

## **Exegesis and Translation of Mark for an Audio-Visual Culture**

Jean-Claude Loba-Mkole\*

### **1. Introduction**

The main aim of this study entitled “Exegesis and Translation of Mark” is twofold, namely enhancing a more considerate understanding of the gospel as well as producing its more accurate and relevant mediation in a target language. In other words, its overall objective is to facilitate the communication of the gospel through a new text that is not only faithful to the original biblical cultures, but also clear and natural in target contemporary cultures while taking into account Church tradition cultures. The specific goals include the efforts of mediating the gospel of Mark through exegesis and audio-visual representations, which are relevant to the contemporary and new media oriented cultures. In this regard, the most palpable specific goal of this study is expected to be the writing of a script for an audio-visual production of the passion narrative in Mar 14:1-16:20 (for the sake of the canonical ending). This narrative has been chosen because of its historical and theological importance. In fact, the Easter story by Mark portrays the most central event of the Christian mystery throughout every single generation of the Church history, beside being the first historical account of the kind. Therefore, the underlying hypothesis of this study can be formulated as follows: How can a better understanding of the Markan Easter story contribute to create hope in the contemporary cultures subjugated by sufferings and conflicts? The content of this study includes three sections: definition, Easter Story. The method used here is both expository and pedagogical. It strives to point out some exegetical issues which are pertinent for the understanding to the gospel of Mark, and it also shows a script sample for an audio-visual mediation of the Markan passion narrative.

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\* UBS Africa Area Translation Consultant.

## 2. Definition

### 2.1. Exegesis

The term exegesis comes from the Greek ἐξηγέομαι which means to tell, describe, report, explain, interpret, make known, disclose or reveal. It is also synonym of ἐρμηνεύω or διερμηνεύω (interpret, explain or translate). Etymologically, the act of translating belongs to the same semantic domain with exegesis and hermeneutics.

Although exegesis, hermeneutics and translation are etymologically synonymous, the three became autonomous disciplines over time. Hermeneutics is known as the discipline whose purpose consists of studying and formulating the principles of interpreting philosophical, theological or other texts; hence philosophical hermeneutics (discourse more focused on reason) or theological hermeneutics (discourse more focused on God and faith).

Biblical exegesis was born in the nineteenth century (i.e. Enlightenment Century) as a discipline devoted to apply to the Scriptures the interpretive rules set by rational hermeneutics. At that time any reliable text could be only that which has undergone a documented reconstruction in order to establish the historicity of the recorded facts. Consequently, the Biblical historical-critical exegesis was to produce the evidence of the original texts, the historicity of the biblical characters, places and events. It is in such context that the Biblical historical-critical exegesis started to develop the sub-disciplines like text criticism, literary criticism, tradition criticism, source criticism, redaction criticism and more recently new literary criticism and reception criticism to name but a few. With the advent of the new literary criticism since the first half of the twentieth century, biblical exegesis does no longer treat its subject simply as a mirror of historical events, but rather as a literary work that obeys its own internal rules. Literary indices are more emphasised in the process of delimitating or analysing a literary unit, its structure, genre, vocabulary, style, characters, symbols and meanings.

The twentieth century has been largely dominated by the historical and literary methods. Their practitioners eventually ended up applying the term exegesis only to these approaches and reserve the term hermeneutics for the new

interpretive methods, especially those who are sensitive to the target readers and their contexts. The context-sensitive methods include the reader-response criticism, feminist or womanist criticism, post-colonial criticism, inculturation criticism, liberation criticism, reconstruction criticism and last but not least, intercultural criticism. It should be noted that each of the three models of Biblical exegesis is legitimate but limited. All of them can nevertheless be used in a complementary way in any interpretive task. In fact, the historical-critical method focuses more on historical contexts (diachronic dimensions) while the new literary criticism puts the emphasis on the texts (synchronic dimensions). The new trends of exegesis (or hermeneutics) promote more the interaction with the target audiences.

## 2.2. Translation

Translation is translation, i.e. any text that is perceived as such by the community concerned. It is also known as an act of communicating and mediating. Translation has no doubt benefited from the progress achieved in exegesis, linguistics and socio-anthropological sciences; but it has become an autonomous discipline as from the end of the twentieth century. Different theories and practices of translation (particularly in the area of Bible texts) contribute to reinforce the legitimacy of translation studies. Literal and functional equivalence methods are well-known as the leading translation theories. On more practical level, the need of translation has increased in Europe since the advent of the European Union (EU), even if the EU official languages are technically treated as primary sources to avoid exposing some embarrassment felt about translated texts. In the biblical world, almost the same degree of divine inspiration is granted to both biblical original texts and their translations to avoid undermining the divine messages in the translated biblical texts.

Biblical exegesis and Bible translation have one material object, namely the Scripture text. They also share a formal object as they tackle the biblical text using the same interpretive tools (historical-literary-and-contextual frames). However, translation is distinct from exegesis, as the former strives to communicate the most salient meaning of the source text in a receptor language, using formal or functional equivalence. Exegesis on the other hand endeavours to display as many as possible meanings of a given text from historical, literary or contextual perspectives. Every translation presupposes an exegesis, but every

exegesis does not necessarily require a translation, though the latter is the climax of the former.

### **2.3. Intercultural Mediation**

Intercultural mediation is here understood as a method of Biblical exegesis and Bible translation, which proceeds as a constructive and a threefold dimension dialogue (Triple Heritage) involving an original biblical culture, a church tradition culture and a contemporary target culture. Each of these three cultures is recognised and respected with its own epistemological privilege. An original biblical culture has a unique epistemological privilege because of the canonicity of biblical texts (or proto-ancestorship), a given church tradition culture benefits from a particular epistemological privilege due to its elderliness (or ancestorship), and the current target culture is entitled to a peculiar epistemological privilege because of its present livingness in blood and flesh. Moreover, intercultural mediation implies vertical and horizontal dimensions. Horizontal interculturality is concerned with the degree and quality of the relation existing between a contemporary target culture and its neighbours; it is also interested in finding how the issue at stake has been handled in a neighbouring culture. Vertical interculturality applies to the interplay between cultures which supersede and illuminate each other in a given time frame (e.g. past cultures, present cultures and future cultures).

Intercultural mediation operates as exegesis in the process of bringing out details which have informed a biblical text through its original, traditional and contemporary cultures. It also operates as translation while managing to convey the most considerate meaning shared by original, traditional and contemporary cultures. Furthermore, inculturation mediation involves not only literary works, but also artistic symbols and human heroes<sup>1)</sup> who insure the transmission of the Gospel from one culture to another or from one medium to another. The latter is also known as transmediatization. Moreover, the epistemological value of

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1) J.-C. Loba-Mkole, *Triple Heritage. Gospels in Intercultural Mediations* (Kinshasa: CERIL; Pretoria: Sapientia, 2005), 2; Id., “From Inculturation Theology to Intercultural Exegesis”, A. Kabasele, J.-C. Loba-Mkole and D. B. Aroga, ed., *Cultural Readings of the Bible in Africa* (Yaoundé: Clé, 2006), 63-68; Id., J. C. Loba-Mkole, “The New Testament and Intercultural Exegesis in Africa”, J. C. Loba-Mkole and N. Taylor, eds, *New Testament Interpretations in Africa*, JNTS 30:1 (London: SAGE, 2007), 16-24.

intercultural mediation needs to be measured against three factors: contextual worldviews that promote life, authentic messages of Jesus on salvation and essential teachings of a church tradition about human welfare.

Language plays an important role in the method of intercultural mediation, as each culture is supposed to be approached primarily through its natural language, but without excluding evidences that are preserved in secondary literature. Interpreting or translating biblical texts from original languages might not be sufficient, unless this process integrates other relevant sources in both primary and secondary sources. This is crucial for a more considerate understanding of the Scripture, be it in its original cultural contexts, Church tradition contexts or contemporary culture contexts.

In a nutshell, exegesis and translation constitute two distinct but complementary components of the intercultural mediation. As a matter of fact, the remaining two sections of this study will first deal with the exegesis of the gospel of Mark before proposing the translation of its central message to an audio-visual audience.

### **3. Exegesis of the Gospel of Mark**

#### **3.1. Authorship**

The Greek titles κατὰ μᾶρκον or εὐαγγέλου κατὰ μᾶρκον are “of a younger date than the original version, and merely reflect the view of the copyist or the public opinion of the time.”<sup>22)</sup> The earliest witness about the authorship of Mark’s gospel is attributed to Papias, the bishop of Hierapolis in Phrygia (100-150 AD). His testimony was recorded by Eusebius of Caesarea (260-341) in *Historia Ecclesiastica* 3.39.15 which reads: “And the elder was saying this: ‘On the one hand, Mark, becoming Peter’s interpreter, wrote accurately as many things as he remembered. On the other hand, [he did] not [write] in order the things either said or done by the Lord. For he had neither heard the Lord nor followed him. But later, as I said, [he had followed] Peter, who was teaching in accord with the anecdotes, yet not as it were arranging the Lord’s oracles, so that

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2) van B.M.F Iersel, *Mark. A Reader-Response Commentary*, JSNT SS 164 (Sheffield: Sheffield Academic Press, 1998), 30.

