

## THE FIRST MIRACLE OF THE SON OF GOD IN THE GOSPEL OF MARK (MARK 1,21-28). A CONTRIBUTION TO MARK'S CHRISTOLOGY

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**Abstract.** The narratives of the miracles of Jesus Christ play an important role in all four canonical Gospels. The Gospel of Mark narrates eighteen miracles and mentions many others that the Son of God performed during his earthly life. In the narrative descriptions of miracles the Evangelist Mark incorporated a Christological MESSAGE, cleverly making a synthesis of the teaching of Jesus Christ (what he says: the moral teaching) and his authority and power (what he does: the liberation). This theological strategy of the second Evangelist can be seen clearly through the exegesis of Mark 1,21-28 and its message in the whole Gospel's narrative: Jesus Christ, by word and deed, frees man from enslaving forces which destroy human dignity.

**Key words:** Miracles, Gospel of Mark, Liberation

Πόθεν τούτω ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτω, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; (Mark 6,2)

### Introduction

All four canonical Gospels testify that Jesus Christ during his earthly life did perform miracles. They report in total about 34 miracles that Jesus performed: 15 healings, 7 exorcisms, 3 resurrections and 9 so-called natural wonders (the feeding of the five thousand, the calming of a storm, walking on water etc.).<sup>1</sup> Miracles are an integral part of the public activity of Jesus. However, the descriptions of the miracles of the Son of God in the Gospels are not mere records that Jesus has performed miracles; rather they are transmitted to us in the theological interpretations of each individual writer of Gospels. That means that the descriptions of miracles are integrated into the broader, overall narrative body of each Gospel, within which they play a special theological role. There is no doubt that Jesus, during his earthly life, has performed miracles<sup>2</sup>, but very quickly after his resurrection, they became a

<sup>1</sup> See more M. REISER, *Sprache und literarische Formen des Neuen Testaments. Eine Einführung*, F. Schöningh, Paderborn 2001, 138-141.

<sup>2</sup> Jesus' contemporaries did not dispute that he had the power to perform miracles, and that he did actually performed them (see R. BULTMANN, *Jesus*, Mohr-Siebeck, Tübingen reprint 1983, 119: "Die meisten dieser in den Evangelien erhaltenen Wunderberichte sind legendarisch ... Aber daran kein Zweifel sein, dass Jesus solche Taten getan hat, die in seinem und seiner Zeitgenossen Sinn Wunder waren, d.h. die auf übernatürliche, göttliche Kausalität zurückgeführt wurden..."). Nor did Jesus' opponents challenge the fact that he performed wonders, but they rejected the divine origin of