

THE RHETORICAL TABLE
OF THE NEW TESTAMENT’S TEXTS IN THEIR WRITING PHASES

Writing Style		Book/Letter Structure	Sectional Structure
Phase 1 50s-60s	1 Thessalonians	abb' (P) AA' (E)	(ABB';ABB';ABB')
	Galatians	abb' (P) <u>ABB'XABB'</u> (E)	(ABB';ABB';ABB')
	Philippians	abb' (P) ABB'A' (E)	(ABB')
	Philemon	abb' (P) ABB' (E)	(abb':abb')
	1 Corinthians	abb' (P) <u>ABB'XABB'</u> (E)	(ABB':ABB')
	2 Corinthians	abb' (P) <u>ABB'XABB'</u> (E)	(ABB':ABB')
	Romans	abb' (P+Intr.) 1;2;C;2';1' (E)	(ABB';ABB';ABB')
	Ephesians	abb' (P) ABB'A' (E)	(ABB';ABB';ABB')
	Colossians	abb' (P) ABB' (E)	(ABB';ABB')
	2 70s		
	Mark	abb' (P) ABB'A' (E)	(<u>ABB'XABB'</u> *1/1,2,3,C,3',2',1'*2)
	Matthew	abb' (aa' & abb'a')	1(p+);2;3;4;5;C;5';4';3';2';1'(+e) (14s=2(<u>abb'xabb'</u>)); 2 & 2': (3x14)
	Luke	abb' 1(p+);2;3;4;5;C;5';4';3';2';1'(+e)	(ABA'); 1 & 1': (ABB')
	Acts	abb' 1(p+);2;3;4;5;C;5';4';3';2';1'(+e)	(ABA'); 1 & 1': (ABB')
3 80s-90s	John	abb' <u>ABB'XABB'</u> / 1(p+);2;3;C;3';2';1'(+e)	(ABB';ABB':ABB';ABB')
	1 John	abb' (p+) ABB'A'	(ABB';ABB';ABB')
	2 John	abb' (P) ABB' (E)	(abb')
	3 John	abb' (P) ABB'A' (E)	(abb')
	Jude	abb' (P) <u>ABB'XABB'</u> (E)	(abb')
	Revelation	abb' (P) 1;2;3;C;3';2';1' (E)	(Intr., 1,2,3,4,5,6,7)
	2 Thessalonians	abb' (P) AA' (E)	(ABB':ABB')
	1 Timothy	abb' (P) <u>1;2;C;2';1'</u> (E)	(ABB')
	2 Timothy	abb' (P) ABB'A' (E)	(ABB')
	Titus	abb' (P) ABB' (E)	(ABB':ABB')
	Hebrews	abb' 1(p+);2;C;2';1'(+e)	(ABB':ABB')
4 100s	James	abb' (P) ABB'A'	(ABB';ABB';ABB')
	1 Peter	abb' (P) ABB'A'(+e)	(ABB';ABB';ABB')
	2 Peter	abb' (P) ABB'(+e)	(ABB';ABB')

Where, under Book/Letter Structure, A,B,B',X,1,2,3,4,5,C,5',etc. denote Sections and where, under Sectional Structure, 'A' generally* signifies the presence of a lower level ABB' (or abb') formation (likewise also B, B' and X); where ABB' (and abb') are three-part progressions, where A is introductory, B is the first development and B' is the second, corresponding and completing development; where AA' denotes two abb' constructions in parallel; where 'X' is a central turning point; where (P) is an independent abb' Prologue/Letter Introductory Greeting; where (+Intr.) is specifically an Introduction to the Theme of the Work/Section; where (E) is an independent abb' Epilogue/Letter Closing Greeting; where (p+) and (+e) are, in turn, incorporated Prologues and Epilogues. *The exceptions on A,B,B' and X above are in Luke and Acts where the Sub-Sections are variable composites of ABB' and AA' elements.

Numerically: Mark can be characterised as a 4x7 scheme, John as a 7x12 scheme and Revelation as a 7x7 thematic scheme (each has meaning/needs interpreting); Matthew, Luke and Acts are 11-part, 1-5C5-1, chiasms; and Matthew's 5 teaching blocks, Romans, 1 Timothy and Hebrews are 5-part chiasms, intentionally structured to the Old Law's 5 sections, in chiasm as the Pentateuch's Hebrew reveals - TWRH,TWRH, YHWH, HRWT, HRWT – as headings, shown vertically as edentations.

LUKE-ACTS

LUKE'S GOSPEL For Gentiles: it is a fresh representation of the contents and meanings of Mark's and Matthew's Gospels, re-structured and re-mythologized. The presentation begins, turns and ends on actions, happening, or about to happen in Jerusalem, which highlight and contrast the workings of law and grace.

