



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

5. Mark 1:1–3:6: Authoritative Galilean Ministry Begins

“Few any longer doubt the pivotal place of the Gospel of Mark not only in the coming forth of the other records of Jesus’ ministry but also in the transmitting of the essential message of Jesus’ messiahship . . . It is the record closest to the ministry, both in time and in tone.” (Brown, The Gospels [SS5], 61)

“Jesus, Mighty King in Zion” (hymn 234)

After his baptism and testing in the wilderness, “Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.’” (Mark 1:14b–15)

He was the true King, come to overthrow the usurper, the god of this world. So time to learn a new hymn!
<https://www.lds.org/music/library/hymns/jesus-mighty-king-in-zion?lang=eng>

1. Jesus, mighty King in Zion,
Thou alone our guide shalt be.
Thy commission we rely on;
We will follow none but thee.

2. As an emblem of thy passion
And thy vict’ry o’er the grave,
We, who know thy great salvation,
Are baptized beneath the wave.

3. Fearless of the world’s despising,
We the ancient path pursue,
Buried with the Lord and rising
To a life divinely new.

Exegetical Exercise 1 due M25Jan

- **Introductory paragraph:** description of pericope and a statement of the passage's significance
- **Historical paragraph(s):** occasion of the event described, source (author and book), and any historical factors or context that help better understand the passage (such as surrounding events or any relevant customs or practices)
- **Literary paragraph(s):** the genre or type of writing the passage represents; any editing or compositional issues that may have affected how the event was recorded; the literary context (including the section of the book in which it appears and what comes immediately before or after); any literary features or devices that help better understand the passage.
- **1-2 theological paragraph (s):** summation of the theological principle or point that the passage made for its original audience (exegesis), followed by an explication of its meaning and application to readers today (exposition). This will serve as the conclusion of your paper.

5. Authoritative Galilean Ministry Begins (Mark 1:1-3:6)

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Harvey Anderson, "John Baptizing Jesus"

Prologue (1:2-13)

The Opening of the Ministry

- John the Baptist in the wilderness (1:2-11, **dramatic episode**)
- 40 days in the wilderness (1:12-13, **transition narrative**)



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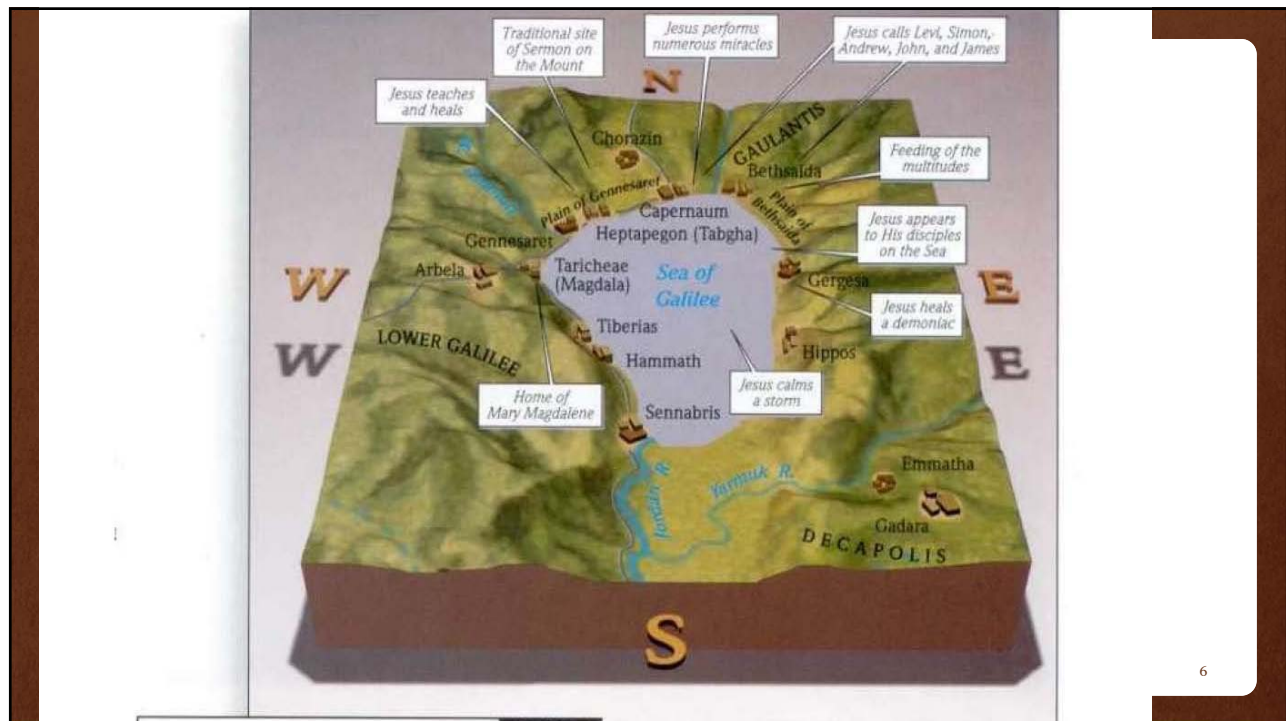
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Jesus' Authoritative Ministry in Galilee Begins (1:14-45)