Mark did nothing wrong in writing some things as he related [them] from memory. For he was thinking beforehand of one thing, [i.e.] to omit not a single one of the things that he had heard or to falsify anything in them”. The “elder” can refer either to a disciple and homonym of John<sup>3)</sup> or to the apostle John.<sup>4)</sup> R. Gundry argues that the distinction between the two might have been introduced by Eusebius of Caesarea, who wanted to attribute the book of Revelation and its millenarianism not the apostle but to the elder. Papias himself who was writing during the period 101-108 AD ascribed “his information concerning Mark and Matthew to one and the same John, who was a disciple and elder, i.e. the famous apostle.”<sup>5)</sup> Papias’ account on Markan authorship has been repeated by Anti-Marcionite and Monarchian Prologues, Justin, Irenaeus, the Muratorian Canon, Clement of Alexandria, Tertullian, Origen, Eusebius, Ephraem, Epiphanius, and Jerome.<sup>6)</sup>

In the New Testament canonical literature, Mark or John Mark is first mentioned in Act 12:12 as a son of Mary, a woman whose house used to accommodate a Christian fellowship in Jerusalem. He is then presented as a companion to both Paul and Barnabas (Act 12:25; 13:13); later on he remained companion either to Barnabas only (Act 15:37-38) or to Paul alone (Col 4:10; 2 Tim 4:11; Phm 24), though Col 4:10 indicates that he was cousin to Barnabas. Finally, Mark is affectionately depicted as “son” of Peter (1 Pe 5:13). In the Church tradition, Mark the evangelist has been identified with the Mark of 1 Pe 5:13 (cf. Origen, according to *Historia Ecclesiasticae* 6.25.5) or with the Mark of Phm 24 (Cf. Jerome in his *Commentary* on Philemon). Gundry therefore concludes that “we know of no other Mark with credentials such as these that would qualify him to be the referent of Papias’s elder.”<sup>7)</sup> However, it is still prudent “not to lean too heavily on the assumption that Peter was Mark’s sole or even primary conduit to Jesus’ public ministry.”<sup>8)</sup> Nonetheless, in the light of the available evidence we can assume that Mark, son of Mary of Jerusalem and cousin to Barnabas, as well as companion of Paul and interpreter of Peter, is

3) M.-J. Lagrange, *Évangile selon saint Marc* (Paris, 1911, <sup>67</sup>1942; 1954; 1966), xx.

4) H. R. Gundry, *Mark. A Commentary on His Apology for the Cross* (Eerdmans: Grand Rapids, 1993), 1030.

5) H. R. Gundry, *Mark*, 1034.

6) R. T. France, *The Gospel of Mark* (Grand Rapids - Cambridge: Eerdmans), 2002, 31.37.

7) H. R. Gundry, *Mark*, 1035.

8) J. D. Harrington, “The Gospel According to Mark”, E.R. Brown et al., eds., *The New Jerome Biblical Commentary* (New Jersey: Prentice Hall, 1990), 596-629.

more likely the author of the gospel which bears his name. When and where then would Mark have written his gospel?

### 3.2. Date and Location

The narrative of Mark is most probably the first full and written account about Jesus' ministry, suffering, death and resurrection. In other words, it might be the earliest writing to develop more comprehensively the literary genre known as "gospel", which depicts the reign of God in the person of Jesus through his words, deeds and Easter mystery. It is generally dated around the year 70 AD, while other gospels (Luke, Matthew and John) in their present forms are considered to have been produced about one to two decades later. However, detailed studies have shown that the gospel of Mark might have been written between 45 and 71 AD. Relying on the testimony of Papias, Wenham suggests that Mark, the interpreter of Peter in Rome, wrote his gospel in the year 45.<sup>9)</sup> First, he argues that the Papian tradition supports Peter's arrival in Rome soon after having escaped from prison in Jerusalem in 42. Second, the same tradition holds that Peter founded the church in Rome in the second year of Claudius' reign (41-54), i.e., the time when the apostles were dispersed from Jerusalem. Third, he evokes the agreement between this tradition and the stories of Peter in the book of Acts. All these arguments dwell on external evidence, which needs to be confronted with arguments from internal evidence in the light of redactional criticism. With the input of this method, the dating of the gospel of Mark seems to depend on that of his eschatological discourse (13:1-37). Some elements of this discourse (13:2,14-23) can be interpreted as a prophecy or a post-event narrative concerning the Jewish-Roman war (66-73), which culminated in the destruction of the Temple of Jerusalem in 70. Consequently, opting for the second alternative, R. Pesch places the writing of the gospel in 71, i.e. after the destruction of the temple.<sup>10)</sup> M. Hengel puts this writing in 69, ahead of the destruction of the temple but more interestingly after Nero's persecution, which also fits the trials depicted in Mar 13.<sup>11)</sup>

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9) J. Wenham, *Redating Matthew, Mark et Luke. A Fresh Assault on the Synoptic Problem* (London, 1993), xxv, 182.

10) R. Pesch, *Das Markusevangelium*, 2 Vols (Freiburg-Basel-Wien: Herder, 1976/89), 14.

11) M. Hengel, *Studies in the Gospel of Mark* (London: Student Christian Movement Press, 1985), 28-30.

The Olivet Discourse might not be so decisive in determining the dating of Mark around the year of the Jewish-Roman war. Apocalyptic sections of Mar 13 also remind the readers of some other tragic events such as the profanation of the Temple by Antiochus IV Epiphanes (164 BC; cf. Dan 12:9-12; 1 Ma 1:54) and the erection of Caius Caligula's image in the temple (40 AD). Gundry even finds that "Mark 13 does not reflect the Jewish war which began in 66 C.E.; so we are free to date the writing of Mark before that war if evidence so favours."<sup>12)</sup> Furthermore, Mark's primary audience does not seem to be directly involved in these wars: "In v. 7 the listeners or readers are told not to be alarmed by rumours of war. Whatever wars may be meant, the words 'when you hear of wars and rumours of war' suppose that the intended readers are at a distance from the scene of war, which implies that they are outsiders rather than participants or victims."<sup>13)</sup> At this junction, the internal evidence based on the redactional analysis of the Olivet Discourse does not seem to settle the matter of dating the gospel.

Gundry offers a worthwhile suggestion that places the writing of the gospel of Mark before the end of Paul's imprisonment in Rome. He argues that Luke who most likely used Mark ended his book of Acts without telling the outcome of Paul's trial either because it had not yet taken place or because Luke wrote just after an acquittal of Paul but before his martyrdom in 64-67. He then concludes that "the two years of which Acts 28:30 informs us are to be dated ca. 60-62. This dating of Mark agrees with and receives support from the early traditions that Mark died in Alexandria, Egypt, in the eighth year of Nero's reign (ca. 62)."<sup>14)</sup> Given that Mark is the earliest gospel genre which would certainly be part of the traditions which Paul received and transmitted (see 2 Th 2:15; 3:6; Co 15:3-7; compare 1 Co 11:22 to Mar 14:22-25 par. Luk 22:14-20 and Mat 26:26-29), it is possible to date the gospel of Mark around the early fifties or even in the mid forties.<sup>15)</sup> As for now this question still remains open, but it is also important to discuss the original setting of the gospel of Mark.

The place of origin of the gospel of Mark is disputed. Various locations have been proposed, such as Galilee (Palestine), Syria, Alexandria or Rome. Those

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12) R. Gundry, R. *Mark*, 1042.

13) B. M. F. van Iersel, *Mark. A Reader-Response Commentary* (Sheffield: Sheffield Academic Press, 1998), 43.

14) R. Gundry, R. *Mark*, 1042.

15) G. J. Grossley, *The Date of Mark's Gospel. Insights from the Law in Earliest Christianity* (London: T & T Clark International, 2004), 207.

who are in the favour of Galilee argue that the disciples were to meet Jesus there after his resurrection (Mar 14:28; 16:7).<sup>16)</sup> They also point out that Mar 13 depicts a situation of sufferings which prevailed in Palestine during the Jewish war (66-73). Nevertheless, the Palestinian or Galilean setting has been ruled out on the account that Mark is perceived as an author who would not have made some unacceptable topographical errors about Galilee. Some of these errors concern the use of the expression “Sea of Galilee” (Θάλασσα τῆς Γαλιλαίας) in 1:16; 7:31 and the rapprochement between this lake and the region of Gerasenes in 5:1, and the use of various expressions of Palestinian/Syrian origins. But, for a Septuagint reader, as van Iersel highlights, the expression “sea” (Θάλασσα) could undoubtedly refer to an inland lake (see Josh 3:16; 8:9; 12:7; 18:19; 19:46; Num 18:19).<sup>17)</sup>

As for the choice between Gerasa, Gerada and Gergasene (5:1), it is “easier to believe that Mark or, more likely a pre-Markan traditioner knew the topography and correctly mentioned the Gergasenes than that later scribes, scattered about the Roman empire, knew the topography and corrected a false mention of the Gerasenes by Mark, or even that Origin first corrected it and influenced others to do so.<sup>18)</sup> For Matthew, “the story takes place near Gadara, no longer in the region of Gerasa. Both were well-known cities of the Decapolis, while Gergasa was not. A Syrian like Matthew could definitely have known that the important trade centre Gadara – also known as a centre of philosophy – was only about six miles from the lake and had territory there – something that was not true of Gerasa, located more than thirty miles from the lake.”<sup>19)</sup> But, it seems reasonable to argue that “the wide and early attestation of the geographically embarrassing Γαδαρηνῶν in Mark is in its favour, while the tendency for the Matthean text to dominate in the early centuries accounts for the early introduction of Γαδαρηνῶν into the textual tradition of Mark and Luke.”<sup>20)</sup> The

16) W. Marxsen, *Der Evangelist Markus. Studien zur Redaktionsgeschichte des Evangeliums* (Göttingen: Vandenhoeck & Ruprecht, <sup>2</sup>1959); R. Pesch, *Das Markusevangelium*, 2 Vols (Freiburg-Basel-Wien: Herder, 1976/89), 12-15.