Section 1: 1.1-80 Prologue; Angel's Announcements: Promises of Births; (80 verses) Belief and Disbelief; John the Baptist's Birth A(Prologue: aa')B(AA')B'(AA') 1.1-2/3-4; 5-25/26-38; 39-56/57-80	
Section 2: 2.1-52 Jesus' Birth; Salvation (52) I(ABB')C(ABA')I'(ABB') 2.1-20; 21-40; 41-52	
Section 3: 3.1-4.44 Jesus' Baptism, Genealogy, Three Trials & Rejection (82) I(ABA')C(ABA')I'(ABA') 3.1-20; 21-4.30; 31-44	
Section 4: 5.1-8.21 'Sinners to Disciples' (159) I(4AA')C(ABA')I'(4AA') 5.1-6.19; 20-49; 7.1-8.21	
Section 5: 8.22-9.43a Jesus' Identity: 'the Christ', His 'Death', (77.5) Glorious Return as Judge, His Glory: Disciples' Purpose I(ABB')C(ABA')I'(ABB') 8.22-56; 9.1-22; 23-43a	
Section C: 9.43b-19.48 Jesus' Journey to Jerusalem (436.5) (I) Setting Out; Fate of Jesus & Cities; 3 'Disciples'? I(ABB')C(ABA')I'(ABB') 9.43b-50; 51-10.20; 10.21-24 (C) His Teachings on 'the Way' 10.25-18.30 - - - - - (I') Arriving; Fate of Jesus & Jerusalem; 3 'Servants' I(ABB')C(ABA')I'(ABB') 18.31-19.10; 11-28; 29-48	
Section 5': 20.1-21.36 Jesus in the Temple: His 'Death', 'the Christ', (83) Return as Judge in Glory; Disciples' Purpose I(ABB')C(ABA')I'(ABB') 20.1-19; 20-21.4; 5-36	
Section 4': 21.37-22.53 'Disciples to Sinners'; Jesus' Arrest (51.5) I(2(AA'))C(ABA')I'(2(AA')) 21.37-22.13; 14-30; 31-53	
Section 3': 22.54-23.25 Jesus' Three Trials & Denials/Rejections (42) I(ABA')C(ABA')I'(ABA') 22.54-62; 63-23.12; 13-25	
Section 2': 23.26-56a Jesus' Death; Salvation (29.5) I(ABB')C(ABA')I'(ABB') 23.26-31; 32-49; 50-56a	
Section 1': 23.56b-24.53 Angels Announce, 'Jesus is Risen!'; (53.5) Belief & Disbelief; a New Promise (of Jesus) A(AA')B(AA')B'(AA') 23.56b-24.7/8-11; 13-27/28-35; 36-43/44-53	
1 Inheriting Eternal Life: Law and Love ABB' 10.25-29; 30-37; 38-42	
2 Prayer: Right Praying, Persistence, Holy Spirit is Given ABB' 11.1-4; 5-8; 9-13	
3 The Kingdom of God: what is Internal is Important ABB' 11.14-36; 37-54; 12.1-12	
4 Earthly/Heavenly Riches: the Coming of the Son of Man ABB' 12.13-21; 22-34; 35-48	
5 Divisions, Warning & Prudence, Repentance ABB' 12.49-59; 13.1-5; 6-9	
C Kingdom: Entry; Jerusalem: Jesus is to be killed there I(ABB')C(AA')I'(ABB') 13.10-30; 13.31-33/34-35 ; 14.1-24	
5' Divisions, Warning & Prudence, Repentance ABB' 14.25-35; 15.1-10; 11-32	
4' Earthly/Heavenly Riches: Coming Judgement ABB' 16.1-15; 16-18; 19-31	
3' The Kingdom of God: is Within, not Coming with Signs ABB' 17.1-10, 11-19; 20-37	
2' Prayer: Persistence, Right Praying, Receiving Kingdom ABB' 18.1-8; 9-14; 15-17	
1' Inheriting Eternal Life: Law and Love ABB' 18.18-23; 24-27; 28-30	

THE ACTS OF THE APOSTLES Luke's first book is the template for his second; he tells that 'the Life of Jesus is lived again in the Life of the Church: it is a Life of Mission that the Spirit brings to birth, directs in the World and sustains through every kind of trial'. His scheme begins with activities in Jerusalem (and near by), turns centrally on what happens from the new base of Antioch (both in Jerusalem and in Psidian Antioch) and ends in Rome.

Section 1: 1.1-26 Prologue; Pre-Ascension Promises of the Spirit for Witnessing; Angels' Announcements; (26 verses) the Pre-Pentecost Days in Jerusalem; Judas' Replacement A(Prologue: AA')B(AA')B'(AA') 1.1-5/6-9; 10-11/12-14; 15-22/23-26	
Section 2: 2.1-42 Pentecost; the Birth of the Church's Mission; the Spirit is given; All can be Saved, Three-thousand are! (42) I(AA')C(ABB')I'(AA') 2.1-4/5-13 ; 2.14-21/22-28/29-36 ; 2.37-40/41-42	
Section 3: 2.43-5.42 The Developing Church in Jerusalem: Arrests, Trials and Judgements (110) I(ABB'A')C(abb'a')I'(ABB'A') 2.43-3.10/11-26/4.1-12/13-22 ; 4.23-31 ; 4.32-5.11/12-25/26-32/33-42	
Section 4: 6.1-9.31 The Jerusalem Church: Stephen's Speech & Martyrdom; Persecution and Scattering; Saul's Conversion (146) I(AA')C(ABB')I'(AA') 6.1-4/5-7 ; 6.8-8.1a/8.1b-40/9.1-27 ; 9.28-30/31	
Section 5: 9.32-11.21 Peter, on Mission: the Role of Vision and the Spirit; Jesus is Judge (80) I(abb')C(ABB')I'(abb'') 9.32-43 ; 10.1-23a/23b-33/34-48 ; 11.1-21	
Section C: 11.22-16.5 Three Journeys of Saul (Paul) and Barnabas, from Antioch: (160) (I) To Jerusalem and back (taking famine relief); James' Death; Peter's Escape; Saul & Barnabas deliver the relief I(ABB')C(ABB')I'(ABB') 11.22-30 ; 12.1-17 ; 12.18-25 (C) On Mission, to Psidian Antioch, (Saul) Paul 'Turns to the Gentiles' I(ABB') 13.1-3/4-12/13-14a C(I(ABB')C(AA')I'(ABB')) 13.14b-41 ; 13.42/43 ; 13.44-14.18 I'(ABB') 14.19-20a/20b-23/24-28 (I') To Jerusalem and back (over the Law and Gentiles); Peter's Speech; James' Proposal; The Importance of Paul and Barnabas to the Church I(ABB')C(ABB')I'(ABB') 15.1-21 ; 15.22-29 ; 15.30-16.5	
Section 5': 16.6-18.23 Paul, on Mission: the Role of Vision and the Spirit; Jesus is Judge (92) I(abb')C(ABB')I'(abb') 16.6-15 ; 16.16-40/17.1-15/17.16-18.8 ; 18.9-23	
Section 4': 18.24-22.29 In Ephesus, Uproar; Sufferings Ahead for Paul; and in Jerusalem, Uproar and Paul's Arrest (153) I(AA')C(ABB')I'(AA') 18.24-26/27-28 ; 19.1-41/ 20.1-38/21.1-22.21 ; 22.22-25/26-29	
Section 3': 22.30-26.32 Paul's Trials: the Judgements and his Appeal to Caesar (122) I(ABB'A')C(abb'a')I'(ABB'A') 22.30-23.11/12-35/24.1-23/24-27 ; 25.1-6 ; 25.7-12/13-22/23-26.29/30-32	
Section 2': 27.1-28.15 Paul's Eventful Journey to Rome; All are to Die, but no, All are Saved! (59) I(AA')C(ABB')I'(AA') 27.1-3/4-6 ; 27.7-26/27-38/39-28.6 ; 28.7-10/11-15	
Section 1': 28.16-31 In Rome: Paul's Witnessing continues; Belief & Disbelief – Gentiles and Jews (15) A(AA')B(AA')B'(AA') 28.16/17-22 ; 23-24/25-28 ; 30a-c/30d-31	

Where 'A' signifies the presence of a lower-level abb' formation (likewise also B & B'); where AA' are parts in simple parallelism; where ABA', ABB'A' and ICI' are parts in chiasm (as 1,2,3...C...3',2',1'); and where ABB' and abb' are three-part progressions, where A is introductory, B is the first development and B' is the second and completing development (as also a, b and b').

