Jesus the Teacher

A SOCIO-RHETORICAL INTERPRETATION
OF MARK

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With a New Introduction

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Comparative Analysis
of the
Gospel of Mark

Comparison, the existence of similarity, is the inescapable presupposition of
historical research.1

The era of source, form, and redaction criticism of the gospels has
revealed myriad developments within Jewish tradition prior to and
during the time in which Christianity came into being. These efforts have
corrected many erroneous claims about earliest Christianity and have
shown that Christianity began as one more group—a sect, voluntary
association, or renewal movement—within Palestinian Judaism.

These very methods, however, became so self-conscious about explicit
historical developments within Christian circles that they failed to keep in
touch with basic social and cultural phenomena in the Mediterranean
world that created the environment in which Christianity lived and moved
and had its being. Few NT documents have suffered more so this regard
than the Gospel of Mark. The standard commentaries show little attempt
to glean information from Greco-Roman literature as well as biblical and
Jewish literature in order to explicate its contents.

Within recent years, interpreters have plumbed Greco-Roman liter-
ature as well as biblical and Jewish literature in order to establish a
comparative base for explicating NT documents other than the Gospel of
Mark. Certainly the Pauline letters have attracted this kind of investiga-
tion. Analysis of Greco-Roman letters has revealed various aspects of
Paul’s letters that reflect contemporary literary conventions.2 Also, analy-
sis of social data in the letters has opened new discussions concerning the
engagement of Paul and Pauline Christianity with Greco-Roman society.3
Next in line has been Luke-Acts. Investigations by Henry J. Cadbury have
attracted renewed interest,4 and new approaches have uncovered phe-
nomena previously unexamined for understanding this two-volume work.5 In
addition, various studies unrelated to the Pauline letters or Luke-Acts
have analyzed Greco-Roman spheres of understanding and action for the
purpose of broadening NT investigation.6 Some studies of portions of
Mark have attempted to open a new era in the study of Mark, but there has been little movement toward a systematic use of data from Greco-Roman, biblical, and Jewish literature in commentaries on its form and context.

A major challenge for an interpreter of a NT document is to discern the particular manner in which patterns of thought and action characteristic of Jewish and of Greco-Roman social, religious, or literary traditions and conventions are exhibited in the document. In other words, an interpreter of a NT document must not only compare the text he or she is interpreting with biblical and Jewish data but also with Greek and Greco-Roman data. Biblical traditions and conventions had a major influence on earliest Christianity. Also, however, the social and cultural milieu of the first century C.E. had been influenced by traditions and conventions that had emerged from Hellenic society. Hellenistic culture had a widespread influence after the exploits of Alexander the Great (331–323 B.C.E.), and even in Judea the anti-Hellenistic reaction under the Maccabean priest-kings could not reverse the inertia of the progressive, universalistic cultural movement that pervaded the Mediterranean world. Within this setting, two movements within Judaism survived the Jewish-Roman wars of 66–70 and 132–135 C.E.—Pharisaism and Christianity. While Pharisaism was a successful renewal movement within ethnic Jewish culture, Christianity adapted Jewish monotheism with its beliefs, values, ethics, traditions, and rituals to Greco-Roman culture. Accordingly, the authors of the NT gospels wrote documents that exhibit a fascinating intermingling of Jewish and Greco-Roman patterns of thought and action.

Despite the variations within Mediterranean culture, certain common patterns of interaction and communication existed throughout the cultural milieu in which Christianity was born. Rhetorical forms and the figure and concept of the sage intersected with established traditions to provide a common cultural base for Greek, Roman, Jewish, and Christian communities. Within this setting, small forms like the proverb, the apologetical speech, and the chrest disprove a bridge between oral and written culture. A great variety of larger literary forms—oration, diatribes, essay, symposium, epistle, and biography—represented the meeting ground for rhetorical forms and patterns of influence from the "wise personsages in the culture."

