



6. Mark 3:7-6:6a

The traditional symbol for the evangelist Mark was the winged lion, as seen here in stained glass

Acceptance and Rejection;
Parabolic Teaching and Mighty
Deeds of Jesus

Looking forward to Quiz 1

- Take-home quiz will be distributed **Wednesday** and will be due **Thursday, May 10**
- Remember, this is primarily a diagnostic to prepare you for the exam, but it is closed-book
- **15 identifications**
 - Use terms and lists from the posted Review Sheet
- **2 scripture passages for exegesis and exposition**
 - Read and study the Notable Passage List.
 - From your notes and our class discussion, practice addressing the basic historical, literary, and theological issues of the passages to understand the *original* meaning (exegesis)
 - Once the principle is understood from your theological analysis, briefly address its current meaning and application to you (exposition)
 - Note examples in Lecture 1 (slide 3 on Infancy Narratives and slide 14 on Lucan canticles) and Lecture 5b (slide 8 on man with palsy, also in packet)
- **2 short answers**
 - Sample essay questions on Review Sheet

Structure of Mark 3:7-6:6a

- **Transitional summary report:** return to general healing stories of the ministry narrative (3:7–12)
- **Teachings** and **Deeds** of Jesus Christ *framed by the calling of the Twelve and the Lord's rejection by family and townsmen* (3:13–6:6a)
 - **Frame: Acceptance and Rejection** (3:13–35)
 - Varying responses to Jesus from the Twelve, family, and scribes from Jerusalem
 - **Parabolic Teaching** (4:1–34)
 - **Mighty Deeds** (4:35–5:43)
 - **Frame: Rejection**
 - People of Nazareth refuse to believe, are denied the miracles witnessed elsewhere (6:1–6a)

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6. Mark 3:7-6:6a

3

Opening Frame: Acceptance and Rejection (3:13–35)

- **Acceptance: The Calling of the Twelve: New Companions** (3:13–19)
- **Rejection (3:20–35)**
 - A - Jesus and the Crowd 3:20
 - B - Jesus' Family Appears 3:21
 - C - Accusation of the Scribes 3:22
 - C' - Response of the Scribes 3:23–30
 - B' - Family Reappears 3:31
 - A' - Jesus and the Crowd 3:32–33
- **Concluding Tableau: The True Kindred of Jesus** (3:34–35)

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6. Mark 3:7-6:6a

4

The Twelve (3:13–19)

Acceptance

- Jesus Appoints the Twelve (3:13–19a, *call narrative*)
- “And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained **twelve**, **that they should be with him**, and that he *might send them forth to preach*” (3:13–14, emphases added)
 - **Twelve** representative of **the twelve tribes of Israel** and the ideology of the restoration of Israel
 - At *this point* the Twelve were **to be with him** as companions, where they could learn from his teaching and deeds
 - They were to be prepared so that he could “*send them forth*” in the future (3:14, *apostellō*)
- More on the apostolic lists, the meaning of the title, and their role at Luke 6:12–13
- Portrayed as insiders
 - “. . . and **they went into an house**” (3:19 KJV, NKJV)

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6. Mark 3:7-6:6a

5

Opponents: “His People” and the Scribes

Rejection

- Opponents 1: **Rejection by His Family** (3:19b–21)
 - “But when his own people heard *about this*, **they went out** to lay hold of him, for they said, ‘He is out of his mind.’” (3:20 NKJV)
 - KJV “**his friends**” (*hoi par’ autou*) means literally “his people” and points to his family in 3:31
 - His own people/family are portrayed as **outsiders**
 - “**they went out**” plays off of the title of the apostles, “who were to be sent out but here are inside as companions!”
- Opponents 2: Opposition from the Authorities (3:22–30)
 - Scribes, **outsiders from Jerusalem** (3:22–30)
 - **Controversy narrative** (another “sandwich” or interweaving to tie it with chapter 2) over Jesus’ exorcisms: “by the prince of the devils casteth he out devils”
 - Teaching on the power of Satan (3:23–27, reference to “parables” in v. 23 points to chapter 4)
 - Teaching on blasphemy against the Holy Ghost

