to a paralytic, realizing that the Jewish religious authorities will consider his statement blasphemous. Then, Jesus rapidly diverts the attention away from his statement by healing the man's paralysis. Both Jesus' subtle claim to deity and his healing of the man intensify the imminence of the fulfillment of the gospel message. At the same time, Jesus demonstrates his control over the total situation by saying what he does, knowing its implications, and having the power to shift their immediate response to utter amazement (Mk. 2:1-12).

Another example of Jesus' control over a total situation occurs when he is on his way to the household of a synagogue ruler whose daughter is dying. Feeling power leave him, Jesus stops the crowd to locate whoever touched him. Jesus locates a woman who has been healed and blesses her saying, "Daughter, your faith has healed you. Go in peace, and be freed of your suffering" (Mk. 5:34; NIV). While Jesus is still speaking, a messenger arrives with the message that the synagogue ruler's daughter is dead. As if it were the moment he has been waiting for, Jesus exhorts the synagogue ruler to believe and immediately goes to his house and raises the young girl back to life (Mk. 5:21-43). In this situation, Jesus' stalling to locate the woman who has been healed and then raising the girl from the dead demonstrates his complete confidence, foreknowledge, and control. Several other occasions characterize Jesus in the same way. For instance, he takes on the task of feeding thousands of people with only a few loaves of bread and a few

fish (Mk. 6:35-44; 8:1-13). Jesus also controls the storms and walks on the surface of the lake (Mk. 4:37-41; 6:48-51).

Jesus' ability to channel his emotions into a sensitive response is also emphasized in several instances. He shows compassion for the leper (Mk. 1:41) and for the crowds (Mk. 6:34; 8:2). Though angry and distressed at those who think it is unlawful to heal on the Sabbath, Jesus restores the shriveled hand of a man in the synagogue (Mk. 3:1-5). He often demonstrates his concern for the disciples by calming storms while they are on the lake (Mk. 4:37-41; 6:48-51) and by taking them off to be alone (Mk. 6:31-32; 9:30-31; 13:3; 14:26, 32-40). In spite of the accusations made by the Jewish religious authorities, Jesus never reacts impulsively, but instead either offers a suitable answer or remains silent (Mk. 2:18-27; 3:20-34; 7:1-23; 10:1-12; 11:27-12:37; 14:61).

As well as the use of this technique to characterize Jesus' qualities, it is also used to assert the intentions of Jesus' ministry. For instance, Jesus' first mission and the elements which accompany it are asserted through the technique of interaction and dialogue. Soon after the affirmation of the heavenly Father, Jesus appears in Galilee "proclaiming the good news of God. 'The time has come . . . the kingdom of God is near. Repent and believe the good news'" (Mk. 1:14-15; NIV). Throughout the narrative, Jesus' intention is to proclaim the good news (Mk. 1:38-39; 2:2, 13; 6:2, 6, 34 etc.). He intensifies the message by healing the sick, driving out demons from the possessed, and by performing other miracles, all of which were mentioned in the summary and which will be further discussed under "Repetition" (p. 33). In addition

to his own intention of preaching and teaching the good news, Jesus calls several men to follow him so that he can teach them to carry the message (Mk. 1:16-20; 2:14; 3:13-19; 4:33-34; 6:7-13, 30-31; 9:30, etc.).

It also is during this period that Jesus seeks to veil his identity as the Son of God. Generally, it is the demons who seek to reveal his identity, but on every occasion Jesus silences them (Mk. 1:24-25, 34; 3:11-12; 5:7-8). Much of the information provided about Jesus' intentions in this first mission is asserted by interaction and dialogue.

The second mission and its elements also are asserted largely by the interaction and dialogue between Jesus and the other characters, especially the disciples. It is during a dialogue between Jesus and the disciples that Jesus begins the revelation of this second role. He asks the disciples who they believe him to be. When Peter confesses his belief to Jesus and the others that Jesus is the Christ, Jesus begins to teach them about his role as the one who redeems mankind through his submission to death at the hands of men (Mk. 9:28-31). The authorial persona's depiction of Jesus' second intended mission is further implied through other dialogues in which Jesus foretells his death and resurrection as well as those in which Jesus teaches his disciples about its meaning (Mk. 9:12, 31; 10:31-34, 45; 14:4-9, 17-24). Jesus' second intended mission is depicted not only by dialogue, but also by interaction as well. For example, six days after Jesus first teaches the disciples concerning his death and resurrection, he takes three disciples aside to the hills where he is transfigured before them (Mk. 9:2-12). Later, Jesus institutes a memorial (the Lord's Supper) to the covenant which will be established by his blood (death [Mk. 14:17-26]).

Finally, Jesus follows up his predictions by allowing himself to be arrested, tried, and crucified (Mk. 14:41-15:37). In addition, the interaction between Jesus and the other characters of the narrative allows Jesus' sayings concerning the fulfillment of Old Testament prophecy to be enacted (Mk. 14:21, 27, 42, 49; 55-65; 15:2-5, 14-37, 42-46; 16:6). Some of these passages are compared to their Old Testament counterparts below:

1. "But he was silent and made no answer." (Mk. 14:61a)
 "He was oppressed, and he was afflicted, yet he opened not his mouth." (Isaiah 53:7a, RSV).
2. "And some began to spit on him, and to cover his face, and to strike him, saying to him, 'Prophecy!' And the guards received him with blows." (Mk. 14:65, RSV).
 "I gave my back to smiters, and my cheeks to those who pulled out my beard; I hid not my face from shame and spitting." (Isaiah 50:6, RSV).
 "As many were astonished at him--his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men--" (Isaiah 52:14, RSV).
3. "And Pilate again asked him, 'Have you no answer to make? See how many charges they bring against you?' But Jesus made no further answer, so that Pilate wondered." (Mk. 15:4-5, RSV).
 "He was oppressed, and he was afflicted, yet he opened not his mouth." (Isaiah 53:7, RSV).
4. "And Pilate said to them, 'Why, what evil has he done?'

But they shouted all the more, 'Crucify him!' So Pilate, wishing to satisfy the crowd, released for them Barrabas; and having scourged Jesus, he delivered him to be crucified." (Mk. 15:14-15, RSV).

"By oppression and judgement he was taken away; and, as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of the people?" (Isaiah 53:8, RSV)

5. "And they struck his head with a reed, and spit upon him, and they knelt down in homage to him." (Mk. 15:19, RSV). (See Isaiah 50:6; 52:14 in No. 2 above).

"He was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole and with his stripes are we healed" (Isaiah 53:5, RSV).

These passages all seem to use dialogue or interaction (combined with allusion) to depict not only the foretelling of Jesus' second intended mission but also the fulfillment of it.

In addition to Jesus' mission of redemption, he seems to have foreseen a third mission also depicted through the technique of interaction and dialogue. This mission would be to return in power and glory to take dominion over the earth. In dialogues where Jesus discusses his second mission, he almost always hints at this mission by referring to his expected resurrection from the dead. In the passage where Jesus is transfigured, a prefiguration of his future glory is certainly suggested (Mk. 9:2-12). He also speaks of his return to

both the disciples (Mk. 8:38; 13:26-27) and to the high priest during his trial (Mk. 14:62). In these passages, Jesus is almost certainly alluding to Daniel 7:13-14:

"At that time men will see the Son of Man coming in the clouds with great power and glory. And he will send his angels and gather his elect from the four winds from the ends of the earth to the ends of heaven" (Mk. 13:26-27, NIV).
"If he comes suddenly, don't let him find you sleeping" (Mk. 13:36, RSV).

"I am . . . and you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven" (Mk. 14:62, RSV).

"I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of Man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom that all peoples, nations, and languages, should serve him, his dominion is an everlasting dominion, which shall not pass away" (Dan. 7:13-14, RSV).

The promise of his eventual fulfillment of this mission is suggested by his resurrection (Mk. 16:6) and is entirely depicted by the technique of interaction and dialogue.

In conclusion, Jesus' characterization is predominated by the authorial persona's use of the technique of characterization through interaction and dialogue. However, Jesus is not the only object of this technique. The responses to Jesus are also largely depicted by

this technique. But before discussing the responses to Jesus, several other techniques used by the authorial persona to convey the significance of Jesus and his teachings will be discussed.

B. Narrative Voice

In Mark, the authorial persona often intrudes into the narrative to provide the reader with information that neither the author nor the reader would probably know. The intrusion of this authorial commentary will be referred to as the narrative voice. The use of the narrative voice in Mark is generally very subtle. It is used especially to reveal unspoken thoughts and/or to depict unwitnessed actions of the characters of the narrative as well as to interpret various words or actions.

The first example of this appears in the first chapter following Jesus' baptism. The reader is told that Jesus

saw heaven torn open and the Spirit descend on him like a dove. And a voice came from heaven: "You are my Son, whom I love, with you I am well pleased." At once the Spirit sent him out into the desert forty days, being tempted by Satan. He was with the wild animals, and angels attended him. (Mk. 1:10-13; NIV).

If Jesus was the only one who sees the Spirit descending and the only one who hears the voice, what is the source of the information? If Jesus goes alone into the desert, how can the reader know that he had been "with the wild animals, and that angels had attended him? Though the reader may question this information, he must accept it in order to understand the significance that the authorial persona is trying to depict. Without this information, the reader would have one less reinforcement

for accepting the genuineness of Jesus as the Christ. In this example, the reader is given information about events occurring in the life of Jesus which were unwitnessed by any other except himself.

A few other examples like the one above should be mentioned. For instance, on one occasion, the reader is told that Jesus "made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. After leaving them, he went into the hills to pray" (Mk. 6:45-46; NIV). Jesus' activity after leaving the people helps to characterize his closeness to God; however, Jesus is alone when he goes into the hills. The reader must either accept or reject the narrative voice's assertion that Jesus' purpose in going to the hills was to pray.

During Jesus' suffering at the place called Gethsemane, the reader is told that Jesus leaves his disciples and goes to pray. Furthermore, the reader learns that Jesus prays that "if possible the hour might pass from him. 'Abba, Father,' he said, 'everything is possible for you. Take this cup from me. Yet not what I will, but what you will'" (Mk. 14:35-36; NIV). It is unlikely that the authorial persona knew exactly what Jesus prayed or even what he prayed about. Nevertheless, he uses the narrative voice to characterize Jesus' humanity, his control over his human impulses, and his submission to the Father. Again the reader is forced to accept or reject this part of the characterization. These three examples depict unwitnessed actions of Jesus for the reader.

As well as the above examples, there are others in which various characters' unspoken thoughts or intentions are provided to the reader by the narrative voice. For example, in Mk. 3:30, the reader is told

that Jesus says what he does to the Pharisees "because they were saying 'He has an evil spirit.'" Similarly, in Mk. 6:34, Jesus has compassion on the people "because they were like sheep without a shepherd." In Mark 11:31-33, the thoughts of the Pharisees concerning the source of John's authority are revealed to the reader. And finally, in several passages, the narrative voice tells the reader that the Pharisees and other teachers of the law are looking for various ways to accuse Jesus so they might arrest and kill him (Mk. 3:2; 3:6; 11:18; 12:12; 14:1). In these passages, the narrative voice depicts the desire of the Jewish religious authorities to kill Jesus as well as their fear of the people who are amazed with Jesus' teaching. This depiction dramatically demonstrates the impact Jesus and his teaching is having upon his contemporaries.

In addition to these examples, the narrative voice provides an interpretation of the actions of Jesus or other characters. For instance, when the woman with the issue of blood touches Jesus, he realizes at once "that power had gone out from him" (Mk. 5:30). On another occasion, the disciples' amazement at Jesus walking on the water is explained by telling the reader that "they had not understood about the loaves; their minds were closed" (Mk. 6:51b-52).³

The authorial persona's use of the narrative voice, not only in these examples, but also throughout the narrative is important to the depiction of Jesus' significance because it provides the reader with

³Jesus' walk upon the water took place soon after the feeding of the 5000 and 4000 followers of Jesus from a few loaves and fish.

needed information. This information ties episodes within the narrative together as well as explains and interprets the response to Jesus of all the characters of the narrative. Without the narrative voice, it would be difficult for the reader to follow the effects of Jesus upon the people and to make any judgements about Jesus for himself.

C. Titles

As a literary technique, the authorial persona used several titles or names to identify and characterize the protagonist. For instance, the first verse of the Gospel of Mark opens: "The beginning of the gospel of Jesus Christ, the Son of God" (with some early manuscripts omitting "the Son of God"). In this verse, three separate titles are used synonymously for the same individual. As well, each of these titles carries significance through a meaning of its own. In the following section, the various titles given by the authorial persona to the narrative Jesus and their possible significance in characterizing him will be discussed.

"Jesus" is the most common title, occurring almost one hundred times. The name Jesus is the English translation of the Greek name "Iḗsous," which comes from the Hebrew name Jeshua, Yeshua, Jehoshua, or Joshua (all of which mean "Yahweh is salvation"). In the gospel, this name is used almost exclusively in narration. It also appears in dialogue, but only on a few occasions (it is used twice by the demons who address Jesus and once by the young man at the tomb who addresses the women when they come looking for Jesus [Mk. 1:24; 5:7; 16:6]). The name "Jesus" is the most significant title given to the narrative Jesus

for two reasons: (1) the meaning of the name corresponds to the authorial persona's portrayal of Jesus throughout the Gospel of Mark and, (2) the name is used in combination or in context with nearly twenty other significant titles, all of which are indicative of the same individual. For example, the name's meaning may have become a realization for the intended audience as the narrative Jesus traveled through Galilee "saving" the people from various afflictions of the body, mind, and spirit. He is characterized as healing the sick, teaching against pride and sin and self-centeredness, and casting out demons from the possessed. His own self-sacrifice provided a model for those who recognized his authority, trusted his instruction, and admired his humility. The authorial persona's depiction of the narrative Jesus in his conflict with the Jewish religious authorities may have provided the generation of Jews of Mark's time with a new context by which to judge the historical Jesus. Though the reaction of the intended audience to the name "Jesus" would be as broad as the range of readers' preconceptions, the authorial persona undoubtedly intended for his audience to have a sympathetic reception for the narrative Jesus and attempted to do this partially by characterizing him with the abundant use of this title "Jesus."

