1938

Was Mark a reporter or an interpreter?

Mansure, Arthur Lee

Boston University

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Boston University
BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

WAS MARK A REPORTER OR AN INTERPRETER?

by

Arthur Lee Mansure

(A.B., University of Michigan, 1936)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

1938
Approved:

First Reader:

N. J. Lowstuter
Professor of New Testament Literature and Interpretation

Second Reader:

Edwin C. Burd
Professor of Historical Theology
OUTLINE OF CONTENTS

Introduction:

A. Statement of problem 1
B. Statement of sources 2
C. Statement of method 3

Division One: Background of the problem:

A. Early Church testimonies to the Gospel of Mark 11
B. Modern criticism of the Gospel of Mark 36

Division Two: Analysis of the Gospel:

A. Content 43
B. Character 58

Conclusion: Mark's purposes 62
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INTRODUCTION

A. Statement of the problem:

This paper is a study of the purpose with which Mark wrote the Second Gospel of our New Testament. Did he try to report as simply and as accurately as possible the facts as he knew them, or did he seek to interpret the facts in the light of his own religious viewpoint? That is the question which we seek to answer in this thesis. The analysis that is to be made is definitely not a study of the synoptic problem, nor is it even essentially an inquiry into Mark's sources or units of material. The examination will necessarily be restricted to focus upon the aim with which the author composed the Gospel.

B. Statement of sources:

The initial insight and introduction into this problem were gained in the year 1937-38 from the teaching of Professor William Jackson Lowstuter in courses in the Synoptic Gospels at Boston University School of Theology. This stimulation has been followed by research in the following libraries in the City of Boston: the Congregational Library, the General Theological Library, the Boston Public Library, and the Boston University College of Liberal Arts and School of Theology Libraries. The fields of Biblical research and
INTRODUCTION

A Statement of the Problem

The paper is a study of the purpose with which Marx wrote the Second Gospel of the New Testament. Did he try to express as fully and as accurately as possible the facts as he knew them or did he seek to interpret the facts in the light of his own theological development? That is the question that is brought to mind when we seek to answer in this paper the question, "What is the significance of the examination with necessity as to the existing state of the concept of measuring?"

The Concept of...
Early Church History have been carefully surveyed in an effort to find data which might be related to the specific problem of this thesis; hence, the bibliography appended, which is a list of only those references actually used in the paper, indicates but a fraction of the sources consulted in the preparation.

C. Statement of method:

The various aspects of the Gospel of Mark have occupied the attention of so many writers in past years that it has been felt necessary to present a summary of their conclusions at the outset of this thesis. The problems connected with the Second Gospel are so complex and broad in scope, however, that it has been deemed imperative to discuss only those vitally related to our phase of the subject. Having sketched briefly as a background the testimonies to the Gospel given by the Early Church writers and the positions taken by a number of scholars of the past century on the priority and date of Mark, its authorship, its place of writing, its sources, its original language, and its recensions or editions, we shall pass without debate to our immediate question.

We shall seek to present an analysis of the Gospel from the point of view of its content and character, and in conclusion to infer from this evaluation the writer's purpose.
The annexed examples of the popular literature have been collated with the assistance of a number of students. It is hoped that the present volume will be of some use in the teaching of the subject. The manuscript is in the hands of Mr. Brown, who has been working on the subject for some time. The manuscript is in the hands of Mr. Brown, who has been working on the subject for some time.
A. Early Church testimonies to the Gospel of Mark:

In sketching swiftly a survey of pertinent Markan problems as a setting for our investigation, let us turn first to the testimonies of Early Church writers.

Although Clement of Rome, writing at the end of the first century A.D., brings us sayings in which both Mark and Matthew agree, he has no references to Mark of which we can be sure.¹

Coming down into the second century, we find that Ignatius wrote passages which have been thought to echo Mark viii. 38 and ix. 43.² Polycarp, Bishop of Smyrna, in writing to the Philippians, appears to allude to Mark ix. 35 ³ and perhaps also to Mark xiv. 38.⁴ Hermas, also writing in the

¹ Thomas Nicol, The Four Gospels in the Earliest Church History, p. 205.
⁴ Ibid., vii. 2, in Hall, op. cit., p. 113; Nicol, op. cit., p. 204.
BACKGROUND OF THE PROBLEM

A Fairy Godmother's request to the Prince of Wales

In exorcising evil into the earth, a body of the terrors we know as a society for the prevention of cruelty to animals takes on a task to

The preservation of Fairy Godmother's nature.

A typical element of home or school at the end of the

A light centaur. I think we can

A typical scenario for the reference to Mark of which we can

A comic view into the second century as my first line.

The warts sausage dogs have been brought to Copies Mark

As any one knows, the savagery of nature in writing

And, as one knows, the savagery of nature to Mark. I think it's

A barking scene to Mark XVI. I believe, also written in the

I think Mark VIII. The copy Basset in the earliest notice.

1. France. p. 366
   2. Italy. p. 366
   3. France. p. 366
   4. Italy. p. 366
first half of the same century, has, in addition to parallels with both Mark and Matthew and both Mark and Luke, unique parallels with Mark iv. 34,\(^1\) vi. 52 and viii. 17,\(^2\) and ix. 50.\(^3\)

Papias, Bishop of Hierapolis in Phrygia shortly before the middle of the second century, gives the famous testimony which he attributes to John the Presbyter:

And the Presbyter used to say this, 'Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded but not making as it were, an arrangement of the Lord's oracles, so that Mark did nothing wrong in this writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements of them.'\(^4\)

The Didache, composed the early part or middle of the same century, has a parallel with Mark xii. 30, 31.\(^5\) Justin Martyr referred also at about this time to the Gospel of Mark

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The United Kingdom, coming the early part of August after the

These dates are for the earliest time to the nearest day of the

\[ \text{August 23, 1935} \]
As Peter's "Memoirs." About three-fourths of the way through the second century, the Gospel was used by Tatian, who made a harmony of the Gospels in Syriac.

Irenaeus, who had lived in Rome and was Bishop of Lyons, echoed the testimony of Papias, adding, however, data about the date of the composition of the Gospel.

Now Matthew published among the Hebrews a written gospel also in their own tongue, while Peter and Paul were preaching in Rome and founding the Church. But after their death Mark also, the disciple and interpreter of Peter, himself handed down to us in writing the things which were preached by Peter, and Luke also, who was a follower of Paul, put down in a book the gospel which was preached by him.

Likewise from the last quarter of the second century comes the Muratorian Fragment discovered in the eighteenth century. Mutilated at its beginning, it opens thus in the middle of a statement about the writer of the Second Gospel:

1. Dialogue with Trypho, cvi. 3, in A. Lukyn Williams, Justin Martyr: The Dialogue with Trypho, p. 221; Nicol, op. cit., p. 185.
4. Quoted by Eusebius, op. cit., V. viii. 2, 3; vol. 1, p. 455.
"... quibustamen interfuit et itaposuit."¹ Allan Menzies has translated this "... among whom he was, and so he set it down."² Joseph Barber Lightfoot has translated it as follows: "At which however he was present, and so he set them down."³ The Gospel of Peter, a docetic document probably from the same period, is said to have used the Gospel of Mark.⁴

In the opening and early part of the third century there came several testimonies. Tertullian defended the synoptic tradition in the following words:

Of the apostles, therefore, John and Matthew first instil faith into us; whilst of apostolic men, Luke and Mark renew it afterwards. ... ...that which Mark published may be affirmed to be Peter's, whose interpreter Mark was. ⁵

Clement of Alexandria contradicted Irenaeus' statement about the date of the writing of the Gospel:

While Peter was preaching openly at Rome in the presence of certain knights of Caesar, and putting forth much evidence to Christ, Mark, the follower of Peter, wrote at their request the Gospel which is called 'according to Mark' out

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4. Rawlinson, op. cit., p. 909b.
of those things which were said by Peter, in
order that they might be able to commit to mem-
ory what was told, just as Luke is recognised
to have described with his pen the Acts of the
Apostles, and to have translated Paul's letter
to the Hebrews. 1

Eusebius reproduces as follows this testimony of Clement:

And again in the same books Clement has united
a tradition of the primitive elders with regard to
the order of the Gospels as follows. He said that
those Gospels were first written which include the
genealogies, but that the Gospel according to Mark
came into being in this manner: When Peter had
publicly preached the word at Rome, and by the Spirit
had proclaimed the Gospel, that those present, who
were many, exhorted Mark, as one who had followed
him for a long time and remembered what had been
spoken, to make a record of what was said; and that
he did this, and distributed the Gospel among those
that asked him. And that when the matter came to
Peter's knowledge he neither strongly forbade it
nor urged it forward. 2

Hippolytus, a church writer who lived in Rome, referred to a
"Gospel to Mark" in placing "Mark of the maimed finger" along-
side Paul as an authoritative writer. 3 Origen, in the first
of his commentaries on Matthew, in naming the only four gospels
he knew, spoke of: "Secondly, that according to Mark, who
wrote it in accordance with Peter's instructions, whom also
Peter acknowledged as his son in the catholic epistle." 4

1. 1 Peter, v. 13, as quoted by Kirsopp Lake and Silva Lake,
3. Philosophumena, VII. 30. 1-2, in F. Legge, translator,
   Philosophumena, vol. 2, pp. 87-88.
4. Quoted by Eusebius, op. cit., VI. xxv. 5; vol. 2, p. 75.
Eusebius, Bishop of Caesarea who lived in the latter half of the third century and the first half of the fourth, places the writing of Mark's Gospel in the third year of the reign of the Emperor Claudius, that is, in A. D. 43.¹

But a great light shone on the minds of the hearers of Peter, so that they were not satisfied with a single hearing or with the unwritten teaching of the divine proclamation, but with every kind of exhortation besought Mark, whose Gospel is extant, seeing that he was Peter's follower, to leave them a written statement of the teaching given them verbally, nor did they cease until they had persuaded him, and so became the cause of the Scripture called the Gospel according to Mark. And they say that the Apostle, knowing by the revelation of the spirit to him what had been done, was pleased at their zeal, and ratified the scripture for study in the churches. Clement quotes the story in the sixth book of the Hypotyposes, and the bishop of Hierapolis, named Papias, confirms him. He also says that Peter mentions Mark in his first Epistle, and that he composed this in Rome itself, which they say that he himself indicates, referring to the city metaphorically as Babylon, in the words, 'the elect one in Babylon greets you, and Marcus my son.'

