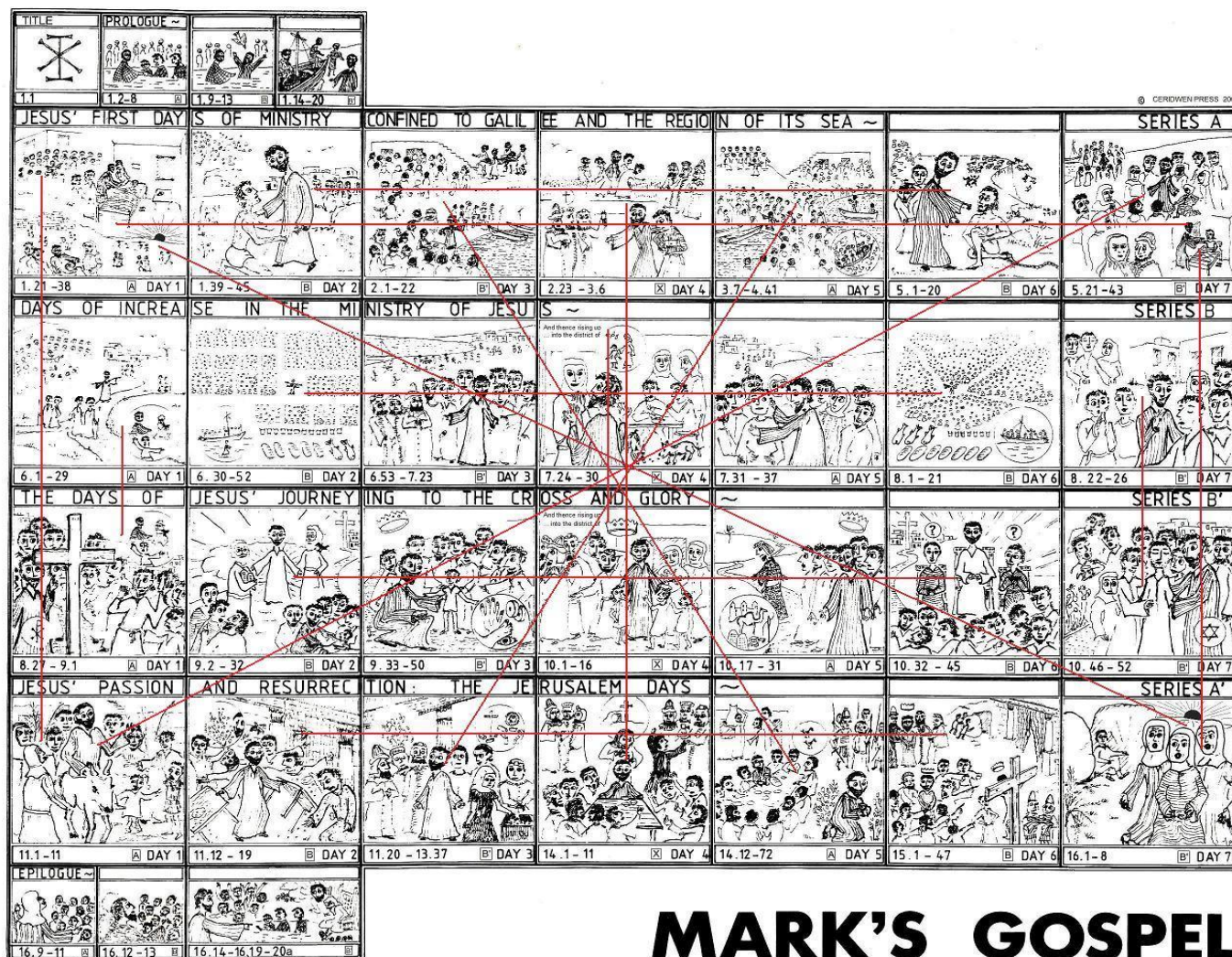




A 'purely literary analysis' (ref. Räisänen 1990) of this **ancient Greek composition** has to pay close attention not only to the words, but also to the phrases, sentences, paragraphs and larger constructions, as well as to the features of the text such as dualities and repeating phrases which give cohesion to the whole. The text (according to my 1998 PhD and publications 1999, 2020) comprises a Title, a Prologue, Four Series of Seven Days and an (Aristotelian) Epilogue.

Mark's Gospel is a disciplined work of **Hellenist first-century writing practice** which demonstrates adherence to **its rules on Purpose, Structure, Style, Memory and Performance** (ref. Burton L Mack 1990). It also reveals the attributes of a **Drama**, a **Greek Tragedy** (ref. Hooker 1991). The first audiences will have recognised the presentation's different elements as well as the drama's **complication, turning point** and **dénouement**.

The writing **style** (ABB') echoes the dactylic hexameter of the *Iliad*, Homer's great **Epic**, where A is introductory, B is the first development and B' (B prime) is the second, paralleling and concluding development of each three-part whole - at all literary levels (from the first to the eleventh) of every part of the whole composition!

Each one of the Four Series employs Homer's ABB'XABB' structure for the *Iliad*. In the first three-day sub-Series of each Series, Jesus is completing the **Old Covenant**; in the final three-day sub-Series of each Series, he is establishing the **New Covenant**. Between the sub-Series are Days X, the Series' turning points.

The chart above reveals the text's basic **ABB'A' structure** and correspondences of a vertical, horizontal and diagonal kind. The explication of one part is linked to that of its counterpart. Compare, in particular, the first Day, when **the sun sets on the Sabbath of the Old Covenant**, with the final Day, when **the sun rises on the Sabbath of the New Covenant**. The **leading purpose** of **Mark's Gospel** is disclosed: it is to tell how God exchanged his covenant with the Jews for one with **all the 'World'** (see also the Epilogue). From the beginning (see the Prologue), Judeans and Jerusalemites were being warned of a **'Day of Judgement'/'The Day of the Lord'**. It came (through the Romans) within **the generation** in which Jesus himself lived and died as the Christ, the Son of God and King of the Jews before he rose to sit down 'at God's right hand' only to return to gather up (into heaven) the elect of that era - all before this gospel was conceived as a **'Good News'** re-launch of **the Kingdom of God** on earth after the **'affliction'** (of AD 70).