

Segment Survey - Mark 3:13-6:13

1. Major Divisions

3:13		Jesus calls, prepares and sends the twelve				6:13	
3:13	3:19	3:20	3:35	4:1	4:41	5:1	3:30
Jesus calls the twelve		Jesus calls the twelve his family		Jesus reveals himself to the disciples/twelve		Jesus's actions reveal his authority to his disciples	
						6:6b 6:13 Jesus sends out the twelve	

- I divided the segment into five sections with the first and fifth being the precedent for the other divisions. The first section is the calling of the twelve, the fifth section is the sending of the twelve, the sections in between detail different phases in preparing the disciples to be sent out as kingdom ambassadors.

2. Primary Structures and Interpretive Questions

Primary structure possibilities:

Inclusio

Preparation and Realization - calling, preparing and sending the disciples

Causation

Primary Structure 1: Inclusio with Preparation and Realization

Jesus Calls the 12 (Preparation)	Jesus Prepares the 12 (Preparation)	Jesus Sends the 12 (Realization)
3:13 - Jesus calls those he wanted	3:20 - Jesus's disciples are <i>with him</i> as Jesus he goes about life and teaching	6:7 - Jesus calls the twelve to himself then sends them out two by two after giving them authority over impure spirits

3:13-14 - Jesus appoints 12 of his disciples so that they would be with him, preach and have authority over demons .	3:34-35 - Jesus tells his disciples that whoever does God's will is Jesus's mother, brother and sister, assuring them of their strong relational bond with Jesus	6:12-13 - The disciples went out, preached, drove out demons and healed the sick.
	3:24 - Jesus explains that he cannot be possessed by a demon bc/ a kingdom divided cannot stand	
	4:10 - Jesus spends alone time with the disciples	
	4:13-20 - Jesus explains to the disciples their role as preachers , they are responsible for sowing seed not making it grow - in fact in some places and with some people the seed won't grow	
	4:26-29 - Jesus explains again that the seed grows on its own accord preparing them for preaching (sowing seed)	
	4:30-32 - Jesus assures the disciples that the Kingdom of God, which they are called to be ambassadors of, will grow - encouraging them in their mission to preach	
	4:39 - Jesus rebukes the wind and the waves during a storm and the storm is calmed revealing the level of authority he has	
	4:41 - The disciples witness Jesus subduing a storm and are left scared wondering who he is	
	5:1 - The disciples go with him to the Gerasenes - they are with Jesus	

	5:8-13 - The disciples witness Jesus free a man from the possession of a host of demons.	
	5:30-34 - The disciples witness Jesus heal a woman who had been bleeding for 12 years	
	5:37 - Jesus only brings three of his twelve disciples into Jairus' house, those three are with Jesus during a resurrection (5:39-42)	
	6:1 - Jesus takes his disciples to his hometown	
	6:2 - The disciples are with him as he teaches in the synagogue on the Sabbath	
	6:8-11 - Jesus gives the disciples instructions for while they are on mission away from him	

What words/stories serve as the brackets at the beginning and end of this segment?

(Identification)

What is the realization at the end of this segment? What events serve as preparation for the realization? (Identification)

What do the bracketing stories in the beginning and end of this segment mean? What do the compilation of other stories and sayings mean in relation to the bracketing stories? (Definition)

What do the preparation stories mean? What does the realization mean? (Definition)

Why does the author use an inclusio for this segment? How do the preparation stories help interpret the realization? How does the realization story help interpret the preparation stories? (Reasons)

What implications are drawn from this segment being bracketed by the calling and sending stories? What implications can be drawn from the preparation and realization story arch in this segment? (implications)