THE PROLOGUE OF MARK’S GOSPEL

PART A <i>Καθὼς γέγραπται</i> <i>ἐν τῷ Ἡσαΐα</i> <i>τῷ προφήτῃ,</i> <i>Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου</i> <i>πρὸ προσώπου σου,</i> <i>ὃς κατασκευάσει τὴν ὁδόν σου·</i> <i>φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,</i> <i>Ἑτοιμάσατε τὴν ὁδὸν κυρίου,</i> <i>εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,</i> <i>Ἐγένετο Ἰωάννης</i> <i>ὁ βαπτίζων</i> <i>ἐν τῇ ἐρήμῳ</i> <i>καὶ κηρύσσων</i> <i>βάπτισμα μετανοίας</i> <i>εἰς ἄφεσιν ἁμαρτιῶν,⁵</i> <i>καὶ ἐξεπορεύετο πρὸς αὐτὸν</i> <i>πᾶσα ἡ Ἰουδαία χώρα</i> <i>καὶ οἱ Ἱεροσολυμίται πάντες,</i> <i>καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ</i> <i>ἐν τῷ Ἰορδάνῃ ποταμῷ</i> <i>ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν,⁶</i> <i>Καὶ ἦν ὁ Ἰωάννης</i> <i>ἐνδεδυμένος τρίχας καμήλου</i> <i>καὶ ζώνην δερματίνην</i> <i>περὶ τὴν ὀσφὺν αὐτοῦ,</i> <i>καὶ ἐσθίων</i> <i>ἄκρίδας</i> <i>καὶ μέλι ἄγρουν,⁷</i> <i>καὶ ἐκήρυσσεν</i> <i>λέγων,</i> <i>Ἔρχεται</i> <i>ὁ ἰσχυρότερός μου</i> <i>ὀπίσω μου,</i> <i>οὗ οὐκ εἰμὶ ἱκανὸς</i> <i>κύψας</i> <i>λῦσαι</i> <i>τὸν ἱμάντα</i> <i>τῶν ὑποδημάτων αὐτοῦ·⁸</i> <i>ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι,</i> <i>αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.</i>	PART B <i>Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις</i> <i>ἦλθεν Ἰησοῦς</i> <i>ἀπὸ Ναζαρέτ</i> <i>τῆς Γαλιλαίας</i> <i>καὶ ἐβαπτίσθη</i> <i>εἰς τὸν Ἰορδάνην</i> <i>ὑπὸ Ἰωάννου.¹⁰</i> <i>Καὶ εὐθὺς</i> <i>ἀναβαίνων</i> <i>ἐκ τοῦ ὕδατος</i> <i>εἶδεν σχιζομένους τοὺς οὐρανοὺς</i> <i>καὶ τὸ πνεῦμα</i> <i>ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·¹¹</i> <i>καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν,</i> <i>Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,</i> <i>ἐν σοὶ εὐδόκησα.</i> <i>Καὶ εὐθὺς</i> <i>τὸ πνεῦμα αὐτὸν ἐκβάλλει</i> <i>εἰς τὴν ἔρημον.¹³</i> <i>καὶ ἦν ἐν τῇ ἐρήμῳ</i> <i>τεσσαράκοντα ἡμέρας</i> <i>πειραζόμενος ὑπὸ τοῦ Σατανᾶ.</i> <i>καὶ ἦν μετὰ τῶν θηρίων,</i> <i>καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.</i>	PART B’ <i>Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην</i> <i>ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν</i> <i>κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ¹⁵</i> <i>καὶ λέγων</i> <i>ὅτι Πεπλήρωται ὁ καιρὸς</i> <i>καὶ ἤγγικεν</i> <i>ἡ βασιλεία τοῦ θεοῦ·</i> <i>μετανοεῖτε</i> <i>καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.</i> <i>Καὶ παράγων</i> <i>παρὰ τὴν θάλασσαν</i> <i>τῆς Γαλιλαίας</i> <i>εἶδεν Σίμωνα</i> <i>καὶ Ἀνδρέαν</i> <i>τὸν ἀδελφὸν Σίμωνος</i> <i>ἀμφιβάλλοντας ἐν τῇ θαλάσῃ·</i> <i>ἦσαν γὰρ ἀλιεῖς.¹⁷</i> <i>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,</i> <i>Δεῦτε ὀπίσω μου,</i> <i>καὶ ποιήσω ὑμᾶς</i> <i>γενέσθαι ἀλιεῖς ἀνθρώπων.¹⁸</i> <i>καὶ εὐθὺς</i> <i>ἀφέντες τὰ δίκτυα</i> <i>ἠκολούθησαν αὐτῷ.</i> <i>Καὶ προβάς ὀλίγον</i> <i>εἶδεν</i> <i>Ἰάκωβον</i> <i>τὸν τοῦ Ζεβεδαίου</i> <i>καὶ Ἰωάννην</i> <i>τὸν ἀδελφὸν αὐτοῦ,</i> <i>καὶ αὐτοὺς</i> <i>ἐν τῷ πλοίῳ</i> <i>καταρτίζοντας τὰ δίκτυα,²⁰</i> <i>καὶ εὐθὺς</i> <i>ἐκάλεσεν αὐτούς.</i> <i>καὶ ἀφέντες</i> <i>τὸν πατέρα αὐτῶν</i> <i>Ζεβεδαῖον</i> <i>ἐν τῷ πλοίῳ</i> <i>μετὰ τῶν μισθωτῶν</i> <i>ἀπῆλθον</i> <i>ὀπίσω αὐτοῦ.</i>
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PART A As it has been written in Isaiah the prophet, 'Behold I send the messenger of me (-ou) before the face of you (-ou), who will prepare the way of you (-ou), A voice of one crying in the desert, "Prepare the way of the Lord (-ou), make straight the paths of him (-ou);," <u>There came to pass John,</u> the one baptizing in the desert, and preaching a baptism of repentance for the forgiveness of sins And went out to him all the Judaeae country and all the Jerusalemites And they were baptized by him in the Jordan river, confessing their sins; <u>And there was John,</u> clothed in camel hairs, and a leather belt around his waist, and eating locusts and wild honey and he <u>preached,</u> <u>saying,</u> 'There comes one stronger than me, after me; Of him I am not fit, kneeling, to loosen the thong of his sandals: I baptized you in water; but he will baptize you in Holy Spirit.'	PART B And it came to pass in those days, <u>came Jesus</u> from Nazareth <u>in Galilee,</u> and he was baptized in the Jordan by John. <u>And immediately,</u> coming up out of the water, he saw the heavens being opened, and <u>the Spirit</u> as a dove coming down into him, and there was a voice out of the heavens, 'You are my beloved Son, in you I have been well pleased.' <u>And immediately,</u> <u>the Spirit</u> threw him out into the desert. And he was in the desert forty days, tempted by Satan. And he was with the wild animals, and the angels ministered to him.	PART B’ And after the imprisonment of John <u>came Jesus into Galilee,</u> <u>preaching</u> the Gospel of God and <u>saying,</u> 'The time is fulfilled and has drawn near the kingdom of God, repent and believe in the Gospel.' <u>And passing along</u> beside the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting into the sea, for they were fishermen. And he said to them, Jesus, 'Come after me, and I will make you to become fishers of men.' And immediately, leaving the nets, they followed him. <u>And going forward a little,</u> he saw James, the son of Zebedee, and John, his brother, and they in the boat mending the nets. And immediately, he called them. And leaving their father Zebedee in the boat, with the hired servants, they went away, after him.
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To each part, there are three pieces ABB’, where A is introductory, B is the first development and B’ is the paralleling and completing development, hence their beginnings below:

