Bibliography: Gospel of Mark

Overview


Critical Commentaries


### Academic Studies

Achtemeier, Paul J. *Mark*. 2nd ed. PC. Philadelphia: Fortress, 1986. This book served as the standard introduction to Mark for more than a decade. Redaction-critical in approach, it also surveys literary-critical studies in a chapter on Mark as literature.

Ahearne-Kroll, Stephen P. *The Psalms of Lament in Mark’s Passion: Jesus’ Davidic Suffering*. SNTSMS 142. Cambridge: Cambridge University Press, 2007. Reads Mark’s passion narrative through the lens of four lament psalms evoked in the story, showing that the tradition of crying out to God in the midst of suffering is integral to Jesus’ and Markan theological concerns.


------. *Following Jesus: Discipleship in the Gospel of Mark*. JSNTSup 4. Sheffield: JSOT Press, 1981. A study in redaction-criticism, this book explores the theme of discipleship under three main headings: the disciple and the cross, the disciple and the world, the disciple in the community.

Temptation and the Passion: The Markan Soteriology. SNTSMS 2. Cambridge: Cambridge University Press, 1965. Through a redactional study of these two sections of Mark's Gospel, the author attempts to show that Mark construes Jesus' accomplishment primarily as the redemption of humanity from sin rather than, as is sometimes thought, as a cosmic defeat of Satan.

Betsworth, Sharon. The Reign of God Is Such as These: A Socio-Literary Analysis of Daughters in the Gospel of Mark. LNTS 422. London: T&T Clark, 2010. Examines the subset of female characters in Mark's Gospel called daughters, concluding that once they have come under Christ's protection, they exemplify the inclusiveness of God's rule.


Black, C. Clifton. The Disciples According to Mark: Markan Redaction in Current Debate. JSNTSup 27. Sheffield: Sheffield Academic Press, 1989. Argues that the conflicting interpretations that redaction critics have offered for Mark's treatment of the disciples derive from basic flaws inherent in the methodology of redaction criticism itself.


Boring, M. Eugene. Truly Human/Truly Divine: Christological Language and the Gospel Form. St. Louis: CBP Press, 1984. Written for the nonspecialist, this book shows how the Gospel, as a literary form, incorporates within it a double image of Jesus: on the one hand, Jesus is (like us) weak, the crucified man from Nazareth; on the other hand, he is (not like us) strong, the powerful Son of God.


Carey, Holly J. *Jesus’ Cry from the Cross: Towards a First-Century Understanding of the Intertextual Relationship between Psalm 22 and the Narrative of Mark’s Gospel*. LNTS 398. London: T&T Clark, 2009. Examines the use of Psalm 22 in Mark, the way its reference would have been understood by first-century readers, and the theme of Jesus as a righteous sufferer.


Croy, Clayton. *The Mutilation of Mark’s Gospel*. Nashville: Abingdon, 2003. A sustained argument in support of the thesis that the original ending of Mark’s Gospel has been lost, with an additional proposal that the beginning of the Gospel may have been lost as well.


Dewey, Joanna. *Markan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2.1–3.6*. SBLDS 48. Chico, CA: Scholars Press, 1980. A rhetorical-critical study, this book examines the overall structure of Mark 2.1–3.6 and the literary techniques according to which it was composed so as to understand both the interrelationships among the various parts of the section and its meaning as a whole.


Fowler, Robert M. *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark*. Minneapolis: Fortress, 1991. Examines the rhetoric of Mark's Gospel with an emphasis on those features that allow interpretations that are intentionally ambiguous.

———. *Loaves and Fishes: The Function of the Feeding Stories in the Gospel of Mark*. SBLDS 54. Chico, CA: Scholars Press, 1981. The major thesis of this investigation is that the story of the feeding of the five thousand is a Markan composition. A literary-critical study, it also contains a chapter on reader-response and on the implied reader of Mark.


Hooker, Morna D. *The Message of Mark*. London: Epworth, 1983. This brief study attempts to delineate the unique perspective of Mark’s community concerning Christology and discipleship.

———. *The Son of Man in Mark*. Montreal: McGill University Press, 1967. This book studies the use of the term *Son of Man* in the Old Testament and intertestamental literature and then examines all of the occurrences in Mark. The author argues for a coherent pattern in Mark’s use of the term.


following the destruction of Jerusalem in 70. The author dates the Gospel after this event, which, he believes, precipitated its production.


-----., ed. The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q. Philadelphia: Fortress, 1983. This book develops the thesis that Mark, by putting the Gospel into a written form, put an end to the creative development that had characterized it in the oral stage.

Kermode, Frank. The Genesis of Secrecy: On the Interpretation of Narrative. Cambridge, MA: Harvard University Press, 1979. An examination of Mark by a literary critic rather than a biblical scholar; this study questions whether it is possible to find any unity of coherence intended by the author of the Markan narrative. Written from the perspective that one can find no coherence to life itself, it nevertheless contains scattered insights into Mark along the way.


Kingsbury, Jack Dean. The Christology of Mark’s Gospel. Philadelphia: Fortress, 1983. This book uses literary method to reappraise Mark’s portrait of Jesus. Following brief chapters on the “messianic secret” and recent approaches to Mark’s understanding of Jesus, it shows how Mark, in the course of his story, gradually unveils the identity of Jesus. In a separate chapter, it deals with the special way in which “the Son of Man” is used.

Kermode, Frank. The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q. Philadelphia: Fortress, 1983. This book develops the thesis that Mark, by putting the Gospel into a written form, put an end to the creative development that had characterized it in the oral stage.

