

## The Markan Passion Narrative (Mark 14-15)

### I. The Markan Passion Narrative (PN) and its place in the larger structure of Mark

- A. Was there a pre-Markan passion narrative?
- B. Martin Kähler's definition of Mark: "A passion narrative with an extended introduction"
- C. Martin Dibelius and the form critics: Mark inherited the passion narrative (cohesiveness, continuity)
- D. Redaction critics: the passion narrative is Mark's creation; Mark is one long passion narrative (same themes, emphases, theology)
- E. How could we settle this question? : the problem of Markan sources
- F. Howard Kee: Mark 11-16 has 57 scriptural quotations, 160 allusions, another 60 scriptural influences

### II. The last major section of Mark begins at 11:1 with Jesus' triumphal entry into Jerusalem

- A. Mark 11:1-11 and Davidic kingship themes: what is Mark doing? (Ps. 118:25-26 and Zech 9:9)
- B. Mark 11:12-24 (25-26) the barren fig tree and the temple incident (Jer 7:11 and 8:10ff)
- C. Matthew's editing of Mark's fig tree story
- D. The temple as backdrop for the eschatological apocalyptic discourse of chapter 13

### III. What time is it? Mark 13 as the hermeneutical key to the Gospel of Mark

- A. Mark 13:13 and the call to endurance: the end is not yet but coming soon (N.B., fig tree in 13:28)
- B. Mark 13:30 "this generation will not pass away before all these things take place" (see also 9:1 "Some standing here will not taste death until they see the kingdom having come...")
- C. Mark 13 and the sequence of prophecies unfulfilled in the narrative
- D. Mark's community lives in the time between the death of Jesus and his imminent return
- E. Mark 13 forces us to interpret the death and resurrection of Jesus within this apocalyptic framework

### IV. The Passion Narrative: Why do we tell this story again and again?

- A. The scandal of the Cross without apology (see Martin Hengel, *Crucifixion*)
- B. Parable and paradox: the identity of Jesus is most clearly revealed in these scandalous events
- C. We see our own faithlessness in the failings of the disciples
- D. If we want to know who Jesus is and who we are, we tell this story

### V. A reading of Mark 14:17-72

- A. 14:18 "One of you will betray me..."
- B. Henri Nouen and the real absence
- C. 14:27 "You will all fall away..." (be scandalized) echo of Mk 4:16-17 (Zech 13:7)
- D. 14:30 "Before the cock crows twice..."
- E. 14:34 "Watch..." (echo of 13:35-37) 14:37-38 "Could you not watch?... Watch!"
- F. 14:50 fulfills 14:27 and Zech 13:7
- G. 14:51-52 the naked young man
- H. 14:53-54, 55-65, 66-72 (intercalation: Jesus and Peter)
- I. 14:72 fulfills 14:30
- J. 14:61-62 the secrecy motif ends (Dan 7)
- K. 14:65 "Prophesy!" is ironic; fulfills 10:34