IN A "PARADIGMATIC DAY," JESUS CALLS DISCIPLES, PREACHES WITH AUTHORITY, CASTS OUT A DEVIL, HEALS, AND CLEANSSES A LEPER, SHOWING THAT HE HAS AUTHORITY AS GOD'S SON.

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Authoritative Ministry Begins (1:14-45)

- Mark's narrative connects **call stories**, **teaching sayings**, and **miracle stories** together "like beads on a string" (see discussion of form criticism on the next slide)
- **The Gospel Message (1:14-15)**
- **Jesus Calls the First Disciples (1:16-20)**
- **Jesus teaches in the synagogue at Capernaum (1:21-22)**
- **Early Miracles (1:23-45)**
 - Casts out an Unclean Spirit (1:21-28)
 - Jesus heals Simon's mother-in-law (1:29-31)
 - Heals Many at Simon's House (1:32-39)
 - Cleanses a Leper (1:40-45)



Harry Anderson, "Come Follow Me"

<https://www.youtube.com/watch?v=uDUr2LB58IE&feature=youtu.be>

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Form Criticism: Miracle and Healing Stories

- **Form criticism**: the study of looking at the parts of a text and recognizing how different units (often different genres or "forms") are put together
 - **Mark as a necklace**: text units linked together by narrative like beads on a string
 - Units include different kinds of **narrative**, **discourse**, and **mixed genres**
 - May suggest preexisting stories that the gospel author put together in his text
- **Pattern of Healing Stories: Introduction, Conflict, Action, Confirmation, Reaction** (often positive, involving praise given to God; also negative reactions from some opponents)

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The Capernaum Demonic (1:21–28, healing story/exorcism)



- **The first miracle in Mark is the casting out of an unclean spirit from a man in the synagogue**

- Demon Possession in the ancient world and its symbolism . . .

- **Symbolic of Jesus overthrowing the kingdom of Satan**

- Meaning or applications today?

- https://www.youtube.com/watch?v=SoBcz31_SAk&feature=youtu.be

James Tissot, *The Possessed Man in the Synagogue*

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Teaching and Deeds in Mark



- Mark, our “Harry Potter Gospel,” tends to focus more on the deeds of Jesus than the teachings of Jesus

- *Discourse consists of dialogue and brief anecdotes, aphorisms, and short teaching sayings rather than extended sermons*

- **Deeds, especially miracles, are particularly common in Mark and described in great detail**

- Note that when Jesus teaches in the synagogue at Capernaum (1:21–22), “they were astonished at his doctrine: for he taught them as one that had authority,” but we are never told exactly what he taught!