-----., ed. The Passion in Mark: Studies on Mark 14–16. Philadelphia: Fortress, 1976. In this collection of redaction-critical essays written by several scholars, each pericope in Mark’s passion account is investigated in terms both of the role that it plays within the passion account itself and of the thematic links that it exhibits to other parts of the narrative.


Marcus, Joel. The Mystery of the Kingdom of God. SBLDS 90. Atlanta: Scholars Press, 1986. The thesis of this redaction-critical analysis of Mark’s parable chapter is that whereas the stress in 4:3–20 is on the hiddenness of the kingdom, in 4:21–32 it is on the kingdom’s moving from hiddenness to manifestation.

Martin, Ralph P. Mark: Evangelist and Theologian. Grand Rapids: Zondervan, 1973. This book deals with the origins of Mark’s Gospel so as to understand it in light of them. By telling of Jesus’ suffering messiahship, Mark gives encouragement to his own persecuted church in Rome and summons it to faithful discipleship.


Matera, Frank J. The Kingship of Jesus: Composition and Theology in Mark 15. SBLDS 66. Chico, CA: Scholars Press, 1982. As the subtitle suggests, this study shows how Mark has composed chapter 15 of his passion account in such fashion as to highlight a royal theology that comes to climactic expression in the centurion’s confession of Jesus as the Son of God.

------. What Are They Saying about Mark? New York: Paulist Press, 1987. Surveys twenty-five years of Markan research, discussed in easily understood language. The book has been replaced in the series by another, more up-to-date volume by Daniel Harrington, but it remains valuable for its treatment of works in the mid-twentieth century dealing with four major topics: the setting in which Mark’s Gospel arose; Mark’s understanding of Jesus and of discipleship; principles Mark used in composing his Gospel; present-day literary approaches to Mark’s Gospel.

Gospel is so awkwardly written and ineptly edited that it is futile to look for overarching purpose in his redaction.

Park, Yoon-Man. Mark's Memory Resources and the Controversy Stories (Mark 2.1–3.6): An Application of the Frame Theory of Cognitive Science to the Markan Oral-Aural Narrative. LBS 2. Leiden: Brill, 2010. Discusses frame theory, which says that a word, phrase, or theme can only be understood within a particular body of assumptions and knowledge, then applies it to this section in Mark.
Parker, Neil R. The Marcan Portrayal of the “Jewish” Unbeliever: A Function of the Marcan References to Jewish Scripture; The Theological Basis of a Literary Construct. SBL 79. New York: Lang, 2008. Argues that Mark draws a caricature of Jesus' compatriots in order to explain the presence of “faulty” belief or even unbelief among a Gentile readership.

Petersen, Norman R. *Literary Criticism for New Testament Critics*. GBS. Philadelphia: Fortress, 1978. In chapter 3, the whole of Mark's narrative is investigated to show that Mark locates the resolution of the plot of his story in the meeting that the young man in white, following Jesus' own words, predicts Jesus will have with the disciples in Galilee. The reader is invited to project that at this meeting, the disciples come out from under their cloud of ignorance.


Robbins, Vernon K. *Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark*. Philadelphia: Fortress, 1984. A study of socio-rhetorical criticism, this book understands Mark to have combined in his Gospel biblical-Jewish and Greco-Roman traditions and conventions. Mark's Jesus is at once biblical prophet and Greco-Roman philosopher and teacher; he fulfills Jewish messianic expectations in a way that would capture the attention of non-Jews of Mediterranean society.


Senior, Donald. *The Passion of Jesus in the Gospel of Mark*. Wilmington, DE: Michael Glazier, 1984. This book offers a detailed but eminently readable analysis of the passion account of Mark. This analysis is preceded by a chapter on the material leading up to the passion account and is followed by a chapter emphasizing the theology of the account.


———, ed. *The Interpretation of Mark*. Philadelphia: Fortress, 1985. A collection of eight essays by some of the scholars who have contributed to what the editor terms a “literary explosion” in the area of Markan studies. Any such collection necessarily gives an incomplete picture, but the essays included...
here, each in its own way, add insights into Mark’s Gospel. The introductory essay contains a good review of issues currently debated by scholars.


Titley, Robert. *A Poetic Discontent: Austin Farrer and the Gospel of Mark*. LNTS 419. New York: T&T Clark, 2010. Examines the writings of Austin Farrer, which look at the book of Mark as literature, history, and scripture and, in the process, scrutinize the validity of these categories for understanding the NT.

Tolbert, Mary Ann. *Sowing the Gospel: Mark’s World in Literary-Historical Perspective*. Minneapolis: Fortress, 1989. Takes the parable of the sower as the key to understanding Mark’s Gospel as persuasive literature proclaiming the gospel within a particular social-historical setting.


Via, Dan O., Jr. *The Ethics of Mark’s Gospel in the Middle of Time*. Philadelphia: Fortress, 1985. The immediate purpose of this book is to explore the ethical teachings of Mark’s Gospel and especially of chapter 10 within the context of the Markan narrative itself. The larger purpose is to set forth the implications the Markan narrative holds for faith and conduct in today’s world.


Williams, James G. *Gospel against Parable: Mark’s Language of Mystery*. BLS 12. Sheffield: Almond, 1985. The contention of this book is that Mark is a narrative gospel, the product of bringing together “biography” and “parable.” It sets forth the mystery of the kingdom as revealed in “the way” of Jesus, the suffering Son of Man.