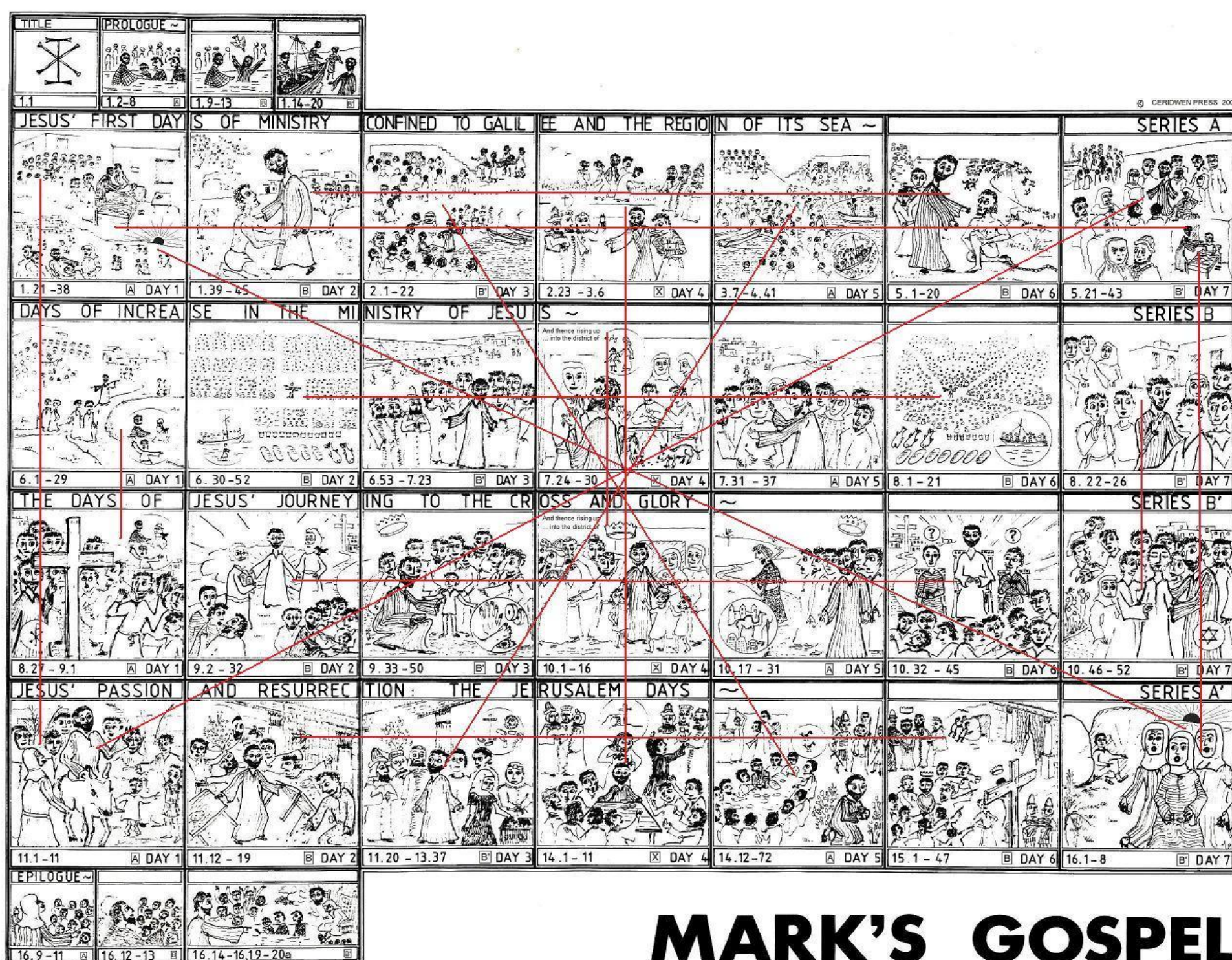
As it has been written in Isaiah....	A	And it came to pass in those days, <u>came Jesus</u>	A	And after the imprisonment of John <u>came Jesus into Galilee</u>	A
<u>There came to pass John,</u>	B	<u>And immediately,</u>	B	<u>And passing along</u> beside the Sea of Galilee,	B
<u>And there was John,</u>	B’	<u>And immediately,</u>	B’	<u>And going forward a little,</u>	B’

THE STRUCTURE OF HOMER’S ILIAD

literary designations	divisions of the 24 'Books'	53 'Days' in the telling?	literary annotations	thematic and detailed contents
Prologue:	Book 1	Days: 1, 9, 1, 12	P	Treatment of Chryses Burning of the Achaian ships 'Dawn showed her rosy fingers..... purple'
Complication:	Books 2-3	Day 1	A	Beginning with night – Zeus could not sleep Meeting between Menelaos & Paris
	Books 4-7	Day 2	B	Beginning with Zeus and Hera The arming of Paris
	Book 8	Day 3	B'	Beginning with 'dawn spreading her saffron robe' The battle wavers to and fro
Turning Point:	Book 9	X	X	Envoys are sent to Achillês
	Books 10-14	Day 1	A	Beginning with night – Agamemnon could not sleep How the battle turned
Dénouement:	Books 15-18	Day 2	B	Beginning with Zeus and Hera The arming of Patroclos
	Books 19-23	Day 3	B'	Beginning with 'dawn in her saffron robe' Meeting between Hector & Achillês
			1'.....	
Epilogue:	Book 24	Days: 12, 1, 9, 1	E	Treatment of Priam Burning of Hector's body 'Dawn showed her rosy fingers..... purple'

MY DOUBLE A0 CHART OF MARK’S GOSPEL (REDUCED)





MARK'S GOSPEL

Mark's Gospel exhibits links vertically, horizontally and diagonally. Below are the principal correspondences:

Vertically, for example, in the two middle series, B and B':

- compare the first days of each: for Jesus' identity: in both, he is John the Baptist, Elijah, a prophet;
- compare the last days of each: for stories of healings of blind people (the only two in the Gospel);
- compare the middle days: for common openings: 'from there', rising up', 'into the region'.

