

1. RECOGNISE LAW AND ORDER

as in the Gospel of Mark

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Section A

LAW IS BASED UPON AUTHORITY

Mark 1:9 - 3:35

Authority is:

1.	Based on God's will
2.	<i>Extends to good & bad</i>
3.	Requires support
4.	<i>Challenges corruption</i>
5.	Gives priority to people
6.	<i>Respects human needs</i>
7.	Can innovate new order
8.	<i>Reaches to crowds</i>
9.	Ready to forgive

Paragraph "hook" is "where Jesus went"

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1. 1: 9-12 . . . From Nazareth to new base- my beloved son....with thee I am well pleased	010	011
. . . 2. 1: 12-13 . . . <i>Into the desert - bad and good spirits</i>	011	012
. 3. 1: 14-20 . . . Gallilee/ Sea - preaching c/f disciples	012	012
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. 9. 2: 1-12 .Capernaum/Home ".authority.to forgive sin."..	016	015
. 8. 2: 13-14 . . . <i>Beside sea "all the crowds gathered about him."</i>	016	015
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. 6. 2: 23-25 . . . <i>Grain fields..- need to eat</i>	014	014
. 5. 2: 26-28 . . . (House of God - priority to people)	014	013
. 4. 3: 1-6 . . . <i>Synagogue. V Pharisees (silenced)</i>	013	013
. 3. 3:7-12 . . . Sea - preaching c/f disciples	012	012
. 2. 3: 13-19 . . . <i>Into the mountains - good and bad disciples</i>	011	012
1. 3: 20-35 . . .New base.... whoever does the will of my father is my brother / sister / mother	010	011

Introduction Mark 1:1-8

1:1-8 The beginning of the gospel of Jesus Christ.

It has been written in Isaiah the prophet: "Behold I send my messenger before your face. He will prepare your way. There will be a voice of one crying in the desert. "Prepare the way of the Lord and make his paths straight." Therefore it happened that John came baptizing in the desert and proclaiming a baptism of repentance for the forgiveness of sins. And all the Judean people went out to him. Also, there were all the Jerusalemites. They were baptized by him in the Jordan river, confessing their sins.

John had been clothed in camel hair and a leather girdle was around his waist. He lived by eating locusts and wild honey. He proclaimed saying "Someone is coming who is stronger than me. (Compared with him) I am not even competent in stooping down to loosen his sandal thongs. I baptize you in water. But he will baptize you in the Holy Spirit."

(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Section A

LAW IS BASED UPON AUTHORITY

1:9 - 3:35

Paragraph "hooks" are "where Jesus went"

1. (Authority is) Based on God's will

1:9-11	c/f new base <i>my beloved son</i>	3:20-35	c/f new base <i>my brother and sister and mother</i>
<p>1:9-11 And it happened in those days that Jesus from Nazareth in Galilee came and was baptized by John in the Jordan river. And immediately, as he was going up out of the water he saw the heavens being rent and the Spirit coming down to Continued over</p>		<p>3:20-35 And he comes into a house and again the crowd comes together so that they were not able to eat. And hearing about this his relatives went forth to take control of him for they said "He is beside himself." And the scribes from Jerusalem, coming down said, "He is possessed by Beelzebub (the devil). It is by the power of the ruler of demons that he expels demons." And calling them to him he said to them in parables. "How can Satan expel Satan? If a kingdom is divided against itself it cannot stand. And if a house is divided against itself that house will not be able to stand. And if Satan stood up against himself and was divided, he cannot stand but is at an end. In the same way somebody cannot come into the house of the strong man in order to plunder his goods, unless he first binds up the strong man and then he will plunder his house. Truly I tell you that all will be forgiven to the sons of men - their sins and blasphemies, whatever they may blaspheme. But whoever blasphemes against the Holy Spirit does not have forgiveness ever but is liable to an eternal sin." He said this because they said "He has an unclean spirit". Continued over</p>	

<p><i>Continued</i> him like a dove. And there was a voice coming out of the heavens. <i>"You are my Son, the beloved and in you I have been well pleased."</i></p>	<p>And his mother and his brothers came and were standing outside and sent a message to him, calling him.</p> <p>The crowd were sitting around him and they said to him. "Behold your mother and brothers and sisters are outside and are looking for you." And answering them he says. "Who is my mother and brothers?" And looking round at those about him in a sitting in a circle he says "Behold my mother and my brothers. <i>Whoever does the will of God is my brother and sister and mother.</i>"</p>
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c/f home base
John proclaims to crowds
reference to Holy Spirit
support given to Jesus from Heavenly Father

c/f home base
Jesus proclaims to crowds
reference to Holy Spirit
lack of support from his own family members

One wonders to what extent the verses about a house divided against itself refers to the household of Jesus himself. It can be assumed that the extended family of Jesus was Jewish and from a law (c/f time) based society. As shown elsewhere in *Reality Search* such a society is challenged to move out towards dialogue with an order (c/f place) based society. It would appear if they fail to do this and try to prevent Jesus from doing so they fail to accept full reality and so reject the Holy Spirit.

Traditionally most Christians place Mary the mother of Jesus at the very heart of the Christian drama. Here she is introduced at the beginning of the gospels at the heart of an historical drama which must have taken place amongst the family members of Jesus.

2. (Authority) Extends to Good and Bad

<p>1: 12-13 <i>Forth into desert bad and good spirits</i></p>	<p>3:13-19 <i>Up into mountain good and bad disciples</i></p>
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<p>1:12-13 And immediately the Spirit thrust him forth into the desert. And he was in the desert for forty days being tempted by Satan. He was with the wild beasts and <i>the angels ministered to him.</i></p>	<p>3:13-19 And he goes up into the mountain and calls to himself the ones he wished to be with him. And they went to him. He selected twelve in order that they might be with him and in order that he might send them to proclaim and to have authority to expel the demons. He made the twelve into a group. He added a name to Simon which was Peter. He also called James the son of Zebedee and John the brother of James. He added a name to them as well which is Boanerges, meaning sons of thunder. And there were also Andrew, Philip and Bartholomew and Matthew, Thomas and James the son of Alphaeus. There were Thaddaeus and Simon the Cananaen and <i>Judas Iscariot who indeed betrayed him.</i></p>
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into the desert – c/f place of prayer
with the wild beasts
angels minister

into the mountain - c/f place of prayer
with the disciples
Judas who betrayed

3. (Authority) requires support

<p>1: 14-20 Galilee/ Sea - preaching c/f disciples</p>	<p>3:7-12 Sea - preaching c/f disciples</p>
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<p>1:14-20 After John was arrested Jesus came into Galilee proclaiming the gospel of God. He was saying "The time has been fulfilled and the Kingdom of God has drawn near. Repent and believe in the gospel (good news)." And passing along beside the sea of Galilee he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. And Jesus said to them. "Come after me and I will make you into fishers of men." And immediately, leaving the nets they followed him. And going a little further he saw James the son of Zebedee and John his brother, in the boat mending the nets. And he immediately called them. <i>Leaving their father Zebedee in the boat</i> with the hired servants they went after him (Jesus).</p>	<p>3:7-12 Jesus departed with his disciples to the sea and a great multitude of people from Galilee followed. They also came from Judea and from Jerusalem and from Idumae and from beyond the Jordan and from around Tyre and Sidon. This great multitude, hearing what things he was doing came to him. And he (Jesus) told his disciples that a boat should be near him in case the crowd should crush him. For he healed so many that people were pushing against him so that they could touch him. Many had diseases and unclean spirits. When the latter saw him they fell before him and cried out saying "You are the Son of God." And he (Jesus) warned them that they were not to make him known.</p>
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disciples followed
reference to a boat in the water

crowds followed
reference to a boat in the water

In the first of these paragraphs Jesus promises to make the disciples fishers of men. In the second paragraph they are again in a boat but surrounded by people trying to get closer. In the first case they are trying to pull fish in. In the second case they are afraid of being overwhelmed.



4. (Authority) Challenges Corruption

1: 21-28	Capernaum/Synagogue V unclean spirits (silenced)	3:1-6	Synagogue V Pharisees
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<p>1:21-28 They enter into Capernaum and it was immediately the Sabbath day. Entering into the synagogue he (Jesus) taught. Those there were astounded at his teaching. He was teaching them as with authority and not like the scribes. Suddenly there was in their synagogue a man with an unclean spirit. He cried out saying, "What are you to us and to yourself. Jesus, Nazarene? Have you come to destroy us? I know you for who you are, the holy one of God." And Jesus rebuked him saying "Be quiet and come out of him." And throwing the man down the unclean spirit came out of the man, shouting with a great voice. And all were astounded so as to debate amongst themselves saying "What is this? This is a new teaching proclaimed with authority. And he commands the unclean spirits and they obey him."</p>	<p>3:1-6 And he again entered into a synagogue. There was a man there who had a withered hand. They watched him carefully to see if he would heal the man on the Sabbath. That was in order that they might make an accusation against him. And he (Jesus) says to the man with the dried up hand. "Stand up in the midst of the group." And he says to them around. "Is it lawful to do good on the Sabbath or to do evil, to save life or to kill?" But they were silent. And he looked around at them angrily, grieving at their hardness of heart. He says to the man. "Stretch forth your hand." And he stretched it forth and his hand was restored to him. Immediately after this the Pharisees went out and had counsel with the Herodians as to how they might destroy him (Jesus.)</p>
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unclean spirit

Note the unclean spirit calls Jesus "Nazarene" which research shows was a 'nickname' for community builder. People refer to a new teaching of Jesus ? man in synagogue cured

spirit of hard heartedness

There is a combination of Pharisees (c/f law based society) and Herodians (c/f order based society) against Jesus. His teaching challenges both groups man in synagogue cured.



5. (Authority) Gives Priority to People

1: 29-34 House of Simon - priority to people	2:26-28 (House of God) -priority to people (note in Mark Jesus c/f David)
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<p>1:29-34 And as soon as they came out of the synagogue a small group of them went into the house of Simon and Andrew with James and John. Now the mother-in-law of Simon was lying aside fever-stricken. They immediately told him (Jesus) about her. And approaching her he raised her up holding her by the hand. The fever then left her and she served them. As evening came on and the sun was setting, people brought to him (Jesus) all those who had illnesses and who were possessed by demons. All the city was assembled at the door. He healed many who were ill with various diseases. He expelled many demons and did not allow the latter to speak because they knew who he was.</p>	<p>2:26-27 Jesus recalled how he (David) entered the house of God when Abiathar was high priest, and ate the bread of the Presence which was set out. He (Jesus) recalled that it is not lawful for any but the priests to eat this. He reminded his listeners that not only did David eat this bread but he also gave it to those who were with him. He (Jesus) said to them. <i>"The Sabbath was made for man, not man for the Sabbath, so the Son of Man is Lord even of the Sabbath."</i></p>
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Serving of Food
Comment about true identity

Serving of Food
Comment about true identity

In the 2nd paragraph it is actually a comment about David going into the house of God but in this gospel Jesus is presented as representing David

6. (Authority) Respects Human needs

1: 35-37 A desert place - need to pray	2:23-25 Cornfields - need to eat
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<p>1:35-37 He arose very early while it was still night and went away into a desert place and <i>prayed there</i>. Later Simon and those with him looked for him and on finding him they said "Everyone is looking for you."</p>	<p>2:23-25 It happened that on a Sabbath day he was passing through the cornfields and his disciples began plucking the ears of corn as they went along. The Pharisees said to him (Jesus). "Look why do they do something on the Sabbath day which is not lawful." He said to them. "Have you never read what David did when he was in need and he and the ones with him <i>were hungry?</i>"</p>
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7. (Authority) Can innovate new order

1: 38	came out (of home) - new order	2:15 - 22	came (out of household) - new order, c/f wine skins
<p>1:38 He (Jesus) said to them. "Let us go elsewhere, into the neighbouring towns so that I can proclaim there as well because it was for this reason that I came forth (out of his own home)."</p>	<p>2:15 - 22 It happened that he was reclining in his house and many tax-collectors and sinners were reclining with Jesus and his disciples. There were many of these and they followed him. The scribes of the Pharisees, on seeing that he was eating with sinners and tax-collectors said to his disciples. "Why does he eat with tax-collectors and sinners?" On hearing this Jesus said to them. "Those who are strong do not have need of a physician, but those who are ill do have this need. I did not come (out) to call the righteous but sinners."</p> <p>The disciples of John and the Pharisees were fasting. They came and said to him (Jesus). "Why do the disciples of John and the Pharisees fast, but your disciples do not fast?" He (Jesus) said to them. "The sons of the bride chamber cannot fast while the bridegroom is with them. What time do they have to fast? But the days will come when the bridegroom is taken away from them and then they will fast, on that day. No one sews a patch of new cloth on an old garment, otherwise when under pressure the new will pull and there is a worse tear. And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins and the wine will perish along with the wineskin. But new wine goes into fresh wine skins."</p>		

1:38 unusual expression of 'coming out' from what one assumes is his own household and social circle

2:15-22 same unusual expression of 'coming out' from what one assumes is also his own household and social circle

It appears tax collectors were associated with sinners because they were working for the Roman Government. Rome was operating according to Greek philosophy which one could describe as presenting a society based on order or place as distinct from Judaism which presented a society based on law and time.