Primary Structure 2: Causation

Cause		Effect
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3:13 - Jesus calls those he wants	→	3:13 - they came to him
3:21 - Jesus appoints the twelve so that they can be with him, preach and have authority to cast out demons	→	6:12-13 - After being with Jesus, Jesus's disciples go out from him, preach, drive out demons and heal the sick
3:22 - Jesus enters a house	→	3:20-21 - A crowd gathers and Jesus and his disciples are unable to eat
3:20 - Crowds follow Jesus	→	3:21-22 - Jesus's mother and brothers seek to take control of him and the teachers of the law accuse him of being demon possessed
3:32 - Jesus's mother and brothers arrive to take charge of Jesus	→	3:34-35 - Jesus defines those who do God's will as his family
4:1 - Jesus teaches by the lake	→	4:1 - Crowds assemble
4:2 - Jesus teaches the crowd in parables	→	4:10 - Jesus's disciples ask what the parables mean
4:3-8 - Jesus tells a parable of seed being sown on different terrain	→	4:3-8 - The seed reacts differently according to what terrain it was sown on
4:26 - Jesus tells a parable of seed being sown	→	4:27-29 - The seed sprouts, grows and is harvested when ripe
4:35 - Jesus invites the disciples to leave the crowds and cross the lake by boat	→	4:36 - The disciples go with Jesus
4:37 - A furious squall hits the lake while the disciples and Jesus in the boat	→	4:38-40 - The disciples are afraid and seek Jesus to save them asking him if he even cares if they survive - Jesus calms the storm by commanding it with his voice
4:39 - Jesus rebukes the storm	→	4:39-41 - The storm is completely calmed, the disciples respond in fear and wonder inquiring who is this Jesus?
5:2 - Jesus arrives in the Gerasenes	→	5:2 - A man with an impure spirit came to meet him
5:8 - Jesus commands the impure spirit to come out of the man	→	5:7 - The impure spirit asks "what do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!"

5:12 - The demons begged Jesus to send them into the pigs	→	5:13 - Jesus gives them permission to go into the pigs - the pigs run off a cliff
5:13 - The demons leave the man, go into the pigs and rush off the cliff	→	5:14-17 - The people tending the pigs run into town to tell the towns people what had happened, the demon possessed man is sitting up, dressed and in his right mind, the people implore Jesus to leave, the formerly possessed man asks Jesus to take him with him
5:21 - Jesus crosses over the lake again	→	5:21-23 - A large crowd gathers and Jairus approaches Jesus to ask for Jesus to heal his daughter
5:27 - A suffering woman hears about Jesus	→	5:27-29 - She came up behind Jesus, touched his cloak and was healed immediately
5:29 - Jesus heals the bleeding woman who touched his cloak	→	5:30 - Jesus realizes healing power had went out from him, he turned around and asked who touched him
5:30 - Jesus asks who touched him	→	5:31 - The disciples ask Jesus how he can even ask that question because there is a crowd all around him
5:35 - People came from Jairus's house to tell him that his daughter is dead	→	5:36 - Jesus told Jairus not to be afraid but to believe
5:41 - Jesus takes the daughter by the hand and tells her to get up	→	5:42 - The girl immediately stood up and began to walk around
6:1 - Jesus went to his home town and taught in their synagogue	→	6:2-3 - Many people were amazed by his teaching, some asked where he got this teaching and wisdom from and how it is he is able to perform miracles. Ultimately they took offense at him.
6:2-3 - Jesus hometown lacks faith	→	6:5 - Jesus could do any miracles there except heal a few sick people.
6:7 - Jesus sends out the twelve	→	6:12-13 - The twelve preach, cast out demons and heal people

In what ways does Jesus cause a reaction? In what ways do people react to him? In what ways does Jesus react to people? (Identification)

What do Jesus's actions mean? What do the people's reactions mean? What do Jesus's reactions mean? (definition)

Why does the author draw attention to these actions and reactions? (reasons)
 What implications are drawn from these actions and reactions? (implications)

3. Strategic Areas

3:21, 6:12-13 - Key moment of causation and inclusion, Jesus calls the twelve to him so that they can preach and drive out demons then they go out to preach, drive out demons and heal the sick.

4:33-34 - Key moment in preparation and realization, Jesus speaks to the crowds in parables but explains everything to his disciples.

