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Consultations: MW 12–12:50 p.m.

GREEK 311: THE GOSPEL OF MARK

Fall 2008

MWF 11–11:50 a.m.

Course Description: This term Greek 311R will study the Second Gospel, traditionally ascribed to Mark. Perhaps the earliest of the canonical gospels (despite being “the second”), the Gospel of Mark provides a good transition from Classical Greek to the Koine idiom common in the “New” Testament. More importantly, it provides “the beginning of the gospel of Jesus Christ, the Son of God” (Mark 1:1), teaching important Christological truths about the person and work of Jesus. Furthermore, it teaches important lessons about discipleship that are still germane today.

We shall begin with a basic introduction to New Testament Studies, reviewing the nature and origins of the New Testament, its text, and its interpretations. After discussing the nature of the gospel genre and important issues of Marcan authorship and audience, we will note some important features of Koine Greek and Marcan style. The bulk of the semester will be engaged in translating and *studying* the gospel. Unless otherwise noted, all primary readings will be done in Greek.

Time this term affords us the opportunity to do some additional translation beyond Mark. Accordingly we will look at the critical Passion and Resurrection Narratives in Matthew and Luke as well. Although harmonization generally does violence to the literary integrity of each gospel, in these narratives the agreement is very close and will allow us an opportunity to experience the interrelationship of the Synoptic gospels firsthand. A few remaining days at the end of the semester will allow a treatment of the Infancy Narratives in Matthew and Luke as part of our Christmas preparations.

This Course at BYU: According to the university document “The Aims of a BYU Education,” your experience on campus and in this classroom should be spiritually strengthening, intellectually enlarging, character building, and lead to lifelong learning and service. Additionally, your instructor is committed to creating and maintaining a class room environment that will foster respect and excitement about learning while being conducive to the expression of gospel principles.

Students, too, have a responsibility in maintaining a positive class room experience. Since so much of our time this semester will be involved in oral translation and class discussion, it is imperative that students be courteous and helpful to each other.

This course will provide us with a particular opportunity to study not only the Greek in which the Second Gospel was composed, but the theology that it contains. Although secondary

readings will acquaint students with secular biblical scholarship—and hopefully they will learn something beneficial thereby—they are not intended or viewed as necessarily definitive. The teachings of latter-day prophets and apostles will be admitted as authoritative and decisive. More importantly, the individual student will hopefully have the text and its meaning unfolded by the Spirit as he or she carefully—and prayerfully—studies the Second Gospel.

Texts: The following texts are available in the B.Y.U. Bookstore and will be used regularly throughout the class:

France, R.T. *The Gospel of Mark*. New International Greek Testament Commentary. Grand Rapids, Mich.: Wm. B. Eerdmans: 2002 ISBN 0802824463 [France]

Gingrich, F. Wilbur. *Shorter Lexicon of the Greek New Testament*. 2nd Edition, revised by Wilbur Danker. Chicago: University of Chicago Press, 1983. ISBN: 0226136132.

The Greek New Testament. Edited by Aland et al. Fourth edition, revised. United Bible Societies, 1993. ISBN 3438051109 [UBS⁴]

Wallace, Daniel B. *Greek Grammar Beyond the Basics*. Grand Rapids, Mich.: Zondervan, 1997. ISBN 0310218950 [Wallace]

Witherington, Ben. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids, Mich.: Wm. B. Eerdmans, 2001. ISBN 0802845037 [Witherington]

Additionally, the following are important references and commentaries, some of which are being held on reserve or can be found in the Ancient Studies Room or in the Humanities Reference area:

The Anchor Bible Dictionary. Edited by D.N. Freedman et al. 6 vols. New York: Doubleday, 1992. [ABD, cited by author and article title: Ancient Studies - 5431 HBLL]

Bauer, W., F.W. Danker, W.F. Arndt, and F.W. Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Third Edition. Chicago: University of Chicago Press, 2000 LCCN 56005028 [BDAG: PA 881 .B38 1957 — on reserve; Ancient Studies, 5431 HBLL]

Blass, Debrunner, and R.W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Translated and edited by Robert W. Funk. Chicago: University of Chicago Press, 1961. [BDF: on reserve]