The first title associated with the name "Jesus" by the authorial persona is "Christ." In Greek, the term is "Christos." It also has the semitic equivalents mashiah, mashiha, or other variations of this word (in English, messiah). All these terms mean "anointed." In its Old Testament context, variations of the word are used in reference to those "anointed" of God to fulfill his purposes. For instance, it

is applied to Old Testament priests (Lev. 4:3, 4, 16), prophets (Psa. 105:15), and kings (I Sam. 2:10, 35; II Sam 1:14; Ps. 2:2; 18:15; Hab.3:13; Is.45:1). In the gospel context, a form of the word is used once in combination with the name "Jesus" (Mk. 1:1). It is used twice as a formal title which is accepted by the narrative Jesus (Mk. 8:29; 14:61). The narrative Jesus also uses "Christ" on a few occasions when teaching (Mk. 12:35; 13:21). Though there is little within the narrative context to explain this title, its close association with the title "the Son of David" (Mk. 12:35-37) indicates a correlation between these two titles, suggesting that "the Christ" would be a descendent of the royal line of King David. However, as the narrative Jesus points out the application of prophecy is not always literal; it is sometimes metaphorical (see Mk. 9:12-13). Thus, the title used in combination with "the Son of David" would certainly suggest that "the Christ" would serve in a royal capacity, but would not necessarily have to be a direct descendent of David. Because of the word's Old Testament usage, there is also the suggestion that "the Christ" would serve as a priest and prophet as well. The entire gospel context richly suggests that the narrative Jesus did or would fulfill each of these roles. To illustrate the point, the narrative Jesus is baptized and "anointed" by the Spirit of God as he comes up out of the waters (Mk. 1:10). The indication that the narrative Jesus is tried by Satan suggests Jesus' dominion over the angels. The demons' recognition of Jesus and their obedience to him is a further indication of this suggestion.

In his confrontation with the first demon in the narrative he is called "the Holy One of God." The adjective "holy" (hágios) suggests his separation from the world for God's purposes and/or his innate

quality of righteous conduct. The narrative Jesus' priestly duty is especially spelled out in passages where he speaks of his power to redeem others for God (Mk. 10:45; 14:23-24) and by the many allusions to Isaiah's suffering servant (Mk. 8:31; 9:11-12; 10:45; 14:24, 34, 49, 61, 65; 15:4, 14-15, 19, 27, 43, 46). His prophetic role is also suggested by these passages (see also Mk. 13). The narrative Jesus' future royal role is suggested not only by some of these passages but also by his triumphant entry into Jerusalem (Mk. 11:1-11; cp. Zech. 9:9) and by his allusions to Daniel 7:13-14 (Mk. 13:26-27; 14:62). More important than these suggestions about the narrative Jesus' ability to qualify as an "anointed one" is Peter's confession that Jesus is "the anointed one" (Mk. 8:27-29). In spite of all the other titles that could have been used and of the identification of Jesus as the Son of God by the "demons," Peter declares his belief that Jesus is the Christ. What is curious is that this title took priority over any other. The importance of this title's usage is further indicated by the fact that in many manuscripts "the Son of God" is not included in the first verse of Mark. Because Christ is related to a possible role of royalty, other titles in Mark can be classified with it. Among these titles are "Lord" (Kúrios [Mk. 5:19], Kúrie [Mk. 7:28]),⁴ "Son of David" (Mk. 10:47-48), "the shepherd" (Mk. 14:27), "the king of the Jews" (Mk. 15:2, 9, 12, 18, 26; cp. Ps. 2:6; Zech. 9:9), and the "King of Israel" (Mk. 15:31).

⁴Though "Lord" is customarily used in a general sense to state recognition of authority, ownership, or status, the narrative Jesus may have used the title as a subtle reference to his deity in Mark 5:19 (cp. Psalm 66:16). Significantly, the Septuagint translates "Adonai" (the Hebrew term for "Yahweh") as "Lord" (kýrios or kúrios).

The title "Christ" certainly carried strong connotations for the Jewish element of the intended audience because the title had become the official appellation of the Jewish peoples' long promised and long expected "Savior king" who would restore the throne of David and Judaic dominion over the earth. They also expected this king to be able to fulfill priestly and prophetic duties as well as maintain an everlasting "Kingdom." This messianic expectation took on numerous interpretations, though, and the gospel interpretation appears to be an entirely new one formed out of the older ones. The fact that the authorial persona used this appellation to identify Jesus makes numerous suggestions to the Jewish element about the significance of Jesus and his teachings (see Part II, G. Allusion). There are also suggestions for the non-Jewish element of the intended audience. "Anointed" was a legitimate term in the Greek language and was often applied to the Caesars who considered themselves "sons of the gods." Regardless of the significance this term may have had for various elements within the implied audience, it is clear that the authorial persona attached great significance to this and related titles in his characterization of Jesus. Because of the numerous implications of this title, it might also be assumed that the authorial persona expected the intended audience to at least form shades of opinion about the narrative interpretation from their own preconceptions of the title.

Another title associated with the name "Jesus" is "the Son of Man." It is the most frequent title besides "Jesus." In its Markan context, "the Son of Man" is used exclusively by the narrative Jesus in four ways: (1) as a reference to his humanity; (2) in reference to his

authority [Mk. 2:10; 2:28]; (3) to foretell his passion and resurrection [Mk. 8:31; 9:12, 31; 10:33-34, 45; 14:21, 41]; and (4) to foretell his expectation of a future parousia [Mk. 8:38; 13:26-27; 14:61-62]. The narrative Jesus uses this title when referring to himself probably as part of his intention to maintain the secret of his messianic identity (which he accepts from others [Mk. 8:29; 14:61-62] but never uses in reference to himself). Outside the Markan context, the title "Son of Man" carries suggestive connotations especially for the Jewish and believer elements of the implied audience (see Part V). This title's usage by the narrative Jesus in reference both to the passion and parousia provide the associations between himself, Isaiah's "suffering servant," and Daniel's "one like the son of man" with the implication that these three identities belong to the same individual (see Part II, A. pp. 18-19; and G., p. 54). The similarities between the Isaiahic passages indicate that the authorial persona intended to portray the narrative Jesus as one who thought of himself as one like Isaiah's "suffering servant" or as one who interpreted Isaiah's writings as prophecy concerning himself. The similarity between the passages in Mark and in Daniel would further indicate that authorial persona intended to portray the same Jesus as one who thought of himself as one who would parallel or prefigure Daniel's "one like a son of Man." He did this by allowing the narrative Jesus to refer to himself as "the Son of Man." Regardless of how the authorial persona used this title for the narrative Jesus, several significant suggestions are made by its use in the narrative, especially to the element of the audience familiar with Judaism.

Another title used in addressing the narrative Jesus is "Teacher" (didáskalos). It is used by the disciples (Mk. 9:38; 10:35), by a rich young man (Mk. 10:17, 20), by the Pharisees and Herodians (Mk. 12:14), and by the Sadducees (Mk. 12:19). The use of this title in this intensifies the authorial persona's characterization as an authoritative teacher because the narrative Jesus is recognized by this title by representatives both of the people and of the teachers of the law. According to the authorial persona, both groups recognize his authority and ability as a teacher (Mk. 1:27; Mk. 12:28-34). In fact, the narrative Jesus' ability to teach has so much effect on the people that the teachers of the law are continually testing his teaching in an effort to find his weaknesses. However, they are unable to discredit him or his teaching (see Mk. 2:1-27; 3:20-34; 7:1-23; 8:11-13; 10:1-12, 17-22; 11:27-33; 12:1-40). Together with these episodes, the authorial persona's use of the title "Teacher" for the narrative Jesus makes this characterization of him effective.

The narrative Jesus was also called "Rabbi" (Rabbi = my master [Mk. 11:21; 14:45]) and "Rabboni" (Rabbouni = my great master [Mk. 10:51]). These two titles were used by the disciples and by the blind man, Bartimaeus. This title by the authorial persona characterizes the narrative Jesus as one who was recognized for his authority to the point that those who addressed him with this title were willing to personally submit themselves to Jesus' control. The disciples immediately responded to Jesus' authority and left what they were doing to follow him (Mk. 1:16-20; 2:14). Immediately after the narrative Jesus healed Bartimaeus, he followed Jesus (Mk. 10:46-52). It is significant

that it is Bartimaeus who calls Jesus "Rabboni." He seems to recognize the narrative Jesus both as a personal "Lord" and as the Christ through his use of the title "Son of David."

Finally, there are several titles which may be appropriately classified together. These titles are used to characterize the narrative Jesus' relationship to God. Included among these titles are: "the Son of God" (Mk. 1:1; 3:11); "the Holy One of God" (Mk. 1:24); "the Son of the Most High God" (Mk. 5:7); "my son" (Mk. 1:11; 9:7); and "the Son of the Blessed One" (Mk. 14:61). Only one time does the narrative voice of the authorial persona refer to Jesus as "the Son of God" (Mk. 1:1), however, this appellation does not occur in that verse in many early manuscripts. This suggests that the authorial persona may not have intended to openly state a personal belief that the narrative Jesus was "the Son of God." Nevertheless, the narrative Jesus is identified as "the Son of God" on many other occasions. The demons of the narrative are largely responsible for this identification. As will be pointed out, their response to the narrative Jesus reflects his authority over these superhuman personalities (see Part II, D., p. 33). The narrative Jesus is also identified as "my son" by a voice which is apparently God's. The voice's approval of the narrative Jesus indicates God's acceptance of Jesus and his teachings. The recognition of the narrative Jesus by these two elements of superhuman personality characterizes Jesus as one whose identity as "the Son of God" was unrecognized by human beings. These instances also support the characterization of Jesus as someone superhuman. The only time a human being addressed the narrative Jesus by a title indicating his deity was in

form of a question during his trial before the Sanhedrin (Mk. 14:61). On this occasion, Jesus accepted the title and the high priest called his acceptance blasphemy. In general then, the authorial persona merely records various responses that superhuman elements have to the narrative Jesus' identity as "the Son of God," thus avoiding an unequivocal statement of his own beliefs. This is another apparent attempt to present "the gospel of Jesus Christ" in a subtle way, allowing the diverse elements of the intended audience to make their own decision about this identification.

In conclusion, the authorial persona used several titles or names for the narrative Jesus in order to multiply the implications of his identity for various elements of his intended audience. He carefully used the name "Jesus" in combination or in context with nearly twenty other titles including "Christ," "the Son of Man," "Teacher," "Rabbi" (or "Rabboni"), and "the Son of God," thus identifying the narrative Jesus as a much more significant figure than any other that has been depicted in the history of mankind.

D. Repetition

Another literary technique used by the authorial persona is repetition. Generally, repetition is used to emphasize significant aspects of Jesus' character, his role, and his teachings. However, it is used in essentially two very different ways within the narrative. First, repetition is used to emphasize the narrative aspects of Jesus and his ministry. For instance, the narrative Jesus' controversial challenge to Judaistic legalism and his impact on the people is

emphasized by the recurrence of episodes demonstrating these points. It is also used to demonstrate the approval given to Jesus by the "supernatural power" which supports his ministry as well as to emphasize important themes. Secondly, repetition is used to emphasize the existence of elements within the narrative which have an intrinsic significance of their own. This significance would be overlooked without the repetition of these elements. For instance, Jesus' identity and the significance of his role is often emphasized by repeated allusions to Jewish Scripture. Also, repetition emphasizes particular words and titles throughout the narrative. Though the significance of these various aspects have been or will be more fully discussed elsewhere in the paper, the variety of ways in which the technique of repetition exhibits itself will be discussed here.

As was pointed out, various narrative aspects of Jesus' ministry are emphasized by the recurrence of episodes that demonstrate these points. For instance, there are about fourteen different encounters with the Jewish religious authorities, six accounts of demon exorcism, thirteen healings of physical afflictions, and numerous encounters with the "crowd" or "people" (both are ὄχλος in Greek) as well as with the disciples. The accounts of demon exorcism and healings of physical afflictions each contain various elements of repetition that emphasize various points of significance about Jesus and his teachings. For instance, the authorial persona continually uses the exorcism episodes to emphasize that Jesus intended to veil his identity during one stage of his ministry. Also, the context of all the different types of episodes (as well as the context of a few other occasions) provides

the narrative Jesus an opportunity to teach. The major points of his teaching are emphasized by their repetition on these occasions. For instance, Jesus continually uses object lessons on the Sabbath to emphasize that "the Sabbath was made for man, not man for the Sabbath" (Mk. 2:27; NIV). He also uses a variety of situations to emphasize that he would be betrayed unto death and would rise from the dead.

It should also be pointed out that the repetition of various episodes seems to occur randomly; that is, without making any significant points about Jesus and his teachings through the pattern of repetition. However, the concentration of conflicts between Jesus and the authorities occur at the beginning and at the end of the gospel. Again, the miracle stories are spread out in the narrative, but with no significant shift in emphasis upon one over another. So, the significance of these various episodes is not exhibited by the pattern of repetition they follow. On the other hand, there are significant points made by their juxtaposition to one another and to other elements in the narrative. (see Part II, E. Juxtaposition).

Another example of the way in which the technique of repetition emphasizes significant aspects of Jesus' ministry in the narrative itself is the demonstration of the approval given to Jesus by the "supernatural power" which supports his ministry. This repetition exhibits itself in the form of three major climatic points in the narrative. These occur at the beginning following Jesus' baptism, in the middle on the mount of the transfiguration, and at the end during the period following Jesus' crucifixion. In the first, the heavens open, the "Spirit" descends on Jesus, and a "voice from heaven" tells

Jesus, "You are my Son, whom I love; with you I am well pleased" (Mk. 1:9-11; NIV). In the second, Jesus is on a mountain with a select group of disciples:

He was transfigured before them. His clothes became dazzlingly white, whiter than anyone in the world could bleach them. And there appeared before them Elijah and Moses Then a cloud enveloped them, and a voice came from the cloud: "This is my Son, whom I love; listen to him" (Mk. 9:2, 3, 4, 7; NIV).

Finally, in the third, darkness comes "over the whole land" for three hours beginning at noon. When Jesus breathes his last, "the curtain of the temple was torn from top to bottom." Then, when the women go to his tomb on the third day, they are told by "a young man dressed in a white robe" that Jesus had risen and had gone to meet his disciples in Galilee (Mk. 15:33-38; 16:1-7). Each of these climactic points in the narrative reinforce the teachings and ministry of Jesus by what appear to be "supernatural events" from a source other than Jesus.

Repetition is also used to emphasize a variety of themes within the narrative. For instance, themes such as Jesus' supernatural power, his humble interaction with the people he meets, as well as the importance and the imminence of Jesus' kingdom are all emphasized by repetition. Other repeated themes include the contrast of admiration with opposition to Jesus, of the intimacy between Jesus and his disciples with their apparent misunderstanding of him, and of the proclamation of the message with the veiling of Jesus' identity during the early stage of his ministry. Finally, repetition is responsible for emphasizing the theme "Who is Jesus?" which will be discussed later (see point (2) on page 87-88).