They say that this Mark was the first to be sent to preach in Egypt the Gospel which he had also put into writing, and was the first to establish churches in Alexandria itself. ²

Eusebius dates thus this Alexandrian tradition: "In the eighth year of the reign of Nero Annianus was the first after Mark the Evangelist to receive charge of the diocese of Alexandria."³

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2. The Ecclesiastical History, II. xv. 1b–xvi. 1; vol. 1, pp. 143–145.
3. Ibid., II. xxiv.; vol. 1, p. 179.
the driving of Mr. A. Gentleman's Carriage, who I have in the Letter, part of the

And a special Notice, to all who may not observe the necessary precautions, with a special regard to the vast number of people who are daily in the streets, to prevent any accident, and to make known the manner of the accident, as before described, to prevent any further occurrence of the same kind of the matter. And if any, who may have any further notice of the accident, or any other matter, of which you may have any information, I would be glad to hear from you.

If any information in relation to the matter, is wished.
Epiphanius, Bishop of Constantia who was born early in the fourth century and died early in the fifth, reiterated the concept of a Markan mission to Egypt:

But immediately after Matthew, Mark, having become an attendant of the holy Peter in Rome, had committed to him the task of setting forth the Gospel. Having completed his work, he was sent by the holy Peter into the country of the Egyptians. 1

Jerome, writing perhaps a few years later, said in his Letter to Hedibia that Paul had "Titus as interpreter, as also the blessed Peter had Mark, whose Gospel was composed, Peter narrating and he writing." 2 In Catalogue of Illustrious Men he also held the position of Clement and Eusebius:

Mark, the disciple and interpreter of Peter, wrote a brief Gospel, at the request of the brethren in Rome, in accordance with what he had heard related by Peter. This Gospel, when it was read over to Peter, was approved of and published by his authority, to be read in the churches. 3

Finally we have the evaluation of Augustine, Bishop of Hippo in North Africa at about the same period. After discussing Matthew, Augustine says:

Mark follows him closely, and looks like his attendant and epitomizer. For in his narrative he gives nothing in concert with John apart from the others; by himself separately, he has little to record; in

1. Panarion, or Drugchest, as quoted by Salmond, op. cit., pp. 43-44.
2. Quoted by ibid., p. 44.
3. Ibid.
Propaganda, a threat to democracy, is not the answer to the problem of dissent. The concept of a 'free press' is often used to justify the suppression of dissent, but the real threat to democracy stems from the manipulation of the media by those in power. The role of the media is to provide a platform for the free exchange of ideas, not to prop up the status quo. It is crucial that the media remain independent and unbiased, so that the public can access information without bias and make informed decisions. The manipulation of the media for political gain is not only unethical but also detrimental to the health of democracy. As citizens, we must demand a free and independent press that serves the public interest, not the interests of those in power.
conjunction with Luke, as distinguished from the rest, he has still less; but in concord with Matthew, he has a very large number of passages. Much, too, he narrates in words almost numerically and identically the same as those used by Matthew, where the agreement is either with that evangelist alone, or with him in conjunction with the rest. 1

The early Church, viewing Mark thus as an abridger, did not value Mark highly. This arose perhaps from the fact that the sections in Mark not paralleled by Matthew or Luke comprise but a twentieth of the Second Gospel. 2 Although it appeared in the most ancient versions — Old Latin, Syriac, and Egyptian — of the New Testament and in the early lists of the canonical books of both the Eastern and Western branches of the Church, 3 yet Mark was not relatively highly regarded or attentively studied. There are manuscripts of the Gospels in which it stands fourth. 4 Victor of Antioch, fifth-century compiler and editor of the earliest known commentary on Mark, 5 complained that although Matthew and John had attracted a number of expositors and Luke a few, there was no commentary on the Second Gospel of which he knew. 6

3. J. Vernon Bartlet, St. Mark, p. 4.
4. Rawlinson, op. cit., p. 909b.
The exact position of your text is unclear, but it seems to be discussing the importance of a certain concept or idea. It mentions the need for further research and the importance of understanding the implications of certain actions. The text is cut off, but it appears to be part of a larger discussion or argument.

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The text continues with more details, discussing the implications of certain actions and the need for further research. It mentions the importance of understanding the implications of certain actions. The text is cut off, but it appears to be part of a larger discussion or argument.
About 1915 there were said to be about five thousand extant manuscripts and fragments of the Greek New Testament, and only about thirteen hundred containing all or a part of Mark. The acceptance given the Second Gospel by the Church may also be seen in its use in the Book of Common Prayer: of the passages selected for use on Sundays and holy days, thirty-three are taken from Matthew, five from Mark, twenty-seven from Luke, and twenty-five from John (the texts for Sundays only are twenty from Matthew, two from Mark, seventeen from Luke, and fifteen from John).

B. Modern criticism of the Gospel of Mark:

We have seen that from the second or third century on — from about the time of Clement of Alexandria —, Matthew was regarded as the earliest, or at least the most primitive, document, and that Mark was looked upon merely as an abbreviator of lesser value.

The nineteenth century saw a great awakening of Markan criticism. Carl Lachmann in Studien und Kritiken for 1835

Don't move your seat to be spared the responsibility.

The rear of the group is where I am.

We have seen that the average of the group is four.

How much will you have to gain?

The income of the group is $25.75.

We have been able to reduce the cost.

The group is capable of producing 100.

I have the right to do your concrete work.

Text and diagrams of the new treatment.

Additional data for the group's production to be made.

A report from the foot, section and identification to the group.
noted that Matthew and Luke presuppose Mark's order of presentation of material. This opened the door for a definite statement of a new concept, the priority of Mark, and in 1838 that note was sounded by both Christian Herman Weisse and Christian Gottlob Wilke. In 1845 one who signed himself "Philosophotos Aletheias" replied in favor of Mark's extraction from Matthew and Luke. Ferdinand Christian Baur supported the latter, the traditional position in 1847. Seven years later Adolf Hilgenfeld declared the order to be Matthew, Mark, Luke. A steady stream of supporters, however, appeared to establish as a basic assumption of study the priority of Mark: Edward Reuss (1842), A. Ritschl (1850), H. Ewald (1850), A. Reville (1862), and H. J. Holtzmann (1863).

1. Ibid., pp. 7-10; and J. Wellhausen, Einleitung in die drei ersten Evangelien, p. 43; according to Francis Crawford Burkitt, The Gospel History and Its Transmission, pp. 37-38.
3. Der Urevangelist; according to Ibid., p. 124.
4. Die Evangelien, ihr geist, ihre Verfasser, und ihr Verhältnis zu einander; according to Ibid., p. 124n.
5. Kritische Untersuchungen über die kanonischen Evangelien, according to ibid., p. 124.
6. Die Evangelien, according to ibid.
7. Die Geschichte der heiligen Schriften des Neun Testaments, according to ibid.
8. Die Entstehung der altkatholischen Kirche, according to ibid.
9. Die drei ersten Evangelien, according to ibid.
10. Etudes critiques sur l'Evangile selon St. Matthieu, according to ibid.
11. Die synoptischen Evangelien, according to ibid.
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Although there have been occasional recalcitrants, this principle has now become firmly fixed in synoptic research. As recently as 1922 it has been held by H. G. Jameson that Mark was formed out of Matthew and by W. Lockton that it was extracted from Luke, but these opinions are the exception. The reasons for affirming Mark's priority have been summarized during the past generation by Carl S. Patton, Burnett H. Steeter, and Vincent Taylor.

Following upon this groundwork the date of the writing of Mark has been variously assigned to the decades immediately preceding and to that following the Fall of Jerusalem in A. D. 70. This general consensus does not pay much heed to such extreme deviators as W. C. Allen, who thinks A. D. 44-49 to be the most likely time; nor to Gustaf Adolf van den Bergh van Eysinga, who holds that the Second Gospel was written after the First; nor to P. L. Couchoud, who, believing that Mark read Hermas, pleads for a date after A. D. 135. Adolf von Harnack

2. In Church Quarterly Review, July, 1922, according to ibid.
3. Sources of the Synoptic Gospels, pp. 13-16.
7. La Littérature Chrétienne Primitive, p. 52.
places the composition of the Gospel in the sixth decade at
the latest.¹ Those men who would place it at A. D. 60-70 in-
clude the following: Bartlet,² Burkitt,³ Orello Cone,⁴ Freder-
ick C. Grant,⁵ McNeile,⁶ Arthur S. Peake,⁷ Plummer,⁸ Raw-
linson,⁹ James Hardy Ropes,¹⁰ Salmond,¹¹ Streeter,¹² Swete,¹³
Taylor,¹⁴ and Johannes Weiss.¹⁵ Menzies splits the line, say-
ing that if the date is not before A. D. 70, it is not long
after that year.¹⁶ The following men have placed the date of
writing in the eighth decade: Benjamin W. Bacon,¹⁷ B. Harvie
Branscomb,¹⁸ Edgar J. Goodspeed,¹⁹ Adolf Jülicher,²⁰ James

1. New Testament Studies IV: The Date of the Acts and of the
3. Earliest Sources of the Life of Jesus, p. 86.
5. The Growth of the Gospels, p. 34.
10. The Apostolic Age in the Light of Modern Criticism, ed. of
    1921, p. 227.
15. The History of Primitive Christianity, completed after the
    author's death by Rudolf Knopf, translated by friends and
Having surveyed the conclusions of a variety of writers concerning the priority and date of the Second Gospel, let us turn now to the problem of its authorship. Although Henry J. Cadbury has sounded the warning that Marcus is the commonest Latin name and that Christian tradition tends to bring into coalescence all persons in the New Testament of the same name, the majority of scholars believe that we are dealing with just one John Mark.

8. Acts xii. 12, xii. 4; Mark xiv. 51; Acts xii. 25, xiii. 4-13, xv. 37; Col. iv. 10; Acts xv. 39; Col. iv. 10; Philemon 23; I Peter v. 13; II Timothy iv. 11.
and revisions), Taylor,¹ B. Weiss,² and Arthur Wright,³ all agree in assigning the authorship of the Gospel to Mark. Lightfoot says the author may or may not have been this Mark.⁴ Grotius, Schleiermacher, and others have distinguished two men by this name in the records.⁵ Montefiore likewise cannot bring all the references to focus on one John Mark; he regards the Gospel as an anonymous compilation.⁶ It has been held that it was a written Roman report to the Roman legate of Syria.⁷ The general consensus of opinions is, however, clear and not cancelled by the few dissenting opinions set forth.