From a cultural standpoint, it is so obvious that the type of Christianity that lived on in the Greco-Roman world selected a NT comprised of five biographical documents (the gospels and Acts) and twenty-one epistles (or essays in the form of epistles). Even the one document that is neither a biography nor an epistle, the Apocalypse (Revelation), contains seven epistles in the first three chapters. Biography and epistle constitute two of the most common literary forms in the culture and were readily made for gathering smaller literary forms into a broader literary framework. The smaller oral and literary units were gathered together into larger generic structures that were heavily influenced by oriental and biographical patterns of interaction and understanding. The NT documents contain patterns, forms, and structures that exhibit the emergence of the Christian movement in the cultural sphere of late Mediterranean antiquity.

Yet the interest in the broader cultural environment faces a persistent deterrent in NT studies. Interpreters study the OT and expand the analysis to intertestamental and rabbinic Jewish literature without consulting Greco-Roman literature. Since no Greco-Roman literature is contained in the Bible, the literature does not have the religious sanctions that Jewish literature shares with Christian literature. To accept Greco-Roman data in the analysis requires a broader orientation toward the cultural involvement of earliest Christianity than many NT interpreters have been willing to entertain.

**INTERPRETATION OF THE GOSPEL OF MARK**

Only with the rise of modern scholarship has there been an attempt to discover the social and cultural environment of the Gospel of Mark. The earliest traditions suggested that this gospel was written by a close associate of Peter. This associate, John Mark, simply translated and wrote down, as accurately as he could, the things that Peter preached about Jesus. Such an interest in reliable transmission of tradition ignores dimensions of cultural influence in the document. For many interpreters, a fundamental shift in interpretation began in 1901 with William Wrede's analysis of the statement of secrecy in Mark. His analysis proposed that the secrecy motif had been placed within the narrative by its author to explain why people did not know, during Jesus' ministry, that he was the Messiah. Such an interpretation broke the focus of attention on Mark as reliable history. Since Wrede's work, interpreters have faced the challenge of explicating this gospel in the religious-historical environment in which the document was written, namely, earliest Christianity.

In the ensuing years, investigations of Mark have focused on Jewish dimensions within early Christian traditions about Jesus so intensely that too little attention has been given to Mediterranean culture of late antiquity, which represents the common ground in which his gospel emerged. Recently, analysis of techniques of composition and of plot development in Mark has suggested that the author wrote a document that represents a creative literary achievement. Still, this insight has not allowed most
terms of understanding and action through which the document communica-
te 14 For this reason, items that appear to be unique often reflect, on
closer analysis, manifold dimensions in common with cultural phenomena
contemporary with it. The thesis of this investigation is that the fusion of religious traditions,
folktale, and ethical pronounce ment in the Gospel of Mark contains
parallels both in Jewish and in Greco-Roman circles during the first
century. Examination of Greco-Roman literature featuring religio-ethical
writers suggests that fundamental sociocultural influences in Mediterra-
nan culture intermingled with Jewish influences to provide the overall
integration of Jesus traditions in Mark. The analysis presupposes the
distinctiveness of Mark in the setting of Jewish and Greco-Roman liter-
the. Distinctiveness, however, in contrast to uniqueness, does not pre-
suppose isolation from popular sociocultural influences. Undoubtedly the
study requires codification of statements about the uniqueness of Mark,
but the major goal is to explore the literary and social environment in
which this gospel was written.

TOOLS FOR ANALYSIS
While various studies have given us a beginning point for a new era
of investigation of the gospels, the type of research that will reveal the
intersection, fusion, and transmission of cultural streams of tradition
within the early Christian movement only recently has gained momen-
tum. The "quests" and so-called "methods" that liberated the text of the
Gospel of Mark during a previous era of scholarship need to be revised
and adapted to allow a new reading that positions the text within so-
ciocultural patterns of understanding and action as they were perpetuated
by biblical, Jewish, Greek, and Greco-Roman traditions and are available
to us in extant literature.