Vertically, for example, in the two outer series, A and A':

- compare the first days of each: Jesus enters a city and the principal place of Jewish worship there;
- compare the last days of each: these are stories of resurrection (the only two in the Gospel);
- compare the middle days: they tell of plots against Jesus (the first and the last in the Gospel).

Horizontally, for example in the first Days of each three day sub-series (Days 1 and 5):

- in the First Series we read about healings and casting out of demons (the demons are to be quiet);
- in the Last Series we read about 'two' disciples being sent by Jesus who foresees things.

Horizontally, for example in the second Days of each sub-series (Days 2 and 6):

- in the First Series we read about individual men to whom Jesus ministered;
- in the Second we read about desert banquets, of 5,000 in the first and 4,000 in the second;
- in the Third we read about 'two' with Jesus in glory and, in turn, 'two' wishing to be with him in glory;
- in the Fourth we read about the clearing of the temple of the old means of sacrifice and, in turn, about the new means of our being made right with God.

Diagonally, *chiastically*, for example:

- First Series Fifth Day and Last Series Third Day and
- First Series Third Day and Last Series Fifth Day, for 'teaching' and 'sitting at table' content;
- see also First Day and Last Day for references to 'sunset' in the former and 'sunrise' in the latter.

There are also *inclusios* as in regard to the first and last Days of Series

- in the First Series, they have healings of individual women and raisings (by Jesus' hand) from beds in common;
- in the Last Series, the traditional theme of 'triumph' is struck in both Jesus' entry into Jerusalem and his resurrection.

TAKEN FROM JOHN WESLEY'S EXPLANATORY NOTES UPON THE NEW TESTAMENT (1754)

NOTES

ON THE GOSPEL ACCORDING TO ST. MARK.

THIS CONTAINS,

- I The beginning of the Gospel,
 - a. John prepares the way Chap. i, 1-8
 - b. Baptizes Jesus, who is proclaimed the Son of God 9-11
 - c. Tempted of Satan, served by angels 12, 13
- II. The Gospel itself,
 - A. In Galilee: where we may observe three periods,
 - a. After John was cast into prison,
 - In general,
 1. The place and matter of his preaching 14, 15
 2. The calling of several of the apostles 16-20
 - In particular,
 1. Actions not censured by his adversaries
 1. He teaches with authority 21, 22
 2. Cures the demoniac 23-28
 3. Heals many sick 29-34
 4. Prays 35
 5. Teaches every where 36-39
 6. Cleanses the leper 40-45
 2. Actions censured by them,
 - Here occur,
 1. The paralytic forgiven and healed ii, 1-12
 2. The call of Levi, and eating with publicans and sinners 13-17
 3. The question concerning fasting answered 18-22
 4. The ears of corn plucked 23-28
 5. The withered hand restored: Snarcs laid iii, 1-6
 - B. Our Lord's retirement,
 1. At the sea 7-12
 2. In the mountain, where the apostles are called 13-19
 3. In the house, where after refuting the blasphemy of the Pharisees, he shows who are his mother and his brethren 20-35
 4. In the ship; various parables iv, 1-34
 5. On the sea, and beyond it 35-41
 6. On this side the sea: Again: Jairus, and the woman with the flux of blood 21-43
 7. At Nazareth: His countrymen offended vi, 1-6
 8. The apostles sent forth 7-13
 - b. After John was put to death,
 1. Herod's hearing of Jesus, and judgment of him 14-29
 2. Christ's retiring with his apostles, now returned 30-32
 3. The earnestness of the people; Christ's compassion; five thousand fed 33-44
 4. His walking on the sea 45-52
 5. He heals many in the land of Gennesaret 53-56
 6. And teaches what defiles a man vii, 1-23
 7. A devil cast out in the coasts of Tyre and Sidon 24-30
 8. At the sea of Galilee, the deaf and dumb healed; four thousand fed 31-37

9. He comes into the parts of Dalmanutha, and answers concerning the sign from heaven Chap. viii, 10-13
10. In the ship, he warns them of evil leaven 14-21
11. At Bethsaida, heals the sick 22-26
- c. After he was acknowledged to be the Son of God,
 1. Peter confessing him, he enjoins his disciples silence; foretells his passion; reproves Peter; exhorts to follow him 27
 2. Is transfigured: casts out a devil; foretells his passion ix, 1
 3. Reproves and instructs his disciples 2-32
- B. In Judea,
 - a. In the borders x, 1
 1. He treats of divorce 2-12
 2. Of little children 13-16
 3. Of entering into life, and of the danger of riches 17-31
 - b. In his way to the city,
 1. He foretells his passion a third time 32-34
 2. Answers James and John, and instructs them all 35-45
 3. At Jericho, gives sight to Bartimeus 46-52
 4. At Jerusalem xi, 1
 - a. His royal entry 2-11
 - b. The day after, the fig tree cursed 12-14
 - the temple purged 15-19
 - c. The day after that,
 1. Near the fig tree, he shows the power of faith 20-26
 2. In the temple,
 1. His authority vindicated 27-33
 2. The parable of the wicked husbandmen xii, 1-12
 3. Of paying tribute to Cesar 13-17
 4. Of the resurrection 18-27
 5. Of the great commandment 28-34
 6. Of David's Lord 35-37
 7. He warns the people of the scribes 38-40
 8. Commends the poor widow 41-44
 3. On Mount Olivet, he foretells the destruction of the city and temple, and the end of the world xiii, 1-37
 - d. Two days before the passover; his enemies bargain with Judas xiv, 1-11
 - e. On the first day of unleavened bread,
 1. The passover prepared 12-16
 2. The Lord's Supper instituted 17-25
 3. After the hymn, the offence of the disciples and Peter's denial foretold 26-31
 4. In Gethsemane,
 - Jesus prays; wakes his disciples 32-42
 - Is betrayed; taken; forsaken of all 43-52
 5. In the high priest's palace,
 - He is condemned to death 53-65
 - Denied by Peter 66-72
- f. Friday,
 - What was done,
 1. In Pilate's palace xv, 1-20
 2. In the way 21
 3. At Golgotha 22
 1. The wine and myrrh offered 23
 2. The crucifixion; his garments parted 24, 25
 3. The title 26
 4. The two malefactors 27, 28
 5. Revilings 29-32
 6. The darkness; the cry of Jesus; the scoff; the vinegar; his death; the veil rent 33-38
 7. The saying of the centurion; the women looking on 39-41
 4. In the evening, the burial 42-47

- g. Sunday,
 - Our Lord's resurrection declared, Chap. xvi, 1-8
 1. By an angel
 2. By himself,
 - To Mary Magdalene 9-11
 - To two going into the country 12, 13
 - To the eleven sitting at meat 14
- III. The Gospel,
 1. Committed by Christ to his apostles after his resurrection, and 15-18
 2. Confirmed after his ascension 19, 20

ST. MARK.