It may appear that in using paragraph hooks 'the house' mention of Jesus' location is important. But in this section the paragraph hooks relate to where Jesus went, rather than where he happened to be located. Jesus is presented in this section as being on the move. In terms of the underlying structure of 'the argument' this section deals with the law (c/f time) based society. Key points made in relation to this society are that it may have a sense of direction but this should also include outward movement.



8 (Authority) Reaches to crowds

<p>1: 39-45 Throughout Galilee - with crowds</p>	<p>2:13 - 14 Beside sea - with crowds</p>
<p>1:39-45 He came proclaiming in their synagogues in all Galilee (including by the Sea of Galilee) and was also expelling the demons.</p> <p>A leper came to him asking his help and falling on his knees in order to be cured. He said "If you are willing you are able to cleanse me." Being filled with tenderness, he (Jesus) stretched forth his hand and said to him. "I am willing. Be cleansed." Immediately the leprosy departed from the man and he was cleansed. (Jesus) sternly admonished the man and immediately sent him out saying to him. "See that you tell nobody but go, show yourself to the priest and offer the cleansing ritual as commanded by Moses as a testimony to others." But the man, going out, began to proclaim many things all around so that (Jesus) was no longer able to enter a city openly. He was rather in desert places and <i>people came to him from all directions</i></p>	<p>2:13-14 He went forth again by the sea, and <i>all the crowd came to him</i>. He taught them. And passing along he saw Levi the son of Alphaeus sitting by the custom house. He said to him. "Follow me". And rising up he followed him.</p>

Leper told not to proclaim
(ritually cleansed but not invited to proclaim)

Matthew called to proclaim
(not unclean despite involvement with tax collection)

9. (Authority is) Ready to forgive

<p>2: 1-12 Capernaum/Home "authority.to forgive sin"</p>
<p>2:1 - 12 He entered again into Capernaum and after some days it was heard that he was at home. And many people assembled so that there was no longer room at the door. He (Jesus) spoke to them the word. They came carrying to him a paralytic. Four of them were bearers. But they were unable to bring him in because of the crowd. They therefore went to the roof of the house where Jesus was and having opened up the roof they lowered the mattress that the paralytic was lying upon. And seeing this degree of faith Jesus said to the paralytic. "Child your sins are forgiven." Now some of the scribes were sitting there and reasoning in their hearts. "Why does this man speak in this way? He is blaspheming because only God can forgive sins." And immediately, Jesus knew in his spirit that they were reasoning in this way amongst themselves. He therefore said to them. "Why do you reason in this way in your hearts. Which is it easier to say to the paralytic. Your sins are forgiven or to say, Rise and take your mattress and walk? But in order that you may know that the Son of man has authority to forgive sins on the earth, I say to the paralytic. "Rise, take your mattress and go to your house." And the latter arose and immediately taking the mattress he went forth before all of them. All were astonished and glorified God saying. "We never saw the like of this."</p>

Note: stress on 'forgive' point c/f Matthew middle of Section C and at end of Section D. Also at end of Gospel c/f disciple failures. And also it is said by Jesus on the cross in Luke and is at end of gospel of Luke.

Section B

ORDER IS BASED UPON A SENSE OF DIRECTION

Mark 4:1 - 9:1

For a Sense of Direction:

1.	Be receptive
2.	<i>Perceive as well as see</i>
3.	Note dignity of the person
4.	<i>Realise big picture is complex</i>
5.	Value personal contact
6.	<i>Believe in own power</i>
7.	Avoid bad actions
8.	<i>Don't overstress formality</i>
9.	Stay anchored
10.	<i>Avoid hardheartedness</i>



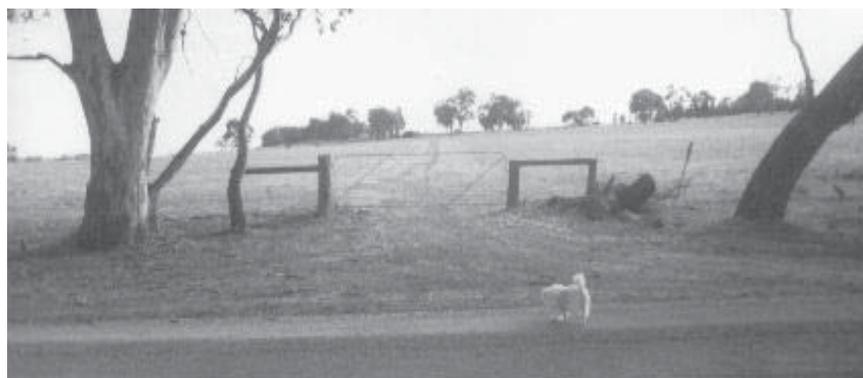
Section B (continued)

ORDER IS BASED UPON A SENSE OF DIRECTION

Mark 4:1 - 9:1

For a Sense of Direction:

	V 4 Page	V5 Page
1. 4:1-9 . . . Beside sea - (sower) ..He who has ears let him hear	019	018
. . . 2. 4:10-4:34 . . . Alone - Those who see and not perceive	020	019
. 3. 4:35-41 . . . Other side - calms sea - who is this?	021	020
. 4. 5:1-20 . . . Country of Gerasines (boat) swine drowned... who saw told..	022	021
. 5. 5:21-34 . . . Other side of sea- If I touch even his garments	023	022
. 6. 5:35-45 . . . House of ruler - Jairus' daughter rises	024	023
. 7. 6:1-30 . . . Own country - Herod kills Baptist	025	024
. 8. 6:31-45 . . . In the ship - multiplies loaves	027	025
. 9. 6:46 . . . Mountain to pray.	028	026
. 10. 6:47-52. . . Midst of sea -hard hearts, not understand.	028	026
. 9. 6:53 Gennasaret and anchored	028	026
. 8. 6:54-7:16 . . . Out of the ship - eating with unclean hands	027	025
. 7. 7:17-23 . . . house, away from crowd - What comes out defiles	025	024
. 6. 7:24-30 . . . District of Tyre - a house - Syrophenician's daughter	024	023
. 5. 7:31-8:9. . . Sea of Galilee, Decapolis	023	022
. 4. 8:10-13 . . . Region of Dalmanutha (ship) - Pharisees seeking sign	022	021
. 3. 8:13-21. . . Other side - bread - not yet realise	021	020
. 2. 8:22-26 . . . Bethsaida to outside- See men as trees walking	020	019
1. 8:27-9:1 . . . Caesaria (at seaside) - Some here will see Kingdom of God.	019	018



1. (To have Direction) Be receptive

4:1-9	Beside sea (sower)	8:27-9:1	(at seaside) Caesaria - Some here will see Kingdom of God
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4:1-9 Again he began to teach **by the sea**. A very large crowd were assembled near him so that he went to sit in a ship in the sea. All the crowd were on the land and facing the sea. He (Jesus) taught them many things and presented his teaching in parables. He said "Behold someone went out to sow seed.. And it happened as he sowed some of this fell by the way and the birds came and devoured it. Other seed fell on rocky places where there was not much earth. Immediately this sprang up because there was no depth of earth. And when the sun rose it was scorched. As it did not have enough roots it was withered. And other seed fell among thorns and the thorns came up and choked it and so it did not give fruit. And other seed again fell into the good earth. It came up and *gave fruit up to thirty and sixty and even a hundred fold.*" He said "Whoever has ears to hear this, let them hear."

8:27-9:1 Jesus went forth with his disciples into the **villages of Caesare's Philippi**. (which is **by the sea**) Along the way he questioned his disciples asking them who people thought him to be. They told him saying, " Some think you to be John the Baptist and others Elias. Others think you to be one of the prophets." Then he (Jesus) questioned them "But you, who do you say that I am?" Answering Peter said to him "You are the Christ." And he warned them that they may not tell anyone about him. And he began to teach them that it behooves the Son of man to suffer many things and to be rejected by the elders and the chief priests and the scribes and then to be killed. And after three days he would rise again. (Jesus) spoke these words openly. Then Peter was taking him aside to rebuke him. But He, (Note: occasional use of capital letter for pronoun) turning around and seeing his disciples (watching) rebuked Peter instead and said "Get behind me Satan, because you do not mind the things of God but the things of men." And calling to him the crowd with his disciples, he said to them. "If anyone wishes to come after me, let him deny himself and take up this cross and let him follow me. For whoever wishes to save his life will lose it. But whoever will lose his life for the sake of me and the gospel, will save it. For what does it profit a man to gain the whole world and yet be lost within his soul. For what can somebody give in exchange for their soul? Whoever is ashamed of me and my words in this adulterous and sinful generation, then the Son of man will be ashamed of him in turn when he comes into the glory of his Father with the holy angels." And he said to them. "Truly I tell you that there are some people standing here who will not taste death *before they see the Kingdom of God having come in power.*"

(Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)

Talks of a range of responses re the ability to grow and produce seed dies in order to reproduce

Talks of a range of responses re the ability to respond and grow in the kingdom of God challenge to lose one's own life in order to save it