My approach is supported most explicitly by the method of interpreta-
tion of literature and culture formulated by Kenneth Burke and Clifford
Geertz. The concept of culture espoused by the approach is semiotic.
In other words, the stories, sayings, and editorial comment that we read are
the signifiers—signs, symbols, or expressions (i.e., semia)—of cultural
understanding. Underlying the semiotic approach is a belief that "man is
an animal suspended in webs of significance he himself has spun." Culture
is constituted by "those webs, and the analysis of it is ... an
interpretive one in search of meaning." Our analysis presupposes, there-
fore, that our data consists of "our own constructions of other people's
constructions of what they and their compatriots are up to." The
data with which we are primarily concerned are in the Gospel of Mark. The
SOCIO-RHETORICAL FORMS IN MARK

Within the setting of socio-rhetorical analysis, four kinds of form play a role: (a) progressive form; (b) repetitive form; (c) conventional form; and (d) minor form. The term "form" in our usage shares some common ground with the meaning of the term in form criticism. Yet most form criticism became interested in specific categories of form, that is,Gattungen, rather than with the rhetorical dimensions of form that change attitudes and induce actions.20 In my analysis I concur with Burke: "A work has form in so far as one part of it leads a reader to anticipate another part, to be gratified by the sequence."21 Thus rhetorical criticism concerns the arousal and fulfillment of expectations and desires within the reader. Form is present where there is a strategy of communication that causes the reader to become an active participant in the process, anticipating sequences, gaining familiarity through repetition, and identifying with certain people and causes.

From the perspective of socio-rhetorical analysis, most NT criticism during the past century has concerned itself with minor forms in the Gospel of Mark. Certainly the practitioners of form criticism knew that most pericope in Mark "manifest sufficient evidence of episodic distinctness to bear consideration apart from their context."22 In other words, forms like controversy stories, miracles, and parables arouse one or more expectations that are satisfactorily fulfilled within the span of the pericope itself, and many forms like this are present in Mark. Also, a series or a chiasmus is a minor form. During the era of form criticism, extended series of controversy stories (Mark 2:1—3:6; 11:1—22), parables (4:1—34), miracle stories (4:35—5:43), sayings (9:42—50; 13:1—37), and passion events (14:1—15) attracted attention, and they have received renewed attention with the rise of redaction and composition criticism.23 Also, recent interest in literary criticism has attracted greater attention to minor forms like metaphor, antithesis, and parallelism.24

From the perspective of socio-rhetorical interpretation, the minor forms in the Gospel of Mark represent folklore from sectors of early Christianity that participated in the Jesus movement, as described so well by Gerd Thijssen.25 As the reader now encounters the folklore in this gospel, overarching rhetorical forms produced by the composition of the document have a powerful rhetorical hold on the minor forms contained within it. Nevertheless, the minor forms continue to function both within the document and outside it as "formal contexts"26 that perpetuate the identity of the movement through the transmission of sayings and stories attributed to Jesus of Nazareth.
The folklore present in Mark’s gospel created a social cohesion within sectors of early Christianity by articulating the antagonisms felt by the movement. The recitation of stories and sayings that perpetuated the antagonisms created a social drama, and at the core of social drama is agonistic interaction.⁴⁵ Within any social drama, certain people are identified as «versaries. These stories celebrate fleeting moments of victory and grieve over moments of defeat. While some of the adversaries may be relatively powerless, the majority are established members of society who perpetuate values and norms that are perceived to victimize the ones who transmit the folklore. The minor forms in this gospel express the egotism and hostility of the movement through stories in which Jesus responds with witty, proverbial speech in settings where scribes, Pharisees, Sad-ducees, chief priests, elders, and Herodians are present.⁴⁶

Through the recitation of the social drama in the folklore, a group like the Jesus movement ensures conformity to its own accepted norms. The folklore establishes continuity from generation to generation through its role in education.⁴⁷ Folklore, therefore, is recited:

to inculcate the customs and ethical standards in the young, and as an adult to reward him with praise when he conforms, to punish him with ridicule or criticism when he deviates, to provide him with rationalizations when the institutions and conventions are challenged or questioned, to suggest that he be content with things as they are, and to provide him with a compensatory escape from the "hardships, the injustices" of everyday life.⁴⁸

Many of the minor forms in Mark, therefore, are items of folklore that perpetuated the identity of a sectoreligious group over against established leaders within Jewish society. The proverbial sayings, parables, and apocryphal stories "work by providing a charter for action, by legislating, by justifying, by educating, by applying social pressure, by providing socially approved outlets for anti-social motives."⁴⁹ The folklore within Mark declares its vision to be new and rebellious. Within early Christianity itself, however, it served a traditional, conservative function. The sayings and stories perpetuated the established norms of a recently founded group within eastern Mediterranean society during the first century of the Common Era, simultaneously providing the means for the group to break away from Jewish society and to establish its own identity in the sphere of Mediterranean society.