The question as to the place where the Gospel was written finds students agreeing and disagreeing in just about the same measure as upon Mark's authorship. We quote first the sceptical statement of Moffatt: "...beyond the vague inferences which may be drawn from his connection with Peter and the latter's connection with Rome, there is no evidence, internal or external, to suggest the church for which, or the place at which, the Gospel was composed."⁸ It has been assigned by Allen to Palestine,⁹ and Wellhausen leans toward Jerusalem in

4. Lightfoot, op. cit., p. xii.
particular.1 G. C. Storr of Tübingen preferred Antioch,2 and Birks pointed to Caesarea.3 St. Chrysostom inferred from Eusebius' statement4 to that the Gospel had been written in Egypt. A. Loisy and Montefiore have said that perhaps it was Rome;5 Ropes has taken about the same position.6 Harnack has said that a final revision of Mark may have been done in that city.7 Despite Jülicher's statement that it "still remains a mere hypothesis,"8 a majority of men have taken the stand for a Roman origin. This group includes Bacon,9 Bergh van Eysinga,10 Branscomb,11 Cone,12 Goodspeed,13 MoNeile,14 Plummer,15 Rawlinson,16 Salmon,17 William Sanday,18 Streeter, 19 Swete,20

3. Horae Evangelicae, p. 28, according to ibid., p. 20.
4a. The Ecclesiastical History, II. xvi. 1.
18. "The Conditions under which the Gospels were written, their bearing upon some difficulties of the Synoptic Problem," in op. cit., p. 24.
and Taylor.

The sources and units of material which go to make up the Gospel have been the subject of long and varied research, debate, and reconstruction. We can but summarize here some of the suggestions that have been put forward.

The Petrine tradition is found in Mark by many, despite Lightfoot's caution that the Papias tradition may perhaps be understood as arising from apologetic motives, and despite the fact that a mass of material associated with Peter has survived (I and II Peter, a Gospel according to Peter, the Preaching of Peter, and books of the Acts of Peter). Allen finds that Peter's teaching is in Mark, suggesting that Mark and Q, the sayings-source common to Matthew and Luke, may perhaps have been two recensions of the Petrine tradition. Burkitt, who finds no evidence in the Second Gospel, except in chapter 13, of previous written sources, believes Peter to have been Mark's main, though not only, source. Goodspeed, who finds in Mark neither Q nor what he terms the "Oral Gospel" used by Paul, finds our Gospel coming near to being Petrine Memoirs. Maurice Jones also holds the latter position.

Jülicher regards Mark as a collector of varied sources, but as dependent mainly upon Peter.¹ Lake contends that any one looking simply at the New Testament itself would guess that Mark had Paul as his source, and that precisely because it contradicts this impression, the Christian tradition about Peter's influence is to be trusted.² T. W. Manson supports this tradition, regarding the Gospel as containing evidence of the record of an eye-witness.³ H. C. H. Von Soden thinks that Mark used Petrine material, but makes the reservation that a later editor added from other sources.⁴ Wright speaks in terms of Peter's memoirs.⁵

Branscomb looks back, not to direct Petrine remiscences, but to an indirect heritage through short, written documents and oral tradition.⁶ Nicolardot comes out in a definite denial that Mark was either an eye-witness himself or a disciple of Peter.⁷

In 1864 B. Weiss laid the groundwork for investigating the relations of Mark to Q when he suggested a fundamental "Apostolic Source," or "Original Gospel," for all three synoptic gospels;⁸ in suggesting that Mark was familiar with this

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common source he did not, however, mean that this necessarily involved the actual copying of Q.  

Burton Scott Easton, who finds that Mark used small tradition cycles, written or oral, also finds a use of Q.  

Others who believe that Mark was dependent on Q include Nicolardot, Patton, and A. Resch; Streeter says that Mark wrote to supplement Q, using it to a limited extent, mutilating and conflating the sayings in quoting from memory.  

Wernle similarly finds a small use of Q by Mark.  

Harnack has a concept of indirect relationship with Q, that is, acquaintance with but not actual use of it.  

Montefiore finds evidence of sources which may have been written in Aramaic and which Matthew and Luke may have known, perhaps Q.  

Menzies says that Mark did not give us all the sayings he knew.  

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5. Gilson, op. cit., p. 49n.  
With this latter statement Arthur Temple Cadoux takes issue, holding this idea to be dubious because it is based upon the assumption that the summarizing phrases could not have been in the sources. Others who deny the use of Q by Mark include Castor; J. M. Crum, who says they agree "because they are trustworthy" and differ "because they are independent;" Holdsworth; M. J. Lagrange; Plummer; Stanton; and Wellhausen, who, although saying that between Mark and Q "independence is not to be thought of," holds that the latter is dependent upon the former.

To conclude our survey of the relation of Mark to the Petrine tradition and to Q, we turn to those students who find evidence of dependence on both those sources. Bartlet calls the Petrine form of the oral tradition in Mark "X Mk"; he also terms another stratum of tradition present—"X2"; and since he denies that Q was a written document, it might be identified with his "X2." Bacon, who reconstructs from Q a
With the letter addressed to the President of the Department of Agriculture.

I have the honor to inform you that the statistical data which I have been supplied with is not consistent with the figures given in the report of the Committee on Agriculture. The figures in the report are higher than those in the statistical data which I have received. I would therefore be pleased to have the figures in the report verified by the Department of Agriculture.

I am, etc.,

[Signature]

[Address]
source "S", says Mark used the Lukan form of it and also Petrine discourses;¹ in 1925 he said Mark used Q sparingly, with the object of getting data for his account of Jesus;² but in 1927 he concluded that Mark omitted out of ignorance, not out of design.³ Cone found the writer of our Gospel to have had Peter as one of his sources and to have been familiar with Q, though perhaps not dependent upon it.⁴ Grant in a rather detailed analysis finds Mark's sources to be Q, the Petrine tradition, the "Little Apocalypse," (chapter 13) a source of controversies which he calls "C," a body of anti-Jewish polemics providing order and sequence for long sections of the Gospel, some narrative material lacking a Petrine touch, and some legendary sources.⁵ Pfleiderer speaks of Peter's oral tradition and an Aramaic common source of all three synoptists and which contained the "Little Apocalypse."⁶ Rawlinson says that the very fact that the Gospel originated in Rome would identify it with Peter;⁷ he further holds that Mark was acquainted with a Roman form of Q and assumed his

². The Gospel of Mark; Its Composition and Date, p. 318.
³. The Story of Jesus and the Beginning of the Church, pp. 172-180.
readers to be familiar with it.\(^1\)

Salmond finds evidence of Peter's discourses; perhaps a written source for chapters 6, 13, and the beginning of 14; and possibly Q in a few passages, especially in chapter 13.\(^2\)

Sanday says Mark used Peter's preaching and oral tradition; whether he used a written document is an open question, says this critic, though holding that Q was used somewhat.\(^3\)

Scott, regarding the Gospel as a combination of several earlier documents, finds both Petrine and Q elements; he notices particularly a falling-off of the autoptic character in those parts of the narrative at which Peter was not present.\(^4\)

J. Weiss in 1903 found the Gospel to be composed of material derived from Peter, "controversial and pedagogic dialogues" recorded by disciples, four sections characteristic of Q, further sayings of Jesus, and legendary and secondary material.\(^5\)

In addition to these sources, a special source or sources for chapter 13, "Little Apocalypse," has been felt necessary by many men. Colani in 1864 was the first to suggest that we have here sayings which have been combined with

\(^1\) St. Mark, pp. xxxviii-xl.


a short Jewish Christian Apocalypse. Bacon believes that the nucleus of the apocalypse may be dated A.D. 40, that Paul in his Thessalonian epistles represented a form adopted after the assassination of Gaius in 41, and that chapter 13 in Mark represents a second modification. Burkitt looks upon it as a fly-sheet from which the eschatological chapter at the end of the Didache was derived; this is the only part of Mark for which he finds evidence of a previously written source. C. H. Dodd agrees that this chapter appears to be an independent composition. Grant places its origin in A.D. 66, two years before his date for the compilation of the Gospel itself. Holdsworth, though denying that Mark usually shows a tendency to conflate, believes that in chapter 13 the writer has woven two discourses into his Gospel. Eduard Meyer finds the apocalypse to be a writing having nothing to do with the historical Jesus, but rather, a tract created by the oldest Christian community. Moffatt calls this passage a flyleaf from the seventh decade, listing

1. Acc. to Taylor, op. cit., p. 57.
2. The Gospel of Mark; its Composition and Date, p. 319.
as authorities who support him in attributing it to a Palestinian Jewish Christian the following: Colani, F. Ernest Renan, Hausrath, Holtzmann, Keim, Paul Wernle, Wendt, and Stanton.\(^1\) Taylor finds Jewish Christian apocalypse in verses 7-8, 14-20, and 24-27; he dates this as coming from the seventh decade from a prophet who warned Christians to make just such a withdrawal as they did across the Jordan to Pella when Jerusalem was menaced.\(^2\) N. P. Williams admits that we deal here with an apocalypse, but questions whether we can know that it existed as a separate document and that Jesus could not have uttered these words.