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6. Mark 3:7-6:6a

6

The True Kindred of Jesus (3:31–35)

- Concluding tableau: insiders and outsiders close the frame
 - “There came then his brethren and his mother, and, *standing without*, sent unto him . . .” (3:31)
- Teaching Saying (3:31–35, short discourse)
 - “And the multitude sat about him, and they said unto him, Behold, *thy mother and thy brethren without* seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! *For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*”

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6. Mark 3:7-6:6a

7

The Parables of Jesus

- **Parables:** Comparative stories (*discourse*) that teach principles on number of levels
 - *paraballo*, “to set side-by-side, to compare”
 - “enigmatic proverbs or riddling stories, provocative if not always illuminating” (*HCSB*, 1922 n. 3.23)
 - “the parable conveys to the hearer religious truth exactly in proportion to his faith and intelligence” (BD, 740-41)
- Marcan Parables
 - Marcan sources
 - *Peter and other witnesses*, who would have heard them
 - an oral and perhaps written *tradition* of Christ’s sayings
 - *Short stories* linked by *narrative transitions* and *teaching sayings* explaining them
 - *These may not have been delivered by Jesus at the same time*, but **Mark arranges them in a group for effect**
 - Intended to illustrate the life situation of the early Christian community, a small seed in a hostile world, etc.
- Many more in Matthew and especially Luke
 - Both of these gospels have much more *discourse* than Mark

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6. Mark 3:7-6:6a

8

Parabolic Teaching (4:1–34)

- Chapter 4 is a unit, framed by reference to “the sea” (a so-called *inclusio*)
 - Sat by the sea and entered a ship in 4:1
 - Rebukes the storm on **the sea** from a ship in 4:35–41
- **Narrative transition:** Jesus Teaches with Parables (4:1–2)
- **Jesus' Parables**
 - Parable of the Sower (4:3–9)
 - Purpose of Parables and Interpretation (4:10–20)
 - **Think of the meaning to the persecuted Marcan community!**
 - Parable of the Candlestick (4:21–25)
 - Interpretation (4:24–25)
 - Parable of the Growing Seed (4:26–29, no interpretation)
 - Parable of the Mustard Seed (4:30–32, no interpretation)
- Beware of “**cross-textual contamination**”
 - Do these parables necessarily mean the same thing that they do in Matt, Luke, or 3 Nephi?
 - **Mustard seed in Mark is the kingdom, not faith!**
- **Narrative transition:** Purpose of Parables (4:33–34)
 - “But without a parable spake he not unto them: and **when they were alone**, he expounded all things to his disciples.” (4:34, emphasis added)

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6. Mark 3:7-6:6a

9

Mighty Deeds (4:35–5:43)

- **Jesus Stills a Storm** (4:35–41, **miracle story**)
 - Authority over the **Physical World**; bridge to Chapter 5
- **Exorcism of the Gerasene Demoniac** (5:1–20, **miracle story**)
 - Authority over a **Spiritual**, Otherworldly Power
- **Narrative Transition: Crossing the Sea Again** (5:21)
 - Looking Back to Chapter 4
- **Healing Infirmities, Raising Life** (5:22–43, **miracle stories**)
 - Authority over the **Physical Body**
 - A Marcan sandwich!
 - Raising of Jairus' Daughter A (5:22–24)
 - Healing of the Woman with the Issue of Blood (5:25–34)
 - Raising of Jairus' Daughter B (5:35–43)