- **The first miracle in Mark, however, the casting out of an unclean spirit, is related in considerable detail**

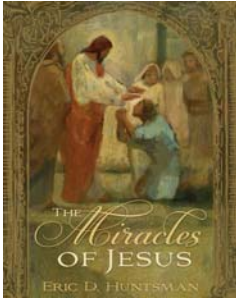
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Gospel Portrayals of Miracles

- **Mark (19 stories; 4 summaries; 1 report):** Miracles as powerful deeds (*dynamis*) are the signs that Jesus is the Son of God
 - Because it is the shortest gospel, Mark has the highest proportion of miracles
 - **Miracles, rather than explicit teachings, open Jesus' ministry (see Mark 1:21–45)**
 - In the Marcan Passion Narrative, the presentation of Jesus as the suffering servant of God results in no miracle other than the cursing of the fig tree (Mark 11:12–14, 20–21)
- **Matthew (21 stories; 10 summaries; 4 reports):** Miracles are secondary to Jesus' authoritative teaching
 - With the exception of a passing summary of healings (Matt 4:23–24), mention of specific miracles (Matt 8:1–17) is delayed until *after* the Sermon on the Mount (Matt 5–7)
- **Luke (21 stories; 4 summaries; 4 reports):** Authoritative teaching and miraculous deeds are balanced
 - Luke 4:16–30, esp. vv. 18–19 (= Isaiah 61:1–2)
- **John (7+1 signs):** Seven specific signs (*sēmeia*) reveal **who Jesus is and what he has come to do** "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31)



5. Authoritative Galilean Ministry Begins (Mark 1:1–3:6)

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Miracles in Mark

Miracle	Marcan Reference	Parallels	Type
Capernaum demonic	Mark 1:21-28	Luke 4:33-37	Exorcism
Peter's mother-in-law	Mark 1:29-31	Matt 8:14-15; Luke 4:38-39	Healing
Cleansing a leper	Mark 1:40-45	Matt 8:1-4; Luke 5:12-15	Healing, cleansing
Paralytic forgiven and healed	Mark 2:1-12	Matt 9:1-8; Luke 5:17-26	Healing, strengthening, forgiveness
Man with withered hand	Mark 3:1-6	Matt 12:9-14; Luke 6:6-11	Healing, strengthening
Calming the stormy sea	Mark 4:35-41	Matt 8:23-27; Luke 8:22-25	Nature, epiphany
Gadarene demonic	Mark 5:1-20	Matt 8:28-34; Luke 8:26-39	Exorcism
Woman with the hemorrhage	Mark 5:25-34	Matt 9:20-22; Luke 8:43-48	Healing, implicit cleansing
Raising the daughter of Jairus	Mark 5:21-24, 35-43	Matt 9:18-19, 23-26; Luke 8:40-42, 49-56	Raising the dead
Feeding of the five thousand	Mark 6:32-44; cf. John 6:1-15	Matt 14:13-21; Luke 9:12-17	Nature, provision, epiphany
Walking on water	Mark 6:45-52; cf. John 6:16-21	Matthew 14:22-33	Nature, epiphany
Daughter of the Syrophenician woman	Mark 7:24-30	Matthew 15:21-28	Exorcism
Deaf-mute	Mark 7:31-37		Restoring sight and hearing
Feeding of four thousand	Mark 8:1-9	Matthew 15:32-39	Nature, provision
Blind man at Bethsaida	Mark 8:22-26		Restoring sight and hearing
Transfiguration	Mark 9:2-9	Matt 17:1-9; Luke 9:28-36	Nature, epiphany
Demonic or epileptic boy	Mark 9:14-29	Matt 17:14-21; Luke 9:37-43	Exorcism, healing
Blind Bartimaeus	Mark 10:46-52	Matt 20:29-34; Luke 18:35-43	Restoring sight and hearing
Cursing the fruitless fig tree	Mark 11:12-14, 20-26	Matt 21:18-22; cf. Luke 13:6-9	Nature, cursing, parabolic

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More on Marcan Miracles

(See *The Miracles of Jesus*, 134)

- Mark's narrative moves very quickly and generally preserves only short sayings of Jesus, but **it is nonetheless very descriptive of the actions of Jesus, particularly of his miracles**
- In Mark **the account of a miracle is often twice or even three times as long as the story of the same miracle in Matthew or even Luke (e.g., Gadarene Demonic, 20 verses in Mark, 6 in Matt)**
- More so than Matthew or Luke, **Mark is willing to describe Jesus' words or actions when performing a miracle**, despite the possibility that some actions, such as using saliva or pronouncing certain words, could have been confused with contemporary magical practices
- Marcan christology portrays **Jesus as the strong, though still rather human, representative of the kingdom of God who has come to overthrow the kingdom of Satan**

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5. Authoritative Galilean Ministry Begins (Mark 1:1–3:6)

