William Rossell

NT(IBS)511 Mark

Module 3 Assignment

Segment Survey (Mark 1:21-45)

VIEWING REPORT:

I have watched Welcome to Module 3 in its entirety.

\*\*\*Primary Source was a non-study Bible (NIV)

**I. Major Divisions**

1. Teaching With Authority *[1:21-1:22]*

2. Exercising Authority; Casting Out Demon *[1:23-1:27]*

3. News Spreads; People Come *[1:28-1:34]*

4. Jesus Prays Alone With God *[1:35-1:37]*

5. Going Further; Extending Ministry *[1:38-1:42]*

6. Unwanted Notoriety; New Spreads Farther *[1:43-1:45]*

**II. Primary Structures and Interpretive Questions**

Primary Structure 1: Recurrence 1

*Christ disallows other to speak of who He is.*

1:24-26 “I know who” … “Be quiet.”

1:34 “He would not let the demons speak … knew who He was.”

1:44 “See that you don’t tell anyone…”

What are the elements or ideas that are recurring in this segment? (Identification)

What do these ideas mean in each occurrence? Are they always conveying the same message? (Definition)

Why does the author choose to use or display these ideas repeatedly? (Reason)

What disparity is evident between the occurrences? What might these differences be highlighting? (Mode)

What does this series of repetition imply for the meaning of the segment as a whole? (Implication)

Primary Structure 2: Contrast

*Demon obeys Christ Man disobeys Christ*

1:27, 1:34 1:45

In what ways do these scenes or situation differ? (Identification)

What are the consequences of this(these) difference(s) in this segment of text as a whole? (Definition)

Why does the author employ the use of contrast? (Reason)

In light of these contrasting feature, what object or idea is being highlighted by the use of this structure? (Mode)

What are the implications of these contrasting features on the segment of text as a whole? (Implication)

Primary Structure 3: Recurrence 2

*Christ casts out impurities.*

1:25-26 “The impure spirit…”

1:31 “The fever left…”

1:34 “Healed many…drove out”

1:42 “leprosy left him…”

What are the elements or ideas that are recurring in this segment? (Identification)

What do these ideas mean in each occurrence? Are they always conveying the same message? (Definition)

What are the similarities/differences in these occurrences? (Definition)

Why does the author choose to use or display these ideas repeatedly? (Reason)

What disparity is evident between the occurrences? What might these differences be highlighting? (Mode)

What does this series of repetition imply for the meaning of the segment as a whole? (Implication)

Primary Structure 4: Preparation/Realization

*Preparation:*

1:24-25 Christ silences an impure spirit who knows who He is.

*Realization:*

1:45 Christ could no longer enter the cities because the leper that was healed spoke of Christ’s power.

What are the key elements of preparation in this segment? (Identification)

What does each of these mean? (Definition)

What are the key elements of realization in this segment? (Identification)

What does each of these mean? (Definition)

How do the elements of preparation in this segment prepare us for the elements of realization in this segment? How does one section transition into another? (Mode)

What message is illuminated by the use of this structure? (Mode)

What is the author’s purpose for this structure? What is the author trying to show the reader? (Reason)

What are the full implications of this structure for the original audience? (Implication)

What are the full implications of this structure for the modern audience? (Implication)

**III. Strategic Areas**

1:24-26 Key elements of *recurrence* and *preparation*

1:42-45 Key elements of *recurrence, contrast,* and *realization*

**IV. Additional Observations**

1. v. 21-28 focus on the idea of Christ acting as “one with authority.” Employs repetition in a small span of text: v. 22 “who had authority…” v. 27 “and with authority!”

2. The scribes/teachers of the law are seen as being without authority in contrast to Christ’s teaching. v.22

3. Location seems to be a critical factor until v. 40. Events are clarified as taking place in Capernaum / in the home of Simon and Andrew; Events of v. 40 – v. 45 are only presumable in the region of Galilee.

4. Jesus leaves for a “solitary place” of his own volition in v. 35. This differs from what is seen later when Christ is ‘forced’ to reside in “lonely places” in v. 45.

5. “Jesus of Nazareth” is the title used by the impure spirit to address Christ in v. 24. Town of origin may be an important element in the concept of identity in the time of Mark.

6. In v. 44, Christ instructs the leper to “show [himself] to the priest and offer the sacrifices of Moses,” even though the cleansing is already complete. There may then be an importance or necessity in the prescribed “testimony” to these practices.

**V. Interaction With Secondary Sources**

Strauss, Mark L. Mark: Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2014.

* Strauss segments this portion of text into four pieces, v. 21 – v.28, v. 29 – v. 34, v. 35 – v. 39, and v. 40 – v. 45.
* Strauss notes that Mark employs the narration of healings and exorcisms in order to demonstrate Christ “authority” over demonic forces; outlining three events within this segments. (Chapter 4, “Literary Context,” Paragraph 1)
* In reference to the use of the term “authority,” as it pertains to the crowds of people listening to Christ, Strauss believes the term to be comparing Christ’s teaching as having authority from God rather than the teaching of others that have authority from tradition. (Chapter 4, “Explanation of the Text,” Paragraph 7)
* Strauss addresses that Christ instructs the demons that He casts out to be silenced and the people which he has healed to remain quiet. He labels this the “messianic secret.” (Chapter 4, “Explanation of the Text,” Paragraph 16)
* Strauss portrays the acts of casting out demons to be comparable to the acts of healing and casting out illness (i.e fever, leprosy). (Chapter 5, “Explanation of the Text,” Paragraph 4)
  + I agree with Strauss’s ideal here, as these all can be viewed under a larger envelope of impurities.