2. (To have Direction) Perceive as well as see

4:10 - 4:34 <i>Alone</i> <i>Those who see and not perceive</i>	8:22 - 26 <i>to outside of Bethsaida</i> <i>See men as trees walking</i>
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<p>4:10-4:34 When he was alone (with) the twelve around him they asked about the parables. And he said to them. "To you has been given the mystery of the kingdom of God. But to those outside all they are given is in parables. This is so they may <i>see and yet not perceive</i>, and hear yet may not understand lest they should turn and their sins be forgiven them." He said to them. "Do you not know what this parable means and what all the parables mean? The one who is sowing is sowing the word. And those by the way, are those people, immediately they hear it find that Satan comes and takes the word that had been sown in them. And likewise the ones on the rocky places, being sown with the word, when they hear it, immediately hear it with joy and receive it. But they do not have roots within themselves and so it is short lived. As affliction or persecution on account of the word comes to them they are immediately offended. Others again, are the ones who are amongst thorns and the word is sown in them. These hear the word. Yet the cares of the age and the deceitfulness of riches and other things like desires come in and choke the word and it becomes unfruitful. And there are those again who are on the good earth. They hear the word and welcome it and bear fruit in thirty and sixty and in a hundred fold production." And he said to them. "When the lamp comes it is not put under a bushel or under the couch. Rather it is put on the lamp stand. For this is not to be hidden or covered but made manifest and put in the open. If anyone has ears to hear, let him hear."</p> <p>And he said to them. "Take heed what you hear. With whatever measure you measure out it will be measured out to you and indeed added to. For the one who has, it will be given to him. And the one who does not have, even what he has will be taken away from him."</p> <p>And he said. "The kingdom of God is like this. A man might cast seed upon the earth. He might sleep and rise, night and day. And the seed sprouts and lengthens and he does not know. Of its own accord the earth bears fruit. First there is the grass, then an ear, then the full corn in the ear. But when the fruit is produced, immediately the man puts this to the sickle because the harvest has come." And he said. "To what can we liken the kingdom of God or how can we present this in a parable. It is like a grain of mustard. When this is sown in the earth it is smaller than all the seeds on the earth. Yet when it is sown, it comes up and becomes greater than all the herbs. It makes great branches so that the birds of heaven are able to dwell in its branches." And with such parables he spoke the word to them in many differing ways so that they were able to hear. But he explained everything privately to his own disciples without using parables.</p>	<p>8:22-26 They came to Bethsaida. People brought a blind man to Him and beseeched him to touch the man. Laying hold of the blind man's hand He led him outside the village. And spitting in his eyes and putting hands on him he questioned the man. "Do you see anything?" And looking up the man said. "<i>I see men so that they look like trees walking.</i>" Then He again put his hands on the eyes of the man. The man looked steadily and his sight was restored. He saw all things clearly. And (Jesus) sent him home saying "Do not go into the village."</p>
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It may appear somewhat 'rough' that Jesus says he speaks in parables so that people cannot understand him and repent. But elsewhere he is aiming to help people understand. In other words he does not want to force people into understanding him. Compare how the gradual process of people understanding through parables and the gradual process of Jesus curing the blind man match. The latter is an illustration as to how Jesus encourages people to gradually grow in the Word.

It may appear that the two "hooks" here of being alone and then at Bethsaida do not match. But the text shows in the first paragraph Jesus is not really alone but with his close associates, his disciples. He moved to this position. Bethsaida is

3. (To have Direction) Note dignity of the person

<p>4:35-41 <i>Other side calms sea - who is this</i></p>	<p>8:13 - 21 <i>Other side bread - not yet realise</i></p>
<p>4:35-41 On that day, with evening having come, (Jesus) says to them. "Let us pass over to the other side (of the sea)." And, leaving the crowd they took him as he was, in the boat. Other ships were with him. And a storm came up with a great gale of wind and the waves smashed into the ship so that it was filling with water. And he was in the stern of the boat on a pillow, sleeping. They roused him and said to him. "Teacher does it not matter to you that we are perishing?" And being roused, he rebuked the wind and said to sea. "Be quiet. Be muzzled". And the wind dropped and there was a great calm. And he said to them. "Why are you so fearful like this? Do you not have faith?" And then they feared greatly about this and said to one another. "<i>Who then is this man</i> that both the wind and the sea obey him?"</p>	<p>8:13-21 And leaving them again he went away to the other side (of the sea). It happened they forgot to take loaves of bread on the boat except for one loaf. He (Jesus) warned them saying. "Beware of the leaven of the Pharisees and of the leaven of Herod." They reasoned with one another about this as they did not have any loaves. And knowing about this he said to them. "Why do you rationalise because you do not have loaves? Do you not yet understand nor realise? Have your hearts been so hardened and cannot you see with your eyes or hear with your ears? Do you not remember when I broke five loaves of bread and fed five thousand people? How many baskets did you fill with the fragments of bread you took after this?" They said "Twelve". Then he asked. "And when seven loaves were fed to four thousand people how many baskets did you fill with the fragments from this?" And they said "Seven" And he said to them. "<i>Do you not yet understand?</i>"</p>

Note: hardness of heart as connected to sea crossing also occurs in point 10. This also fits a "cameo" of water symbols which center around the sea crossing in John and which in turn connects with finding direction. In John the account of Jesus walking on the water is placed in the text between the miracle of the loaves and fish and Jesus' promise to give "living bread".

The storm could present a picture of the disruption and chaos that happens when a society slips into disorder. In terms of 'the argument' *c/f Reality Search* the leaven of the Pharisees could be an extreme stress on external law (*c/f* society based on law or time). The leaven of Herod could be an extreme stress on ideology /materialism (*c/f* society based on order or place).

Herod was supposed to be King of the Jews. But he lived a Roman-type lifestyle in what was reputed to be a decadent court. In terms of the line of logic of *Reality Search* his lifestyle would have been seen to reflect that of Greek philosophy which was related to an 'order' or 'place'- based society. As discussed elsewhere this type of society has particular stress on matter and the qualities of matter. At one end of a spectrum it can be idealistic. Yet at another end it can be materialistic and/or decadent.

4. (To have Direction) Realise big picture is complex

5:1-20	Country Gerasines c/f sea swine into sea	8:10-13	Region Dalmanutha c/f ship Pharisees seeking sign
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5:1-20 They came to the other side of the **sea**, into the **country of the Gerasenes**. Immediately (Jesus) came out of the **ship**, a man came out of the tombs. This man was possessed with an unclean spirit. He had been living amongst the tombs. People could no longer bind him with a chain. He had been bound with fetters and chains before and he had burst out of the chains and had broken the fetters so that no one was able to subdue him. And always, by night and day amongst the tombs and in the mountains he cried out, cutting himself with stones. Seeing Jesus from afar, he ran and worshipped him. He cried out with a great voice saying. "What are you about with me and yourself Jesus, Son of God the Most High? I adjure you by God, so that you may not torment me." For He said to him. "Come out of the man, unclean spirit." And He questioned the spirit "What name do you have?" And the latter said to him "My name is Legion because we are many." And he besought Him that he would not send them outside the country. Now there was near them a great mountain herd of pigs feeding. And they besought Him saying. "Send us into the pigs that we can enter into them." And He allowed them to do so. And coming out of the man the unclean spirits entered into the pigs. And *the herd rushed down the precipice into the sea*. There were about two thousand of them and they were drowned in the sea. And the people who were feeding the pigs fled and reported what had happened in the city and in the fields. And the people came to see about this thing that had happened. And they came to Jesus and saw the demon-possessed man sitting, having been clothed and in his senses. This man had had a legion of spirits in him. They were afraid. The ones caring for the pigs told them what had happened to the demon-possessed man and what had happened with the pigs. And the people began to ask Him to leave their territory. And as he got into the ship the one who had been possessed by the demons asked if he could go with him. But (Jesus) did not permit him to do so. He said to him. "Go instead into your own home and those of your people and tell them what things the Lord has done to you and how he pitied you." And the man departed and began to proclaim in Decapolis what things Jesus and done for him. Everyone marvelled.

8:10-13 Immediately, embarking in the **ship** (on the sea) with his disciples he (Jesus) came into the **region of Dalmanutha** And the Pharisees came forth and began to debate with him, seeking a sign from heaven from him and tempting him. And groaning in his spirit he says. "Why does this generation seek a sign? Truly I tell you, *a sign will be given to this generation.*"

Place name given

Place name given

Once again the one paragraph appears to echo what is in its pair. The people in the country of the Gerasines considered that when Jesus allowed the demons to enter into a huge herd of pigs it was some sort of sign, indeed more than they could handle. But one wonders what it was a sign of. Does it show the extent of Jesus' power - that he can command a legion of demons? Does it show some sort of compassion on his part for the demons? Does it show that demons come from a realm of disorder and so they drive any sort of community (even that of pigs) into self-destruction? Also note that Pharisees already considered swine to be unclean. Yet these animals were so sensitive to unclean spirits that they destroyed themselves rather than allow the demons to stay. Is this a comment on an 'unclean' spirit within the Pharisees as they demand external signs and place over-stress on external law?

5. (To have Direction) Value personal contact

5:21-34	Other side of sea If I touch even his garments	7:31-8:9	Sea of Galilee, Decapolis - spitting he touched the tongue
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<p>5:21-34 Crossing over the sea in the ship again, to the other side, there was a great crowd assembled. He (Jesus) was by the sea. One of the synagogue chiefs, Jairus by name, on seeing him fell at his feet. The latter beseeched him greatly saying. "My daughter is at the point of death. Come in order that you can lay your hands on her and that she may be healed and live." And He went with him. A great crowd followed and pressed upon him. Now there was a woman who had a blood flow constantly over twelve years. She had suffered many things from physicians in order to be cured of this. She had spent all her money on them and had not been improved but rather had become worse. On hearing about the things Jesus had done, she came into the crowd behind him and touched his garment. She had said. <i>"Even if I touch his garments I shall be healed."</i> And immediately she did this, the cause of bleeding within her was stopped. She knew that in her body she was cured from the problem. And immediately Jesus, knowing within himself that power had gone out from him turned in the crowd and said. "Who touched my garments?" And the disciples said to him. "You see the crowd pressing upon you and you say, "Who touched me?" And yet He looked round to see who had done this. And the woman fearing and trembling and knowing what had happened to her, came and fell before him and told him the truth. And he said to her: "Daughter your faith has healed you. Go in peace and be cured of your problem."</p>	<p>7:31-8:9 And going out again from the district of Tyre, he came through Sidon to the sea of Galilee in the midst of the district of Decapolis. And they brought to him a man who was deaf and speaking with difficulty. And they besought him that he would put his hand upon him. And taking him away from the crowd, privately he put his fingers into his ears and spitting, touched his tongue. And looking up to heaven he groaned and said to the man "Ephphatha" which means "Be thou opened." And the man's ears were opened and immediately the bond of his tongue was loosened and he spoke correctly. And he (Jesus) ordered them to tell nobody. But as much as he ordered this, they proclaimed all the more about it. And they were extremely astonished, saying. "He has done all things well, both the deaf hear and the dumb speak."</p> <p>8:1 In those days there was a great crowd which did not have anything to eat. And calling his disciples to him he said. "I have compassion on the crowd because now they have been with me three days and they do not have anything to eat. And if I send them away fasting to their homes they will faint on the way. And some of them have come from afar." And his disciples answered him. "Who can feed these people in the desert?" And he asked them. "How many loaves do you have?." They said "Seven." And he told the crowd to sit down on the ground. And taking the seven loaves he gave thanks. He broke these and gave them to the disciples so that they could hand them around. And they served them to the crowd. They also had a few fish. Blessing these he (Jesus) told them to serve them as well. And the crowd ate and were satisfied. And when the fragments of food were collected they filled seven baskets. Now the crowd consisted of about four thousand people. After this He dismissed them.</p>
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As with the matching paragraph there are two separate stories being recorded here. The 'touching' theme of the second story, matches the 'touching' theme at the start of the paragraph's pair.

Even though there appears to be two stories above there does not appear to be a definite change of place so the two are put into the one paragraph.