Brown, Raymond E. *The Birth of the Messiah: a Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*. The Anchor Bible Reference Library. New York: Doubleday, 1993. ISBN 0385472021 [Brown *BM*; BS 2575.2 .B76 1993]

———. *The Death of the Messiah: from Gethsemane to the Grave, a Commentary on the Passion Narratives in the Four Gospels*. 2 Volumes. The Anchor Bible Reference Library. New York: Doubleday, 1994. ISBN 0385193963 (v. 1); 0385193971 (v. 2) [Brown *DM*; BS 2555.3 .B7633 1994 vol. 1, BS 2555.3 .B7633 1994 vol. 2]

———. *An Introduction to the New Testament*. The Anchor Bible Reference Library. New York: Doubleday, 1997. ISBN 0385247672 [Brown *INT*: BS 2330.2 .B76 1997 — Humanities Reference]

Donahue, John R. And Daniel J. Harrington. *The Gospel of Mark*. Sacra Pagina 2. Collegeville, Minn.: Liturgical Press, 2002. ISBN: 0814658040 [BS 2585.53 .D66 2002]

From Bethlehem through the Sermon on the Mount. The Life and Teachings of Jesus Christ 1. Edited by Richard Neitzel Holzapfel and Thomas A. Wayment. Salt Lake City: Deseret Book, 2005. ISBN: 1590383966 [FBSM: BX 8631.29 .F9249 2005]

From the Last Supper through the Resurrection: The Savior's Final Hours. Edited by Richard Neitzel Holzapfel and Thomas A. Wayment. Salt Lake City: Deseret Book, 2003. ISBN: 1570089051 [FLSR: BX 8631.29.F925]

Gorman, Michael J. *Elements of Biblical Exegesis*. Peabody, Mass : Hendrickson Publishers, 2001. ISBN: 1565634853 [BS 511.2 .G67 2001]

The Gospels. Edited by Kent. P. Jackson and Robert L. Millet. Studies in Scriptures vol. 5. Salt Lake City, Utah, 1986. ISBN 087579064X [SS 5: BX 8621.504 .G694 1986 — on reserve]

The Harper Collins Study Bible, NRSV. Wayne A. Meeks, general editor. Harper Collins Publisher, 1993.

Lane, William K. *The Gospel According to Mark*. New International Commentary on the New Testament. Grand Rapids, Michigan: Eerdmans, 1974. ISBN: 0802825028,

Mann, C.S. *Mark*. Anchor Bible 27. New York: Doubleday, 1986. ISBN: 0385032536

Marcus, Joel. *Mark 1–8*. Anchor Bible 27. New York: Doubleday, 2000. ISBN: 0-385-42349-7 [BS 192.2 .A1 1964 .G3 vol.27 2000 — Ancient Studies - 5431 HBLL]

Martin, Ralph. *Mark: Evangelist and Theologian*. Grand Rapids, Michigan: Zondervan, 1973. ISBN: 0-85364-104-8 [BS 192.2 .A1 1964 .G3 vol.27 — Ancient Studies - 5431 HBLL]

Metzger, Bruce M. *A Textual Commentary on the Greek New Testament : a companion volume to the United Bible Societies' Greek New Testament*. Third Edition. London, New York: United Bible Societies, 1971. ISBN 3438060108 [BS 2325 .M43 1971 — Ancient Studies - 5431 HBLL]

The SBL Handbook of Style, for Ancient Near Eastern, Biblical, and Early Christian Studies. Edited by Patrick H. Alexander, et al. Peabody, Mass.: Hendrickson, 2002. [SBL HS]

Skinner, Andrew C. *Gethsemane*. Salt Lake City: Deseret Book, 2002. ISBN: 1570088667 [Skinner, *Gethsemane*: X 8631.23 .Sk34g 2002]

Note that several of the commentaries are from important series, i.e. The Anchor Bible, The New International Greek Testament Commentary, and the New International Commentary on the New Testament, series with which you should become familiar.

For their own study, Latter-day Saints will find an English edition of the epistles that includes the JST useful—e.g., Steven and Julie Hite's, *The New Testament with the Joseph Smith Translation*.

On-line Resources: Students are also encouraged to access the course Blackboard module, where announcements, reading notes, handouts, and other materials will be available. To use Blackboard, one should log onto Route Y and then click the Blackboard Courses link listed under “School.” If a student is enrolled in the course, then “Greek 311R Mark” should then appear as a subsequent link.

