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piety, the blood of the true believer is the same as that of the tyrant. — Albert Camus by Vincent L. Wolff, Jr. p. 1 By far the largest and most studied of the books in the New Testament is the Gospel according to Mark. Apart from Matthew, it is the most popular, since the Gospel of Mark was not a piece of Jesus' teaching designed to persuade his followers but was rather a story of religious drama, the stage setting for the rising and the falling of the prophet whose life had begun in Galilee and whose death at the hands of a jealous, scheming, and very angry mob in Jerusalem was a consummation of that prophetic work. The theological core of Mark's Gospel can be illustrated by a few points in the text. p. 2 The Gospel according to Mark is divided into four sections or chapters, of which the first, or the preface, is almost a prologue to the Gospel. Its division into the four sections is in no way chronological, however, because in its preface Mark has already told the story of Jesus' life in three different settings— Galilee, Jerusalem, and his great missionary work throughout the Roman world. p. 3 The first section, or preface, is composed of three short stories. The first is the familiar story of Jesus' birth, with both a royal official and a wise man watching from a distance. The second story is the familiar account of the feeding of the five thousand by the great catch of fish, with Jesus and his disciples in the middle of the sea. Finally, in the third story, Jesus is shown as the prophet who speaks and performs miracles in the temple—a profile that contrasts with the second section, which is devoted to Jesus' own ministry in Jerusalem, a mission to the "lawless one," who is rejected, cursed, and crucified. p. 4 The third section, too, has a third story, the story of Jesus' resurrection and ascension to heaven, in which the risen Jesus appears in his glory in the temple, and then makes a final rejection of the religion of the false prophets and their tradition. The fourth section is called "the conclusion" (or the Climax), because the story of the resurrection is the climax of Jesus' life and work. The story of Jesus' descent into hell (or the bottomless pit), however, is not part of the climax, for it is the story of Jesus' own descent into death, but it is included in order to strengthen the church in its teaching about Jesus' glory in the coming kingdom of God. p. 5 In sum, the preface is the story of Jesus' birth and early ministry in Galilee. The first section is the story of Jesus' ministry in

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