



Carl Bloch, *The Daughter of Jairus*

6. Acceptance and Rejection; Parables and Mighty Deeds (Mark 3:7–6:6a)

Call of the Twelve; Rejected by His Own; the True Kindred of Jesus. Marcan Parables. Jesus Stills a Storm, Exorcizes the Gerasene Demonic, Heals the Woman with the Issue of Blood, and Raises Jairus' Daughter.

“Master, The Tempest Is Raging” (hymn no. 105)

1. Master, the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness.
No shelter or help is nigh.
Carest thou not that we perish?
How canst thou lie asleep
When each moment so madly is threat'ning
A grave in the angry deep?

*The winds and the waves shall obey thy will:
Peace, be still.
Whether the wrath of the storm-tossed sea
Or demons or men or whatever it be,
No waters can swallow the ship where lies
The Master of ocean and earth and skies.
They all shall sweetly obey thy will:
Peace, be still; peace, be still.
They all shall sweetly obey thy will:
Peace, peace, be still.*

2. Master, with anguish of spirit
I bow in my grief today.
The depths of my sad heart are troubled.
Oh, waken and save, I pray!
Torrents of sin and of anguish
Sweep o'er my sinking soul,
And I perish! I perish! dear Master.
Oh, hasten and take control!

3. Master, the terror is over.
The elements sweetly rest.
Earth's sun in the calm lake is mirrored,
And heaven's within my breast.
Linger, O blessed Redeemer!
Leave me alone no more,
And with joy I shall make the blest harbor
And rest on the blissful shore.

<https://www.lds.org/music/library/hymns/master-the-tempest-is-raging?lang=eng>

Looking forward to Quiz 1

- Take-home quiz distributed **today** and due Wednesday at the beginning of class
- 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](#). Matt 1-2, Luke 1-2, and Mark 1:1-6:6a
 - 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 discussion questions on [Review Sheet](#)

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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
 - **Calling of the Twelve** > **Rejection** > **True Family**
 - **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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Acceptance and Rejection (Mark 3:13-35)

•=====•
*THE TWELVE, JESUS' NEW COMPANIONS, AND OTHER DISCIPLES
 BECOME JESUS' NEW FAMILY AS OPPOSITION MOUNTS AGAINST
 HIM*

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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 to the Scribes 3:23-30
 - B' - Family Reappears 3:31
 - A' - Jesus and the Crowd 3:32
- **Concluding Tableau: The True Kindred of Jesus (3:33-35)**

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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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 “**his people**” (literally “those by his side”) 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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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.***”

Parabolic Teaching (Mark 4:1-34)

• ————— •
*USING SHORT, COMPARATIVE STORIES KNOWN AS PARABLES,
 JESUS TAUGHT TRUTHS OF THE KINGDOM THAT ONLY SOME
 COULD UNDERSTAND*

Marcan Parables

- **Parables, definition**
 - *Parabolē* < *paraballō*, “to put side-by-side, to compare”
 - *Short comparative stories that teach on a number of levels, often veiling meaning*
- **Clearly a feature of the teaching of the historical Jesus**, they are used, or related, with slightly differing emphases in the various gospels
- **Marcan Parables**
 - Marcan sources?
 - *Short stories linked by narrative transitions and teaching sayings explaining them*
 - **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
 - Contrast with some of Luke’s extended parabolic stories (e.g., The Good Samaritan, The Prodigal Son)
 - Unclear whether Jesus delivered the extended collection of parables in Mark 4:1–34 at one time, whether Mark was following a written collection, or whether Mark brought them together himself

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Parabolic Teaching in Mark 4

- Narrative transition: teaches with parables (4:1–2)
- **Jesus’ Parables (4:3–32)**
 - **Parable of the Sower (4:3–20)**
 - **Purpose of Parables and Interpretation (4:10–20)**
 - “*Unto you it is given to know the mystery of the kingdom of God*: but *unto them that are without, all these things are done in parables*: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their sins should be forgiven them.*” (4:11–12; cf. Isaiah 6:9, esp. 2 Nephi 16:9)
 - 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*
 - *Careful of the meaning here: do not conflate it with similar parables in Matthew or other texts!*
- Narrative transition: “never” spoke without parables (4:33–34)

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Mighty Deeds (Mark 4:35-5:43)

POWERFUL MIRACLES OVER THE ELEMENTS, DEMONIC FORCES,
ILLNESS, AND EVEN DEATH ITSELF SHOW THE AUTHORITY OF
THE SON OF GOD

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Jesus Stills a Storm

(4:35-41, miracle story; bridge to Chapter 5)

“What manner of man is this, that even the wind
and the sea obey him?”



