

Mark 1:21-45 Survey of Segment

3/16

Blocked Text and Titles

21		Jesus Acts, People Respond				45					
21 Capernaum Synagogue 28		29 S & A house 34		35 lonely 39 place		40 Galilee 45					
21 Unclean spirit exits, astonishment	22	23 Unclean spirit exits, amazement	28	29 Simon's m- i-l healed, then serves	31	32 'Generic' healings, stifled speech	34	35 Jesus prays, Jesus preaches	39	40 Jesus cleanes leper, fam abounds	45

- I made the first level of divisions based on four settings (named in 21, 29, 35, 40) where the events take place in this segment.
- I then further divided each of these into six individual “episodes” or events. The recurring elements (Primary Structure) among these events form the heart of the segment.

SEE MY COMMENTS AT THE END OF THIS SURVEY
ABOUT THE ASSIGNED BOUNDARIES FOR THIS SEGMENT.

Primary Structures

1. Recurrence of Causation with Recurring Themes

<i>CAUSES</i>		<i>EFFECT</i>
Jesus' actions (including results; e.g. person is healed)	→	reactions/responses esp. growing popularity
Rec. of teaching/deliverance/healing		Rec. of astonishment/authority/fame/ recognition of who J is
21 J synagogue teaching	→	22 astonished at his authority
23-26 casts out unclean spirit B	→	27-28 all amazed, fame spreads
29-31a J heals Simon's m-i-l	→	31b m-i-l serves
32-34 J heals & delivers	→	34 demons try to speak
35-36 J prays	→	37-39 J preaches
40-44 J cleanses leper	→	45 leper speaks; J can't travel

What are the key elements of the recurring cause? (ID) What does each mean?
(definition)

What are the key elements of the recurring effects? (ID) What does each mean?
(definition)

Are any of these recurring elements more or less important than any others? If so, in what
way is it more or less important and what is the significance of these differences? (ID:
definition)

How do these particular causes lead to these effects? (means)

How do these particular effects flow from these causes? (means)

Why does the author use this relationship in a recurring manner? (reasons)

What are the full implications of the recurring causation? (implications)

WHAT ADDITIONAL QUESTIONS WOULD YOU ASK ABOUT THE *RECURRING*
STRUCTURE?

Strategic Areas

1:22, 27-28 Key statements of *recurring effect* (1:28, 45 would work as well). Each emphasizes the response of amazement/astonishment that became widespread.

Selected Observations

Note that I number my observations, making them easier to use for further reference.

1. The action move fast from one place to the next, from one day to the next. There is almost an urgency to what is going on.
 - a. “immediately” occurs in vs. 20, 21, 23, 28, 42, 43
 - b. The one place where the action slows down, albeit briefly, is when Jesus goes out alone (?) to pray in v. 35.
2. I wonder if there might be a climax in the responses to Jesus at v. 45. I decided not to cite it because the climactic movement (from lesser to greater to greatest) is not clear enough. For example, v. 45 is not sufficiently different from earlier notices of Jesus’ popularity (e.g., v. 28) to suggest defined development. Perhaps a better description would be summary. V. 45 summarizes the cumulative response to Jesus. But again, I don’t think summary is distinctive enough (meaning important enough for understanding the segment as a whole) to warrant regarding it as a *primary* structure.
3. I also considered identifying “Instrumentation” as a Primary Structure. In 1:38 J states the reason for preaching in the “next town.” Jesus then goes “throughout all Galilee preaching” (echoes of 1:14-15). This *may* be a statement of purpose for J’s entire ministry and thus for the incidents recorded throughout this entire segment as a whole (thus, making it a *Primary* Structure). But the verb translated “came out” (ἐξηλθον) is ambiguous in this context. J does not say he was “sent” nor that he “came.” He “came *out*” (the verb itself is unambiguous). But came out from where? Capernaum? To go to the next towns? This makes the purpose element unclear. Is this limited to why he came out of Capernaum or does it refer to J’s preaching ministry more generally?

Given the statement of 1:14-15 that J’s ministry consisted of preaching the gospel of God plus the focus on preaching in 1:38-39 (repeated 2x), I take it as a more general reference to the purpose of J’s ministry and thus to his activities throughout this segment. But, because of the lack of clarity about its referent and thus its role in the segment (meaning its overall significance for interpretation), I don’t feel confident enough of this designation to make it a clear Primary Structure. But this one is close.

4. There is a clear, recurring note of authority pervading this passage (identified in my Primary Structure above).

- a. astonishment/amazement at his actions/teaching, explicit acclamations of authority
 - i. 22 authoritative teaching, not like the scribes; ἐξεπλήσσοντο
 - ii. 27 casting out unclean spirit = new teaching! Unclean spirits obey! ἔθαμβήθησαν
 - b. evil spirits cast out
 - i. 26 unclean spirit
 - ii. 34 multiple demons
 - iii. 39 multiple demons
 - c. physical healing
 - i. 31 Simon's mother-in-law
 - ii. 34 many with various diseases
 - iii. 42 leprosy
5. It is interesting that in response to Jesus "calling out" (v. 25) an unclean spirit, the people in the synagogue marvel at Jesus' "teaching" (v. 27), particularly its newness and its authority (v. 27).
6. The RSV (in an accurate rendering of the Greek) seems to emphasize cleanness/uncleanness issues both with illness (40-44) and spirits (23-27). Ancients would not likely have distinguished physical illness from spiritual possession.
7. The first two healing episode take place in very different settings.
 - a. 21-28 takes place in the Capernaum synagogue, in public amidst crowds
 - b. 30-31 takes place in Simon's and Andrew's home with no mention of any but the disciples ("them").
8. I detect a mildly recurring theme of speaking and silence.
 - a. 23-28 man in synagogue with unclean spirit
 - 23-24 man cries out
 - 25 Jesus orders silence
 - 26 spirit comes out with a loud voice
 - b. 32-34 Jesus casts out demons, but forbids them to speak
 - c. 40-45 leper healed
 - 43 Jesus warns healed leper not to speak
 - 45 healed leper talks freely, spreads the news
9. Although this plays only a minor role within this segment, I did note contrast at 1:22 where J's teaching and the authority it conveys is unlike that of the "scribes." The scribes do not appear again in the segment nor is J's activity contrasted with any other.