Grades on assignments will be entered in the Blackboard spreadsheet within one week of their return to students; they should check each assignment after that time to confirm that scores have been recorded accurately.

Requirements: The student should come prepared each day having already translated the assigned Greek passages and having completed any secondary readings. Exams, reports, and the paper are due when scheduled, and late work will not be accepted. Only in cases of extreme duress (in medical cases with a physician’s note) will the instructor make exceptions. B.Y.U. dress, grooming, and behavior standards will be enforced. Grades will be calculated by the following formula:

Class translation, discussion, and participation	10%
Quizzes (5% each)	10%
Exegetical Paper	10%
Midterm Examination	30%
Final Examination	40%

The two quizzes are largely diagnostic and will prepare the students for the exams by providing them with a single passage to translate, analyze grammatically, and briefly comment on. The exegetical paper will be a detailed study of a passage per Michael Gorman’s *Elements of Biblical Exegesis* and class handouts posted on Blackboard). Examinations will consist of passages that students will translate and for which they will provide grammatical and theological commentary. They will also include an essay or essays that will address, briefly, important topics discussed in class.

B.Y.U. dress, grooming, and behavior standards will be enforced.

The standard scale will be 93-100% A, 90-92% A-, 88-89% B+, 83-87% B, 80-82% B-, *u.s.w.* ***Students are responsible for the grades that they earn; if one needs a certain grade for academic reasons, then he or she should plan accordingly.*** There will be no extra credit.

Readings Key

ABD	<i>Anchor Bible Dictionary</i>	FLSR	<i>From the Last Supper through the Resurrection: The Savior’s Final Hours</i>
BDAG	Bauer, W., F.W. Danker, W.F. Arndt, and F.W. Gingrich, <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>	France	<i>The Gospel of Mark. NIGTC.</i>
BDF	Blass, Debrunner, and R.W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i>	Gorman	<i>Elements of Biblical Exegesis</i>
Brown BM	Brown, R.E. <i>The Birth of the Messiah.</i>	Skinner	<i>Gethsemane</i>
Brown DM	Brown, R.E. <i>The Death of the Messiah.</i>	SS 5	<i>The Gospels</i> (Studies in Scriptures vol. 5)
Brown INT	Brown, R.E. <i>An Introduction to the New Testament.</i>	Witherington	<i>The Gospel of Mark: A Socio-Rhetorical Commentary</i>
FBSM	<i>From Bethlehem through the Sermon on the Mount</i>	Wallace	Wallace, D.B., <i>Greek Grammar Beyond the Basics</i>
		UBS ⁴	<i>The Greek New Testament.</i> Edited by Aland et al. Fourth edition, revised. United Bible Societies, 1993.

Class Schedule

Unless otherwise noted, all biblical readings are to be done in Greek.

- W03Sep **Introduction.** Review of course objectives and texts.
- F05Sep **Origins and Text of the New Testament:** Brown *INT*, 3–19, 48–54. **Biblical Criticism and Hermeneutics:** Brown *INT*, 20–47; **Gospels, the Synoptic Problem, and Mark:** Brown *INT*, 99–122; Witherington, 1–18, 20–36; France, 4–11, 35–45. *See also:* S.K. Brown, “The Testimony of Mark,” SS 5, 61–87.
- M08Sep **Marcan Structure and Christology:** Witherington, 36–62; France, 11–15, 20–34; **Koine Greek:** USB⁴, 1*–52* (skim tables); Wallace, 14–30, look over 726–64; BDAG, xi–xxviii, review table of contents; BDF, 1–6. **Marcan Style:** Witherington, 18–19; France, 15–20. **Heading and Prologue:** Mark 1:1–13; Witherington, 65–81; France here and henceforth as needed.
- ACT I: AUTHORITATIVE MISSION IN GALILEE (1:14–8:30)**
- W10Sep **Jesus’ Ministry Begins—Miracle and Healing Stories 1:** Mark 1:14–28; Witherington, 83–96. *See also:* Peek, “Early Galilean Ministry and Miracles,” *FBSM*, 269–288.
- F12Sep **Jesus’ Ministry Begins—Miracle and Healing Stories 2:** Mark 1:29–45; Witherington, 97–107.
- M15Sep **Five Controversy Narratives:** Mark 2:1–3:6; Witherington, 109–140.
- W17Sep **Acceptance and Rejection:** Mark 3:7–35; Witherington, 141–160.
- F19Sep *No Class.* (Septuagint Conference at Trinity Western)
- M22Sep **Parabolic Teaching:** Mark 4:1–4:34; Witherington, 160–173.
- W24Sep **Mighty Deeds 1:** Mark 4:35–5:20; Witherington, 173–184.
- F26Sep **Mighty Deeds 2:** Mark 5:21–6:6a; Witherington, 184–200.
- M29Sep *Quiz #1.*
- W01Oct **The Twelve and John; Great Deeds 1:** Mark 6:6b–6:44; Witherington, 201–220. *See also:* Huntsman, “Galilee and the Call of the Twelve Apostles,” *FBSM*, 213–246.
- F03Oct **Great Deeds 2:** Mark 6:45–7:23; Witherington, 220–231.