While practitioners of form criticism were interested in the minor forms outside their setting in the gospels, practitioners of redaction criticism considered the minor forms to be tradition incidental to the redaction that revealed the theology of evangelists. The present investigation is concerned with the role of the minor forms in the setting of three primary rhetorical forms in the overall document: (a) progressive form; (b) repetitive form; and (c) conventional form.

In recent interpretation of the Gospel of Mark, interpreters have shown an interest in progressive form in the narrative. Progressive form, according to Burrows, can be of two kinds: (1) logical progression, which has "the form of a perfectly conducted argument, advancing step by step",⁵⁰ or (2) qualitative progression, in which "the presence of one quality prepares us for the introduction of another."⁵¹ On the one hand, Norman Petersen’s presentation of "temporal plotting" is a beginning point for seeing the existence of "logical progression" in Mark.⁵² As the narrative proceeds, assertions are made that create specific expectations within the reader. Once the reader sees that many of these assertions are fulfilled within a short span of the text, he or she expects a logical progression within the text that reliably fulfills all the assertions. My analysis suggests that the logic of assertion and fulfillment in Mark has its ultimate source in the logic of promise and fulfillment in biblical literature. In the Gospel of Mark, however, the logic of promise and fulfillment is generalized by allowing assertions both of the narrator and of Jesus to function as powerfully as statements of God or one of his prophets. Thus, when Jesus says that "the bridegroom will be taken away" (2:20) and when the narrator says that the Pharisees and Herodians held counsel to destroy Jesus (3:6), the reader expects as specific a fulfillment of these assertions as he or she does of God’s statement through Isaiah that he sends a messenger to prepare the way for the Messiah (1:2). Assertions by God, by the narrator, and by Jesus create logical progressions in the narrative as specific expectations are created and fulfilled in the narrative sequence.

In contrast to logical progressions stand qualitative progressions. Robert Tannehill has identified qualitative progressions where he has observed what he calls "unexpected developments" or "reversal of expectations" in Mark.⁵³ Qualitative progressions occur when an attribute of speech or action, which the reader had no reason to expect on the basis of a previous assertion, emerges in relation to one or more characters in the narrative. When new attributes and new titles emerge in the portrayal of Jesus, the narrative acquires qualitative progressive form. Likewise, when the disciples react differently from what the reader expects, a qualitative rhetorical progression is occurring in the narrative. Theodore J. Weeden analyzed qualitative progressive form in the portrayal of the disciples when he observed the development from unperceptiveness to misconception and finally to fear and flight.⁵⁴ A qualitative progression has occurred when the reader accepts the misconceptives and flight as an appropriate sequence, and the reader will accept the sequence only if the previous narrative has created the proper state of mind for it. In contrast to a logical
progression, then, the reader recognizes the appropriateness of the progression only after the events have occurred.

While Petersen and Dassell have given us a start with logical and qualitative progressive form in Mark, much less has been done in recent scholarship with repetitive form. In this gospel. Repetitive form is "the consistent maintenance of a principle in new guise."...[a] reiteration of the same thing in different ways. When current interpreters investigate repetitive form, they may be inclined to engage in a "structural" rather than a rhetorical analysis of Mark. Yet virtually every commentary on Mark mentions the threefold repetition of the prediction and resurrection in Mark 8:31, 9:31, and 10:32-34. Also, the repetition of certain words and phrases reveals significant aspects of Markan theology. Usually, however, only minor repetitive forms are analyzed whereas my investigation concerns repetitive form that extends throughout. Therefore, I begin with analysis of a repetitive pattern that spans the document and provides a formal structure for the Gospel of Mark.

In addition to progressive forms and repetitive forms, conventional forms have an important place in socio-rhetorical analysis. In contrast to progressive and repetitive forms, which arouse expectations during the process of reading, conventional forms may exist as a "categorical expectancy... anterior to the reading." Great attention has, of course, been given to conventional forms within the minor forms in the gospels. "Any form can become conventional," and forms like the parable, the eschatological saying, and the miracle story became conventional forms within early Christianity. My investigation, however, concerns the overall document as a rhetorical form and probes the relation of overarching forms in Mark to conventional forms within Mediterranean circles.