In addition to the use of repetition for emphasis of the narrative

aspects of Jesus' ministry, the authorial persona also uses the technique to bring to light specific elements of the narrative which have an intrinsic significance of their own. This usage is exemplified by the allusions made to the Old Testament. For instance, references to Isaiah are frequent throughout the gospel with a preponderance of these references being found in the fourteenth and fifteenth chapters of Mark. These references allude over ten times to the fifty-third chapter of Isaiah, which suggests a strong parallel between Jesus and Isaiah's suffering servant. There are also several other allusions to Old Testament passages whose significance is suggested by repetition of these allusions. (See Part III, p. 62-64). (See Part II, G. Allusion).

Finally, repetition is also used to emphasize particular titles, words, and themes. Iēsôûs (Greek form of "Jesus") occurs almost one hundred times, mathetês (for "disciple") forty-four times, ôchlos (for "people," "crowd," "multitude," etc.) thirty-four times, and grammateús (for "scribe," "teacher of the law," etc.) twenty-two times. Huiòs toû anthrôpou (for "Son of Man") is another frequent title given to Jesus and used by him to refer to himself. The repetition of these and other titles and terms is frequently noticed by readers of the gospel. The repetition of these various terms and titles suggests they have a significance of their own (see Part II, C. Titles).

There is also the repetition of "I am" (egô eimi [Mk. 6:50, 13:6; 14:62]), which is suggestive of the name God uses in referring to himself in Exodus 3:14. This usage is especially significant because it is the emphatic "I am." The first person singular is also used by Jesus in several other places, but then either in combination with the verb

form or using the pronoun ego alone (see Mk. 9:25; 10:38, 39; 11:33; 12:26; 14:19, 29, 36, 58).

E. Juxtaposition

Juxtaposition is a complementary arrangement of various elements of action, dialogue, and narrative commentary which assists the reader in comparing similarities and contrasting differences. The comparison and contrast of these various elements in the narrative certainly suggest specific significant points about Jesus and his teachings. In the Gospel, there are two broad categories of juxtaposition. The first is a strict category of juxtaposition which considers two of the major themes of Mark. The second is a looser category which considers the general arrangement of action, dialogue, and narrative commentary in the narrative as a whole.

1. In the first major category, the two major themes considered are faith as a means of approaching God; and the strict observance of the law as interpreted by Jewish tradition (legalism as a means of approaching God. Though each example of juxtaposed passages has its own specific insights, each exemplifies these major themes in Mark. In the authorial persona's comparison and contrast of these different means of approaching God, he appears to have used three basic patterns of juxtaposition which can be classified as follows:

- a. Juxtaposition of two or more episodes, sayings, or other elements which result in a comparison of their similarities in subject matter and/or in their demonstration of a thematic point.

- b. Juxtaposition of two or more episodes, sayings, or other elements which result in a contrast of their differences in subject matter and/or in their demonstration of a thematic point.
- c. Juxtaposition of one episode or saying within another to show similarity or contrast of subject matter and/or theme.

There are several examples of these patterns of juxtaposition and of the way they are used. A couple of examples will be given for each.

One example of the first pattern of juxtaposition appears when two instances concerning activities of the Sabbath are recorded one after the other (Mk. 2:23-28; 3:1-6). In the first, Jesus is challenged by the Pharisees, who think it is unlawful for his disciples to pick some grain as they are walking along because it is the Sabbath. In the second, Jesus asks the people in the synagogue if it is unlawful to do good or give life on the Sabbath. Though specific points are made by each passage, the major theme of each is legalism versus faith. The legalists would not do anything that might violate the law which said that no work would be done on the Sabbath. They also considered anything anyone else did on the Sabbath that they considered work to be unlawful. Though faith itself is not mentioned in either of the two passages, David's faith obviously allows him to enter into the house of God and to take the priests' consecrated bread to eat when the law specifically sets it aside for the priests. And this is the story Jesus uses to remind the Pharisees that "the Sabbath was made for man, not man for the Sabbath" (Mk. 2:27; NIV). It also takes faith to heal

someone's withered hand, on the Sabbath or on any other day. So, in these two instances about what activities are lawful on the Sabbath, faith appears to rule over the specifics of the law. The juxtaposition of these two similar passages reinforces this theme.

A second example of juxtaposition of two similar passages is exhibited when the narrative Jesus teaches on the kingdom of God and its growth (Mk. 4:1-34). Included are the parable of the sower with its explanation by the narrative Jesus, the parable which compares the kingdom to the seed which grows until it is ready for harvest, and the parable which compares the kingdom to a mustard seed which grows into the "largest of all garden plants." Both of these parables could represent the Kingdom of God which is buried in the hearts of those who receive it through faith in "the servant" who "ransomed" them from the penalty of sin. They might also represent the humble beginnings of the Christian movement and its future growth. The similarity of the comparison of the kingdom to the seed is apparent. There is also the connotation that the kingdom's growth, whether in the hearts of men or in the world of reality, would be blessed. In this case, juxtaposition of these two parables emphasizes these points and also serves in pointing out to the reader Jesus' own emphasis when teaching on this subject. Finally, Jesus' teaching at this point is not only similar in subject matter but also in the fact that he is teaching to those who have followed him by faith.⁵

⁵Also see Mk. 11:27-33; 12:1-34 for other examples of this first type of juxtaposition and its focus on the contrast of faith and legalism.

One example of the second type of juxtaposition (two or more elements with differences that provide contrast) is seen where two passages are used to contrast what is ceremonially "clean" with what is ceremonially "unclean" (Mk. 7:1-30). In the first passage, the Pharisees challenge Jesus by asking him why his disciples eat with "unclean" hands (not ceremonially washed). Essentially, Jesus explains to them that man is not made unclean by what goes into his digestive system, but instead, by what evil comes out of his heart. In the second incident, a Graeco-Phoenician woman (who was considered ceremonially unclean) asks Jesus to drive a demon from her daughter. When Jesus sees her faith, he acts on her request. The issue again is that of legalism versus faith. Jesus judges their legalism and it is unacceptable to him. On the other hand, he discerns the woman's faith and finds it acceptable. The juxtaposition contrasts the Pharisees' legalism with the Graeco-Phoenician woman's faith to demonstrate more dramatically the power of faith and the fruitlessness of legalism.

A second example of the juxtaposition of two contrasting passages is exhibited first by a passage in which the disciples rebuke those who are bringing children to Jesus. Jesus tells them to let the children come to him. He also tells them that one must receive the kingdom of God like a child or he will never enter it. In the contrasting passage, a rich young ruler who has faithfully kept the law asks Jesus what he must do yet to have eternal life. Jesus tells him to sell all his possessions, give what he received to the poor, and to follow him. The contrast again is between legalism and faith. The rich young man seeks to enter the kingdom by fulfilling whatever requirements there

may be. The child accepts the kingdom by the only thing he knows-- faith. Again, legalism is rejected by Jesus who asks the young man to sell his security and to follow him by faith. The children were accepted by Jesus because of their faith. The juxtaposition contrasts child-like faith with legalism. Even though the disciples are surprised, Jesus' teaching demonstrates that faith is superior.⁶

One example of the third type of juxtaposition (narrative element within another to show similarity or contrast of subject matter and/or theme) appears when the synagogue ruler, Jairus, comes to Jesus asking him to come heal his dying daughter. On the way, a woman who has been ill for twelve years touches Jesus' robe with the faith that she would be healed. Jesus stops to find out who touched him. When he finds her, he tells her that her faith has made her well. Then, as Jesus is still talking, messengers come from Jairus' household to report that the young girl has died. Jesus tells Jairus not to be afraid but instead to believe. When they arrive, Jesus takes Jairus, his wife, and a few select disciples into where the young girl is laid and raises her from the dead. Both these episodes emphasize the power of faith in Jesus. In fact, the narrative Jesus stops the crowd so Jairus' faith could be reinforced by the faith of the woman who had been ill for as long as his child had lived (twelve years). The juxtaposition of these episodes primarily is used to demonstrate, by their similarity, the power of faith.

⁶Also see the contrast between Mk. 12:38-40 and 12:41-44; Mk. 11:27-12:40 and 12:41-13:37.

In a second example of this third type of juxtaposition, the point is made by a contrast of episodes instead of a comparison. In this case, Jesus sends out his disciples to preach the message of the kingdom with authority over evil or unclean spirits. They go and preach that people should repent. They also drive out many demons and heal many people. The narrative abruptly shifts to explain the fate of John who has been beheaded by Herod, who now thinks that Jesus might be John raised from the dead. Then the narrative goes back to the subject of Jesus' disciples who have just returned from their mission and report to him all that they had done (Mk. 6:6-31). The apparent subject seems to be the contrast between Jesus' expanding ministry with John's diminishing one; however, there are also several other suggestions. The growth of Jesus' ministry through his disciples is contrasted with the foreshadowing of Jesus' death. It is also important that John's baptism was designed for fulfillment of the law, whereas the focus of Jesus' ministry was on faith. The juxtaposition of these passages contrasts the expansion of Jesus' ministry of faith with the diminution of John's ministry of legalism.⁷

In conclusion, the authorial persona's use of juxtaposition is either to compare or contrast two or more passages with a similar or different subject and/or theme. The major themes compared and contrasted are legalism and faith. Jesus' acceptance of faith and rejection of strict legalism demonstrates that the authorial persona considers faith more productive than a strict observation of the law and Jewish tradition.

⁷For other examples of juxtaposition of this type, see Mk. 3:20-35; 11:12-25; 14:53-72.

2. The second major category, that of a "loose" juxtaposition, considers the complementary arrangement of episodes and commentary in a more general sense. The passages of "loose" juxtaposition are not arranged in as close a sequence as were the passages of "strict" juxtaposition. The loosely juxtaposed passages are those with similar themes scattered throughout the Gospel of Mark. This type of juxtaposition is primarily used to help in elucidating the teachings and parables of Jesus. Without the juxtaposition of these episodes or authorial commentary, some of the teachings and the parables of Jesus found in Mark might remain completely enigmatic. Yet the narrative Jesus taught that everything hidden or incompletely understood was meant to be disclosed or brought into the open (Mk. 4:22). I intend to discuss four examples of how juxtaposition in general offers some explication of the parables and teachings of the narrative Jesus.

a. The first incident of Jesus' mysterious teaching occurs when Jesus is asked why his disciples did not fast while the Pharisees and the disciples of John did. He answered:

How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. But the time will come when the bridegroom will be taken from them and on that day they will fast. No one sews a patch of unshrunk cloth on an old garment. If he does the new piece will pull away from the old, making the tear worse. And no one pours new wine into old wineskins. If he does, the wine and the wine skins will be ruined. No, he pours new wine into new wineskins. (Mk. 2:19-22; NIV)

What does the context suggest about the meaning of Jesus' words? The word "bridegroom" suggests a wedding. There are no weddings in Mark. The only symbolic union in Mark occurs when Jesus introduces his

covenant to the disciples during the Passover meal.⁸ As for the meaning of the cloth and wineskins, could it be that the established religious leaders are the "worn cloth" which would be torn by Jesus' new, authoritative teaching (Mk. 1:22, 27)? Perhaps Jesus' selection of his disciples from a group of people with minimal religious training is his attempt to provide new wineskins to contain and preserve the new wine of his teachings.

b. The "parable of the sower" and its explanation by Jesus (Mk. 4:1-20) is also further deciphered by the context which surrounds it. The purpose of the parable is to indicate the variety of responses that will result from preaching the message of the kingdom. The juxtaposed passages nearby are teeming with the same variety of responses. The teachers of the law hear Jesus and immediately question the validity of his teaching. They finally reject him. The disciples hear him and immediately drop what they are doing to follow him. The people in general are amazed at his teaching and healing. They follow him in huge crowds. Then there are those like Herod who enjoy hearing the message but do not respond to it. There is the rich young ruler who cannot fathom teaching which requires him to give up his wealth. Then there is the Graeco-Phoenician woman whose humility and boldness exemplify an altogether different kind of response. The point is that the general juxtaposition in Mark provides numerous examples of the wide

⁸This parable is more fully understood when seen in the light of allusion to the Old Testament which suggests that God is the bridegroom and the spiritual Israel is the bride. See especially Hosea and the traditional allegorical reading of the Song of Solomon.

range of responses possible to the teachings of Jesus which help in interpreting the parable.

c. Another example of how juxtaposition of other passages elucidates one of Jesus' parables or other teachings is the case of the "parable of the mustard seed." This parable likens God's kingdom to a mustard seed which grows into the largest of all garden herbs. The context portrays Jesus' coming as one of humility, proclaiming the message of the kingdom while avoiding the revelation of his identity and also avoiding the crowds who have already heard the message. When Jesus is crucified, the followers who are left are disillusioned. The seed, however, lies latent until it is buried in the ground before it begins to grow into the respective plant. Perhaps Jesus' burial and resurrection could be equated with the planting of the seed and the resurrection the hope of new growth in the kingdom of God.

d. As for a teaching elucidated by juxtaposition in general, "humility" would be as good an example as any. Jesus tells them, "If anyone would come after me, he must deny himself" (Mk. 8:34; NIV) and "whoever wants to be great among you must be your servant and whoever wants to be first must be slave of all" (Mk. 40:43-44; NIV). Then he says of himself, "the Son of Man did not come to be served, but to serve, and to give his life a ransom for many" (Mk. 10:45; NIV). These sayings are all elucidated or exemplified by the context. Jesus sends his disciples out without any ostentatious display of wealth (they are told to take no bread, no bag of clothing, and no money in their belts; they are permitted sandals but no extra tunic), and Jesus himself goes even further in his self-sacrificial

attitude. He travels the countryside preaching God's news to the people, healing the sick, and driving out demons. And it is Jesus who goes voluntarily to the cross for what he believes to be the redemption of mankind.

These four examples are not an exhaustive treatment of the way in which the general arrangement or juxtaposition of various elements in the narrative assist the reader in understanding the parables and teachings of Jesus. Many of the teachings and parables of the narrative Jesus are somewhat explicated by the narrative context. This technique of using juxtaposition to elucidate the teachings and parables of Jesus portrays him as one who generally teaches with figurative language, perhaps to present a front which could not be attacked directly or easily. His teachings, though, are concerned with immediate problems or situations and the context of the teaching allows it to be at least partially understood.

In conclusion, the overall arrangement or juxtaposition of action, dialogue, and narrative commentary not only provides a relatively chronological depiction of Jesus and his teachings, but also suggests a Jesus who interacts with the people around him. The "strict" juxtaposition provides a solid depiction of Jesus' teaching about legalism versus faith whereas, the "loose" juxtaposition helps to elucidate some of Jesus' other, more enigmatic teachings. The authorial persona's use of juxtaposition provides additional insight into his characterization of Jesus. With juxtaposition, he characterizes Jesus as one who frequently used figurative language when teaching to avoid conflicts with the religious authorities. Jesus is also depicted as

one who used the circumstantial context of the people's lifestyles as a framework for his teachings.