M06Oct **Great Deeds 3; Peter's Declaration:** Mark 7:24–8:30; Witherington, 231–241.

ACT II: ON THE ROAD TO JERUSALEM (8:31–10:52; the passion predictions begin: “the shadow of the cross falls across the narrative”)

W08Oct **First Passion Prediction, Transfiguration, and the Healing of the Boy:** Mark 8:31–9:29; Witherington, 241–268.

F10Oct **Second Passion Prediction; Ethics of Discipleship:** Mark 9:30–10:16. Witherington, 268–280.

M13Oct **The Rich Young Man, the Third Passion Prediction, and the Healing of Blind Bartimaeus:** Mark 10:17–10:52; Witherington, 280–299.

**MIDTERM EXAMINATION (Testing Center)
Tu12–W15Oct; Th16Oct (late)**

W15Oct *No class.*

ACT III: CLIMAX IN JERUSALEM (11:1–16:8)

F17Oct **Triumphal Entry, Cursing of the Fig Tree, and Cleansing of the Temple:** Mark 11:1–26; Witherington, 301–318.

M20Oct **Six Interrogations in the Temple.** Mark 11:27–12:44; Witherington, 318–336.

W22Oct **“The Little Apocalypse.”** Mark 13:1–13:37; Witherington, 336–357.

F24Oct **Doing an Exegetical Paper.** “Interpreting” the New Testament—hermeneutics, exegesis, exposition. Biblical criticisms and other tools. *Readings:* Brown, *INT*, 20–29; Duling, 58–93; Gorman, 7–33, 205–209; Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text,” *Religious Educator* 6.1 (Winter 2005).

PASSION NARRATIVES (see Brown, *DM*, passim)

M27Oct **The Last Supper—Mark.** Mark 14:1–31. Witherington, 359–378.

W29Oct **The Last Supper—Synopsis.** Matt 26:1–35; Luke 22:1–38. *See also:* Seely, “The Last Supper According to Matthew, Mark, and Luke,” *FLSR*, 59–107.

F31Oct **Gethsemane—Mark.** Mark 14:32–42. Witherington, 378–381; Skinner, *Gethsemane*, 49–111. *Quiz #2.*

M03Nov **Gethsemane—Synopsis.** Matt 26:36–46; Luke 22:39–46. Skinner, *Gethsemane*, 49–111.

W05Nov **Betrayal and Arrest; Jewish Hearing—Mark.** Mark 14:43–15:1. Witherington, 381–387. *See also*: Pike, “Before the Jewish Authorities,” *FLSR*, 210–268.

F07Nov **Betrayal and Arrest; Jewish Hearing—Synopsis.** Matt 26:47–27:1; Luke 22:47–71.

M10Nov **Before the Romans—Mark.** Mark 15:2–21. Witherington, 387–395. *See also*: Huntsman, “Before the Romans,” *FLSR*, 269–317.

W12Nov **Before the Romans—Synopsis.** Matt 27:2–32; Luke 23:1–31.

F13Nov **Crucifixion and Burial—Mark.** Mark 15:22–47. Witherington, 395–409. *See also*: Jackson, “The Crucifixion,” *FLRS*, 318–409.

M17Nov **Crucifixion and Burial—Synopsis.** Matt 27:33–66; Luke 23:32–56. *See also*: Peek, “The Burial,” *FLRS*, 338–377.