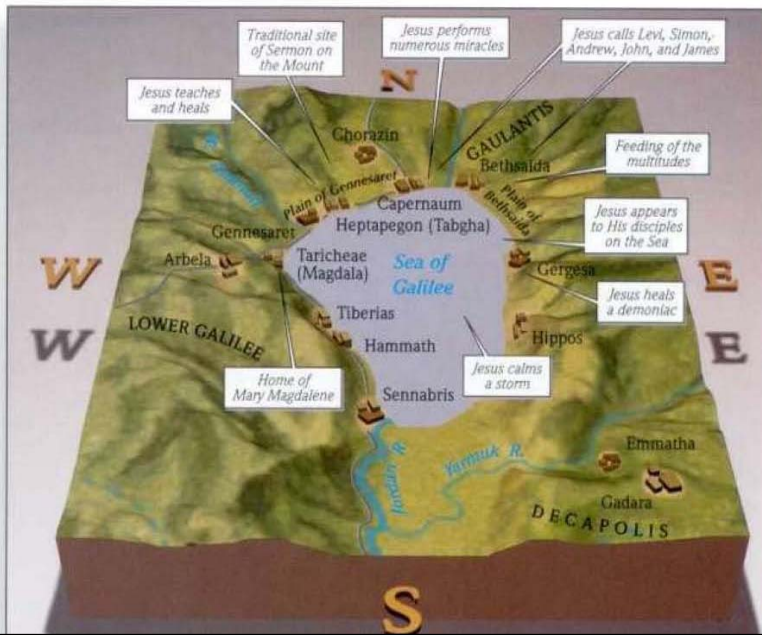
Upper far left: Tissot, “Jesus Stilling the Tempest”; Lower far left: Remains of this boat, dated to the first century AD, were found in 1986 near Kibbutz Ginnosar on the Sea of Galilee. Approximately 27 feet long and 7½ feet wide, it provides an idea of what a boat used by Jesus and his disciples might have been like; Left: Eugene Delacroix, “Christ Asleep during the Tempest.”

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Jews on the west side of the lake, Gentiles on the east



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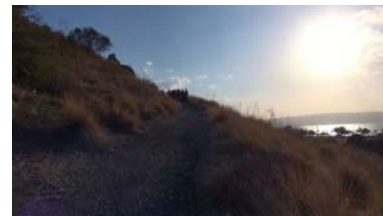


Gadarene Demonic (5:1-20, miracle story)

- “And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.*” (5:18-19)

- **No messianic secret here!**
- *On the Gentile side of the lake, the healed demonic might have represented the Marcan Christians*

Left: James Tissot, The Swine Driven into the Sea; Right: Kursi, the traditional site of the Exorcism of Legion



Authority over the Physical Body

(5:22-43, miracle stories in 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)



Left: Liz Lemon Swindle, *Trust in the Lord*;
above: Vasily Polenov, *Resurrection of Jairus' Daughter*

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Mighty Deeds Reviewed

- **Jesus Stills a Storm** (4:35-41, miracle story)
 - Authority over the Physical World; bridge to Chapter 5
 - A Pattern of Jesus' repeated crossing the Sea of Galilee to the "**Gentile side**" of the lake
- **Exorcism of the Gerasene Demonic** (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)
- **Closing Frame**: Despite all these mighty deeds, people of Nazareth still reject Jesus (6:1-6a, narrative conclusion)

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Rejection at Nazareth (Mark 6:1–6a)

•=====•
DESPITE HIS POWERFUL TEACHING AND MIGHTY DEEDS, JESUS IS STILL REJECTED IN HIS HOME TOWN, CLOSING THE FRAME OF A SECTION ABOUT ACCEPTANCE AND REJECTION

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People of Nazareth refuse to believe, are denied the miracles witnessed elsewhere (6:1–6a)



“But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.” (6:4–6a)

The modern Israeli Arab town of Nazareth

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