F. Foreshadowing

As a literary device, foreshadowing is largely used to control the involvement of the audience. Fragments of information are abruptly introduced into the narrative to arouse the curiosity of the audience. This curiosity is then exploited by gradually revealing the needed information. For instance, in the first chapter, we learn that John the Baptist has been arrested. It is not until after an intense conflict between Jesus and the religious authorities has developed that we learn of John's fate in the sixth chapter. Still, the authorial persona intends to leave his audience's curiosity unsatisfied by abruptly ending the narrative with the report of Jesus' resurrection. Perhaps this abruptness is an attempt to stimulate a reflection about the significance of the events within or predicted by the narrative. It may also have been an attempt to introduce a new element of foreshadowing to those events, such as those depicted by the apocalyptic thirteenth chapter, which were as yet unfulfilled.

As an element of the narrative of Mark, foreshadowing is used to anticipate, prefigure, and foretell the events between Jesus' arrest in the Garden of Gethsemane and his triumphant resurrection. The anticipation of these events is first exhibited in the conflict between Jesus and the Jewish religious authorities. A clear prefiguration of Jesus' fate is made through the death of John the Baptist. Finally, Jesus' own prophetic hints foretell the events and furthermore suggest

their significance.

The early tension between Jesus and the Jewish religious authorities is the first apparent foreshadowing of Jesus' fate. The conflict is caused by Jesus' challenge to their interpretation of the Law of Moses, his extraordinary teaching, and his miraculous powers. The tension seems only minor at first, but after several confrontations, the conflict becomes so intense that the Pharisees begin to plot with the Herodians to kill Jesus (Mk. 3:6). Before the next confrontation, other teachers arrive in Galilee from Jerusalem. The authorial comment suggests that they had come with the express purpose of challenging and accusing Jesus, which they do (Mk. 3:22). Much later, as the climax of the conflict nears, the religious authorities continue "looking for a way to kill Jesus" and try to "trap Jesus in his words" so that they might have him arrested (Mk. 11:18; 12:13; 14:1; NIV). Clearly, the religious authorities' negative reaction to Jesus and the authorial comments which reveal their intent to kill him create a suspense which would not only help control the attentions of the audience but would also anticipate the events after Jesus' arrest in the garden.

The ministry of John the Baptist also foreshadows Jesus' fate by prefiguring Jesus' ministry, arrest, and death at the hands of the political authorities. In the first chapter, John comes preaching repentance and baptism for forgiveness of sin. John also tells the people that someone else is coming after him with a more significant, but similar, message. When John is suddenly arrested and put in prison, Jesus begins to proclaim the gospel, or good news, of God the

way John had, encouraging the people to repent and believe (Mk. 1:14). At this point, the similarity between the message presented by John and Jesus suggests that Jesus may encounter a fate similar to that of John. Later, the narrative about Jesus is suddenly interrupted to explain that John the Baptist has been beheaded and how that has come to pass (Mk. 6:14-29). The narrative reports that John had been arrested by the political authority of Herod but had been protected from execution because Herod enjoyed hearing the puzzling things John had to say. However when Herod held a huge banquet in celebration of his birthday, he inadvertantly promised the daughter of Herodias any request she might make up to half his kingdom. At the advice of her mother who held a grievance against John, she requested the head of John the Baptist. The narrative goes on to say that Herod felt obligated to grant her request because his promise had been made in the presence of so many people he wanted to please. He has John beheaded and John's disciples came for the body and laid it in a tomb. The way in which John's fate is abruptly inserted into the narrative suggests that Jesus may incur a similar fate. Then at the end of the narrative, Jesus is also arrested and taken before Pilate, who is also a political authority like Herod. Pilate sees no reason to charge Jesus with any crime. Instead, because a tradition during the Feast of Unleavened Bread allowed the release of a prisoner of the people's choice, Pilate offers to release Jesus. The people desire the release of another and the condemnation of Jesus. So Pilate has Jesus crucified before the end of the festivities in order to please the people. One of Jesus' disciples requests the body of Jesus and it is laid in a tomb. Another

curious parallel in the fate of John and Jesus is that Herod believes Jesus is actually John who has been raised from the dead, thus associating the two figures even more directly. Since the narrative account of John's fate occurs before Mark is half over, it seems clear that the message, the arrest, and death of John all serve to foreshadow or prefigure the message, arrest, and death of Jesus.

Finally, the prophetic hints made by the narrative Jesus foretell his betrayal, persecution at the hands of men, his condemnation, his death, and his resurrection. Jesus' prophecies add several suggestive elements which were not provided by the other instances of foreshadowing. First, the narrative Jesus claims to have a foreknowledge of his death and resurrection. He also claims that his death and its purpose were foretold by Jewish prophets of the Old Testament period. Finally, the narrative Jesus claims that he will rise from the dead and will later return in the clouds with great power and glory to gather his elect from all the earth. These four claims suggest Jesus' control over the impending events. They also suggest the significance of the events he says must follow. Below is an examination of how Jesus' prophetic hints exhibit themselves.

In the text, Jesus' prophecies occur in a minimum of eight places. All occur after the midpoint of the narrative. Three are very similar because they clearly state the narrative Jesus' expectation of betrayal, suffering, condemnation to death, and resurrection.

He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and after three days rise again. He spoke plainly about this . . . (Mk. 8:31-32a; NIV)

He said to them, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise." (Mk. 9:31b; NIV)

"We are going up to Jerusalem" he said, "and the Son of man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him, and kill him. Three days later, he will rise." (Mk. 10:33-34; NIV)

Another hint occurs as Jesus, James, Peter, and John are coming down from the mountain where Jesus had been transfigured before them (Mk. 9:1-15). Here Jesus warns them not to tell anyone about the transfiguration until after he had risen from the dead (Mk. 9:9). They wonder then what rising from the dead means, which leads to a question about their expectation that the Old Testament prophet Elijah should come before the Christ. Before answering their questions, Jesus asks them to consider the significance of the suffering and rejection of the Son of Man. Then he tells them that "Elijah" has already come in order to restore all things and that men then did to him what they wished. This discussion hints not only at the impending events but also at the question of their significance.

Still another hint given by Jesus occurs when James and John ask Jesus if one may sit at his right hand and one at his left when Jesus' glorious kingdom is established. Jesus responds by asking if they can endure his coming trial and by explaining the purpose of his death.

"You don't know what you're asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with? . . . When the ten heard about this, they became indignant with James and John. Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first

must be slave of all. For even the Son of Man did not come to be served, but to serve and to give his life a ransom for many." (Mk. 10:38-45, NIV).

This passage, like the previous passage, hints at Jesus' fate as well as suggesting that the Jesus' death will ransom the people from their iniquity, presenting them righteous before God (see Mk. 10:45 and Is. 53:1-12, esp. v. 12).

The next hint that Jesus gives of his impending fate comes in the form of a parable to the high priests, the teachers of the law, and the elders. The parable symbolically outlines the story of God's plan for men and how the prophets who had been sent by God died at the hands of men; then God sends his son but they kill him as well. The parable is often called the "parable of the tenants" (Mk. 12:1-12, NIV). This passage suggests the impending judgement of God who will come to kill those who killed his servants and his son. It ties in with Jesus' prophetic sayings about the resurrection and the future coming of the "Son of Man" on the clouds with great power and glory (see Mk. 12:9; 8:38; 13:1-37; 14:62).

Another certain prediction of Jesus' death comes when a woman anoints him with an expensive perfume and some of the people present become indignant with her because of the waste. Jesus tells them that she has only prepared his body beforehand for burial (Mk. 14:1-10).

The significance of Jesus' death is again pointed out during the Passover meal. Jesus tells them to take the broken bread as his body and the wine as his blood "which is poured out for many" (for the sake of the covenant between God and man; Mk. 14:17-26).

Finally, Jesus tells his disciples that they will fall away as

was prophesied in Zechariah (Zech. 13:7). At this point, he also tells them that he will rise from the dead and meet them in Galilee, thus foretelling again his resurrection. In these prophetic hints about Jesus' death and resurrection, it is important to note that the narrative Jesus demonstrates not only his foreknowledge of those events but also his beliefs about their significance not only in the narrative present but also for the future beyond the narrative. It is with this category of foreshadowing that the authorial persona suggests the significance of the narrative events and extends the implication of the significance beyond the narrative text. The implication is that the reader should look for the fulfillment of other events foretold by Jesus.

In conclusion, foreshadowing in the gospel is used almost exclusively for the purpose of anticipating, prefiguring, or foretelling the events that occur at the end of the narrative. As a literary technique, foreshadowing apparently was used by the authorial persona in his attempts to control the involvement of his audience and to suggest the significance of the narrative.⁹

⁹There are a few other events in the narrative which "foreshadow" the death and resurrection of Jesus. The "betrayal" of Jesus is mentioned in Mk. 14:19, which is the first hint that Jesus would be betrayed. Jesus raises a young girl from the dead, perhaps hinting at his own resurrection (Mk. 5:35-43). Another suggestion of Jesus' resurrection may come in the discussion between the Sadducees and Jesus about the subject of resurrection. Here Jesus affirms the possibility of resurrection for a group which did not believe in a literal resurrection of the dead. The transfiguration also demonstrates this with the appearance of Moses and Elijah.

G. Allusion to the Old Testament

The most significant literary technique used by the authorial persona of the Gospel of Mark is that of allusion to the Old Testament. This technique is particularly effective because it is a type of suggestion to a reader and does not necessarily result in any specific interpretation of what the author is saying. There are several types of allusion in the Gospel of Mark. Among these is quotation and direct reference. Allusion to Old Testament themes, prophecies, and language is also frequently used.

The most obvious type of allusion is the quotation. Whenever a quotation is used, it is not always just a single, verbatim statement which stands in its singular appeal or as a suggestion of a theme. A particular quote from a larger work often suggests a connotation which results from the reader's knowledge of that larger work. So there could be a wide range of suggestions made to readers who had a wide range of knowledge and perspective of the larger work. Parts of twenty-four verses in Mark are direct quotations. One suggestive example of this type of allusion is used in the second and third verses of Mark which quotes from two sources (Malach. 3:1 and Isaiah 40:3).

I will send my messenger ahead of you, who will prepare your way; a voice of one calling in the desert, "Prepare the way for the Lord, make straight his paths."
(Mk. 1:2-3, NIV)

The verse from Malachi (I will send . . . your way [Mal. 3:1]) suggests to me that Israel must turn back to the Lord with the hope of seeing the promised messenger of the Lord (that is, the prophet Elijah,

Malachi 4:5) who would herald the coming of the Lord. The quote from Isaiah (. . . a voice . . . his paths [Is. 40:3]). reminds me of the regeneration of Israel through the efforts of a suffering servant and by the coming of the Lord. A combination of these two passages might suggest that these events would occur simultaneously. In the context of Mark, the authorial persona seems to be saying that Elijah would herald the coming of the Lord, who in turn would suffer for the redemption of Israel. If such an association were ever made by a reader of Mark, the suggestive power could lead to a closer examination of the text for parallels between Jesus and Isaiah's suffering servant. The parallels themselves would not even need to be directly quoted by the author. If enough passages seem to correspond (as they do in the case of Isaiah and Mark) several sound conclusions could be made. (See Appendix; also Part II, A. pp. 18-20; C. p. 29).

Another type of allusion is that of direct reference. Mark is permeated with this kind of allusion. There are allusions to Jewish customs (baptism, assembling in the synagogues, presenting offerings to the priests) and to Jewish leaders of the past (Moses, Elijah, Abiathar). Language similarity between parts of Mark and the Jewish Scriptures also provides some direct allusions. In general, a knowledge of the various people, places, and things alluded to by the authorial persona of Mark would make the gospel to be both more understandable and meaningful.

Another type of allusion to the Jewish Scriptures used by the authorial persona of Mark is what could be called thematic allusion (that is, the use of themes common to the Jewish Scriptures). For

instance, in both Mark and the Jewish Scriptures, an ethical theme is obvious. An apocalyptic¹⁰ theme is also common to parts of the Jewish Scriptures (especially Daniel) and to Mark (Chapter 13). A third theme dealt with in both is the eschatological expectation which deals with the death, resurrection, judgment, and immortality of man. Jesus deals with each of these subjects when he prophesies about his own death and resurrection (Mk. 14:62). The eschatological theme is also indicated when the Sadducees come to Jesus with a hypothetical case which they suppose will lead Jesus to discredit a literal resurrection. Instead, Jesus defends the resurrection with a quotation from Exodus which indicates to Jesus that God is "God not of the dead, but of the living" (or resurrected). The eschatological theme is also common to the Jewish Scriptures.¹¹ Other themes that are considered by both Mark and the Jewish Scriptures include justification by faith, redemption through suffering, and the kingdom of God.

Another type of allusion is the allusion to the prophecies of the Jewish Scriptures. In the case of Mark, the authorial persona intentionally makes allusion to Old Testament prophecies without noting the passage alluded to and without mentioning the individual who made the prophecy. Some of the most obvious of these prophecies are found in Isaiah, Zechariah, Psalms, and Daniel. For instance, there are

¹⁰Apocalyptic refers to those passages which symbolically depict the future destruction of evil and triumph of good--also thought to be divinely inspired.

¹¹See Gen. 5:24; II Kings 2:11; Job 1:6; Psalms 16:10; 30:3; Isaiah 25:8; Ezekial 37:1-4; Daniel 7:13-14; 12:2.

several allusions to the Old Testament prophecies, many of which certainly suggest Jesus' identity as the Christ. This first allusion is made by the message of John the Baptist who appears in the spirit of Elijah the prophet (he comes into Galilee from the wilderness preaching repentance from sin and dressed similarly to the Old Testament prophet [II Kings 1:8]). This introduction of John as a forerunner of Jesus certainly suggests an allusion to Malachi 4:5, which was a verse used by the Jews when teaching about the expected "Messiah" (Christ). The narrative reports that Jesus comes from Nazareth in Galilee to be baptized by John. Another Jewish tradition says that the Christ would be called a Nazarene (Isaiah 11:1¹²). Also, when Jesus is coming up out of the water following his baptism, the narrative reports that "he saw heaven torn open and the Spirit descend on him like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased'" (Mk. 1:10, 11: NIV--cp. Ez. 1:1; Is. 11:2; Ps. 2:7; 42:1; 61:1). It seems apparent that the authorial persona is attempting to reinforce his opening statement about Jesus' identity as the Christ through these allusions to the Old Testament. Other examples of the authorial persona's use of this type of allusion appears throughout the gospel. For instance, late in the narrative, Jesus enters Jerusalem through a large welcoming crowd, riding a young donkey (Mk. 11:7-11). Zechariah tells Israel:

Rejoice greatly, O daughter of Zion . . . Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt, the foal of an ass.
(Zech. 9:9)

¹²It is believed that this tradition developed because the Hebrew word for "Branch" and the Aramaic word for "Nazareth" are similar in sound.