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6. Mark 3:7-6:6a

10

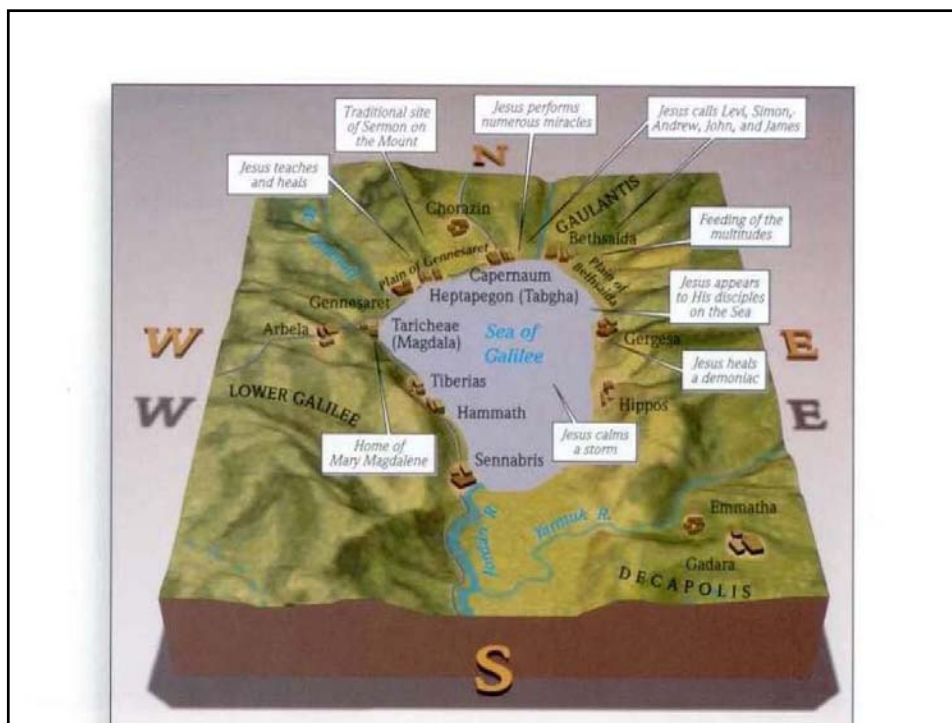
Jesus and the Sea

- **Jesus Stills a Storm** (4:35–41, **miracle story**; bridge to chapter 5)
 - OT imagery of stilling the great deep (Job 38:8; Psalm 109:25-29, etc.)
 - “. . . What manner of man is this, that **even the wind and the sea obey him?**” (4:41)
 - Helaman 12:8-14, *n.b.* 7-8, “how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. For behold, **the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.**”
- A Patterns of Jesus’ repeated crossing the Sea of Galilee to the “**Gentile side**” of the lake
 - first voyage across (4:35–51, with storm)
 - first return (4:52, no storm)
 - second voyage across (6:45–53, with storm)
 - second return (8:13, 22, no storm)
- *On both sides there is an inaugural exorcism, a popular ministry, symbolic healings, wilderness feedings, and misunderstandings . . .*

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6. Mark 3:7-6:6a

11



Healing of the Gerasene Demonic (5:1–20)

- **Authority over spiritual, otherworldly powers** (5:1–20)
- A few detailed observations
 - Christ willing to become ritually unclean
 - demonic is in the tombs
 - Sign to Gentiles
 - set in the Decapolis, a gentile area
 - they herd pigs!
 - Response
 - Fear of the Gentiles
 - Christ does not restrain the healed man from telling (contrary to the usual “Messianic secret pattern”)
 - Meanings to Mark’s audience
 - Use of Roman term (legion = 6,000 troops)
 - *The exorcism of Mark 1:21ff took place on sacred day in a sacred space, here in an unclean land amid tombs; a precedent for the later Gentile mission appreciated by Mark’s original audience?*

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6. Mark 3:7-6:6a

13

Authority over the Physical Body (5:22–43)

- Raising of Jairus’ Daughter (5:22–24, 35-43)
 - Another “Marcan sandwich!”
- Healing of the woman with the issue of blood (5:25–34)
 - Issue of menstrual uncleanness
 - “Virtue” = *dynamis* or “power” (5:30)
 - the role of faith in healing (5:34)
- Back to Jairus’ daughter (5:35–43)
 - Role of Peter, James, and John
 - her “sleeping”
 - “**Talitha cumi**”; which is, being interpreted, Damsel, I say unto thee, arise . . .” (6:41)
 - Example of Mark’s **explaining an Aramaic term** for his audience
 - compare and contrast with both Elijah and Elisha (1 Kings 17:17–23; 2 Kings 4:29–37)
- Despite all these mighty deeds, **people of Nazareth still reject Jesus** (6:1-6a)



7/14/2008

6. Mark 3:7-6:6a

14