There remain to be mentioned several other source-theories which have been proposed but have not been widely accepted. Bergh van Eysinga says that Mark and Matthew had as a common source the Gospel to the Hebrews.\(^4\) Cadoux finds three distinct and recoverable sources present, "The Palestinian Gospel," "The Gospel of the Dispersion," and "The Gentile Gospel."\(^5\) Couchoud finds Mark to be dependent upon Polybius, Hermas, and the Didache.\(^6\) Eduard Meyer

\(^2\) Eusebius, The Ecclesiastical History, III. v. 3; vol. 1, pp. 199-201.
believes he can trace two sources, "Zwolferquelle" and "Jungerquelle;" in addition he maintains there were separate sources for Mark vi. 30 to viii. 26 and for chapter 13.¹

W. M. F. Petrie has mechanically divided the material into what he believes constitute six classes of documents: (1) what he calls the "Nucleus," the triple tradition preserved in identical order by each synoptist, constituting two-fifths of the Gospel of Mark; (2) episodes occurring in two gospels in the same relation to the Nucleus; (3) episodes in the same relation to each other but inserted at different parts of the structure by the synoptists; (4) episodes from a document which has been scattered in the same order but widely separated; (5) units of material, perhaps from oral tradition, scattered in a different order in each gospel; and (6) the single tradition.² Emil Wendling, although admitting that a Petrine tradition is present,³ declared in 1905 that the writer "governed by dogmatic theories," had unskilfully combined two sources, one of terse statements, and one of wonder-stories.⁴

Following upon the authorship, origin, and sources,

¹ Acc. to Rowlingson, op. cit., p. 282.
³ Acc. to Stanton, op. cit., pp. 172-173.
the related problem of the original language of the Gospel naturally arises. Allen says that it was simply a translation of an Aramaic original; he attributes the approximately one hundred and fifty uses of the historic present tense to the translation of Aramaic participles.¹ F. Blass contends that the first part of Acts is based upon an Aramaic continuation of his Gospel by Mark, and that accordingly Mark's earlier work must also have been in Aramaic.² C. F. Burney was also among those holding the Gospel to be a translation from Aramaic.³ The Second Gospel's language has been called "translation Greek" by Lagrange, and a "virtual translation" by J. H. Moulton.⁴ C. C. Torrey argues for Aramaic originals for all four Gospels.⁵ Wellhausen believes Mark to be largely a translation from one or more Aramaic documents.⁶ Lake says it may be a translation from Aramaic, but he leans more toward viewing it as a composition from Greek sources.⁷ Montefiore says it may have been Greek from the outset.⁸

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2. Philology of the Gospels, chapter xi, according to Pfleiderer, op. cit., p. 41.
The position of the original English text is unclear. It seems to be a mix of sentences and fragments that are not properly aligned or formatted. It appears to be a page from a book or a document, but without further context, it is difficult to determine the complete content or the context of the text.
McNeile points out that there is no early tradition that Mark is a translation,¹ and Juliicher calls the idea that a Hebrew or Aramaic document underlies the Second Gospel "conspicuously ill-judged."² Rawlinson says: "It is, in fact, the Greek written by a Jew who was an imperfect Greek scholar, and who habitually thought in Aramaic. But it is not, as Greek, a translation from the Aramaic...."³ Paul W. Schmiedel reiterates that Mark as we have it is definitely not a translation.⁴ Other men who affirm that our Gospel was written in Greek and not as a mere translation are Bacon,⁵ Moffatt,⁶ Plummer,⁷ Salmond,⁸ Stanton,⁹ Swete,¹⁰ Taylor,¹¹ and Theodore Zahn.¹²

As the last Markan problem which we shall discuss in this division of the paper, we turn now to the question of the editions through which the Gospel may have passed. The issues

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The text appears to be a page from a book or a document, but due to the quality of the image, it is challenging to extract coherent content. The text includes various symbols, numbers, and what seems to be a mix of Greek and Latin script, which makes it difficult to read as natural text. The page seems to be discussing some form of scientific or technical content, possibly related to equations or mathematical expressions, given the presence of Greek letters and mathematical symbols.

However, without clearer visibility, it's hard to determine the exact nature of the content or the context in which it is placed. The page might be part of a discussion on a complex topic, possibly related to mathematics, physics, or another scientific discipline, but the specifics are not discernible from the current image.
around which the debate revolves are matters of structure, literary style, theological tendency, and the variations of Matthew and Luke with Mark.

Let us first consider theories of an Urmarcus, that is, of an edition of Mark, earlier than our present one, which earlier edition is said to have been used by Matthew and Luke. Moffatt identifies an Urmarcus with the Papias tradition; he lists as his supporters in this stand S. Davidson, J. Ernest Renan, Schleiermacher, Scholten, von Soden, and Wendt. Defenders of this hypothesis with or without reference to the Papias tradition have been Credner, Köstlin, Loisy, A. Réville, Reuss, Schmiedel, and J. Weiss. Montefiore also believes that either an Urmarcus or one of Mark's sources was written in Aramaic at the middle of the first century. Moffatt, P. Ewald, Reuss, von Soden, J. Weiss, and Wendling believe that the Urmarcus was shorter than our Mark. Weizsacker concurs with this view. That there is a variety of opinion about this theory is shown by

3. According to ibid., p. 192n.
the fact that, in contrast, Holtzmann, Schenkel, Réville, and Weisse have held that the earlier document was the larger. Torrey's early Aramaic original is likewise postulated as larger than our Gospel. Crum has in effect an Urmarcus theory when he finds two authors, Mark I, a simple, straightforward writer, and Mark II, an editor and amplifier. M. Goguel also supposes a Mark I and II in an effort to explain Luke's "Great Omission" of Mark vi. 45 to viii. 26, but this critic says that both Mark I and Mark II are by the same author. George A. Barton similarly says that Mark composed the first edition of his Gospel ca. 50-51 for use in missions founded by Barnabas and himself, and that he published a second edition ca. 68-70, probably in Rome, adding vi. 46 to viii. 26 and a few scattered verses. Bacon denies the Urmarcus theory in the sense that Matthew and Luke used significantly different versions from the canonical Mark, but does believe that our Mark shows evidence of several stages of stratification. William W. Holdsworth

1. According to ibid., pp. 249-250.
5. Rowlingson, op. cit., p. 129.
7. Story of Jesus and the Beginnings of the Church, pp. 110-114.
the last time in connection, Holman, especially, and Watson have put that the smaller component was the
factor. To talk a great advantage to the smaller one, in order to show that we are in accord
with the same principle, the same factor II, as before and similar.

In our last session two factors were made clear, factor II by the same procedure to
examine these. A Great Discussion of factor II at 42:00 to 45:00 or so.

But since this week may be short part of the week II, the discussion of the same principle,
agreeing at 42 to 45:00 and a few scattered answers. Before

Horse, which is the important aspect in the same that matters and

I have new information, especially, variation from the other.

Will these factors, of course, be revealed to the other?
likewise rejects a standard Urmarcua view, but finds evidences of recensions in the Gospel.¹ McNeile,² Rawlinson,³ and Stanton⁴ lean still further from the Urmarcua hypothesis, although detecting indications of minor interpolations and revisions. Positive rejections of the theory are registered by Burkitt;⁵ Cadoux;⁶ Jülicher, who ways it rests not upon a study of Mark itself, but upon a desire for an easier solution of the synoptic problem;⁷ Patton;⁸ Plummer;⁹ Sanday;¹⁰ and B. Weiss.¹¹

Over against this conception of an earlier form of Mark stands the hypothesis of later editions of the Gospel. McNeile is confident that it has been "touched up" in later years. Sanday says that both Matthew and Luke used a later edition than canonical Mark.¹² Stanton sees evidence of moderate additions.¹³

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Wilke likewise believed there had been later editions, Sir J. C. Hawkins and W. Soltau, however, opposed this general idea, allowing but slight exceptions. Pfleiderer and Renan, agreed that the Gospel did not undergo any later expansion except in its ending.

In addition to these explanations, several theories of three recensions have appeared. Wilhelm Bussmann has suggested the theory of (1) G, the "Geschichtsquellen," used by Luke; (2) B, an edition of G by Galilean; and (3) E, our Mark, a recension by a Roman Christian. Rather similar to this presentation is that of Arthur Wright, who has envisioned (1) a Proto-Mark, preserved in Luke; (2) a Deutero-Mark, preserved in Matthew; and (3) a Trito-Mark, our present Mark. Wendling's theory, set forth by him in 1905 in his Urmarcus and later amplified in his Die Entstehung des Marcusevangeliums, sets up recensions by three writers: (1) M1, a terse, straightforward writer, a historian; (2) M2 an imaginative writer adding miracle-stories; and (3) M3 or Ev, a doctrinal writer, a theologian. Paton, in making

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1. Acc. to Weiss, op. cit., p. 249.
When it was finally decided that there was a need for improvement in the "General Procedure for the Examination of Water," a committee was formed to study the matter. The committee consisted of several experienced workers in the field of water treatment. After careful consideration of the various methods of testing and analyzing water, the committee recommended a series of tests which they believed would be the most practical and reliable. These tests included:

1. A test for total hardness.
2. A test for alkalinity.
3. A test for chloride.
4. A test for iron.
5. A test for nitrate.

The committee also recommended that these tests be performed at regular intervals to ensure that the quality of the water remained constant. The results of these tests were to be recorded and analyzed to determine the effectiveness of the treatment process.
a vocabulary analysis, finds a lack of any proof of this hypothesis.\(^1\) John E. Symes says that structural difficulties which bother Wendling can be solved by remembering that Mark used several sources, and goes on to say in reference to the style of writing:

> Obviously Mark may have been a man able to narrate a simple incident simply, and yet with some thing of the poet and something of the theologian in him. There is therefore no necessity to attribute the different characteristics to different authors....\(^2\)

N. P. Williams likewise says that there is no necessity for postulating different authors, that different subjects would require different treatment by the same author, and that doublets are to be expected unless we are to regard every saying and event of Jesus' life as unique.\(^3\) He goes on to set forth his own theory of recensions: (1) The present Gospel without the "Great Interpolation" and without chapter 13, compiled perhaps by John Mark; (2) the present Gospel with chapter 13 but not the "Great Interpolation," which form Luke is said to have used; and (3) the present Gospel as it stands, used by Matthew.\(^4\)

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4. Ibid., pp. 420-421.
In the face of all these complex hypotheses, a note of simplicity has been struck by Goodspeed, who says Mark looks like a primitive, unrevised document,¹ and by Ropes, who says that it is "widely held that we have in our possession substantially the book which Mark wrote."²

Looking back over the swift survey we have made of these Markan problems, we find that many advances have been made in the past century in the study of this Gospel. We have seen the priority of the Second Gospel recognized and the document itself dated by most students as coming from either the decade preceding or that following the Fall of Jerusalem in A. D. 70. The authorship of John Mark has been observed to be generally agreed upon. The question of sources is not so simple; some kind of relationship of Mark to the Petrine tradition has generally been affirmed; the use of an apocalyptic source for chapter 13 has been suggested by quite a number of men; conclusions have been more varied concerning the use of oral tradition, small units or cycles of material, and Q and other documents. Despite the suggestions of a group holding that the Gospel was written originally in Aramaic, the consensus of the majority may be said to point

In the face of all these current difficulties, a hope of
importance for our nation's growth and the
attainment of a higher standard of living now and
in the future. We have to face the fact that we have to
bring our domestic economy into line with the
international economy. This is not an easy task, as
much as we would like to see it. We have to make these
changes in a way that will benefit all segments of our society.

Together, we can overcome these challenges, and we have
the opportunity to build a brighter future. It is up to us to
recognize the importance of cooperation and to work
constructively towards a solution. Let us strive for a world
where all nations can live in peace and prosperity.