At another point in the narrative, Jesus tells his disciples that he has come "to serve, and to give his life as a ransom for many" (Mk. 10:45).

Both Isaiah and Zechariah prophesy:

. . . and the Lord has laid upon him the iniquity of us all
. . . (Is. 53:6).

. . . and the Holy One of Israel is your Redeemer, the God
of the whole earth . . . (Is. 54:5).

. . . and I (the Lord of Hosts) will remove the guilt of
this land in a single day . . . (Zech. 3:9).

The narrative Jesus also uses allusions to prophesy when he speaks of himself (Mk. 14:63; Dan. 7:13-14). The text of Mark is clear in demonstrating that the authorial persona makes many allusions to the Jewish Scriptures without citing them.

Finally, the authorial persona also makes many allusions which are suggested by the similarities in the style of language in Mark and in the Jewish Scriptures. This type of allusion is the most connotative of all the types of allusion mentioned. It is the most difficult to interpret, though, because one cannot be sure that it is the authorial persona and not the reader who is making the associations. Some of the more obvious parallels include: Israel and Jesus both as Sons of God; the Passover meals in both the Jewish Scriptures and in Mark; Moses' Sinai experience and Jesus' transfiguration; the serpent's trial of Adam and Eve and Satan's trial of Jesus; the suffering servant Israel and the suffering Jesus; God's sending of Moses and Aaron to the Pharaoh and Jesus' sending out of his disciples by twos; God's miraculous feeding of Israel in the desert and Jesus miraculous feeding of the thousands in the solitary places; the covenant given by God through the law of Moses and the covenant given by Jesus through his

blood; the plague of darkness upon the land of Egypt and the period of darkness over the land during Jesus' crucifixion; the serpent's being lifted up during the exodus into the wilderness and the lifting up of Jesus Christ upon the cross; the near sacrifice of Isaac, the "only son" of Abraham (Gen. 22), and the sacrifice of Jesus as God's "only son";¹³ the twelve tribes of Israel and the twelve apostles of Jesus; and Daniel as he stood before his accusers and Jesus as he stood before his. It seems certain that many more parallels between the Jewish Scriptures and Mark could be made. These possible parallels by connotative allusion should make it clear that a wealth of suggestions exists in Mark especially as a result of allusion.

With the use of these various types of allusions to the Old Testament, the authorial persona of Mark has greatly intensified the possible implications of his relatively brief narrative. The result though can be best illustrated by a comparison of responses by different audiences. It is more likely that the Jewish audience would recognize these early allusions and then attempt to recognize later allusions or a fulfillment of the implications of these allusions sooner than the non-Jewish audience. In my judgment, the identity of Jesus is no longer simply "Christ, the Son of God" suggested by the text of Mark but also Isaiah's "suffering servant"; the "Branch" as depicted by Zechariah, Jeremiah, and Isaiah; a frequent subject of the

¹³ It should be noted that Abraham was also the father of Ishmael, but that Isaac is referred to as his "only son" in Genesis 22. As well, both Jesus and the nation of Israel are called the Son of God (Ex. 4:22-23; ref. in N.T.).

Psalms; the builder of the eternal temple; the "Rock" or "Stone" depicted by both Isaiah and the Psalms; the true shepherd; and a personality of indeterminable depth prefigured by various figures of Israel's Old Testament history. Because Israel is referred to as God's Son in the Old Testament, it may be that the whole history of this nation was a scheme of foreshadowing man's redemption by the death of God's heavenly Son, Jesus. These implications are not the only result of allusion to the Old Testament. Allusion is also a fine example of subtle persuasion. Instead of baldly asserting the possible implications of Jesus and his teachings, the authorial persona of Mark has suggested more than he could have ever possibly said and defended. I have concluded that the major significance of Jesus and his teachings are only suggested by the authorial persona through clear statements about Jesus and that, through allusion to the Old Testament, he provides a much larger picture of the significance of Jesus and his teachings.

In Part II, I have presented some of the major literary techniques used by the authorial persona of Mark. These included interaction and dialogue, narrative voice, titles, repetition, juxtaposition, foreshadowing, and allusion. I demonstrated that the authorial persona's use of these techniques had a very prominent part in conveying the significance of Jesus and his teachings. I would again emphasize that every major point of Jesus' significance was conveyed through the use of one or more of these literary techniques. Understanding what techniques were used and how they are used enhance the study of Mark because they provide an overview that cannot be seen in isolated passages. They also help us to understand isolated passages more

fully and in a larger context than most people have taken time to view them in. These conclusions suggest that another way to understand Mark's portrayal of Jesus and his significance more fully besides reading and studying the gospel from as many perspectives as possible (see Part V, B.) would be to consider the work from a literary standpoint. Begin looking not only for these and other literary techniques, but also for the significance of their use. What is the authorial persona trying to convey about Jesus and his teachings through the major patterns of repetition, foreshadowing, etc.?

PART III. A COMPOSITE DEPICTION OF JESUS IN THE GOSPEL OF MARK

Very literally, the Gospel of Mark depicts only "the beginning of the gospel of Jesus Christ, the Son of God" (Mk. 1:1). In this gospel, Jesus' depiction as the incarnation of each of the three roles suggested by the appellation of "Christ" is complemented by his three-fold mission. His first mission of proclaiming the good news of God's kingdom corresponds to his role as the Prophet. His second mission of redeeming mankind corresponds to his role as the Priest. His third mission of returning in power and glory for the purpose of ruling mankind corresponds to his role as the King. Each of his intended missions and his incarnation of each of these roles is at the very least suggested by Mark.

In his role as the Prophet, Jesus' humanity is emphasized. He appears as a Jew among Jews, coming to John to be baptized. As he comes up out of the water, the Spirit descends and rests upon him as it did upon the Old Testament prophets. As a man with human inadequacies, he is tested by Satan. Then, appearing in Galilee, Jesus becomes an instructor from God with God's message of the kingdom. He demonstrates that communion with God comes from faith, love, humility, and prayer. Through the miracles, he emphasizes that faith in him leads to "salvation" from sin, disease, demon-possession, blindness, and deafness. In answering the question considering the greatest commandment, Jesus emphasizes love for God and love for man (Mk. 12:28-34). In his own lifestyle and in many of his teachings, Jesus also teaches that humility will lead to exaltation by God (Mk. 8:34-38; 9:33-36; 10:13-16, 29, etc.). Finally, Jesus shows that God responds to prayer. Jesus

often prays himself. He also demonstrates God's willingness to hear prayer in spite of man's inadequacies when he responds to a man's desire to heal his son even though the man said, "I believe; help me overcome my unbelief" (Mk. 9:24). As a result, Jesus' teachings about man's inability to achieve justification through legalism and God's provision of justification through faith is emphasized. As a Prophet, he comes in the spirit of Ezekiel whom God called "Son of Man." Finally, Jesus foretells several events and further fulfills the prophetic role.

In his role as the Priest, Jesus' service is emphasized. From Jesus' first appearance in Galilee until his last breath upon the cross, he travels about serving men. He teaches the people the truth about God's kingdom. He heals the sick and feeds the multitudes. He personifies Isaiah's suffering servant who redeems man from his iniquity. Jesus institutes the "Lord's Supper" as a memorial to his death in the formation of the new covenant in his blood. Then he allows himself to be arrested, falsely accused, condemned, and sentenced to death. He quietly suffers the scorn of persecution and of the crucifixion. Finally, he offers forgiveness of sin, not only to the paralytic, but also to all men. This mediatorial role is signified by the curtain in the temple which is torn from top to bottom as Jesus breathes his last. For men, Jesus' name becomes a realization ("Yahweh is salvation"). In this role, Jesus calls himself "the Son of Man," this time in fulfillment of Isaiah's prophecies.

In his role as the King, Jesus' deity is emphasized. It is in this role that Satan cannot overcome him, that the demons obey him, and that death cannot hold him. He is master of all situations and circumstances, with authority that humbles the proud and compassion that exalts the

weak. As king, he accepts the children and rejects the highest religious authorities. He judges the practices of the teachers of the law and receives the sincere, but simple disciples. As king, he is law, the Lord of the Sabbath, and Daniel's "one like unto a son of man." He is the eschatological promise and the apocalyptic fulfillment. He is "I AM,"

In these three roles, Jesus fulfills the connotations carried by the word messiah. As the Messiah or Christ, he also maintains a very unique relationship to God. In this relationship, God speaks to men and endorses Jesus' life and teachings. As the Son of God, Jesus is God incarnate. As well as Jesus' special relationship with God, he also maintains a special relationship to men. For men, he is the Christ--Prophet, Priest, and King. He is salvation. In order for there to be a relationship between man and Christ, man must not only acknowledge him, but have a relationship with him as well.

PART IV. SECTION A: THE NARRATIVE RESPONSES TO JESUS AND HIS TEACHINGS

The narrative responses to Jesus and his teachings provide a second major depiction made by the authorial persona of the Gospel of Mark in addition to that provided through the techniques examined in Part II. These responses are never indifferent. They are usually intensely negative or intensely positive. Significantly, the narrative responses are designed to assist the authorial persona's intended audience determine for itself whether or not Jesus should be accepted. When the narrative response is negative, the audience is led to question Jesus' integrity. On the contrary, a positive response within the narrative reassures the audience that Jesus can be trusted.

The narrative responses to Jesus and his teaching come from three different constituencies within the narrative: (1) the human response which is represented by Jesus' disciples, the crowd which followed him, and the political authorities who tried him; (2) the response of nature, which is represented by events which apparently contradict nature's laws; and (3) the superhuman response which is represented by the demons and the "voice" of Jesus' heavenly Father.

(1) The Human Response:

The human response to Jesus and his teachings is as diverse as those persons who encounter him. The human response is generally inconsistent; that is, the response of one individual or of a group often changes as the narrative progresses. Though the human response is inconsistent and diverse, its range of positive to negative responses assists in demonstrating the degree of acceptance or rejection of Jesus and his teachings.

John the Baptist is the first to respond to Jesus. In fact, John's response begins prior to Jesus' appearance in the narrative. It is clear, though, that John expected Jesus' coming and attempted to prepare the people for it. The response of John is obviously one of welcome, but shortly after John baptizes Jesus, he disappears from the narrative because he is arrested. It is not until later in the narrative that the reason for and the result of this arrest is discussed.

A second representative of the human response to the narrative Jesus begins to be depicted when Jesus appears in Galilee proclaiming the gospel, or good news, of the kingdom of God and begins calling his disciples. The call of Jesus immediately takes fishermen from their families and their nets (Mk. 1:18-20), and a tax collector from his task (Mk. 2:13-14). Early in the narrative, this is all that is recorded about Jesus and his disciples' relationship. It seems, though, that a faith in the man Jesus and in his message must have already existed.

Jesus' relationship with these disciples becomes more exclusive as the narrative progresses. He calls twelve and appoints them to be apostles to whom he gives authority to preach the good news and to drive out demons (Mk. 3:13-19). He speaks in parables to the crowd, whereas he explains everything he teaches to the disciples (Mk. 4:33-34). At this point, there appears to be a significant amity between Jesus and his disciples. Soon after appointing his "apostles," he sends them out by twos to preach the message and to minister to the people. However, after their return and in spite of all his explanations, the response of the disciples begins to take on a new characteristic. There seems to be a growing misunderstanding on their part about what Jesus is

conveying about himself.

This misunderstanding is first depicted when Jesus feeds 5,000 people with five loaves and two fish. The disciples want to send the people away because it is late in the day and there is not any food to feed so many people. Jesus has no intention of sending the people away without meeting their needs. Though the disciples have what seems to be a realistic solution to the situation, their plans do not coincide with the intentions of Jesus. They do not understand that Jesus has concern not only for them but also for the people. Neither do they understand how Jesus is able to feed the 5,000 or later that night, to walk upon the water and to calm the storm (Mk. 6:30-44). In spite of their amazement, their misunderstanding intensifies. The desires of the disciples become contradictory to those of Jesus. When Jesus feeds another large group, the disciples are again astonished at Jesus. Again they misunderstand what Jesus' intention is when he provides so much food from so little to feed the multitude. When Jesus and his disciples cross the lake afterwards, they encounter some Pharisees who wish to test Jesus by asking for a sign from heaven. Jesus tells the Pharisees that no sign will be given and then he and the disciples get back into the boat, where Jesus warns them to beware of the "yeast" of the Pharisees and that of Herod. In this passage, the disciples misunderstand what Jesus is saying because they think Jesus is talking about them having no bread with them. Jesus rebukes them by reminding them of the two feasts and asks, "Do you still not understand?" In spite of their receptivity to Jesus, it is clear from these examples that the narrative response of the disciples contains a growing element of misunderstanding. This misunderstanding continues to grow, especially when

Jesus asks them to declare their beliefs about his **identity**. Peter steps forward to confess his belief that Jesus is the expected Messiah or Christ. Jesus seems satisfied with this response. Immediately then, in contrast to their expectations of the Messiah, Jesus begins a series of predictions of his betrayal, passion, and death. He also shares with them his conviction that he will rise from the dead after three days. Peter reacts against Jesus' predictions, but Jesus rebukes Peter with the statement, "Out of my sight, Satan!" (Mk. 8:33). In spite of Peter's reaction at this point, six days later he is among the three selected to accompany Jesus to the mountain where Jesus is "transfigured" before them (Mk. 9:1-13). When Jesus is transfigured and Moses and Elijah appear before them talking with Jesus, they do not seem to understand the significance of the event.

Peter said to Jesus, "Rabbi, it is good for us to be here. Let us put up three shelters--one for you, one for Moses, and one for Elijah. (He did not know what to say, they were so frightened.) (Mk. 9:5-6, NIV).

Even after a voice came from the cloud declaring, "This is my Son, whom I love. Listen to him," the disciples do not understand that Jesus is greater than Moses and Elijah. When Jesus orders them not to tell anyone about the transfiguration until he has risen from the dead, they wonder what "rising from the dead" could mean. Later, the disciples swear their allegiance to Jesus, even to death (Mk. 14:31). However, when Jesus fails to defend their expectations at Gethsemane, the disciples flee as Jesus

These examples illustrate a number of things about the response of Jesus' disciples. They are men with less knowledge of the specifics of Jewish tradition than are the religious authorities such as the Pharisees

and other teachers of the law. They immediately respond to Jesus' personality and authority but they demonstrate in the narrative their inability to understand the message that the narrative Jesus was conveying about himself. Finally, they understandably flee when Jesus, whom they regard as the expected Messiah, refuses to defend their expectations. Instead, when they come to arrest him, Jesus tells them that he is not leading a rebellion and that "the Scriptures must be fulfilled" (Mk. 14:48-49). Still, they deny Jesus and reject him at this point.