I begin with the observation that the Gospel of Mark partakes of the form of a biography that depicts a disciple-gathering teacher—from the high point of his career to his death. This form, it is discovered, existed as a conventional form in circles that perpetuated their patterns of belief through biographical accounts of people who taught and enacted a particular system of thought and action. Within Greco-Roman circles, the literature about Socrates, writing during the fourth century B.C.E., and undergoing a revival during the first centuries B.C.E. and C.E., especially provides important comparative data for analysis of conventional forms in Mark. In Jewish circles, the literature about Elijah and Elisha provides especially important comparative data for analysis of conventional forms in Mark.

INTERRELATION AND CONFLICT OF FORMS

With the presence of progressive, repetitive, conventional, and minor forms in a piece of literature, both interrelation and conflict arise between rhetorical forms in the document. In other words, expectations raised by one form may either interrelate with or conflict with expectations raised by another form. To a great extent, the success of the Gospel of Mark is attributable to its complex interrelation of rhetorical forms. This investigation is designed to clarify some of the interrelation. For example, Mark's portrayal of Jesus interrelates logical progression—from conflict to crucifixion—with qualitative progression—from a wonder-working prophet to a messiah-king who rises after he is killed. Logical progression is manifest in the dramatic plot that portrays the crucifixion as an expected outcome of the conflict that attends Jesus' teaching and action from the beginning. Qualitative progression is present in the systematic unfolding of Jesus' identity through both speech and action that prepares the reader for the next stage of events. The sequencings in the qualitative progressions are not perceived by the reader to be necessary results of previous events, but they are perceived as appropriate when they occur. In the setting of logical and qualitative progression, repetitive form features Jesus issuing commands that imply that the appropriate response to the imminence of the kingdom of God is to follow the system of thought and action attributed to Jesus. A great achievement of the author is the successful interrelation of these progressive and repetitive forms in the narrative.

Perhaps the greatest challenge for socio-rhetorical analysis is to sort out the interrelation, and possible conflict, among conventional forms, progressive forms, and repetitive forms in Mark. Analysis of the conventional forms is complicated by the intermingling of ethnic Jewish forms with more general social and cultural forms. Yet this kind of analysis could prove to be the most rewarding of all. My analysis suggests that the portrayal of a cycle of relationships between teacher and disciple from the moment of the call to discipleship until the time of the death of the teacher is a conventional form in Mediterranean literature. This conventional form appears to be well established in Greco-Roman society vis-a-vis the religious philosophical schools and their traditions. Taking the Elijah-Elisha narrative as a clue on the side of Jewish traditions, it appears obvious that the relation of Elijah to Elisha opened the way for a natural merger of Jewish prophetic narrative with this conventional Greco-Roman cycle. No conflict among conventional, progressive, and repetitive forms therefore appears in the portrayal of Jesus. The presence of the Elijah-Elisha cycle introduces miracle working as a natural part of the activity of the prophet-teacher. Similarly, the presence of the Greco-Roman cycle concerning teachers and disciple-companions introduces repeated scenes of interaction between Jesus and his disciples.

The Gospel of Mark, therefore, is characterized by a major story line that skillfully interrelates progressive, repetitive, and conventional forms.
A subsidiary story line about the disciples, however, portrays a qualitative progression that conflicts with a conventional form in Mediterranean culture. The qualitative progression that prepares the reader for the shift from eager following to flight and denial conflicts with a conventional form. In this conventional form, there is an expectation that faithful disciples will gain a reasonably clear understanding of their teacher’s system of thought and action by the end of their time together, even though they resist their teacher’s acceptance of death through an unjust verdict. The interrelation of the well-integrated major story line with the unexpected and undesired features of the subsidiary story line creates the particular rhetorical effect of the gospel.

After the analysis of repetitive, progressive, and conventional forms, I will explore the socio-rhetorical implications of the interrelation and conflict of forms in Mark (chapter seven). My thesis concerning messiahship will be compared with the thesis concerning discipleship to see if the same kind of assertion is made about both. From these observations, conclusions will be drawn about the socio-rhetorical nature of Mark’s gospel in the milieu of late Mediterranean antiquity.