The cooperation of all nations is essential for the
growth and stability of our world. Let us work together
for a better tomorrow.
to Greek. The problem of possible editions has many conflicting hypotheses of an earlier Mark, of a later Mark, of three recensions, and of simply one edition. It is not the purpose of this paper to enter into debate of these various Markan questions summarized here. We have presented this survey rather as a laying of an essential foundation, a necessary background, for the specific research with which we now proceed.
The process of data analysis and analysis of the data is essential for effective decision-making. It is not just a simple exercise of data preparation. We have presented this research dataset as a service to our readers for the purpose of learning and improving.
DIVISION TWO

ANALYSIS OF THE GOSPEL

A. Content:

What kind of a presentation of material do we have in the Gospel of Mark?

Although the recognition of the priority of the Second Gospel led the way in the nineteenth century to a high evaluation of the outline presented therein of the life of Jesus, this general unity of organization has been attacked by a number of students in the past two generations. In 1890 Wright branded Mark as a catechist effecting little more than an obvious attempt at chronology.¹ The following year Cone pronounced the Gospel as "tolerably" free from legends, though not an account in chronological order.² In 1905 Wellhausen said:

The single scenes are often told in a life-like style without essential additions and reflections, but they stand for the most part as a mere collection of disconnected anecdotes.³

Albert Schweitzer in 1910 found a lack of real connection

³ Einleitung in die drei ersten Evangelien, p. 51, quoted by Burkitt, op. cit., p. 84.
DIVISION TWO
ANALYSIS OF THE COST

1. ORDER OF WORK

Although the recognition of the priority of the Second
Division for the war in the discussion centering on the life of
water, the economy of the living remains foremost in the public
interest. A number of students in the past two generations
have found in the above statement of conclusions the
following

1930 American Water:

The single success are only found in a field.
For a single student cannot be the most
mal

Collection of American Water Seach.

Appendix Supplement in 1930, 1941, 1942, a tract of least connection.
in the account.\(^1\) Nine years later Karl Ludwig Schmidt, although admitting the integrity of such blocks of material as Mark i. 23-38 and chapters 14-16, held that Mark tried roughly to effect some continuity out of a mass of independent units of material which, except for some specific anchorages to particular settings, gave no basis for a real chronology.\(^2\) It was probably in 1919 and 1921 that M. Dibelius and R. Bultmann likewise held the Gospel to be a stringing together of disconnected units.\(^3\) That same year Shirley Jackson Case called the Gospel a "literary mosaic."\(^4\) Likewise in 1927 Cadbury, while admitting that the document has a primitive artlessness about it, yet called it an "artificial" arrangement by place, time, and logical association.\(^5\) In 1934 Ropes held that the sense of movement we find in the record is not due to a real chronology, but is rather an inference from the stringing together of localized incidents.\(^6\) In the Bampton Lectures at Oxford for 1934, Lightfoot indicated that he found possible confirmation

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3. Acc. to Taylor, op. cit., p. 66.
4. Jesus, acc. to ibid., p. 67n.
In the account of the army of the east, the material on which the document is based is found to be a historical account of the battle of Actium. The text mentions the participation of various military forces and their leaders. The battle is described in detail, including the strategies employed and the outcomes of the conflict. The document also references other historical events and figures, providing context and background information. The text is written in a formal style, typical of historical documents, and is likely to be of interest to historians and students of history.
of this view in H. St. John Thackeray's statement that the
dramatic present tense, which is used about 150 times in
Mark,\(^1\) is used in Greek literature chiefly with verbs of
motion, and that its use in the Gospel may be, not a vivid
means of portrayal, but a device for introducing new scenes
in the story.\(^2\) Two years later Rawlinson, in the fourth
edition of his \textit{St. Mark}, reiterated that the hypothesis of
a reliable Markan outline had broken down,\(^3\) pointing out
particularly that there is no mention of a public visit to
seems to have recanted his earlier position. In 1926 he
said:

When closely analysed, the Gospel loses the
semblance of continuity which is thrown over it
by these devices (( transition tools )), and be-
comes little more than a collection of stray epi-
sodes. Efforts have been made to discover a plan
in the construction of the narrative, but beyond a
certain point they break down. The author does
not appear to have formed for himself a clear con-
ception of the motives which determined Jesus' ac-
tion....But while the narrative is thus loosely
coordinated, the events appear to follow each other
in proper sequence....It can only be concluded that
somehow he was in closer touch with the facts than
the other writers. Along with the separate
anecdotes, he has received some good tradition as

\(^1\) Cf. footnote 1, p. 27, thesis.
\(^2\) The Septuagint and Jewish Worship, pp. 20-22, acc. to
Lightfoot, pp. 41-42.
\(^3\) Pp. xix-xxi.
to the general course of Jesus' ministry, and he has arranged the various details within this framework.¹

In his newest book, *The Validity of the Gospel Record*, Scott has, however, declared that while Mark did exercise great care in the task, anyone could rearrange the incidents in as good an order as the Evangelist did; Scott points to the fact that Matthew and Luke made departures from his order as evidence that they thought it was simply a matter of judgment.²

A somewhat higher evaluation comes from Grant, who finds the Gospel partly subjective—sachliche Anordnung, that is, by topics—, but also partly chronological.³ Moffatt similarly says that the general scheme of the Gospel is clear, although the arrangement is often topical.⁴

Mark's order has not been without defenders. Bacon, although finding the Gospel more or less of a miscellaneous collection of sayings and events,⁵ contends that the structure is yet historical, not because Mark was primarily concerned with accuracy, but because in having planned a comprehensive record he partially adapted the material to a

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In the second year of the company, a study was conducted to analyze the performance of the company and the market. The study revealed that the company was not performing as expected. The results showed that the company was not utilizing its resources effectively. As a result, the company decided to make some changes. These changes included restructuring the company, streamlining operations, and improving efficiency. The company also introduced new products to meet the changing market demands. The changes resulted in an increase in sales and profitability. The company continued to focus on these strategies and maintained its position in the market.
general outline of Jesus' ministry. Burkitt is well known for his support of the manner in which he says Mark arranged in sequence for the first time the stories available; Burkitt says the Gospel is a historical document because it is self-consistent, explains how the Christian society came into existence, and fits in with the otherwise known facts of contemporary history. Cadoux, point out that those who are suspicious of the rest of the Gospel generally do admit that the Passion Narrative has been built upon some framework, contends that the earlier part of the book has no more discrepancies, doublets, and "seams" than chapters 11 to 16; he says that Mark ii. 1 to iii. 6 would naturally lead toward the Passion Narrative; he asks whether that latter portion of the Gospel would be of much use without some introductory narrative; he finds Mark ii to x to be a historical order not equalled by Luke x to xvii; and he maintains that if in chapters 11 to x Mark had been merely supplying a framework for isolated units of tradition, he could have done it in a manner which would have avoided many of the much discussed discrepancies.

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1. Ibid., p. 129.
Schmidt, C. H. Dodd finds a thread of inner connection running through the Gospel, a thread similar to the presentation of Jesus in Acts x and xiii, and says Mark "may be regarded as an expanded form of what we may call the historical section of the kerygma;\(^1\) although Rawlinson finds it unlikely that a chronological outline of Jesus' life would have been preserved by the church,\(^2\) Dodd believes Mark had at his disposal (1) isolated units of material, (2) larger blocks or complexes of material, and (3) an outline of the whole ministry.\(^3\) T. W. Manson finds in the Second Gospel a consistent presentation of Jesus' teaching in very much like the original order.\(^4\) Taylor likewise notes an orderly arrangement of material.\(^5\)

Thus we see two schools of thought as to the content of the Gospel of Mark: one group denies that the writer did more than compile in a rather loose arrangement a mass of unrelated data which was presented to him, and the second set of men affirming that Mark was able to effect a generally

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- the possibility to improve the
- outlook of the teacher a.

...
orderly and progressive development of the facts. Wherein does the truth lie, and what conclusion to be drawn is pertinent to the specific research with which we are engaged? May not the reasonable inference to be drawn consist of perceiving the truth in both positions? On the one hand, we must guard ourselves from the plight of picking the Gospel to pieces in a manner entirely beyond the spirit and method of the original writer. It is in this vein that Marcus Dods bids us heed the warning which Amiel uttered in another sphere:

There is a way of killing truth by truths. Under the pretense that we want to study it more in detail we pulverize the statue. It is an absurdity of which our pedantry is constantly guilty.¹

On the other hand, we must be equally on the defense against that false brand of scholarship which tries to over-simplify the study by not admitting or facing real problems. True devotion in study consists, not in a "safe," over-pious approach, but in as near a search for the truth as we can attain. In the case at hand, the most balanced conclusion appears to be that Mark confronted data, some of which was reasonably organized and some of which came as isolated units, and that he organized it on the basis of the material

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and according to some knowledge or source of an outline of Jesus' ministry. Authorities have both doubted and believed in this arrangement. May there not be admitted to be basis for both contentions? This will become more clear as in succeeding pages we take up an examination of the character of various passages of the Gospel. As we approach that analysis let us be ready fairly to recognize that a reasonable outline may be said to be presented, but also that there are various units of material which the writer could not verify or place in his narrative with the greatest of accuracy.

This discussion is quite pertinent to the question of our paper, for since we conclude that the book does contain material organized in a form indicating an attempt at orderly presentation, we thereby imply that there must have been some purpose in the process. What was the author's aim? That is the query we shall keep in mind as we now proceed to an analysis of the character of his work.

B. Character:

As we launch upon an examination of the character of the Gospel account, we must, of course, set up some basis or standard of judging it. Schmiedel has suggested the following criterion:
In examining some knowledge or some of our natural
Agricultural methods have not yet been
in this arrangement. We were not to attempt to be precise
for our convenience. This will become more clear if we
understand better as we continue to examine the
approach and method of the concept. A few questions
made from the summary of the material which the writer only
not entirely to place in the examination with the meaning of

The examination is due to part of the proposal
out of order, for instance, some of the poor use of
material arrangement in a firm investigation or attempt at original
presentation. We suggest putting your place which may have been
some mistakes in the discussion. With the survivor's idea
that is done during we will find it is with as you continue to so

Of the proposal of the arrangement of the work.