17) B. M. F. van Iersel, *Mark*, 37.

18) R. Gundry, *Mark*, 256.

19) U. Luz, U., *Matthew 8-20. A Commentary on Matthew 8-20* (Minneapolis: Fortress Press, 2001), ad loc.

20) R. T. France, *The Gospel of Mark*, 226; see also R.L. Omanson, *A Textual Guide to the Greek New Testament. An Adaptation of Bruce M. Metzger's "Textual Commentary" for the Needs of Translators* (Stuttgart: Bible Society of Germany, 2006), 70.

reading of Γερασηνῶν or that of Γαδαρηνῶν might have been inserted to substitute the obscure Gergesa with a well-known name. Therefore, the most original reading of Mar 5:1 would originally have mentioned the Gergasenes (Γεργεσηνῶν) even if their village was substituted by those more prestigious ones.<sup>21)</sup> Consequently, Mark can not be necessarily accused of geographical confusion.

Furthermore, it has been pointed out that some Markan expressions betray a Palestinian or/and a Syrian *Sitz im Leben* (place of life). These expressions include the term εὐαγγέλιον (tiding, gospel), last supper traditions (14:22-25), list of vices (7:21-22), popular tales (5:1-21; 6:17-29); stories originating from the disciples themselves (1:16-20; 2:14; 6:7-11; 10:17-30). It is not impossible that Mark would have obtained these stories from a second or a third hand.<sup>22)</sup> A Syrian setting has also been favoured on the ground that Alexander (a Cyrenian) is mentioned in Mar 15:21 and some others in the Syrian church of Antioch, as indicated in Act 11:20. This argument is cancelled out by the fact that Rufus in Mar 15:21 and his presence in the Church of Rome (Rom 16:13).<sup>23)</sup> In fact, it is interesting to note that all the synoptic gospels mention the carrying of Jesus' cross by Simon the Cyrenian, but only Mark specifies him as the father of Alexander and Rufus. Such description becomes relevant "if the Rufus named in Romans were the same person as the Rufus referred in Mark"<sup>24)</sup> and if the Roman location is favoured, as suggested by Petrine tradition.

Beside the Petrine tradition, the Roman origin of the gospel of Mark is supported by internal evidence such as Latinism. This includes the Greek transcriptions of Latin words such as *grabatto* = κράβαττόν (2:11), *modo* = μόδιον (4:21), *legio* = Λεγιών (5:9, 15); *speculatore* = σπεκουλάτορα (6:27), *denariis* = δηναρίων (6:37) *quadrans* = κοδράντης (12:42); *praetorii* = πραιτώριον (15:16); *centurio* = κεντυρίων (15:39), etc. It also applies to literal translations of Latin words (συμβούλιον for *consilium*, 3:6; πυγμῇ for *pugno* or *pugillo*, 7:3), as well as to Greek transpositions of well-known Latin idioms into un-Greek word combinations, not found in Matthew or Luke (e.g., ὁδὸν ποιεῖν = *viam facere*, 2:23; τὸ ἰκανὸν ποιῆσαι = *satisfacere*, 15:15; τίθεμι τὰ γόνατα = *genua ponere*, 15:19)<sup>25)</sup>. Some authors point out that the

21) R. Gundry, *Mark*, 256; France, *Mark*, 227.

22) B. M. F. van Iersel, *Mark*, 39.

23) R. Gundry, *Mark*, 1045.

24) B. M. F. van Iersel, *Mark*, 33.

gospel of Mark is also full of Aramaisms, which could explain its Galilean or Syrian origin. However, the Aramaisms could elucidate the likelihood not only the Palestinian origins of the events recorded in the gospel of Mark, but also its Roman setting, where the Jewish colony was part of the addressees.

### 3.3. Audience

We would like to look at the Roman audience's characteristics in terms of the places of their gatherings, socio-political and religious background, and cultural environment (language, theatre). Places where Roman Christians in the first century used to gather is widely recognized as catacombs (e.g. the most known catacomb of Monteverde, located at Transtevere).<sup>26)</sup> Yet, Du Toit regards the idea that Roman Christianity was a “Church of the catacombs” as a myth.<sup>27)</sup> For him, the first Roman Christians came together in the everyday living quarters of better-off households where they met in the main room of an apartment (*insula*), spacious enough to accommodate about fifteen to twenty five persons. Such would have been the meeting-place in the home of Aquila and Prisca. To support this viewpoint, Du Toit refers to Justin who in the second century declares that Christians came together “where they preferred and where it was possible (*Act Just 3; Dial 47.2.*)”<sup>28)</sup> Such places could hardly be something other than “house-churches”, though it is also true that Jewish synagogues served as a starting-point for the preaching of the Christian Gospel (Act 11:19-20; 13:5,14; 14:1-6; 17:1-7,10,17; 18:4-7,19-21,26; 19:8-9). House-churches recorded in Rom 16 are namely the ones in the home of Aquila and Prisca (16:5), home of Asyncritus' group (16:14), and those around Filogus, Julia and others (16:15).

In terms of socio-political and religious background, most of first Romans Christians belonged to the lower social classes.<sup>29)</sup> They were also exposed to political persecutions.<sup>30)</sup> Their religious backgrounds include Judaism and

25) R. Gundry, *Mark*, 1044; B. M. F. van Iersel, *Mark*, 33-34.

26) R. Penna, “Les Juifs à Rome au temps de l’apôtre Paul”, *New Testament Studies* 28 (1982), 321 -347.

27) A. B. Du Toit, “The Ecclesiastical Situation of the First Generation Roman Christians”, *Hervormde Teologiese Studies* 53 (1997), 498-518.

28) A. B. Du Toit, “The Ecclesiastical Situation of the First Generation Roman Christians”, 498-518.

29) R. Penna, “Les Juifs à Rome au temps de l’apôtre Paul”, 321-347; A. B. Du Toit, “The Ecclesiastical Situation of the First Generation Roman Christians”, 498-518.

paganism<sup>31)</sup>, since they accommodated people from different ethnic groups such as Jews, Italians, Greeks and Africans like Rufus and his mother (Rom 16:13). Jews and Christians originally lived in the same parts of Rome, especially in Trastevere<sup>32)</sup> and urban tract of the Via Appia between the Almone stream and Porta Capina. Women seem to have played remarkable roles among Roman Christians in the fifties of the first century A.D. (Rom 16). Paul greets some women in Rome as his fellow hard-workers in the service of Jesus Christ (Rom 16:3.6.12). In 1 *Clement* 6.1, the readiness of Roman Christian women to die as martyrs is applauded: “Many women, being strengthened by the grace of God, have performed manly deeds” (1 *Clement* 21.7). These women seem also to be appreciated for their lovely disposition of purity, sincere affection of gentleness, and moderation of their tongue through their silence and love.<sup>33)</sup> Culturally, most of the first Roman Christians were at least bilingual using Latin and Greek.<sup>34)</sup> besides other ethnic languages like Hebrew, Aramaic or Arabic. Latin wordings found in the Greek text of Mark betray not only the fact of the bilingualism in Rome but also the need of addressing a particular community with relevant expressions. We may also add that in the first century, the Greco-Roman world was culturally fashioned by theatrical comic plays that might have influenced some descriptions that are found in the passion narrative of Mark.<sup>35)</sup>

In view of the Petrine tradition and bilingualism (cf. Latinisms, Aramaisms, etc.), the first audiences of the gospel narrative of Mark are most likely to be located in Rome around the middle of the first century (41-64 A.D.). These audiences can be described as house-churches, assembled from various religious and ethnic backgrounds, belonging mainly to socially low classes, culturally familiar to bilingualism and theatre life. What is the major focus of the Markan account?

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30) B. M. F. van Iersel, *Mark*, 41.

31) S. Légarde, *L'épître de Paul aux Romains* (Lectio Divina, Paris: Cerf, 2002), 2002.

32) R. Penna, “Les Juifs à Rome au temps de l'apôtre Paul”, 321-347; A.B. Du Toit, “The Ecclesiastical Situation of the First Generation Roman Christians”, 498-518.

33) A. B. Du Toit, “The Ecclesiastical Situation of the First Generation Roman Christians”, 498-518.