W19–F28Nov

No Class. (SBL Conference in Boston; Thanksgiving holiday. Work on exegetical papers!)

RESURRECTION NARRATIVES

M01Dec *Exegetical Papers Due.*

The Empty Tomb and the Risen Lord—Mark. Mark 16:1–8[20]. Witherington, 411–419.

W03Dec **The Empty Tomb and the Risen Lord—Synopsis:** Matt 28:1–20; Luke 24:1–53. *See also*: Holzapfel and Wayment, “The Resurrection,” *FLSR*, 378–397.

INFANCY NARRATIVES (see Brown, *BM*, passim)

F05 Dec **Annunciations.** Luke 1:5–38; Matt 1:1–25.

M08Dec **Visitation, Magnificat, Benedictus.** Luke 1:39–80.

W10Dec **Nativity.** Luke 2:1–40; Matthew 2:1–23.

Tu16Dec FINAL EXAMINATION (in-class), 3:00–6:00 p.m.

Structural Analysis of Mark

Overview

Heading (1:1)

Prologue (1:2–13)

Act I: Authoritative Mission in Galilee (1:14–8:30)

Act II: On the Road to Jerusalem (8:31–10:52)

Act III: Climax in Jerusalem (11:1–16:8)

Detailed View

Heading (1:1)

Prologue (1:2–13)

- John the Baptist in the wilderness (1:2–11)
- 40 days in the wilderness (1:12–13)

Act I: Authoritative Mission in Galilee (1:14–8:30)

- Authoritative Ministry Begins: narrative and miracle/healing stories (1:14–45)
 - The gospel message (1:14–15)
 - Jesus calls the first disciples (1:16–20)
 - Casts out an unclean spirit (1:21–28)
 - Heals many at Simon's house (1:29–39)
 - Cleanses a leper (1:40–45)
- Five Controversy Narratives (2:1–3:6)
 - Dispute over the Healing of the Man with Palsy (2:1–12, embedded in a healing story, providing a bridge with chapter 1)
 - Controversial Call of Levi (2:13–17)
 - Questions about Fasting (2:18–22)
 - Disagreements about the Sabbath (2:23–28)
 - Healing the Withered Hand on the Sabbath (3:1–6)
- Transitional summary report: return to general healing stories of the ministry narrative (3:7–12)
- Teachings and Deeds of Jesus Christ Framed by the Calling of the Twelve and the Lord's Rejection by Family and Townspeople (3:13–6:6a)
 - Frame: Acceptance and Rejection (3:13–35)
 - Jesus Appoints the Twelve (3:13–19a)
 - Rejection by His Family (3:19b–21)
 - Opposition from the Authorities (3:22–30)
 - The True Kindred of Jesus (3:31–35)
 - Parabolic Teaching (4:1–34)
 - Narrative transition: teaches with parables (4:1–2)
 - Jesus' parables

- Parable of the Sower (4:3–9)
 - Purpose of Parables and Interpretation (4:10–20)
 - Parable of the Candlestick (4:21–25)
 - Interpretation (4:26–29)
 - Parable of the Mustard Seed (4:30–32)
 - Narrative transition: purpose of parables (4:33–34)
 - Mighty Deeds (4:35–5:43)
 - Jesus Stills a Storm (4:35–41, miracle story; bridge to Chapter 5)
 - Healing of the Gerasene Demonic (Authority over Spiritual, Otherworldly Power; 5:1–20, miracle story)
 - Narrative Transition: Crossing the Sea Again, Looking Back to Chapter 4 (5:21)
 - Authority over the Physical Body (5:22–43, miracle stories)
 - Raising of Jairus’ Daughter A (5:22–24)
 - Healing of the Woman with the Issue of Blood (5:25–34)
 - Raising of Jairus’ Daughter B (5:35–43)
 - Frame: Rejection
 - People of Nazareth refuse to believe, are denied the miracles witnessed elsewhere (6:1–6a)
- Transitional summary report: “And he went about the villages, teaching.” (6:6b, narrative)
- Frame: The Twelve and John (6:7–8:30, narrative)
 - The Mission of the Twelve (6:7–13)
 - The Death of John the Baptist (6:14–29)
 - The Return of the Twelve (6:30)
 - Great Deeds 1 (6:31–6:56, miracle stories)
 - Feeding the Five Thousand (6:31–44)
 - Walking on Water (6:45–52)
 - Healing the Sick at Gennesaret (6:53–56)
 - Christ on Pharisaic traditions (7:1–23, conflict narrative)
 - Great Deeds 2 (7:24–8:26, miracle stories)
 - Transition: 7:24 = 7:22–23 JST “And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would that no man should come unto him. But he could not deny them; for he had compassion upon all men.” (narrative)
 - Exorcizing the Daughter of the Syrophenecian Woman (7:24–30)
 - Curing the Deaf Man (7:31–37)
 - Feeding the Four Thousand (8:1–9)
 - Controversy with the Pharisees (8:10–21)
 - Demand for a sign (8:11–13, narrative)
 - The Yeast of the Pharisees and Herod (8:14–21, teaching discourse)
 - 8:18–21 on symbolism of twelve and seven baskets of bread fragments, “How is it that you do not understand?”
 - Jesus Cures a Blind Man (8:22–26)
- Frame: Peter’s Declaration (8:27–30, narrative)