GOALS

In summary, the ultimate goal of this investigation is to read the Gospel of Mark in the context of a wider range of literature from the Mediterranean world than is usual in Marcan scholarship. Rather than reading Mark simply in the context of biblical and Jewish literature, I intend to read this gospel in the context of literature that lies both within and outside Jewish and Christian circles of influence. Documents like Josephus’s Antiquities and Philo’s Life of Moses are taken into account, as well as Xenophon’s Memorabilia, Plato’s dialogues, and Philostratus’s Life of Apollonius of Tyana. This range of literature provides the setting for discovering features that are in common and features that separate the documents from one another.

In order to understand the Gospel of Mark within this broader sphere, it is necessary to use a comparative method of analysis rather than the traditional methods of source, form, and redaction criticism. The method is called socio-rhetorical criticism. From the perspective of socio-rhetorical analysis, the entire literary product is the result of the compositional activity of an author. The question for the analysis is not so much What changes did Mark effect within traditions about Jesus? as How is the Gospel of Mark similar to and different from other literature about people who are considered by certain sectors within the culture to be important leaders or heroes? Whether the author of Mark has collected, copied, or freely composed the material which he has written down, he himself has performed an act of selection, arrangement, revision, and composition that has created a literary document—somewhere like and somehow unlike other literary documents in the sphere of Mediterranean culture.

The socio-rhetorical analysis used here is perceived to be a bridge between traditional exegetical interpretation and more recent literary and structuralist approaches. The approach provides a means for biblical scholarship to move beyond the limitations of its present methods without breaking radically with previous achievements. One of the results of the shift in method is to consider the distinction between narration and discourse more important than the distinction between tradition and redaction. This approach allows the interpreter to utilize widespread rhetorical procedures of analysis which are more amenable to social and anthropological investigations than source, form, and redaction criticism.

This project is envisioned as a contribution to the social, cultural, literary, and religious history of early Christianity. The approach begins by exhibiting the formal structure, or outline, of Mark that arises through repetitive forms in the document. Chapter two, therefore, explores well-known repetitive forms in Mark to show the means by which the narrative contains an introduction followed by six sections of material and a conclusion. The next step is to analyze the relation of repetitive forms in Mark to conventional repetitive forms in the portrayal of prophets and teachers in the literature of Mediterranean antiquity. Chapter three, therefore, contains an analysis of repetitive forms in prophetic literature, Xenophon’s Memorabilia, and the Gospel of Mark. After the analysis of repetitive forms in Mark, progressive forms are analyzed in relation to conventional forms in biblical, Jewish, and Greek literature. This leads to the observation that logical and qualitative progressions disclose the role of Jesus and the role of the disciples through the sequence of a teacher/disciple cycle that begins with summons and response, continues with teaching and learning, and ends with farewell and death. Chapters four through six probe the intertwining of biblical and Jewish patterns of understanding with Greek and Hellenistic patterns of understanding in order to discover the sociocultural perceptions that provided an environment of plausibility for the portrayal of Jesus and his disciples within first-century Mediterranean culture and society.

Chapter seven summarizes the rhetorical argument of Mark’s gospel about Jesus and about the disciples, and it attempts to answer why the Gospel of Mark was preserved when 90 percent of it is duplicated in Matthew and Luke. The thesis is launched that the Gospel of Mark played a significant role within early Christianity by successfully meeting Jewish messianic expectations with rule enactment that was widely known and esteemed in popular Greco-Roman culture. Instead of prophetic expecta-
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T. E. G., D. L. Hor, The Charismata: Figure as Miracle Worker; H. D. Betz, ed., Philactery’s Theological Writings and Early Christian Literature; idem, Philactery’s Ethical Writings and Early Christian Literature; J. H. Elliott, A Home for the Homeless; W. H. Whitley, "Der Jakobsbrief im Licht des Rhetorik und Testaments."


9. S. Liebreich, Greek in Jewish Palestine; idem, Helenism in Jewish Palestine; M. Hadas, Helenistic Culture; M. Hengel, Judaism and Hellenism; idem, Jesus, Greeks and Barbarians.