34) R. Gundry, *Mark*, 1035; A. B. Du Toit, “The Ecclesiastical Situation of the First Generation Roman Christians”, 498-518.

35) R. Brown, *The Death of the Messiah. From Gethsemane to the Grave. A Commentary on the Passion Narratives in the Four Gospels* (London: Geoffrey Chapman; New York: Doubleday, 1994), 875-876.

### 3.4. Markan Theology

The main theological message in the gospel of Mark concerns Jesus-Christ, who is presented as Son of God ( $\nuἱὸς\ θεοῦ = Filius Dei$ ) and “son of man” ( $\nuἱὸς\ τοῦ ἀνθρώπου = Filius hominis$ ). It is worthwhile to note that the English spelling (cf. the upper and small cases) of the words Son of God does not follow the Greek spelling but the Latin one (Vulgate). In Greek, this expression is written either in minuscule or majuscule. As for “son of man”, none of the influential English translations follows the Greek spelling, either. Some of them (KJV, RSV) follow the Latin spelling as they put the upper case only at the beginning of the expression “Son of man” while others (NIV, GNT) capitalise the first letters of the two nouns “Son of Man”. The choice of a given spelling or rendering surely depends on some theological opinions, including the idea of considering “son of man” as a messianic or honorific title.<sup>36)</sup> At the moment, we would like to apprehend the theological contents that the author of Mark might have intended to communicate through his gospel.

#### 3.4.1. Son of God

In the gospel of Mark, Son of God is exclusively attributed to Jesus, the Christ (1:1, 11; 3:11; 5:7; 9:7; 14:61-62; 15:39). Mark calls Jesus Son of God from the very beginning of his narrative (1:1). In the scenes of the baptism and transfiguration, the heavenly voice introduces Jesus as “my beloved Son” (1:11; 9:7). The demons too call Jesus “Son of God” (3:11; 5:7). In the first part of the Markan gospel (1:1-8:26) only the narrator (1:1), God (5:7; 9:7) and the demons (3:11; 5:7; cf. 1:24) have knowledge of Jesus' divine sonship. In the second part of the gospel (8:27-16:8), this divine sonship is questioned by the high priest (14:61), confirmed by Jesus himself (14:2) and recognized by the centurion (15:39). It has often been observed that Mark's chief emphasis is on the Son of God as one who is to be recognized as Son of God precisely in his death and not simply in his subsequent resurrection and exaltation.<sup>37)</sup> For Schnackenburg, the

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36) J.-Y. Cho, “Politeness and Korean Addressee Honorifics in Jesus' Reply, ‘Ἐγώ εἰμι, καὶ ὅψεσθε τὸν νιὸν τοῦ ἀνθρώπου’ ‘Ἐγώ εἰμι, καὶ ὅψεσθε τὸν νιὸν τοῦ ἀνθρώπου’ (Mark 14:62b)”, *The Bible Translator. Technical Papers* 29:1 (2008), 26-38.

list of the occurrences of Son of God in Mark can be extended to include 12:6 and 13:32.<sup>38)</sup>

Another passage that ought to be mentioned is 14:36 in which Jesus is addressing God as Abba. Similar to “papa” in French, abba “is a familiar address of a child to his earthly father.”<sup>39)</sup> In that sense, it may be understood as “father dear”, “familiar Daddy” or “my own dear father.”<sup>40)</sup> According to Vermes, abba could also be applicable to solemn occasions, far removed from childhood situations, for example when Judah threatens the governor of Egypt (his unrecognized brother) saying: “I swear by the life of the head of abba, if I draw my sword from the scabbard, I will not return it there until the land of Egypt is filled with the slain (Targum Neofiti to Gn 44:18).”<sup>41)</sup>

There is no doubt that the gospel of Mark displays different panels depicting Jesus as the Son of God. For Schnackenburg, the title “Son of God” in Mark serves as a “Deutungskategorie für die irdische Erscheinung und das Wirken Jesu” (important category for Jesus’ earthly appearance and work).<sup>42)</sup> Vermes had already given more details regarding the Markan characterization of Jesus as the Son of God:

Taken together the three representations, viz. the divine sonship of the Messiah, the testimony of the heavenly voice, and that of demons and men, they clearly demonstrate that Jesus’ filial relationship to God was depicted by the creators of the Synoptic tradition, not as part of the general fatherhood of God, but as a phenomenon deserving special attention.<sup>43)</sup>

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- 37) J. D. G. Dunn, *Christology in the Making. A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (Grand Rapids: Eerdmans, 1980), 48.
- 38) R. Schnackenburg, *Die Person Jesu Christi im Spiegel der vier Evangelien* (Wien: Herder, 1994), 58.
- 39) C. Perrot, C 1979. *Jésus et l'histoire* (Paris: Cerf, 1979), 280; C. Rowland, *Christian Origins. An Account of the Setting and Character of the Important Messianic Sect of Judaism* (London: Society for Promoting Christian Knowledge, 1985), 255.
- 40) I. Zeitlin, *Jesus and the Judaism of his Time* (Cambridge: Polity Press; New York: Blackwell, 1988), 62; J. H. Charlesworth, *Jesus within Judaism: New Light from Exciting Archaeology Discoveries* (New York: Doubleday, 1988), 134; J. P. Meier, *A Marginal Jew: Rethinking the Historical Jesus*, vol 1 (New York – London: Doubleday, 1991), 175.
- 41) G. Vermes, *The Religion of Jesus the Jew* (Minneapolis: Fortress Press, 1993), 12.
- 42) R. Schnackenburg, *Die Person Jesu Christi*, 59.
- 43) G. Vermes, *The Religion of Jesus the Jew*, 172.

What deserves special attention for Mark is more likely the fact that Jesus starts his mission as the Son of God (1:1,11) and dies as the Son of God (15:39), after having shown and confessed himself to be the Christ, Son of God and “son of man” (14:62) most probably in terms of being true God and true man. It is Jesus’ confession in Mar 14:62 that validates all other confessions. Yet, a better understanding of Jesus’ identity involves taking into account the meaning his self-designation “Son of man”.

### 3.4.2. Son of man

In the gospel of Mark, “son of man” appears 14 times (2:10,28; 8:31,38; 9:9,12,31; 10:33, 45; 13:26; 14:21a, b, 41,62). These occurrences have been classified in three groups: the eschatological logia (8:38; 13:26; 14:62), the passion logia (8:31; 9:9, 12, 31; 10:33,45; 14:21a, b, 41, 62) and the logia related to the earthly activity of the “son of man” (2:10, 28). The first part of the Markan gospel (1:1-8:26) contains two passages (2:10, 28) depicting the “son of man” as someone with authority: the authority to forgive sins (2:10) and the authority to be the master of the Sabbath (2:28).The second part (8:27-16:8) portrays the “son of man” in his passion and in his glory. The mystery of suffering-death-and-resurrection of the “son of man” is solemnly predicted on three occasions (8:31; 9:31; 10:33). The suffering in turn is described as a fact predicted in the Scripture (9:12), as a betrayal by a disciple (14:21a, b), or a handing over to the enemies (14:41). The resurrection as such is reaffirmed in 9:9 following the transfiguration scene. In 10:45 the death of the “son of man” is presented as a ransom for many. It is to be noticed that the suffering of the “son of man” is intrinsically related to his glory. He must ( $\delta\epsilon\tilde{\imath}$ ) endure many sufferings by being rejected or betrayed by the religious authorities and even his disciples, being killed and yet rise after three days.<sup>44)</sup> His resurrection three days later demonstrates his power and his glory and even more so the glory and the power of the Father. This is clearly stated in the eschatological logia (8:38; 13:26; 14:62). It is in the glory of the Father that the “son of man” will witness for or against this generation (8:38). He will be seen coming and gathering his

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44) M. D. Hooker, *The Son of Man in Mark. A Study of the Background of the Term “Son of Man” and Its Use in St Mark’s Gospel* (London: Society for Promoting Christian Knowledge, 1967), 114.

elects in great power and glory (13:26-27). He will be seen seated at the right hand of the Power (God) and coming or going with clouds (14:62). When not preceded or accompanied by a preposition (ἀπό, εἰς...) the verb ἔρχόμεται does not indicate any direction in itself. It can be translated by either "coming" or "going."<sup>45)</sup> In Mar 14:62 the participle ἔρχόμενος is thus best translated as "moving": You will see the son of man seated at the right hand of God and moving with the clouds of heaven. In this sense, the second part of Mar 14:62 may signify a glorious and powerful manifestation of the "son of man" (cf. powerful or glorious manifestation of Yahweh in Deu 4:11; 5:12; 33:26). This very interpretation of ἔρχόμεται also applies to Mar 13:26.