- 1 THE* beginning of the Gospel of Jesus Christ, the Son of God:
- 2 As it is written in the prophets, † Behold, I send my messenger
- 3 before thy face, who shall prepare thy way before thee. ‡ The
- 4 voice of one crying aloud in the wilderness, Prepare ye the way
- 5 of the Lord, make his paths straight. John was baptizing in the
- 6 wilderness and preaching the baptism of repentance, for the
- 7 remission of sins. And there went out to him all the country of
- 8 Judea, and all they of Jerusalem, and were baptized of him in the
- 9 river Jordan, confessing their sins. And John was clothed with
- 10 camels' hair, and with a leathern girdle about his loins, and ate
- 11 locusts and wild honey, And proclaimed, saying, There cometh after
- 12 me one mightier than I, the latchet of whose shoes I am not worthy
- 13 to stoop down and unloose. I indeed have baptized you with
- 14 water; but he will baptize you with the Holy Ghost. § And in
- 15 those days, Jesus came from Nazareth of Galilee, and was bap-
- 16 tized by John at Jordan. And coming up from the water, straight-
- 17 way he saw the heavens opened, and the Spirit as a dove descend-
- 18 ing upon him. And a voice came from heaven, saying, Thou art
- 19 my beloved Son, in whom I delight. || And immediately the Spirit
- 20 thrusteth him out into the wilderness. And he was there in the
- 21 wilderness forty days, tempted by Satan; and was with the wild
- 22 beasts: and the angels served him.

Verse 1. *The beginning of the Gospel of Jesus Christ*—The evangelist speaks with strict propriety: for the beginning of the Gospel is in the account of John the Baptist, contained in the first paragraph; the Gospel itself in the rest of the book.

4. *Preaching the baptism of repentance*—That is, preaching repentance, and baptizing as a sign and means of it.

7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

12. *And immediately the Spirit thrusteth him out into the wilderness*—So in all the children of God, extraordinary manifestations of his favour are wont to be followed by extraordinary temptations.

13. *And he was there forty days, tempted by Satan*—Invisibly. After this followed the temptation by him in a visible shape, related by St. Matthew. *And he was with the wild beasts*—Though they had no power to hurt him. St. Mark not only gives us a compendium of St. Matthew's Gospel, but likewise several valuable particulars, which the other evangelists have omitted.

* Matt. iii, 1; Luke iii, 1. † Mal. iii, 1. ‡ Isa. xl, 3. § Matt. iii, 13, Luke iii, 21. || Matt. iv, 1; Luke iv, 1.

TAKEN FROM J.A. BENGEL'S GNOMON NOVI TESTAMENTI (1742)

COMMENTARY ON THE GOSPEL ACCORDING TO ST MARK. CHAPTER I. 1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Υἱοῦ τοῦ Θεοῦ, the beginning of the Gospel of Jesus Christ the Son of God) There is a considerable correspondence of Mark, in part with Matthew, in part with Luke. There is described by Mark, I. THE BEGINNING OF THE GOSPEL. 1. John prepares the way, Ch. i. 1-8 2. He baptizes Jesus, who is thereat proclaimed the SON OF GOD, 9-11 3. Satan tempts Jesus : angels minister to Him, 12, 13 II. THE GOSPEL ITSELF, 1. In Galilee. Here three periods are to be noted : A. John having been committed to prison : a. Summarily and Generally : α. The place and subject-matter of His preaching, 14, 15 β. The call of His principal apostles, 16-20 b. Specially : α. His actions, which were not found fault with by adversaries. 1. He teaches with power, 21, 22 2. He casts out the demon from one possessed, 23-28
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ST. MARK I. 1.

a b c d

3. He cures the mother-in-law of Peter, as also many other sick persons, Ch. i. 29-34

4. He prays, 35

5. He teaches everywhere, 36-39

6. He cleanses the leper, 40-45

β. Actions of His, found fault with by adversaries, and gradually more severely so. In this class are to be reckoned,

1. The man sick of the palsy, ii. 1-12

2. The call of Levi, and His eating with publicans and sinners, 13-17

3. The question as to fasting answered, 18-22

4. The plucking of the ears of corn, 23-28

5. The withered hand restored, and the lying-in-wait for Him of His adversaries, iii. 1-6

γ. The Lord withdraws Himself; and His acts,

1. At the sea, 7-12

2. On the mountain, where the twelve apostles were called, 13-19

3. In the house; where, after having refuted the most atrocious blasphemy of the Scribes, He corrects the question of His own friends, 20, 21; 22, 23; 31-35

4. From the ship, to the people; and apart to His disciples, iv. 1, 2; 10, 11; 26, 27

5. On the sea, and beyond the sea, 35-41, v. 1-20

6. On the hither side of the sea again : where Jairus and the woman with the issue of blood, 21-43

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ST. MARK I. 1.

a b c d

7. The Nazarites offended at Him, Ch. vi. 1-6

8. The sending forth of the apostles, 7-13

B. John killed : 14

1. Herod hearing of Jesus, and his opinion of John, whom he had killed, being revived, 14-29

2. The withdrawal of our Lord with His apostles on their return, 30, 31

3. The eagerness of the people : the compassion of the Lord : five thousand fed abundantly, 31, 32; 33-44

4. The journey by sea, 45-52

5. In the land of Gennesareth He heals many, 53-56

and shows what it is that defiles or does not defile a man, vii. 1, 2; 14, 15; 17, 18

6. On the borders of Tyre and Sidon a demon is cast out, 24-30

7. At the sea of Galilee He cures one deaf and dumb : He feeds four thousand, 31-37, viii. 1-9

8. He comes to Dalmanutha, and answers as to the sign from heaven, 10-13

9. In the ship, He warns them as to the leaven of doctrine, 14-21

10. At Bethsaida He gives sight to the blind man, 22-26

C. Jesus acknowledged as the Son of God.

1. On Peter confessing Him as the CHRIST, He enjoins silence on the disciples, and foretells His passion : reproves Peter : requires of His disciples that they must follow Him, 27, ix. 1

2. On six days after, He is glorified at the transfiguration; explains the reasons for silence; cures a

The above shows annotations of chiastic arrangement which Wesley decided not to include in his reproduction of Bengel's table on the Structure and Contents of Mark's Gospel (indeed, just as he did for all the books of the New Testament). As a result, Wesley, or his later editors, fail to transmit Bengel's clarity of division - in the opening of Jesus' time in Judea/Jerusalem. His 'Seven' Days in Jerusalem are lost in the Epworth Press, 1976 edition. Bengel's chart computes to a chiasm of A (Prologue); B (Gospel 1st in Galilee); B' (Gospel 2nd in Judea); A' (Epilogue).