In both these cases Jesus felt power go out of himself

6. (To have Direction) Believe in own power

5:35-43	<i>House of Jairus (privacy) - daughter rises</i>	7:24-30	<i>House in Tyre (privacy) - daughter cured</i>
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5:35-43 While he was still speaking some people came from the synagogue to its chief saying. “Your daughter has died. Why do you trouble the teacher.” But Jesus overheard what was being said. He said to the synagogue chief. “Do not fear, only believe.” And he did not allow anyone to accompany himself except for Peter and James and John, the brother of James. They came **into the house** of the synagogue chief and he (Jesus) saw an uproar. There were men weeping and crying aloud. And entering in he said to them. “Why do you make such an uproar and weep. The child did not die but is asleep.” They laughed at him. But he put everyone out. Then he took the father and the mother of the child as also the disciples with him and went in to where the child was lying. And taking hold of the child’s hand he says to her. “Talitha koum”, which is understood to mean “*Maid, I say to you, arise.*” And immediately the girl got up and walked. She was twelve years of age. And the people around were greatly astonished. And He ordered them that nobody should know about this. Then he told them to give her something to eat.

7:24-30 Rising up from there he went away into the **district of Tyre**. And entering **into a house** he did not want people to know to know he was there. But this could not be hidden. Immediately a woman who had heard about him, and whose daughter had an unclean spirit came and fell at his feet. The woman was a Greek, a Syrophenician by race. She asked him if he would expel the demon out of her daughter. And he said to her. “Let the children be satisfied first. It is not good to take the bread of the children and to throw it to the dogs.” But she answered and said to him. “Yes Lord. And yet the dogs under the table eat from the crumbs of the children.” And he said to her. “Because of your saying this, go. The demon has gone out of your daughter.” And going way to her house she found that her child had been laid out on the couch and the demon had gone.

There is an obvious parallel between the house/places here and the curing of a young daughter. There are also obvious contrasts. Jesus is readily willing to help the daughter of the chief of the Synagogue, but does not appear to want to help the Syrophenician woman who is of a Greek background. At the same time there is a contrast between the mockery that is meted out to Jesus by the friends of the Synagogue chief and yet the readiness on the part of the Syrophenician woman to accept what could be seen as an insult from Jesus.



7. (To have Direction) Avoid bad actions

<p>6:1-30</p>	<p>native place of him Herod kills Baptist</p>	<p>7:17-23</p>	<p>house - from the crowd What comes out defiles</p>
<p>6:1-30 And he went from there and came into his native place. His disciples followed him. And when the Sabbath came he began to teach in the synagogue. And the people on hearing him were astonished saying. “Where did this man come by these things and who gave this wisdom to him? And how did these powerful deeds done through his hands come about? Is this not the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they were offended by him. And Jesus said to them. "A prophet is not dishonoured except in his native place and amongst his relatives and in his household. And he could not do any powerful deed there except for laying hands on a few sick people and healing them. And he marvelled at their unbelief. And he went teaching in the villages in circuit (that is surrounding there, still in his own country). And he called to himself the twelve and began to send them forth, two by two. He gave them authority over the unclean spirits. He charged them saying that they should not take anything except a staff, not bread, nor a wallet in their girdle. But they should only have sandals and should not put on two tunics. He said to them. “Wherever you enter into a house, remain there until you leave the area. And whatever place does not receive you or hear you, go out from there and shake off the dust from under your feet as a testimony to them.” And going forth they proclaimed that men should repent. They expelled many demons and anointed many sick people with oil and healed them.</p> <p>Now King Herod heard about Jesus, for his name was becoming well-known. Some people said John the Baptist had been raised from the dead and this explained his powerful deeds. But others said he was Elias. Yet others said he was one of the prophets. But on hearing about him Herod said. "He is the one whom I beheaded, John, for he has been raised."</p> <p>Herod himself had sent for and had seized John. He bound him up in prison because of Herodias his brother Philip’s wife. Herod had married her and John had told him “It is not lawful for you to have your brother’s wife.” Now Herodias had a grudge against him (John) and wished to kill him. But she could not, for Herod feared John, knowing him to be a just and holy man. So he kept him safe. He was very perplexed on hearing him yet gladly did so. As it turned out on Herod’s birthday there were festivities being held. A supper had been made for his courtiers and the chillarchs and the chief men of Galilee. And the daughter of Herodias entered dancing. The latter pleased Herod and those reclining with him greatly. The King said to the girl. “Ask me whatever you wish and I will give it to you.” And he swore to her. “Whatever you ask for I will give you, up to half of my kingdom.” And going out she said o her mother. “What should I ask for?” And the latter said. "Ask for the head of John the Baptist." Coming in quickly to the king the girl asked saying. "I want you at once to give me the head of John the Baptist on a dish." And the king was greatly grieved. But because of the oaths and because of those reclining with him, he did not wish to reject her and say no. And so immediately sending for an executioner the king gave the order to bring the head. Going out the executioner beheaded him (John) in the prison. He brought the head back on a dish and gave it to the girl and the girl gave it to her mother. On hearing about this his disciples went and took the corpse and put it in a tomb. And the apostles assembled and reported to Jesus everything that they had done and taught.</p>		<p>7:17-23 When he went into a house away from the crowd his disciples questioned him about the parable. And he said to them. "Are you so undiscerning that you do not understand that everything from without, on entering into a man cannot defile him because it does not enter into his heart but going into his belly and into the drain, as with the purging of all foods?" And he said. "The thing that comes out of a man is what defiles him. It comes from within. For it is out of the heart of men that evil thoughts come, as also fornications, thefts, murders, adulteries, greedinesses, iniquities, deceit, lewdness, the evil eye, blasphemy, arrogance, foolishness. <i>All these evil things come forth from within a man and defile him.</i>"</p>	

5. (To have Direction) Value personal contact

5:21-34	Other side of sea If I touch even his garments	7:31-8:9	Sea of Galilee, Decapolis - spitting he touched the tongue
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In both these cases Jesus felt power go out of himself.

8. *(To have Direction Don't overstress formality)*

6:31-45	<i>in the ship multiplies loaves</i>	6:54-7:16	<i>out of the ship eating with unclean hands</i>
<p>6:31-43 And he said to them. "Come away with just yourselves, privately to a desert place and rest awhile." For there were many people coming and going and they did not even have the opportunity to eat. And they went away in the ship to a desert place privately. Yet many people saw them going and knew their destination. People from all the cities around went there quickly and were there when they arrived. And getting out of the boat he saw a huge crowd of people. He had compassion on them because they were like sheep without a shepherd. And he began to teach them many things. Now it was getting late and his disciples approached him and said. "We are in a desert place and it is late. Tell them to go away to the fields and villages around so they can buy food for themselves." But he, answering said to them. "Give them something to eat yourselves." And they said to him. "We need to go away and spend two hundred denarii on loaves of bread in order to feed them." And he said to them. "How many loaves do you have? Go and see." And as they knew already they said. "Five and two fish." And he instructed the people to sit down in companies on the green grass. And they reclined in groups of a hundred and groups of fifty. And taking the five loaves and the two fish, he looked up to heaven, he blessed and broke the loaves and gave these to the disciples that they might set them before the people. And he divided the fish, which were given to all. And all the people ate and were satisfied. And they took up the fragments and filled twelve baskets from the leftovers. There were five thousand males that had been eating the loaves. He immediately told the disciples to get in the ship and go over to Bethsaida while he dismissed the crowd.</p>	<p>6:54 -7:16 As they came out of the ship they were immediately recognised. People came from all around that country and began to carry those who were ill on pallets to wherever they heard that he (Jesus) was. And wherever he went into villages or into cities or into the country or the market places they put those who were sick there, and besought him and they might even be able to touch the fringe of his garment. And as many as touched him were healed.</p> <p>7:1 The Pharisees and some of the scribes, coming from Jerusalem assembled near him. And they saw some of his disciples eating bread with unclean (that is unwashed) hands. Now the Pharisees and Jews in general do not eat unless they carefully wash their hands according to the tradition of their elders. Nor do they eat after coming from the market places unless they sprinkle themselves with water. There are many other things related to washings, for example of cups and utensils and bronze vessels. And so the Pharisees and the scribes questioned him (Jesus). "Why do your disciples not behave according to the tradition of the elders but instead eat with unclean hands?" And he said to them. "Isaiah prophesied well concerning you. It has been written about hypocrites. "This people honour me with their lips but their hearts are far away from me. It is in vain that they worship me, teaching things which are the commands of men." Leaving the commandment of God, you hold instead to the tradition of men." And he said to them. "You well set aside God's commandments so that you can keep your tradition. For Moses said. 'Honour your father and your mother. And, the one speaking evil of his father or mother should die'. But you, you say, If a man says to his father or to his mother 'Whatever you may profit by me is Korban (set aside for the temple) then such a one is allowed to go without doing anything for his father or for his mother. By doing this you are annulling the word of God through your tradition. And there are many other similar things that you do." And calling the crowd to himself again, He said to them. "Listen to me and understand. There is nothing outside a man which entering into him can defile him. But the things coming out of a man, that is what defiles him."</p>		

There is an obvious link between these two paragraphs (above) relating to bread. In terms of the crowd eating out in a desert place, it is very unlikely that they washed their hands before doing so. The splendour of the miracle of feeding this huge number of people with such a small amount of food contrasts with the pettiness in the second, matching paragraph about having to wash one’s hands before eating anything at all.

9. (To have Direction) Stay anchored

6:46	to the mountain to pray	6:53	onto the land - Gennesaret and anchored
6:46 And having said farewell to them, he went away to the mountain <i>to pray</i> .		6:53 And crossing over onto the land they came to Gennesaret and anchored.	

The small paragraph size here highlights a connection that shows prayer as a form of anchorage.

10 (To have Direction) Avoid hard heartedness

6:47-52	Midst of sea hard hearts - not understand
<p>6:47-52 When the evening came on the ship was in the middle of the sea and he (Jesus) was alone on the land. About the fourth watch of the night the wind was blowing against them. He (Jesus) saw them in distress trying to row. He came toward them, walking on the sea and appeared to want to go past them. But they, on seeing him walking on the sea thought that it was a ghost and cried out. All who saw him were troubled. But he immediately talked with them. He said to them. “It’s all right. It’s myself. Do not be afraid.” And he went up to them getting into the ship. Then the wind dropped. They were very disturbed and astonished at this. They had not understood the significance of what had happened with the loaves and their multiplication. This was because their hearts had been hardened.</p>	

Note parallel with John's water circle



Section C

A GOLDEN RULE IS THE WAY OF THE CHILD

Mark 9:2-10:31

1.	Be childlike	9:2-9:32	Mountain - Transfiguration	child
2.	Be childlike	9:33-50	Capernaum	child
3	Be childlike	10:1-31	Judea	child
<i>Many will be first last and the last first</i>				<i>(v10:32)</i>

SECTION C:

A GOLDEN RULE IS THE WAY OF THE CHILD

(This "Way" breaks with major analysis patterns)

Mark 9:2-10:31

The Way of the Child

9:2-13 After six days, Jesus took Peter and James and John and led them **into a high mountain**. This was done privately. And he was transfigured before them. His garments became gleaming white, such that no material on earth could be so white. And they saw Elias with Moses and they were talking with Jesus. Responding to this Peter said to Jesus. Rabbi, it is good for us to be here. Let us make three tents, one for you and one for Moses and one for Elias. In fact he did not know what he was saying for they had become extremely afraid. And there came a cloud which overshadowed them. And there came a voice out of the cloud. "This is my son, the Beloved. Hear him." And suddenly on looking around they did not see anyone else except Jesus. And on coming down out of the mountain He ordered them that nobody should be told about the things which they had seen, until the Son of man had arisen from the dead. And they kept his word yet debated amongst themselves what the phrase meant, "out of the dead to arise." They questioned Him saying "Why do the scribes say that it behooves Elias to come first (before the Messiah)" And he said to them. "Elias is indeed coming first to restore all things." He said. "And has it not been written concerning the Son of man that he should suffer many things and be set at naught. But I tell you that Elias has indeed come. And they did to him (Elias) what they wanted, to as it has been written concerning him."