Some exegetes have used the eschatological sayings to support a Christological meaning of "son of man."<sup>46)</sup> Previously, Juel had demonstrated that "son of man" in the gospel of Mark has the meaning of a human being, as it is shown in Aramaic literature. According to him, this expression should not be considered as a title in the same way as Christ and Son of God for the following reasons: It never appears as a predicate; it occurs exclusively on the lips of Jesus who uses it as a means of self-reference.<sup>47)</sup> In addition to the sense of self-designation, the particularity of the "son of man" sayings in the gospel of Mark resides in relating paradoxically the authority, the suffering and the future glory of Jesus. The authority of the "son of man" is proclaimed in his earthly activity, denied in his passion but reaffirmed by his resurrection and eschatological manifestation.<sup>48)</sup> This very person, who used to refer to himself as "son of man" during his earthly life, was also declared to be the Son of God after his death (15:39) and celebrated as such after his subsequent resurrection. Furthermore, it is worthwhile to remember that the concepts "Son of God" and "Son of man" qualify Jesus' Christological identity. He is the Christ in the sense of Son of God and Son of man, as strongly implied in Mar 14:62.

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45) Nida, E. A. & Louw, *Lexical Semantics of the Greek New Testament* (Atlanta: Scholars Press, 1992), 5.

46) W. R. Telford, *The Theology of the Gospel of Mark* (New York: Cambridge University Press, 1999), 38-41; C.M. Tuckett, "The Son of man and Daniel 7: Q and Jesus", A. Lindemann, ed., *The Sayings Source Q and the Historical Jesus* (Leuven: Leuven University Press, 2001), 371-394.

47) D. H. Juel, "The Origin of Mark's Christology", J. M. Charlesworth, et al., ed., *The Messiah. Developments in Earliest Judaism and Christianity* (Minneapolis: Fortress Press, 1992), 449-460.

48) M. D. Hooker, *The Son of Man in Mark*, 181

### 3.4.3. Jesus is the Christ, Son of God and Son of man (Mk 14:62)

The title Christ or Messiah involves a divine origin and election of a person who would have at least threefold function of king, priest and prophet. It appears 7 times in the gospel of Mark (1:1; 8:29; 9:41; 12:35; 13:21; 14:61; 15:32). From the very beginning of his gospel, Mark introduces Jesus as Christ (1:1). Then, he shows that confessing Jesus as Christ inevitably brings up some difficulties. After declaring Jesus' identity as Christ in 8:29, Peter immediately fails to understand the idea of a suffering Christ. He rebukes Jesus for entertaining such idea; Jesus on his turn scolds Peter calling him Satan. However, those who assist people who bear the name of Christ will be rewarded (9:14). Nevertheless, the intricacy related to the name of Christ resumes when Jesus is teaching in the temple, as he challenges the scribes who have reduced the identity of Christ to that of Davidic offspring (Son of King David). He then shows that Christ is superior to the Son of David, because the latter considers the Christ as his Lord (12:35-37). In the eschatological discourse, the disciples are warned to be on their guard because of the false Christs ( $\psi\acute{e}\delta\chi\rho\tau\alpha$ ) who will come and be introduced as Christ (13:21-24). During a trial, the high priest tears his undergarments, flaunts the accusation of blasphemy while inciting the whole Sanhedrin to evoke death sentence on Jesus just because the latter has clearly stated his identity of Christ (14:61-65). At the crucifixion, the chief priests mock Jesus using this very title of Christ and saying: "... Let the Christ, the King of Israel, come down now from the cross, that we may see and believe" (15:32). There is no doubt that "Mark's story is predicted on the tension between what everyone thinks and expects of the Messiah and what is in fact the case".<sup>49)</sup>

From the perspective of the whole gospel, Mar 14:62 provides the most reliable answer about the identity of Jesus as the Christ, Son of God and Son of man. It constitutes the climax of the gospel of Mark<sup>50)</sup> and provides the basis of

49) H. B. Swete, *The Gospel According to St. Mark* (London: Macmillan, 1913), 453.

50) G. Minette de Tillette, *Le secret messianique dans l'évangile de Marc*, (Paris: Cerf, 1968), 336 ; O. J. F. Seitz, "The Future Coming of the Son of Man. Three Midrashic Formulations in the Gospel of Mark", *Studia Evangelica* 6 (1973), 478-494; N. Perrin, The High Priest's Question and Jesus' Answer (Mark 14:61-62), W. H. Kelber, ed., *The Passion in Mark. Studies on Mark 14-16*, (Philadelphia: Fortress Press, 1976), 80-95; J. Dupont, *Assis à la droite de Dieu*, J. Dupont, *Nouvelles études sur les actes des Apôtres*, (Paris: Cerf, 1984), 210-295; Edwards, J. R., "Markan Sandwiches. The Significance of Interpretations in Markan Narratives", *Novum Testamentum* 31 (1989), 193-216; R. T. France, *The Gospel of Mark*, 610.

the Christian faith as well.<sup>51)</sup> For the gospel of Mark, this is the first and unique occasion that Jesus openly confesses his identity. The confession reveals the totality of Jesus' person including his eschatological manifestation. For Lohmeyer<sup>52)</sup>, there is no other passage in the New Testament that links together in one act exaltation and parousia like in Mar 14:62. Robinson stresses almost the same idea:

This is a saying which, alike in its context and in its content, is of quite crucial importance. It was not only, according to the Synoptics, decisive for the fate of Jesus, but it is literally of unique significance for understanding both His Messianic claim and His expectation of the *Parousia*.<sup>53)</sup>

It is through his Ἐγώ εἰμι before the Sanhedrin that Jesus affirms his identity as the Christ, Son of God (cf. Mar 14:61-62a). Though the immediate context may point to Jesus' declaration as an answer to the high priest's question, we should also keep in mind that this confession goes beyond the high priest's question. Considering the spread of the keys words used in Mar 14:62 (the name Ἰησοῦς, the verb εἶπεν, the phrases Ἐγώ εἰμι and τὸν οὐτὸν τοῦ ἀνθρώπου (όντιὸς τοῦ ἀνθρώπου) throughout the gospel of Mark, it seems that the meaning of this verse exceeds that of the immediate context. It is the whole narrative of Mark that sheds light on the meaning of Mar 14:62 and vice-versa. Furthermore, we may add that Mar 14:62 serves as the only valid confession which, from the markan narrator's perspective, was given by Jesus himself for any reader who will be willing to know what he had said about his own identity.

Having confessed to be the Christ, Son of God in his first answer Ἐγώ εἰμι, Jesus goes on adding: καὶ ὅψεοθε τὸν οὐτὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. In the Markan passion narrative, the reading Ἐγώ εἰμι fits better than σὺ εἶπας ὅτι ἔγώ είμι as a clear answer to the High priest and to the readers who are seeking for Jesus' statement about his identity.<sup>54)</sup> Amazingly, the εἰμι

51) Lagrange, M.-J., *Evangile selon saint Marc*, Paris: Gabalda, [1911]<sup>4</sup>, 1947, 378.

52) Lohmeyer, E., *Evangelium des Markus*, Gottingen: Vandenhoeck,<sup>17</sup> 1967, 329.

53) Robinson, J. A., "The Second Coming - Mark XIV.62", *The Expository Times* 67 (1955/56), 336-340.

54) R. T. France, *The Gospel of Mark*, 610; J.-C. Loba-Mkole, "Disclosure of the Messianic Secret in Mk 14:62? A Text Criticism Response", *Neotestamentica* 33 (1999), 113-123; Id., "Mark

of Jesus' answer is in the very centre of the Markan passion narrative (14:1-16:8), as it falls in the middle of the 2003 words of which 1001 are listed backwards and 1001 forwards. In addition to Son of God, the second part of Mar 14:62 qualifies the christhood of Jesus as Son of man. The author of Mar14:62 seems to tell the reader that Jesus understood his identity as the Christ, the Son of God and Son of man (the Messiah whose nature is both divine and human. This man is really the Son of God (15:39) and this Son of God is really a man, a truth which he reveals himself by referring to himself as Son of man after that the high priest's question has ironically portrayed him as the Christ, Son of God (14:62).

Finally, it is in his capacity of Christ, the Son of God and Son of man that Jesus is depicted by the Markan community as preaching the reign of God with authority through teaching, praying, healing, feeding, suffering, dying, rising, commissioning, ascending into heaven and his future coming in glory and power (1:1-16:20). These are his particular ways of exercising his messianic functions pertaining to his kingship, priesthood and prophethood. Christ, Son of God and Son of man are key concepts through which Mark portrays the identity and mission of Jesus. The rendering of these concepts can determine how the target community will understand the gospel and the person of Jesus. The following section attempts to articulate in a concrete way how the gospel of Mark and particularly the Easter story can be mediated in a present culture.