A third representative of the human response to Jesus comes from "the people" or "crowd" which followed Jesus. Though the crowd often included the sick and the Jewish religious authorities, these two representatives are themselves unique. The "crowd" that will be discussed here consists primarily of the common people from various regions of Israel and especially from the locality in which Jesus was proclaiming the message. Again, the response of the "crowd" varies; however, the response is predominately positive until the end of the gospel when the teachers of the law are able to turn "the people" against Jesus. Initially, they are amazed at his teaching "because he taught them as one who had authority, not as the teachers of the law" (Mk. 1:22). They were also amazed at his driving out of demons. For them, Jesus' teaching was something new. They also actively spread the news about Jesus all through the region where they were (Mk. 1:27-28). Then as the news spreads, people begin to follow Jesus with all the sick and demon-possessed (Mk. 1:32). As a result of Jesus' ministry to the people, he can no longer enter the towns openly but instead remains out in the lonely places (Mk. 1:45). Still, crowds from Judea,

Jerusalem, Idumez, across the Jordan, and from Tyre and Sidon follow him (Mk. 2:13; 3:708, 20; 4:1; 5:21, 24, etc.). On one occasion, the narrative notes that the crowd followed Jesus for three days without food (Mk. 8:1-10). However, the climax of the crowd's positive response comes when Jesus enters Jerusalem.

Many people spread their cloaks on the road, while others spread branches they had cut in the fields. Those who went ahead and those who followed shouted, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!" (Mk. 11:8-10).

Even though Jesus is being severely tested by the teachers of the law, the people are delighted and amazed at his teaching (Mk. 12:37). However, among the instances which report the crowds' positive response, there are a few occasions when the "crowd" responds differently.

On the first occasion of the "crowd's" negative response to the narrative Jesus, he drives out a legion of demons from a man into a herd of pigs which, in turn, stampedes off a cliff into the sea. When the townspeople learn that their herd of 2000 pigs has been destroyed by the actions of Jesus, they are afraid of him and ask him to leave the region (Mk. 5:1-20). On the second occasion, Jesus goes into the region of his hometown. The people are amazed at his teaching, but they refuse to accept him because they recognize him as the carpenter whose mother is Mary and whose brothers they know (James, Joses, Judas, and Simon). Because of their lack of faith, Jesus is unable to have much impact on them (Mk. 6:1-6). Finally, after Jesus arrives with his followers in Jerusalem, the priests and teachers of the law are able to turn "the crowd" against Jesus. It is at this point that the people approve of the condemnation of Jesus. These three instances are the only

time the crowd or people as a whole are not ecstatic about Jesus' ability to teach and to heal. Like the disciples, they, too, demonstrate an overall acceptance of Jesus, but, in the end, turn away.

Also among the crowd, but unique, are those whom Jesus heals. Among the physically afflicted are individuals with fever, leprosy, paralysis, a shriveled hand, an issue of blood, deafness, muteness, and blindness. Jesus also raises a young girl from the dead. On these occasions, the sick or those bringing them to Jesus ask Jesus to heal because they believe in him. Though some demonstrate more faith than others, their response to Jesus is always positive. In many cases, those who come to Jesus fall on their knees before him (Mk. 1:30-31, 32, 40-45; 2:4-12; 3:1-5, 10-12; 5:21-24, 25-34; 6:5-6; 7:32-37; 8:22-26; 10:46-52).

Another unique human response among the crowd comes from the strict Jewish religious group which almost always responds negatively to Jesus. In fact, their initially negative reaction intensifies as the narrative progresses. This group included various factions such as the Pharisees (who were especially intent on maintaining the Law of Moses, all its implications, and the traditions of the Jewish people), the Sadducees (who did not believe in the resurrection of the dead and other doctrines initiated through tradition), and the Herodians (who were more political than the others). The first recorded encounter between Jesus and the Jewish religious authorities is exhibited when four men cut a hole in the roof of a house to bring a paralytic to Jesus who is surrounded by a crowd. "When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.'" The teachers of the law immediately react to Jesus' saying. They believe that he is blaspheming, apparently because

of their belief that God alone can forgive sin. Jesus realizes their thoughts and heals the man. The people are so amazed by the miracle that the issue of Jesus' blasphemy is forgotten by everyone except the teachers of the law (Mk. 2:1-12). Shortly, the teachers of the law appear accusing Jesus of being possessed by an evil force and of performing miracles by the evil force. Jesus answers their accusation by asserting that any power which exists in hell, on earth, or in heaven must remain united if its power is to be maintained. He also tells them that blasphemy is committed by those who oppose God and his plan rather than by those who obey God's will. From the beginning of this tension between Jesus and the religious authorities, the Jewish teachers continually test Jesus by questioning him about a variety of topics. They ask him why his disciples do not observe certain traditions of fasting that they are observing. They want to know why he and his disciples eat with sinners when they are supposed to separate themselves for the sake of ceremonial purity. They wonder why Jesus and his disciples do not observe certain traditions of the Sabbath (Mk. 7:1-5). They try to force Jesus to verify his authority by demanding that he produce a sign from heaven (Mk. 8:11). Later in the narrative, questions about divorce (Mk. 10:1-13), his authority (Mk. 11:27-33), the paying of taxes (Mk. 12:13-17), and the resurrection of the dead (Mk. 12:28-34) are presented to Jesus by various teachers of the law. All their questions are intended to test his integrity as a teacher from God. Though the answers given by Jesus are seldom challenged, they finally decide that Jesus is a threat and must be killed (Mk. 3:6; 14:1). The only reason they do not arrest him sooner is because they are afraid of the people who are responding at this time so favorably to him (Mk. 11:32; 12:1-12;

14:1).

It is clear that the overall reaction of the Jewish religious authorities is negative, but there are a few exceptions. The first exception is exhibited by Jairus, the synagogue ruler, who asks Jesus to come heal his daughter, which Jesus does (Mk. 5:21-24, 35-43). Another positive instance occurs when a teacher who hears a debate between Jesus and the other teachers thinks the answers given by Jesus are good. The teacher asks Jesus what he thinks is the greatest (foremost) commandment. He is again impressed with Jesus' answer (Mk. 12:28-34). Finally, it is Joseph of Arimathea that comes to Pilate requesting the body of Jesus for burial (Mk. 15:42-46).

In spite of this positive reaction by some of the teachers of the law, most of them realized that Jesus was teaching against them. It also seems that their inability to win the debates with Jesus not only frustrated them but also infuriated them. They also seem to fear him as much as they did the people. It is certain that the Jewish religious authorities did not accept Jesus as the Messiah or as the/a Son of God. Instead, they see him only as a troublemaker. As a result, they incite the crowd against Jesus and make sure that the responsibility for Jesus' crucifixion lies on the crowd which they have feared all along. This negative response to Jesus is intended to force the reader to question Jesus' integrity and also to provide a positive response through Jesus' ability to answer all their questions adequately.

The final human response to Jesus comes from the political authorities who are directly responsible for Jesus' crucifixion. The text portrays the narrative response of the political authorities as

one of general contempt. Though Pilate is amazed at the way Jesus conducts himself, it must not be assumed that he sees Jesus as anyone special. Instead, the text seems to indicate his contempt not only for Jesus, but also for the Jews in general. It is Pilate who first calls Jesus "the King of the Jews." It is also probably Pilate who is responsible for the wording of the notice of the charge against Jesus which is placed above his head on the cross: "The King of the Jews" (Mk. 15:26). He realized that the Jews did not accept Jesus as their king. The response of the soldiers does not seem any less contemptible. The response of the one soldier seeing Jesus die is the only response that seems at all positive.

In conclusion, then, the human response to Jesus is mutable and diverse. In fact, at times it is even inconsistent. However, the human response is either positive or negative. Though most of this response is extreme, there is some degree of acceptance or rejection of Jesus. An acceptance of the narrative Jesus was generally blessed by a greater understanding of his teaching and the missions he accomplished. A rejection of Jesus was followed by a total misunderstanding of him and his significance.

SECTION B. THE RESPONSE OF NATURE

Nature's contradiction of its own laws in response to Jesus consistently suggests Jesus' authority over nature. This element manifests itself by six instances in the gospel of Mark: (1) Jesus calms the wind and waves during two storms (Mk. 4:39; 6:47-51); (2) Jesus walks on the surface of a lake (Mk. 6:47-51); (3) Jesus feeds two

large crowds of four and five thousand people with only a few fish and few loaves of bread on either occasion (Mk. 6:35-44; 8:1-10); (4) Jesus withers a fig tree by cursing it (Mk. 11:12-14; 20-24).

The first of these occurrences results when Jesus and his disciples are crossing a lake. Jesus is asleep in the stern of the boat when a storm erupts and the disciples become afraid. They awaken him and "he got up, rebuked the wind and said to the waves, 'Quiet. Be Still!' Then the wind died down and it was completely calm" (Mk. 4:39, NIV). A similar occasion arises when Jesus sends his disciples across the lake with the promise that he would meet them on the other side. As they were on the lake,

He was alone on land. He saw the disciples straining at the oars because the wind was against them. . . . he went out to them walking on the lake. . . . Immediately he spoke to them and said, "Take courage! It is I. Don't be afraid." Then he climbed into the boat with them and the wind died down. (Mk. 6:47-51; NIV).

In both of these instances, nature's laws were contradicted as a result of Jesus' command. Also on this occasion, Jesus appears to have defied nature's laws (of density and gravity) by walking on the surface of the water.

On two other occasions, a few loaves and a few fish do not obstruct Jesus' desire to feed a crowd of a few thousand people. He blesses what little food is available and distributes it among the people (Mk. 6:35-44; 8:1-10). On both occasions, everyone is satisfied before the leftovers are gathered into baskets (twelve baskets on the first and seven on the second). In these instances then, the authorial persona implies that Jesus multiplies the quantity of food so that many could be fed, demonstrating that nature contradicted the laws by

responding to the authority of the narrative Jesus.

Finally, a fig tree withers up as a result of Jesus' curse upon it:

The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, however, he found nothing but leaves because it was not the season for figs. Then he said to the tree, "May no one ever eat of your fruit again." And his disciples heard him say it. . . . In the morning, as they went along, they saw the fig tree withered from its roots. (Mk. 11:12-14, 20-25).

Of course the disciples are surprised to see the fig tree and bring it to Jesus' attention. Jesus uses the incident to show the power of faith. Regardless of how Jesus uses the miracle, the miracle appears to contradict the laws of nature and represents Jesus' authority over nature.

In these six instances, the narrative response of nature to the authority of narrative Jesus is contradictory to its laws, thus affirming the narrative Jesus' superhuman authority.

SECTION C. THE SUPERHUMAN RESPONSES

The superhuman responses to Jesus are represented by the "demon-possessed" and by the "voice" which speaks from the heavens at Jesus' baptism (Mk. 1:9-11) and from the cloud at the mount of transfiguration (Mk. 9:2-8).

The first superhuman element to be discussed is the response of the "demon-possessed" (that is, those who were "controlled" by the influence of "evil" or "unclean" spirits (Mk. 1:23-24; 3:11, etc.)). In general, the response of the demon-possessed is (1) a recognition of the narrative Jesus as "the Holy One of God" (Mk. 1:23-27), as "the Son of God" (Mk. 3:11), and as "the Son of the Most High God" (Mk. 5:7);

(2) an attempt on the part of the demons to reveal this identity of Jesus; and (3) obedience to the command of Jesus to be quiet and to leave their victims. For example, during Jesus' first appearance in the synagogue at Capernaum, a demon-possessed man appears:

Just then a man in the synagogue who was possessed by an evil spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God!" "Be quiet," said Jesus sternly. "Come out of him!" The evil spirit shook the man violently and came out of him with a shriek. (Mk. 1:23-26; NIV).

The authorial persona also cites other occasions such as:

The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was. (Mk. 1:34-35; NIV).

For he healed many, so that those with diseases were pushing forward to touch him. Whenever the evil spirits saw him, they fell down before him and cried out, "You are the Son of God." But he gave them strict orders not to tell who he was. (Mk. 3:10-12; NIV).

When Jesus got out of the boat, a man with an evil spirit came from the tombs to meet him. . . . he ran and fell on his knees in front of him. He shouted at the top of his voice, "What do you want with me, Jesus, Son of the most High God? Swear to God that you won't torture me . . . And he begged Jesus again and again not to send him out of the area. . . . the evil spirits came out and went into the pigs. (Mk. 5:2, 607, 10, 13; NIV)

In addition to the demon-possessed, the superhuman element which responds to the narrative Jesus is represented by "a voice" which speaks from the heavens at Jesus' baptism (Mk. 1:9-11) and from the cloud which envelops Jesus and the selected disciples on the mount of the transfiguration (Mk. 9:2-8). On the first occasion, the voice proclaims Jesus as "my Son, whom I love; with you I am well pleased." It is apparent that this statement is associated with Jesus' baptism

followed by the "opening" of the heavens and the descent of "the Spirit" upon Jesus which is observed by John the Baptist. On the second occasion, Jesus, Peter, James, and John go together to a high mountain where they are alone. There, the clothes of Jesus become dazzlingly bright at which time Moses (who represents the Law) and Elijah (who represents the prophets) appear with them, talking to Jesus. A cloud envelops them all and "a voice" comes from the cloud saying: "This is my Son, whom I love, Listen to him!" Then, suddenly, Peter, James, and John find themselves alone with Jesus (Mk. 9:2-8). It seems apparent that this voice is the same voice that is heard at the baptism of Jesus and the events of both occasions are somehow intimately associated with that voice. The voice is obviously superhuman and its response is positive. It identifies Jesus and affirms the authority of his teaching (because the voice says "Listen to him!"). It seems clear that the voice represents the God of Israel and that the authorial persona is stating Jesus' unique Sonship in a different way than the demons did.

In conclusion, the narrative responses to Jesus are represented by the human element, by nature's contradiction of its own laws, and by the superhuman element. The response of the human element is diverse and changing throughout the narrative. The inconsistency of this response does little to reinforce the intended audience's view of Jesus' integrity. However, this response from human beings would be expected, and it does provide alternative responses to the reader. However, both the response of nature and of the superhuman element are consistent. No matter how impossible Jesus' desires are, nature contradicts its own laws to respond to the authority of Jesus. In the

superhuman response, both "evil" and "righteous" forces are represented. As well, both forces reveal Jesus' identity as the "Son of God" and affirm Jesus' authority. The consistency of this response to Jesus reinforces the reader's acceptance of Jesus' teachings, his missions, and his method of carrying them out. It is clear that the authorial persona intended for his audience to observe the degrees of response possible through the portrayal of the human element's response but intended to reassure them of the "truth" about the narrative Jesus through the response of nature and of the superhuman element.