Act II: On the Road to Jerusalem (8:31–10:52; the passion predictions begin: “the shadow of the cross falls across the narrative”)

- CYCLE 1: PREDICTION, MISUNDERSTANDING, INSTRUCTION (8:31–9:1, correction narrative)
- Jesus foretells his death and resurrection
- The Transfiguration (9:2–13, apocalyptic vision)
- Healing the young demonic (9:14–29, healing story)
- CYCLE 2: PREDICTION, MISUNDERSTANDING, INSTRUCTION (9:30–37, correction narrative)
- Jesus again foretells his death and resurrection
- Teaching narratives (9:38–10:31)
 - Teaching at Capernaum (9:38–50)
 - Another heals in the name of Jesus: he who is not against us is with us (9:38–41)
 - Temptations to sin (9:42–50)
 - Teachings on the Borders of Judea: the Ethics of Discipleship (10:1–31)
 - On Marriage (10:1–12)
 - On Receiving the Kingdom as a Child (10:13–16)
 - On Worldliness: The Rich Young Man (10:17–31)
- CYCLE 3: PREDICTION, MISUNDERSTANDING, INSTRUCTION (10:32–45, correction narrative)
- Jesus foretells his death and resurrection a third time
- The healing of blind Bartimaeus (10:46–52, healing story)
- *Alternate structure: Three cycles of prediction, misunderstanding, and instruction framed by the healing of the blind man (8:22–26) and blind Bartimaeus (10:46–52), emphasizing the blindness of the disciples to the full mission of the Savior*

Act III: Climax in Jerusalem (11:1–16:8)

- Jesus’ Ministry in Jerusalem (11:1–12:44)
 - Triumphal Entry into Jerusalem (11:1–11, narrative)
 - Cursing of the fig tree and the cleansing of the temple (11:12–19, miracle [cursing] story, narrative describing enacted prophecy)
 - Fruitless fig tree cursed (11:12–14)
 - Cleansing of the Temple (11:15–19)
 - Lesson from the withered fig tree (11:20–21, parable)
 - Exhortations (11:22–26, teaching)
 - On Faith (11:22–24)
 - On Forgiveness (11:25–26)
 - Six Interrogations in the Temple (11:27–12:37, controversy narratives, cf. 3:6)
 - Jesus’ authority questioned (11:27–33)
 - Parable of the Wicked Tenants (12:1–12)
 - Question over paying taxes (12:13–17)
 - Questions about the resurrection (12:18–27)
 - The great commandments (12:28–34)
 - Question about David’s son (12:35–37)
 - The scribes and the widow (12:38–44, narrative)

- Jesus' Prophecy of the Destruction of Jerusalem: "The Little Apocalypse" (13:1–37)
- Prophecies
 - Destruction of the Temple Foretold (13:1–8)
 - Persecution Foretold (13:9–13)
 - The "Abomination of Desolation" (13:14–23)
 - The Coming of the Son of Man (13:24–27)
- Teachings
 - Lesson of the Fig Tree (13:28–31)
 - "Watch ye therefore . . ." (13:32–37)

Passion Narratives (Harmonized)

Setting the Scene for the Passion (14:1–11; cf. Matt 26:1–16; Luke 22:1–26)