R. CHANDLER

We are familiar with examination of the material
the concept account. As such, to continue to some parts of
important to study it.
When a profane historian finds before him a historical document which testifies to the worship of a hero unknown to other sources, he attaches first and foremost importance to those features which cannot be deduced merely from the fact of this worship, and he does so on the simple and sufficient ground that they would not be found in this source unless the author had met with them as fixed data of tradition. The same fundamental principle may safely be applied in the case of the gospels, for they also are all of them written by worshippers of Jesus. If we discover any such points—even if only a few—they guarantee not only their own contents, but also much more. For in that case one may also hold as credible all else which agrees in character with them, and is in other respects not open to suspicion. Indeed the thoroughly disinterested historian must recognize it as his duty to investigate the grounds for this so great reverence for himself which Jesus was able to call forth; and he will then, first and foremost, find himself led to recognize as true the two great facts that Jesus had compassion for the multitude and that he preached with power, not as the scribes. (Mt. ix. 36, vii. 29).^1

Dods takes issue with Schmiedel, holding that we do not apply such a touchstone to the study of heroes in general, pointing out that on such a standard we would be more impressed by records of such details as Napoleon's moustache and shoes than by those of such accomplishments as his power over men. Dods suggests that we must seek for the facts which account for the worship, and he puts forward this criterion: Is Jesus set forth as the self-authenticating

A mid decade name change...
revealer of God that he is claimed to be? There is truth in the suggestions of both of these critics. Perhaps we can best sift each unit of the account for reporting and for interpreting by asking ourselves the question: Taking into consideration the whole of our experience in life, including all the information we can glean from all other sources about Jesus and the situation in which he found himself, does this account coherently fit into our experience in a manner which leads us to say that it sounds like Jesus? If this standard of evaluation sounds subjective, it at least has the virtue of recognizing frankly that the personal element enters into every judgment.

We proceed now to sketch swiftly the significance of various passages in the Gospel which may help us to determine the purpose of the writer.

The first eleven verses of the first chapter introduce Jesus dashingingly into the center of a scene focused upon himself. Lightfoot has departed from the Westcott and Hort text to include 1. 12-13 in this prologue, noting a heightened theological effect in this arrangement. Be that as it may, the passage already has a distinctly Christological tone: Jesus is presented as the Son of God. Holdsworth finds the use of the term "gospel," 1. 1, secondary. Such a position is not,

1. Ibid.
There is much to be said for the recognition of certain basic principles. Perhaps we can best and most profitably approach the problem of the concept of representational art by giving thought to the nature of the representation and for representational art.

The way in which our consciousness is formed and the influence of the ideas and experiences on which it is based are significant. It is not least the matter of consciousness that the representational art expresses into every intention.

We propose now to classify ascribable the circumstances of various processes in the capacity which we may refer to as the articulation of the existence of the matter.

The first element appears to be the first step in the formation of the concept of a certain form of presentation, which is in turn accompanied by the necessity of the process and the fact that as it may the process affect in this statement.

Therefore effect in the statement of the concept as a whole and the final concept of the concept as a whole. However, when the use of the term "concept" for the "concept" as a whole, is a presentation of the use of the concept as a whole.
however, necessary, for it was not till the second century that the term came to refer to a document, and in its use here it has been translated "good news" by Symes, and "missionary preaching" by J. Weiss. The omission of a description of Jesus' personal background or appearance supports J. Weiss' and Ropes' statements that we are not here reading a biography.

The focussing of the narrative dramatically upon Jesus in i. 7 to 8 might be said to be mere interpretation by the writer; however, although Allen, Barnes, Burton, Réville, and von Soden do not include this tradition in Q, Barth, Harnack, Holtzmann, Moffatt, Roehrich, Stanton, B. Weiss, Wellhausen, Wendt, and Wernle do find it to be vouched for by that source. Branscomb says that while Mark gave John the appearance of prophesying the coming of Jesus, the Baptist, as presented by Matthew and Luke, probably expected a supernatural figure more like that of Jewish apocalyptic writings. In i. 10 to 11, however, the blessing of God is bestowed upon the Son in a rather extraordinary manner; it is just such accounts as this that lead

4. Ibid., vol. 2, p. 699; Ropes, op. cit., pp. 5-10.
Rawlinson to call Mark a frank supernaturalist. ¹ The element of wonder and providential blessing is continued in 1. 13. In this opening section, then, we have seen, not the introduction to the biography of a mere religious teacher, but the proclamation of the "good news" of the auspicious coming of the Son of God.

In Mark 1. 12 (or 1. 14) to 111. 6 we see Jesus beginning his ministry in Galilee, the only definite point mentioned being Capernaum. We see him calling four disciples, 1. 16 to 20, the account of which seems, as J. Weiss suggests, ² to be written from the fishermen's point of view; healing and preaching, 1. 21 to 1. 45; and encountering controversy with the Jewish authorities, 111. 1 to 111. 6. 1. 22 has been attacked as obvious interpretation. ³ Barnes and Roehrich might possibly be said to find support for it in Q, but its presence in that source is overwhelmingly denied by Allen, Barth, Burton, Harnack, Hawkins, Holtzmann, Moffatt, Réville, Stanton, von Soden, B. Weiss, J. Weiss, Wellhausen, Wendt, and Wernle. ⁴ This testimony does not prove, of course, that the passage was not a part of the tradition which Mark received. What we may say is that, regardless of the origin of the statement, it appears

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2. As noted by K. L. Schmidt, Der Rahmen der Geschichte Jesu, p. 44, according to Taylor, op. cit., p. 61n.
The document contains text that is not legible due to the quality of the image. It appears to be a page from a document discussing some form of policy or regulation, possibly related to the use of tannins in tanneries, given the mentions of 'tannin' and other related terms. The text is fragmented and difficult to read, making it challenging to extract meaningful information.
to be a description of Jesus which Mark favored. We get here an indication of the readers for whom the Gospel was intended, and thus an intimation of the purpose with which it was written. "Mark does not give any examples at this point of His authoritative teaching. He seems to assume that his readers are familiar with it."  

1. The controversies section, ii. 1 to iii. 6, has been thought to represent an earlier source or document inserted here at a point in advance of its proper position in the narrative.  

2. Moffatt says that iii. 22 to 30 belongs after vii. 23. Be these matters of structure as they may, the significant point for us is that, as a foil to Jesus' and Christianity's break with Judaism, the section is, as Branscomb says, "integral to the plan of the Gospel."  

In iii. 7 to vii. 23 Mark presents to us an expanding ministry and growing popularity. One of the best evidences we have in the entire Gospel of Mark's fidelity to what he believed was the truth is found in iii. 20-21. It is a tribute to this writer that he is the only Evangelist to record this aspersion cast upon Jesus. It might be argued that this is done to heighten the effect of Jesus' being misunderstood, but such a contention is rather dubious, for such an editorialization would run the risk of raising more questions than it  

2. Ibid., p. 41; Moffatt, op. cit., p. 231.  
4. Loc. cit.
answered. The kingdom-parables in chapter iv. have attracted much attention. They are rather commonly and rather logically said to have been gathered together topically by the writer and inserted more or less according to convenience. Bacon further contends that they are here arranged to form an anti-Judaistic section. Mark iv. 10 to 25 has long been a problem of scholarship. We are here dealing with an example of what has been regarded by some as a tendency on the part of Mark to construe Jesus' Messiahship as a secret, a mystery progressively revealed only to the select. Such an interpretative tendency has been connected with both healings and teachings. William Wrede in 1901 contended that Jesus had never claimed to be the Messiah, and that Mark had superimposed upon the material presented to him a theory of a Messianic secret. Taylor prefers the term reserve to secret: "Especially striking is the note of reserve with which the idea of the Son of man is put forward." Crum thinks he has solved the problem by pinning it on to his Mark II. Stanton, however, says "the mystery of the

4. Mark i. 25, 34, 43ff.; iii. 12; v. 43; vii. 36.
5. Ibid., iv. 10ff., 34; viii. 31; ix. 28; vii. 17; x. 32ff.
6. Das Messiasgeheimnis in den Evangelien, according to Taylor, op. cit., p. 66.
7. Ibid., p. 63.
The information-exchange in Chapter IV has significantly increased the number of reports and requests, leading to a steady stream of new information. These reports contain many new ideas and suggestions that have been discussed in detail. The recent reports have been forwarded to the appropriate committees for further action.

Chapter V focuses on the importance of maintaining a balance between the demands of the current situation and the goals of the organization. It is crucial to ensure that all efforts are directed towards achieving the objectives set for the organization.

Chapter VI discusses the importance of leadership in managing organizational change. It highlights the role of leaders in facilitating change and creating a conducive environment for growth.

Chapter VII explores the concept of organizational development and the strategies that can be employed to achieve it. The chapter emphasizes the need for continuous improvement and adaptation to remain competitive in the fast-changing business environment.

Chapter VIII addresses the challenges faced by organizations in the digital age. It discusses the importance of embracing technology and using it to enhance productivity and efficiency.

Chapter IX covers the topic of ethical leadership and the role of leaders in shaping the organization's culture. It stresses the importance of maintaining integrity and ethical standards in decision-making.

Chapter X concludes the book by reminding readers of the importance of balance and the need to strike a balance between personal and professional goals. It urges readers to reflect on their values and the impact of their decisions.
Kingdom" is attested by Q. ¹ Lightfoot suggests that we may be here encountering an attempt similar to that of Paul in Romans 9 to 11, an effort to explain why the majority of Jews had not been won over to Christianity; ² this seems a not unlikely possibility. In Mark iv. 37 to 41 we find an account showing two tendencies of Mark: (1) that of attributing to Jesus miraculous powers --- extending even over the weather --- , and (2) that of combining an exalted with a human view of this Son of God. The latter tendency is evidenced in the interpretation he allows in iv. 41, for, as Branscomb says, this is surely "a moral couched in terms of the developed faith of the Church rather than of the days of the Galilean ministry..." In v. 7 we come to what H. D. A. Major calls the second stage of the revelation of the Messiah, an advance over the initial intimation found in the account of the baptism. Major says that even today there persists commonly in the East the belief that the insane are inspired. Jesus' rejection at Nazareth, vi. 1 to 6a, is a case similar to that of the remonstrations of his friends, ⁶ though a stronger case could be made here than in iii. 20 to 21 for looking upon the account as a presentation

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5. Ibid., p. 22.
if 

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of Jesus as the misunderstood Messiah. In vi. 52 we have a frank recognition of the inadequacy of the disciples.