Heals Many at Simon's House (1:29–39)

- Jesus heals Simon's mother-in-law (1:29–31, **healing story**)
 - Symbolism of "lifting her up"
- Heals Many others at nightfall (1:32–39, **healing summary**)



Upper Right: View of Capernaum ruins
Lower Right: the so-called "House of Peter"
Immediate left: Byzantine mosaic of Jesus healing Peter's mother-in-law

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5. Authoritative Galilean Ministry Begins (Mark 1:1–3:6)

Jesus Cleanses a Leper (1:40–45)

- Biblical leprosy ≈ Hansen's disease?
 - In Leviticus leprosy covered a wide range of skin conditions and even mold for houses and clothing
 - A case of the more disfiguring Hansen's disease has been confirmed in first century Jerusalem (see "DNA of Jesus-Era Shrouded Man in Jerusalem Reveals Earliest Case of Leprosy." *Science Daily*. December 16, 2009)
- **Lepers suffered serious social and religious restrictions**
 - ***This leper ignored all constraints by coming right up to Jesus and begging for aid!***
 - "moved with compassion" (1:41) reads moved with anger" in some manuscripts!
- **Symbolism of leprosy and its cleansing**
 - "No unclean thing can enter the presence of God" (see, for instance, 1 Nephi 10:21; 15:34; Alma 7:21; 11:37; 40:26)
 - ***The atonement of Christ makes us clean***

James Tissot, *Healing of the Lepers at Capernaum*

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Five Controversy Narratives (2:1–3:6)

•=====•

MARK ARTFULLY COMBINES FIVE INCIDENTS OF CONTROVERSY TO ILLUSTRATE NOT JUST THE OPPOSITION THAT JESUS' TEACHINGS AND ACTS AROUSED BUT ALSO TO ILLUSTRATE A CHRISTOLOGICAL POINT.

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Five “Controversy” Narratives (2:1–3:6)

Literary Questions: Genre and Structure

- **Controversy Narratives:** short narratives revolving around a conflict with authorities
 - Often connected with a healing or miracle story or a specific teaching
 - Usually controversies occur with Pharisees; other times with Herodians, Sadducees or unnamed opponents
 - These point to the growing conflict that will culminate in the arrest, trial, and crucifixion
- **Chiastic structure of this section**
 - A - healing paralyzed man (“palsy,” 2:1–12, <https://www.lds.org/media-library/video/2011-10-038-jesus-forgives-sins-and-heals-a-man-stricken-with-palsy>)
 - B - eating with sinners (Levi, 2:13–17)
 - C - fasting (2:18–22)
 - B' - eating on Sabbath (2:23–28)
 - A' - healing on the Sabbath (withered hand, 3:1–6)
 - *These miracles and controversies may not have occurred in this order, but Mark has arranged them this way for literary effect*

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Exegetical Discursus: The Healing of the Man with Palsy (2:1–12)

• Historical

- Mark related the healing of a paralyzed man and the controversy that ensued because Jesus also forgave his sins
- A disciple or other witness, such as Peter, saw this miracle and repeated it in the early Christian community
- Mark included it in his gospel, originally for an audience that only wanted to know about Jesus but was also persecuted because of its belief in Jesus

• Literary

- This is a controversy narrative “embedded” in a healing story
- Serves as a bridge between Mark’s first healing stories (1:14–45) and the group of controversy narratives that follow (2:1–3:6)

• Theological

- *Shows Christ’s authority both to heal the body and the spirit (through forgiveness)*
- Reassured Mark’s original audience that the opposition that they were facing was experienced by Jesus himself
- *Strengthens our faith that Christ can heal and forgive us*

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Synagogue in Capernaum. Most of the remains (upper, light stones) are of a later, second century sanctuary. Those dating to the time of Jesus are the lower, dark stones.



Five “Controversy” Narratives

- The Healing of the Man with Palsy (2:1–12)
- Controversial Call of Levi (2:13–17)
- Questions about Fasting (2:18–22)
- Disagreements about the Sabbath (2:23–28)
- Healing the Withered Hand on the Sabbath (3:1–6)
- Why is the question about fasting, which holds the central position, the most important?
 - *The presence of the bridegroom . . .*

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