9:14-32 And coming **back to the disciples** they saw a great crowd around them and the scribes were debating with them. Immediately on seeing him all the crowd were greatly astonished and ran up to greet him (Jesus). And he questioned them. "What are you debating about?" One of the crowd answered him. "Teacher, I brought my son to you, as he has a dumb spirit. Wherever it seizes him it tears him and he foams and grinds his teeth and wastes away. I told your disciples so that they might expel it but they were not able to do so." And He answering them said. "Oh unbelieving generation. How long must I put up with you. Bring him to me." And they brought him (the possessed son) to him. On seeing him (Jesus) the spirit immediately threw the boy into a violent spasm so he fell onto the earth and wallowed there foaming at the mouth. And (Jesus) questioned his father. "Since when has this been happening to him?" And he said "From childhood. Often it has thrown him into the fire and into waters in order to destroy him. Is there anything you can do to help us, and have compassion on us?" Jesus said to him. "All things are possible to the one who believes." Immediately the father of the child cried out and said. "I believe. Help my unbelief." Jesus saw that it (the unclean spirit) was drawing together a crowd. He rebuked it, saying to it. "Dumb and deaf spirit, I command you to come out of him and do not enter into him again." And crying out and with much convulsing it (the spirit) came out. He (the boy) appeared as though dead so that many said that he had indeed died. But Jesus, took hold of his hand raised him so that he stood up. Later on, going with Him into a house his disciples privately questioned him. "Why were we not able to expel it." He told them. "This kind cannot be expelled except by prayer."

9:33-50 They **came to Capernaum**. When they were in the house he questioned them. "What were you debating about along the way?" And they were silent for they had debated along the way who it was that was greater. And sitting down he called the twelve and said to them. He said "If anyone wishes to be first, he shall be the last of all and the least servant of all." And taking a child he set him in the midst of them. Then folding the child in his arms he said to them. "Whoever receives such children in the name of me, receives me. Whoever receives me receives not only me but the one who has sent me." John said to him. "Teacher we saw someone who was expelling demons in your name. He does not follow us and we forbade him to do this in order to get rid of him." But Jesus said. "Do not forbid him. There is no one who can do a mighty work in my name and who will then quickly speak evil about me. Whoever is not against us is for us. Whoever gives a cup of water to you in the name of Christ, I tell you truly that he will not lose his reward. Whoever offends one of these little ones who believe it is better for him to have a heavy millstone tied around his neck and be thrown into the sea. If your hand offends you. Cut it off. It is better to enter into life maimed than with two hands, than have to go away into Gehenna into the unquenchable fire. If your foot offends you cut it off. It is not better to enter into life lame than with two feet to be cast into Gehenna. And if your eye offends you, cast it out. It is better to enter into the kingdom of God with one eye than with two eyes have to be cast into Gehenna - where the worm does not die and the fire is not quenched. Everyone shall be salted with fire. Salt is good. But if the salt becomes saltless, how will it be seasoned? Have salt within yourself and be at peace with one another."

10:1-16 Rising up from there he (Jesus) came **into the territory of Judea**, beyond the Jordan. Again the crowds went with him. As was his wont, he again taught them. And the Pharisees approached and questioned him. "Is it lawful for a man to dismiss his wife." They did this to test him. And he answered them saying. "What were you ordered to do by Moses?" They said "Moses permitted us to write a roll of divorce and to dismiss (a wife)." And Jesus said to them. "He wrote this commandment for you because of your hardness of heart. But from the beginning of creation, he (God) made people male and female. For the sake of this a man leaves his father and mother and the two will become one flesh. So they are no longer two but one flesh. What then God has yoked together, let man not separate." And when they were in the house again the disciples questioned him about this.

And he said to them. "Whoever dismisses his wife and marries another commits adultery with her. And if she dismisses her husband and marries another, she commits adultery."

People brought children to him so that he might touch them. But the disciples rebuked them. On seeing this Jesus was angry and said to them. "Let the children come to me. Do not prevent them. For of such is the kingdom of God. Truly I tell you, whoever fails to receive the kingdom of God like a child may not enter into it." And folding his arms around them (the children) he blessed them, putting his hands on them.

10:17-31 Going on **further along his way**, somebody came running up and knelt before him. They questioned him "Good teacher, what may I do in order to inherit life eternal?" And Jesus said to him. "Why do you call me good. Nobody is good except God. You know the commandments: Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honour your father and mother." And (the man) said to him (Jesus) "Teacher I have observed all these things from my youth." Jesus looked at him and loved him. And he said to him. "Only one thing is wanting to you. Go sell what things you have and give them to the poor and you will have treasure in heaven. And coming, follow me." But he (the man) was sad at this word and went away grieving for he had many possessions. And looking around Jesus said to his disciples. "How hard it is for those who have riches to enter into the kingdom of God." And the disciples were amazed at his words. And Jesus again said to them. "Children how hard it is to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." But they were extremely astonished by this and were saying to themselves. "Who can be saved?" Looking at them Jesus says. "With men it is impossible but not with God. All things are possible with God." Peter began to say to him. "Behold. We have left all things and have followed you." Jesus said. "Truly I tell you there is nobody who has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel who will not receive a hundred fold now. The hundred fold is in houses and brothers and sisters and mothers and children and fields, although with persecutions. In the age coming such a one will receive life eternal. Many who will be first will finish up last and those who are last will be first."

One may wonder what this paragraph and those preceding it mean in relation to the line of logic which is explored in the Versions of *Reality Search*. In descriptions of 'the argument' and repeatedly here in the text it is noted that the "type" of person most suited for the Kingdom of God is the child. 'The argument' presents two types of societies - the one based on time and law and the second based on place and order. It is pointed out in 'the argument' that it is the child that has the flexibility or freshness to move between these two societies. In doing so the child can enjoy the advantages of both types of societies. At the same time the child can avoid the pitfalls which go with slipping into an extreme version of one or the other. Such freshness within such a child could be compared with being in the 'kingdom of God'.

In terms of the latter paragraph here about the difficulties of someone with possessions in entering the kingdom of God, it would be logical in terms of 'the argument' that someone with many possessions would be weighed down into the one or other of the two types of society. Thus they would find it difficult to retain the 'newness' which they had as a child. The imagery of trying to thread a needle also has relevance here. The cotton goes to one side or the other.

Traditionally the story of the man running up with the question about improving his life is usually called 'the story of the rich young man'. But the Greek in Mark's account says it is some "one" rather than a young man. Indeed the story goes on to imply that this particular man has now passed beyond his youth. In terms of the line of logic therefore as shown in *Reality Search* it appears that this person has now lost the detachment and freshness of movement that would have once gone with his childhood. Thus a better description of Mark's account of the story would in fact be 'The man who used to be young.'

The difficulty presented by the traditional description of this incident also indicates a reason why the literal translation of the Greek text has been used in Version Three of *Reality Search* and as a basis here together with the Greek itself, for paraphrasing. At times popular descriptions of a text can be misleading. On the other hand if a reader is unhappy with a paraphrase of the text given here they are welcome to revert to the literal translation available in Version Five of *Reality Search*.

As noted in previous versions of *Reality Search* the gospels Sections about "the child" do not follow the same pattern as the other Sections there. Therefore minimal attempt has been made to analyse the 'child' Sections.

This whole passage above reminds one of a verse in the psalms referring to adults who are "still bearing fruit when they are old, still full of sap, still green." It also calls to mind a verse from the Taoist book "Tao Te Ching" ".....Can you become as supple as a babe?"



Section D

THE POWER OF ONE IS BASED UPON COPING

Mark 10:31-16:8

1.	Fear
2.	<i>Place getting</i>
3.	Asking
4.	<i>Crowd pressure</i>
5.	Accepting help
6.	<i>Praise and mockery</i>
7.	Belief in self
8.	<i>Civic authority</i>
9.	Regeneration
10.	<i>Love and loyalty</i>
11.	Crowd fickleness (guilt...)
12.	<i>Finding support</i>
13.	Plots and criticism
14.	<i>Taking initiative</i>



Section D continued

THE POWER OF ONE IS BASED UPON COPING

The Power of One Deals With:

Mark 10:31-16:8

Paragraph "hooks" are persons responding to Jesus

	V4 Page	V5 Page
1. 10:32-34 . They . to Jerusalem - afraid	035	032
.. 2. 10:35-45. . James & John..approached (to) him. to sit on right .c/f place	035	032
... 3. 10:46-47 . they . to Jericho . .Bartimaeus asks to see	036	033
..... 4. 10:48-52. blind man . to Jesus many rebuked him (c/f Son of David title)	037	034
..... 5. 11:1-8. they . near to Jerusalem . "a colt" . "The Lord of it need has"	038	035
..... 6. 11:9-26 . .the ones going . . "Hosanna in the highest . "	039	036
..... 7. 11:27-12:12 . .Chief priests, scribes, elders in temple By whose authority?	041	037
..... 8. 12:13-17 . Pharisees, Herodians to him things of Caesar to Caesar	042	038
..... 9. 12:18-27 . .Sadducees to him . if brother should die? as angels .	043	039
..... 10. 12:28-34 & 35-44. . Scribe Love neighbour & crowd heard gladly.	044	040
..... 11. 13:1-2. .one of disciples . no means stone (left) on stone	046	041
..... 12. 13:3-37. . Peter, James, John, Andrew, on mount "watch ye"	046	041
..... 13. 14:1-2 . Priests, scribes . sought . they might kill	049	043
..... 14. 14:3-9. .a woman.. ointment.spoken..a memorial of her	049	043
..... 13. 14:10-11 . Judas . sought . he might betray	049	043
..... 12. 14:12-41. . Peter, James, John . . Gethsemene "watch ye"	046	041
..... 11. 14:42-43 . one of twelve (betraying to) chief priests, scribes, elders	046	041
..... 10. 14:44-46 & 47-50. .One betraying . seize him, ones . temple . fled all	044	040
..... 9. 14:51-52 .. Young man - nightgown naked fled (c/f shroud)	043	039
..... 8. 14:53-72 . chief priests, elders, scribes together. (Usurp civic role)	042	038
..... 7. 15:1-15 . .chief priests, elders, scribes to Pilate....King of Jews??	041	037
..... 6. 15:16-20 .. All the cohort . inside the court . "Hail King of the Jews"	039	036
..... 5. 15:21. Simon (Cyrene) from the country that he might bear the cross of him	038	035
..... 4. 15:22-41. . they . to Golgotha. "wagging the heads (c/f king of Jews title)	037	034
... 3. 15:42-47.. Joseph (from Arimathaea) to Pilate . ."asked the body of Jesus"	036	033
.. 2. 16:1-7 . .Mary et al coming (to) him "young man sitting on right" . "behold place"	035	032
1. 16:8 . .They . .(Mary Magdalen etc.). fled from tomb - afraid..	035	032

1. (The Power of One - deals with) Fear

Paragraph "hooks" are persons acting

10:32-34	Ones following - afraid - to Jerusalem	16:8	Women flee - afraid from tomb
<p>10:32-34 Now they were heading towards going up to Jerusalem. And going before them was Jesus. They were astonished and those following behind him were afraid. Taking the twelve aside again he began to tell them the things that were about to happen to him. He said "Behold we are going up to Jerusalem and the Son of man will be betrayed to the chief priests and to the scribes. And they will condemn him to death and will deliver him to the Gentiles. They in turn will mock him, spit at him, scourge him and kill him. But after three days he will rise again." <small>(Note: Text is mainly a paraphrase of the Literal translation in the RSV Interlinear Greek-English New Testament, 1988)</small></p>			<p>16:8 And going out they fled from the tomb. They were trembling and bewildered and did not tell anyone anything for they were afraid.</p>