V. THE IMPLIED AUDIENCE OF MARK

After studying Mark, I came to two conclusions about the authorial persona's intended audience. I concluded that the authorial persona intended to convey the significance of Jesus and his teachings to a diverse audience. I also concluded that his attempts to appeal to such a diverse audience significantly affected the way he portrayed Jesus. My conclusions are based on a variety of textual characteristics which imply that the intended audience may have been characterized by various combinations of personality traits. The personality traits considered include the following: non-Jewish as well as Jewish, simple as well as sophisticated, uneducated as well as educated, and non-believing as well as believing. So Part V of the paper which follows discusses (A.) several of the textual characteristics and the possible traits they imply in an audience and (B) some of the effects an authorial consideration of this implied audience may have had upon the way in which the significance of Jesus and his teachings was portrayed.

SECTION A. THE PERSONALITY TRAITS OF THE IMPLIED AUDIENCE

In my discussion of the possible personality traits of the implied audience, I will refer to the audience characterized by a specific trait as "an element of the intended audience."

First, I would like to discuss the textual characteristics which imply that the authorial persona considered a non-Jewish element in his intended audience ("non-Jewish" refers to those who have had little or no exposure to Jewish tradition, history, or expectation).

(1) There are in Mark a few incidences where a Jewish custom or religious faction is explained for the reader's benefit. For instance, the reader is told that the Pharisees and all other Jews maintained a tradition of ceremonial hand-washing as well as ceremonial washing of cups, pitchers, kettles, and other implements (Mk. 7:34). Another instance points out that the Sadducees, a Jewish religious faction, did not believe in the resurrection of the dead (Mk. 12:18). These incidences of explanation imply that the authorial persona expected some element of his audience to be non-Jewish.

(2) The authorial persona refers to Jesus as christos (Christ), a Greek word meaning "anointed" which, for the non-Jew, carried only some of the significance that "mashiha" (Messiah), its Semitic equivalent, carried for the Jew. This is curious because the authorial persona retained the Semitic dialect used by Jesus in three other instances (without any major significance to either a non-Jew or Jew) followed by their translation into Greek. It seems that a term as significant to the Jew as "mashiha" might have been retained in its original form for the benefit of a Jewish element, followed by the Greek term "christos" which would have conveyed as much of the significance of the term as possible to the Greek-speaking, non-Jewish element. The exclusive use of "christos" may partially indicate that the authorial persona considered the non-Jewish element to be an especially important part of his intended audience.

(3) The authorial persona depicts one demoniac identifying Jesus as "the Son of the Most High God." There is a Semitic term which can be translated in essentially the same way, but the Greek term carries

more weight in its indication that "this God" is "the God" above all other gods. The authorial persona's intention in this passage may be to convey to the non-Jew, who could have worshipped many gods, that the "God" referred to in this passage is above all others. Since this point would be insignificant to the Jew, who believes in one God only, it may also imply that the non-Jewish element was part of the intended audience.

(4) At one point in the text, the authorial persona calls a non-Jewish woman a "Greek" instead of a "Gentile." Both terms refer to the non-Jew, the first being the Greek word for non-Jew and the second being the Semitic term for the same. It is likely that the non-Jewish audience would be more receptive to being called a "Greek" (which a non-Jew might call himself) instead of a "Gentile" (which might have seemed a demeaning term coming from the Jew). At other points in the text, non-Jews are also called Gentiles, but then only in dialogue. This characteristic of Mark may be a further indication that the authorial persona was considering the non-Jewish element.

(5) The authorial persona also focuses a great deal of attention on the conflict between Jesus and the Jewish religious authorities. Any non-Jew who had fought in or paid taxes toward the costly rebellion of the Jews, which began brewing long before Mark was written, would be likely to find his sympathies with Jesus, especially when Jesus would seem to them against those who were largely responsible for their grief. The non-Jews' sympathy for Jesus would be magnified by Jesus' ability to perplex the Jewish religious authorities with his answers as well as to make them look foolish. For instance, the Sadducees come to Jesus with a hypothetical case about the resurrection of the dead. Jesus opens his answer with this question: "Are you not in error because

you know neither the Scriptures nor the power of God?" (Mk. 12:24). And on another occasion, some Pharisees and Herodians try to trap Jesus with a political question concerning the payment of taxes. Before answering, Jesus asks them for a coin. Looking at the coin, Jesus then asks them whose portrait and inscription is upon it. When they answer, "Caesar's," Jesus tells them that they should give to Caesar what belongs to him and to God what belongs to God. To a non-Jew paying taxes to maintain control over the Jews, Jesus' answers probably brought about a more favorable reaction to the "gospel of Jesus Christ." This is another implication that there was a non-Jewish element in the intended audience.

(6) The authorial persona quotes relatively few passages from the Jewish Scriptures and, at one point, attributes a quote from two different Jewish prophets to one (Mk. 1:2-3). The paucity of quotations would enhance the Gospel of Mark to the non-Jew who had had little or no exposure to the Jewish Scriptures and who would find numerous quotations insignificant and cumbersome reading. And the erroneous citation would not be noticed by the non-Jewish element either. This evidence also implies that the authorial persona intended to consider a non-Jewish element in his audience.

Though none of these characteristics alone verifies that the authorial persona intended to include the non-Jewish element in his audience, all of them together strongly imply that he did. In contrast to a non-Jewish element within the implied audience, there are also a few salient characteristics of the text which imply that the authorial persona considered a Jewish element in his intended audience as well ("Jewish" referring to those who had a knowledge of Jewish tradition,

history, and expectation).

(1) The authorial persona provides many possible associations between Mark and the Jewish Scriptures. The first and least significant association is made by direct quotation. Parts of the twenty-four verses of Mark directly quote passages from the Jewish Scriptures. In addition to quotations, there are many, many allusions to the Jewish Scriptures. For instance, there are several verses which suggest the fulfillment of the prophecy which is one kind of allusion. Another frequent type of allusion is made by a thematic parallel. Though the implications of these and other types of allusion have already been discussed (see II. Section G. Allusion) it is important to note here that only a person with a knowledge of the Jewish Scriptures and of Judaism could make the possible associations, implying that a Jewish element must have been considered. Allusion to the Jewish Scriptures is not only the strongest indication that the authorial persona considered the Jewish element in his intended audience, but also one of the most overt characteristics of the Gospel of Mark.

(2) The conflict between Jesus and the Jewish religious authorities is another textual characteristic demonstrating that the authorial persona considered the Jewish element. Though the depiction of this conflict may well have gained the sympathies of the non-Jew, the conflict would also seem quite real to the Jew. The various teachers of the law who confronted Jesus had every right to question what Jesus was saying and doing. They were the ones who not only upheld the Law and the traditions of Judaism, but also those who knew the traditions of Judaism better than any other group among the Jewish people. When Jesus did not follow their strict interpretation of Jewish tradition, their

way of life was challenged. As they saw the people responding so favorably to Jesus' power to heal and to his teaching, the teachers of the law suspected that Jesus was misleading the people. When Jesus claimed the authority to forgive sin, they believed Jesus really was committing blasphemy. It was only when they could not find a reasonable charge demonstrating that Jesus was misinterpreting Jewish tradition that they became envious enough to kill Jesus. For some of the teachers this point came soon after their first contact with him.

In my judgment both of these characteristics of Mark strongly imply that the authorial persona intended to include a Jewish element to whom the allusions and conflicts were especially meaningful, within his audience.

As well as the implications that contrasting non-Jewish and Jewish elements were included within the authorial persona's intended audience, textual characteristics also imply that he considered both simple and sophisticated elements, too. ("simple" referring to those who were content with some basic concepts of Jesus' significance; "sophisticated" referring to those who desired to delve into Jesus' deeper significance).

(1) Mark lacks the long passages of discourse by Jesus that occur frequently within the other gospels. Instead, it is marked by brief episodes of vivid interaction between Jesus and those around him. As well, adverbial introductions indicate a rapid change in the sequence of events (for instance, the Greek word euthús is used nineteen times and has been translated "immediately" and "straightway"). Short episodes and the rapid change of events would contribute to Mark's appeal to those who would spend less time meditating about a passage or whose span of attention was shorter. Such a portrayal would also lend itself

to a dramatic or scenic demonstration of Jesus' philosophical and theological ideology instead of its assertion by discourse. These characteristics would be more appealing than a complicated portrayal by discourse to a simple element within the audience. It cannot be ruled out though, that the authorial persona's intention in using short action-packed episodes may partially have been to demonstrate Jesus' predilection for action-teaching over discourse-teaching. Another possibility would be to consider this depiction of Jesus as a direct result of the natural style of the authorial persona.

(2) Mark is further characterized by an intensity of suspense, not only in its depiction of Jesus, but also of John the Baptist as well. After Jesus is baptized by John and driven into the wilderness to be tried by Satan, John is suddenly arrested. When the arrest is left unexplained, an air of suspense is introduced into the gospel narrative. When Jesus begins preaching and healing in Galilee after John's arrest, the people begin following Jesus. They are amazed at the authority of his teaching and his miraculous power of healing. The suspense is heightened when Jesus' teaching and healing is challenged by the teachers of the law. The question becomes, "Will Jesus meet the same fate as John?" Then the narrative suddenly reveals that John has been beheaded, which also makes us wonder what the fate of Jesus will be. It seems that this air of suspense and mystery would be particularly appealing to those whose attention would be more difficult to maintain; thus implying there was a simple element within the intended audience.

Though these characteristics may especially appeal to a simple element within the authorial persona's intended audience, the sophisti-

cated would find them appealing too. However, there are other textual characteristics that seem particularly appealing to a more sophisticated element within the authorial persona's intended audience.

(1) There is, in Mark, a minimum of two hundred allusions to the Jewish Scriptures and to the tradition that had been formed because of them. Though the allusions could be recognized by nearly anyone with a knowledge of the Jewish Scriptures, determining their significance would be a very complex process. For instance, when the authorial persona alludes to Isaiah and especially to the passages which depict the suffering servant, is he suggesting that Jesus merely paralleled the activity of the suffering servant, Israel, or is he suggesting that Jesus is the servant whose suffering was prefigured by the suffering Israel? And when the narrative Jesus refers to himself as the Son of Man who will come in power and glory (which brings to mind the prophecy of Daniel [Dan. 7:13-14]), how should the reader combine these two associations into something meaningful? Finally, after making the many associations possible from allusions to passages found in over one half the Old Testament books, how should the reader creatively determine the significance and identity of Jesus? This task of interpreting Jesus' significance from these allusion would clearly imply a certain appeal to a sophisticated element in the authorial persona's intended audience.

(2) The authorial persona also presents the question of Jesus' identity in a number of different ways throughout the narrative, yet the question is never completely answered by the narrative itself. When the narrative opens with the statement: "The beginning of the gospel of Jesus Christ," one may begin wondering, "Who is Jesus Christ?" John

declares that after him comes one more powerful than himself, the thongs of whose sandals he is not worthy to untie. Jesus' baptism is marked by a superhuman declaration from a voice which calls Jesus the Son whom he loves. "Angels" attend him while he is in the desert. Men immediately leave what they are doing and follow Jesus when he calls them. Who is Jesus that these occurrences should accompany him? The narrative also reveals who Jesus thinks he is when he claims the authority to forgive the sins of men. The demons identify Jesus as the "Son of God" when they see him approaching. They also respond to his commands to be silent and to leave those whom they possess. Who is Jesus that the spirits obey him? The people are also amazed at Jesus' wisdom and authority. They listen to him because he is unlike the other teachers they have heard. Even his disciples wonder who he is when he calms the wind and the sea. Then, in spite of all his knowledge and power, Jesus insists on suffering the rejection of the teachers and elders. He insists that he must be killed by men. It is no wonder that the people of the narrative continue wondering who Jesus is. Even the reader from his seemingly more omniscient perspective might be wondering who he is. When Jesus has risen from the dead at the close of the narrative, the question of Jesus' ultimate identity is abruptly left for the reader to answer for himself. Even though there are some very apparent answers to this question, determining the significance of these answers could require a great deal of meditation which would imply the possibility of a very sophisticated element within the authorial persona's intended audience.

In my judgment, these textual characteristics demonstrate the appeal of the Gospel of Mark to both simple and sophisticated elements

in an implied audience. There are further textual characteristics which show that the authorial persona may also have considered both uneducated and educated elements in his intended audience ("uneducated" referring to those who have a comparatively limited vocabulary as well as little knowledge of what goes on outside their locale; "educated" referring to those who have a broad knowledge both of language and of subjects beyond their local situation).

(1) Mark was written in a simple style of everyday Greek which would be understood by an uneducated audience. The Greek vocabulary used in Mark is small when compared to the vocabulary of the other gospels. The sentence constructions, on the whole, are direct and uncomplicated. Though this characteristic of Mark would imply an uneducated element in the authorial persona's intended audience, it should be pointed out that the simplicity of style may reflect a limited knowledge of the Greek language by the author rather than an uneducated element within the intended audience.

In contrast, Mark is also characterized in ways which appeal to an educated element rather than an uneducated one.

(1) Mark, as we have seen, includes a wide variety of literary techniques which are used frequently to convey significant information about Jesus and his teachings. Juxtaposition, repetition, allusion, foreshadowing, and the combination of narrative and dialogue all appear to express something significant about Jesus. Now, it is sufficient to note that the use of these techniques to convey information would appeal especially to an educated element and, as a result, implies that there may also be an educated element within the intended audience.

(2) Allusion to the Jewish Scriptures in Mark should also appeal

to a possible element within the implied audience that was educated in the tradition, history, and expectation of Judaism, but was not necessarily Jewish.