INTERACTION WITH SECONDARY SOURCES

Note that I number my comments for each author, making them easier to use for future reference.

Strauss, Mark L. *Mark*. ZECNT. Grand Rapids: Zondervan, 2014.

1. As far as I can tell, Strauss says little about how individual segments hang together within the (what I would call) sub-unit of 1:14-3:6 (see the brief statements on p. 77, 87). While I largely agree with what he says there in broad strokes about 1:14-3:6 (on p. 77), I'd like additional insight into linkages among episodes.
2. His only comments about unity within 1:21-45 is that most occur on the same day/following morning (1:21-39) p. 77
3. I see a greater unity to the episodes running through 1:21-45, as my primary structures make evident above.

Marcus, Joel. *Mark 1-8*. AB 27. New York: Doubleday, 2000. All below on p. 176

1. M. includes 1:21-45 within a unit beginning at 1:16. I agree, using the segment from 1:21-45 for teaching purposes. See my comments on the length of this unit at the end of my Survey below.
2. M see a pattern in Mark of placing call narratives (here 1:16-20) at the beginning of distinct literary units. In this case at the beginning of a unit he sees stretching from 1:16-3:6. I agree on the length of this unit (as I will comment on when we get to 2:1-3:6). I will need to evaluate later units when we get to them.
3. M rightly notes the difference in tone between this unit and the one that follows in 2:1-3:6. Mark 1:16-45 is upbeat and favorable, 2:1-3:6 much darker. Agreed. M would make a good IBS student!
4. M also notes the recurring notices of time (21, 32, 35) and location (21, 29, 35) running through this section.
5. Overall, M succinctly identifies key features of this segment, even if he doesn't label them as I do nor bring out the recurring causation.
6. M contains a lengthy discussion of Form Critical matters, (178-79) which I regard as nothing but speculation.

Stein, Robert H. *Mark*. BECNT. Grand Rapids: Baker Academic, 2008.

1. Like Marcus, S see a larger unit stretching from 1:14-3:6. Agreed. S also see 1:14-15 as "transitional," introducing what begins at 1:16. I agree that it introduces what begins at 1:16 but would include that what it introduces stretches to the end of the Gospel. I would also define "transitional" as both summarizing what precedes in 1:1-13 (and linked to 1:1-3 by "gospel" and king/kingdom themes; see my Book Survey) and intro'ing what follows. P. 69
2. Regarding 1:21-45, S notes that much content (1:21-38) is placed over two days and that the remainder of the content has no temporal indicators. Otherwise, his comments are isolated to individual events. Bummer, he isolates individual trees in the forest, but overlook the contours of the forest. P. 82.

Comments on the length of the assigned segment.

The following would not be a part of your Survey work. But I need to comment on the length of the segment I assigned for your Survey. Briefly . . .

- In past years, I have placed the boundaries of the assigned segment as 1:14-45 or 1:16-45. Each would form a legit segment with which to work (as I will explain below). But I wanted to keep your first segment work as simple as possible since this is your first stab at Survey work.
- One could easily begin the segment at 1:14, with 1:14-15 serving as the General Statement (Primary Structure = Particularization) for the segment running through 1:45. After all, 1:14-15 serves these functions for the Gospel of Mark as a whole and, obviously, 1:16-45 is part of the Gospel as a whole. Looked at from this perspective, what Jesus says and does in 1:16-45 are examples of Jesus doing what Mark describes in 1:14-15. In other words, *this* (1:16-45) is particularly what it looked like when Jesus came into Galilee preaching the Gospel of God (1:14-15). Make sense?
- I could also look at 1:16-20 in the same terms as I do 1:21-45. That is, 1:16-20 is another example of Jesus saying or doing something, and then people responding to what he did. What J says or does differs from what he says or does in 1:21-45, but the pattern (cause-effect) is still present. How people respond to J is different in 1:21-45 from what is described in 1:16-20, but the pattern of cause-effect is still present. I didn't begin the assigned segment at 1:16 because the differences in the content of the causes-effects tends to get students confused. In other words, students often spot the pattern of causations when working with just 1:21-45, but miss it if I begin the segment earlier.
- So, here are a couple of ways to construe a legit segment if I began at 1:14 or 1:16.
 - Using the segment 1:14-45, I would ID the Primary Structure as Particularization with Recurring Cause-Effect and Recurring Themes. Mark 1:14-15 would be the General Statement, with 1:16-45 as Particular examples of that General Statement.
 - Using the segment of 1:16-45, I would still use the Recurring Cause-Effect and Recurring Themes I identify above but simply include the calls and response from 1:16-20 (1:16-18, 19-20) in my list of episodes.
- Once again, I shortened the assigned segment to 1:21-45 for pedagogical reasons. I think 1:21-45 properly belongs within a segment that begins at 1:14 or 1:16.