2. (The Power of One - deals with) Place getting

10:35-45	James and John places	16:1-7	Mary Magdalen etc. Behold the place
<p>10:35-45 And <i>James and John the two sons of Zebedee</i> approached him saying. "Teacher we hope that whatever we may ask you, you could do for us." He said to them. "What do you want me to do for you?" And they said to him. "Allow us so that one of us can <i>sit on your right and one of us sit on your left</i> when you come into your glory." And Jesus said to them. "You do not know what you ask for. Can you drink the cup which I am to drink or undertake the baptism which I am undergoing and will be baptized with?" And they said to him "We can". And Jesus said to them. "The cup which I drink you shall drink and the baptism with which I am being baptized is something you shall also be baptized with. But to sit on the right or on the left of me is not mine to give. It is for whomever it has been prepared." And hearing this the ten (others) began to be incensed with James and John. Calling them to himself, Jesus said to them. "You know that whoever is thinking to rule and lord it over the nations and exercise authority like great people shall not do so. Whoever amongst you who wishes to be great needs to become your servant. And whoever amongst you who wishes to be first shall be the slave of all. For the Son of man did not come to be served but to serve and to give his life as a ransom on behalf of many."</p>			<p>16:1-7 And when the Sabbath was passed <i>Mary the Magdalene and Mary the mother of James and Salome</i> brought spices so that coming they might anoint him (Jesus). And it was very early on the first day of the week when they came upon the tomb - as the sun rose. They said to themselves. "Who will roll away the stone out of the door of the tomb for us?" It was very heavy. Looking up they saw that the stone had already been rolled back. Entering into the tomb they saw a young man sitting on the right. He was clothed in a white robe. They were greatly astonished. But he said to them. "Do not be amazed. You are seeking Jesus the Nazarene. After having been crucified, he was raised. He is not here. Look at the place where they put him. But go and tell his disciples and Peter that he is going before you into Galilee. You will see him there as he told you."</p>

Obviously there is a connection between these two paragraphs above relating to the question of who is to sit on the right hand of Jesus. In the first paragraph we find James and John wanting to sit there. But Jesus says such a place is for whoever it has been prepared for. Then in the second paragraph we find that an angel is sitting on the right of where he had been placed.

3. (The Power of One - deals with) Asking

10:46-47	Bartimaeus asks to see	15:42-47	Joseph asks for body
<p>10:46-47 They came to Jericho. And as he was going out from Jericho with his disciples and a sizeable crowd, a blind beggar named <i>Timaeus Bartimaeus</i> was sitting by the wayside. Hearing that Jesus the Nazarene was there he began to cry out and to say. "Jesus Son of David pity me."</p>		<p>15:42-47 Now evening was coming. Since it was the day of preparation before the Sabbath, <i>Joseph from Arimathea</i> who was an honourable councillor, who was also expecting the kingdom of God, took courage. He went in to Pilate and asked for the body of Jesus. Pilate wondered if He had already died. Calling to him the centurion he questioned him about how long ago he had died. Then knowing about this from the centurion he granted the corpse to Joseph. He (Joseph) brought a piece of unused linen and taking Him down, he wrapped him in the linen and laid him in a tomb which had been hewn out of rock. They rolled a stone against the door of the tomb. Mary the Magdalene and Mary the mother of Joses saw where he had been laid.</p>	



4 (Power of One - deals with) Crowd pressure

10:48-52	Crowd deny "Son of David" title	15:22-41	Crowd deny "King of Jews" title
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<p>10:48-52</p> <p>Many rebuked him telling him that he should be quiet. But he cried out all the more. "Son of David pity me." And standing still Jesus said. "Call him over." And they called the blind man saying to him. "Be of good courage, rise. He is calling you." So he, throwing away his garment and leaping up came to Jesus. Answering him Jesus said." What do you want me to do for you?" And the blind man said to him. "Rabboni let me see again." And Jesus said to him. "Go your faith has healed you." And immediately he (Bartimaeus) saw again and followed Him in the way.</p>	<p>15:22-41</p> <p>They brought him to the place of Golgotha. They gave him wine which had been spiced with myrrh but he would not drink it. And they crucified him. They divided his garments, casting a lot on them to determine what they would take. Now it was the third hour and they crucified him. There was a superscription of the accusation about him which was written over him. It said "The King of the Jews." And with him they crucified two robbers - one on the right and one on the left of him. <i>The ones passing by blasphemed him</i>, wagging their heads and saying. "Behold the one who was going to overthrow the shrine and re-build it in three days. Save yourself and come down from the cross." Likewise also the chief priests called out mockery to one another and the scribes saying, "Others he saved. But he cannot save himself. If he is Christ the king of Israel, let him come down from the cross that we may see and believe." Those crucified with him also reproached him. And as the sixth hour came darkness came over all the land until the ninth hour. And at the ninth hour Jesus cried out with a great voice. "Eloi Eloi, lama sabachthani." meaning "My God, My God, why did you forsake me?" Some of the people standing by on hearing this said. "Behold he is calling for Elias." Running, someone filled a sponge with vinegar and placing it round a stick gave it to him to drink saying. "Wait, let us see if Elias comes to take him down." But Jesus, on crying out with a loud voice, gave up his spirit. And the veil of the shrine was ripped in two from top to bottom. Seeing this the centurion standing opposite him when he had thus expired said. "Truly this man was the son of God." Now there were also women watching from afar, amongst them were both Mary the Magdalene and Mary the mother of James the little and the mother of Joses and Salome. When he was in Galilee they had followed him and served him. There were also many other women who had come up with him to Jerusalem.</p>
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Note comparisons between paragraphs:-
 title "Son of David" (who had been king of the Jews)
 title asserted despite opposition
 calling out to Jesus
 garment discarded
 theme of blindness
 Bartimaeus follows Jesus in the way

title "King of the Jews"
 title asserted in midst of opposition
 calling out to God
 garment taken
 theme of darkness
 Mother of James and others followed
 Jesus in way

It would have been difficult for the gospel writer to find a paragraph that could pair off with the description of the crucifixion. However there are echoes between the two paragraphs here.

5. (Power of One - deals with) Accepting help

11:1-8	Disciples colt to carry	15:21	Simon of Cyrene carries cross
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<p>11:1-8 When they drew near to Jerusalem to Bethphage and Bethany, at the mount of olives, he sent two of his <i>disciples</i> and told them. "Go into the village opposite you. Entering into it immediately you will find a colt tied there, on which nobody has ever ridden. Loosen it and bring it back. If anyone says to you "Why are you doing this?" say "The Lord has need of it." Then bring it here immediately." They went out and found a colt that had been tied at outside a door on the open street. And they untied it. Some of the people standing there said to them. "What are you doing, untying the <i>colt</i>?" They said what Jesus had told them to say. And the people let them go. And they brought the colt to Jesus. They threw their garments on it and he sat on it. Also many of their garments were strewn along the way. Others made wisps of twigs, cutting them out of the fields.</p>	<p>15:21 They co-opted a man called Simon from Cyrene who was coming in from the country. He was the father of Alexander and Rufus. They required him to carry the cross of (Jesus).</p>
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co-opted to carry Jesus

co-opted to carry cross of Jesus



6. (Power of One - deals with) Praise and mockery

<p>11:9-26</p>	<p>the ones "Hosanna - Kingdom our father David"</p>	<p>15:16-20</p>	<p>Soldiers "Hail King of Jews"</p>
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<p>11:9-26 There were people going before and people following behind crying out "Hosanna. Blessed is the one coming in the name of the Lord. Blessed be the coming kingdom of our father David. Hosanna in the highest." And he entered into Jerusalem and into the temple. And he looked around at everything. By now it was late and he then went out to Bethany with the twelve.</p> <p>On the morrow, going forth from Bethany he was hungry. Seeing a fig-tree from afar with leaves on it he came up to it expecting to find something. But there was nothing on it except leaves for it was not the time for figs. And he said to it. You will never bear fruit for anyone again. His disciples heard him. They came to Jerusalem and entering into it he began to cast out people who were selling and buying in the temple. He overturned the tables of the money changers and the seats of those who were selling the doves. He did not permit anyone to carry a vessel through the temple. He taught the people and said to them. "Has it not been written that my house is a house of prayer and shall be called so for all the nations? But you have made it into a den of robbers." The chief priests and the scribes heard about this they tried to find out how they could destroy him. They feared him for all the crowd was astounded at his teaching. When it became late he (and his followers) went outside the city. And soon passing along they saw that the fig tree had been withered from the roots. Remembering, Peter said to him. "Rabbi, Look. The fig-tree that you cursed has been withered." Answering him Jesus said to them. "Have faith in God. Truly I tell you that whoever says to this mountain "Take yourself and be cast into the sea and does not doubt in their heart but believes that it will happen, will find that it does take place." Therefore I tell you. Everything that you pray and ask for, believe that you will receive it and it will be given to you. And when you stand praying, forgive if you have anything against someone. Then your Father in the heavens may forgive you your sins. "</p>	<p>15:16-20 Then the soldiers led him away inside the court which is called the praetorium. They called together all the cohort. They put a purple robe around him and plaited a thorny crown. They began to salute him saying. "Hail, King of the Jews". They struck his head with a reed (stick) and spat at him. Bending their knees they worshipped him. And after they mocked him they took off the purple robe and put his own garments on him. Then they (some of the soldiers) led him out that they might crucify him.</p>
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Comparisons:

"Hosanna in the highest"
 "Kingdom of our father David"
 exerts hostile power others in temple
 talks of forgiving those who offend you

"Hail"
 "King of the Jews"
 is subjected to hostile power in Praetorium
 is offended

One could wonder if Jesus is somewhat harsh on the fig-tree by cursing it, causing it to wither. But this action could be an illustration picked up by the writer. It appears the whole temple system is no longer meeting the needs of people at that time. It has had its day and is not going to 'bear fruit' for people in the future either. (It was destroyed about 40 years later).

Perhaps the gospel writer is also pointing out there would not be another geographical King of a law-based society like King David in the future either. The reality was that the Gentile or outside or place-based society was there and it was unlikely to go away. The paragraph here about the soldiers and their mockery is a reminder of this.

It could be noted that there is a reference to chief priests and scribes being afraid of Jesus and therefore they were plotting against him. If the paragraph hooks in this general section of the gospel are about people's response to Jesus then why is it that this reference is not being treated here like another 'hook' with its own paragraph? Also if we look at the second paragraph of the pair here we realise that it is 'all the cohort' that mock Jesus. But it is some of the soldiers that lead Jesus to be crucified. The latter make a second party responding and acting in terms of Jesus as well. This forms a sub-section to each paragraph and it is in sequential order rather than in the concentric circle pattern of other paragraphs.

Both the chief priests and the soldiers form a type of sub-section to the paragraphs. This structure demonstrates that whether Jesus is in a situation of praise or mockery there are still people out to destroy him.



7. (Power of One - deals with) Belief in self

11:27-12:12	Chief priests- rulers By whose authority?	15:1-15	Pilate King of Jews
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11:27-12:12 They came again to Jerusalem. He was walking in the temple and the **chief priests and the scribes and elders** came to him. They said to him. "**By what authority do you do these things?** Who gave you the authority to enable you to do them?" Jesus said to them. "I will ask you one question and if you answer me I will tell you by what authority I do these things. The baptism of John. Was it of heaven or was it of men? Answer me." And they debated with themselves saying. "If we say of heaven he will say Then why did you not believe him? But can we say "of men"? They feared the crowd for everyone held that John really was a prophet. And answering Jesus they said. "We do not know." And Jesus said to them. "Neither will I tell you by what authority I do these things."