#### **4. Audio-Visual Mediation of the Easter Story (Mk 14:1-16:20)**

##### **4.1. An outline for the Easter story**

The structure of the audio-visual mediation of the Easter story that is proposed is presented both from historical and canonical perspectives. It can be argued that the account of the gospel of Mark was historically triggered by the empty tomb, which was interpreted as a physical consequence of Jesus' resurrection (16:1-20). The present drama is willing to do justice to the importance of the resurrection and presents it as the beginning of the Easter story. Thereafter,

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14:62. Substantial Compendium of New Testament Christology”, *Hervormde Teologiese Studies* 56:4 (2000), 1119-1145.

the whole story or the passion of Jesus which led immediately to his resurrection had to be remembered and told (14:1-15:47). This episode is seen as the middle of the Easter story. The conclusion of the Easter story is left to each particular reader, community or generation. One of the major conclusions or lessons that can be drawn out of the canonical texts about the resurrection and passion of Jesus (beginning and middle of the Easter story) seems to be a strong appeal to conversion. That is at least what the present audio-visual mediation of the Easter Story is engaged to communicate. However, the canonical order of this outline is based structure highlighted by D. Mulholland.<sup>55)</sup>

#### A. BEGINNING OF THE STORY: RESURRECTION OF JESUS (16:1-20)

##### I. Jesus' resurrection, apparition, commission and ascension (16:1-20)

1. Jesus is risen (16:1-8)
2. Jesus appears to his disciples and commissions the eleven (16:9-18)
3. Jesus ascends into heaven (16:19-20)

#### B. MIDDLE OF THE STORY: PASSION AND DEATH OF JESUS (14:1-15:47)

##### II. Preparations for Jesus' death (14:1-42)

###### 1. Preparations by enemies and by a friend (14:1-11)

- Religious authorities plot to seize Jesus (14:1-2)
- A woman anoints Jesus (14:3-9)
- A disciple conspires against Jesus (14:10-11)

###### 2. The Passover Meal (14:12-26)

###### - Preparations for the Passover (14:12-16)

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55) D. Mulholland, *Mark's Story of Jesus, Messiah for all Nations* (Oregon: WIPF & STOCK, 1999), 172-205; see also M. Perry, ed., *Dramatised Good News Bible* (London: Collins, 1989), 336-342.

- Prediction of Betrayal (14:17-21)
- Covenant Meal (14:22-26)

3. Prophecies of denials and abandonment (14:27-31)

- Jesus announces the denial of all his disciples (14:27-28)
- Peter challenges Jesus' prophecy and swears not to fall away (14:29-31)

4. Gethsemane (14:32-42)

- Jesus and his disciples climb the Mount of Olives (14:32-36)
- Jesus finds Peter, James and John asleep (14:37-40)
- Jesus awakes Peter, James and John (14:41-42)

III. Jesus' arrest, trial, crucifixion, death and burial (14:43-15:47)

1. Jesus is arrested (14:43-52)

- Judas directs the cohort to arrest Jesus (14:43-50)
- Jesus is led away (14:51-52)

2. Jesus on trial (14:53-15:20a)

- Jesus before the Sanhedrin (14:53-65)
- Peter's denial (14:66-72)
- Jesus before Pilate (15:1-20a)

3. Jesus is crucified, dies and is buried (15:20b-47)

- Jesus is crucified (15:20b-32)
- Jesus dies (15:33-41)
- Jesus is buried (15:42-47)

C. Conclusion: Appeal for conversion

#### IV. Actualization of Jesus' resurrection

1. How to explain Jesus' suffering and death
2. Bad and good characters
3. Message of conversion and reconciliation

#### **4.2. A proposed script for the Easter story**

The present script is based on CEV because this translation is explicitly geared toward an oral communication. I respect it even in some areas where my opinion differs from its rendering. For example, I would strongly recommend the particle of coordination “and” where CEV has put “soon” (Mar 14:62). Each translation has its advantages and disadvantages. That is why each target community might find or carry out a translation that will fit in its own communicative situations. Any community that is interested in dramatizing the Easter story according to this script is invited to kindly get in touch with the Bible Society of America to discuss the copyright issues and also interact with the author of the script for further details.

#### **A. Beginning of the story: Resurrection of Jesus (16:1-20)**

##### **I. Jesus' resurrection, apparition, commission and ascension (16:1-20)**

- Music and dance
- **Narrator 1:** He suffered, suffered and suffered. The Son of God has suffered.
- **Narrator 2:** Whom are you talking about?
- **Narrator 1:** Jesus Christ
- **Narrator 2:** How do you know that Jesus Christ is the Son of God who suffered?
- **Narrator 1:** His resurrection has shown that he is the only Son of God. Before his resurrection he had suffered, was crucified, died and was buried. However three days later, an angel of God had announced some of his followers that the very Jesus who was crucified had risen. In

addition, Jesus had appeared alive to his disciples. If you want, I can tell you more about it.

### **1. Jesus is risen (16:1-8)**

- **Narrator 1:** <sup>1</sup> After the Sabbath, Mary Magdalene, Salome, and Mary the mother of James bought some spices to put on Jesus' body. <sup>2</sup> Very early on Sunday morning, just as the sun was coming up, they went to the tomb (16:1-2).
- **Mary Magdalene, Salome and Mary the mother of James:** “Who will roll the stone away from the entrance for us?” (16:3)
- **Narrator 1:** <sup>4</sup> But when they looked, they saw that the stone had already been rolled away. And it was a huge stone! <sup>5</sup> The women went into the tomb, and on the right side they saw a young man in a white robe sitting there. They were alarmed. <sup>6</sup> The man said (16:4-6a):
- **The man:** “Don't be alarmed! You are looking for Jesus from Nazareth, who was nailed to a cross” (16:6a).
- **Song (resurrection theme):** God has raised him to life, and he isn't here. You can see the place where they put his body. <sup>7</sup> Now go and tell his disciples, and especially Peter, that he will go ahead of you to Galilee. You will see him there, just as he told you” (16:6b-7).
- **Narrator 1:** <sup>8</sup> When the women ran from the tomb, they were confused and shaking all over. They were too afraid to tell anyone what had happened.

### **2. Jesus appears to his disciples and commissions the eleven (16:9-18)**

- **Narrator 1:** <sup>9</sup> Very early on the first day of the week, after Jesus had risen to life, he appeared to Mary Magdalene. Earlier he had forced seven demons out of her. <sup>10</sup> She left and told his friends, who were crying and mourning. <sup>11</sup> Even

though they heard that Jesus was alive and that Mary had seen him, they would not believe it. 12 Later, Jesus appeared in another form to two disciples, as they were on their way out of the city. 13 But when these disciples told what had happened, the others would not believe. 14 Afterwards, Jesus appeared to his eleven disciples as they were eating. He colded them because they were too stubborn to believe the ones who had seen him after he had been raised to life. 15 Then he told them:

- **Jesus:** “Go and preach the good news to everyone in the world. <sup>16</sup> Anyone who believes me and is baptized will be saved. But anyone who refuses to believe me will be condemned. <sup>17</sup> Everyone who believes me will be able to do wonderful things. By using my name they will force out demons, and they will speak new languages. <sup>18</sup> They will handle snakes and will drink poison and not be hurt. They will also heal sick people by placing their hands on them”.

### **3. Jesus ascends into heaven (16:19-20)**

- **Narrator 1:** <sup>19</sup> After the Lord Jesus had said these things to the disciples, he was taken back up to heaven where he sat down at the right side of God. <sup>20</sup> Then the disciples left and preached everywhere. The Lord was with them, and the miracles they performed proved that their message was true]].
- **Narrator 2:** Can you tell me more about Jesus' resurrection? How did it happen?
- **Narrator 1:** Listen. I will tell you how the gospel of Mark narrates the story of Jesus' passion and death, which led to his resurrection.
  - Music and dance (joy of resurrection)

## **B. MIDDLE OF THE STORY: PASSION AND DEATH OF JESUS**

(14:1-15:47)

## II. Preparations for Jesus' death

### 1. Preparations by enemies and by a friend (14:1-11)

#### - Religious authorities plot to seize Jesus (14:1-2).

- **Narrator 1:** <sup>1</sup>It was now two days before Passover and the Festival of Thin Bread. The chief priests and the teachers of the Law of Moses were secretly planning to have Jesus arrested and put to death. <sup>2</sup>They were saying, “We must not do it during the festival, because the people will riot.”

#### - A woman anoints Jesus (14:3-9)

- **Jesus** and his **disciples** are at table; a **woman** comes in, breaks a flask of perfume and pours it on Jesus body (14:1-3).
- **Some disciples:** <sup>4</sup>“Why such a waste?” <sup>5</sup>We could have sold this perfume for more than three hundred silver coins and given the money to the poor!”
- **Jesus:** <sup>6</sup>Leave her alone! Why are you bothering her? She has done a beautiful thing for me. <sup>7</sup>You will always have the poor with you. And whenever you want to, you can give to them. But you won't always have me here with you. <sup>8</sup>She has done all she could by pouring perfume on my body to prepare it for burial. <sup>9</sup>You may be sure that wherever the good news is told all over the world, people will remember what she has done. And they will tell others.

#### - A disciple conspires against Jesus (14:10-11)

- **Narrator 1:** <sup>10</sup>Judas Iscariot was one of the twelve disciples. He went to the chief priests and offered to help them arrest Jesus. <sup>11</sup>They were glad to hear this, and they promised to pay him. So Judas started looking for a good chance to betray Jesus (14:10-11).