- The Plot to Kill Jesus (14:1–2; cf. Matt 26:1–5; Luke 22:1–2)
- The Anointing at Bethany (14:3–9; cf. Matt 26:6–13)
- Judas Agrees to Betray Jesus (14:10–11; cf. Matt 26:14–16; Luke 22:3–6)

Last Hours with the Disciples (14:12–31; cf. Matt 26:17–35; Luke 22:7–38)

- Preparation of "the Passover" (14:12–16; cf. Matt 26:17–19; Luke 22:7–13)
- The Last Meal (14:17–21; cf. Matt 26:20–25; Luke 22:14–18)
- Institution of the Lord's Supper (14:22–25; cf. Matt 26:26–30; Luke 22:19–20)
- Peter's Denial Foretold (14:26–31; cf. Matt 26:31–35; Luke 22:31–34)
- [Additional Lucan material (Luke 22:21–30, 35–38)]

Gethsemane (14:32–42; cf. Matt 26:36–56; Luke 22:39–46; *in John, Jesus is simply arrested in Gethsemane*)

- Jesus and the Disciples Go to Gethsemane (14:32; cf. Matt 26:36; Luke 22:39)
- Jesus Prays at Gethsemane (14:33–42; cf. Matt 26:37–46; Luke 22:40–46)
- Betrayal and Arrest of Jesus (14:43–52; cf. Matt 26:47–56; Luke 22:47–53)

Jesus Before the Jewish Authorities (Mark 14:53–65; Matt 26:57–68; Luke 22:54–71; John 18–28)

- Jesus before the former High Priest Annas (John 18:12–14; 19–24)
- Jesus Before the High Caiaphas and the Sanhedrin (Mark 14:53–64; Matt 26:57–68; Luke 22:54a)
- Jesus Mocked by the Jewish Guards (Mark 14:65; Matt 26:67–68; Luke 22:63–65)
- Peter's Denial (Mark 14:66–72; Matt 26:69–75; Luke 22:54b–62; John 18:17–27)
- Morning Hearing Before the Sanhedrin (Mark 15:1; Matt 27:1; Luke 22:63–71)

Jesus in the Hands of the Romans (15:2–21; cf. Matt 27:2–32; Luke 23:1–32)

- Before Pilate (15: 2–5; Matt 27:2–14; Luke 23:1–12)
- Pilate and the Mob (15:6–11; Matt 27:15–23; Luke 23:13–23)
- Pilate Hands Jesus over to Be Crucified (15:12–15; Matt 27:24–26; Luke 23:24–26)
- The Soldiers Mock Jesus Preliminary to His Crucifixion (15:16–20a; Matt 27:27–31)
- Simon of Cyrene Bears the Cross (15:20b–21; Matt 27:32; Luke 23:26; *the Johannine Jesus carries his own cross*)
- Women Bewail Jesus (Luke 23:27–31)

The Crucifixion and Burial (15:22–47; cf. Matt 27:33–66; Luke 23:32–56)

- At Calvary (15:22–28; cf. Matt 27:33–38; Luke 23:32–34, 38)
- Activities at the Cross (15:29–32; cf. Matt 27:39–44; Luke 23:35–43)

- Last Moments (15:33–37; cf. Matt 27:45–50; Luke 23:44–46)
- Signs and Reactions to Christ’s Death (15:38–41; cf. Matt 27:51–56; Luke 23:45b, 47–49)
- The Burial of Jesus (15:42–47; cf. Matt 27:57–66; Luke 23:50–56)

Resurrection Narratives (Harmonized)

Resurrection (16:1–8[20]; cf. Matt 28:1–20; Luke 24:1–53)

- The Empty Tomb (16:1–8; cf. Matt 28:1–8; Luke 24:1–9)
- Jesus Appears to Mary Magdalene ([16:9–11]; Matt 28:9–10; Luke 24:10–11)
- Chief Priests React to the Resurrection (Matt 28:11–15)
- The Road to Emmaus ([16:12–13]; Luke 24:13–35)
- Jesus Appears to the Disciples ([16:14]; Luke 24:36–49)
- The Apostolic Commission ([16:15–18]; Matt 28:16–20)
- The Ascension ([16:19–20]; Luke 24:50–53)