And he began to speak to them in parables. "A man planted a vineyard and put a hedge around it and dug a wine press and built a tower. And he let it out to husbandmen and went away. And he sent a slave to those where were the husbandmen at the time so that he might receive the fruits of the vineyard from them. And taking him (the slave) they beat him and sent him away empty-handed. And again he (the owner) sent another slave to them. And that one they wounded in the head and insulted him. And he sent another. That one they killed. He sent many others. Some they beat and others they killed. He still had a loved son. At last he sent him to them saying. "They will reverence my son." But those husbandmen said to themselves. "This is the heir. Come let us kill him and the inheritance will be ours." And taking him they killed him and cast him outside of the vineyard. What will the lord of the vineyard do? He will come and destroy the husbandmen and will give the vineyard to others. Does not the scripture say this. Read it. "A stone which is rejected by the ones building, this stone became the main head stone. This was from the Lord and it is marvellous to see." They tried to seize him yet feared the crowd for they knew that the parable was addressed to them. So leaving him they went away.

15:1-15 Very early in the morning a council meeting was called consisting of the **chief priests, the elders and scribes and all the council members**. Jesus had been bound and led away and delivered to **Pilate**. Pilate questioned him. "**Are you the king of the Jews?**" Answering him He said "You said it." And the chief priests accused him of many things. But Pilate questioned him again saying. "Do you not have anything to answer? Look at how many things they accuse you of." But Jesus answered nothing so that Pilate marvelled. Now at a feast time he used to release to them one prisoner that they requested. There was a prisoner named Barabbas who, with other rebels had been caught after committing murder in the rebellion. The crowd was going up (to the Praetorium) to ask for a prisoner as he (Pilate) had a custom of releasing a prisoner for them. But Pilate answered them saying. "Do you want me to release to you the king of the Jews?" He knew that it was because of envy that the chief priests had delivered him. But the chief priests stirred up the crowd so that they would ask that he should release Barabbas to them instead. So Pilate answered them again. "What do you want me to do with the one you call the king of the Jews?" They again cried out. "Crucify him." But Pilate said to them. "Indeed what evil has he done?" And they cried out all the more. "Crucify him." And Pilate, resolving to satisfy the crowd released Barabbas to them. And after having had Jesus scourged he delivered him to be crucified.

8. (Power of One - deals with) Civic authority

12:13-17	Pharisees/Herodians re role of Caesar	14:53-72	Chief priests/elders/scribes assume Caesar's role
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12:13-17 And some of the **Pharisees and Herodians** spoke to him so that they might catch him out in what he said. And coming they said to him. "Teacher, we know that you are true and you value this above people's opinion. You do not look at saving face but only at the truth of the way that God teaches. Is it lawful to give tribute to Caesar or not? Should we give to him or not." But He knowing their hypocrisy said to them. "Why do you tempt me? Bring me a denarius that I may see it." And they brought one. And he said to them. "Whose image is this, and the superscription?" And they told him. "Caesar's" So Jesus said to them. **"Render to Caesar what belongs to Caesar** and to God what belongs to God." And they marvelled at him.

14:53-72 And they led Jesus away to the high priest. And all the **chief priests and the elders and scribes** came together. **Peter** followed him from afar until he was within the court of the high priest. And he was sitting with the attendants and warming himself by the bright fire. Now the chief priests and all the council sought witnesses against Jesus so they could have him put to death. But they did not find any. There were many who witnessed falsely against him. But their testimonies conflicted with each other. There were some who, on standing up witnessed against him falsely saying. "We heard him saying "I will overthrow this shrine constructed by hand and after three days I will build another which is not made by hand."" But their witnessing was not identical.

Standing up the high priest questioned Jesus who was in the midst of them saying. "Do you not answer anything that these men testify against you?" But he was silent and answered nothing. Again the high priest questioned him and said to him. "Are you the Christ, the Son of the most high?" And Jesus said "I am And you will see the Son of man at the right hand of Power and coming with the clouds of heaven." And the high priest ripped his tunic saying. "What more need do we have of witnesses? You heard the blasphemy. How does that appear to you?" And **they all condemned him to be liable to death.** And some of them spat him and covered his face and maltreated him saying to him. "Prophecy!" And the attendants slapping him took him away.

While Peter was below in the court one of the maidservants of the high priest came along. Seeing Peter warming himself she looked at him and said "You were with the Nazarene Jesus." But he denied it saying. "I do not know him nor understand what you are saying." And he went outside into the forecourt. And the maidservant on seeing him again began to say to those standing by. "This man is one of them." But he again denied it. And after a little while the ones standing by said to Peter. "Truly you are one of them for you are a Galilaean." And he (Peter) began to curse and swear saying. "I do not know this man you are talking about." And immediately a second time, a cock crew. And Peter remembered what Jesus had said to him. "Before a cock crows twice you will deny me three times." And realising about this he wept.

In the first paragraph above both the Pharisees and the Herodians distinguish themselves from the civic authorities asking Jesus whether or not they should pay taxes. But in the second paragraph the chief priests assume the role of the civic authority by condemning Jesus to death for blasphemy. They then try (and succeed) in coercing Pilate, Caesar's representative, to execute Jesus. It is an odd tangle given that the same group claimed Caesar himself was committing blasphemy in making the assertion that he was god. The first paragraph above helps to highlight the tangle.

Why is Peter's denial of Jesus included in the second paragraph above? Note he is barely distinguished from the group. That is, mention of him does not present a paragraph "hook" for another paragraph or a sub-paragraph. Rather Peter is part of the condemning forum. It may well be that even at this early stage in the church - when the gospel was written, that it was realised that church leaders could fall into the same trap as the leaders of Judaism in the time of Jesus. They could usurp secular authority and/or attempt to use this for their own ends. Putting this point another way they could claim that all authority comes from themselves without recognising that authority also exists outside their group.

9. (Power of One - deals with) Regeneration

12:18-27	Sadducees c/f dying / Lord of living	14:51-52	Young man c/f shroud / mistrusts
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12:18-27 The **Sadducees**, who say there is no resurrection, came to him and questioned him saying, "Teacher Moses wrote that *if a brother should die* and leave behind a wife without a child, his brother may take the wife in order to have a child on behalf of his brother. There were seven brothers. The first took a wife. But he died childless. The second married her but he also died without having a child. Similarly with the third and the whole seven, were childless. Last of all the wife died. In the resurrection when they rise again, whose wife shall she be? For the seven had had her as a wife?" And Jesus said to them. "You err in not knowing the scriptures and the power of God. For when the dead shall rise again from death they neither marry nor are given in marriage. But they are as angels in the heavens. Concerning the dead being raised, did you not read in the scroll of Moses about the bush and how God said to him "I am the God of Abraham and the God of Isaac and the God of Jacob?" He is not God of dead persons but of living ones. You err greatly."

14:51-52 A **certain young man** accompanied him (Jesus). He was clothed in a nightgown over his naked body. They grabbed hold of him. And he, *leaving the night gown fled away naked.*

The night-gown reference in the second paragraph here calls to mind the burial rites of the time and the way people were clothed for this. Traditionally it is said that the young man may have been Mark, the writer of this gospel. Later on in *Acts* Mark's reputation for running away was such that Paul did not want him to come with Barnabas and himself on a missionary journey. There was such an argument that the two split up. Barnabas took Mark with him.

Perhaps Mark was making a point here that he admitted his fear. Also the gospel contains quite a few references to others (besides himself) who were afraid. At the time the gospel was written (some think in Rome) the Christian community was under persecution by the Emperor Nero and had many defectors. Or, perhaps the gospel was written in Syria around the time of the Jerusalem seige. Also because Mark was a common name, scholarship is undecided about who Mark actually was, though it is generally accepted he was an interpreter for Peter.

10. (Power of One - deals with) Individual/Corporate Guilt

12:28-34 and 12:35-44	Scribe -Love neighbour and crowd heard gladly	14:44-46 and 14:47-50	One betrays and All fled
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<p>12:28-34 and 12:35-44 (i) (one called to love) One of the scribes approached on hearing them debating. Knowing how well he (Jesus) answered he questioned him. "What is the first commandment of all?" And Jesus answered. "The first is our Lord God of Israel is one. You shall love the Lord your God from your heart and soul and with all your mind and all your strength. The second is this. You shall love your neighbour as yourself. There are no greater commandments than these." And the scribe said to Him "Well said teacher, in saying there is One in truth and there is no other besides him. And we are to love him with all our heart and understanding and with our strength. And we are love our neighbour as ourselves. This is more than all the burnt offerings and sacrifices." Seeing him answer sensibly Jesus said to him. "You are not far from the kingdom of God." And nobody dared to ask him any more questions. When teaching in the temple Jesus said "How do the scribes explain that the Christ is the son of David when David himself said by the Holy Spirit "the Lord said to my Lord. Sit at my right hand until I put your enemies under your feet." How is it David calls him Lord when he is his son?"</p>	<p>14:44-46 and 14:47-50 (i) (One betrays) Now the one betraying him gave them a signal saying, "Whomsoever I kiss, that is he. Seize him and lead him away securely." And coming he approached him (Jesus) immediately. He said "Rabbi and gave him a kiss." And they laid hands on him and seized him.</p>
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<p>(ii) Crowd hears gladly The crowd heard him gladly. And in his teaching he said "Beware of the scribes and the ones wanting to walk about in robes and be greeted in the market place. They want the chief seats in the synagogues and the chief places at the dinners. There are those devouring the houses of widows and having preference for long prayers. These will receive greater condemnation." And while sitting opposite the treasury, he watched how the crowd put copper coins into the treasury. Rich men put in many coins. But a poor widow came and put in two lepta which is a penny. Calling his disciples to gather around he said to them. "Truly I tell you that this poor widow has put more into the treasury than all the others. For they gave out of their abundance. But this woman gave everything she had out of her own living."</p>	<p>(ii) All Fled But one of those standing by drew his sword and struck the slave of the high priest, cutting off his ear. Jesus said to them, "You have come forth with swords and clubs to arrest me like a robber. I was with you daily in the temple teaching and you did not seize me. But this is happening now in order that the scriptures may be fulfilled." And leaving him they (his followers) all fled.</p>
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It has been claimed previously a paragraph "hook" for this Section is people's response to Jesus. Also it has been demonstrated how the 'hooks' here and elsewhere in Mark's gospel form a concentric circle pattern c/f a b c d e d c b a. It has also been noted in two previous pairs of paragraphs in this Section there appears to be a sub-section of a pair. For example, when Pharisees plotted to destroy Jesus because of their fear of him and then in the parallel paragraph when some of the soldiers led Jesus off to be crucified.

In the paragraph pair being considered above there appears to be a similar, more obvious sub-section rather than a separate pair of paragraphs. Hence the second pair or rather sub-sections of a pair of paragraphs is in a sequential order rather than in the concentric pattern (a b then a b rather than a b b a. This was pointed out in a note above. The general analysis heading for the paragraphs considered here is that the writer is making a point that the individual (whoever the individual is, and in this case Jesus) has to deal with both the love and the guilt of other people. The writer sub-divides the pair of paragraphs about this to show how one has to deal with individual love and guilt first of all and then they have to deal with corporate love and guilt. The two things, individual and corporate love and guilt, go together.