4. Observations

- a. There is a recurrence of the number twelve in this segment
 - i. (3:14) Jesus appoints the twelve
 - ii. (5:25) The woman who had been bleeding for twelve years
 - iii. (5:42) Jairus' daughter is twelve years old
 - iv. (6:7) Jesus sends out the twelve
 - 1. I didn't include this as one of the primary structures because the recurrence only occurs in the beginning and end and one intercalated section and not throughout the entire segment.
- b. There is an intercalation in this segment
 - i. (5:22-24) Jairus asks Jesus to come heal his daughter
 - ii. (5:25-34) Jesus heals a woman who had been bleeding for 12 years
 - iii. (5:35-43) Jesus arrives at Jairus' house and heals his 12 year old sister
 - 1. I didn't include intercalation as one of the primary structures because it is not pervasive throughout the entire segment.
- c. There is a recurrence of contrast

(3:29) - A crowd gathers to see Jesus, presumably bc/ they are reacting positively to Jesus's ministry	→	(3:22-23) - Jesus' family reacts to Jesus's ministry by coming to take charge of him presuming he is out of his mind / The Teachers of the Law react to Jesus by confronting him accusing him of being possessed by a demon
(4:11) Jesus's disciples are on the inside, Jesus is giving them the secret of the kingdom of God	→	(4:11) 'Those on the outside', possibly the crowd, are not given the secret of the kingdom of God so that they may hear but not understand

(4:34) Jesus explains the parables he was telling the crowds to his disciples	→	(4:33-34) Jesus only speaks to the crowds in parables
(4:41) The disciples respond to Jesus calming the storm with confusion asking, 'Who is this?'	→	(5:6-7) The man possessed by a host of demons runs straight to Jesus after only seeing him at a distance and calls him by his name, "Jesus, Son of the Most High God"
(5:28) The suffering woman has faith in Jesus that leads her to conclude, "If I just touch his clothes, I will be healed."	→	(5:31) The Disciples lack faith in Jesus' ability to have known that someone had touched him and healing power had gone out from him
(6:6) Jesus is amazed at his home town's lack of faith	→	(5:20) The people in the Gerasenes (gentile land) are amazed at what Jesus had done for the demon possessed man

5. Interaction with Secondary Sources

Witherington, Ben. *The Gospel of Mark: a Socio-Rhetorical Commentary*. W.B. Eerdmans, 2001.

- Witherington notes that there is a parallel between Mark 3:13-19 and Mark 6:6b-13 however he does not see 3:13-6:13 as a segment. Rather, he breaks the scripture into segments so that 3:so that these two sections of scripture are the beginning of their respective segments.
- "In Mark 3-5 we see the fulfillment of their calling to be with Jesus, and in Mark 6 we see the fulfillment of the calling to go forth and act like Jesus (cf. 3:14-15)" (Witherington 208).
 - My assessment is that Witherington improperly divides Mark into the segments. His division would have made sense had the amount of scripture in between the sending of the disciples and their return to Jesus included more than the one story of John's beheading. As it stands it makes more sense to have the calling of the 12 and the sending of the 12 mark the beginning and end of the segment especially because the text in between is clearly the preparation and training for the disciples to be equipped for the ministry they were being sent out to perform.
 - Witherington is right in noting that Mark 3-5 is the fulfillment of their calling to be with Jesus, though he fails to see this as preparation for the sending, but he does note that Mark 6 is the fulfillment of their calling to preach and cast out demons like Jesus was doing.

Lane, William L. *The Gospel According to Mark*. Eerdmans, 1974.

- “Jesus chose these 12 men for the specific purpose that they might be with him and that he might extend his mission through them. The promise of a future Ministry is fulfilled initially in the mission of the 12 to the Galilean villages (Ch. 6:7-13)...Mark devotes primary attention to the presence of the disciples with Jesus and their preparation for mission. Jesus's private instruction of the disciples is particularly prominent in the second half of the Gospel, but this facet of the mutual relationship between Jesus and the 12 begins almost at once. being with Jesus qualified the 12 to Bear witness to him and to participate in his distinctive Ministry of proclamation and the overthrow of demonic power.” (Lane 137).
 - Lane is right on. Jesus chose the 12 and set out straight away to prepare them for what he had called them to do, to preach and cast out demons, i.e. continue his ministry. What Lane fails to note is that this segment of scripture is about preparation and fulfillment. Although he fails to categorize the segment as such, the language of fulfillment in the above quote shows that he shares this line of thinking about this segment.
 - Lane is also right to draw attention to the focus on the disciples proximity to Jesus as fulfillment of the calling to be with him. And not just that they are with Jesus, but that this relationship with Jesus is for instructive purposes to prepare them to carry on Jesus' ministry.