Section A: 1.1-2.14

Testimony; God is Light, Live in His Light

A

What was from the beginning,
what we have heard,
what we have seen with our eyes,
what we looked upon (see 4.14)
and our hands touched
concerning the word of the life
(and the life was manifested
and we have seen
and we testify (see 4.14)
and we announce to you the life eternal
which was with the Father
and was manifested to us),
what we have seen and heard
we announce also to you
that you also
may have fellowship
with us
and indeed our fellowship is with the Father
and with the son of Him,
Jesus Christ,
and these things we write to you
that our joy may be complete.

B

And this is the message

which we have heard from Him
and we announce to you
that God is light (see 4.16)
and in Him is no darkness at all.
If we say we have fellowship with Him
and in the darkness walk,
we lie
and do not the truth.
But if we in the light walk,
as He is in the light
we have fellowship with each other
and the blood of Jesus His son
cleanses us from all sin

B'

If we say that we have no sin

ourselves we deceive
and the truth is not in us.
If we confess our sins
faithful He is
and righteous
that He may forgive our sins
and may cleanse us from all unrighteousness.
If we say that we have not sinned,
a liar we make Him
and His word is not in us.

B'

B My little children,

these things I write to you
in order that you do not sin.
And if anyone sins,
an advocate we have with the Father,
(the) righteous Jesus Christ.
And He is a propitiation concerning our sins,
but not for ours only
but also for the sins of the whole world.

B

And by this we know

that we have known Him,
if we keep His commandments.
The one saying,
"I have come to know Him,"
but does not keep His commandments
is a liar,
and in him the truth is not; ⁵
but whoever keeps His word,
truly in this one
the love of God is perfected.

B'

By this we know

that in Him
we are. ⁶
The one saying,
"In Him,
I abide,"
he ought,
as that one walked,
also himself thus to walk.

B'

B' Beloved,

no new commandment
I write you,
but an old commandment
that you have had
from the beginning;
the old commandment
is the word
that you have heard. ⁸
Yet a new commandment
I am writing you
that is true
in Him
and in you,
because the darkness is passing away
and the true light is already shining. ⁹
The one saying, "I am in the light,"
while hating his brother,
is still in the darkness. ¹⁰
The one loving his brother
remains in the light,
and in him is no cause for stumbling. ¹¹
But the one hating his brother
is in the darkness,
and in the darkness walks,
and knows not where he is going,
because the darkness
has blinded
his eyes.

A

I am writing to you,

little children,
because your sins are forgiven
on account of his name.

B

I am writing to you,

fathers,
because you know Him
who is from the beginning.

B

I am writing to you,

young men,
because you have conquered
the evil one.

B'

I wrote to you,

young children,
because you know the Father.

B'

I wrote to you,

fathers,
because you know Him
who is from the beginning.

B'

I wrote to you,

young men,
because you are strong
and the word of God abides in you,
and you have overcome the evil one.

B'

Section B: 2.15-3.10

Love not the World, Resist the Devil's Ways

A

Love not the world:
nor the things in the world:
if anyone loves the world,
the love of the Father is not in him,
because everything in the world,
the desire of the flesh,
and the desire of the eyes,
and the pride in riches,
is not from the Father
but is of the world. ¹⁷

A

And the world

it is passing away
and the desire of it.
But the one doing the will of God
he remains
in eternity.

B

Children,

the last hour
it is!
And just as you heard
that antichrist is coming,
also now many antichrists have come
whence we know
that the last hour
it is. ¹⁹

B

From us they went out,

but they were not of us;
for if they had been of us,
they would have remained with us,
but (they went out)
that it might be made plain
that they are not all of us. ²⁰

B'

And you

an anointing have
from the Holy One,
and all of you know. ²¹
because you do not know the truth,
but because you know it,
and because every lie -
of the truth -
it is not. ²²

B'

I wrote not to you,

Who is the liar
except the one denying:
'Jesus is not the Christ?'
This is the antichrist,
the one denying the Father
and the Son. ²³
Everyone denying the Son
has not the Father.
The one confessing the Son
has the Father also. ²⁴

B'

B Let what you heard from the beginning

in you
remain.
If in you remains
what you heard from the beginning,
also you in the Son
and in the Father
remain. ²⁵

A

These things

I wrote to you
concerning your deceivers. ²⁷

B

And you,

the anointing
that you received from Him
remains in you,
and no need
you have
that anyone should teach you.
But as His anointing teaches you about all things,
and is true
and is not a lie,
also just as it has taught you,
remain in Him.

B

And now,

little children,
remain in Him,
that if He is revealed
we may have confidence
and not be ashamed
before Him
at His coming.
If you know that He is righteous,
you know
that everyone also practising righteousness
of Him
has been born. ¹
See what manner of love the Father has given us,
that we should be called children of God
and we are,
therefore the world does not know us
because it did not know Him. ²

B'

B' Beloved,

now we are God's children;
and it is not yet revealed
what we shall be,
we know
that when He is revealed,
like Him
we will be,
because we will see Him
as he is ³
and everyone who has this hope in him
will purify himself,
just as He is pure.

A

Everyone committing sin

is guilty also of lawlessness;
and sin is lawlessness. ⁵

B

And you know

that that one was revealed
that He might take away sins.
And in Him there is no sin. ⁶
Everyone remaining in Him
does not sin.
Everyone who sins
has neither seen Him
nor known Him. ⁷

B

Little children,

let no one deceive you.
The one doing what is right
righteous is,
just as He is righteous. ⁸
The one committing sin
of the Devil is;
because from the beginning
the Devil sins.