After his mounting popularity had led to fiercer opposition and great misunderstanding of his mission, Jesus is portrayed in vii. 24 to ix. 30 as withdrawing for a while to the north. In viii. 14 to 21 we find the disciples again dealt with fearlessly. In viii. 27 to 33 we find an exceeding frankness in discussing the originator of the Petrine tradition, a candor which seems to fit the humble disciple Peter had become. Lightfoot finds\(^1\) in viii. 22 to 26 a doctrinal parallel to viii. 27 to 30, but it is doubtful whether to plan and execute such a subtle scheme would have occurred to Mark. This awakening of the disciples to the character of their leader and the explanation which he gives them of the kind of life to which he dedicates himself and calls them form a turning point in the Gospel narrative. Major calls these the third and fourth stages in the revelation of the Messiah. Whatever the form in which the account of the transfiguration, ix. 2 to 8, may have come down in tradition to Mark, it is a monumental example of his acceptance and wondrous portrayal of the divinity of Jesus. A focal point in the Master's ministry, it is a manifestation of God's approval and blessing strikingly

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reminiscent of the baptismal revelation.\textsuperscript{1}

In ix. 30 to x. 52 we find Jesus with his face set toward Jerusalem. On the way south he teaches and warns his disciples, ix. 30 to 50 and x. 29 to 45, of the self-denying nature of his mission and their discipleship. The account shows movement and a sense of clarified determination.\textsuperscript{2} These solemn instructions are termed by Major the fifth phase of the revelation of the Messiah.\textsuperscript{3} In view of the disciples' later conduct, Branscomb finds, despite Mark ix. 32, that Jesus' threefold explanation could not have been so detailed as Mark relates it.\textsuperscript{4}

The action of the narrative now focusses upon Jerusalem and remains there throughout the rest of the Gospel. The one week in Jerusalem occupies more than a third of the whole narrative.\textsuperscript{5} The facts are presented with such "austerity and simplicity," says Scott, that some students have suspected them of being theological or ritualistic; but this fact rather points, he says, to a sincere effort on the part of the writer to present the facts just as he knew them.\textsuperscript{6} Grant observes\textsuperscript{7} that Matthew and Luke respect Mark's order more in this section,
In x = 0 to x = 50 we find the above graph and also other graphs of the same type in the following manner.

In the last panel of Section 3 we see that the square of the formula

\[ y = ax + b \]

where \( a \) and \( b \) are constants, shows up in the elementary function

\[ f(x) = ax^2 + bx + c \]

These formulas may be the basis for a series of arithmetic functions.

In view of the above, it seems that for the solution of the present problem it may be helpful to use the following functions

\[ f(x) = ax^2 + bx + c \]

The solution of the problem can be found as follows:

1. The area of the rectangle formed by the length and width is

\[ A = l \times w \]

2. The area of the triangle formed by the height and base is

\[ A = \frac{1}{2} \times b \times h \]

3. The area of the parallelogram formed by the base and slant is

\[ A = b \times s \]

4. The area of the trapezoid formed by the base and height is

\[ A = \frac{1}{2} \times (b_1 + b_2) \times h \]

The area of the circle formed by the radius is

\[ A = \pi r^2 \]

The area of the ellipse formed by the major and minor axes is

\[ A = \pi a b \]

The area of the sphere formed by the radius is

\[ A = 4\pi r^2 \]

The area of the cylinder formed by the base and height is

\[ A = 2\pi rh + 2\pi r^2 \]

The area of the cone formed by the base and slant is

\[ A = \pi r s + \pi r^2 \]

The area of the pyramid formed by the base and height is

\[ A = \frac{1}{3} \times B \times h \]

The area of the torus formed by the major and minor radii is

\[ A = 2\pi^2 R r \]

The area of the saddle formed by the major and minor radii is

\[ A = \pi^2 R r \]

The area of the cone formed by the base and slant is

\[ A = \pi r s + \pi r^2 \]

The area of the sphere formed by the radius is

\[ A = 4\pi r^2 \]

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and he explains that its tradition was more definitely fixed. As we look at the account we are struck with the humanness and detail of its presentation, particularly in the controversies with Jewish authorities. The thirteenth chapter has already been discussed as a problem in sources. Why did Mark use it? If we recall the supernatural developments with which he has in part associated Jesus' divinity, we conclude that the writer thought this passage not inappropriate. We must also recognize that there would be the consciously or unconsciously operating need to encourage contemporary apolalyptic hopes. Mark xiv. 12 to 42 portrays the Son of Man as having fellowship with men and with God, ready to sacrifice his life if that be his necessary role. Few more beautiful passages have ever been written than xiv. 32 to 42; it is here that Mark presents doubtless his supreme picture of Jesus as both human and divine. What reader could help but stir responsively? The writer's art at painting pictures is admirably illustrated by the contrasting scene swiftly introduced in xiv. 43ff. Mark xiv. 51 to 52, a single tradition, has most often been interpreted to refer to the writer himself. If this is so, then it would natural, as suggested by B. Weiss, for him to be the son of the Mary in whose house the disciples met, and Mark may then have written the Passion Narrative as an eye-witness who had

supplemented his account with other sources. Major calls Mark xiv. 61, 62 the sixth and final stage of the revelation of the Messiah. In xiv. 66 to 72 we find the greatest exposure of the failure of any apostle. The account, xv. 1 to 15, of the trial before Pilate and the crucifixion story, xv. 22 to 37, are told simply and vividly. The centurion's brief but high evaluation, xv. 39, might also be said to be Mark's. It is quite apparent, however, that the women who came to the tomb Easter Morning, xvi. 1 to 8, did not expect a resurrection.

It is almost universally recognized that the genuine Markan narrative ends with xvi. 8. Although there is a wealth of reference-material available on the various endings which have been appended to the incomplete narrative, such a discussion lies beyond the scope and function of this paper. The present ending does not appear in the oldest Greek, Armenian, and Syriac versions, and we accordingly leave it out of our consideration. The suggestion that Mark has scattered the resurrection appearances throughout the Gospel as apparitions is not commonly taken seriously. Goodspeed has suggested that, with some amplification, the original ending of Mark has been preserved for us in the conclusion of Matthew. Streeter has

Is it strange that you are not concerned about the economic downturn with anxiety? I think the economic downturn is not necessarily a problem, but a necessary adjustment for the economy. It is strange that you are not concerned about the economic downturn.
speculated that the elements of Mark's ending may have been maintained in the Gospel of John and in the apocryphal Gospel of Peter.¹ Until these hypotheses gain wider acceptance, however, it remains general practice to restrict Markan research to the Second Gospel.

As we have discussed the character of various passages of the book we have had intimations here and there of the Evangelist's aim. Let us now in conclusion sum up observations which we may make concerning the writer's purpose.

We have given the matter of azirine a

few moments, and we have had no indication here that any change in the

materia would take place. Let us now go to a consideration of the

experiments which we may make concerning the matter's properties.
CONCLUSION: MARK'S PURPOSES

In concluding our investigation we inquire what we may infer from our study to have been the aim of our Evangelist; we should rather say aims, for it seems reasonable that he was led to write, not by one motivation alone, but by a combination of desires. The complex operation of these forces upon the material may be said to determine the manner of its presentation.

A. Writing for a Contemporary Christian Community:

We note first from the color, the details and explanations given, and the general manner that Mark was writing, not for posterity, but rather for the men of his day. Specifically, he was addressing Christians who already had faith in Christianity and a familiarity with its teachings and requirements of conduct. Mark aimed to bring this group information and assurance, sketching scenes of Jesus' prophetic utterances, and explaining ensuing divisions among Jews and the slow progress of Christianity. In the generation following Jesus' ministry, Mark sought to help men comprehend why the Master had been so misunderstood. The problem was not so much that

of proving Jesus' Messiahship to enthusiastic believers as it was that of explaining how his career could end in a criminal's death. The break with Judaism is a recurring theme in the Second Gospel; but we should not conclude simply because this presentation of controversies was aimed at religious instruction that it was not historically grounded, for we know that the way to the Cross must have been paved in some such development. Some students have found in the writing evidence of an effort to meet those who were troubled in their expectation of a prompt Second Coming of Jesus. The writer sought to strengthen faith in Christ. We may say, then, in brief, that the first purpose with which Mark wrote was to meet the needs of Christians of his day for a better source of information about and understanding of Jesus.

B. Presenting the Self-Sacrificing Son of God:

The Second Gospel is, we have observed, obviously not a biography; it is "missionary literature," in the best sense, tracing the origin of the "good news." Bulcock, viewing the book as biography, has accused Mark of failing to present the

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7. Rawlinson, op. cit., p. xviii.
The project with which I am concerned is in the preliminary stages of its development. It poses no insurmountable problem. On the contrary, it would be a great pleasure to me to share the work of consulting with you and to contribute to the furtherance of your studies in this field. I am strongly interested in the subject and believe that the results of our research will be of great value to the scientific community.

In conclusion, let me express my sincere thanks for having presented this matter to me. I hope that our cooperation will be fruitful and that we will achieve our common goal of advancing knowledge in this field.
greatest features of Jesus. But this charge rests upon a misconception of the nature of the writing, for viewed according to its intent, the Gospel succeeds admirably in bringing us an exalted picture of Jesus as the Son of God, or as he is also frequently referred to, the Son of Man. The Son of God is presented in a pattern to which mere men cannot hope to attain. Jesus is pictured as a Messiah who would return on the clouds. In fairness to Mark, however, it should be said that the character and teaching of Jesus are really the center-point of the foil of the supernatural manifestations of miraculous power. In the presentation of events it is often noted that we are not given adequate explanation of Jesus’ motives, but this should occasion no surprise if we recall that the whole-hearted devotion of disciples would leave them without a feeling of such a need. To sum up, we see Jesus as one of authority.

Yet in contrast and combination with this portrayal of authority is the Servant doctrine which the Gospel presupposes. This conception is infinitely higher than that of a Son of David, and is one that can be taken to the whole, wide

Eternity is the realm of the will, the realm of the infinite. It is the realm of the intellect, the realm of the understanding. It is the realm of the soul, the realm of the spirit. It is the realm of the heart, the realm of the love. It is the realm of the mind, the realm of the thought. It is the realm of the body, the realm of the action.

The realm of eternity is the realm of the infinite. It is the realm of the will, the realm of the intellect. It is the realm of the soul, the realm of the spirit. It is the realm of the heart, the realm of the love. It is the realm of the mind, the realm of the thought. It is the realm of the body, the realm of the action.

In the realm of eternity, the will is the will of the infinite. It is the will of the will, the will of the intellect. It is the will of the soul, the will of the spirit. It is the will of the heart, the will of the love. It is the will of the mind, the will of the thought. It is the will of the body, the will of the action.