## 2. The Passover Meal (14:12-26)

### - Preparations for the Passover (14:12-16)

- **Narrator 1:** <sup>12</sup> It was the first day of the Festival of Thin Bread, and the Passover lambs were being killed. Jesus' disciples asked him, "Where do you want us to prepare the Passover meal?" <sup>13</sup> Jesus said to two of the disciples, "Go into the city, where you will meet a man carrying a jar of water. Follow him, a <sup>14</sup> and when he goes into a house, say to the owner, 'Our teacher wants to know if you have a room where he can eat the Passover meal with his disciples.' <sup>15</sup> The owner will take you upstairs and show you a large room furnished and ready for you to use. Prepare the meal there." <sup>16</sup> The two disciples went into the city and found everything just as Jesus had told them. So they prepared the Passover meal.

### - Prediction of Betrayal (14:17-21)

- **Jesus and the disciples arrive and start eating the Passover Meal (14:17)**
- **Jesus:** "The one who will betray me is now eating with me." (14:18).
- **Disciples one after another:** "Surely you don't mean me!" (14:19).
- **Jesus:** "It is one of you twelve men who is eating from this dish with me. <sup>21</sup> The Son of Man will die, just as the Scriptures say. But it is going to be terrible for the one who betrays me. That man would be better off if he had never been born" (14:20-21).

### - Covenant Meal (14:22-26)

- **Jesus takes the bread, blesses and breaks it (14:22a)**
- **Song (beraka):** "Blessed are you, Lord, God of all creation.

Through your goodness we have this bread to offer, which earth have given and human hands have made. It will become for us the bread of life” (Liturgy of the Eucharist).

- **Jesus gives the bread to the disciples and says** “Take this. It is my body” (14:22b).
- **Jesus picks up a cup of wine and gives thanks to God (14:23a).**
- **Song (beraka):** “Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink” (Liturgy of the Eucharist)
- **Jesus gives the cup to the disciples and says:** “Drink it! ... This is my blood, which is poured out for many people, and with it God makes his agreement.<sup>25</sup> From now on I will not drink any wine, until I drink new wine in God's kingdom” (14:23b-25).
- **Jesus and the disciples sang a hymn and go out to the Mount of Olives (14:26)**

### 3. Prophecies of denials and abandonment (14:27-31)

- **Jesus:** “All of you will reject me, as the Scriptures say, ‘I will strike down the shepherd, and the sheep will be scattered.’<sup>28</sup> But after I am raised to life, I will go ahead of you to Galilee.” (14:27-28)
- **Peter:** “Even if all the others reject you, I never will!” (14:29)
- **Jesus:** “This very night before a cock crows twice, you will say three times that you don't know me” (14:30).
- **Peter:** “Even if I have to die with you, I will never say that I don't know you!” (14:31a)
- **Other disciples:** “Even if I have to die with you, I will never say that I don't know you!” (14:31b)

#### 4. Gethsemane (14:32-42)

- **Jesus goes with his disciples to a place called Gethsemane, and he tells them:** “Sit here while I pray” (14:32)
- **Jesus takes along Peter, James, and John. Sad and troubled, he tells them (14:33):** “I am so sad that I feel as if I am dying. Stay here and keep awake with me.”(14:34)
- **Jesus walks on a little way kneels down on the ground and prays (14:35):** “Father, if it is possible, don't let this happen to me! Father, you can do anything. Don't make me suffer by making me drink from this cup. But do what you want, and not what I want. (14:36).
- **Jesus comes back and finds the disciples sleeping and says to Peter:** “Are you asleep? Can't you stay awake for just one hour? <sup>38</sup>Stay awake and pray that you won't be tested. You want to do what is right, but you are weak” (14:37-38).
- **Jesus goes again and again to pray and when he returns back to the disciples for the third time he says (14:39-40):** “Are you still sleeping and resting? Enough of that! The time has come for the Son of Man to be handed over to sinners. <sup>42</sup>Get up! Let's go. The one who will betray me is already here” (14:41-42).

### III. Jesus' arrest, trial, crucifixion, death and burial (14:43-15:47)

#### 1. Jesus is arrested (14:43-50)

- **Narrator 1:** <sup>43</sup>Jesus was still speaking, when Judas the betrayer came up. He was one of the twelve disciples, and a mob of men armed with swords and clubs were with him. They had been sent by the chief priests, the nation's leaders, and the teachers of the Law of Moses. <sup>44</sup>Judas had told them beforehand, “Arrest the man I greet with a kiss. Tie him up tight and lead him away” (14:43-44).

- Judas walks right up to Jesus and says “Teacher!” Then Judas kissed him,<sup>46</sup> and the men grabbed Jesus and arrested him.<sup>47</sup> Someone standing there pulled out a sword. He struck the servant of the high priest and cut off his ear. (14:45-47).
- Jesus: <sup>48</sup>“Why do you come with swords and clubs to arrest me like a criminal?<sup>49</sup> Day after day I was with you and taught in the temple, and you didn't arrest me. But what the Scriptures say must come true” (14:48-49).
- All Jesus' disciples run off and leave him. One of them who is a young man wearing only a linen cloth, is grabbed. He leaves the cloth behind and runs away naked (14:50-52).

## 2. Jesus on trial (14:53-15:20a)

- The Sanhedrin questions Jesus. He confesses his divine and human identity. He is declared to be guilty and deserving death (14:53-65).
  - Narrator 1: <sup>53</sup>Jesus was led off to the high priest. Then the chief priests, the nation's leaders, and the teachers of the Law of Moses all met together.<sup>54</sup> Peter had followed at a distance. And when he reached the courtyard of the high priest's house, he sat down with the guards to warm himself beside a fire.<sup>55</sup> The chief priests and the whole council tried to find someone to accuse Jesus of a crime, so they could put him to death. But they could not find anyone to accuse him.<sup>56</sup> Many people did tell lies against Jesus, but they did not agree on what they said.<sup>57</sup> Finally, some men stood up and lied about him (14:53-57).
  - Some men: <sup>58</sup>“We heard him say he would tear down this temple that we built. He also claimed that in three days he would build another one without any help” (14:58).
  - Other men: We do not agree on what you have said (14:59).
  - High Priest (stands up in the council and asks Jesus): “Why

don't you say something in your own defence? Don't you hear the charges they are making against you?" (14:60)

- **High Priest asks again:** "“Why don't you say something in your own defence? Don't you hear the charges they are making against you?” (14:61)
- **Jesus keeps quiet and does not say a word (14:61a).**
- **High Priest again:** “Are you the Messiah, the Son of the glorious God?” (14:61b).
- **Jesus:** “Yes, I am!” Jesus answered. Soon you will see the Son of Man sitting at the right side <sup>a</sup> of God All-Powerful, and coming with the clouds of heaven” (14:62).
- **High Priest:** <sup>63</sup> At once the high priest ripped his robe apart and shouted, “Why do we need more witnesses? <sup>64</sup> You heard him claim to be God! What is your decision?” (14:63)
- **All agree that Jesus should be put to death (14:64).**
- **Some of the people start spitting on Jesus. They blindfold him, hit him with their fists, and say, “Tell us who hit you!” Then the guards took charge of Jesus and beat him (14:65).**
  
- **Peter denies his identity of Jesus' disciple. He weeps when he becomes aware of his betrayal (14:66-72).**
- **Peter is still in the courtyard, warming himself by the fire (14:66).**
- **A servant girl of the high priest comes up, sees Peter, stars at him and says:** “You were with Jesus from Nazareth!” (14:67).
- **Peter:** “That isn't true! I don't know what you're talking about. I don't have any idea what you mean.” (14:68a). Peter goes out to the gate (14:68b).
- **The cock:** crows (14:68c)
- The servant girl sees Peter again and says to the people standing there, “This man is one of them!” (14:69).

- **Peter:** “No, I'm not!”(14:70a).
  - **Some of the people:** “You certainly are one of them. You're a Galilean!” (14:70b).
  - **Peter begins to curse and swear:** “I don't even know the man you're talking about!” (14:71).
  - **The Cock:** crows a second time (14:72a).
  - **Peter remembers** that Jesus had told him, “Before a cock crows twice, you will say three times that you don't know me.” So he starts crying (14:72b).
- Music and dance (topic: betrayal)

- **Pilate questions Jesus: He is delivered to be crucified (15:1-20).**
- **Narrator 2:** <sup>1</sup> Early the next morning the chief priests, the nation's leaders, and the teachers of the Law of Moses met together with the whole Jewish council. They tied up Jesus and led him off to Pilate (15:1).
- **Pilate:** “Are you the king of the Jews?” (15:2a).
- **Jesus:** “Those are your words” (15:2b).
- **Chief priests accusing Jesus of many things (He has said that he will destroy the temple and build it in three days. He has said that he is the Messiah, the Son of God and the King of the Jews) (15:3).**
- **Pilate:** “Don't you have anything to say? Don't you hear what crimes they say you have done?” (15:4).
- **Jesus does not answer and Pilate is amazed (15:5)**
- **Narrator 2:** <sup>5</sup> But Jesus did not answer, and Pilate was amazed. <sup>6</sup> During Passover, Pilate always freed one prisoner chosen by the people. <sup>7</sup> And at that time there was a prisoner named Barabbas. He and some others had been arrested for murder during a riot. <sup>8</sup> The crowd now came and asked Pilate to set a prisoner free, just as he usually did (15:5-8).
- **Pilate:** “Do you want me to free the king of the Jews?”