B'

For this

the Son of God was revealed
that He might destroy the works of the Devil;⁹
everyone born of God does not sin,
because His seed in him remains
and he cannot sin,
because he has been born of God. ¹⁰

B'

By this

the children of God are revealed
and the children of the Devil:
everyone not doing what is right
is not from God
and the one not loving his brother.

B'

Section B': 3.11-4.13

Love One Another, Let God dwell in you

A

For this is the message
that you have heard from the beginning,
that we should love one another. ¹²
Not like Cain
who was of the evil one
and murdered his brother.
And for the sake of what did he murder him?
Because his own works were evil,
but the works of his brother righteous. ¹³

A

Do not be astonished,

brothers,
if the world hates you. ¹⁴

B

We know

that we have passed
from death
into life
because we love one another.
The one not loving,
remains
in death.
Everyone hating his brother,
a murderer is,
and you know
that no murderer has life eternal
remaining in him. ¹⁶

B'

By this,

we have known love,
because that one
on our behalf
laid down His life
and we ought
on behalf of the brothers
to lay down our lives. ¹⁷
Whoever has the worldly means of life
and sees his brother
having need
and hides his heart from him,
how does the love of God remain in him?

B'

B Little children,

let us not love in word,
or in speech,
but in work
and truth. ¹⁹
And by this we will know
that of the truth
we are
and before Him,
our heart shall persuade
that if our heart condemns;
that God is greater than our heart,
and He knows everything. ²¹

A

Beloved,

if our heart does not condemn,
we have boldness before God; ²²
and whatever we ask,
we receive from Him
because we keep His commandments
and do the pleasing things before Him
And this is His commandment,
that we should believe
in the name of his Son,
Jesus Christ,
and love one another,
just as He gave commandment to us. ²⁴
And the one keeping His commandments,
in Him remains,
and he in Him.
And by this we know
that He remains in us;
by the Spirit
whom He has given to us.

B

Beloved,

do not believe every spirit,
but test the spirits
if of God they are;
because many false prophets
have gone out
into the world. ²
By this you know the Spirit of God:
every spirit
that confesses
that Jesus Christ
has come in the flesh
is of God, ³
and every spirit
that does not confess Jesus
is not of God.
And this is the one of the antichrist,
of which you have heard
that it is coming;
and now
in the world
is already. ⁴

B'

B' You are of God

little children,
and have conquered them;
because greater is
the one in you
than the one in the world. ⁵
They are of the world;
therefore of the world they speak,
and the world hears them. ⁶

A

We are from God:

the one knowing God
hears us;
and the one who is not from God
does not hear us.

B

By this we know

the spirit of truth
and the spirit of error.

B

Beloved,

let us love one another,
because love is from God.
And everyone loving
of God is born
and knows God. ⁸
The one not loving
does not know God,
because God is love. ⁹
By this is revealed the love of God in us:
that His only born Son
God sent
into the world
that we might live through Him. ¹⁰
In this is love,
not that we loved God
but that He loved us
and sent his Son
a propitiation for our sins. ¹¹

B'

Beloved,

since God so loved us,
we also ought to love one another. ¹²
God no one has ever seen;
if we love one another,
God dwells in us
and His love
in us
is perfected.
By this we know
that in Him we dwell
and He in us,
because of His Spirit
He has given to us. ¹⁴

B'

Section A': 4.14-5.20

Testimony; God is Love, Live in His Love

A

And we have looked on
and we testify
that the Father
has sent his Son
as Saviour of the world. ¹⁵
Whoever confesses
that Jesus is the Son of God,
God dwells in him
and he in God. ¹⁶
And we have known
and have believed
the love that God has for us.

A

God is love,

and the one remaining in love
in God remains,
and God
in him remains. ¹⁷
By this is perfected love among us
that we may have boldness
on the day of judgment,
because just as that one is,
also are we in this world. ¹⁸
There is no fear in love,
but perfect love
outside
casts fear;
because fear has to do with punishment,
and the one fearing
has not been perfected in love. ¹⁹

B

We love

because he first loved us. ²⁰
If anyone says, "I love God,"
and hates his brother,
he is a liar;
for the one not loving his brother,
whom he has seen,
the God he has not seen
he cannot love. ²¹
And this commandment we have from Him:
that the one loving God
loves also his brother.

B'

B Everyone believing

that Jesus is the Christ
of God is born.
And everyone loving the parent
loves the one born of him. ²
By this we know
that we love
the children of God,
when we love God
and do His commandments. ³
For the love of God is this:
that we keep His commandments,
and His commandments are not burdensome.
Because everyone born of God
conquers the world.
And this is the victory that conquers the world,
our faith. ⁵
Who is the one conquering the world
if not the one believing
that Jesus is the Son of God?

A

This is the one who came

by water
and blood,
Jesus Christ,
not in water only
but in the water and in the blood.
And the Spirit is the one testifying,
because the Spirit is the truth. ⁷
There are three that testify
[in heaven:
the Father, the Word and the Holy Spirit,
and these three are one:
And there are three that testify
in the earth:] ⁸
the Spirit and the water and the blood,
and the three are in one. ⁹

B

If we receive the testimony of men,

the testimony of God
is greater;
because this is the testimony of God:
because He has testified
concerning his Son, ¹⁰
the one believing in the Son of God
has the testimony in him;
the one not believing in God has made
Him a liar,
because he has not believed
in the testimony
that God has testified
concerning His Son. ¹¹

B'

And this is the testimony:
God gave to us
life eternal.
And this life is in His Son: ¹²
the one having the Son
has life;
the one not having the Son of God
has not life.

B

B' These things I wrote to you

that you may know that you have life eternal,
the ones believing
in the name
of the Son of God.
And this is the boldness which we have towards Him,
that if we ask anything
according to His will,
He hears us. ¹⁵
And if we know
that He hears us
whatever we ask,
we know
that we have the requests
that we asked of Him. ¹⁶

A

If anyone sees his brother

sinning a sin
not to death
he shall ask,
and He will give him life,
to the ones sinning not to death.

B

There is sin to death;

not concerning that do I say
that you should ask. ¹⁷
All unrighteousness is sin,
but there is sin
that is to death.

B'

We know

that everyone born of God sins not,
but the one born of God,
He keeps him,
and the evil one does not touch him. ¹⁹

B'

We know

that of God we are,
and that the whole world in the evil one lies. ²⁰

B'

And we know

that the Son of God has come
and has given us understanding
that we may know the true one;
and we are in the one who is true,
in His Son Jesus Christ:
this is
the true God
and life eternal.

B'

1 JOHN

‘The Life Eternal’

A First-Century-Style Reading (of the ‘Original’ Greek Text?)
presented in Literal English by David G Palmer, August 2018