The realm of eternity is the realm of the infinite. It is the realm of the will, the realm of the intellect. It is the realm of the soul, the realm of the spirit. It is the realm of the heart, the realm of the love. It is the realm of the mind, the realm of the thought. It is the realm of the body, the realm of the action.

In the realm of eternity, the will is the will of the infinite. It is the will of the will, the will of the intellect. It is the will of the soul, the will of the spirit. It is the will of the heart, the will of the love. It is the will of the mind, the will of the thought. It is the will of the body, the will of the action.
The presentation we have here has been called a martyrology, but a better understanding of the choice and victory involved is found when we speak of Mark's doctrine as the "Doctrine of the Cross." It seems clear that the Second Gospel is not intended as a biography of Jesus, but as a portrayal of the meaning and the power of his self-sacrificing ministry.

C. Presenting a True Record:

We have indicated that Mark had no intention of writing a document for all men in all ages. He does not give his own name, state his sources, or indicate that he had been present. He was hardly conscious of the importance of his work, and would not necessarily have thought of himself as doing other than helping to carry on the tradition about Jesus.

When we consider this lack of realization of the strategic importance of his work, we gain an especially high regard for Mark's effort to produce a record faithful to the facts as he knew them. The use of then obsolete names is a most obvious example of this. The word "Jesus" had largely been supplanted in the generation of the writing of the Gospel by the term

I have the pleasure of presenting the following report:

We have investigated the area to locate a site for the new plant. The results of our investigation indicate that the area is suitable for the purpose.

The importance of the new plant to the town cannot be overstated. It will provide employment and economic benefits for the community.

Lastly, the need for this plant is evident. It is crucial to meet the growing demand for the product.

In conclusion, the site selected is the ideal location for the new plant.

[Signature]
"Christ;" likewise, "Son of Man," a phrase used often in the Second Gospel, had fallen into relative disuse.¹ We have also noted in our analysis of the character of the Gospel a number of occasions upon which the failings of the disciples are related with real candor. It has been suggested that this effect is over-drawn to the credit of Jesus,² yet it has also been looked upon³ as present only to a reasonable extent and decidedly to the credit of Mark. Similarly, we found admissions of seeming failure on the part of Jesus at home and with some of his friends.

We may say, then, that a third purpose which Mark had in mind in writing our Gospel was that of reproducing as reliable a record as possible.

D. Effecting a Synthesis of Purposes:

We have observed three cardinal purposes which Mark followed, writing (1) to meet the need of contemporary Christians for information and assurance, (2) to present Jesus as Son of God with authority, yet self-sacrificing, and (3) to record faithfully the facts as he knew them.

Is a satisfactory synthesis of these motives possible? Rather, is not a similar confluence of factors present in all

¹ Dods, op. cit., p. 200.
² Bacon, op. cit., pp. 259-260.
³ Dods, op. cit., p. 201.
We have also noted in our estimates of the output of the Government a number of occasions upon which the estimates of the Government were

related with deep concern. It has been suggested that the

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record, the latter as we know them.

In a statistical comparison of these motion pictures

Refer, for a more accurate comparison of results, present in all.

1. Date of Issue, Oct. 5, 1930.
writings? Do we not universally find ourselves faced with what we call the "practical situation," influenced by our own interpretation, and conscious of some responsibility for fidelity? These three elements must enter in: they are inevitable.

To some extent all our assertions are subjective. As Oliver Wendell Holmes put it: "Smith gives you the Smithate of truth; Brown gives you the Brownate." Yet that does not render impossible all objectivity. Nor does a devotional motive necessarily rob a document of historicity, if to that impulse there is added the desire to record faithfully.

We may safely and properly conclude, then, that, fusing the three purposes we have discerned, Mark was both a reporter and an interpreter.

The contrast of information and interpretation, or history and theology, is really a false antithesis. It has meaning only in terms of relative importance. All history is really interpretation. By selection, emphasis, and explanation the bare events of time are given unity and meaning.

If critics were to press the point and demand that we choose between the two classifications, we should favor that of the reporter, for the Gospel contains material on too many points

1. Quoted in ibid., p. 196.
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readily to be reduced to some simple bias, and we are not certain that the doctrine presented in the Gospel must necessarily have been Mark's.¹

It is in the light, then, of these three purposes and their interaction that we judge Mark: he did not abide by automaton-like objectivity, but he had as one of his chief aims that of being a faithful reporter.

No history worth reading has ever been written without some object, other than the mere narration of facts. The writer is in sympathy with a country or a cause or a form of government, and wishes to magnify or defend it. That Mark writes his Gospel in the interest of the Christian movement must be granted; but there is nothing to indicate that his work is in any sense controversial. ... His so-called theology, in fact, is nothing more than that fervent belief in Jesus which he shared with all Christians.

Since he undoubtedly wrote with this religious bias, he may not have produced a history which was strictly judicial and accurate; but he cannot be accused of any willful distortion of the facts: No one, indeed, can read his Gospel without a feeling of his perfect candor and good faith. ²

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1. Ibid., pp. xx-xxi.
It is in the light of these facts
that we Judge Mark's statement:
"The matter is in the interest of the
Company". The case is not so clear.
This is a study of the purpose with which Mark wrote our Second Gospel. Following upon an introduction to the problem in courses in the Synoptic Gospels at Boston University, research has been carried on in five libraries in that city. At the outset of this paper a swift survey has been made of the testimonies of Early Church writers and of pertinent Markan research of the past century.

The first clear-cut quotation from the Gospel of Mark appeared in the first half of the second century in the *Shepherd of Hermas*. In the middle of the same century came the famous testimony of Papias, who said that John the Presbyter had identified Mark as a follower of Peter, and that John had associated the origin of the Gospel with that relationship. In the succeeding centuries there followed many testimonies, the most notable of which were that of Irenaeus, who dated the writing of the Gospel after the deaths of Peter and Paul, and the statements of Clement of Alexandria and Eusebius, who contended for an origin during the lifetime of Peter. Augustine well expressed the church's lack of recognition of the priority of Mark and the resulting lack of
This is a study of the dynamics with special regard to the factors that influence the behavior of the population. The study was conducted in the city of New York and involved a sample of 1,000 residents. The results showed that the population tends to migrate towards the city center, which is a result of the availability of employment opportunities and the quality of life. The study also revealed that the population is influenced by the natural environment, with the city experiencing a steady increase in population due to the availability of resources and the quality of life. The study concluded that the population is influenced by a combination of factors, including economic, social, and environmental. The study recommended policies that would address the challenges faced by the population and improve the quality of life.
attention to this Gospel.

The nineteenth century saw an awakening of Markan criticism. An earlier date for the book was accepted, and great value came to be placed upon it as a key document. The vast majority of scholars have placed the composition of Mark in either the seventh or the eighth decade of the first century A. D. The John Mark of the New Testament has generally been thought to have been the author of the Gospel bearing his name. Mark is commonly agreed to have had access to the Petrine tradition as one of his chief sources of material. Quite a number of men see evidence of a separate, apocalyptic source in chapter 13. More varied opinion has been associated with the possibility that Mark also had as sources oral tradition, Q, other documents, and small units or cycles of tradition. Although a number have held the Gospel to have been written originally in Aramaic, the majority of students concur in affirming that its original language was Greek. Possibilities of various editions of the book have been the cause of complex and varied discussions. Having laid this necessary foundation of background and survey, we have proceeded into our specific branch of the criticism and evaluation of the Second Gospel.

What is the nature of the content of this book? One school of critics holds that it consists merely of a loosely
The industrial country was an exemplar of welfare and social justice. In seeking ways to solve the problem of poverty and assist those in need, a key concern was the impact of poverty on the community as a whole. The vast majority of societies have focused on alleviating the suffering of the poor. To achieve this goal, various programs were implemented to provide food and other necessities to those in need. Generally, these efforts are geared towards helping the community overcome the issue of poverty and its effects. These programs include food banks, community centers, and other organizations that provide assistance to those in need. These initiatives have been successful in providing support to those in need and improving their quality of life. As a result, there is a growing awareness of the importance of social justice and welfare. The government has taken steps to address the issue of poverty and improve the lives of the poor. These efforts have been successful in reducing poverty and improving the quality of life for many people.

The role of society and the government in the alleviation of poverty cannot be overstated. The government has implemented various programs to address the issue of poverty and improve the lives of the poor. These efforts have been successful in reducing poverty and improving the quality of life for many people.
strung collection of unrelated units of material; another
group of men contends that it observes natural unity in the
presentation, and that the order of arrangement may be regarded
as reliable. We have indicated a reasonable, balanced position
which takes into account the truth in both of these sets of
contentions, seeing both chronological and topical, historical
and subjective, presentation of material.

In launching upon an analysis of the character of the
Gospel narrative, we have set up for ourselves the following
criterion: Taking into account all our knowledge of Jesus in
particular and all of our experience as a whole, we test each
passage about him by asking whether it fits coherently into
that knowledge and experience in a manner which leads us to
say that it sounds like Jesus. Examination of selected pas-
sages throughout the Gospel has shown that the writer presents
a life of Jesus that can be understood, not as a biography,
but as a nevertheless informative work, that the writer attrib-
utes to Jesus divinity and miraculous power, and that touches
and material are present which indicate the writer's fidelity
to facts.

We infer from our analysis that Mark acted out of response
to the combined operation of three main purposes: (1) to meet
and the needs of contemporary Christianity for information about
assurance concerning Jesus, (2) to present Jesus as the Son
It is important now to mention the following:

1. Watering: It is necessary to ensure that the area is well-watered. Make sure to water the garden at least once a day, especially during hot weather.

2. Fertilizing: It is recommended to use a good quality fertilizer to boost the growth of the plants. Apply it to the soil every month.

3. Pest Control: Keep an eye out for any pests that may damage the plants. Use natural pesticides if possible.

4. Pruning: Prune the plants regularly to encourage healthy growth and to remove any dead or damaged parts.

5. Harvesting: Harvest the vegetables at the right time to ensure the best flavor and texture.

By following these tips, you can ensure a bountiful harvest of fresh vegetables.
of God, and (3) to preserve a faithful record of the facts as he knew them. We thus see that in a sense Mark was both a reporter and an interpreter.

To ask whether the Gospel is a theological or historical work is thus to set up a false alternative. It is both. But dogma and doctrine seem plainly secondary with the evangelist to telling the Christian story as it was known and believed in the Churches of the Hellenistic world a generation after Jesus' death. 1

to express a printing fee of the later
as we know them. We have seen that in some cases our paper
be reported as an interpolation.

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BIBLIOGRAPHY

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