(15:9).

- **Narrator 2:** <sup>10</sup>Pilate knew that the chief priests had brought Jesus to him because they were jealous. <sup>11</sup>But the chief priests told the crowd to ask Pilate to free Barabbas (15:11).
- **Pilate:** “What do you want me to do with this man you say is the king of the Jews?” (15:12)
- **Crowd:** “Nail him to a cross!” (15:13).
- **Pilate:** “But what crime has he done?” (15:14a)
- **Crowd:** “Nail him to a cross!” (15:14b)
- **Narrator 2:** <sup>15</sup>Pilate wanted to please the crowd. So he set Barabbas free. Then he ordered his soldiers to beat Jesus with a whip and nail him to a cross. <sup>16</sup>The soldiers led Jesus inside the courtyard of the fortress and called together the rest of the troops. a <sup>17</sup>They put a purple robe on him, and on his head they placed a crown that they had made out of thorn branches. b <sup>18</sup>They made fun of Jesus and shouted, “Hey, you king of the Jews!” <sup>19</sup>Then they beat him on the head with a stick. They spat on him and knelt down and pretended to worship him. <sup>20</sup>When the soldiers had finished making fun of Jesus, they took off the purple robe. They put his own clothes back on him (15:15-20a).

### **Jesus’ crucifixion, death and burial (15:20b-41)**

#### **- Jesus is crucified (15:20b-32)**

- Narrator 1: and led him off to be nailed to a cross. <sup>21</sup>Simon from Cyrene happened to be coming in from a farm, and they forced him to carry Jesus' cross. Simon was the father of Alexander and Rufus. <sup>22</sup>The soldiers took Jesus to Golgotha, which means “Place of a Skull”. <sup>a</sup> <sup>23</sup>There they gave him some wine mixed with a drug to ease the pain, but he refused to drink it. <sup>24</sup>They nailed Jesus to a cross and gambled to see who would get his clothes. <sup>25</sup>It was about

nine o'clock in the morning when they nailed him to the cross.<sup>26</sup> On it was a sign that told why he was nailed there. It read, "This is the King of the Jews."<sup>27-28</sup> The soldiers also nailed two criminals on crosses, one to the right of Jesus and the other to his left (15:20b-28).

- **Crowd:** "Ha! So you're the one who claimed you could tear down the temple and build it again in three days.<sup>30</sup> Save yourself and come down from the cross!" (15:29-30).
- **Chief priests:** "He saved others, but he can't save himself.<sup>32</sup> If he is the Messiah, the king of Israel, let him come down from the cross! Then we will see and believe" (15:31-32a).
- **Narrator 2:** The two criminals also said cruel things to Jesus (15:32b).

#### - **Jesus dies (15:33-41)**

- **Narrator 2:**<sup>33</sup> About midday the sky turned dark and stayed that way until around three o'clock.<sup>34</sup> Then about that time Jesus shouted (15:33-34a).
- **Jesus:** "Eloi, Eloi, lema sabachthani?" "My God, my God, why have you deserted me? (15:34b).
- **Some people:** "He is calling for Elijah" (15:35).
- **Narrator 2:**<sup>36</sup> One of them ran and grabbed a sponge. After he had soaked it in wine, he put it on a stick and held it up to Jesus. He said (15:36a).
- **One of the people:** "Let's wait and see if Elijah will come and take him down!" (15:36b)
- **Jesus shouts and then dies (15:37).**
- **Silence**
- **Narrator 2:**<sup>38</sup> At once the curtain in the temple tore in two from top to bottom.<sup>39</sup> A Roman army officer was standing in front of Jesus. When the officer saw how Jesus died, he said

(15:38-39a).

- **Roman soldier:** "This man really was the Son of God!"  
(15:39b)
- **Narrator 2:** <sup>40-41</sup> Some women were looking on from a distance. They had come with Jesus to Jerusalem. But even before this they had been his followers and had helped him while he was in Galilee. Mary Magdalene and Mary the mother of the younger James and of Joseph were two of these women. Salome was also one of them (15:40-41).

- **Jesus is buried (15:42-47)**

- Narrator 2: <sup>42</sup> It was now the evening before the Sabbath, and the Jewish people were getting ready for that sacred day.  
<sup>43</sup> A man named Joseph from Arimathea was brave enough to ask Pilate for the body of Jesus. Joseph was a highly respected member of the Jewish council, and he was also waiting for God's kingdom to come. <sup>44</sup> Pilate was surprised to hear that Jesus was already dead, and he called in the army officer to find out if Jesus had been dead very long. <sup>45</sup> After the officer told him, Pilate let Joseph have Jesus' body.
- **Narrator 1:** <sup>46</sup> Joseph bought a linen cloth and took the body down from the cross. He had it wrapped in the cloth, and he put it in a tomb that had been cut into solid rock. Then he rolled a big stone against the entrance to the tomb.
- **Narrator 2:** Mary Magdalene and Mary the mother of Joseph were watching and saw where the body was placed (15:47).

**- Music and dance (sorrow and mourning).**

## **C. CONCLUSION: APPEAL FOR CONVERSION**

### **IV: Actualisation of Jesus' resurrection**

### 1. How to explain Jesus' suffering and death

- Narrator 2: What is the meaning of Jesus' suffering and death?
- Narrator 1: It was necessary in according to the will of God as Jesus himself had taught his disciples saying: “The nation’s leaders, the chief priests, and the teachers of the Law of Moses will make the Son of Man suffer terribly. He will be rejected and killed, but three days later he will rise to life” (8:31; 9:31;10:33). Jesus knew that he came to “give his life to rescue many people” (10:45; 14:24). Moreover, Jesus’ suffering, death and resurrection make it clearer that he is the Son of God. Before the Sanhedrin he explicitly confessed that he is the Son of God as well as a human being, a son of man (14:62). When Jesus was dying on the cross, the roman soldier recognized that this man was really the Son of God (15:39). Finally, his resurrection was announced by an angel of God (16:6), then after some apparitions he was taken up to heaven where he sat down at the right side of God (16:19). Now whoever believes in the Gospel of Jesus-Christ, Son of God and repent (1:1,15) will be saved (16:16).

### 2. Bad and good characters

- **Narrator 2:** I have noticed that many bad people had planned the death of Jesus. Religious leaders wanted to kill him out of envy (3:6; 11:18; 14:1; 15:10). Judas Iscariot betrayed him because of money (14:10-11). All the disciples abandoned him and ran away (14:50). Even Peter, the head of the disciples denied him (15:66-72). The crowd accepted to be manipulated by the high priests and requested Jesus to be crucified (15:11-13). Pilate delivered him to death in order to

please the crowd (15:15).

- **Narrator 1:** Indeed, you have just indicated bad people, but there were some good people who managed to show their kindness to Jesus at the moment of his suffering and death. Simon from Cyrene carried Jesus' cross (15:21), Joseph from Arimathea buried Jesus (15:43-46). Few women attended his burial, namely Mary Magdalene, Salome, Mary the mother of the younger James and of Joseph (15:40-41,47).

### 3. Message of conversion and reconciliation

- **Narrator 2:** Now I see that the Son of God had suffered because God himself had planned it for the salvation of many people, the bad and the good characters. However, even today the evil continues to control the hearts of human beings. If we want to live in peace, all of us, good or bad, need to repent somehow as the Scripture says: "The time has come! God's kingdom will soon be here. Turn back to God and believe the good news! (1:15).
- Final music without dance (exchange of symbol of reconciliation).

<Keywords>

exegesis, translation, mediation, intercultural, audio-visual, Christ, Son of God, Son of man, Mark, and Jesus.

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<Abstract>

## 청각-시각적 문화를 위한 마가복음의 주석과 번역

진-클라우드 로바-므콜레 박사  
(세계성서공회연합회 아프리카 지역 번역 컨설턴트)

현재 비인쇄 매체의 폭발적 증가는 전 지구에 걸쳐 메시지를 다루고 유출입시키는 것에 관하여 소통의 흐름을 중대하게 지배해 왔다. 그 메시지들의 대부분은 번역된 텍스트로 구성되어 있다. 사실, 번역하는 것은 텍스트를 소통하는 것과 전달하는 것으로 구성된다. 즉, 번역된 텍스트는 그것의 메시지를 주어진 매체를 통해 전달하려고 노력한다. 유대, 기독교 전승에 의한 성경들의 경전화 과정은 주로 닫혀진 것으로 여겨지는 반면에, 어떤 매개체도, 그것이 구전 형태이건 파피루스건 두루마리건 그림이건 인쇄건, 지금껏 경전적이고 규율적인 것으로 선언되어 오지 않았다. 현재 인쇄 매체에서 비인쇄 매체로의 이동은, 성경 텍스트와 멀티미디어 문화 사이에 상호 작용을 적절히 지원하고 향상시키기 위하여, 더 많은 창의성을 요구한다. 이 연구는 어떻게 마가복음의 주석과 번역된 텍스트가 현 청각-시각 문화와 소통하고 그것에 참여하는 것에 기여할 수 있는지를 보여주려 한다.