Consider: In the first paired paragraph sub-sections of the pair called here (i), there is firstly a scribe. He is asking and (even) being commended re the need to love God and love one's neighbour. Then in the parallel sub-section there is one of Jesus' own disciples, the one betraying him, giving him a sign of love - a kiss, as the signal by which to seize Jesus and almost inevitably lead him to his death. The contrast here is highlighted by a further contrast regarding interaction. In many encounters between Jesus and scribes there is conflict. But not here. On the other hand, in most interactions between Jesus and his disciples there is a demonstration of friendship, support and trust. But once again, not here or rather the sign is contradicted by intent.

On the other hand, in the second sub-section of the paired paragraphs, called above (ii), firstly there is a general crowd responding to Jesus with gladness. Then one sees a poor widow quietly and obscurely giving her all to God in love and worship. Then the paralleled sub-section of the paragraph pair firstly shows the supporters of Jesus all running away. Then again one sees an individual. But he is drawing his sword in the general confusion and chopping off the ear of someone who may have been an innocent bystander. (What was the high priest doing with a slave anyway?) Again in the contrast between the general crowd and the two individuals there is the dubious position of those who were supposed to be the supporters of Jesus.



11. (Power of One - deals with) Crowd fickleness

13:1-2	One of disciples	14:42-43	One (of the twelve disciples)
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<p>13:1-2 As he went out of the temple one of his disciples said to him. "Teacher <i>what great stones and what great buildings</i> these are " And Jesus said to him "Do you see these great buildings? There will not be a stone upon a stone which will not be overthrown."</p>	<p>14:42-43 (Jesus said) "Get up let's go. <i>The one who is betraying me</i> has drawn near." And immediately, while he was still speaking Judas, one of the twelve arrived. And with him there was a crowd with swords and clubs. They had come from the chief priests and the scribes and the elders.</p>
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In the two short paragraphs of this pair there is a contrast again. In the first case a disciple appears to be chatting away, admiring the edifice of the Temple system. In the second case, one of the twelve, Judas, comes with the support of the same system in order to destroy Jesus. The analysis heading labels this pair as showing fickleness on the part of support structures (in this case the temple system).

12 (Power of One - deals with) Finding support

13:3-37	Disciples ask (Peter, James, John)	14:12-41	Disciples grieve (Peter, James, John)
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<p>13:3-37 As he (Jesus) sat on the Mount of Lives opposite the temple Peter, James, John and Andrew questioned him privately. "Tell us when these things (temple destruction) will be and what sign will there be when these things are going to happen?" And Jesus began to say to them. "Watch out lest anyone leads you astray. Many will come saying they come in my name and they will lead many astray. But when you hear of wars and rumours of wars do not be disturbed. It will have to happen but it will have to happen but it is not yet the Continued</p>	<p>14:12-41 When it was the first day of unleavened bread at the time of the Passover sacrifice, his disciples said to him. "Where do you want to go to eat the Passover so that we may prepare for it." He sent for two of his disciples and said to them. "Go into the city and you will meet a man carrying a pitcher of water. Follow him and where ever he enters tell the house master, "The teachers says (to ask) where is the guest room for me, where I can eat Continued</p>
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12 *Continued*

end. Nations will be raised against nation and kingdom against kingdom. There will be earthquakes in some places. There will be famines. These things are the beginning of birth-pangs. Watch out for yourselves. They will deliver you to councils and you will be beaten in synagogues. You will stand before rulers and kings for my sake giving witness to them. Yet it is a first priority to proclaim the gospel to all nations. And when they deliver you (to judgement) do not be anxious beforehand about what you are going to say. Speak whatever is given to you at that time. For it is not you who are the ones speaking, but the Holy Spirit. And brother will deliver up brother to death and a father will be against a child. And children will rise up against parents and will put them to death. And you will be hated by all people on account of my name. But the one who endures to the end, that one will be saved.

When you see the abomination of desolation set up where it should not be (let the one reading this understand) then those in Judea should flee to the mountain. The one on the roof should not come down nor enter to take anything out of his house. The one in the field should not return to take what was left behind or take his garment. Woe to the pregnant women at that time and to those breastfeed in those days. Pray that it may not happen in winter for there will be days of affliction such as have not happened since the beginning of creation when God created, until now and into the future. Unless those days be shortened nobody will be saved. But it is on account of the chosen that he (God) will shorten those days. And then if anyone of you says "Behold here is the Christ or Behold there (is the Christ) do not believe. There will be raised false Christs and false prophets and they will do signs and wonders to lead astray, if possible, even the chosen. But look. I have told you all this before. In those days, after affliction the sun will be darkened and the moon will not give light. And the stars will be falling out of heaven and the powers in the heavens will be shaken. Then they will see the Son of man coming in **Continued**

the Passover with my disciples." And he will show you a large upper room which has already been spread out. Prepare for us there." And the disciples went out and came into the city and found what he had told them. And they prepared for the Passover. When evening came he went there with the twelve. They reclined there and were eating. Jesus said to them. "Truly I tell you that one of you will betray me - the one who is eating with me." They began to grieve and to say to him one by one "Not I?" And he said to them. "It is one of the twelve, the one dipping into the same dish with me. Indeed what has been written about the son of man will happen to him. But woe to that man through whom the Son of man is betrayed. It would be better for that man if he had never been born." And as they were eating, he took a loaf of bread. He blessed it, broke it and gave it to them and said. "Take. This is my body." And taking a cup, giving thanks, he gave it to them. And they all drank of it. And he said to them. "This is my blood of the covenant which is being shed of many. Truly I tell you I will by no means drink of the fruit of the vine until that day when I drink it anew in the kingdom of God." And having sung a hymn they went out to the Mount of Olives. And Jesus said to them. "You will all be offended because it has been written "I will strike the shepherd and the sheep will be scattered." But after I am raised up I will go before you into Galilee." And Peter said to him. "Even if all men offend you, yet I will not do so." And Jesus said to him. "Truly I tell you you will do deny me three times this very night before the cock crows three times." But he said all the more emphatically "Even if I have to die I will by no means deny you." And all said something similar.

They came to a piece of land which was called Gethsemane. And he said to his disciples. "Sit **Continued**

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clouds with much power and glory. Then he will send the angels and they will assemble his chosen out of the four winds from the extremity of earth to the extremity of heaven.

Now learn a parable from the fig-tree. When its branch becomes tender and puts forth leaves you know that the summer is near. So also you, when you see these things happening, know that hell is at the doors. Truly I tell you this generation will by no means pass until all these things happen. The heaven and the earth will pass away. But my words will not pass away. Concerning the day or the hour, no one knows, not the angels in heaven, nor the Son. No-one except the Father. Look be watchful. For you do not know when the time is. As a man leaving home gives his slaves authority to each do their work, he commands the doorkeeper to keep watch. You should watch therefore. You do not know when the Lord of the house is coming. It may be late or at midnight or at cock-crow or early. Watch lest when he comes suddenly he finds you sleeping. And what I say to you I say to all. **Watch out.**"

here while I pray." And he took **Peter and James and John** with him. He began to be greatly overcome distressed. He said to them "I am so deeply grieved in my soul that I could die. Remain here and watch. And going forward a little he fell on the ground and prayed that if possible the hour could pass away from him. He said "Abba, Father. All things are possible with you. Remove this cup from me. But it is not a matter of I want but of what you want." And he came and found them (the three disciples) sleeping. And he said to Peter "Simon are you sleeping?" Could you not watch one hour with me. **Watch and pray** lest you fall into temptation. Indeed the spirit is eager but the flesh is weak." And again going away he prayed saying the same thing. And again coming back he found them sleeping for their eyes were heavy. And they did not now what they could answer him. And he came the third time and said to them. "Now you can sleep and rest. It is enough. The hour has come. Behold the Son of man has been betrayed into the hands of sinners."

Both paragraphs in this pair are long. The first needs to be considered in both its textual and historical setting. Jesus had just told his disciples the temple system would be destroyed. Indeed around 70 AD this did in fact happen when the Romans surrounded Jerusalem. The writer of Mark's gospel was producing the gospel around this same time, it is believed, in Rome. He would have been hearing horror stories from other Jews and Christians who had managed to escape the siege.

At the time of describing the future Jesus had been and was at the coal face of confrontation with the leadership which was running the Jewish Temple system. Even as an ordinary observer he could see that inevitably a confrontation climax would occur, not only between himself and these leaders but also between the same type of leadership and the power of the Roman army. He could see that the Temple and its elaborate worship rituals would also inevitably be destroyed. Thus in this passage a description of the future and also what was happening at the time this description was being written into the gospel would be similar. There is a theme that people may not be able to determine exactly when the catastrophe would strike. But when it was about to happen they should get out of the area as fast as possible or be caught within the siege circle.

There could be another theme running through both this pair of paragraphs as well. Key figures in both paragraphs are Peter, James and John. These three disciples became leaders in the early church. When Mark wrote the gospel in Rome there was also persecution going on there. The Emperor Nero had burned down sections of Rome and had blamed the Christians. Christians were being burned at the stake. Perhaps the people around Mark thought that a collision course between the Christians and the Romans was inevitable just as the clash between the Jews and the Romans was inevitable. Perhaps some of the Romans thought this as well. But Mark, the gospel writer, as also the historical Jesus, were aware that there were similarities between the 'new' teaching of Jesus and the Greek philosophy of the Romans. So a collision course between the two need not be absolutely inevitable at all.

13. (Power of One - deals with) Plots and criticism

14:1-2	Priests sought to seize him	14:10-11	Judas sought to betray him
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14:1-2	Now it was the Feast of the Passover and the feast of unleavened bread in two days time. The chief priests and the scribes sought how they might seize him by guile in order the kill him.	14:10-11	Judas Iscariot, one of the twelve went to the chief priests in order to betray him (Jesus) to them.
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14. (Power of One - deals with) Taking initiative

14:3-9	Woman anoints with jar - to be remembered
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14:3-9	When he was in Bethany in the house of Simon the leper (and) reclining, a woman came in. She had an alabaster phial of ointment nard. It was pure and costly. Breaking the phial she poured the ointment over his (Jesus') head. Now there were some there who were angry within themselves. "Why such a waste of ointment? Couldn't this ointment be sold for over three hundred denarii and be given to the poor?" And they were indignant with her. But Jesus said. "Leave her alone. Why do you cause her trouble? She has done a good work for me. The poor you always have with you and whenever you wish you can do good to them. But you do not always have me. She did what she was able. She has anointed my body beforehand for the burial. Truly I tell you that wherever the gospel is proclaimed in all the world, what this woman did will be re-told as a memorial of her."
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In other versions of *Reality Search* the significance of the middle paragraph (as above) of a concentric circle has been discussed. It has been pointed out that here, in this passage, the 'ointment woman' appears to be "the one" who understands Jesus and his destiny. In Luke's gospel the woman is presented as a forgiven sinner but that is not mentioned here or in the other gospels. The gospel of John says it is Mary the sister of Lazarus who does the anointing. John says Lazarus is present at the meal and their sister Martha is serving. John's account matches that of Mark and Matthew in locating the incident at Bethany where Lazarus and his sisters also lived. It may have been a celebration as Lazarus was recently raised from the dead. Traditionally it is thought that the woman is Mary Magdalen. But even Luke, who describes the ointment woman as a public sinner and who mentions the Magdalen after his version of the incident, does not tell us this. In Mark the ointment woman appears as a 'caring stranger'. In Matthew she appears as an 'outsider'. In Luke she is a 'forgiven sinner' and in John she is one of a family of dear friends. Whatever, it would appear that Judas Iscariot "got the message" about her status as far as Jesus was concerned. For him this was the last straw and after this he went out to betray Jesus.

Because some early manuscripts omit the final passage that comes at the end of Mark's gospel it is not being considered here. Scholars generally agree the gospel ends at 16:8.