12. Ibid., 60–61.


15. The first clear sign of this point of view emerged in N. Perrin’s What Is Judentum Critical? and T. J. Weeden’s Mark—Traditions in Conflict, Now a more specifically literary analysis of Mark is available in N. R. Pontier’s Literary Criticism for New Testament Critics and in D. Eichard and D. M. Michal’s Mark as Story.

16. R. Bullmann, History of the Synoptic Tradition, 547.

17. The most comprehensive statement of the parallels was made by C. W.
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19. The stage was set for emphasis on the uniqueness of Mark by K. L. Schmidt, "Die Stellung des Evangeliums in der allgemeinen Literaturgeschichte." Bultmann shared this point of view, Synoptic Tradition. 271–74. For recent work, see N. Perrin, "The Literary Gospels: The Gospel of Mark"; H. Kientzel, "One Jesus and Four Primitive Gospels," 161–62. For a survey of assertions that Mark is unique, see V. K. Robb, "Mark as Genre.


22. Works by K. Burke especially pertinent for analysis in this book include Counter-Statement, 4, Rhetoric of Motives, and Language as Symbolic Action. See the major work of Geertz, Interpretation of Cultures. For the relation of Geertz's work to literary analysis, see G. Gunn, "The Semiotics of Culture and the Interpretation of Literature." 7

23. Geertz, Interpretation of Cultures, 5.

24. Ibid.


26. Ibid., 20.

27. Ibid., 25.


29. Ibid., 46.


31. Burke, Counter-Statement, 124.

32. Ibid., 127.


34. Tannehill, The Sword of His Mouth.

35. Thiene, "Itinerant Nazarens," idem, Sociology of Early Palestinian Christianity.

36. Burke, Counter-Statement, 127.


38. In the Gospel of Mark, scribes, Pharisees, Sadducees, chief priests, elders, and Herodians stand in the place of policemen, majors, sheriffs, and ethnic minorities in American folklore.

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28. W. Barlow, "Four Functions of Folklore," 349.

40. Ibid.

41. Abrahams, Rhetorical Theory of Folklore, 147.

42. Burke, Counter-Statement, 124.

43. Ibid., 125.


46. Woodrow, Mark—Traditions in Conflict, 31–51.

47. Burke, Counter-Statement, 125.

48. Ibid., 127.

49. Ibid., 126.


52. D. L. Baren uses the term "comparative analysis" to describe his generic comparison of Plato's Cratylus, Phaedo, and Apology with the synoptic gospels as "toward a Definition of the Gospel Genre." He compares both bodies of literature with "a known genre that has been adequately described, as regards as defined by Aristotle in his Poetics" (p. iii). By contrast, I attempt to encourage "comparative socio-rhetorical analysis" whereby specific passages in the gospels are analyzed as the setting of specific passages in both the biblical-Jewish and Greco-Roman traditions. Such a form of exegesis moves beyond analysis of specific literary and cognitive influence in a particular text and comparison of texts with known sources, as in extant literature. For other examples of comparative socio-rhetorical analysis, see V. K. Robb, "Mark I.14–20", idem, "Laudation Stories."

53. For an excellent discussion of the fluidity of the concept of Messiah during the 2nd century, see M. de Jonge, "The Use of the Word 'Messiah' in the Time of Jesus."
Jesus Was a Teacher Who Taught With Power. The ministry of Jesus began by engaging people in the synagogue as a public teacher. This teaching was an activity open to any layman who was willing to be taught. Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. Matthew 4:23.

The public teaching of Jesus, in the Gospel of Matthew, was surrounded by his healing ministry. Question: "What are the basics of Jesus' teaching?" Answer: The basics of Jesus' teaching are profound yet simple enough for a child to understand; they are spiritual yet relevant to everyday life. Basically, Jesus taught that He was the fulfillment of messianic prophecy, that God requires more than external obedience to rules, that salvation comes to those who believe in Christ, and that judgment is coming to the unbelieving and unrepentant. John 7:14-24. Not until halfway through the Feast did Jesus go up to the temple courts and begin to teach. The Jews were amazed and asked, "How did this man get such learning without having studied?" Jesus answered, "My teaching is not my own. It comes from him who sent me." Jesus, the teacher, shows Jews their problem, i.e. they seek their own glory and don't do the will of the Father. So they can't understand the source and real meaning of Jesus' teaching.