Finally, in addition to the implication that both uneducated and educated elements may have been included within the authorial persona's intended audience, there is also evidence that he intended to include both the non-believing and believing element within his audience. The textual characteristics which have certain appeal to the other elements within the implied audience suggest that both the non-believing and believing elements would find these same characteristics of Mark attractive as well. For instance, a non-believer who was a non-Jew and who was looking for a simple introduction to the significance and identity of Jesus may well have found Mark a suitable and enjoyable source of information. On the other hand, a believer who was Jewish and who hoped to find a deeper understanding of Jesus' significance and identity to reinforce his faith would also have found Mark challenging. It is also likely that the mysterious identity of Jesus and his resurrection (which abruptly ends the gospel) could cause both non-believer and believer to continue pondering the less apparent significance of Jesus and his teachings. In addition to the textual characteristics that have already been discussed, the portrayal of Jesus suggests that Jesus' life and death were beneficial to all men who received him and the gospel message. It seems clear that Mark is an attempt to portray Jesus and his teachings in such a way that the non-believer, no matter what his preconception concerning Jesus, would become more receptive to the gospel message (I have demonstrated this by showing the authorial persona's attempts to appeal to as diverse an audience as possible). It

also seems clear that Mark's portrayal of Jesus provides enough information to the believer through what was portrayed and through what was suggested to convey a very satisfying explanation of the significance of Jesus and his teachings.

In my judgment, then, the variety of textual characteristics imply that the intended audience was characterized by various combinations of personality traits. In other words, the authorial persona's intended audience would have included every combination of either non-Jewish or Jewish, simple or sophisticated, uneducated or educated, and non-believing or believing elements. There is also the implication that the intended audience included the range between each specific combination of these traits (see Figure 1).

A.		B.		
Non-Jewish = N-J	N-J,Si,	N-J,Si	N-J,So	N-J,So
Jewish = Je	Un,N-B	Ed,N-B	Un,N-B	Ed,N-B
Simple = Si				
Sophisticated = So	N-J,Si	N-J,Si	N-J,So	N-J,So
Uneducated = Un	Un,B	Ed,B	Un,B	Ed,B
Educated = Ed				
Non-Believing = N-B	J,Si	J,Si	J,So	J,So
Believing = Be	Un,N-B	Ed,N-B	Un,N-B	Ed,N-B
Code	J,Si	J,Si	J,So	J,So
	Un,B	Ed,B	Un,B	Ed,B

Possible combinations of specific personality traits implied by textual characteristics and the indication of intermediate ranges between the specific combinations

Figure 1.

SECTION B. THE EFFECTS OF THE IMPLIED AUDIENCE UPON JESUS'
PORTRAYAL IN MARK

I have demonstrated that some of the textual characteristics of Mark may have resulted from an authorial consideration of his intended audience and, furthermore, that a given textual characteristic would have special appeal to a specific element within a diverse audience. If my deductions are correct, an authorial consideration of this implied audience would have had an effect upon the way in which the significance of Jesus and his teachings was portrayed. The attempt to please each of the elements within a diverse audience without offending another at the same time would result in a careful selection of what material would be included and what would be excluded. Also, the material would have to be arranged in a sequence that seemed most effective and significant. A decision about how much emphasis and duration would be given to each point would have to be made. The results could be illustrated by the authorial persona's use of allusion more than quotation, of action more than discourse, and of certain episodes instead of others. All of these examples were discussed earlier. The implication, then, is that the authorial persona chose to convey his message about the significance of Jesus and his teachings as effectively as he could to a diverse audience at the cost of conveying it less effectively to any single element within that audience than a more restricted account would have done. It is also reasonable to conclude that he was gambling on his ability to maintain the involvement of each element within his audience not only while they were reading but also afterwards.

In conclusion, some of the textual characteristics of the Gospel

of Mark indicate that the authorial persona intended to convey the significance of Jesus and his teachings as effectively as possible to a diverse audience. This implication suggests that one way to understand Mark's portrayal of Jesus' significance more fully is to read and study the gospel from as many possible perspectives as possible with the understanding that the authorial persona realized beforehand that no element of his audience would interpret Jesus' significance in the same way or degree, nor did he expect them to.

CONCLUSION

There is little doubt that the authorial persona of Mark intended to attach great significance to Jesus and his teachings as well as to evoke a response to that significance from his intended audience. At one point in my study, I thought that Mark's conglomeration of significant aspects about Jesus left the reader, no matter what his background, with only a partial picture of Jesus' identity. Now, there is no doubt in my mind about whom the authorial persona portrayed Jesus to be. Provided with the perspectives on the Gospel of Mark that I now have, I would assert the authorial persona's belief in Jesus' identity as the ultimate Prophet, Priest, and King--the Christ. Jesus is the Son of God and, when referring to himself as "I AM," claims to be one with God.

Even if this interpretation of the authorial persona's depiction is accurate, the Gospel of Mark is insignificant until it has been read or heard by an individual who takes Jesus' identity seriously. When confronted with this identification of Jesus, the reader (listener) is invited to answer for himself the question of Jesus' significance. To aid the reader in his own response, the authorial persona has also provided a multitude of responses to the Jesus he depicts. He even gives Jesus divine endorsement. Nevertheless, somewhere along the range of rejection or acceptance, the reader chooses and determines the significance of Jesus and his teachings.

A BRIEF LIST OF IMPORTANT ALLUSIONS TO THE OLD TESTAMENT
IN THE GOSPEL OF MARK

Some of the important allusions to quoted, parallel, prophetic, or explanatory passages of the Old Testament are listed in the following pages. The following abbreviations are used for books of the Old Testament which are used in that list:

Gen	Genesis	Jer	Jeremiah
Ex	Exodus	Lam	Lamentations
Lev	Leviticus	Ezek	Ezekial
Num	Numbers	Dan	Daniel
Deut	Deuteronomy	Hos	Hosea
I Sam	I Samuel	Joel	Joel
I Kings	I Kings	Amos	Amos
I Chron	I Chronicles	Jon	Jonah
Neh	Nehemiah	Mic	Micah
Ester	Ester	Hab	Habbakuk
Job	Job	Hag	Haggai
Ps	Psalms	Zech	Zechariah
Prov	Proverbs	Mal	Malachi
Is	Isaiah		

Mark Old Testament

Chap. 1

v:1	Gen 12:3; 21:12; 22:18; Is 65:16
2-3	Ex 23:20; Is 40:3; Mal 3:12
6	II Kings 1:8
10	II Sam 7:12-16; I Chron 17:11-14; Is 11:2; 61:1-2
11	Gen 22:2-ff; Ps 2:7-8; Is 42:1
12	Ps 91:9-11
13	Gen 3:1-24; 7:4,12,17; 8:6; 60:3; Ex 24:18; 34:28; Num 13:25; Deut 9:9,11,18; 29:5; I Sam 17:16; I Kings

	19:18; Is 11:6-9; 65:25; Ezek 4:6b; Jon 3:4
1:15	Ezek 7:7
1:16,17	Jer 16:16; Amos 4:2; Hab 1:13-15
1:24	II Kings 19:21c-23a; Ps 16:10; 71:22; 78:41; 89:18-19; Is 1:4; 5:19,24;10:17; 12:6; 17:7; 29:19,23; 30:11,12,15; 31:1; 37:23, etc. Jer 50:29; 51:5; Ezek 39:7; Hos 11:9; Hab 1:12; 3:3
1:38-39	Is 61:1-2
1:40	Lev 13-14
1:41	Jer 32:17
1:44	Lev 13-14
Chap. 2	
2:5	Hab 2:4
2:7	Dan 9:9
2:10	Ps 8:6; 135:14
2:18-22	Hos
2:23-24	Ex 20:10; 31:15; Deut 5:14; 23:25; Neh 13:18
2:25, 26	Ex 29:32-33; Lev 24:5-9; I Sam 21:106
3:2	Ps 37:32
3:3	Ex 3:3; 7:13,14; 4:21; 9:12, etc; Deut 2:20; 15:7; II Chron 36:13; Josh 11:20; I Sam 6:6; Ps 15:8; Is 63:17, etc.; Zech 7:12
3:7	Is 9:1
3:13-14	Gen 42:13; 49:28; Ex 15:27; 24:4; 28:21; 34:14; Deut 1:23; Josh 4:2-4; I Kings 4:7,26
3:25	Jud 7:22
3:27	Is 49:24
3:28-30	Is 5:20
4:9,12	Deut 29:4; Zech 7:12; Is 6:9-10
4:29	Joel 3:13
4:30-32	Deut 23:25; Ezek 17:8 ff, 23; 31:6; Dan 4:14,20
4:37	Job 38:1; Jonah 1:4-6
4:38	Ps 44:23; 89:8-9
4:39	Ps 107:29
5:25	Lev 15:19-28
5:35	I Sam 1:17; 15:9; 21:42

5:36	Gen 15:6; Is 28:16; Hab 2:3,4; Joel 2:32
6:4	Deut 18:15,18; Is 11:3
6:7	Eccles 4:9-12; Ex 4:14-16
6:8	Lev 18:16-21
6:20	Gen 6:9
6:21	Esther 1:3; 5:3,6; 7:2
6:34	Num 27:16-17; I Kings 22:17; II Chron 18:16; Jer 23:1 Zech 10:2; Ezek 34:2-5; 11-16
6:37	II Kings 4:42-43; Num 11:13,21,22,31
6:41	I Sam 9:13
6:49	Job 9:8
6:51	Ps 107:29
6:52	Zech 7:12
6:56	Deut 22:12; Num 15:38-39
7:6-7	Is 29:13
7:9	Ex 20:12; 21:17; Lev 20:9; Deut 5:16, Is 24:5
7:15	Is 59:3
7:16	Deut 29:20; Prov 20:12; Is 6:9-12; 28:5 ff.
7:20	Ps 39:1
7:37	Is 29:18; 32:3,4; 35:5; 42:18; 64:4
8:17	Ps 95:8; Prov 28:13; Zech 7:12; Is 63:17
8:18	Jer 5:21; Is 6:9-10; Ezek 12:2; Ps 135:16-17; Deut 29:4
8:21	Deut 29:4; Is 29:10
8:37	Ps 49:7-9
9:3-4	Ex 34:29-30; Dan 7:9
9:7	Ex 25:15-17; 40:34; Deut 18:15; I Kings 8:10; Ps 2:7; Is 11:2; 42:1
9:11-12	Mal 4:5; Is 53:2-12
9:31	Is 53; Hosea 6:2; Ezek 37:12
9:45-49	Lev 2:13; Is 66:24; Jer 7:20
10:3-4	Deut 24:1-5
10:6	Gen 1:27; 2:24; 5:2
10:18	I Sam 2:2
10:19	Ex 20:12-16; Deut 5:16-20; Lev 19:18
10:24	Ps 52:7; Prov 11:28

10:27	Gen 18:14; Job 42:1-2; Jer 32:17
10:30	II Chron 25:9
10:31	Is 41:46; 44:6
10:45	Is 53:11-12; Ps 110:1-4
10:47	II Sam 7:12-16; Ps 110:1-4
10:51	Is 35:5
11:4-11	Zech 9:9; Ps 118:25; II Kings 9:126-13; Ps 110-1; Jer 23:5-6; 33:14-15; Mic 3:1-3; 5:2
11:13	Jer 8:13; Is 34:4; 36:16; Hosea 2:12; 9:10; Joel 1:9-12; Hab 3:17
11:15-17	Jer 7:11; Mal 3:1-3; Is 57:7; Ps 69:9; Lev 1:14; 5:7; 12:8; 14:22; Ex 30:13
11:18	Ps 2:2; 78:2
12:1	Ps 80:8; Is 5:1-2, 7
12:5	Jer 7:25; II Chron 36:16
12:10	Gen 49:24b; Ps 118:22-23; Is 8:14; 28:16; 44:8
12:17	Eccles 5:4-5
12:19	Deut 25:5
12:26	Ex 3:6, 14
12:29-31	Deut 6:4-6, 10:12; 30:6; Lev 19:18; Ps 86:10; Is 44:8; 45:22; 46:9
12:33	Ps 51:16; I Sam 15:22; Is 1:11-17; 56:7; Jer 6:20; Amos 5:21-24
12:35-36	Ps 110:1; Is 11:1-9; Jer 33:14-18
12:41	II Kings 12:9-10
13:2	I Kings 9:7-8; Mk 3:12
13:4	Dan 12:6
13:5	Jer 29:8-9
13:7	Jer 4:27; 5:18
13:8	II Chron 15:5-6; Is 19:2
13:12-13	Is 19:2; Mic 7:6-7
13:14	Dan 9:27; 11:31; 12:11
13:16	Gen 19:17, 26
13:19	Dan 12:1
13:20	Deut 7:6; Is 42:1; 45:4, 65:9; 65:22
13:22	Deut 13:1-3

13:24-25	Deut 30:2-4; Is 13:9-10,13; 34:4; Ezek 32:7; Joel 2:10; Hag 2:6
13:26	Dan 7:13-14; I Kings 8:10-11; Ex 13:21-22; Ps 72:11; Is 11; 19:11; Jer 4:13; Ezek 10:4; Zech 2:6
13:27	Gen 12:2; Deut 30:4; Jer 34:36; Ezek 37:9b; Dan 7:2; 8:8b; 11:4a; Zech 2:66; 6:5
13:31	Is 40:6-8
13:36	Mal 3:1
14:1	Ps 31:13; Ex 12
14:7	Deut 15:11
14:10	Ps 41:9
14:11	Zech 11:12b
14:12	Ex 12:8-15
14:18	Ps 41:9
14:24	Ex 24:8; Lev 17:11; Is 53:4-6,12; 59:20,21;27-9; 61:8; Jer 31:31-34
14:27	Ps 79:13; 95:7; 100:3; Ezek 34:6-11; Zech 13:7b; Jer 23:1
14:34	Ps 6:3-5; Is 53:3a
14:36	Ps 40:7-8
14:42	Ps 41:9
14:44	II Sam 20:9-10; Prov 27:6
14:49	Is 53:12
14:55	Dan 6:4
14:56	Ex 20:6
14:58	Zech 3:8; 6:12
14:61	Ps 39:9; Is 53:7-9
14:62	Dan 7:13-14; Ex 3:14
14:64	Lev 24:16
14:65	Is 50:6; 52:14
15:1	Ps 2:2
15:4	Is 53:7
15:10	Prov 24:4
15:12	Gen 49:10; Ps 2:6; 132:10-11; Is 9:7; Jer 23:5; 33:14-15; Mic 5:2
15:14-15	Is 53:8-9; Zech 12:10
15:17	Gen 3:15

15:19	Gen 3:15; Is 50:6; 52:14; 53:5
15:20-21	Ps 35:15-16
15:24	Ps 22:18
15:25	Ps 22
15:27	Is 53:12
15:29	II Kings 19:21c-23a; Lam 2:15b; Ps 22:7; 64:8b; Ps 109:25
15:33	Ex 10:22
15:34	Ps 22:1a
15:36	Ps 69:21b
15:37	Dan 9:25-26; Is 53:8
15:40	Ps 38:11
15:42	Deut 21:22-23
15:43	Is 53:9
15:46	Is 53:9
16:6	Gen 22; Ps 16:10; 30:3; 41:10; 118:117; Hosea 6:2, Is 25:8

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